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INDEX FOR 1901.

MAPS.

	PAGE
Alaska.....	481
Arabia, Oman.....	323
Ashante Land, Africa.....	755
Central America.....	169
Empire of Islam.....	721
Hawaiian Islands.....	641
New York City—Foreign Settlements.....	183

ILLUSTRATIONS.

	PAGE		PAGE
Africa, Missionary Compound, Ashanti-land.....	759	Duncan, William, of New Metlakahtla.....	483
— Missionary Houses at Mt. Silinda.....	413	Ecuador, Corpus Christi Altar.....	809
— Monday Conference at Banza Manteke..	44	England, S. P. G. Mission House, London..	351
— Natal, Mr. Dubé's Home.....	424	Engle, Miss.....	101
— Native Dwellings in East Central.....	416	Farthing, George B., of Africa.....	81
— Paul's Christian Church at Kinkanza..	47	Foster, Henry.....	278
— Pineapple Field in Natal.....	423	Geary, E. R.....	815
— Preaching Service in the Woods.....	41	Hamlin, Cyrus, of Turkey.....	32
— Zulu Hairdressers.....	401	Hawaii, Kawaiaho Church.....	664
African Sawmill.....	418	Hawaiians Eating.....	661
Alaska, Actresses en route to the Klondike	501	Hodge, Cortland Van Rensselaer.....	81
— Blockade on Broadway, Nome.....	506	— Mrs. Elsie Sinclair.....	81
— Missionaries en route to the Klondike..	500	Idols of Ancient Hawaii.....	667
— Presbyterian Church at Nome.....	505	India, Child Widow and Adopted Daughter	342
Arabia, Muscat Harbor.....	321	— Dernas Gadré, the Converted Brahmin..	345
— Oman Peasant.....	325	— Feeding the Youngest Child at Mukti..	343
— Selling Bibles in Oman.....	321	— Home for Famine Girls at Ahmednagar	241
— Sheikh Mohammed.....	324	— Krishnarao Dougri and His Wife.....	344
— Watch-tower in Oman.....	325	— Plowing with Cattle in.....	247
Ashanti Land, Mission Compound in.....	759	— Ramabai's School at Poona.....	339
Asia, Missionary Caravan Crossing.....	102	— Ramabai and Karnatic Girl Widows....	346
Berea Student and His Mountain School..	30	— Rescued Child Widow.....	341
Bonin Island Homes.....	650	— Todas and their Home.....	265
— — Street.....	651	— Toda Funeral.....	266
Central America, Baptist Church in Costa Rica	171	Japan, Martyr Rock.....	645
— — Moravian School in Bluefields, Nicaragua.....	172	— Missionary Conference in Tokio.....	161
Central American Indians in their Home..	173	Japanese Methodist Church, San Francisco	687
Chalmers, James, of New Guinea.....	835	Jenison, Archbishop.....	261
China, Deed to First Mission in Hunan....	561	Kentucky, A Mountain Still in.....	23
— Fugitives from Boxers.....	101	Lindsay, A. L.....	815
— Kucheng Monument.....	1	Lone Wolf, Chief of the Kiowas.....	290
— Missionary Martyrs of.....	101	Maccabees of the Philippine Islands.....	587
— Rev. Ting Li Mei.....	10	Metlakahtla, Annette Island, Interior of Church.....	487
— Tu Teh Ping and Tu Teh Wun.....	13	— — Salmon Cannery.....	486
Chinese Christian Refugees.....	11	— — Statesman and Preacher.....	485
Clifton Springs Sanitarium.....	277	Missionary Caravan Crossing Central Asia	102
Cooper, Rev. William, of China.....	81	— Fugitives from Kalgan.....	101
Desmond, Miss J. E., of China.....	81	Mohammedans of the Sulu Archipelago....	591
Doukhobor Boys in Canada.....	580	Mohonk Lake.....	927
— House, Canada.....	578	Morocco, Negro Minstrel in.....	445
— Ivan Machortoff and Wife.....	576	Mountain Boy at Berea College.....	27
— Village, Canada.....	579	— Girl Arriving at Berea College.....	28
Dubé, John L., of South Africa.....	421	Mountaineers' Home in Appalachian America.....	25
— Mrs. John L., of South Africa.....	421	Negritos of the Philippine Islands.....	589

	PAGE		PAGE
Negro Chain Gang in Alabama.....	743	Pitkin, Horace Tracy.....	81
— Girl Prisoners, Alabama.....	739	Raja Brindaban, India.....	437
New Guinea Christians.....	801	Riggs, Elias.....	269
— Heathen.....	801	Robe, Robert.....	815
— Missionary and Natives.....	837	Robert College, Constantinople.....	37
— Village.....	850	— — Students of Fifteen Nationalities.....	39
New Hebrides, Aged Heathen of the.....	112	Roberts, J. H.....	101
— Native Teacher of Futuna.....	115	Russian Doukhobors in Holiday Dress.....	577
— Recent Converts in Futuna.....	113	Siamese Women Going to Market.....	359
Pawati in the Famine Home.....	251	S. P. G. Bicentenary, London.....	263
— the Famine Waif.....	250	Sprague, W. P., of China.....	101
Persian Harem.....	889	— Mrs. W. P.....	101
— Woman and Child.....	892	Thompson, Rev. D. B., and Family.....	81
— Women, Congregation of.....	881	Whiteworth, G. F.....	815
— — on the Street.....	887	Williams, Mark, of China.....	101
Philippines, A Street Scene in the.....	511	Zulu Christian Trustees.....	425
— Protestant Service in a Cockpit.....	514		

AUTHORS.

	PAGE		PAGE
ABRAMS, MINNIE F.....	338	GOUCHER, JOHN F.....	532
ALLEN, YOUNG J.....	532	GRACEY, J. T.....123, 206, 276, 426, 507, 602,	762, 898
ATKINS, JAMES.....	532	GRACEY, MRS. J. T.....	361
ATTLIER, RAOUL.....	534	GRACEY, S. L.....	909
ATWOOD, I. J.....	832	GRANBERY, J. C.....	531
BAKER, NELLIE E.....	575	GUILFORD, E.....	368
BATTEN, SAMUEL ZANE.....	188	GUINNESS, G. WHITEFIELD.....	53
BARRETT, JOHN.....	534	HADLEY, S. H.....	845
BEACH, HARLAN P.....	454	HARNACK, ADOLPH.....	286
BEAUMONT, A.....	616	HARRIS, EDWARD N.....	609
BRAIN, BELLE M.....	526	HARRIS, M. C.....	684
BREDON, R. E.....	207	HENDRIX, E. R.....	532
BROWN, E. O.....	533	HOLT, W. S.....	814
BRUEN, HENRY M.....	688	HOSKINS, MRS. R.....	271
CAMPBELL, W. HOWARD.....	774	HUME, ROBERT A.....	245
CAPEN, SAMUEL B.....	287	HUMPHREY, J. L.....	823
CASTELLS, F. DE P.....	168	HUNT, A. E.....	854
CHRISTELLER, M. C.....	56	HYKES, JOHN R.....	81, 196
CLANCY, ROCKWELL.....	436	JOHN GRIFFITH.....	103, 208, 568, 693
CLARK, FRANCIS E.....	176	JOHNSON, CAMERON.....	650
CLARK, HELEN F.....	180	JOHNSON, JAMES.....	116, 755
CONKLIN, J. W.....	917	KAHN, IDA.....	771
CORBETT, HUNTER.....	8	KOHNODIN, A.....	373
CRAIG, JOHN.....	363	LAWSON, H. M.....	654
CREEGAN, C. C.....	768	MAGNASCO, OSVALDO.....	697
CURTIS, LILLIAN J.....	358	MANSELL, HENRY.....	682
DAVIDSON, GENERAL.....	213	McFARLANE, SAMUEL.....	490, 598
DAVIES, LLEWELLYN J.....	672	McLAREN, ALEXANDER.....	381
DE FOREST, J. H.....	347, 760	MacNAIR, THEODORE M.....	646
DENNING, MARGARET B.....	264	MENSENK, CHARLES.....	444
DETWEILER, CHARLES S.....	808	MEYER, F. B.....	893
DODD, W. C.....	355	MEYER, LOUIS.....	616
DUBÉ, JOHN L.....	421	MINER, G. S.....	764
FEARN, ANNA W.....	533	MINER, LUELLA.....	676
FENN, C. H.....	911	MOODY, THOMAS.....	410
FROST, HENRY W.....	660	MOTT, JOHN R.....	531, 532
FROST, WILLIAM GOODSELL.....	21	OWEN, GEORGE.....	252
GAILLEY, ROBERT R.....	50	PALMER, B. M.....	531
GALE, JAMES S.....	691	PATON, JOHN G.....	111
GALLOWAY, J. C.....	533	PENROSE, V. F.....	826
GAMWELL, F. D.....	531	PEPPER, JOHN R.....	532
GILMORE, DAVID.....	669	PHAIR, ROBERT.....	516
GODSON, W. E.....	52		

	PAGE		PAGE
PIERSON, ARTHUR T.	1, 93, 161, 241, 327, 401, 481, 561, 641, 721, 801, 881	STARBUCK, C. C.	283
PIERSON, D. L.	926	STARK, A. R.	856
PITON, M.	457	STORROW EDWARD C.	835
POST, GEORGE E.	933	SUTHERLAND, A.	531
RICHARDS, HENRY.	40	TAFT, MARCUS L.	518
RIGGS, EDWARD.	267, 746, 839, 920	TAYLOR, GERALDINE GUINNESS.	533
ROBINSON, MARGARET B.	581	TAYLOR, J. HOWARD.	533
ROBSON, GEORGE.	850	THOMPSON, WILLIAM L.	412
RODGERS, JAMES B.	510, 586	VAN DYKE, E. H.	438
ROUSE, GEORGE H.	335	WARNECK, PROFESSOR.	295
RUSSELL, NELLIE.	48	WASHBURN, GEORGE.	291
RUSSELL, NORMAN.	537	WASHINGTON, BOOKER T.	532
SAILLENS, RUBEN.	570	WELLS, J. HUNTER.	690
SANDERS, CHARLES S.	440	WEST, BENJAMIN F.	821
SAUNDERS, ALEX. R.	51	WHITING, J. L.	904
SCHNEIDER, D. B.	192	WILKINSON, SAMUEL H.	936
SCHODDE, GEORGE H.	593	WILSON, ANNIE RHEA.	886
SIBREE, JAMES.	429	WILSON, SAMUEL G.	731
SKETCHLEY, E. P.	260, 349	WITHEY, HERBERT C.	279
SMITH, ARTHUR H.	16	WOLF, L. B.	522
SMYTH, GEORGE B.	133	WOOD, GEORGE W.	31
SPEER, ROBERT E.	370	WOOD, THOMAS B.	450
SPENCER, D. S.	375	WRIGHT, G. FREDERICK.	211
SPRAGUE, W. P.	99	YOUNG, J. HALL.	499
STANLEY, HENRY M.	215	ZWEMER, S. M.	128, 321, 734

SUBJECTS.

	PAGE		PAGE
Abdul Messiah, of India.	401	— Polygamy and Its Problems in (b), C. Christeller.	56
Abyssinia, Bible in.	877	— Roman Catholics in.	157, 636
Administration of Missions (b) Arthur T. Pierson.	161	— Snakes in Central.	957
Afghanistan, England's Duty in, (b) Gen. Davidson.	213	— South, Berlin Missions in.	319
AFRICA (<i>Egypt, Hausaland, Liberia, Morocco, Sudan, Uganda, Zambesi</i>), A Brief Study of (b), Thomas Moody.	410	— Future of.	717
— and the "Black Peril".	718	— Native View of Christianity in (a), John L. Dubé.	421
— Banza Manteke, Paul, The Apostle of, Henry Richards.	40	— Norwegian Missions in.	399
— Conversions on the Kongo.	475, 556	— Paris Missions in.	318
— Conference at the I. M. U.	606	— Polygamy in.	235
— Cow Worship in.	555	— The S. P. G. Work in.	157
— East, Lions and Ants in.	475	— War in, Editorial.	780
— Native Translator in.	236	— Wellington Seminary.	78, 157
— Progress in.	798	— Tanganyika Mission.	637
— Scottish Mission.	637	— Touring in.	876
— Travel in.	957	— Uganda Railroad.	77, 556
— Future of.	317	— West, Basel Mission in.	796
— Gold Coast.	556	— Mission Destroyed in.	77
— Hausaland Moslems.	78	— Zambese Mission.	236
— Khama, the Christian Chief of (a), A. T. Pierson.	93	African Converts.	797
— Ki-mbundu Language of Angola (a), H. C. Withey.	279	— North, Mission.	70
— Kongo, A Pentecost on the.	475, 556	— Slave Trade.	318
— Balolo Mission.	449	Africans for Africa.	637
— Native Population of.	77	ALASKA. The Gospel in.	627
— Need for Industrial Missions in (a), William Thompson.	412	— William Duncan's Work at Metlakahla (a), Arthur T. Pierson.	481
— North, Missions in.	70, 637	— Work Among the Miners of (a), S. Hall Young.	499
— Perils from the Heathen in.	398, 718	Ament, Dr., in China (b), Editorial.	294
		— The Case of, Editorial.	378
		AMERICA (<i>Alaska, Arctic, Canada, South, United States, etc.</i>), Appalachian Protestant People of (a), William Goodell Frost.	21

	PAGE		PAGE
— as a Missionary Force	639	— Missions (Southern).....	627
— Away from Rome in	866	Basel Mission, India.....	151, 873
— Chinese in.....	145, 466, 786	— — Statistics.....	469, 710
— Japanese in (a), M. C. Harris	684	— — West Africa.....	796
— South, as a Mission Field (a), Thomas B. Wood.....	450	— Missionary Society.....	391
— Stundists in.....	948	Berea College, Editorial.....	60
American Baptist Missions.....	626, 867	— — and the Education of American Mountaineers (a), Wm. Goodell Frost..	26
— Baptist Women's Work.....	705	Berlin City Missions.....	310
— Board Missions in Turkey (a), Edward Riggs.....	840	— Missions in South Africa.....	319
— Board, Status of the.....	947	Bethany Christian Endeavor Society.....	146
— Converts, Statistics of.....	707	Bible, Christians and the.....	146
— Hebrew-Christians.....	947	BIBLE CIRCULATION	705, 869
— Highlanders, Editorial.....	60	— Distribution in the East.....	467
— Missions among the Telugus (a), John Craig	363	— in Morocco.....	475
— Seaman's Friend Society	626	— in Russia.....	470
America's First Missionary Society.....	706	— in Uganda	956
Anarchy and Assassination (a), Arthur T. Pierson.....	301	— Society of Scotland (<i>American, British</i>)	308
Angola, Ki-mbundu, Language of (a), A. C. Withey	279	— Study and Foreign Missions Council (b), C. C. Creegan.....	768
Anti-Foreign Crusade in China (a), Griffith John.....	103	— Translation in East Africa.....	236
Anti-Papal (<i>Roman Catholic</i>) Movements in Europe, Editorial.....	622	— Work in Arabia.....	372
Apollyon as a Guide to Paradise, Editorial	541	— — in India	953
ARABIA , Bible Circulation in	872	— — in Mexico.....	386
— Open Doors in Oman (a), S. M. Zwemer	321	— — in Spain.....	790
Arabic Bibles Printed	470	— — in Upper Egypt.....	398
— Controversial Literature (a), S. M. Zwemer	734	Bibles from the Beirut Press.....	470
Arabs of Arabia (b), S. M. Zwemer.....	28	Bibliography, Monthly.....	64, 144, 224, 304, 384, 464, 784, 944
Arctic Mission Conference.....	68	Bicycle as an Evangelizer.....	314
— Missions in Canada.....	227	Bishop, Mrs. Isabelle Bird	369, 950
— Regions (<i>Alaska, Esquima, Labrador, etc.</i>).....	456	Blacksmith Preacher, The, Editorial.....	541
ARGENTINE REPUBLIC , Regions Beyond Mission.....	448	Boer War, Prof. Warneck on the, Editorial	295
— The Bible in the, Osvaldo Magnasca....	697	Bohemian Protestants in America.....	545
Armenian Atrocities, New	312	BOOK REVIEWS. Abyssinia,	
— Church, Edward Riggs.....	751	Herbert Vivian.....	563
— Students.....	73	— A Lone Woman in Africa.....	944
Arthington's Legacies, Editorial.....	219	— American Baptist Missions, E. F. Merriam.....	624
Arthur, William, of London (b), Editorial.	380	— An Indian Dream Lucy, Guinness.....	783
Ashante Land, In Blood-stained (a), James Johnston	755	— Ancient Scriptures and the Modean Jew, David Baron.....	702
Asia Minor, Work for Jews in Smyrna....	632	— Arabia, the Cradle of Islam, S. M. Zwemer.....	61, 543
AUSTRALASIA (<i>Australia, New Guinea, New Zealand, Solomon Islands</i>).....	98	— As the Chinese See Us, Thomas G. Selby	863
Australia, Kanakas of Queensland.....	78	— Awakening of the East, Pierre Leroy-Beaulieu.....	223
Austria, Away from Rome in	710	— Calabar and Its Missions, Hugh Goldie.	783
— Protestant Revival in.....	789, 950	— Cape Horn to Panama, Robert Young..	143
Babcock, Maltbie D., and Missions, Editorial.....	623	— Catherine Booth, W. T. Stead.....	303
Backward Movements of the Last Half Century (a), Arthur T. Pierson.....	801	— Child of the Ganges, R. N. Barrett.....	864
Banurji, The Hindu Convert.....	472	— Child Life in China, Mrs. Bryson.....	144
Banza Manteke, Paul, The Apostle of (a), Henry Richards.....	40	— Children in Blue and What They Do. F. I. Codrington.....	625
Baptist Achievements in India.....	394	— China and the Boxers, Z. C. Beals.....	703
— Home Missions.....	627	— China and the Present Crisis. Joseph Walton.....	62
— Missionary Offerings.....	867	— China in Outline. J. T. Gracey.....	64
		— China Under the Search-Light, Wm. A. Cornaby.....	942
		— Chinaman as We See Him, I. M. Condit.	301
		— Chinamen at Home, Thomas G. Selby..	223
		— Chinese Mother Goose Rhymes, Isaac T. Headland.....	62

	PAGE		PAGE
— Christ and Missions, John Smith.....	783	— Philanthropy in Missions, W. H. Grant.....	943
— Conquest of the Sioux, D. C. Gilman....	63	— Philippines, The, A. G. Robinson.....	382
— Daybreak in Livingstonia, J. W. Jack..	782	— Preaching and Healing.....	784
— Die Mission in der Schule, G. Warneck..	624	— Presbyterian Foreign Missions, R. E. Speer.....	942
— East and West, Mary N. Tuck.....	704	— Progress of the Century in South India, J. P. Jones.....	303
— Ecumenical Missionary Conference....	464	— Protection of Native Races, Dr. and Mrs. Crofts.....	543
— Essays on Islam, E. Sell.....	782	— Protestant Missions in South America, H. P. Beach.....	301
— Foreign Missions of Protestant Churches, S. L. Baldwin.....	61	— Providence of God in the Siege of Peking, Rev. C. H. Fenn.....	544
— Forward Movements of the Last Half Century, Arthur T. Pierson.....	64	— Recollections of a Missionary in the Great West, Cyrus T. Brady.....	63
— God's Word in God's World, G. B. Stewart.....	784	— Russia and the Russians, Edmund Noble	142
— Gospel in North Africa, J. Rutherford and E. H. Glenny.....	462, 702	— Sands of the Sahara, Maxwell Summer-ville.....	464
— History of Chinese Literature, H. A. Giles.....	300	— Siege of Peking, W. A. P. Martin.....	142
— History of the C. M. S., Eugene Stock..	544	— Sign of the Cross in Madagascar, J. K. Fletcher.....	542
— History of the Melanesian Mission, E. S. Armstrong.....	143	— Situation in China, R. E. Speer.....	64
— History of the Moravian Church, J. T. Hamilton.....	383	— Sketches from the Dark Continent, W. R. Hotchkiss.....	943
— History of the United Fratrum, Bishop de Schweinitz.....	703	— Souls in Pawn, M. B. Robinson.....	625
— Hunts on My Hobby-horse, G. T. Frere..	704	— Story of the Chinese Crisis, A. Krausse	383
— Inhabitants of the Philippines, F. H. Sawyer.....	703	— Study of Christian Missions, W. N. Clarke.....	224
— Irene Petrie, Mrs. Ashley Carus-Wilson	463	— Ten Years North of the Orange River, John Mackenzie.....	93
— Jamaica and The Friend's Mission, Gilbert Bowles.....	302	— Thirty Years in Japan, M. L. Gordon...	704
— Key to the Missionary Problem, Andrew Murray.....	943	— Thrilling Experiences in China, Mr. and Mrs. Green.....	704
— Kimbundu Hymns, Herbert C. Whitney	544	— Tuskegee: Its Story and Its Work, Max B. Thrasher.....	143
— Kingdom of the Yellow Robe, Ernest Young.....	382	— Twenty Years in the Khama's Country, C. H. Lyall.....	93
— Korea Review.....	704	— Up from Slavery, Booker T. Washing-ton.....	462
— Land and the Book.....	944	— Verbeck of Japan, William Elliot Griffiths	222
— Latin America, H. W. Brown.....	863	— Wahabis, S. M. Zwemer.....	783
— Life in Japan, Ella Gardiner.....	384	— White Woman in Central Africa, Helen Caddick.....	383
— Life and Letters of Samuel Wells Williams, F. W. Williams.....	123	— Wrongs of Indian Womanhood, Mrs. Fuller.....	62
— Life of Alexander Duff, George Smith..	303	— With Note-book and Camera, Edith Barrington.....	304
— Light in the Darkness, K. B. Kirkland..	943	— With Tibetans in Tent and Temple, Susie Rijnhart.....	703
— Little American Girl in India.....	384	Bonin Islands (a), Cameron Johnson.....	650
— Martyred Missionaries of the C. I. M., Marshall Broomhall.....	300, 544	Borneo, Chinese Christians in.....	558
— Mission Problems in South China, J. C. Gibson.....	942	Boys' Missionary Congress.....	478
— Missionary Almanac.....	144	Boxer Movement—Did it Help or Hurt China? (b), J. T. Gracey.....	762
— Missionary Calendar.....	144	“Boxers,” Flight from the, by way of Siberia (a), W. P. Sprague.....	99
— Missionary Issues of the Twentieth Century.....	863	— Gilbert Reid and the.....	316
— Missionary Travels in South Africa, David Livingstone.....	544	— in Manchuria.....	714
— Missions Before Carey, L. C. Barnes...	624	Brahman Converts.....	720
— Modern Missions in the East, E. A. Lawrence.....	943	Brainerd and Eliot, Editorial.....	609
— Mormon Monster, E. E. Folk.....	864	BRAZIL , Conditions of Success in....	69
— Muhammed's Lehre, Otto Pautz.....	625	— Presbyterian Missions in.....	628
— New Foundland in 1900, Rev. M. Harvey.	543	— Progress of Presbyterians in.....	69
— North Americans of Yesterday, F. S. Dellenbaugh.....	302	Bremen Missionary Conference.....	788
— One of China's Scholars, Mrs. F. Howard Taylor.....	301, 544	Bremmana Conference (a), F. B. Meyer...	893
— Pandita Ramabai, Helen S. Dyer.....	303		

	PAGE		PAGE
Brindaban, The Unholy City of Temples		Children's Aid Society	146
(b), Rockwell Clancy.....	436	CHINA , A Notable Conference in (b),	
Bristol Missionary Conference, Editorial.	539	Mrs. J. T. Gracey.....	361
British (England) and Foreign Bible So-		— An Appeal from, Editorial.....	221
cieties.....	629, 949	— and the Old Dragon.....	315
— Colonies and Missions.....	950	— Anti-Foreign Crusades in (a), Griffith	
— Missions in India.....	633	John.....	103
— Subjects, Religion of.....	388	— Blind Martyrs of Peking.....	396
— Work for Sailors.....	70	— Cangue, The, in.....	314
Buddhist Missionaries in America.....	865	— Chang-Sha Deed (b), Griffith John.....	568
— Monasteries in China.....	955	— Chinese Opinion of.....	232
Buddhists in Japan.....	316, 875	— Complications in.....	955
— Bulgarian Brigands.....	952	— Concerning the Manchus.....	396
Bulgarian Church in Turkey, Edward		— Conference at the I. M. U. (b).....	603
Riggs.....	750	— Deluge in.....	874
Burden of the Cross.....	559	— Did the Boxer Movement Help or Hurt?	
Bureau of Missionary Information (b)....	204	(b), J. T. Gracey.....	762
Burma, Burial in.....	874	— Education in (a), G. S. Miner.....	764
— Converts in.....	74	— Famine in, Editorial.....	540
Call to Missionary Work (b), J. L. Hum-		— First Protestant Mission to.....	552
phrey.....	823	— Foot-binding in.....	794
CANADA , Among the Doukhobors in		— Foreigners in (a), George Owen.....	252
(a), Nellie E. Baker.....	575	— "Forward" to.....	232
— Arctic Missions in.....	227	— Future of Missions in.....	153
— Foreign Missions in.....	798	— Girl Slavery in (b), Ida Kahn.....	771
— Indians and the Gospel in (b), Robert		— Hankow, Good News from.....	714
Phair.....	516	— Heroes in.....	397
— Unexplored.....	707	— Hunan, The Opening of (a), Griffith	
Canadian Episcopalians and Missions....	68	John.....	693
— Eskimo, Among.....	547	— Inland Mission.....	788
— Methodist Indians.....	307	— Lessons from Events in (a), C. H. Fenn	
— Missions Among the Telugus (a), John		— Looting in (b), Editorial.....	376
Craig.....	363	— Looting in Peking (b).....	206
— Presbyterian Quarter Centennial.....	548	— Martyr Churches in.....	396
Cannibals, Pioneering Among (a), Samuel		— Memorial Service to Martyrs.....	634
McFarlane.....	490, 598	— Message from, Editorial.....	138
Cannibalism in the New Hebrides.....	78	— Missionary Experiences in (a).....	48
Cangue as a Christianizer.....	314	— — Losses in, Editorial.....	460
Canteen Question in American Army.....	225, 866	— — Martyrs in (a), John R. Hykes.....	81, 196
Cape Colony (Africa), Education in.....	797	— Missionaries and "Loot" in Peking (b),	
Cape Verde Island Missions.....	318	J. T. Gracey.....	206
Carey, Tribute to.....	312	— — in.....	713
Carnegie, Andrew, on Use of Wealth.....	145	— New Methods in.....	874
Caroline Islands, Ponape.....	319	— New Mission Problems in (a), Arthur H.	
Cathay, The Foreigners in (a), George		Smith.....	16
Owen.....	252	— Outlook for (b), Griffith John.....	109
Ceylon Girls' School.....	954	— Outlook in, Editorial.....	460
Ceylon, Priestly Humbug in.....	231	— Peace Terms for, Editorial.....	137
Central America as a Mission Field (a),		— President McKinley on, Editorial.....	59
F. de P. Costello.....	168	— Prince Tuan's Peace Terms (b), Griffith	
Central American Mission.....	173	John.....	208
Chalmers, James, Last Letter from.....	638	— Progress in Nankin.....	954
— The Hero of New Guinea (a), E. C.		— Reconstructing Missions in.....	233
Storow.....	835	— Reopening of.....	397
— — The Murder of.....	480	— Reformers in.....	75
Chang, Martyrdom of Blind.....	634	— Rights of Missionaries in.....	152
Chang-Sha Deed, China (b), Griffith John.	568	— Shall We Advance or Retire? (a), J. L.	
Chapman, Robert, of England, Editorial..	299	Whiting.....	904
Chapin, Miss, Honored.....	785	— Shanghai Y. M. C. A.....	954
Chet Ram, Followers of (b), E. Guilford..	368	— Shansi, Reentrance of (b), I. J. Atwood	
Chicago Flower Mission.....	226	Soldiers in.....	875
— Polacks in.....	385	— Southern, State of Things in (b), S. L.	
Child, The Heathen and the Church (a), J.		Gracey.....	909
W. Conklin.....	917	— Three Classes in (b), M. Piton.....	457
Children in Puerto Rico.....	226	— Thrilling Experiences in (a), John R.	
		Hykes.....	196

	PAGE		PAGE
— Travel in.....	154	— Saving, A Neglected Factor in (a), Samuel Z. Batten.....	188
— Walled Cities and Missionaries.....	472	Civilization and Missions.....	320
— Women Heroines in.....	75	Clergymen in the United States.....	225
— — Missionaries in.....	233	College Students and Christianity.....	225
— “Yellow Peril” (a), Marcus L. Taft.....	518	Columbian Revolution and Missions.....	387
Chinaman Transformed, A.....	795	Comity (<i>Federation</i>) in China, Arthur H. Smith.....	17
Chinese Christian, a Steadfast.....	553	— in Missions.....	719
— Christian Emigration.....	316	— Secretaries Report on (b).....	203
— — Endeavor and Missions.....	707	Communism, Failure of.....	226
— Christian’s Calendar.....	796	Conversion vs. Education.....	793
— Christians, Good Word for.....	232	Conference, Bristol Missionary, Editorial.....	539
— — in Borneo.....	558	— Hebrew Messianic, Editorial.....	539
— — Tested.....	472	— in China, A Notable (b), Mrs. J. T. Gracey.....	361
— The Persecution of (a), Hunter Corbett.....	8	— Mohonk Indian (a), D. L. Pierson.....	926
— Contributions to Chinese Sufferers.....	145	— New Orleans Missionary, Belle M. Brain (a).....	526
— Dignitary.....	795	— Missionary Secretaries (a).....	203
— Fanaticism. The True Cause of (b), Raoul Attlier.....	534	— of Protestant Missionaries in Japan (a), D. B. Schneder.....	192
— Fight the Cold, How.....	553	Confucius, Good Thoughts from.....	474
— Gifts for China.....	386	Confucianism, Excellence of.....	153
— Hatred of Foreigners.....	314	— Minister Wu on (b), Editorial.....	138
— In America.....	145, 466, 786	Confucian Propaganda, Minister Wu’s (a), Robert E. Speer.....	370
— In Shanghai.....	472	Congo (<i>Kongo</i>), Pentecost on the.....	556
— Indemnities.....	713	Congregational Home, M. S.....	465, 545
— Indemnities (b), Editorial.....	294	Consecration, A Call to.....	159
— — The Church and (a), L. J. Davies.....	672	Converts of the Mission Century (a), Arthur T. Pierson.....	401
— Martyrs.....	316, 472	Converts, German Mission.....	469
— — At the Graves of the (a), Luella Urner.....	676	— Hindu.....	472
— Massacres and Indian Mutiny.....	153	Conversion in the South Sea Islands.....	478
— Medical Practise.....	552	Convict Chain-Gangs and Camps (b), Editorial.....	779
— Monuments in Mexico.....	227	Convict-Lease System of the South (a), W. E. B. Du Bois.....	737
— Murderers, Hunted by (b), G. Whitfield Guinness.....	53	Cooperation in Missions, Editorial.....	139
— Names for Denominations.....	874	Cost of Moravian Missions.....	548
— Official, A Humane.....	75	Cow Worship in Africa.....	555
— Opinion of Opium.....	554	Critic of Missions, A New (b), Editorial.....	778
— Prejudice, Cause of.....	795	Critics of Missions.....	479
— Reform Edict (b).....	619	Crossley, Frank, of Manchester (a), A. T. Pierson.....	327
— Reformer in San Francisco.....	707	Crowther, Samuel, of Africa.....	406
— Robbers, Captured by (b), W. E. Godson.....	52	Cuba, Building a Church in.....	387
— Viceroy, Two Good.....	233	— Cubans and Porto Ricans in American Schools.....	947
— Way of Getting a Living.....	553	— Orphans in.....	628
Christ, Opposition to (b), C. C. Starbuck.....	283	“Darkest England” Scheme.....	228
Christ’s Method of Work.....	560	DEATHS , Arthington, Robert, of England.....	80
Christian and Missionary Alliance.....	546	— Arthur, William, London (b).....	380
— Endeavor Society, A Model.....	146	— Bishop of London.....	240
— Endeavorer’s Contribution to Foreign Missions (a), Francis E. Clarke.....	176	— Chalmers, James, of New Guinea.....	480
— Literature Society for India.....	147	— Cook, Joseph, Boston.....	640
Christianity and other Religions (b), Editorial.....	138	— Erhardt, James, Germany.....	951
Christodora House, New York.....	866	— Foster, Henry, Clifton Springs (a).....	276
Church, Influence of Foreign Missions on the (a), James Johnston.....	116	— Gilman, E. W., of New York.....	80
— Members in the United States, Editorial.....	459	— Good Thunder.....	547
— Missionary Society Centenary Funds.....	468	— Haig, F. T., London.....	800
— — Growth.....	147	— Henry, B. C., China.....	640
— — Report.....	629	— Imad-ud-din of India (b).....	80, 130
— — Medical Missions.....	548		
— — Missions.....	389		
— — Native Helpers.....	389		
— Statistics for United States.....	225		
CITY MISSIONS , (Berlin, New York, London Rescue Missions).....	180		
— — A Guide to, Editorial.....	218		

	PAGE		PAGE
— Kerr, J. G., of China.....	960	— — — Results of the (a), R. A. Hume.....	245
— Long, Albert L., Constantinople.....	959	— Losses in India.....	151
— Mackay, George L., Formosa.....	639	— Sufferers, Missionaries as.....	74
— Martyrs.....	81	Federation in Italy.....	871
• Parker, E. W., India (b).....	682	— — Missions (a), J. T. Gracey.....	898
— Riggs, Elias, of Turkey.....	300, 267	— — the Philippines (b), James B. Rodgers.....	590
— Stonehouse, Joseph, China.....	640	— — the Mission Field.....	719
— Thoburn, Isabelle, of India.....	880	Fijians, Education of the.....	798
— Underhill, E. B., London.....	862	Fisk University, Nashville, Tenn.....	867
— Weirsum, H. J., of Arabia.....	960	Flight from the Boxers by Way of Siberia (a), W. P. Sprague.....	99
— Whipple, Bishop, of Minnesota.....	960	Flower Mission in Chicago.....	226
— Wood, George W., Turkey.....	800	Foot-Binding in China.....	794
Deaconesses, Methodist.....	547	Foreigners in Massachusetts.....	627
Denominations in China.....	874	— — the United States.....	385, 627, 865
Donations Acknowledged.....	399, 461, 701	Formosa, A College in.....	235
Doshisha Anniversary.....	156	Forward, Editorial.....	58
Doukhobors in Canada, Among the (a), Nellie E. Baker.....	575	Foster, Henry (a), J. T. Gracey.....	276
Dufferin Fund for India.....	712	— John W., on Missions in China.....	875
Duncan, William, of Metlakatla (a), Arthur T. Pierson.....	481	FRANCE and the New Hebrides.....	237
Ecuador, Religious Liberty in.....	868	— McAll Mission Report.....	229
— The Republic of the Sacred Heart (a), C. S. Detweiler.....	808	— New Reformation in.....	680
EDUCATION (Schools).		— Protestant Movement in.....	391
— Christian Colleges in India (a), L. B. Wolf.....	522	— Protestantism in.....	548
— for the Fijians.....	798	— Romanism and Protestantism in (a), Ruben Sallens.....	570
— in China (a), G. S. Miner.....	764	French American College, Springfield.....	465
— in Cuba and the Philippines.....	945	— Catholic Activity.....	709
— in Formosa.....	235	— Catholics and Foreign Missions.....	229
— in India, Native.....	74	— in the New Hebrides, Editorial.....	540
— in Japan.....	195	— Kongo Mission.....	796
— in Turkey.....	791	— Monastic Orders.....	309
— of Women in India.....	231	— Protestants, Progress of.....	631
— Native, in Cape Colony.....	797	Friars in the Philippines.....	559
— Secular in India.....	73	Friends and Missions.....	308
— vs. Conversion.....	793	— English, and Missions.....	708
EGYPT , Hospital Work in.....	398	Frost, H. W., Shipwrecked.....	623
— Moslem Converts in.....	554, 555, 715	Galveston Relief Fund.....	306
— United Presbyterians in.....	317, 956	Gamewell, Professor, in Peking.....	154
— Y. P. S. C. E. in.....	555	German Aid for Laborers.....	300
Eliot, John, Apostle to the American Indians (a), Arthur T. Pierson.....	641	— Mission Converts.....	150, 469
— — Celebration.....	546	— Press on Missions.....	71
Endless Chain, A Good.....	720	— Protestant Church and Missions (a), George H. Schodde.....	593
England (<i>Great Britain</i>) Degenerating? Is.....	69	— S. P. G.....	632
England's Duty in Afghanistan (b), Gen. Davidson.....	213	— Students and Missions.....	709
English Church Missions.....	787	GERMANY and Missions.....	390
— Presbyterian Church Legacy.....	870	— Home Missions in.....	632
— Speaking Catholics.....	146	— Missionary Beginnings in.....	709
Episcopacy in Japan.....	235, 796	Gift to Columbia University.....	705
Episcopal Church in Alaska.....	868	Gilmore and the Chinaman.....	473
— Missions.....	785	GIVING (<i>Liberality</i>), Andrew Carnegie on.....	145
Episcopalians, Canadian, and Missions.....	68	— An Era of.....	479
Erhardt, James, Death of.....	951	— Chinese.....	388
Erromanga, Trouble in.....	319	— More Excellent Way of.....	160
Eskimo of Canada, A Journey Among the.....	547	— Wesleyan.....	389
— Wisdom Among the.....	466	Gladstone, Miss, and the Poor.....	870
European Missionary Conference.....	788	God's Intercessors, Editorial.....	218
Evangelistic Campaigns, Editorial.....	137	Gold Coast, Gospel on the.....	556
— Tent Work.....	701	— — Progress of Missions on the.....	717
Failure and Success, Arthur T. Pierson.....	5	Gordon Missionary Training School, Editorial.....	781
Famine in China, Editorial.....	540	Gospel, Power of the, Editorial.....	381
— in India.....	313, 394, 872		

	PAGE		PAGE
Gossner Mission, India.....	873	— Brindaban, the Unholy City (b), Rock-	
Great Britain (<i>England</i>), Expansion of...	69	well Clancy.....	436
Great Britain's Greatest Queen (a), Arthur		— British Irrigation in.....	792
T. Pierson.....	241	— Caste and Christianity in.....	73
Greece, Protestant Missions in (b).....	770	— Census Taking in.....	873
Greek Church in America.....	949	— Converts in.....	712, 953
Greek Church in Turkey (a), Edward		— Christian Colleges and Missions in (a),	
Riggs.....	747	L. B. Wolf.....	522
Greenland, Sorrow and Joy in.....	307	— Christianity in.....	152
Guam, Beginnings in.....	559	— College of Mission Priests.....	395
Haig, F. T., Death of.....	800	— Education of Women in.....	231
Hamlin, Cyrus, as I Knew Him (a), Geo.		— Famine in.....	313
W. Wood.....	31	— — and Vermin in.....	551
Hankow, Terrible Journey to (b), Alexan-		— — Losses in.....	151
der R. Saunders.....	51	— Followers of Chet Ram (b), E. Guilford.	368
"Harmony" Passing of the.....	71	— Growth of Christianity in.....	152
Hart, Sir Robert, to Missionaries.....	635	— Gujarat.....	793
Harrison, Carter, on Missions.....	320	— Industrial Conference in.....	394
Hartzell, Bishop, on Africa's Future.....	317	— Ingathering of Telugus.....	551
Hausaland, Bishop Tugwell in.....	716	— Irrigation for.....	872
— Africa, Moslems in.....	78	— Islam in.....	633
Hawaiian Islands and their People (a),		— Khols Mission.....	873
Henry W. Frost.....	660	— Lahore College.....	953
— Missions to the Japanese.....	159	— Lepers of Central (b), Norman Russell.	537
Health of Missionaries, Editorial.....	939	— Mass Movements in (a), W. H. Camp-	
Hebrew Christians in America.....	947	bell.....	774
Hebrew Messianic Conference, Editorial..	539	— Missionaries as Famine Sufferers in....	74
Heroes of the Cross.....	720	— Native Education in.....	74
Hindu (<i>India</i>) Heartlessness.....	231	— Nautch Dance in.....	313
— Students.....	230	— of To-day (a), H. M. Lawson.....	654
— Women, Hospital for.....	792	— Plague and Famine.....	471
Hindus and their Gods.....	151	— Poverty in.....	396
— Attitude of Educated.....	952	— Presbyterian Converts in.....	953
— Faults and Virtues of.....	550	— Prize Essay on Religions of, Editorial..	221
— Flocking to Christ.....	472	— Rain and Famine in.....	872
Hindu's Tribute to Christianity.....	712	— Religious Paradoxes in.....	395
Hinduism, New Weapon Against, Edi-		— Results of the Famine in (a), R. A. Hume	245
torial.....	460	— Sacred Trees and Rivers of (a), Mrs. R.	
— The Chaos of.....	792	Hoskins.....	271
HOME MISSIONS , Congregational,		— Salvation Army in.....	794
465, 545		— Secular Education in.....	73
— — in the Northwest (a), W. S. Holt.....	814	— South Christians.....	313
Home Problems of Foreign Missions (a),		— — Statistics for.....	303, 461, 633
Arthur T. Pierson.....	721	— Students of.....	471
— — Missions (a), Adolph Harnack.....	287	— Telugus Missions (a), John Craig.....	363
Hospital (<i>Medical</i>) for Hindu Women....	792	— Telugu Missionaries.....	794
— Work in Egypt.....	398	— Todas of the Nilgiri Hills (a), Mrs. J. O.	
Hospitals and Dispensaries in Heathen-		Denning.....	264
dom.....	240	— Value of Missions to.....	711
Hume, Robert A., Honors to.....	313	— Widow's Church in.....	313
Hunan, The Opening of (a), Griffith John.	693	— Work for Students in Calcutta.....	395
Hymns by Native Christians (a), J. T.		India's Widows and China's Orphans....	231
Gracey.....	507	— — Ramabai's Work for (a), Minnie F.	
Imad-ud-din, A Notable Convert from		Abrams.....	338
Islam (b).....	130	INDIAN (<i>American</i>) Christians in	
Indemnities, Missionary (b), Editorial....	294	North Canada.....	227
— Timothy Richard on.....	713	— Conference, Mohonk Lake (a), D. L.	
Independents (English) and Missions.....	308	Pierson.....	926
INDIA , American Missions Among the		— — at Mohonk.....	65
Telugus (a), John Craig.....	363	— Deceased, A Good.....	547
— and Ceylon, Increase of Christians in..	394	— Farmers.....	868
— Another Famine in.....	394	— Schools and Christianity.....	465
— Baptist Achievements in.....	394	— Work in Central America.....	175
— Basel Missions in.....	151	Indians and the Bible.....	146
— Behar Mission.....	143	— and the Gospel (b), Robert Phair.....	516

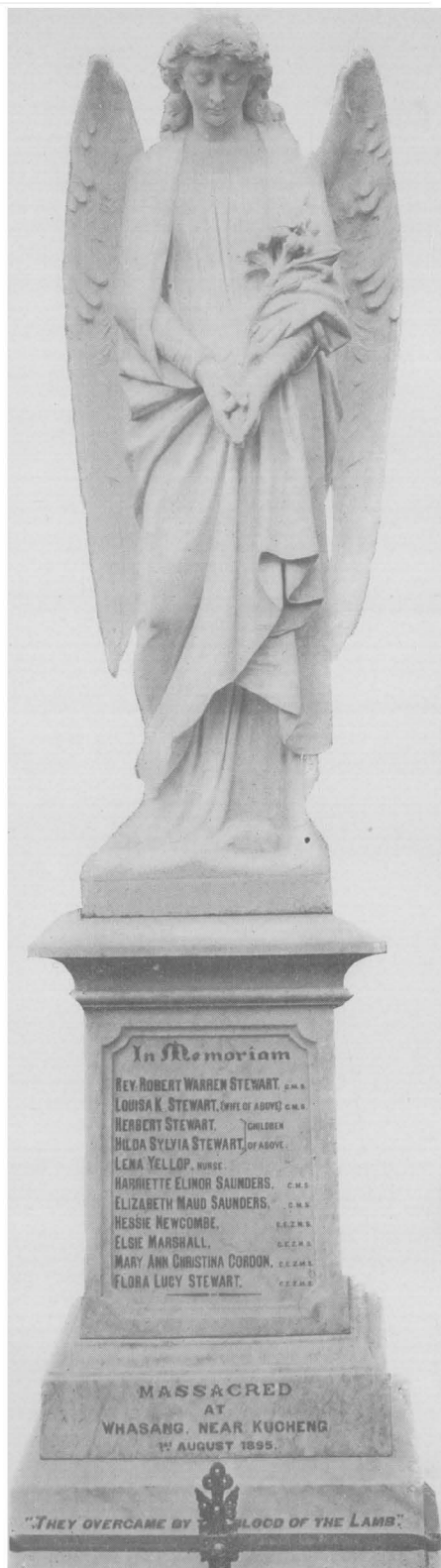
	PAGE		PAGE
— John Eliot, Apostle to the (a), Arthur T. Pierson.....	641	— Self-Destruction in (b), J. H. De Forest.....	760
— of Canada, Methodist.....	307	— Shintoist Friends.....	235
— Presbyterian.....	305	— Spiritual Awakening in (b), Eugene S. Booth.....	635
— William Duncan's Work Among the (a) Arthur T. Pierson.....	481	— Statistics of Missions in, D. S. Spencer.....	375
Industrial Conference in India.....	394	— Tea Parties in.....	474
— Mission, Zambesi.....	236	Japanese Christians, Wisdom of.....	156
— Missions Aid Society.....	788, 869	— Conference on Cooperation.....	139
— — in Africa, The Need for (a), William L. Thompson.....	412	— in America.....	786
— Missions in South America.....	949	— — — (a), M. C. Harris.....	684
Influence of Foreign Missions on the Spiritual Life of the Christian Church (a), James Johnston.....	116	— Missionaries in Hawaii.....	159
Ingليس, Dr., in Peking.....	154	Jerusalem, Medical Work in.....	791
Intercollegiate Y. M. C. A.....	65	JEWS (Israel) Excluded from Palestine.....	313
Interest in Missions.....	639	— Gospel for the.....	639
International Missionary Union.....	400	— in Smyrna, Work for.....	632
— — — Conference (a), John T. Gracey.....	602	— of Russia (b), Samuel Wilkinson.....	936
Irish Presbyterians in Gujerat.....	793	Jewish Missions at the Close of the Nineteenth Century (a), Louis Meyer.....	616
Islam, A Notable Convert from (b).....	130	Kamil Abdul, Messiah of Syria (b).....	402
— Census of.....	230	Kanakas of Queensland.....	78
— Decline of the Empire of (a), Samuel G. Wilson.....	731	Kerr, J. G., Death of.....	960
— Growth of.....	393, 549	“Khamia, the Good” (a), A. T. Pierson.....	93
— in India.....	633	Khartum, Prohibition of Missions in.....	876
— in the Philippines.....	877	Ki-mbundu Language of Angola (a), H. C. Whitney.....	279
— Sects of.....	393	Klondike (<i>Alaska</i>).....	499
ISLANDS OF THE SEA (<i>Australia, Hawaii, Malaysia, Melanesia, Micronesia, Samoa</i>), Civilization in the.....	159	Kongo (<i>Africa</i>), Good News from the.....	475
— Sunday Observance in the.....	477	— Mission, French.....	796
Israel (<i>Jews</i>) and Missions (b), A. Kohnodin.....	373	— Missions on the.....	876
— The Gospel to.....	147	— State, Missions in the.....	411
Italian Evangelical Church.....	549, 871	— Upper, Growth on the.....	797
Italians in Pittsburgh.....	706	KOREA Coming to Christ.....	715
ITALY , Federation in.....	871	— Conference at the I. M. U.....	605
— Gospel Growth in.....	469	— Disease and Doctors in (b), Henry M. Bruen.....	688
— Methodism in.....	229	— Great Growth in.....	76
— Waldensian Church in.....	549	— Medical Missions in, J. Hunter Wells.....	690
Jamaica Baptist Mission in Central America.....	171	— Missionary Boat for, Editorial.....	699
JAPAN (<i>Bonin Islands, Formosa</i>) as a House of Refuge.....	155	Korean Characteristics (b), James S. Gale.....	691
— Buddhists in.....	316	— Customers.....	155
— Christian Work in Tokio.....	234	Krishna Mohan Banerjee, of India.....	405
— Conference at the I. M. U.....	605	Labrador, Mission Work in.....	466
— Doshisha University.....	156	Laboring Man and the Church (b), Editorial.....	296
— Episcopacy in.....	235, 796	Langh-a-fa, the Chinese Christian.....	406
— General Conference of Protestant Missions in (a), D. B. Schneder.....	192	Lange, Conrad, Missionary to China.....	552
— Great Awakening in.....	715	LAOS , Bible Texts and Everyday Life in (a), Lillian J. Curtis.....	358
— — — (a), Theodore M. McNair.....	646	— Christians, Among (a), W. C. Dodd.....	355
— Missionary Conference in.....	76	— Work Among the.....	397
— Missionaries Taxed in.....	554	Law and Lawlessness, Editorial.....	376, 938
— Mormons to Invade.....	306	Laymen, Study of Missions for.....	705
— Moral Reform in.....	155	Lectures on Missions in Germany.....	710
— New Year's Day in (b), J. H. De Forest.....	347	Legacy to the B. and F. B. S.....	949
— Old and New.....	875	Legiac, The Tsimchian Indian Christian (b).....	409
— Outlook for Missions in.....	76	LEPERS , Contribution for Chinese Sufferers.....	232
— Religion in the Higher Schools of (b), J. T. Gracey.....	426	— in the Philippines.....	868
— Revival in, Editorial.....	859	— of Central India (b), Norman Russell.....	537
		— Missions to.....	538
		Liberality (<i>Giving</i>), Christian vs. Heathen, Edward N. Harris.....	609
		Liberia Experiment Unsuccessful.....	956
		Liberia, Newspapers in.....	156

	PAGE		PAGE
Lifu Islands, Pioneering in the (a), Samuel McFarlane.....	490, 598	MICRONESIA (<i>Guam, Ponape</i>), The Situation in.....	799
Liquor Legislation in Congress.....	225	Miners of Alaska, Work Among the (a), S. Hall Young.....	499
Livingstone College, London.....	630, 939	Minister's Prayer Union, Editorial.....	218
— Memorial in London.....	70	Miracles of Missions (a), Arthur T. Pierson.....	93, 481, 881
Livingstone's Work, Outcome of.....	399	Missionaries and "Loot" in Peking (a), J. T. Gracey.....	206
Locomotive as a Missionary.....	873	— Better Training for the (b), George B. Smyth.....	133
London City Mission.....	788	— Cruelty to.....	959
— Medical Mission College.....	70	— in Danger.....	238
Long, Albert L., Death of.....	959	— Needed, Editorial.....	781
Looting in China, Editorial.....	376	— Sir Robert Hart's Advice to.....	635
Lovedale as a Center of Light.....	476	Missionary Engineer in Peking.....	154
Mackay, George L., of Formosa.....	639	— Experiences in China (a).....	48
MALAYSIA (<i>Borneo, Celebes, Nias, Philippines, Sumatra</i>), Methodist Work in Perak.....	551	— Honor to a.....	785
— Mission Field (b), Benjamin F. West.....	821	— Interest, How to Awaken.....	478
— Missions in.....	158	— Life in India.....	160
Manchuria, Boxers in.....	714	— Martyrs in China (a), J. R. Hykes.....	81
— Conditions in.....	316	— Societies of Europe.....	148
Manchus, Concerning the.....	396	— Speakers' Bureau.....	706
Maori Mission in New Zealand.....	558	Mohammedan (<i>Islam, Moslem</i>) Newspapers in India.....	314
Maoris of New Zealand.....	719	— Statistics for 1900.....	66, 148
Mark Twain and the Missionaries, Editorial.....	378	— World, Christianizing the (a), George Washburn.....	291
Martyrs, Chinese.....	472	Mohammedans from India.....	720
— in China, Missionary (a), John R. Hykes.....	81	— in the Philippines.....	718
— Memorial Service to.....	634	— Preaching the Gospel to the (a), George H. Rouse.....	335
— Monument to.....	785	Mohonk Indian Conference, 1900.....	65
Martyrdom of Blind Chang.....	634	— —, 1901 (a), D. L. Pierson.....	926
Mass Movements Toward Christianity (a), W. Howard Campbell.....	774	— Peace Conference, Editorial.....	621
McAll Mission Report.....	229	Money for Education and Religion.....	945
McKinley, President, on China, Editorial.....	59	Moravian Church and Missions (a), Arthur T. Pierson.....	881
McKinley's, President, Assassination.....	785	— Missionary Board.....	706
Medical Mission College, London.....	70	— Mission in Central America.....	173
MEDICAL MISSIONS (<i>Hospitals</i>).....	238, 880	— Ship <i>Harmony</i>	71
— German.....	390	— to China.....	552
— in Korea (b), J. Hunter Wells.....	690	— Missions, Cost of.....	548
— of the C. M. S.....	548	— in 1901.....	789
— Growth of.....	227	MORMONISM , Joseph Cook on.....	861
— Missionary, Ancient.....	560	Mormons to Invade Japan.....	306
— Practise, Chinese.....	552	Mountaineers of Appalachian America (a), William Goodell Frost.....	21
— Work in Jerusalem.....	791	MOROCCO , A Tour in (a), Charles Mensink.....	441
— Work in Turkey.....	150	— Scripture in.....	475
— in Korea (b), Henry M. Bruen.....	688	Moslem (Mohammedan) Converts in Egypt.....	554
— in Uganda.....	157	— Homes, George E. Post.....	933
Medicine vs. Superstition.....	793	— Woman, The New.....	791
Meetings, Missionary, for Young People (a), V. F. Penrose.....	826	— Women (a), Mrs. S. G. Wilson.....	886
MELANESIA (<i>Fiji, Lifu, New Hebrides</i>) Mission.....	158	Moslems, Conversion of.....	78
— Ship Wanted for.....	237	Müller, George, Life of.....	862
Methodism in Italy.....	229	— Orphanages.....	708
— in the Philippines.....	159, 319	— in Bristol (b), Editorial.....	298
Methodist Deaconesses.....	547	Nation, Mrs. Carrie, Editorial.....	376
— Women and Missions.....	68	Native Converts, Emigration of.....	400
Methods of Missionary Administration (a), Arthur T. Pierson.....	161	— Helpers in China, Arthur H. Smith.....	18
Metlakahtla, Fire at Old.....	787	Need for More Missionaries.....	238
— William Duncan's Work at (a), Arthur T. Pierson.....	481	Neesima, Joseph Hardy, of Japan.....	406
Mexico, Bible Work in.....	386	Negotiation vs. Arbitration (b).....	379
— Chinese Monuments in.....	227		
— Presbyterian Union in.....	628		

	PAGE		PAGE
NEGRO , American (<i>Tuskegee</i>).....	386, 455	Peace Conference at Lake Mohonk, Editorial	621
— Evolution of the.....	706	Peking, A Woman's Experience in the Siege of (b), Nellie Russell.....	48
— Prison Labor (a), W. E. B. Du Bois.....	737	Pentecost, Dr., Going to the Philippines..	946
Nestorian Christian Woman in Persia.....	151	Persecution of Chinese Christians (a), Hunter Corbett.....	8
Netherlands, Christianity in the.....	390	— in Portugal	311
New Century, Achievements of the, Editorial	459	PERSIA , Languages in.....	872
NEW GUINEA , James Chalmers of..	480, 638	— Moslem Women of (a), Annie Rhea Wilson.....	886
— — — — (a), E. C. Storow.....	835	— Mission School in Teheran.....	471
— — The Hero of (a), George Robson.....	850	— Nestorian Woman in.....	151
— — Measuring in.....	799	— Progress in.....	230
— — Mission Work in.....	159	Persian Magnate, Visit to.....	471
— — Tragedy (b), A. E. Hunt.....	854	— Medical Methods.....	73
— — Widows' Woes in.....	878	Peru, Regions Beyond Mission.....	449
NEW HEBRIDES , Cannibalism in the	78	— "Peter's Pence".....	229
— — Christians (a), John G. Paton.....	111	Philanthropic Side of Mission Work (a), James Sibree.....	429
— — Erromanga.....	319	PHILIPPINES , Friars in the.....	559
— — France and the.....	237	— Good News from the.....	798
— — French Aggression in the, Editorial.....	540	— Methodism in the.....	159, 319
New Orleans Missionary Conference, Editorial.....	460	— Mohammedans in the.....	718, 877
— — — — (a), Belle M. Brain.....	526	— Presbyterians in the.....	477
New York Anti-Vice Crusade	145	— Protestant Success in the.....	877
— — City, The Evangelization of (a), Helen F. Clark.....	180	— Religious Conditions in the (a), James B. Rodgers.....	510, 586
New Zealand, Maories of.....	719	— Rome in the.....	877
— — Maori Mission in.....	558	Phillips Brooks House, Harvard.....	626
— — — — Women in.....	477	Pima Indians.....	306
Nias (<i>Malaysia</i>), Progress in.....	557	Pipper, Nathaniel, the Australasian Christian.....	406
Nightingale, Florence.....	389	Polacks in Chicago.....	385
North African Mission.....	70, 637	— in Detroit.....	948
Norwegian Missionary Society.....	789	Policeman, A Missionary.....	309
— Missions in South Africa.....	399	Politicians and Missionary Methods.....	714
Oberlin Movement to Missionary Martyrs	785	Polygamy in South Africa.....	235
Objections to Missions.....	399	— Lesser Wives of (b), M. C. Christeller.....	56
Oman, Open Doors in, Arabia (a), S. M. Zwemer.....	321	Ponape Reopened.....	319
Oncken, Professor Warneck on, Editorial.....	235	Pope and French Laws.....	870
Opium, Chinese Opinion of.....	554	Pope Leo and the "Holy City".....	150
Orphans in Cuba.....	628	Portugal, Persecution and Progress in.....	311
Outlook for China (b), Griffith John.....	109	Prayer, A Call to, Editorial.....	60
— — Missions in China.....	153	— Bands for Missions.....	228
— — — — Japan.....	76	— Cycle, A World Wide, Editorial.....	859
— — the Twentieth Century (a), Arthur T. Pierson.....	1, 161	— for Students, Editorial	141
— — — — (b), Editorial.....	58	— Union, Minister's, Editorial.....	218
PALESTINE , Jews Excluded from.....	312	Prejudice Against Missions, Editorial.....	376
— of the Future	72	Presbyterian Indians.....	305
Pao, the Polynesian Christian (a), Samuel McFarlane.....	492	— Missions.....	627
Papacy (<i>Roman Catholic</i>), Decline of the.....	310	— Reinforcements.....	705
Papal (<i>Anti-Papal</i>).....	622	Presbyterians, English, and Missions.....	708
Paris Missions in South Africa.....	318	— in the Philippines.....	477
— Protestant Conference in.....	468	— in Spanish America.....	708
— Sabbath Reform in.....	147	Present Conditions in Foreign Lands (b), Editorial.....	58
Parker, Edwin W., of India, (b), Henry Mansell.....	682	Principles of Protestant Missions (b), Adolf Harnack.....	286
Paton, John G., Returning to the New Hebrides.....	638	Prize Essay on Religions of India, Editorial.....	221
Paul, The Apostle of Banza Manteke (a), Henry Richards.....	40	Problems in China, New Missions (a), Arthur H. Smith.....	16
Pauline Precedent in Missions (a), David Gilmore.....	669	— Home, of Foreign Missions (a), Arthur T. Pierson.....	721

	PAGE		PAGE
— on the Foreign Field (a), Arthur T. Pierson.....	561	— — in India.....	794
Progress in Missions.....	958	Samoa, Germans in.....	878
— of Missions in Korea.....	76	— L. M. S. Mission in.....	958
Protestant and Roman Catholic Missions (b).....	217	— Transformation in.....	79
— Church Growth in United States.....	225	Samoa's Governor.....	320
Protestantism, Outcome of.....	399	Saphir, Adolph, the Jewish Christian.....	406
Prudent Foresight (b), Editorial.....	700	Satan, Safety Valve of (b), C. C. Starbuck.....	283
PUERTO RICO , Children in.....	226	Scandinavians and Missions.....	786
— Episcopal Mission.....	638	Schools (<i>Education</i>) Following the Flag.....	785
— Protestantism in.....	786	— of Japan, Religion in the (b), J. T. Gracey.....	426
— Romanism in.....	306	Science and Missions.....	873
Queensland, Australia, Kanakas of.....	78	Scotch Bible Society.....	308
Rabinowitz, Joseph, of Russia.....	406	— United Free Church Missions.....	71, 630
Ramabai's Work for India's Widows (a), Minnie F. Abrams.....	338	Secretaries, Conference of, Missionary (a).....	302
Red Cross Relief Work.....	65	Self-Support, A New Idea in (a), Charles S. Sanders.....	440
Regions Beyond Missionary Union (b).....	448	— — in Missions (b), E. H. Van Dyke.....	438
Reid, Gilbert, and the Boxers.....	316	Seminary Student's Convention.....	65
Religions of the World.....	799	Service, The Law of.....	639
Religious Tract Society.....	949	Shanghai, Flight from Central Honan to (b).....	54
Rescue Mission Work, Editorial.....	860	Shut-in Society.....	545
— — Some Principles of (a), Margaret B. Robinson.....	581	Shintoist Friends.....	235
— — — Bed Rock Principles of (a), S. H. Hadley.....	845	Short-lived Missionaries.....	239
Retrenchment! Will it Ever End?.....	560	Siam (<i>Laos</i>) King of.....	551
Riggs, Elias, of Turkey (a), Edward Riggs.....	207	SIBERIA , Flight from the Boxers by Way of (a), W. P. Sprague.....	99
Robert College and Cyrus Hamlin (a), George W. Wood.....	31	— Religious Future of (b), G. Frederick Wright.....	211
Romanley Swiss Mission.....	468	Silver Bay Missionary Council (b), C. C. Creegan.....	768
ROMAN CATHOLIC (Papacy) and Protestant Missions (b).....	217	Slave Trade, African.....	318
— — Conversions in America.....	866	Slavery, The Spawn of (a), W. E. Burghardt Du Bois.....	737
— — Disparagement of Protestant Missions (b), Editorial.....	140	Social Progress and Missions (a), James Sibree.....	429
— — Martyrs.....	635	— Settlements, Growth of.....	465
— — Orders in France.....	309	Society for the Propagation of the Gospel.....	157, 629
— — Policy in China.....	153	— — — — (a), E. P. Sketchley.....	260, 349
— Catholics and Missions.....	786	— — — — Mission in Central America.....	171
— — in Africa.....	157, 636, 797	Societies, Statistics of Missionary (b).....	66, 148
— — in France.....	229	Solomon Islands, Work in the.....	799
— — in Great Britain.....	146, 467	SOUTH AMERICA , (<i>Argentine, Brazil, Columbia, Ecuador</i>).....	387
— — in Turkey (b), Edward Riggs.....	753	— — as a Mission Field (a), Thomas B. Wood.....	450
Rome in the Philippines.....	877	— — Industrial Missions in.....	949
Romanism and Protestantism in France (a), Ruben Saillens.....	570	— — Its Politics, Morals, and Religion (a), A. R. Stark.....	856
— in Puerto Rico.....	306	— — Presbyterians in.....	708
Rugters, Catharine, the Hottentot.....	407	South American Facts.....	548
RUSSIA , Persecution in.....	392	— — Missionary Statistics, H. P. Beach.....	454
— Protestants in.....	469, 789	South Sea Islands, Converts in the.....	478
— The Bible in.....	470	Southern Baptist Missions.....	627
— The Jews of (b), Samuel Wilkinson.....	936	Spanish America, Presbyterians in.....	708
— Young Men in.....	311	— Work in Central America.....	175
Russian Intolerance.....	790	SPAIN , Anti-Clerical Movement in (a), A. Beaumont.....	613
— Schemes in Syria.....	952	— The Bible in.....	790
— Y. M. C. A.....	72	— in a Religious Ferment.....	549
Russians and Anglo-Saxons.....	392	— International Institute in.....	310
Saddlebags, In the Land of (a), William Goodell Frost.....	21	— Protestant Girls' School in.....	951
Sailors, Work for.....	70, 467, 626	— Protestants in.....	631
Saloons in Switzerland, Substitutes for.....	320	Statistics, Central American.....	169
— Substitutes for the.....	719	— Church, for United States.....	225
Salvation Army Farms.....	228	— for European and Asiatic Missionary Societies (b).....	148
		— from the Islands of the Sea.....	478
		— for South American Missions (b), H. P. Beach.....	454
		— for South India.....	633
		— Misleading, Editorial.....	459
		— Missionary (b), Arthur T. Pierson.....	103

	PAGE		PAGE
— New York City	181	— Students in Africa	145
— of American Converts	708	Twentieth Century, Outlook for the (a),	
— of German Missions	632	Arthur T. Pierson	1, 161
— of the Missionary Societies for 1900	66	Uganda, Commissioner Johnston on	876
— of Missions in Japan, D. S. Spencer	375	— Baptisms in	717
— — of the Protestant Church of Ger-		— Bible Buying in	956
many	598	— Coronation in	237
— of the World's Religions	799	— Currency in	476
— Turkish	230	— Great Growth in	476
Stone, Ellen M., Capture of	871, 938	— Growth of the Gospel in	296
Strait Settlements (<i>Malaysia</i>)	551	— New Cathedral in	798
Student Christian Work (<i>Y. M. C. A.</i>)	145	— New Hospital in	157
— Missionary Campaign	546, 950	— Railroad	556
Students of India	471	— Railway	77
— Work Among, Editorial	862	— Typewriter in	157
— Day of Prayer for, Editorial	141	— Why Missionaries Went to (b), Henry	
— Hindu	230	M. Stanley	215
— in Calcutta, Work for	395	Underhill, E. B., of London	862
Study of Missions, Course for United (b),		United Free Church of Scotland	71
— — in Concert	239	— M. S.	390
Stundists in America	948	— Presbyterians in Egypt	317
Sudan (Africa) Mission	716	— States Church Members in the,	
Sumatra, Christianity vs. Mohammed in	557	Editorial	459
— Ignorance of God in	398	— — Statistics	225
Sunday-school Stockport, England	308	Unoccupied Fields, Arthur T. Pierson	2
Superstition vs. Medicine	793	Victoria and Missions	388
Swiss Mission, Romande	468	— Queen of Great Britain (a), Arthur T.	
Switzerland, Substitute for Saloons in	320	Pierson	241
SYRIA , Beirut Press	470	Volunteers, A Word to Missionary,	
— Moslem Homes in (a), George E. Post	933	Editorial	220
— Russian Schemes in	952	Waldensian Church	549
— Y. P. S. C. E. in	550	Warneck on Great Britain	701
Taylor, Dr. and Mrs. Howard, Among the		Warning, A Note of	945
Colleges	546	Watch, John Williams, Editorial	542
Telugu Mission in India	152	Wealth of the Church, Arthur T. Pierson	3
Telugus, American Missions Among the		Wiersum, H. J., Death of	960
(a), John Craig	363	Welldon, Bishop, on Missions	399
— Ingathering Among the	551	Wellington Seminary, South Africa	78, 157
TESTIMONY of Commander Wad-		Wesleyan Giving	389
hams	800	— Methodist Mission in Central America	173
— of John W. Foster	875	— Mission	308, 630
— of Max Müller	879	— Missionary Society	869
— of Sir Monier Williams	879	West Indian Negroes for Africa	637
— to Missions	878	WEST INDIES , (<i>Cuba, Puerto Rico,</i>	
— — by a Chief-Justice	227	<i>Tobago</i>)	388
— — Hindu	712	Whipple, Bishop, Death of	946, 960
— — in India	711	Widow's Church in India	313
— — to William Carey	312	Williams, John, Watch, Editorial	542
Theological Students' Convention	65	Williams, Samuel Wells (a), J. T. Gracey	123
Theoburn, Isabelle, of India	880, 946	Woman, New Moslem	791
Thokanbau, King of Bau (b)	404	Woman's Missionary Work (b), Arthur T.	
TIBET , The Opening of	75	Pierson	166
— Prayer Union	713	Woman's Work for Woman	147
Tibetan Missionary Meeting	634	Women Heroines in China	75
Tientsin, Siege of (b), Robert R. Gailey	50	— Hospital for Hindu	792
Tobacco Using in India	152	— in India, Education of	231
Tobago Mission, West Indies	388	— Methodist, and Missions	68
Todas of the Nilgiri Hills, London (a), Mrs.		— Missionaries in China	233
J. O. Denning	264	— of New Guinea	878
Toleration, A Lesson in	639	Wood, George W., of Turkey	800
Toshabura Oskima, the Japanese Chris-		Working Force in the Mission Field,	
tian	404	Arthur T. Pierson	2
Training for Missionary Work (b), Arthur		Wu, Minister, on Confucianism (b),	
T. Pierson	163	Editorial	138
— for Missionaries	479	Wu's, Minister, Confucian Propaganda (a),	
— — (b), George B. Smyth	133	Robert E. Speer	370
Tribune Fresh Air Fund	867	“Yellow Peril” The (a), Marcus L. Taft	518
TURKEY , Anatolia College	711	Y. M. C. A. in 1901	305
— Bridging the Bosphorus	230	— in America	865
— Busy Physician in	150	— in Russia	72, 311
— Capture of Miss Stone	871, 938	— in Shanghai	954
— Cyrus Hamlin as I Knew Him (a),		— Intercollegiate	65
George W. Wood	31	— Jubilee in Boston, Editorial	621
— Deaconess Home in	711	— Convention	385
— Elias Riggs, of (a), Edward Riggs	267	— Model Building	865
— Missionary Anniversary in	871	— World Figures from the	400
— Omens of Good in	150	Young People's Missionary Meetings (a),	
— Pays Indemnity	711	V. F. Penrose	826
— Pictures Prohibited in	230	Y. P. S. C. E. in 1901	305
— Sultan and Education	791	— in Egypt	555
Turkish Empire, Christian Forces of the		— in Syria	550
(a), Edward Riggs	746, 839, 920	Zambese Industrial Mission	236
— Envoy to China	790	— Missionaries Dying on the	717
Tuskegee, A Southerner's View of (b)	455	Zenana Bible and Medical Mission	71
— Endowment	386	147, 467, 629, 869	
— Fruit from	465	Zionist Conference, Editorial	621
		Zionists and the Sultan	633



In Memoriam

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ELSIE MARSHALL.	DEERS
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FLORA LUCY STEWART.	DEERS

MASSACRED
AT
WHASANG, NEAR KUOHENG
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"THEY OVERCAME BY THE BLOOD OF THE LAMBS"

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THE OUTLOOK FOR THE TWENTIETH CENTURY.

BY THE EDITOR-IN-CHIEF.

We are now solemnly compelled to confront the work of a new century. We need, first of all, a new vision and revelation, both of our opportunity and our responsibility. Christ is the Light of the World, but so is His Church. This is impressively brought to view in 2 Cor. iv:4-7. Satan is represented as blinding the eyes of unbelievers, lest the light of the glory of the Gospel of Christ should shine unto them. The exact conception is, lest the illumination, the enlightening influence of the glory of the Gospel, as reflected and transmitted through the believer, should reach them with its irradiation. In the same passage we are taught that He who commanded the light to shine out of the original darkness hath shined in our hearts to produce this irradiation in us, and make possible this illumination of others. And further on, we are taught this additional lesson, that one of the greatest proofs, both of the power and grace of God, is found in thus making possible that so frail and unworthy a "vessel of earth" should both be able to bear or contain such Divine splendor as a revelation to itself, and also bear forth, or convey such glory as a revelation to others. The lesson of this significant passage is that the highest privilege of a believer is to receive, reflect, and transmit the glory of God as revealed in Christ through the Gospel. Practically that glory will never shine in the hearts of men unless it comes to them through believers, as mirrors or transmitters of God's grace.

With this new century we confront a new crisis in missions, and the question is, Who is to meet it, and how is it to be met? At least four factors combine to constitute this a new and critical emergency in missions, quite beyond any previous one in importance and appeal; those factors are the vast unoccupied area, the entire inadequacy of the army of occupation, the lack of a proper standard of giving, and

the lack of a proper spirit of prayer on the part of the Church at large.

I. Devout students of missions urgently appeal in behalf of immense areas and populations thus far unreached or neglected. Two great Oriental empires are each a world in itself. India and China contain half the total population of the world. Yet, what has so far been done among these seven hundred millions is comparatively insignificant. When, in 1865, J. Hudson Taylor organized the China Inland Mission, eleven vast provinces of inland China had no resident Protestant missionary. Notwithstanding the hundreds of missionaries in India, the Decennial Conference of Bombay, in 1893, appealed to the Christian Church at large for help in meeting "an opportunity and responsibility never known before." Each of the great native states has been occupied by a missionary or two, but many smaller states have not yet been entered even by a single preacher, teacher, or healer, Nepal alone being shut to the Gospel. Bengal has a non-Christian population vaster than the whole population of the United States, and Bahar has but thirty missionaries, one-half being women, for twenty-five million souls.

LANDS TO BE POSSESSED.

Besides India and China, five great districts are as yet totally unreached by Protestant missionaries; three of them in Asia, one in Africa, and one in South America:

1. There is the vast territory of inner and lower central Asia, including Tibet, and reaching over the entire heart of that vast continent. Tibet is not therefore the only unoccupied country in Asia, but only a small part of what Coleridge called the "vast undone."

2. Upper Asia, or Russian Asia, is an immense field over most of which only Greek priests have access to the people.

3. Arabia, with its nomadic tribes and shrine of the false prophet, is practically unreached. There are only four stations on the border.

4. The Sudan, reaching from the Kong Mountains to the Nile valley, three thousand miles in length, east and west, has a population greater than that of the United States, and estimated at from seventy to ninety million, held under the Crescent's sway.

5. The central portion of South America, the Amazon basin, with millions of natives, is still marked by paganism or has only a corrupt papal system, as bad as paganism.

II. We need to feel the inadequacy of our present working force and working funds. The laborers are few. Protestant Christendom represents two hundred million members, identified with the reformed churches, yet has less than fifteen thousand missionaries, one-third being unmarried women. With these are laboring a force of about fifty thousand native ministers and helpers, less than one-tenth of

whom are ordained. If we liberally estimate the number of the total force at work for Christ abroad at sixty-five thousand, we have one laborer for about twenty-five thousand souls. Surely it would be a small thing for the Church of Christ to supply one missionary for at least every fifty thousand of the unevangelized.

The gifts of the Church are sadly, inexcusably small. The late Dean Vahl, who erred on the side of caution in his estimates, reckoned the total income of missionary societies in 1891 at less than fourteen million dollars. Yet, year by year, embarrassment with debt is the almost universal fact with missionary societies; and, as a consequence, the fatal cry of "retrenchment" compels expenses to be cut down, in some cases, one-third. This means nothing less than the stoppage and blockage of all advance and aggressive movements; and, still worse, the actual abandonment of advantages already gained, as if an army of occupation were forced not only to halt, but actually to give up strategic points, occupied after much loss of blood and treasure, and to retreat in the face of a jubilant foe.

THE WEALTH OF THE CHURCH.

There can be no apology for any lack of ample gifts to the cause of missions. The Church can no longer say, like Peter, "Silver and gold have I none." Of the wealth of the world a very large proportion is in the hands of Christian disciples. One of the most important deaths in 1899 was that of a merchant prince who had for years been prominent, not only in business circles, but in Christian circles also. His wealth was colossal, reckoned by scores of millions of dollars. The death of such a man was the fall of a commercial giant, and huge interests were involved. This man was identified with evangelical enterprises and known as an active Christian. Much interest was naturally concentrated on the provisions of his will. It was found that, out of a total of about seventy million dollars, embraced in his bequests, all *but about one out of seventy*, went to the family, friends, and servants, the sum total of benevolent legacies being about one million dollars.

Without judging any man's case, since to his own Master he standeth or falleth, if the published account be trustworthy, it will appear what vast powers were lodged in *one man* wherewith to build up or strengthen the missionary work of the world. One-seventh of this vast sum left to the cause of God would have nearly doubled the amount which that year went to the support of the missionary societies of America, Britain, and Germany. But what an immense uplift would have come to the entire work of Christ at home and abroad, had the terms of this legacy been reversed, had the sixty-nine millions gone to benevolence, and the million been distributed among the heirs! Yet, in apostolic days, disciples sold their entire possessions

and brought the price and laid it on the altar of service, so that there was no need unmet, and there was "meat in God's House."

We can not withhold our deep conviction that the principle of the believer's stewardship in property needs to be reexamined in the light of the Word of God. Immense sums, in the aggregate, lie like a dormant power, in the purses even of God's poor. Leaving out of account all the resources and responsibilities of the wealthy, if the little that God's poorer saints possess could be so administered as to economize for His cause what now runs to waste, a great river of beneficence, never dry but always abundant, would overflow with blessing to all mankind. From time to time God gives us the secret biography of some poor saint, like that needle woman of Norwich, Sarah Hosmer, who out of a few dollars a week five times saved enough to put a native convert of Armenia through a theological school and prepare him for the Gospel ministry; or like that crippled rheumatic widow of Dr. A. J. Gordon's church in Boston, who, having a small income of twelve hundred dollars, saved two-thirds of it for God, and for herself and her son reserved only the other third! There is no greater reproach to the Church of Christ than her low standard of giving. It is a shame that God's cause should ever have to make even an appeal.

SOME OF OUR POSSIBILITIES.

III. We need to learn a lesson as to the possibilities of proper effort. A singular example of the effectiveness of energy, self-denial, and prudence in human enterprise is found in that episode of Canadian history, known as the Red River expedition, about which few, even of Englishmen, know. When the mercurial and excitable people of Northwest Canada, the French and French halfbreed of the population, refused to concur in that transfer of the Hudson Bay Company's proprietary rights to the Canadian Government, which they construed as hostile to their interests; when they rebelled and actually took up arms, erected a provisional government with Louis Riel at the head, and gathered six hundred armed men to sustain the dignity of the new republic; when, furthermore, they proceeded in defiance of all justice and righteousness to put to death, after sentence by a mock tribunal, a British subject, Scott, for no worse crime than opposition to their rule of usurpation—all hope of amicable adjustment was gone, and no alternative remained. The Canadian Government must punish such rebellion and vindicate rightful authority. But Fort Garry, where the insurgents made their stronghold, was twelve hundred miles from Toronto, and but half this distance could be crossed by any railcar or steamboat; the rest of the way lay through a pathless wilderness of forest, through which ran a chain of lakes and rivers, with perilous rapids and precipitous falls, and on such waters

no boats larger than an Indian canoe had ever yet been seen. An adequate force must make its way over such a region with all the needful equipment of modern warfare and suitable provisions for a long journey to and fro.

Lord Wolseley, as he is now known, was the officer who undertook to lead this band of soldiers against the rebels in Fort Garry. He both organized and commanded the Red River Expedition, and won himself a high reputation for skill and persistence. This has been pronounced to be the one solitary example of an army advancing by a lengthened and almost impracticable route, accomplishing its task, and returning home without the loss of a single life either in battle or by disease.*

Twelve hundred fighting men he led, and they had two hundred boats, besides artillery and provisions for two months. To pass along the great lakes until they reached Thunder Bay in Lake Superior, was a comparatively easy task. But it took six weeks to get from Thunder Bay fifty miles to Lake Shebandowan, toiling up the steep ascents to the ridge of the watershed. Then they rowed along the chain of small lakes, disembarking at the portages, and carrying on their shoulders what they could not drag across the intervals of land. Before they got to Lake Winnipeg they had thus disembarked nearly fifty times, and performed these labors. Yet they did the work, and after three months they reached their terminus. Twenty-five times were the stores unshipped and the boats drawn ashore while going along the Winnipeg River, to avoid the numerous and treacherous falls. No spirituous liquors had been dealt out, and not only was no life lost, but order perfectly reigned, and the fort was evacuated on their approach without firing a gun.

What results might crown mission enterprise if into our spiritual service more of such daring, energy, persistence, and heroism were introduced !

THE SUCCESS OF FAILURE.

IV. We must learn, too, the success of failure—that we are to do our work as unto God and consent to seeming defeat if it be His will. The section of Isaiah from which our Lord read at Nazareth, Luke iv: 16–30, announced His whole mission, its Divine character, and His special endowment and enduement for His work; and this passage, couched in such terms in the first person singular, and so remarkably fitted to be His utterance when He first opened His mouth in His capacity as a prophet, and in His own village, reads and sounds as tho it were expressly written for this very occasion, as indeed it was in the determinate counsel and foreknowledge of God. It is, however, very noteworthy that of that section of Isaiah's prophecy, the *great burden*

* McKenzie's "America," 418.

is THE SERVANT OF JEHOVAH. Seventeen times the expression, "My servant," "His servant," "Thy servant," or, the "Servant of Jehovah," occurs, and often coupled with such phrases as "Mine Elect, in whom My soul delighteth," "My Messenger," etc.; *and yet*, this same Servant is despised and rejected of men, a man of sorrows and acquainted with grief, abhorred of the nation, imprisoned, judged, led as a lamb to the slaughter. What a lesson on service! In visage marred more than the son of man! All outward signs being symptoms of defeat and discouragement! Judged by human standards, His life was a FAILURE. He labored in vain and spent His strength for naught. There was not a token of success, that could be discerned by a world's standards of judgment. But He was, nevertheless, Jehovah's Servant, doing His will, even in His suffering, triumphant, and in His defeat and death, victorious. To Him it was and is given to raise up the tribes of Jacob, to be the true Isaiah—God's prince; before Him all kings are to fall down and worship, and He is to be for salvation to the ends of the earth.

We have only to turn to the Apocalypse (v) and see how God's "lion" king is a slaughtered "Lamb." The pangs of travail, in a sense, have already lasted two thousand years, and not yet does He see the satisfying result that shall fill even His Divine "soul." But the day is coming, and prophetically already He sees it and is glad.

A WORKINGMAN'S THREE MOTTOES.

Some years ago in a workingmen's magazine, in Britain, a Christian mechanic wrote an article on his "Three Mottoes." They were, "I and God," "God and I," "God and not I." The paper was a simple history of the three stages of his service as a disciple: First, when he conceived of the work as his own and asked God's help; then, when he thought of the work as God's, and himself as a coworker in it; but the last and most restful and successful stage, when he saw God as the one Great Worker and himself as only an instrument, taken up, fitted for service, and used in God's way and time. Nothing is more needful than for us to feel that we are simply and only tools in His hand, and the highest perfection of a tool is that it is absolutely ready for the workman and perfectly passive in his grasp. When we learn this lesson, that it is His yoke we take on us and His burden that we bear, we cease to feel any of that care which implies a responsibility we can not sustain, and an anxiety we can not endure. There is an ability we do not possess, a strength we can not command, a result which we can not control. Obedience is ours, and only obedience; He assumes all responsibility, both for the command and the consequences.

V. The old lesson needs constant reiteration, that no large success is possible in God's work without the mind of Christ.

Modern history has furnished a marvelous example of a Christian hero in Gen. Charles George Gordon, the lamented martyr of Khartum. The four great laws of his life were these: 1. Absolute self-oblivion; 2. Absence of all pretension; 3. Utter indifference to worldly honors; 4. Complete absorption in the will of God. And he lived by these laws with strange fidelity, even to tearing out pages from the manuscript of his would-be biographer, who, in giving the story of the Taiping rebellion, unduly eulogized him; and to melting down his gold medal, that the starving operatives of Lancashire might have bread.

It is obvious to all spiritual-minded disciples that a higher type of piety is the one pressing need of our day. The new reformation needful is not only doctrinal, but above all ethical, spiritual, practical. We need more Christlike Christians. Worldliness dims the vision of the unseen, and paralyzes the grasp of faith and hope upon the verities of God's true Word, and chills the very heart of love. Selfishness is the dearth of all true godliness and the death of all true benevolence. It is a melancholy fact that the standard of holy living God has set up is no longer the practical model adopted, or even accepted, by the average disciple. We have used the emphatic word, *accepted*, for the most melancholy feature of it all is that the Scriptural pattern is virtually disallowed as no longer fitted to, or binding upon, disciples of our day. When attention is called to the astounding contradiction between our Lord's injunctions (as in Matt. xvi:21-26) and current types of Christian character and conduct, we are told that this teaching was for the apostolic age, and is not appropriate for the time now present; that such principles make monks and nuns, recluses and ascetics; that we are in the world and must not be sour and gloomy separatists like the Pharisees; that if we would win men, we must mingle with men; and that our esthetic tastes were given us to indulge, not to crucify, etc. The modern wine-drinking, card-playing, theater-going, horse-racing, party-giving disciple, extravagant in dress, in house appointments, in whole style of expenditure, cultivates luxury on principle, and takes ease on the soft couch of selfish pleasure, with a conscience void of offense. The Bible is not a book for to-day in all these austere views of life. Self-denial has had its day, or may be in vogue for heroic missionaries, but it is out of date in Christian lands. It is not only lawful, but commendable to hoard great wealth and leave great fortunes to one's heirs. Houses full of expensive furniture and garniture, are not thought of as "the things that make a deathbed terrible," even when the luxurious liver sees millions dying of spiritual famine. Surely unless the Lord Jehovah has abdicated his judgment seat, or reversed His judicial decisions, there is a day of destiny ahead, where the modern "disciple" is going to be put to shame!

(TO BE CONTINUED.)

THE PERSECUTION OF CHINESE CHRISTIANS.

BY REV. HUNTER CORBETT, D.D., CHEFOO, CHINA.

Missionary of the Presbyterian Board of the United States (North). 1893.

Almost immediately after the queen dowager usurped the "dragon throne," in September, 1898, bitter and relentless persecution of Chinese Christians began in the Shantung province. Armed men went from village to village in search of Christian families. Houses were forcibly broken into; grain, furniture, dishes, cooking utensils, bedding, clothing, and everything that could be carried off, seized. Even doors, windows, and roof timbers of the houses were taken. Cattle driven off; clothing in some instances was stripped from the backs of Christians, and the people left in cold winter weather in utter destitution. Any who locked their doors or tried to protect their property were savagely beaten and compelled to flee for life. Heathen neighbors and relatives were warned that if they received or aided the Christians they would meet with similar treatment. The families connected with the Roman Catholic Church were first attacked. Soon, however, Protestant families met with the same treatment. Officials were deaf to all appeals for justice or mercy. They refused to arrest rioters or protect the persecuted Christians. One officer, who had been friendly to the missionaries, admitted that in consequence of secret instructions from headquarters he was helpless.

One official, who was appealed to for protection, angrily replied to the Christians:

You have brought all this misery upon yourselves. You have allowed yourselves to be deceived by the foreigners. You have embraced the depraved and hateful foreign religion, and by so doing you have provoked the righteous indignation of the Boxers, who, stirred by patriotic motives, were constrained to inflict upon you the punishment you so richly deserve.

Earnest appeals from John Fowler, Esq., U. S. consul at Chefoo, secured many official proclamations, speaking in high praise of the Christian religion, and of the protection due to all loyal Chinese subjects, etc. One Boxer leader, who was not only a terror to the Christians, but to all peace-loving and law-abiding people, told the Christians that they were simple people in not understanding that the proclamations were meant solely to blind the foreigners, whereas all intelligent Chinese understood the true meaning to be the very opposite of the language used. Subsequent events have proved that he had the key to the situation.

The anti-foreign governor, Yu Hs'ien, took advantage of the excitement which followed the murder of two Catholic German priests, and the seizure of the Kiao-chou port by the German admiral, encouraged and fostered the organization since known as the Boxer or "Great

Knife Sect" movement. (The latter so-called from the long and broad heavy swords used by the Boxers.) Imperial proclamations were published, calling on the people everywhere to organize for self-protection. This met with a most enthusiastic reception. Boxer leaders traveled over the country organizing and drilling recruits, living at the expense of those who enlisted. The leaders claimed to be acting not only under imperial sanction, but also to be aided by invisible spirits, who would make them invulnerable, and aid in exterminating or driving off all foreigners, and either killing or compelling all native Christians to recant. Boxer flags and banners were seen wherever this sect was organized. Four large characters were written on each flag, meaning protect the Manchu dynasty and destroy foreigners. The whole province was rapidly drifting into a state of anarchy, endangering not only the life and property of native Christians, but also of foreigners, whether missionaries, railroad men, miners, or others. Through the remonstrance of foreign ministers at Peking the governor, Yu Hs'ien, was removed. He went immediately to Peking, where the queen dowager received him with distinguished honors and special reward. Subsequently, against the strong protest of the foreign ministers, Yu Hs'ien was appointed governor of the province of Shansi, and during the few months he has been there has gained the notoriety of securing the massacre of probably one hundred foreign missionaries, and the almost total extermination of native Christians.

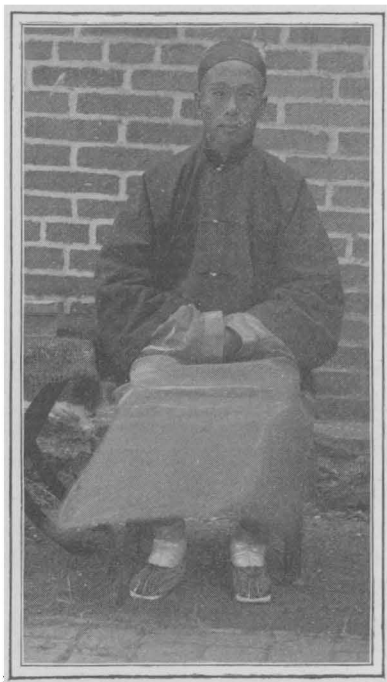
THE MASSACRE AT TAI-YUEN FU.

A trustworthy Chinese, who for nearly two years has been connected with a printing press at Taiyuen fu, the capital of Shansi, has returned to Shanghai, and gives the following account. He says he saw with his own eyes the mission buildings on fire, and the pitiable picture of ruthless massacre of missionaries and native Christians. He says early in June, in obedience to the governor's command, Boxers began to scour the whole country, seizing missionaries and converts to the number of several hundred, all of whom they brought to the provincial capital for slaughter. Men, women, and children were assembled at the great gate of the governor's yamen, and entirely surrounded by the governor's troops, so that none could escape, and at the governor's command were all massacred. The heads of the missionaries were subsequently hung up at the various gates of the city, and their mangled bodies were thrown into a large pit outside the city, and covered with earth. Governor Yu Hs'ien notified the empress dowager of his wonderful success, and claimed the reward promised. Later he had the honor of entertaining the empress and her court for a time after the flight from Peking.

Rev. Ting Li Mei, pastor of two country churches, which pay the entire salary of the pastor, was arrested July 7th at his home one

hundred and thirty miles southwest of Chefoo. The following morning the officer charged him with being a disturber of the peace, which simply meant that he was a Christian leader. The officer commanded him to be thrown on his face, and in the officer's presence to be beaten two hundred blows with a bamboo club. This was done in the most brutal manner; subsequently some of the attendants, who witnessed the beating, told him that the beating he received was almost as severe as one thousand blows given in the ordinary way.

The officer told Mr. Ting that instructions had come from the gov-



REV. TING LI MEI.

ernor at Chinan fu that he must compel all the Christians to recant; if they refused, their houses and churches would be confiscated, they would be regarded as disloyal subjects, and given no protection from the Boxers. For days Mr. Ting was kept in prison, and every effort made to induce him to recant and promise to have nothing more to do with Christianity. He told his tormentors again and again they might kill him, but he could not deny Jesus who gave His life to redeem him. His patience and firmness made such an impression on his fellow-prisoners that one man became deeply interested in the truth, and began to pray and seek salvation. Finally Mr. Ting was released by order of the governor in response to an appeal from the United States consul. The officer warned him that if he did not

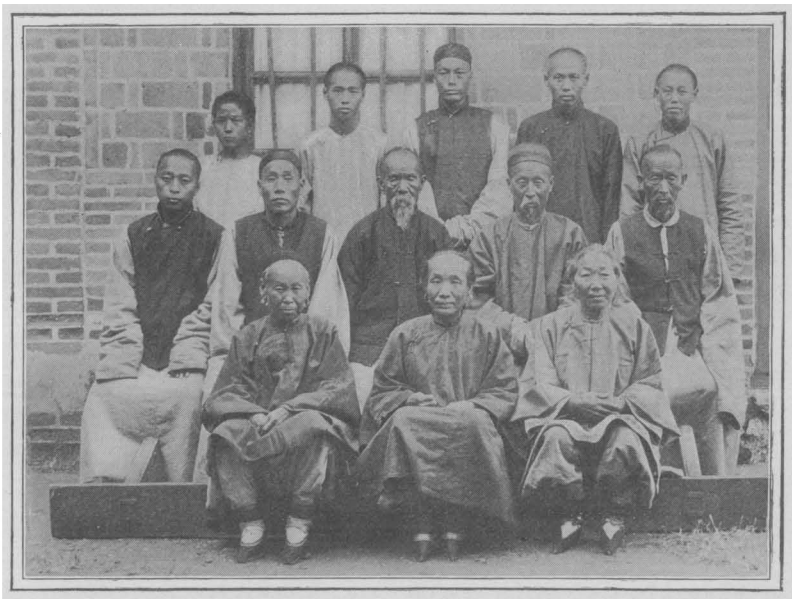
leave the district under his jurisdiction, and never return either to live or preach there, the consequences might be serious. Other leading members of the church in that district were also beaten. Many fled in the night, and after nearly four months are unable to return in safety to their homes.

In the P'ang-chuang district twenty-three out-stations have been attacked by the Boxers. The churches were either locked and sealed by the local authorities, or burned or pulled down to the foundation. All the preachers, teachers, and any connected with the mission have been compelled to flee or pay heavy fines—some have mortgaged all their property to raise the money. One preacher has remained in

his hiding-place three months, and still does not dare to venture home.

The church and schoolhouse at the village of Ta Shin T'au, near the German territory, was burned in September, the homes of the Christians broken into and looted, and all the Christians compelled to flee to the Germans for protection. The church there pays the full salary of the pastor, and also the school teacher. All the Christians there are holding fast to their professions.

At T'aitz Chuang, fifteen miles from Ta Shin Tau, the Boxers took forcible possession of the church and made it, for a time, their headquarters. Not only the Christian families in that town, but in all



CHINESE CHRISTIAN REFUGEES FROM CHIHLI, HONAN AND SHANTUNG PROVINCES.

the surrounding villages, have had their houses looted and everything either carried off or destroyed. A few have escaped so far by paying heavy fines. For nearly two years the Christians in that district have been kept in constant terror, and have had to watch their houses and fields night and day, fearing hostile attacks. Again and again the Christians have been compelled to flee for their lives to the neglect of their farms and means of livelihood. The official was constantly appealed to for protection, but his sympathies were all with the Boxers. Of late the Christians feared to even report their losses to the officer, as his underlings everywhere circulated the word that the officer had received instructions to compel all Christians to recant. They felt their only safety was to keep away, or flee if the officer sent to arrest them. A few days ago word came that the Boxer leader in that

district had become so daring and violent that everybody, Christians and heathen, feared him. German soldiers, dressed as Chinese, went in the night and arrested him, and handed him over for execution, and in a day or two he was decapitated. His brothers and sons, however, seem ready to take his place, and are breathing out rage and revenge on the Christians. They have beaten one man so that his life was despaired of.

A FAMILY OF MARTYRS.

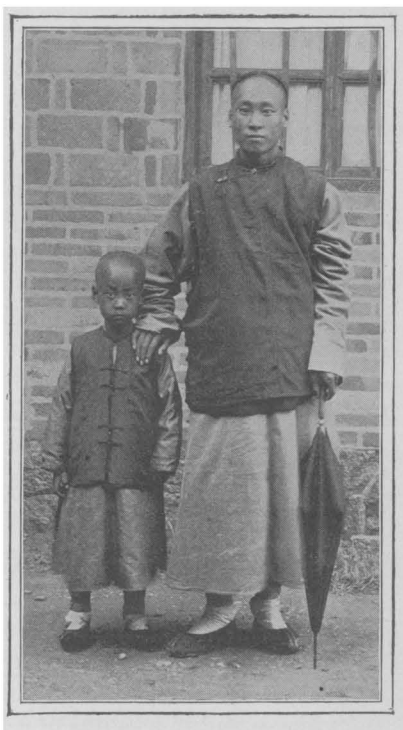
Rev. Wang Chao Shang lately left Shantung to accept a call to the Second Presbyterian Church at Peking. Early in June a son, a young lad, was seized by the Boxers, who tried to compel the boy to deny Jesus and burn incense and worship idols. He refused and in consequence was beheaded. When his father heard the sad news he said it was the faithful Christian teaching of the boy's mother that made him faithful unto death. A few nights later the Boxers went to the home of Mr. Wang, set his house on fire, and all the inmates fled for their lives. In the darkness the family became separated. The father, two sons, and a little daughter remained together and endured the terrible siege of two months under almost constant shot and shell. Mrs. Wang, a daughter-in-law, and her infant, a daughter aged eighteen, two small nephews, and the father of Mrs. Wang escaped together and found temporary shelter near one of the city gates. The father of Mrs. Wang, named Tsung, a man seventy-six years of age, went to the market to buy food; on the way the Boxers met him and called out, "Are you a member of the Catholic Church?" He replied, "No." One said, "He is an old man, let him alone." Mr. Tsung called out, "I am not a Catholic, but I believe and trust in Jesus, and am a member of the Church of Jesus." He was beheaded and his flesh cut in slices on one of the main streets of Peking. Mrs. Wang and all who remained with her tried to flee into the country for safety and begged food by the way for several days. Finally the Boxers overtook and arrested them, and in the presence of a great crowd attending an open-air theater all were beheaded, and their bodies hacked all over with heavy swords. Mrs. Wang was the last killed. The Boxers seemed disposed to spare her life. She called out, "I believe in Jesus with all my heart and trust Him for the salvation of my soul; do you not want to kill me, too?" She also died for the truth. She was a well-educated woman, and from a child has known and loved her Savior. She has done a grand work as teacher for missionary ladies learning the language. Her father was baptized in 1866, and was one of the first converts connected with the church at Chefoo. The two nephews are reported to have been spared and adopted by two brothers who are soldiers.

Rev. Teng Ying, pastor of the First Presbyterian Church, Peking, with his entire family, consisting of nine persons, were massacred.

The Boxers burned the Presbyterian church June 18th. The same day the Boxers went to the home of a Christian family named Tu living near the church. The father, mother, daughter, aged fifteen, daughter in-law, aged twenty, a son named Tu Teh Ping, aged eight, and a little girl, aged three, were all seized and their arms bound with ropes behind their backs. They were taken to a temple outside the city wall. The Boxers pretended to be able to tell all who were truly Christians by seeing the sign of the cross on their foreheads. All except Tu Teh Ping and his little sister were pronounced worthy of death. They were all beheaded, and their flesh cut in slices. The two children were pronounced ownerless and offered to any one who wished to take them. A soldier took the boy, and soon afterward gave him to another man, who took him to his uncle's home. After the siege the little boy came to the missionaries, who sent him to Chefoo to meet his older brother, an earnest Christian young man, a student in the Tung-chou college. It is not known what became of the little three year old girl. A few days later the grandfather of these children, a Christian man aged seventy-two, was bound with his hands and feet together, swung on a pole, and carried by two men to the same temple, where he was massacred.

The fate of Miss Newton's schoolgirls has brought sadness to many. Miss Newton feared there might be an attack upon her school, so sent all to their homes in the city, or to places provided for them, thinking they were safer there than any other place. Four of the Chinese lady teachers and many of the pupils are known certainly to have been massacred. Only six of a school of about thirty pupils are known to have escaped death.

The school for the blind, under the care of the Rev. W. H. Murray, has been blotted out of existence. The Boxers broke into the compound, and savagely killed every one, thirty boys and five girls, and burned the buildings.



TU TEH PING AND TU TEH WUN.

These are the only two surviving members of a Christian family massacred at Peking.

At first the Boxers as a rule took their victims outside of the city as criminals are taken, and killed them there. Later the taste for blood and rapine grew. Indiscriminate slaughter, robbery, and arson marked the track of these demoniac bands. Armed men went everywhere throughout Peking, seeking for Christians, and any who had been connected in any way with foreigners. Neighbors were found everywhere ready to act as guides and assist in plundering and carrying off all they could, while the Boxers were beheading and setting the houses on fire. It is said the Boxers would call to men, women, or children they might meet or see on the street: "You are members of the foreign (or devil's) church, are you not?" If they showed any signs of fear, or tried to escape, they were killed at once. Many who were not in any way connected with foreigners or the Christian church are said to have been killed and had their houses burned.

Chin Tsai Chang, a young man connected with the American Methodist Mission at Tsun-hua, one hundred miles east of Peking, escaped to Chefoo, and testifies that no sooner were the missionaries compelled to flee for their lives, near the end of June, than the hospital, church, schoolhouses, and missionary dwelling-houses were all looted and burned. Miss Liu Wen Lun, a teacher in the girls' school, and her widowed mother were seized by the Boxers. All were surprised that the teacher showed no signs of fear. She was given her choice either to recant or die. She replied: "I can never deny my precious Savior. You can kill me, but you can not compel me to deny Jesus and worship false gods." Her body was hacked from head to feet in a shocking manner, and then thrown into a dry well. The mother is supposed to have been killed at the same time. The Christians all fled to the hills, hoping to hide from their enemies. They were pursued, however, as tho they had been wolves, and only those who were able to flee beyond that district, escaped death. One colporteur was taken to a temple, beheaded, and disemboweled.

The *Peking and Tientsin Times* of October 13, contains a sad account of merciless cruelty inflicted on Christians living in towns and villages within a radius of a few miles distant from Peking. Rev. Tewkesbury, of the American Board Mission, went with an escort of twenty of the United States cavalry, to visit places where converts were known to live before the Boxer trouble broke out. Some of the poor Christians, as well as their non-Christian relatives, were found to have been buried alive, others were burned at the stake, and others were first saturated with kerosene oil and then set on fire.

A Christian, who narrowly escaped with his life, came from Manchuria. He testifies that no sooner had the missionaries been compelled to flee from Mukden than the two hospitals, where thousands had received free treatment, were first set on fire and afterward every building connected with the missionary work of the Scotch United

Presbyterian, and Irish Presbyterian missions, were utterly destroyed. The fine Roman Catholic church was surrounded by Boxers and imperial soldiers. The church was set on fire, and not one of the many refugees, who had fled for safety to the church, were suffered to escape. It is said a Roman Catholic bishop, two French priests, and two sisters of mercy perished in the flames. All the native converts, both Catholic and Protestant, who failed to escape early from the city, are said to have been massacred. In one center in Manchuria, where there were a great number of church members, it is said a high official had all the converts from far and near brought into his presence. A great crowd of imperial soldiers and Boxers, armed with swords, surrounded them, like bloodthirsty tigers, waiting to be allowed to spring upon them. The officer told the Christians they could now choose between life and death. If they renounced Christianity and promised never again to have anything to do with foreigners and their religion, he would spare their lives and protect them; if not, he would regard them as rebellious subjects. Alas! they were overcome as by panic, and promised to comply with the officer's command.

The same thing happened in some centers in the Shantung province. Some of those who recanted claim that it was only with the lips, while in their hearts they could not deny Christ. Others claim all the authorities demanded was that they should promise to forsake the foreign religion, and in making the promise they felt in their hearts that the Christian religion was not a foreign one, and they intended to hold to the truth, and believe in their hearts, even tho they can not make an open profession at the present time. One man said, his parents were both nearing eighty years of age, were feeble and unable to flee, and in the face of death he could not with a good conscience either attempt to flee and forsake his parents, nor could he see them massacred; consequently his father's name was given as his representative of the family, and they were reported among those who have recanted. The governor, in reply to a remonstrance sent by the United States consul, said, this recantation was only intended to be temporary and a means of saving life. There will be some perplexing questions for the Church to settle in dealing with those who under various circumstances have compromised their Christian faith. Many of the members paid money to the yamen runners who were sent to search them out, and left the yamen men to make whatever reports to the officer they saw fit.

Surely these people need the prayers and sympathies of God's people. During the long siege of more than two months in Peking there were three thousand and fifty-six Chinese converts associated with the white people exposed to constant danger. Mr. R. E. Bredon, deputy inspector-general of Chinese customs, wrote since the siege: "As to the native Christians, many of them were men of a class far

superior to that from which they are generally supposed to be drawn. They supplied willingly all the labor we had and without which we could never have held out. Their missionary teachers led them in every work and in many positions of danger. My experience of the legation siege has raised very considerably my opinion of the missionary and of the native Christian, and the influence of his religion on him." Both the British and American ministers and others speak in high terms of the native Christians, and how much they did to save the situation. The many who remained faithful unto death give a pledge that a day of glory will soon dawn on China.

NEW MISSION PROBLEMS IN CHINA.

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

Missionary of the American Board, 1872.

The great cataclysm in the Celestial Empire has for the present put a period to almost all missionary work in the provinces of Chihli, Shantung, Shansi, Shensi, Honan, and Manchuria, besides greater or less parts of others. Each one of these is as large as many European kingdoms, and the whole region affected can not be less than two-thirds or three-fourths of all China, even if it be true that any portion still remains undisturbed. The treaty ports of Tientsin and Nin-chuang were defended by foreign troops, and escaped destruction. Several Roman Catholic cathedrals were fortified, and held against all efforts of the Boxers and Chinese soldiers to take them. But so far as is known to the writer, with the exception of two missionary houses, which escaped owing to special local conditions, and which were looted, tho not destroyed, there is only one Protestant mission station from the Yellow River on the south to the Great Wall on the north, which remains uninjured—that in the little village of P'ang Chuang, Shantung, where an arrangement between the local Boxers and one of the ex-church members saved the property, but not the church members from attack. It will be long before the immense losses which have been experienced can be so tabulated as to present any general idea of their scope, and when this has been done no adequate conception of the devastation wrought will be conveyed. Of this we shall hear more fully as time goes on. It is the object of this paper to draw attention to certain new questions which arise from the present unanticipated and unexampled conditions, tho it will not be possible to make an exhaustive list, but only to specify classes of problems. It is exactly forty years since Protestant missionaries, of whom Rev. Henry Blodget, D.D., of the American Board, was the first, entered Tientsin, and through it the great field of which it is the natural gate.

The processes by which the ordinary mission station is opened vary widely, but there is still a general similarity. In some instances large

cities are occupied on general principles, in others special openings lead to the selection of cities, towns, or even villages which would not otherwise have been thought of in this connection. Of the former principle Tientsin, Peking, and Paoting-fu are specimens. Of the latter, the city of T'ung Chou, the trade center of Kalgan, the mining center of T'ang Shan, and three villages, one in Chihli and two in Shantung, which have been chosen within the past twenty-five years by the English Methodist New Connexion Mission, by the American Board, and by the London Mission, in each of which mission houses have been erected, chapels and schools provided for and conducted upon a large scale, and with not a little success. In the case of Kalgan there has been found great difficulty in making missionary work strike deep roots, partly for the reason that the people are largely strangers coming from other and often distant places, planning ere long to return to their homes. Their preoccupation and their utter indifference have made it hard to impress them. In this respect this semi-city is a type of other places which have long been held, faithfully worked with very moderate results, and are now suddenly visited by the destructive cyclone, obliterating every external trace of missionary occupation.

READJUSTMENT OF MISSION STATIONS.

What shall be done with Kalgan is a question which the American Board will soon be called upon to face, and it is easy to perceive that it is a question with two sides. Upon its wise decision in such a case will depend the missionary harvest for a long period of years. It can not be doubted that every mission carrying on work on a large scale, has problems of the same kind to be met, not only in regard to the locations of stations, but out-stations also, many of which, once chosen, are often abandoned only with great difficulty. Another phase of the same matter is the relative adjustment of the several stations to one another. In some instances, owing to special causes, these stations are found to have been located too near to one another for freedom of action, their territories inconveniently overlapping and intersecting, causing embarrassments never contemplated at the outset.

The principal bearing of this matter, however, relates to the readjustment of the respective fields of different missions in such a way as to have the whole area occupied without the present deeply lamented duplication of force, an amplification and exaggeration of that just mentioned as pertaining to stations of the same mission. If the difficulties in that case are often real, in the case of sister missions they are far more so. Once the territory has been occupied, often in a peculiarly "providential" way on each side, it is almost impossible to divide the territory so as to give mutual satisfaction. This should have been done at the outset by some provisional arrangement, however much in outline, subject to revision at intervals. As a rule this

has not been the practise in the past, with the result that lapse of time has emphasized the difficulties of duplication of forces, waste of money, of time, of labor, and worse than all, of Christian fruit, for the lack of a business sense of the fitness of things, in which the children of this world are often at a great advantage over the children of light. Now that all mission stations have been destroyed, the Lord affords a golden opportunity for the rearrangement of fields and points of occupation. This ought not to be difficult, in view of the unanimity of the societies as to the desirability of the result. The conference of secretaries in New York ought to afford a medium through which much might be accomplished in this direction within a short time, after full conference with all the representatives of the different missions concerned.

NEW BUILDINGS AND MISSION HELPERS.

A second general class of problems relates to the style in which and the scale upon which work is to be recommenced. It has often been felt that the number and cost of buildings has been unconsciously, because gradually, made greater than desirable were a new beginning possible, and there are perhaps few mission stations where improvements could not be made in many directions in the line both of efficiency and economy. In those missions where there has been felt to be a too free use of money—if any such there are—now is the time for a revision of the scale of salaries of all sorts, and for definite steps looking toward a movement to self-support in the near future. The fact that, owing to the complete destitution of the church members, nothing can now be done in the matter, may make it all the easier to arrange for a new plan, whenever the circumstances of the church render it feasible.

A cognate difficulty which must now be met is the decision which of the former mission agents are now to be dropped from employment. Changes of this sort have their embarrassments at any time, but a natural crisis is the opportunity which ought not to be left unimproved. The membership of the churches has in some cases been reduced by more than a third, and even by a half, through deaths by violence, or directly resulting from persecution. The question of what allowances are to be made for those who have suffered in this way the loss of members of their immediate families, is by no means an easy one. In some cases considerable sums are or may be at the disposal of the missionary for this end. Rightly to employ them so as not to do more harm than good, and so as to avoid stirring jealousy and dissatisfaction among the recipients of assistance is a task for angels. This is rendered the more difficult because in many cases the foreign missionary is unable, owing to the disturbed condition of the country, to visit the field himself, but must work through others who are themselves but human, and liable to be overborne by the urgent

claims of those whose acts do not entitle them to be recognized as in full Christian standing.

REINSTATEMENT OF CHRISTIANS.

This leads to the mention of another highly complicated class of problems arising from the necessity of maintaining unimpaired the purity of the Church, while making also allowance for the weakness of human nature under terrible strain. By the edict of the empress dowager of July 21st, 1900, all Christians were virtually required to recant from the Christian faith. The governors-general of the central provinces did not, it is true, so interpret the edict, but the governor of Shantung did so, and proclamations have been everywhere issued in that sense. The result is that Christians were subjected to a strain above that which many of them were able to bear, some of long standing and tried fidelity giving way beneath the heavy burden. What ought to be the principle in dealing with cases of this sort, and are they all to be treated as on the same footing? There are many cases in which there is reason to suspect that a church member has displayed a wholly un-Christian spirit, and has taken vengeance upon his persecutors, as well as upon those who were not in any way identified with the Boxer movement, by getting them punished as such. The line between the satisfaction of justice and the thirst for vengeance *per se* is often by no means an easy one to trace, and the missionary who suddenly finds himself with a tangled crop of such cases on his hands, has need for the wisdom which is at once pure and peaceable.

Another danger even more pressing and insidious is the almost irrepressible lust for loot, which the lawless circumstances of the time beget in the Chinese Christians, in which the distinctions between *meum* and *tuum* are too insubstantial to be traceable, resembling the meridian of a place, which, tho it is well known to exist, can not be found by any but an expert, and is not felt as a need by any one. When one considers the way in which foreigners of all ranks and conditions have been drawn into this deadly vortex of loot, it is not surprising that it is hard to keep the native Christians free from its contaminations. The sight of opportunities which may make them independently rich for life, puts a fearful strain upon the Christian character of the best, but it is not too much to remark incidentally that the Chinese have appeared to withstand the temptation quite as well as those with far greater advantages from the Christian lands of the West, whose compendious theory has often been that since the Chinese fired on the legations it is quite right to lay hands anywhere upon anything one can get.

This leads us again to the relation of the missionary himself to some peculiar opportunities to help his flock in ways wherein

they need his assistance. The siege in Peking was no sooner over than the location of the many hundred Christians, more than a hundred of them school-girls, became a pressing question. Not a mission building of any kind remained in the city. But there were dwellings of the rich Chinese and Manchus now deserted, into which it was easy to effect an entrance, and which were found in many cases to be filled with valuables not yet looted by the neighbors, or the roving soldiery. Acting upon the advice of the legations, some of these dwellings or "palaces" were occupied in this way, and in some cases the property (considered by the only available authority to be confiscated to the foreign governments) was sold for the benefit of the Chinese Christians. All the Manchu princes having been engaged in the attempt to exterminate foreigners and drive them out, the assumption, under such law as alone existed, of their possessions for the purpose named, commended itself to some missionaries as right and wise. Others may have judged differently, but the concrete case affords an illustration of the new problems sprung on the foreign pastors of Chinese flocks. So also the use to be made of the property in detail, and the manner in which the numerous claimants on his care shall be looked after, and the chasm between the temporary exigency and the restoration of permanent relations bridged over, tax the wisdom, the faith, and the patience of the most experienced.

MISSIONARIES AND THEIR CRITICS.

It should be added that the innumerable differences of opinion arising from the circumstances of the missionaries in China, has made everything relating to them an object of publicity to an unexampled extent. Many of their critics have been intelligent and kindly, but far more have indulged to the full the American talent for assuming to know everything about a subject of the mere outlines of which no knowledge has been acquired at first hand. What is to be the relation of the faithful missionary to critics of this sort? They abound in the local press of the Far East as well as in the journals of the United States. Answers in full to all their statements it is impossible to give, nor is it worth while. The American people are no doubt inclined to be superficial, but they are not unfair nor unjust. When the truth comes to be known, it will be seen that Christianity in China has been a disturbing force because it is and must be so everywhere, and not through the mismanagement of Protestant missions. Meantime we can leave the result with the Lord of the Harvest, whose servants we are. But it can not be too often nor too earnestly asked of every Christian that he will pray to that great Master to guide His children aright, and so illuminate them that these and all other problems may be settled to His honor and to the advancement of His Kingdom upon the earth.

IN THE LAND OF SADDLE-BAGS.

THE PROTESTANT PEOPLE OF APPALACHIAN AMERICA.*

BY REV. WILLIAM GOODELL FROST, PH.D.

President of Berea College, Kentucky.

On a modern map we see a well-defined territory, comprising the western portions of the Atlantic states, northern Georgia and Alabama, and eastern Tennessee and Kentucky, which may be said to constitute one of the natural grand divisions of our continent. This region has great diversity of climate, altitude, and surface, but it has all one striking characteristic—it is a land of saddle-bags. One great limitation confronts its inhabitants—they can travel only on horse-back. It requires more effort for the average American Highlander to reach the capital of his state than for a resident of Chicago to visit London.

It seems like a surprising geological oversight that this territory has no kindly arms of the sea, no inland lakes, and no navigable streams. The lack of waterways renders it more inaccessible than any mountain district in Europe. Bridle-paths following the course of streams, and circuitous wagon roads threading the “gaps” and traversing the larger valleys, form its only avenues of communication with the world.

But this condition of affairs was not so evident to new settlers in America four and five generations ago. To them all “the western country” was a wilderness, and no maps existed which could reveal the difference between western New York, with its lakes and the great coming Erie Canal, and western Virginia. Besides, the first settlers found very good valley land in the Southern mountains—ample domains for the first generation. It was only with the increase of population that it became necessary to cultivate the thinner soil and steeper sides of the “knobs.”

This then is the unwritten history of the first comers. There were the Scotch-Irish, most numerous of all, with their well-known characteristics of temperament and principle. And then came the English

*The record of Protestant emigrations from Europe to America is necessarily obscure and defective. They did not go out with a flourish of trumpets. The Huguenots of France melted from sight, taking with them the brain and nerve of the nation, and were scattered over both hemispheres. Germany had its evictions and shiftings of population. England and Scotland have been continuously drained. But these great movements have been inconspicuous. Secrecy was often necessary to safety, and when the great cause seemed to fail protesting churches and households acted independently and resolutely, and set their faces toward some land of new promise. They disappeared before the face of the oppressor, and fulfilled a Divine purpose in a new and larger world. The Mayflower company is an example, most fortunately put on record, showing the trials and aspirations of the families of a Protestant exodus whose limits no historian has yet defined. It is the purpose of the present article to show how one great stream of this Protestant migration has been lost in the wilderness for thrice forty years.—W. G. F.

dissenters (Cromwell himself once engaged passage to America). The town and family names of the west counties of England which were most concerned in the ill-starred uprising of "the Protestant Duke" Monmouth are to be found to-day in eastern Kentucky and Tennessee. The German contingent was much smaller, and came mainly through the southwest valleys from Pennsylvania. The Huguenot strain made its mark in men like John Sevier in Tennessee.

Many of these adventurous exiles tarried for a generation in the coast colonies, and then "went west" under the same great impulse which affected all Americans after the Revolution. A smaller number seem to have found their way almost at once into the hills.

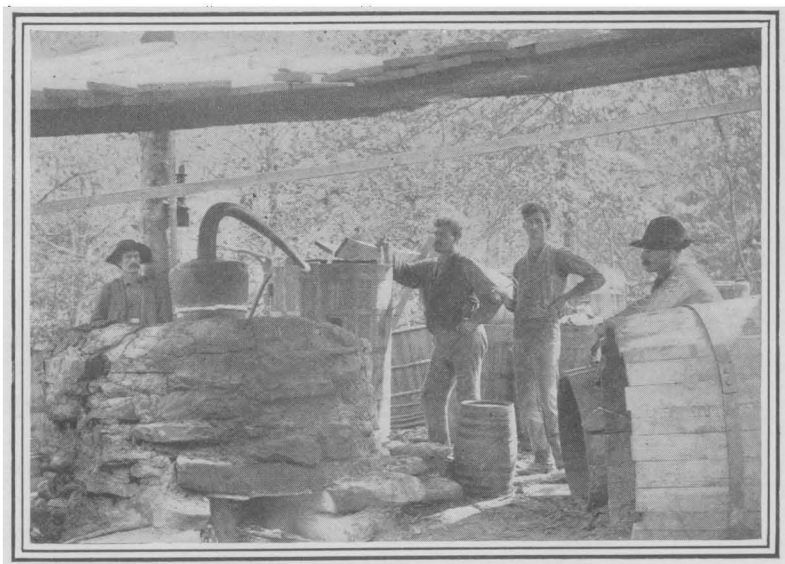
The influence of slavery showed itself in the first half of this century in driving many of these liberty loving families into the mountains, and in walling them up there with a barrier of social repulsion. The line between mountain and lowland came to represent diversity of type and ideas, animosity even, and so made more effective the isolation of the mountain folk.

OUR CONTEMPORARY ANCESTORS.

And now what has been the unwritten history of the descendants of these Protestant dissenters in the obscurity of their mountain home during the last hundred years? The answer must be that, compared with what has been going on in the great modern world, nothing has happened to these solitary dwellers in the hills. They took into their mountain valleys the civilization of the colonial period—and that is the prevailing type among them still. To understand the mountain people of to-day one needs a little historic imagination. With this he will perceive that most of what a superficial observer would call their faults are really honest survivals from the times of our forefathers. The colonial dialect, with its strong Saxon flavor, and scores of words like *brickety*, *sorry*, *soon* for early, *pack* for carry, etc., is one of the first discoveries. As we become more intimate with them we find that unlettered dames can repeat long ballads from the old Scotch and English anthologies—ballads which refer to "the Turkish lady" and other subjects of Crusading times, with odd variations to adapt them to their far-off American home!

And the colonial condition of arts and sciences still survives here in large degree. Splint-bottomed chairs, such as went to the attic in western New York fifty years ago, homespun bedcovers which are coveted by fashionable ladies to-day, grease lamps, burning lard with floating wick, hand-mills which turn out a delicious grist for breakfast cornpones, blacksmiths who can also tinker clocks, extract teeth, preach, and "raise a crap"—these are a few of the externals which lead us to characterize the mountaineers as "our contemporary ancestors!"

Passing beyond externals we find a colonial hospitality, a colonial disregard of the sacredness of human life, and a colonial religion of literalism and fatalism. And it is here that we find sad divergence from the Protestant characteristics of the earlier time. Pioneer conditions prevented the maintenance of the educational standard so essential to Protestantism. Preachers were scarce, and they could have meetings but once a month. They had the civilization of the colonial period, but that civilization did not include the common school, the division of labor, or the full idea of toleration. Preachers were scarce and they began to "put up with" men who had little or no education. This was the fatal fall, for Protestantism without intelligence is impossible. No Protestant people has ever been so des-



A MOUNTAIN STILL IN KENTUCKY MAKING APPLE-JACK.

titute of educated leaders. That a man should not know the meaning of Easter, and preach upon the story of Queen Esther on Easter Day, is more amusing than harmful perhaps, but when he begins to boast that he preaches without study, and without "taking thought," so that when he gets up in the pulpit "the devil himself don't know what's a-going to be said," we cannot smile. It is no wonder that such men neglect "the weightier matters of the law" and give their main efforts to obscure and controverted points. A solemn debate as to whether the "Missionary Baptist" or the "Southern Methodist" is the only true church has occurred within a few miles of Berea. Resolutions denouncing missions as unwarrantable interferences with the "decrees" of Providence, and Sunday-schools as unauthorized by

Scripture, are passed by ministerial conventions every summer. Of course these views are not held by all the numerous denominations in the mountains, but those who do profess a belief in missions and Sunday-schools too often fail to contribute to the one or sustain the other.

And meanwhile the people are without the true incentives of the Gospel. It is pathetic to find an intelligent young teacher complaining that he can not find out what Christianity is, or what the Lord really wants of him, altho he has listened to preaching more or less all his life. And it is still more pathetic to find an aged woman who has brought up a large family of children, faithfully training them in the best of all the traditions with which she is acquainted, and who yet says with a quaver in her voice, "I haint never heard no call of the speerit. I haint nary sign that I'm one of the elect."

The morality of the mountain people, too often quite separable from their religion, is greatly varied, tho on the whole much better than would be expected. Their conventionalities are not the same as those of our towns and cities, but they have moral standards to which they adhere with rigid insistence. In one valley it sometimes happens that the leading families remove, as did the Lincolns, to some western state, and society collapses. The tales of extreme degradation told by travelers may be true, but they need not be accepted as typical.

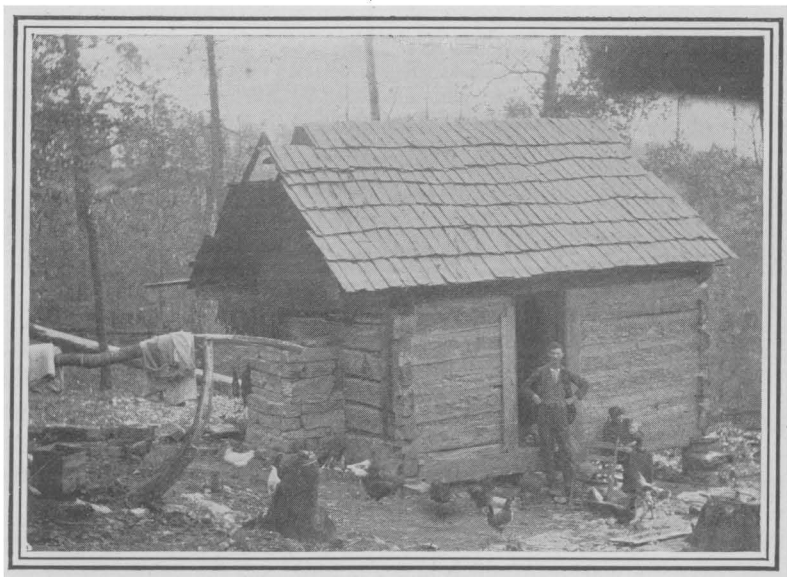
These then are the striking characteristics of this great population: First, the absence of the distinctively modern ideas and habits of thought. Second, a survival of many customs and ideas which belong to past centuries. And third, a certain pathetic shyness mingled with a proud sensitiveness as they realize that somehow they are at a disadvantage in the presence of "strangers," or "furriners," as visitors from the outside world are often called.

THE RECORD OF THE MOUNTAINEERS.

Altho thus isolated from their fellow-countrymen, the mountain people have contributed their share to our national greatness. A number of writers have recently been rescuing from oblivion their Revolutionary record. In the same county where Berea College now stands Daniel Boone was besieged in his fort by a company of Indians under command of a British officer, and summoned to surrender in the name of King George. It was a horde of stalwart hunters from Tennessee, Kentucky, and the Carolina mountains who administered a crushing defeat to the British forces at King's Mountain, and set in motion the current of events which culminated at Yorktown. In the war of 1812, New Orleans was defended by men with long rifles from the hills whose powder horns were filled with stuff of their own manufacture, the saltpeter having come from caves in the mountains.

In the Civil War their services were still more marked. The great

mountain region was not tenanted by slaveholders. Its inhabitants were not the "poor whites" degraded by competition with slave labor, but a self-respecting yeomanry—really the best middle class the South possesses. They owned land and had the independence of spirit which belongs to possessors of the soil. Neither the northern nor the southern leaders seem to have taken account of the mountain element, but they were speedily reminded of it by the action of West Virginia in seceding from secession, and the vigorous opposition of eastern Tennessee simply showed the temper of the whole region. Union soldiers were actually enlisted in the mountains of Alabama and the Carolinas. Kentucky was held in the Union by its mountain counties. And the transfer of 200,000 fighting men



A PRIMITIVE HOME OF A MOUNTAINEER.

from the forces counted upon for the Confederacy, to the Union side, was a mighty make-weight in the scales of civil war. Every movement of the Confederates from the east to the west was hindered by this island of loyal sentiment. The Union soldiers who in other parts of the South were guided by the faithful Negro, and assisted in their escape from southern prisons by his friendly aid, received like services from the mountaineers. Their loyalty is the more to be admired because it was loyalty in the immediate presence of the enemy; a loyalty that cost them dearly in the breaking of cherished associations, the destruction of property, and the sacrifice of many lives. And it is a service to the nation which has never been fitly commemorated nor recorded. The mountain regiments had no badges, poets, or his-

torians. They dispersed to their scattered homes and it is only at the fireside that their deeds of valor find commemoration to-day.

It is to be remarked that for many mountain men the war was an education. They were carried out of the narrow circle of previous experience and brought into contact with men from other sections, and returned to their homes with larger ideas than their fathers or grandfathers had ever had.

That the native vigor and capacity of these people has been obscured but not extinguished is shown by the record of those few individuals who have made their way to the region of larger opportunities. Stonewall Jackson, Abraham Lincoln, Admiral Farragut (whose mother's name was McIven), Munsey, the great Methodist orator of Baltimore, Rev. George J. Burchett, of Oregon, Commander Maynard, of Spanish war fame, Parson Brownlow, Col. Robert Clay Crawford ("Osman Pasha") are examples of the sterling abilities of the mountain people.

BEREA AND EDUCATION.

It requires but little reflection to discern the great value of this vigorous, liberty-loving, Protestant population in the heart of the South. It is a population more purely American than can be found in any other section. It has the unjaded nerves which can steady the nation's thought, as well as the giant frames which can accelerate the nation's industries. If it can be touched with education it will be an element which will contribute largely to the success of every good cause.

The present writer was brought in contact with the mountain people by accident in West Virginia in 1884. Some years later he was providentially called to the presidency of Berea College, and he has felt that he was specially commissioned for befriending our countrymen in Appalachian America. The question of the means and methods by which the unfavorable conditions of this vast region shall be overcome, and the native strength and character of the people developed, is an important and perplexing one. It is a piece of educational and Christian work unlike almost any other which can be mentioned.

Berea's program for the mountain population is based upon a few principles which, tho often neglected in such work, seem well nigh self-evident.

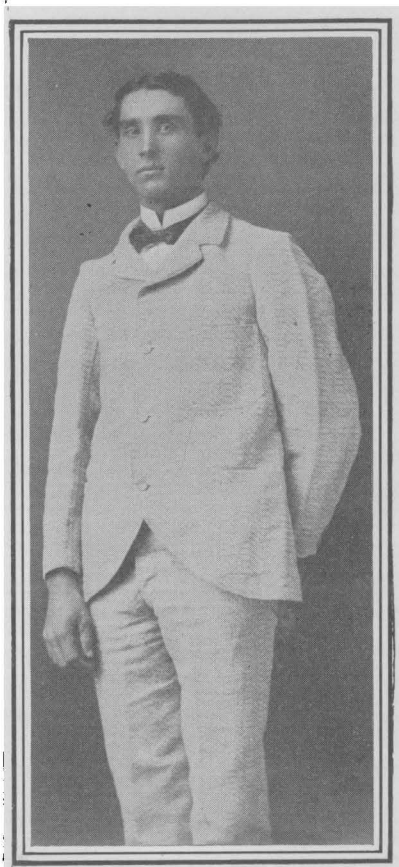
In the first place, we are undertaking to reach them as friends rather than as missionaries. Our great analogy is the work which has been done in pioneer communities in the West. While the West was passing through the "stump and log cabin" period, it received substantial assistance from the older and richer portions of the land. The West had a liberal sprinkling of educated leaders, and abundant ties of family and commerce with the East, so that its development was natural and rapid. These educated leaders and these lines of acquaintance with the outside world the mountain region lacks, and

it is our effort to supply them. Everything which promotes acquaintance with that which is best in the national life will help them in the most effective way.

A second principle is that we should seek to develop and encourage all that is best in their present life and surroundings. We should not impose upon them our ways of thinking, in a wholesale manner, but build upon the best elements of their own life and thought. We are encouraging the fireside industries which are so well adapted to their present condition, and trying to make them proud of their best examples of log architecture. The exchange of honest homespun and substantial log houses for flimsy "factory" and wretched board shanties is not always to be commended. We shall not seek to set them in motion toward the great cities, but try to show them how they may enjoy all that is possible of comfort and culture where they are.

This implies a great deal of careful adaptation in all our work. We can not bring them the courses of study or methods of a northern school, but must, at every point, inquire for the standpoint of the learner and the actual circumstances and conditions in which his new knowledge is to be applied.

Another part of our program is to work in an undenominational way. Berea College was led to this position by its providential history, and we have every reason to rejoice in it. Like Hampton, Berea was aided in its early struggles by the American Missionary Association, which was then a nonsectarian society. There has been a growing feeling that the activities of Christian people ought to be carried on more largely in a cooperative manner—that there is a waste of money and of moral power when different religious bodies carry on separate activities, ignoring, and often opposing one another, among a scattered



A MOUNTAIN BOY.

Dressed in a suit of homespun linen.

population. We are seeking to cooperate with all Christian churches and to emphasize the great principles of Christianity on which all followers of our Lord agree.

The fact that Berea was founded with signs and wonders before the war gives it an influence and an opportunity which are altogether unique. It was the outgrowth of the anti-slavery sentiment of the South. Gen. Cassius M. Clay noted the circumstance that the mountain people had land but did not have slaves, and he located a stronghold of free speech among them. Rev. John G. Fee was the prophet of the enterprise, and the men who mobbed and persecuted him so uniformly came to violent deaths that he was regarded with superstitious awe. Prof. J. A. R. Rogers supplied the educational element, and the school speedily acquired a momentum which even civil war could not interrupt.

The college early took the ground that the only test for admission should be one of character, and has for thirty years admitted colored students on the same basis as white students. Last year out of a total of some seven hundred students about one hundred and fifty were colored. This of course implies no social compulsion. No student is forced to associate with any who are distasteful to him. But the institution welcomes all alike. White and colored students do not room together. In the literary societies colored boys are frequently elected to office "on their merits." There has been no tendency toward intermarriage. These arrangements make no more disturbance here than in the great schools outside the territory which was cursed by slavery. And it is a good element in the education of any Southern boy to have him see his colored brothers treated like men. Much to the surprise of many good people this arrangement has never produced a collision or a scandal. And the relations of the two races are more friendly, pure, and satisfactory in the sphere of Berea's influence than anywhere else in the South.



A MOUNTAIN GIRL ARRIVING AT BEREA.
She wears a homespun "linsey" dress and a
"boughten" jacket.

A brief description of our actual arrangements for trying to carry out the principles above outlined may be more interesting and suggestive than a statement of the principles themselves.

Our largest department is the Normal, training teachers for the new and struggling public schools. We have just called to the head of this department Prof. John W. Dinsmore of Nebraska.

Next in importance comes the Industrial Department. We have not had means nor occasion for opening so many forms of industry as at Hampton. Our girls have sewing, cooking, and nursing; our young men have printing, carpentering, and farming. The Department of Agriculture and Forestry is exceedingly practical. The mountain people were the best hunters, and have exterminated the game. Their next resource was lumber, and they have cut deeply into the forests. They must now be taught to get a living out of the land, and to preserve the forests, which ought to be a source of perpetual wealth. Our Prof. S. C. Mason has just returned from a sojourn in Europe, where he has studied the methods of forestry and mountain agriculture, and he will be in position to make suggestions which will enrich every household in Appalachian America.

Besides the departments already named, we have a regular Academy and College course, and the students in these courses are actively engaged in religious work in the college and its vicinity.

BEREA EXTENSION WORK.

Most marked of all adaptations for this peculiar field is the "extension" work, carried on by traveling libraries, horse-back lecturers, and tent meetings, which cover a wide region. Great industrial conferences like those held at Tuskegee are impracticable for the mountain people. We gather five or six thousand of them for one day at commencement time, where we present them with a full program, but we cannot entertain such a congregation over night, nor can they be long absent from their homes. But the extension work reaches them in their homes, and is specially valuable in awakening an interest among those who are not yet sufficiently enlisted to undertake a long journey for the sake of attending any conferences. The extension work brings to them what the social settlement brings in a great city, "not alms, but a friend." A tent meeting will begin with an hour of Bible exposition; after a recess there will be an hour on some phase of education. In the afternoon the first session may be given to a farmers' conference, and a second hour to domestic science. At night the young people will gather for singing-school, which will be followed by a sermon or a stereopticon lecture which will bring the great world into their little valley. We must be careful of each word spoken at all of these extension meetings, for it will be cherished and talked over, and our fellow-laborer who speaks to the same people five years later will have it repeated to him as something important!



A BEREA STUDENT AND HIS MOUNTAIN SCHOOL.

We feel that the work is just in its beginnings, though it has gone far enough to bring us great encouragement. When traversing a new road we are naturally on the watch for the most comfortable house in which to spend the night, and when we find a home distinguished for its good fences, ample porch, and inviting interior, we are very apt to find that the father or mother of the household was a Berea student in former years.

The atmosphere of political conventions and court-house crowds, as well as of teachers' institutes and Sunday-school gatherings, has been improved over a wide area by the influence of Berea students.

No one can ride a hundred miles through this region, up and down the banks of streams, preach to the rosy-cheeked and stalwart young men and women who gather at "early candle light," and enjoy the hospitality of the great fireside, without realizing that it is an urgent matter that these Protestant people should be made sharers in the better elements of modern Christian civilization. The present writer would not be justified in taking time from his immediate engagements to prepare this article if it were not with the assurance that he should thereby enlist more prayers and support for the enlargement of such a work. In many localities there is an opportunity to exert a molding influence now which cannot be exerted five years hence. Relentless change is knocking at the door of every mountain cabin. The reck-

less vanguard of civilization easily corrupts a people whose morality is not grounded in intelligent religion. It is an urgent necessity that we establish Sunday-schools in advance of the lumber camp and the coal mine. It will make a prodigious difference in 1920 whether Berea had a thousand students in 1900 or only five hundred. If we can quickly gather a large multitude of these young people, though we hold them but a single year, we shall teach them what education means; we shall give them a better idea of religion, and shall send them back with hope and an upward trend in their lives. Twenty years hence their children will begin to come to us and they will come from homes which can give a more intelligent cooperation. After that, progress will roll on with its own momentum. No Christian enterprise can yield more sure and swift returns. If we do as much toward giving them "a start" as we have done for an equal population in the West, the mountain people will help us and our children in every good cause.

CYRUS HAMLIN AS I KNEW HIM.

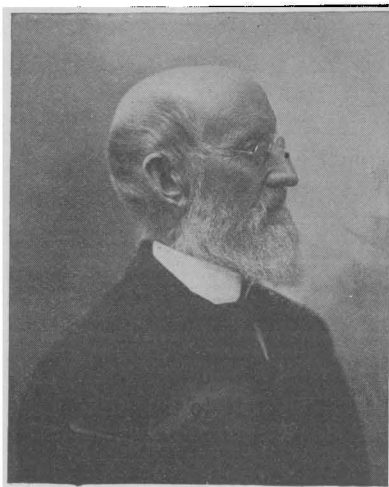
BY REV. GEO. W. WOOD, D.D.

Missionary of the American Board in Turkey 1838-1886.

It was at the close of A.D. 1842, that after a three weeks' conflict with police authorities in Constantinople, I obtained a permit for removal of household goods from Pera to a dwelling in Bebek, five miles north on the Bosphorus. Presenting it to the proper official of the village I was informed that it limited my residence to three months. "But," said he, "this is good for three months, and after that God is merciful." It sufficed for seven and a half years.

My location at Bebek was for general missionary work and special assistance in the Mission Seminary in which Mr. Hamlin had been alone three years as its founder and conductor. The cordial reception given by him and Mrs. Hamlin to me and my wife made our relations of the pleasantest from the outset and increasingly as time went on. Mr. Hamlin I soon found to be a marked personality, of various and strong qualities of mind, heart, and will-power which drew from me admiration, confidence, and readiness to do my utmost in cooperation for carrying out his plans. Deferring to my preferences, as well as expressing his own, he put me entirely at my ease in reference to my position and work in the boarding-school of twenty-five Armenian youths, leaving me free for occupation as I chose except in the hours to be devoted to classes for whose instruction I became responsible. Too busy, both of us, for much social fellowship it was a delight to me, in the brief intervals allowing it, to draw him out in conversations which he made rich with anecdotes, reminiscences, flashes of humor, incidental exhibits of accurate and extended reading and scholarship,

and results of keen observation of men and things. A typical American he easily became a cosmopolite. Thoroughly Christian in motives and aims, with a simplicity and naturalness at the pole opposite to all pretension and cant, he made himself, in a good sense, "all things to all men." The ease with which, without loss of dignity he made himself familiar with the lowly, and with no affectation or embarrassment put himself on an equality with those of high station, was perfect. Himself an embodiment of intensest energy, it was often a most interesting spectacle when his resistless economy of time was confronted with oriental waste of time. His resourcefulness of expedients seldom proved deficient; and visitors were gratified and profited while their host not only entertained them, but kept in motion wheels of school and perhaps outside mechanical operations of which they were not conscious.



CYRUS HAMLIN AT EIGHTY-SEVEN.

The combination in Mr. Hamlin was indeed wonderful of patience and self-control with a natural quickness of temper that sometimes overcame him, but which seldom led to any regrettable result. In his "My Life and Times," he has himself put on record occurrences ludicrous and illustrative: as when a poor Greek woman came and demanded of him pay for two hens that she had lost and which he must have stolen because he was then

the only man of Christians in the village that ate meat in Lent. He reasoned the case with her until she became satisfied of his innocence! In the cases of his righteous wrath falling on a drunken Greek, who was beating his wife to death in the street adjoining Mr. Hamlin's dwelling, and his encounter with a Turk who was mercilessly beating a Greek boy only ten years old, and his sudden turning upon four or five other Turks whom at the moment he saw coming down upon him, and so berating them for not coming to the rescue of the boy that, confused and alarmed, they begged him to let the offender off promising that he would not do so again, we see what, however unsuitable to an apostolic missionary, was honorable to human nature and the marvelous quickness of thought that providentially extricated the missionary from extreme danger. "I do not justify myself in such things," he adds in comment on the story; "I have always been of quick temper, and it has frequently betrayed me into acts

like this. But I do not remember any bad consequences following them." I have to add to this confession that I can not recall ever having seen him angry or especially indiscreet. "The neighbors were glad that I took the law into my own hands," he said.*

In the new and strange mixture of things in which a newcomer like myself had to learn his bearings, the impression on me continually deepened of the good fortune which at that time had placed Mr. Hamlin just where he was to do just what he was called to do. He was treated by all classes of persons with utmost respect, and yet all manner of false and foolish things were current in common talk concerning him. His inventive genius and ability of achievement made him to be regarded as the greatest Sheitan (Satan) in Constantinople. Of other missionaries also, but particularly of him it was believed by many that when a convert declared himself, a likeness of him was drawn, and if he afterward drew back the missionary would fire a pistol ball through it, or otherwise perforate it, and the man would sicken and die. Mr. Hamlin's electrical machine and chemical experiments, etc., were used to make Protestants! By fixing his eyes upon an Armenian or Greek he could obtain a complete mastery over him! As a heretic and soul destroyer he was feared and hated. But for his help to the sick and poor, his social kindnesses, his integrity and varied benefactions, he was revered and loved. Not educated a physician he became practically the one free doctor to the poor in Bebek. In a severe visitation of cholera he was incessant in alleviating distress and saved numbers of lives by his personal care of persons attacked. It was my privilege to assist in some of those cases, when I marveled at the patience and persistence with which he persevered and the success in instances in which there seemed at first no ground for hope. One of a different sort is illustrative of his personality. In the dreadful heat of the summer vacation of 1848, one morning word reached Bebek that a scholar had been seized the night before at his home in Hasskeuy. I accompanied Mr. Hamlin in a visit to the place. Arriving we found the young man dead, the body exhaling a sickening odor, a panic-struck crowd gathered outside, the house deserted, no one doing anything. Mr. Hamlin instantly took action, called for rough pieces of boards and tools, with which a casket box was made. Then, no one but myself responding to his call for aid, he and I dropping a handkerchief wet with vinegar before our faces, went into the house, put the body into the rude coffin, nailed it as closely as possible, brought it to the door, and delivered it to those who were then willing to receive it and attend to its burial. The impression on the people was deep and abiding.

It was no wonder that Mr. Hamlin's pupils could not enough

* "My Life and Times," pp. 217-219.

praise him; whatever might occur in his dealings with them, they were in no doubt of his real desire for their welfare. His name was proclaimed far and wide in the capital and reached remote distances in the "Lands of the East." No school had so high a reputation for giving a solid education and the formation of character as "Mr. Hamlin's School." Detractions, religious bigotry, and ecclesiastical tyranny, advertised it, arrayed fierce opposition, but could not destroy it.

The pupils were generally eager to profit by its advantages. Some were in it with approval of parents and relatives; others were exiles from home and friends because of their being in it. Writing to America about a year after I had joined him, Mr. H. made the following statements:

During my residence at Bebek I have given instruction to about forty individuals, of whom nine have been the sons or protégés of priests,† four the sons of bankers, ten the sons of artisans—jewelers, watchmakers, etc.—eleven the sons of merchants or of persons in mercantile employments. It is a singular and interesting fact that almost one-fourth of the young men who have been or are now connected with us, come directly from under the ecclesiastical influence. Although we have always considered the ecclesiastical power and influence directly opposed to us, and the great barrier to our access to the people, yet in proportion to its numbers no other class has sent so many students to our seminary. This would seem to indicate a real confidence in our operations, which their ecclesiastical relations would compel them to repress, but their social relations, their desire to promote the welfare of their children, oblige them to make it manifest.

The efforts to destroy the seminary were such that its preservation often seemed well nigh miraculous, especially when its bitterest enemies were suddenly turned to become its friends. A vicar of the patriarch had been intensely hostile, and on being removed from office sent a protégé to it. A vartabed who was secretary to the patriarch, on receiving charge of one of the principal churches in the capital, for a considerable time helped his preaching by sermons and sketches of thoughts with which at his request he was secretly furnished by Mr. Hamlin. A vartabed from the interior who sought and received instruction from both Mr. H. and myself, became an object of persecution by the patriarch, went to Beirut and Aintab, and did much to help forward the evangelical movement in that region until his death.

There were long seasons of excitement when not a few Armenians desired interviews with missionaries, but feared to be known to have them. The seminary proved a strong attraction to such because calling there might be attributed to some secular motive. A year ending in 1843 was spoken of by Mr. and Mrs. Hamlin as a "year of a thou-

† In the Armenian Church all priests are married; vartabeds are preaching monks who do not marry, and from them bishops are selected. Priests can not marry a second time. Hence the saying: "Happy the woman who is the wife of a priest."

sand visits." After the removal (Nov., 1843) to the property subsequently bought by the American Board for the enlargement of the school the number of visitors increased. Far from a slave to system Mr. Hamlin nevertheless sought earnestly to maintain regularity in school exercises; yet sometimes this became impossible. Take one day as an example. In June, 1845, at breakfast time I received word of a gathering of young men from the city in Mr. Hamlin's study—a large room with a beautiful outlook on the Bosphorus. Going over I found twenty young and older men there who had come to spend the day, and others were also expected. Many of them we had never seen before. It was an Armenian feast-day, and instead of going to wine shops or elsewhere to make it a day of pleasure, they had come to hear what we could say to them. Accordingly, taking an Armenian New Testament in hand, I stayed a couple of hours with them, answering their questions and expatiating, as I was able, on the vital truths of the Gospel way of life and Christian duty, while Mr. H. looked after the school-room and prepared to give us one of a series of addresses on "The Evidences of True Christianity," making it eminently practical and adapted to his auditors. As he was about closing at noon fifteen others came in. They expressed great disappointment at being late. Mr. H. suggested that I conduct a second service. This being warmly seconded by the guests I returned at the end of an hour, and gave them a sermon on the text, "My Kingdom is not of this world," to an audience, including the school, of nearly eighty persons. After this the time was filled to five p. m. with continued discussions of themes which had been presented, and we received evidently sincere thanks for what we had done for them.

Mr. Hamlin's ability of work seemed almost without limit. While doing, in teaching, preaching, private intercourse with individuals, and manual mechanical labor, what hardly any other two men could accomplish, the light from his study window was often visible until near or after midnight, when he was using his pen in correspondence or preparing matter for publication. To the latter he was impelled, as other members of the Constantinople station also were, by the demand created by the awakening of mind on religious topics among Armenians and to some extent among Greeks and other nationalities, and a necessity of meeting vehement assaults made upon us. These, soon after the seminary was opened, came especially from French Jesuits and Lazarists who, in a series of booklets and tracts, charged upon Protestantism everything base and criminal. To counteract the bad impression made by these and set forth evangelical truth, the station approved of Mr. Hamlin's writing a book on "Papists and Protestants." This he did with the vigor, skill, and effectiveness characteristic of him. Later he became author of valuable tracts, the longest of which, on the Mediatorship of Christ, was both

controversial and deeply spiritual. Besides these at a still later date he reviewed a book published by the highest authority of the Armenian Church. Mr. Hamlin speaks as follows:*

I wrote besides a pretty severe criticism on a book by Archbishop Matteos Catholicos of Etchmiadzin. The translated title would be: "The Good Man and the Good Christian." It was a weak, windy thing, full of contradictions, anachronisms, misstatements, heresies, libels, and I did not spare him. His own people did not reverence him greatly and they laughed at the predicaments I thrust him into. I showed him up as a heretic to his own church. It broke entirely the hurtful influence of his book.

Other important publications of Mr. Hamlin I must pass without notice. His contributions, together with those of other missionaries, are acknowledged by all intelligent and candid Armenians as of greatest service in saving the Armenian Church from being captured by Rome and by promoting enlightenment and spiritual religion in it.

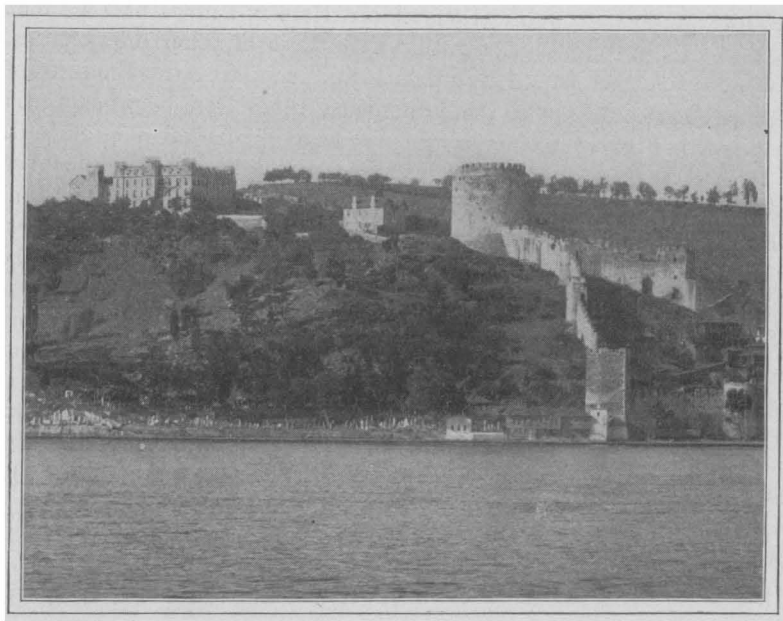
It was during the time of my association with Mr. Hamlin that an evil, which, from the opening of the seminary had troubled him, became to us intolerable. Tho mostly from well-to-do families, yet, from persecution when not originally poor, more than three-fourths of the students could not keep themselves decently clothed. At length the idea was broached of establishing a workshop in which they could earn the necessary means for a respectable appearance and the great evil of dependence on charity be escaped. Mr. Hamlin easily obtained aid from English friends in the capital for starting the enterprise. The pupils came readily into the idea. It soon became a success. Various forms of industry were introduced. The tax on Mr. Hamlin's time and mechanical ingenuity was not small, as for a season he gave an hour in the morning, another hour in the middle of the day, and a third hour toward evening to working in the shop. This he regretted but felt to be compensated by the good effects on health and the quickness with which the students became expert in their industrial employments. I rejoiced with him in the pleasing transformation which came upon the whole appearance of things in the school.

Following the anathema pronounced upon all evangelical believers by the patriarch and the bitter persecution to which it led in 1846, aid came from the Christian world which met necessities for relief to outcasts from business for the period until the Evangelical Armenians were made a distinct civil organization. But after that triumph was gained the boycotting of them made their situation one of deplorable difficulty. How to secure work by which the poor evangelical brethren could live and support their families called forth from Mr. Hamlin thought and endeavor which led to his taking some

* Page 253 of "My Life and Times."

others than students into his workshop, his helping individual undertakings, and finally to the obtaining of a firman from the government for an American mill and bakery independent of all guilds in Constantinople.

The story of the difficulties overcome, of doubt on the part of missionaries and at the Mission House in Boston, the first success in giving remunerative employment to the needy Armenians, the honor to American bread by its superior quality and always overweight, the enforced great enlargement of operations to meet demands of humanity at the hospitals and military camps of the Bosphorus during the



VIEW OF ROBERT COLLEGE FROM THE BOSPHORUS.

Crimean war, the laundry enterprise which became an invaluable boon to suffering soldiers and many poor employees, providential deliverances from plots of unprincipled enemies, the results in aid of the church and school-house building, and the interesting of Mr. Robert of New York in the founding of an American College at the Ottoman capital under superintendence of Mr. Hamlin, reads in a simple narrative of the facts, like a romance. But the limits of this article forbid my dwelling on what occurred after my return to America in 1850. In 1852, having been elected by the American Board to an official connection with its home administration, I could not controvert the action of the Prudential Committee as to the use of money from the board's treasury, while I had sympathy with Mr. Hamlin's action and

strong confidence as to its outcome in his doing what was without precedent and parallel as a missionary. His industrial schemes did vindicate themselves. Their benefits in relief of suffering humanity were incalculable. When the accounts were finally settled a profit of \$25,000 appeared, of which every cent went into a fund for aiding church erection. Not a dollar remained in his pocket.

It occurred by the action of the Prudential Committee that in 1863 and 1864 I spent more than a year in Turkey in assisting missionary labors in the capital, visiting out-stations and attending annual meetings of the Syria, Central Turkey, and Western Turkey missions. At that time the Missionary Seminary had been closed at Bebek and Mr. Hamlin was occupying the edifice with Robert College. The conferences I had with him were frequent and free. He was still the missionary in spirit, and he made a visit with me to an out-station fifty miles from the capital. We discussed missionary problems, in regard to which we differed only in the extent to which certain views were to be carried out. After six years of further service in America, and returning in 1871 to resume for fifteen more years the position of a missionary, I was present on the memorable Fourth of July of that year, to join in congratulation at the formal opening of Robert College in its completed beautiful edifice on the splendid site overlooking the Roumeli Castle.

It was a day of gladness and thanksgiving, of recognition of a wonderful history of human agency directed and supplemented by Divine Providence in bringing to visible sight of all passers through the Bosphorus a significant emblem of the future in its relation to the past in the mutations of human affairs.

To all who ask for a fitting monument to Cyrus Hamlin and Christopher R. Robert, to endure through coming ages, we reply:

Behold it in the Temple of Science and Christianity towering above the symbols of barbaric force at their meeting-place in the central point of contact among the nations!

The Board of Trustees of Robert College have recently issued a most interesting and attractive pamphlet descriptive of the history and work of Robert College. Copies can be had from the secretary, Rev. Edward B. Coe, D.D., 42 West 52nd Street, New York. The College has been doing a noble work for nearly forty years, and has already exerted a strong influence in bringing new light and life into the Levant. Its aim from the first has been to give a thorough unsectarian but Christian training to the young men of many eastern nations. Already over 2,000 such men have been educated there, many of them having attained high positions in their native land. The opportunities and needs of the college are constantly increasing. The trustees are asking for three new professors—a head of the preparatory department; a professor of commercial branches, and a physician and surgeon who shall have charge of the physical health and training of the students. These appointments also call for an increase in the endowment fund. The library and scientific departments are also in need of increased facilities.—EDITORS.



GROUP OF STUDENTS, REPRESENTING FIFTEEN NATIONALITIES, NOW IN ROBERT COLLEGE.

Beginning at the left, front row, the nationalities are : American, Egyptian, Scotch, Turkish, Russian, Georgian, Israelite. On the second row, beginning at the left, are Greek, Austrian, Polish, Dalmatian; and in the third row, Armenian, Canadian, English, and Bulgarian.

PAUL, THE APOSTLE OF BANZA MANTEKE.

BY REV. HENRY RICHARDS, BANZA MANTEKE, AFRICA.

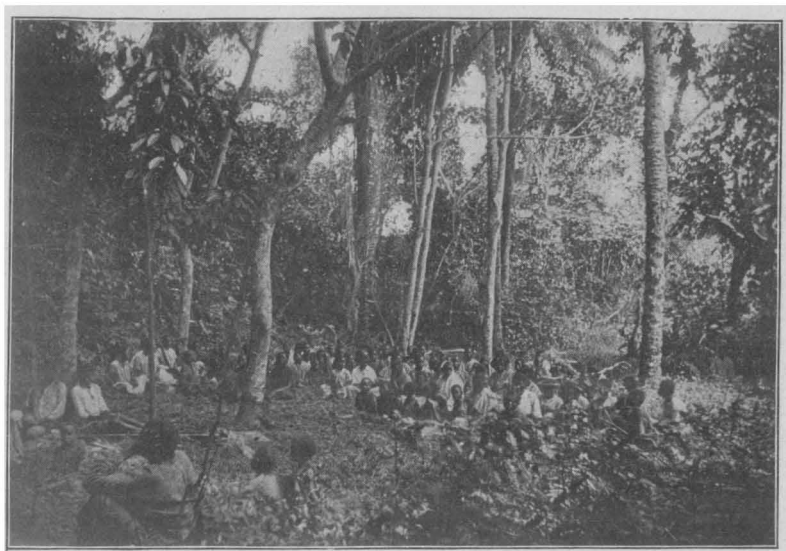
"I am not ashamed of the Gospel of Christ, for it is the power of God unto salvation to every one that believeth." When you see the effect of that power on the heathen, it becomes still more real and glorious to you. Some have asked, What kind of Christians the Africans make, if they really give up their heathenism and become civilized? We have 1,500 church-members at our station, and, as far as I can judge, we have as spiritual and devoted a church as you will find anywhere. Of course, they are not perfect; if they were we should have to send them over to America and England to preach, but as a whole they compare favorably with any other body of Christians.

When the people began to turn to Christ in large numbers we felt that if the Gospel was to spread extensively in Africa we must train young native Christians for the work of taking it to the masses of heathen all around, else we should never be able to reach them. When I was in America ten years ago I asked for funds, and started a school to train these young preachers. We have now fifty earnest and devoted preachers and teachers, some of them men of great power, and all of them have won many souls. Most of the 2,000 people that have been baptized at our station, have been brought in by the native Christians themselves; we missionaries have about as much as we can do to teach converts, translate the Scriptures, and carry on the medical work. It is a principle with us not to do what we can train the natives to do for themselves. In 1891, when we opened the training school, the people had no literature of any kind, no grammars, and no dictionaries. They did not know how to read or write, but as soon as they became Christians they wanted to learn, and we taught some of the most intelligent and most earnest men at our training school.

In the Kongo region the line between heathen and Christians is very marked. In fact they are called, in the native language, the children of God and the children of the devil. The heathen call themselves children of the devil. Some of our Christians have suffered martyrdom—some have been poisoned, others have been shot—but they are willing to suffer persecution for Christ. There was one man, the son of a chief, who did all that he could to oppose the Gospel. We have Christians in over fifty villages, and this man would go into those villages to disturb the meetings. He would take his drum and some wine, and begin to dance to call the people away from the service. The weak ones would sometimes go and join in the dance. The sound of the drum seemed to electrify them; it reminded them of heathen times. Sometimes when this man, whose name was Nloko (meaning "a curse"), could not draw the people away from

the meetings, he would come in and drive the people out by making a great commotion. We did not know what to do with him.

At that time the railroad was not opened, and everything had to be taken into the country on men's heads. The government was having a great deal of war material taken into the interior, and found it difficult to secure carriers, so they passed a law that even missionaries could not get carriers without permission of the state. When we wanted porters we had to hire a kapita (head man), and have him registered, and then he would go and press other carriers into the service. This chief's son did not want to be a carrier. So he came to our station, and offered himself as a kapita for the mission. We engaged him, and



A PREACHING SERVICE IN THE WOODS, BANZA MANTEKE.

when he went on the road he often took our Christian carriers with him.

Our Christians always have meetings when they are on the way. I have seen them come into camp so tired out that you would think they would immediately lie down and sleep, but after a little rest, they would gather together, and one who could read or preach would be chosen to expound the Scriptures. As a rule they began by singing and prayer. The heathen sometimes go away and make a noise, but the Christians go after them and talk to them about spiritual things. In this way our kapita heard the Gospel from the carriers and from the people at the station. No heathen can come to our station and go away again without hearing the Gospel. I wish that could be said of all our home churches. If a heathen comes to the

station they surround him, and he must hear the Gospel before they let him go away. Our kapita heard the Gospel, though he hated it, and went on opposing Christ as much as ever.

Banza Manteke is ten miles south of the Kongo. The river is four miles wide, rapid, and rather dangerous to cross. There was difficulty in getting carriers enough on our side of the river, so Nloko decided to try the other. One day, when he had crossed the Kongo to get carriers, and had failed, he came back to the river, having used up all his cloth which serves in place of money. He expected to find a canoe man there to take him across. There was no canoe and no man. He called, but could get no answer. The sun was setting, and he thought of the alligators there that carry off many people who go down to the river for water, or to bathe, or to fish. There are also snakes, panthers, leopards, and other wild animals in the country.

The man became greatly frightened, and was hungry, too. What was he to do? As he stood there all alone, the thought came to him: "Those Christians say that God answers prayer. I will pray." So he prayed and said, "You see how I am situated, God. I am here alone, and don't know what to do. Those Christians say you hear prayer. Can't you help me?" He had never prayed before, but when he opened his eyes, the first thing he saw was the canoe man coming toward him. He was greatly rejoiced. The canoe man came along, and Nloko said to him, "I have nothing to pay you." The man said, "Never mind. Give me the cloth on your shoulders, and I will take you across." Nloko broke down as he thought of how God had heard his prayer, though he had always been fighting against Him, and he began to shed tears. It takes a good deal to make those strong men cry. The canoe man said, "What are you crying for? I will take you across all right." "Oh, man," cried Nloko, "it isn't that; I can't tell you why I am crying, for you wouldn't understand." He couldn't bear the thought that he had fought so hard against the very God who had heard his prayer, and helped him in his distress.

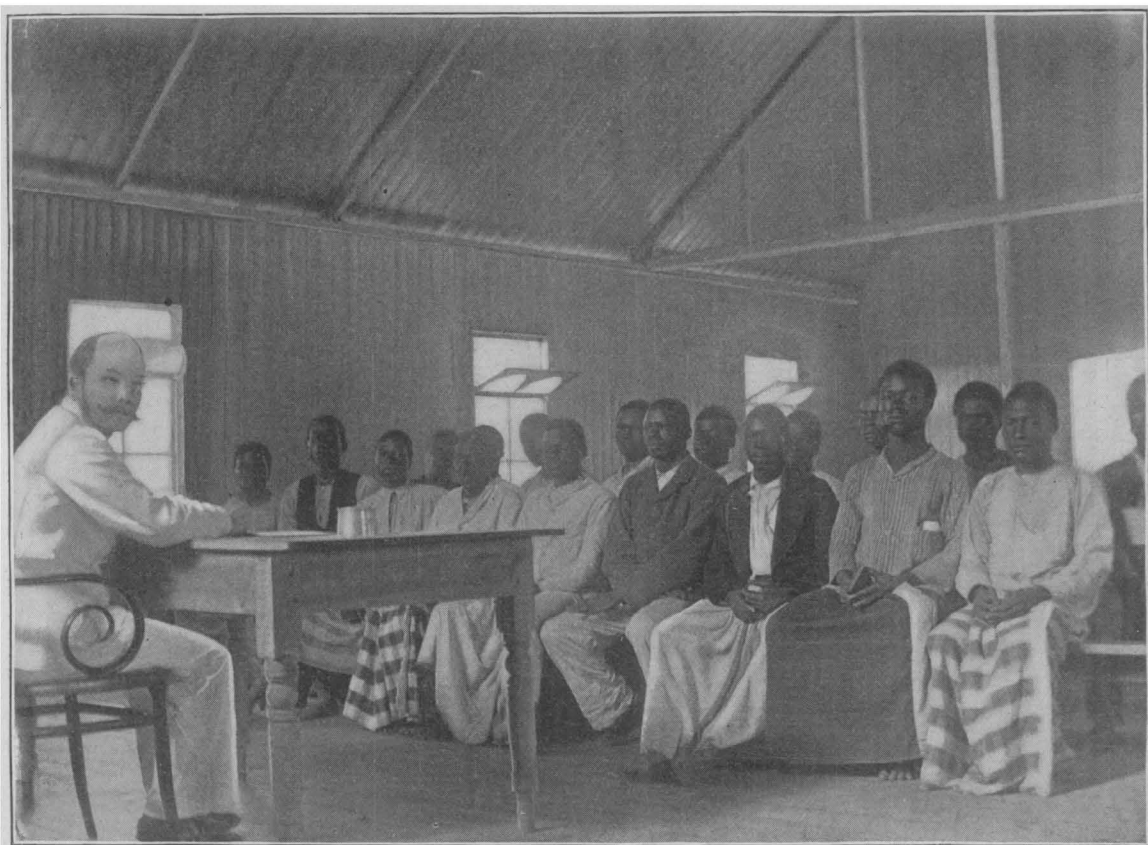
When he reached the other shore he started homeward, and on his way he gave his heart to the Lord Jesus Christ, for he had heard the Gospel and knew the way of salvation. He reached home, and went to sleep. Next morning at six o'clock the people gathered together for worship, and he went into the schoolhouse to worship with the others. He said, "I am a Christian now." "Oh, no," they replied; "go away." Nloko—"the curse"—a Christian! The man who always disturbed the meetings and tried hard to destroy the work! No! None of them would believe in him, and he did not know what to do. He went to other towns, and said, "I am a Christian;" but no one received him. At last he went to a place called Viaza, about three days' journey away, where he had some relatives, and after he had

been there some months, a report came that he had gained some converts. I confess that I and others were skeptical, but I sent for Barnaba, one of our best and most experienced preachers, and told him to go over and see what the work at Viazza was like. He went, and stayed for a year. He wrote back: "Yes; I believe the people are real Christians."

Converts in a new district are kept on probation for about a year before they are admitted to baptism. After waiting a year we went over to Viazza and examined fifty candidates. We received twenty of them, and organized a church, which is to-day a strong, self-supporting Christian church.

Nloko was baptized. There was now no longer any doubt about his conversion. I gave him the name of Paul—because his experience was so much like that of the apostle. He came back to our station and after working there a little time, was received into the training school, and remained there for nine months. By that time he was able to read and expound the Scriptures with wonderful power. The people did not know how he learned to read, and when I asked him he said, "When I became a Christian I took a little schoolboy into my house. He taught me the letters, and then the syllables, and then I found I could read." The man seemed to be full of the Holy Spirit. While he was at the training-school he preached on Sundays and at other times, winning a number of sinners. Nine months is as much as our students can stand at one time; then they go out and work for a year, and afterward come back to the school. Paul asked to go to Kinkanza, a town some eight miles away, the largest town in the district. For years we had been trying to get an entrance for the Gospel there, but without success.

Monday morning is the day when the native preachers come to give a report of their work, when we examine candidates and attend to church matters. One Monday a preacher who had been going over to Kinkanza regularly for some time, refused to go any longer. He said: "I don't mind their meeting me, as they do, with guns and knives; I don't mind their knocking me about and kicking me, as they often do, but now they mock at and curse the name of Jesus, and I can't bear that. I don't want to go there any more." That was where Paul wanted to go, so we sent him there. He went over to the town and said, "You know me. Let me come here and teach you." They said, "We liked you before, but we won't have you now, and no one must receive you." Paul was not so easily discouraged. He came to me and asked for a tent. I gave him an old army tent that I had, and he took it and put it up outside of the heathen town, right in a path by which the people went in and out. He stayed there for some months, but there were no converts. It was the height of the cold season, and he suffered much from the cold and dampness, and some-



MR. RICHARDS AND SOME OF THE NATIVE PREACHERS AT A MONDAY CONFERENCE.

Paul, "The Apostle of Banza Manteke," is seated in the front row, the fourth from the right.

times from hunger—going two days at a time without food. When I heard of it I told him that he should take care of his body, which is a temple of God's Holy Spirit. But he was so eager to win souls that he did not want to take time to go for food.

After some months one man came and said that he would be on the Lord's side. He went into the town and said to his wife and friends, "Now, I am a Christian." At once they rejected him, and his own mother cursed him. The heathen believe that if you become a Christian you will bewitch them. He came down and said to me, "Paul has been teaching me, and I am a Christian. I want to come to the station and live here." "No, no," I said; "you must go and tell your own people what God has done for you." He said, "They will poison me." I said, "Never mind. Go back." The man went back and put up a little house near Paul's tent. Soon another man was converted and did likewise, and then another, and another. By and by there was quite a little settlement around Paul's tent. "Now," said Paul, "we must build a chapel in which to worship God." So they built quite a substantial building, large enough to hold three hundred people.

They were very anxious that Mrs. Richards and I should go over and see the work, but we were expecting to go home soon, and I said that we could not. But one day several big strong carriers came with hammocks, and said, "Get in here." Mrs. Richards got in one, and I in another, and they ran the whole way with us—eight or ten miles. The meeting-house was soon full of people, waiting for us to preach to them. When I had finished I said, "Now, Paul, go on just the same as if we were not here. I want to see how you do." So after the service Paul began the school. There were grown-up people and little children, all together—classes here and there, all around. One boy, who just knew his letters, was teaching the letters to a class. Another, who knew syllables, was teaching syllables; another was teaching little words, and another sentences. Those who could read fairly well were teaching the more advanced pupils to read. I was surprised at the perfect order, and at the use he made of those teachers—the best he could find.

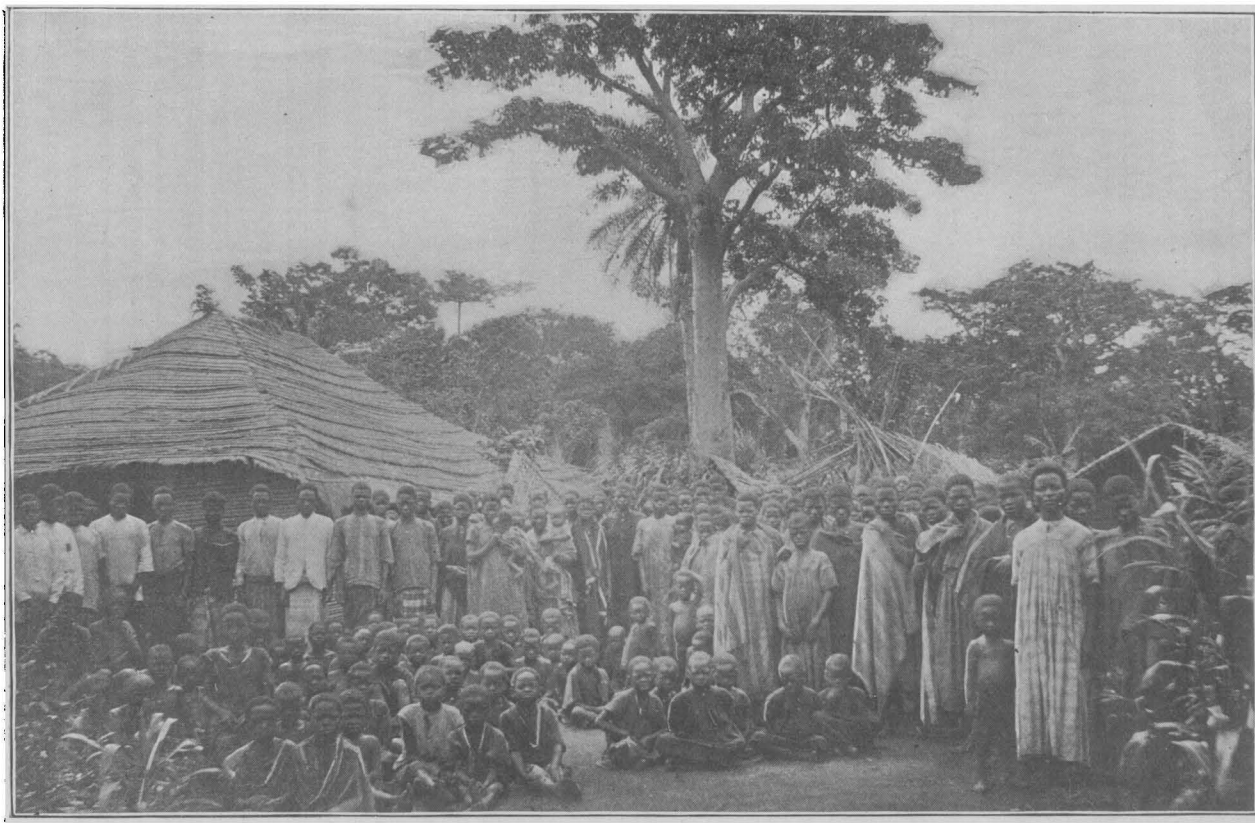
Paul was not contented when there were three hundred church members there. He sent out teachers to other towns, and his people paid them, and there are converts there. We usually take the best of the first converts—they are almost always the strongest—and send them out at once to preach the Gospel. One day Paul said to me, "I would like to go across the river where I used to get carriers. I think of them all the time." All that Paul seemed to think of was souls—he dreamed of souls, and how he could win them. I said, "Paul, don't you think there are plenty of heathen towns on this side of the river that have not heard the Gospel? The Swedish missionaries

are working across there. Let them go on, and reach those people." "But," he said, "they are not getting at them. I want to go over there and preach."

One day, a little later on, Paul came and said, "Teacher, they want a preacher across the Kongo, in the town of Yongo." I wrote to the Swedish missionary near there, and said, "The people at Yongo want a teacher, and if you can send one do so; if not I must send one." The reply came: "We have been trying to enter that town, but they were very bad people, and would not receive us. Now there is a change, and as we hear that they want a preacher, we will send one." Not long after this Paul went to some other town across the Kongo, and sent some teachers there, and soon converts were gathered in. Dr. Leslie has since gone over there, and has baptized a hundred converts. Before this we had to pay to cross the river; but now the canoe men are Christians, and they say, "If you are going for trading purposes, you will have to pay—Christians as well as heathen; but if you are going to preach the Gospel, we will take you free."

Altogether Paul has to-day over five hundred Christians—church members—that he himself has been the means of bringing to Christ. They are now collecting material to build a larger and more substantial meeting-house at Viaza. Of course, we have not many Pauls. He is a born preacher, full of the Spirit, and there is no man's prayers that seem to help me as much as his. As one of our missionaries said, "Paul seems to lay hold on God, and won't let go till he gets the blessing he wants." I am astonished at the man's power. If it is announced that Paul is to preach, the people will come to hear him, when they will not listen to the other preachers.

Paul's converts resemble him very much. They are all in earnest and above the average. Nearly all the Christians near the Kongo were thinking about the heathen across the river. They said, "Those people don't know anything about Jesus, and we are saved. What shall we do?" They held a meeting and fifty of them decided that they would leave their houses and cross the Kongo to preach the Gospel. They took some food with them, and stayed among the people three days, preaching and teaching Jesus. Now there are twenty church members in those towns, and the work is spreading. Probably Paul has more than six hundred church members to-day. God is still using him in His work. He preaches the Gospel of the Cross. That is what breaks down the heathen. There is no power on earth like the story of the Cross of Jesus Christ proclaimed in the power of the Spirit.



PAUL'S CHRISTIAN CONGREGATION AT HIS SETTLEMENT OUTSIDE THE TOWN OF KINKANZA.

SOME MISSIONARY EXPERIENCES IN CHINA.

Most of the readers of THE MISSIONARY REVIEW have probably already seen in the daily press and in denominational magazines numerous accounts of the siege of Peking, the flight of refugees, and the massacres of missionaries. The story is a heart-stirring one, and will pass into history as the record of Christian heroes of 1900. We reproduce here extracts from various letters and articles which give but a fragmentary report and a vague idea of the sufferings experienced and the heroism shown by Christian missionaries in China during this crisis. These will be followed by other narratives concerning the experiences of native Christians and missionaries who have not counted their lives dear unto themselves, but have endured to the end.—EDITORS.

A WOMAN'S EXPERIENCE IN THE SIEGE OF PEKING.*

By Miss Nellie Russell, Missionary of the American Board.

Wednesday, August 8th.—Words fail me to attempt anything of a description of the horrors of that night our homes were burned, and of the awful experiences of the few Christians who managed to get to us during the next three days. Friday, June 8th, we foreigners left our places and all got together at the Methodist Episcopal Mission, about a mile from here. We had twenty American marines to protect us. On Wednesday evening, June 12th, at about seven o'clock, some one rushed in and said the outer chapel was all in flames. This had been set on fire by the Boxers. It was an awful night, flames lighting up the city in all directions. The next day our people commenced to barricade the place. Trenches were dug, spikes driven into the ground, and barbed wire put all around the church. As we expected to make a stand in the church, great care was taken to make it bullet proof. We took stores into the church and a lot of food for our Chinese.

The night of June 14th was horrible beyond description. For about two hours thousands of voices could be heard in the southern city yelling at the top of their voice, "Kill, kill, kill." The rest of the sentence we could not hear clearly, but we well knew what it was. If that insane mass had had a leader and come in upon us that night, not a foreigner would have escaped.

On June 19th, about ten o'clock, a letter came from Major Conger saying that the ministers and all foreigners had been ordered out of the city at twenty-four hours' notice. At once we said, "It is a scheme of the Chinese to massacre us all," and then and there prayed that the ministers might not fall into the trap.

The next morning an order came from Captain Hall giving us twenty minutes to get ready to leave the church and go to the legation. Can you see us that bright June morning—seventy-one men, women, and children (foreigners), followed by seven hundred Chinese Christians, guarded by American marines, walking that mile with our arms full of our earthly belongings? This was about one o'clock in the afternoon. About four o'clock the same day the first attack on us here was made, and the bullets fell like rain for a few moments.

The next few days we all had to fight fire, the ladies forming in line for passing back the pails, pitchers, wash bowls, tin cans, flower pots, etc. The Chinese seemed determined to burn us out, and it was not till all about us was burned that they gave up that time.

* Condensed from *Record of Christian Work*.

From June 20th to July 17th we had daily and nightly attacks. Sometimes they lasted for three or four hours, sometimes only half an hour; sometimes on all sides at once, and then again from only one side. One night we had a terrible thunder-storm, and all the time we had a furious general attack. The soldiers on the wall said, "It seemed as tho all hell had broken loose."

While I am writing bullets are falling in our courts and striking against the wall. One just struck about ten feet from the window near which I am sitting in the ball-room of the British legation. When the cannon were turned on us, then indeed our hearts grew faint. Besides the hundreds of thousands of bullets, it has been estimated that two thousand eight hundred shot and shell have fallen in our courts. Four hundred fell in one day, and yet not a man was killed by them, tho many have been hit by bullets.

Later, 8.30 P.M.—Sharp firing at present, and we can hear the bugle blowing. It may mean we are in for an attack to-night, as there has been more or less firing all day.

We ladies have made thousands of sand bags. They are made of cloth, silk, satin, velvet, legation curtains, table-cloths, sheets, etc. These have saved many, many precious lives. The walls around the legation are about fifteen feet high, and now doubly strong.

August 9th.—We had a fearful night. Three sharp attacks and then incessant firing all the rest of the time. The Chinese said at first that in two days we should all be in their hands, and it is now two months. But it has not been by might or power of man, but of God. Can you think what it means to feed over three thousand people a day, and no time to prepare for such an experience as we are having? There were within our barricades two small foreign stores and a few Chinese grain shops. The only meat has been horse meat until yesterday, when a cow was killed. Then we have rice and graham bread, butter once a day, no milk for tea or coffee, and sugar so much a day. As a rule people have kept up fairly well as to health. One of the great providences is the cool summer. I have never known anything like it since I came to China. It has been our salvation. Also the lack of rain has been a blessing. There has been just enough, but not the terrible downpours day after day of the rainy season. It is simply impossible to enumerate the mercies of these awful weeks. Our hearts are full of thanksgiving. Twice the officials have sent word that the Chinese Christians must be given up, and twice they have received a fitting answer.

Sunday night, August 12th.—We are in the midst of a furious attack. We have to stay indoors, as the bullets are too thick for any one who is not on duty to be out. A letter came from the Tsung Li Yamen to-night saying that to-morrow Prince Ching and Prince Tuan desired audience with the ministers. The latter is more responsible than any one else for all this trouble. He openly said he expected to line his cart "with the skins of foreign devils."

August 13th.—Last night was simply beyond words. About seven in the evening it was bad, and grew worse and worse, till three this morning. Then we had a let up of an hour or so, and then they started in again. It is simply wonderful that tens of thousands of bullets could be fired and only one killed. Our first month here many of us did not think of undressing.

August 14th.—Last night was the most horrible of all. Can you

imagine six or seven hours of bullets by the thousands, five machine guns all working at one time, and with it the cannon and bullets of an enraged enemy? About two A.M. we heard the distant roar of our troops and now shells are bursting in the city on the east side, and our troops are reported within three miles. It seems almost more than we can endure. Now our relief is in sight our physical strength is gone.

Wednesday, August 15th.—Yesterday afternoon the first of our relief party reached us. Words fail me to tell of our joy. God has more than blessed us, and wonderful has been our preservation.

THE SIEGE OF TIENSIN.

By Robert R. Gailey, Secretary of the International Y. M. C. A. at Tientsin.

For a week we lived in the cellars of Gordon Hall, the largest and best built structure in Tientsin, and that without even the necessities of life. The fact that our little baby was ill made it doubly hard, especially for Mrs. Gailey, but God did not forsake or leave us, and to-day we have many things to thank Him for, even while in straightened circumstances. We have no hesitation in saying that unless God had heard our prayers, the little force in Tientsin guarding the settlement could not have withstood the attacks of the enemy.

Early on June 17, the Chinese opened fire on the gunboats at Taku, and by 2.30 that same afternoon the first shell was fired into the settlement at Tientsin. My, how it did shake us all up! I had just gone up town to see about Mrs. Gailey moving up town for a few days, and just as I was going into the house of a friend to make plans, this first shell went whirring, sputtering, splashing through the air. My wife and baby were three-quarters of a mile away, and these shells were going right down in that direction. As soon as I got in sight of home, I saw Mrs. G. coming with the baby, and Mr. Lowrie, carrying such things as they could pick up in their hurry and fright. It seemed a long way up to the Gordon Hall that hot and memorable day, as we hurried along, hugging close to the houses and walls to get a little cover from those terrible shells that were flying over and about us. Exhausted in breath, but strengthened in prayer, we came into the Hall, and we were ordered to go down to the cellars. It was dark and damp. There were frightened, squawking, gabbling Chinese women and crying babies by the dozen, all rushing down into these cellars, and there we were without beds or food, and the night coming on, and with the constant firing making it dangerous to go outside. But by 4.30 the firing ceased, tho there was a good deal of "sniping" by the Chinese, and bullets were singing over and around the place all the time. Food and beds were carried in, and by dark we were in some sort of shape for the night. I took my "watch" with the others, and it was a novel experience to be walking about with a Winchester rifle, on the watch for intruders, and hearing the "snipers'" bullets singing and striking about in the trees or against the wall. After eight days of such life it grew pretty hard for Mrs. Gailey to care for the baby, and he did not seem to improve, yet grew no worse, apparently, so we decided to make a change to some other place, even if it was not so well protected. Mr. Cousins, the president of our Association, prepared a place on his upstairs enclosed veranda, which was quite good enough, tho a little exposed to spent bullets, yet we decided to take the risk and get a better place. We got good food here, and soon felt much better. We got on the protected side of the house when the shells began to come,

and we did not go to the cellar after we left Gordon Hall, tho the firing was just as heavy. Finally, on the 5th of July, the tug "Fawan" came up, and a big "lighter" (freight open boat) was prepared for the people and their personal baggage, which was greatly reduced on account of space. By kindness of Captain Bagley, officer in command of the allied forces, we were given a place on the tug which was quite comfortable. The ride down the river was so restful and quiet, tho we could hear the bombardment almost all the way down. Dead Chinese bodies in the river still gave signs of the dreadful fighting of a week previous. We left Tientsin about 11 A. M., and reached Tong-ku by 6.30 P. M.

A TERRIBLE JOURNEY TO HANKOW.*

By Alex. R. Saunders, China Inland Mission, Ping-iao, Shansi.

Our street chapel inside the city (P'ing-iao) was first attacked. The doors, windows, furniture, and books were all piled on the street and burned. They then came to our mission compound and, after breaking down a portion of the wall, they looted the place. We took our four children and without even dressing them, carried them to the yamen. On arrival there we were told that the official could give us no protection, and it would be best for us to leave P'ing-iao at once. After some further talk it was thought best that we should go under official escort to T'ai-yuen fu, and a start was made at daylight. On Thursday afternoon, the 28th of June, we got within seven miles of T'ai-yuen fu, where we met a convert who told us that we had better not go there, as the large compound of the Sheo-yang mission had been burned the night before, and Miss Coombs burned to death.

We turned southward again and set our faces toward Lu-ch'eng hsien. Our party was composed of, in all, fourteen persons, including six children. Soon after daylight on Sunday we reached a village, where we hired donkeys on which the ladies and children were to ride four miles. When we had gone about half that distance we were met by a band of nearly two hundred men, who had come out from the village just ahead of us, and who robbed us of all we had, donkeys, silver, and goods, and taking even the clothes we were wearing. Most of us were left with only a pair of Chinese trousers on, the upper half of our bodies being entirely unprotected from the awful burning of the July sun.

The people of one village would follow us to the boundary of the next, stoning us, and throwing hard lumps of clay, and beating us on the back and head with sticks and bricks; and this was kept up almost incessantly from village to village for the whole of three days. In one village Mr. E. J. Cooper was dragged to the outside village by a rope, and left by the roadside as dead. The first two days we had nothing to eat, and no one would even give us water to drink, and we were compelled to drink of any water we came to, and sometimes it was only a dirty, stagnant pool.

We reached Kao-p'ing hsien, north suburb, about noon, and being extremely hot we could walk no more on our blistered bare feet in the burning sand, so we lay down under a tree until it became cooler. Early next morning, Mr. Cooper and I went on to a village a mile distant to hire a cart, on which Miss Rice, who could walk no further, and the

* Condensed from the *London Times*.

children could ride. We had in our possession seven hundred cash, equal to about fifty cents, and leaving two hundred of these cash with Mr. Jennings, we took the remaining five hundred to pay for the cart. Passing through the village to the farther end, where the inn was, we were overtaken by some men; one of them gave me a sharp blow with a stick and snatched the money from us, the others drove us on with sticks out of the village, and separated us quite from the rest of the party. Misses Huston and Rice were now left behind, and it being impossible for us to go back to their help, we deemed it best to push on to Tseh-chou fu, the nearest city, twenty miles off, and ask the officials there to send a cart back for them. We learned afterward, when Miss Huston rejoined our party at Honan, that Miss Rice was beaten to death by the roadside that day. Miss Huston also received very serious injuries which resulted in her death, nearly a month later, just two days before we reached Hankow. Two of our own dear children died of fatigue and want, and were buried in Honan. Mrs. Cooper and Miss Huston died in Hupeh, after terrible suffering, and their bodies were sent on to Hankow by the officials.

CAPTURED BY CHINESE ROBBERS.*

By the Rev. W. E. Godson, Church Missionary Society, Ningpo, Che-chiang.

T'ai-chou, Mid-China, July 16th, 1900.—Last Friday I was going from Hai-mên in a boat with my cook to Sugyiao, when about ten *li*† from Hai-mên we suddenly ran into a lot of armed men who, seeing me, made a rush for the boat. They were all armed with guns or swords or spears, and seeing that they meant mischief, I jumped into the canal and swam across, hoping to make my way back to Hai-mên.

A respectable man the other side of the canal helped me up from the canal, but just as I reached the road a robber rushed up with a gun, snatching my watch and chain. While he was putting it in his pocket, seeing the coast looked clear, I made a dash along the road.

My clothes were of course wet and hindered me from getting up much pace. The fellow who had my watch dashed after me and sprang on to my back, bringing me heavily to the pavement, himself rolling into the paddy-field. I rose again and made another dash for it, but after going about fifty yards the road suddenly ended, and there was nothing for it but to plunge into the canal, which was about thirty feet wide, and swim. At the other side three respectable-looking Chinese stood, and one helped me out. Instead of letting me go, however, he held on to my clothes, and in a very short time several robbers came up. In the struggle everything was torn from me except a singlet and one sock. They fastened a thin rope around my neck, tied up my left hand, and led me off. Then my trousers were given back to me.

Going about a hundred yards they came to a halt, and more robbers rushed up crying out, "Sah! sah!" (kill! kill!). One fellow pointed his gun within half a yard of my chest, but I seized the muzzle and turned it to one side. He did not fire. Two others, murderous-looking ruffians, made a very determined rush to get at me with their swords, but were restrained by some of the others. One fellow struck me heavily in the ribs with his fist, another immediately after in the stomach, and then

* Condensed from the *C. M. S. Gleaner*.

† A *li* is about a third of a mile.

another on the head with his flat hand. During this some of them were fiercely crying out, "Kill! kill!"

I very soon discovered that they believed me to be Monsieur Lepers (a Roman Catholic priest), and there was none to prove that I was not. If they asked me once whether I was a Roman Catholic they asked me fifty times. At last we came to a little place named San-kae, where they took me upstairs and gave me pen and ink and paper to write a note to Mr. Thomson (C.I.M.), of Huang-ien, which they did not send.

About 6.30 a man named Nyün arrived, and I saw at once that he was superior to those with whom I had so far dealt. He asked me various questions, but did not tell me who he was or what he had come for. Then they brought me a small Chinese coat, and we walked down and had a meal. This Mr. Nyün then escorted me to a boat, into which they helped me, and others then got in and we rowed away. None of them appeared to have any weapons of any kind.

We arrived at last at 'O-dzing, and they took me into a house where as I passed through a room I saw a Christian almanac hanging against the wall, and I began to feel that perhaps after all I was in a place of safety. Arrived upstairs I saw two Christian Chinese books on the table, and then the truth came out. A man had gone over to 'O-kying-fu's place and told his people about my capture. They had immediately written a letter to Mr. Nyün, telling him of what had happened, and asking him to do his best to help me. With this letter they sent another to my captors, saying that unless they released me at once they would send over a thousand men to rescue me and burn the house down in which I was detained, and that fifty armed men were all ready to start. Mr. Nyün, with eight or nine China Inland Mission Christian members, immediately hurried over with this letter and effected my release.

HUNTED BY CHINESE MURDERERS.*

By Dr. G. Whitfield Guinness, China Inland Mission, She-ki-tien, Honan.

Shae-ka-tien, Honan, Tuesday, July 16th or 17th.—This may be the last time I can write to you. I sit in the dust and dirt on the floor of a barn. For three days we have been rioted, and have fled to three different spots to escape the awful wrath of the people. The native Christians have done their best, but one thing after another prevented our getting off. Last night we were just starting in the dark when the Pao-kia-ka arrived. He seized what luggage was left from the débris and made off with it. We have been provided with some native tea and a little bread. We lay still and prayed. We are tired, yet rejoicing. I will not add more. We shall meet yonder in heaven.

Friday morning.—Yesterday, while we were having a little food at dinner time, suddenly the trap-door to our room opened, and the owner of the house said, "Quick, fly; the Pao-kia-ka (chief of police) are coming with knives to kill you."

We snatched up baby, clambered down the ladder, and climbed up over a ten-foot wall, dropped the other side and crept in close to a wall, sat still and prayed. In a few minutes we heard a man climbing the wall, and thought we must be discovered. A voice sounded: "It is all right; he has gone!" So once more we were spared, and returned with hearts of praise to the dirty old attic.

* Condensed from the *Regions Beyond*.

No mandarin cares, or will help; and the Chen-t'ai (brigadier-general) has sent a Kao-shi (proclamation) saying we must be killed! It is the sixth day of riot, and we still lie on the dusty floor. The ladies are worn and sick. We have no extra clothing, and day by day living in a temperature between 90° and 100°, and lying flat on the floor, you may imagine our condition of cleanliness, and all four in one room with a baby. The Lord grant it may soon be over.

They finally succeeded, with the help of a Chinese Christian, in securing a cart and going to the river. There they obtained a boat and for a fortnight lay hidden in it on their way to Hankow, where Dr. Guinness writes:

Hankow, August 8th, 1900.—A month ago our station, Shae-ka-tien, was rioted, burned, and destroyed. Fifteen days we were in hiding and had daily wondrous escapes; fifteen to sixteen days journeying south, through grave dangers and anxiety, but, through God's blessing, we have escaped.

Every station in the province is rioted. Everything I have is gone, except my Bible, a shirt, trousers, socks, and shoes I had on. We could not change clothes and had all four to live in one room for thirty days. We had to pay 400 taels (\$350) to escape. It was worth it to save five lives, four adults and one baby. No Christian could travel with us, but God made four heathen act on our behalf. Praise the Lord, the snare is broken and we are escaped!

FROM CENTRAL HONAN TO SHANGHAI,*

The Flight of Three Ladies of the China Inland Mission.

On the third day after we left Hsiang-hsien, July 11, a band of robbers attacked us. Several men came running after us, saying that they were sent from the official to stop us; then in a minute or so, one or two hundred people gathered round us. These men commanded us to get down, and they soon robbed us of all that we had, even to some of our clothing, our hats, Bibles, handkerchiefs, etc. They had swords and pistols, and used us very roughly. Then they took us back to the robbers' village, and we had to stand on benches and let them look at us. Presently two kind men in the village came forward and commanded the people to let us go, and we went on for one mile toward Chao-kia-kou, when we were stopped again, and two of the same robbers came and commanded us to tell the people that the horses in the carts were theirs. We refused to do so, and they said that they would take off our heads. One of the robbers ordered Miss Petterson to kneel down and have her head taken off. She smiled, put her hand on the shoulder of one of the robbers, and looking up into his face, said, "Yes, we are not afraid to die, but let us speak a few words to the men who are escorting us first." Then the two robbers looked at one another, smiled, and went away without touching us. One of them said, "You can not die, because you are devils." Then the crowd had us sit down under a tree, to have a little rest, after which they asked us to sing a hymn, and we sang "Jesus Loves Me." They had heard that foreigners had some kind of a telescope, and thinking we had one hid upon our persons, they tried to get us into a house, so that they might search us, but we had sent our servants to the official of the village, and he arrived just then and commanded the people to disperse at once. Just before he arrived, Miss Pet-

* Condensed from *China's Millions*.

person fainted away. We begged the people for a little water, and after considering a little, they brought some for her to drink, and for us to bathe her head, and she revived somewhat, but lost her voice for the whole day. We had to carry her to the cart, and the official took us back, the second time, to the robbers' village, and we stayed in an inn, where the landlord was very kind to us. After this a man, who had been a Christian for but one month, hired a small boat to take us down to Chao-kia-kou. The people were continually stopping us, and the boatmen would not take us any further. We were alone for a while, so we prayed to God to guide and deliver us, and a short time afterward two Christian men appeared. They took us to a Christian family, and gave the woman two hundred cash, and told her to take care of us, and that if there was anything more to pay they would give it to her when they came back, so they left us there. The people were raging, and wanted to see us. There were forty or fifty men outside trying to pull down the house, but they could not, and they said they would get more men and come back in the night and pull down the house, and kill the foreign devils, so the Christians took us that night to the home of a heathen man who was willing to have us.

Shortly after this a Mr. Iang, a member of the Chao-kia-kou church, came to us and told us he would have no rest until we were safely in Shanghai. That night he took us to the river to get us to T'ai-ho-hsien, twenty-six miles distant, the two heathen men escorting us.

After this the officials escorted them on from place to place. Many days they had to walk twenty to thirty miles, finally reaching T'ai ho, where Rev. Mr. Malcolm warmly welcomed them, and there the officials provided boats all the way to Chin-kiang. In crossing the lake they were shipwrecked, but finally reached Shanghai in safety.

OUR ESCAPE FROM LU-AN.*

By Rev. Archibald Glover, China Inland Missionary at Lu-an, Shansi.

A mock trial was gone through, and we were brought in guilty. When morning broke, we were ordered into our litters, and taken to a place outside the village. The road was lined on either side with spear-men, and nearly every male carried some implement or weapon. At a given signal they then fell upon our litters, and fought like wild beasts over our baggage. Before the *mélée* I jumped down with Hedley, but dear Flora (Mrs. Glover) with Hope were literally buried under a heaving mass of human ferocity. I never believed she could possibly come out alive. To my amazement she presently came out, and little Hope with her, pale and disheveled, but perfectly calm and uninjured.

Amid fiendish noise and fighting, the spoiling of our goods went on till all was disposed of. The people then went off, leaving us, to our surprise, alone and untouched.

We were presently surrounded by a following of evil men from Hantien, all of whom were armed with agricultural implements. For several hours we sat by the roadside, hemmed in by these people, who freely discussed our death, sharpening their instruments on stones before our eyes. At last the long suspense was ended by their suddenly seizing us, and with cruel violence tearing the clothes from our bodies. Flora and Miss Gates were stripped of their upper garments; the dear children had nothing left to them except their combinations, while I myself was stripped naked,

* Condensed from *The Christian*, London.

everything save my socks and a flannel binder being taken. Again, to our surprise, they went no further; no attempt was made to take our lives, though I do not doubt that they longed to do so. P'ao-ri gave me a pair of old pants, and some one in the crowd threw me a beggar's coat of filthy rags, and in these I went till I got to Kao-p'ing, where the rags were exchanged for an old gown of an official.

Then we tramped to the Uang-fang hills, and here we crowded together and were soon asleep, despite the bitter cold. The next day was Sunday. The sun soon became hot, and we had no shelter from the heat on that mountain height. Our thirst became intense, and the heat at last unbearable. At last we reached the river, thick with yellow mud, but to us as sweet as the purest well-water. We lay down to rest under the trees in a cemetery near by. Soon a mandarin's procession came out, and passed by the spot where we were lying. They turned to see who we were, and in a few minutes a cart was at our side, with an official and two yamen runners, who told us at once to enter it, as they had been sent by the Lu-an mandarin to find us and take us to Kao-p'ing, from whence we were to be sent on to Hankow, where we arrived Monday night, August 13th.

THE LESSER WIVES OF POLYGAMY.*

BY M. C. CHRISTELLER.

Missionary of the French Evangelical Mission in Basutoland, Africa.

Among the natives who have Biblical knowledge, and to whom the communicant members give good witness, there are always in each district two or three women, called "lesser wives," whom by the discipline of the church, the missionary can not admit to baptism. These women have the unhappy lot of counting only second or third among wives of their polygamous husband. Our church refuses to acknowledge that such women are legally married. To be baptized they must obtain a separation from their husbands, and return to their kindred. Thus each time that the missionary has before him lesser wives, he asks himself in distress, how the Church ought to act with regard to these victims of an anti-Christian social state.

The missionary has no wish to favor polygamy. He sees every day its ill effect; no family life, continual disputes among the wives of the same man, hatred between the children of the same father, endless wranglings over questions of heirship. But, on the other hand, he sees this lesser wife whom God has called; she leads a blameless life, no one has anything against her; must we, because her husband is a polygamist, refuse her admission to the Church?

She may, it is true, be baptized on condition of leaving her husband; but the husband must consent, and as the lesser wife is often the preferred one, the husband refuses to let her go. Also, the lesser wife may really love her husband. Must we, in such case, crush her life? It is true that the black's love is not usually that which Christian whites call by this name, but it is sometimes seen. Harder still for such a lesser wife is the fact that in leaving her husband she must needs give up her children, for by native law the children belong to the man; they represent the cattle given to the parents of the woman at the time of the contract. Now the native woman, first and foremost, is mother. Must we

* Translated and condensed from the *Journal des Missions*.

counsel her to do violence to the rights of blood in order to enter the Church?

What becomes of the lesser wife removed by the Church from the protection of her husband? She returns to her kindred, and if they are still heathen, they receive her very ill, knowing that her husband may yet come to claim her. If she finds a new husband, so much the better! But suitors are rare; she is a divorced woman, and parents dread for their son a marriage with her, for the question remains, to whom shall the children of the second marriage belong? In a state where the law often hangs on a whim of the chief, even the children of the divorced wife by a second husband may be claimed by the first husband. He has rights over them because he has given cattle for this woman. The lesser wife thus finds it hard to marry again, and if no one asks her in marriage she runs sad risk of becoming a *saraburabu*, *i. e.*, a lost woman. Thus the Church, in order to snatch her from an evil social state, may lead her into a worse state. Knowing all this, ought we, in spite of all, to advise the lesser wife to leave her husband?

Some missionaries do so, convinced that it is the only way in which the Church can work against polygamy, and bring the polygamists to conversion. It is very rare to see a polygamist in the prime of life converted. Polygamy, far from diminishing, tends to increase. The great number of wives which would be a crushing burden for a white man, considering only the question of food, is the riches of the black. The more wives he has the more fields he tills, and the more money he makes. As long as the non-Christian black man can live easily, he will marry many wives, and when the missionary tells him that the Gospel forbids polygamy, he will bring up particular Bible texts to prove the contrary, and will comfort himself by saying that he is no worse than the patriarchs.

A graver reason in my judgment, for refusing baptism to lesser wives, is that their position is far from favorable to the development of the Christian life. Besides being mixed up in unceasing quarrels, the first wives charge them, in the hope of winning their rights, with using magic spells. These are matters that can only be told in the private ear, and that show heathenism in its true light, as a system of diabolical evil. But do not the first wives themselves, whom we receive to baptism, also live in perpetual disputes? And, to be consistent, ought we not to shut out from the Church all except the wives of monogamists, since polygamy is so unfavorable to a Christian life?

In brief, must we make a crime of her state in the lesser wife who behaves well? Must we force her, if she would be baptized, to break with her husband? What would Jesus do, in the presence of these poor women whom the Church repels? What would St. Paul do? How is this viewed by Christians at home who study missionary problems as these arise in heathendom?

We need to find out some way of acting which shall agree with the Gospel and no less with the needs of the human conscience; more and more the lesser wives are unwilling to forsake their husbands. They continue for years among the catechumens, then they grow wearied, and turn back to heathenism; they are then forever lost for the Kingdom of Heaven. Others, urged by their husbands, go to knock at the door of churches which do not lay on the lesser wife, who has but one husband, the blame that belongs to her husband, who has several wives. Christian friends in Europe might aid us much by their counsels.

EDITORIALS.

Forward.

And Jehovah said unto Moses, Wherefore criest thou unto Me? speak unto the children of Israel, that they go forward.—*Exodus xiv: 15.*

Prayer was never intended to take the place of action. God does not promise to do for us that which we should do for ourselves.

From a human standpoint there is much that is dark about the outlook of this twentieth century after the birth of Christ. As Christians we have reasons to be ashamed that the Church is so far from perfect, that there is no land which can yet be called thoroughly Christian, and that the Gospel has not yet been preached throughout the whole world. On the contrary, multitudes of professing Christians are trying to serve both God and mammon; so-called Christian countries are largely dominated by unscrupulous self-seekers, who fear not God, nor regard man; civilized nations are arming themselves to kill their enemies, and vice and dishonesty are rampant; no land is fully evangelized, and there are still corners of the inhabited earth where no ray of Gospel light has entered.

But we are not discouraged. The unaccomplished ideals of the Church are but incentives to greater and more persistent and prayerful efforts. "Our God is marching on." The inspiration of the Ecumenical Conference has not yet passed away, and it will yet bear much fruit. Christian zeal, fellowship, and cooperation are increasing in the body of Christ. Never was there so much money, and never before were there so many men, proportionately even, devoted to missionary work at home and abroad; the evangelizing forces are steadily increasing, the amount and

quality of Christian and mission ary literature is growing with remarkable rapidity; individuals and churches are doing now what it formerly took whole denominations to accomplish. At home the outlook is not dark, but there is no room for self-gratulation or inactivity; "there is yet much land to be possessed," and "the King's business requires haste." *

Present Conditions in Foreign Lands.

The present outlook is hopeful from a missionary standpoint, in spite of the difficulties and tasks which face us. God is breaking down barriers and opening doors, while the Evil One is continually seeking to impede the progress of the Kingdom. The light of Christ is shining out, and darkness is gradually passing away.

Never were there greater opportunities for missionary work. In Africa the governments are friendly, and the country is progressing in civilization. The opening of the Sudan, the building of railways and telegraph lines are helping to prepare a highway for the chariot of God. With returning peace in South and West Africa will come a revival of missionary work.

In India thousands of people are manifesting a practical interest in the Christian religion, and many who have become disgusted with idolatry wait only for instruction. Young men and women seek for Christian training, and multitudes of children could be taken into schools if only there were sufficient accommodations and teachers. The great famine has opened the hearts of the people to their Christian benefactors, and has brought thousands of children to receive Christian education.

In China, while many missionaries have suffered martyrdom, thousands of native believers have given their lives and suffered the loss of all things for the sake of Christ, the sealing of their testimony with their blood has not been without effect in China and in Christian lands. The heroism and faithfulness of the great company of martyrs will yet bear fruit. Mission property has been destroyed, but in the reoccupation of the field many advance steps will be taken to secure a greater economy. There will be a reconstructed China, and a regenerated China.

Christianity in Japan has passed the crisis of her intellectual unrest, and is seeking a deeper spiritual experience, and a vital union with the living Christ. The nation presents fewer barriers to Christian progress, and old cults show signs of giving way to the Gospel of Christ. There is, however, still danger of rationalism and materialism replacing the old superstitions. This young and growing prodigy calls for our prayers and our help.

In Korea remarkable spiritual awakenings are reported in many places, whole communities turning to God, and living in marked contrast to their heathen neighbors. Siam, in the Laos States, reports similar awakenings and purity of faith and life in native Christians.

Mohammedan lands still persecute converts from Islam, and deny liberty of conscience and worship, but even these barriers are being leveled to the ground before the onward march of faith and works. Arabia is being occupied in important centers, and Turkey, Persia, and North Africa show signs of progress.

In Papal Europe—Italy, Austria, France—there is an unprecedented revolt from Romanism, and a turning of priests and people to simple

faith in Christ and His worship and service, according to the Gospel standards. Even Spain is awakening somewhat to the dangers of Papal dominion.

Mexico, Central and South America, where Romanism has so long held sway, are not quite so neglected as formerly. Heralds are proclaiming the truth, and multitudes are seeking and accepting Christ.

Dr. Warneck, of Germany, one of the foremost missionary writers of the day, said in a paper read before the Ecumenical Conference:

“One hundred years ago missionary results, so far as statistically capable of statement, amounted on a large estimate to 70,000 Christian converts. To-day the number exceeds four millions, and this number is augmenting from decade to decade, like capital under compound interest. The number of heathen now baptized in a single year is as large again as the whole number of Christians in 1800. Everywhere the work is broadening out of the defile into the plain. The work done is but the seed of coming harvests.” *

President McKinley on China.

Those who have been influenced to believe that the missionaries were the chief cause of the Boxer uprising in China, may find that part of the president's message referring to this subject illuminative reading.

The president quotes in evidence the placards which appealed to the people all over the empire to resist foreign advance in all forms. He says these were “aimed at no particular class of foreigners; they were impartial in attacking everything foreign.” These were appeals to superstitious beliefs of the people in most cases, and His Excellency affirms were “mendacious and absurd in their accusations, and deeply hostile in their spirit.” He says the Boxer movement rapidly developed and became alarm-

ingly aggressive, "with the collusion of many notable officials including some in the immediate councils of the throne itself."

The message, discussing the origin of this anti-foreign feeling, says it "lies deep in the character of the Chinese race and in the traditions of their government." It says that the Taiping rebellion in the first instance and the subsequent opening of the ports to foreign trade disturbed the homogeneity and seclusion of China; and that the foreign activity along the coast and up the river basins, and even in remote districts, introduced foreign ideas. The telegraph, railway, and steamboats, the merchant and the missionary, penetrated year by year farther into the interior, and became to the Chinese mind "types of an alien invasion changing the course of their national life, and fraught with vague forebodings of disaster to their beliefs and their self-control."

The newspaper correspondents, the despatchers of cable messages, and others who cried out against missionary operations as the chief cause of these disturbances, have had their bad half hour, and those whom they misled will come back to calmer judgments, under the guidance of those who, like the chief executive, are in possession of the facts, and are candid enough to impartially state them. There is this to be thankful for, that this message will get a far wider reading than any other document could, and will correct the false judgment formed by many under the sensational leadership of a mischievous journalism. **

A Call to Prayer.

The Evangelical Alliance sends out the following suggestions for the week of prayer at the opening of the new century:

Sunday, January 6th.—Appropriate sermons and services

Monday.—Prayer for a better realization of spiritual truth and a better estimate of spiritual realities; a clearer vision of the redeeming Christ, and of the actual need and the Divinely intended glory of the world which He redeemed.

Tuesday.—Prayer for a Church which, through faith in Christ, and by the indwelling of the Holy Spirit, shall be wholly Christian, doing God's will and winning the world to Christ.

Wednesday.—Prayer for such Christian character and life as shall be pleasant in the home, honored in business relations, welcomed in the neighborhood, helpful in the church; personal religion being thus manifested in its rightful attractiveness.

Thursday.—Prayer for right relations in society and the nation, with the Golden Rule obeyed as between man and man, and all social and political action guided by justice and good will—the Christian ideal.

Friday.—Prayer for all international relationships and all international action, that they may be based on the Christian principles which apply to the individual—the reign of the Prince of Peace.

Saturday.—Prayer for all missionaries, and all missionary organizations, that being wholly inspired by Christian devotion and wholly guided by Christian wisdom, they may speedily and triumphantly fulfil the Savior's last command.

Sunday, Jan. 13th.—Appropriate sermons

The American Highlanders.

We are glad to present this month an account of the condition and needs of the mountaineers of the Appalachian Range in America, and the work that Berea College, Kentucky, is endeavoring to do for them. Berea is undertaking large things, and consequently its needs are great. An endowment fund has been started successfully, but the need for money for current expenses is pressing, President Frost being obliged by illness to remain at home this winter. On an average every forty dollars contributed opens the way for the admission of a student at Berea. At present the number of students is beyond the capacity of the buildings and equipment, and the number of applications far exceeds the present possibilities of the college. The plan of furnishing work to students brings a threefold benefit, in helping the students in self-support, in training them industrially, and in adding to the present equipment of the college. *

RECENT BOOKS ON MISSIONS AND MISSION LANDS.

FOREIGN MISSIONS OF THE PROTESTANT CHURCHES. By Stephen L. Baldwin, D. D. 12mo. \$1.00. 272 pp. Eaton & Mains, New York; Jennings & Pye, Cincinnati.

About fifty pages of this volume are given to a comprehensive historical survey of foreign missionary organizations, including those of women, in Great Britain, on the continent of Europe, in the United States, and Canada. Another chapter is on the mission fields of the world. Portions of the book are not up to date in data given, but in the main it is accurate.

The discussions of the first eighty-eight pages are on principles which underlie missionary work of the Protestant churches, false and true conceptions of missionary work, call and qualifications of missionaries, and methods of missionary administration at home and abroad. It is for this part of the work that Dr. Baldwin has peculiar and eminent qualifications. His years of service in China, and in the secretariat of the Methodist Episcopal Church, have furnished him thoroughly with information, and his position as general secretary of the Ecumenical Conference on Foreign Missions, assures his catholicity.

This volume is a valuable contribution to general missionary literature, and deserves a wide reading. It will brush the cobwebs out of the minds of a good many people about foreign missions, and commend them by its strong common sense. There is nothing sensational about it, but it is informing and inspirational. The author is right in saying: "The missionary idea is at the root and foundation of the Christian Church. Its whole spirit and life is missionary, and it must carry on the missionary work as the great function for which it was created." **

ARABIA, THE CRADLE OF ISLAM. Rev. S. M. Zwemer, F.R.G.S. Introduction by Dr. James S. Dennis. Maps, diagrams, and illustrations from photographs. 8vo, 434 pp. \$2.00. Fleming H. Revell Co.

With all respect to the author in his statement that "there is no dearth of literature on Arabia," one who has sought for *recent* information concerning the Arabs and their home, could heretofore find little or nothing on the subject, unless it be a few scattered articles on North Africa or Arabian peoples. This book immediately comes to the front. One who has traveled over any of the ground traversed by Mr. Zwemer, can best appreciate the incidents recounted, and scenes described. All is delightfully picturesque and accurate.

Every chapter in the book seems essential to its completeness, and the illustrations are unique and most instructive. The typical Arab of Yeman, so familiar to those who have been in Arabia; harbor and castle of Muscat, the ever prominent "Ezra's Tomb" on the Tigris; the public khan, the churning of butter, all bring vividly before us the life and scenes in this little-known peninsula. The Mecca Certificate is a rare and interesting document, and the maps, ancient and modern, are the clearest and most accurate of any accessible to the general public.

The general division of the subject matter of the book is very happy. The first part deals with matters of general interest—the geography, history, and people—giving general information of great value and accuracy. The latter part has to do with Islam and Christianity in Arabia, and any one omitting to read the whole volume, will miss much. Music, medicine,

folk lore, archeology, commerce, history, politics, religion, all are treated upon in a way to convey valuable information in a most interesting way. No reader can fail to find something in the book which will make it valuable to him. It should find its way into libraries, public and private, but those interested in the progress of the Kingdom of God will give it an especially hearty welcome and careful reading. W.

CHINA AND THE PRESENT CRISIS. With notes on a visit to Japan and Korea. By Joseph Walton, M.P. With a map of China. Crown 8vo, i-xii, and 319 pp. \$2.00. Sampson, Low, Marston & Co. Imported by Charles Scribner's Sons, New York.

The author's avowed purpose in writing this book, only two-thirds of which has to do with China, is "to promote the upholding and extension of British trade in the Far East." He poses "as one in possession of the best and most accurate information carefully collected from the best-informed men on the spot." While Mr. Walton has succeeded partially in realizing his aim, information gathered more than a year ago is hardly up-to-date and throws no light upon the *present* crisis. Moreover, whatever he may have learned, he certainly has recorded no information concerning China which has not already been better exploited by Lord Beresford, Colquhoun, and Archibald Little, or else found in British blue books and American consular reports; and as a chronicler of travel he can not compare with Mrs. Bishop, who has written so charmingly of all these countries.

While China is only indifferently treated, and, the Indo-China, Ceylon, and India are merely touched upon, the Japan section contains some facts that are not generally known, and the pages on Korea are well worth reading. Unlike Norman and Lord Curzon,

Mr. Walton has gathered his facts on missions directly from missionaries, and so treats the work fairly.

Such being the scope and general character of the volume—what are its excellences? All interested in Occidental trade with the East will find here a very concise and forceful statement of commercial opportunities, and dangers, while American statesmen can profit just as much as members of Parliament from the author's trenchant criticism of lack of proper alertness. The map, despite slight inaccuracies, is illuminating beyond any that the reviewer has seen. B.

CHINESE MOTHER GOOSE RHYMES. Translated and illustrated by Prof. Isaac Taylor Headland. 8vo, 160 pp. \$1.25. Fleming H. Revell Co.

Children are by nature much the same the world over. They were born to play, and to imitate their elders. They are always interesting, but never perfect. In China, as in other lands, the children have their nursery rhymes handed down from generation to generation, and whether enigmatic or simple, foolish or funny, are entertaining to young and old. They reveal much of the habits, education, and environments of the Chinese children.

This edition of Chinese nursery rhymes is most artistically produced, and rhythmically translated. The illustrations consist of drawings and photographs showing the children of the Celestial Empire in almost every conceivable condition and occupation. We imagine that this is an expurgated edition of Chinese child songs, but it has many features peculiar to the Chinese, and many others common to our own "Mother Goose." The rhymes refer to animals, insects, birds, people, food, the parts of the body, actions, professions, etc.

Other verses are suggestive of China and heathenism, such as

those on "Little Small Feet," "The Pagoda," "The Great Wall," "The Rice Seller," "Pulling the Saw," etc. Every child will be delighted with the book, both rhymes and pictures. One of these represents 1,700 Chinese babies. *

THE WRONGS OF INDIAN WOMANHOOD. Mrs. M. B. Fuller. Illustrated. 12mo, 302 pp. \$1.25. Fleming H. Revell Co.

The women of India are among the most secluded, neglected, and wronged of all the women of the world. They have less liberty and less opportunities for intellectual culture than those of most other lands, and yet they wield a powerful influence on Hindu life and thought. If it were not for the retarding influence of wives and mothers, many men of India would forsake their idols and false doctrines and practises.

Mrs. Fuller, who has recently died in India, was an unusually able and devoted missionary. She made a careful and thorough study of the condition of India's women, the causes and the remedy. No other book on the subject approaches it in value and interest. As Ramabai says, "The world needs such a book to enlighten it. . . . Indian women themselves do not realize the depths of degradation they are in."

Mrs. Fuller lifts the curtain and lets us see the awful degradation which characterizes the life of millions of our sisters in India, degradation not only sanctioned by custom, but upheld by their religious beliefs, and connected with temple service and idolatry. Child-marriage and enforced widowhood and their results; the zenana and its prisoners; muralis, devadasis, nautch girls and other women of impure life connected with Hinduism; infanticides, etc. These and other subjects are treated fully and frankly, and give some slight idea of the wrongs that need to be righted.

These chapters should bring home to our hearts a greater sense of how much women of Christian lands owe to Christ.

England has done much already, but still more remains to be accomplished. "The real remedy" is Christ and His Gospel, which must be carried to Indian women by their Christian sisters. Every man and every woman who has the interest of these women—more sinned against than sinning—at heart, should read this book. First know, then do. *

RECOLLECTIONS OF A MISSIONARY IN THE GREAT WEST. Cyrus Townsend Brady. Portrait. 12mo, 200 pp. \$1.35. Charles Scribner's Sons, New York.

A home missionary's life is no sinecure, but it offers an unusual variety and little opportunity for drowsiness. These characteristics are well reflected in Mr. Brady's exceedingly interesting and attractive little book of "Recollections." They abound in humor and pathos, in wit and in wisdom. No one will be troubled with drowsiness while reading them, but will find fresh interest on every page. The glimpses of work on the frontier will create new interest in the characters found on those needy fields. Mr. Brady is an Episcopalian of Presbyterian antecedents, who has been truly used to bring blessing to individuals and to communities. *

THE CONQUEST OF THE SIOUX. Third edition. By D. C. Gilman. Illustrated. 12mo, 86 pp. \$1.00. The Hollenbeck Press, Bowen-Merrill Co., Indianapolis, Ind.

This little book of about one hundred pages well deserves the favor which it has received from the Christian public. It relates mainly to the more recent phases of the "conquest" of our most powerful Indian tribe, now resident in the Dakotas, by the representatives of the Congregational, Episcopal, and Presbyterian churches, with especial prominence, fitly given, to the work of two sons of the first missionaries, Rev. A. L. Riggs, and Rev. J. P. Williamson. Each of the seven chapters is of thrilling interest, and the fifteen excellent illustrations lend an additional charm. ***

CHINA IN OUTLINE. J. T. Gracey, D.D. 64 pp. (Paper.) 20c.]

Here is China in a nutshell. A condensed description of the country, people, history, customs, religions, missions, and the present crisis—all this with maps, diagrams, statistics, and a list of recent missionary martyrs. The pamphlet is offered to young peoples' societies at 10 for \$1.00. Copies may be had from the author at 177 Pearl Street, Rochester, N. Y.

THE SITUATION IN CHINA. Robert E. Speer. 12mo, 61pp., paper. 25 cents. Fleming H. Revell Co.

There are few writers as clear and forceful as Robert E. Speer. He is thorough and accurate, but also clear, convincing and picturesque. He refrains from expressing premature judgment, but gives much material which is valuable in forming an opinion. The book consists of a chapter on "Missions and Politics in China," reprinted from Mr. Speer's book, together with an introductory chapter on recent events and the present situation. *

JAPAN AND ITS REGENERATION. Rev. Otis Cary. 8 vo, 116 pp., paper. 1s.6d. Student Volunteer Missionary Union, London.

The excellent text-book on Japan has already been noticed in these pages. The British edition is accompanied by an outline course of study by Tissington Tatlow. There is certainly no better text-book on Japan for mission study classes. It has already proved exceedingly useful in student circles.

FORWARD MOVEMENT OF THE LAST HALF CENTURY. Arthur T. Pierson, D.D. 8vo. 420 pp. \$1.50. Funk & Wagnalls Co., N.Y.

The chapters of this book deal with some of the remarkable religious and philanthropic movements of the last 50 years—for example: The Keswick Movement, Faith-work, Anti-Ritualistic Movement, Bible Schools and Conventions; Women's Work; Church Union; Student Uprising; Independent Missions; Living Links; Work for Soldiers; Missions to Lepers and Work for Children.

Monthly Missionary Bibliography.

CHRISTIANITY IN THE XIX. CENTURY. Geo. C. Lorimer. 8vo, 652 pp. \$2.25. American Baptist Publication Society, Philadelphia.

FORWARD MOVEMENTS OF THE LAST HALF CENTURY. Arthur T. Pierson. 8vo, 420 pp. \$1.50. Funk & Wagnalls Co., New York.

A STUDY OF CHRISTIAN MISSIONS. W. N. Clarke. 12mo, 268 pp. \$1.25. Charles Scribner's Sons. New York.

CHRIST AND MISSIONS. Rev. John Smith. 12mo, 181 pp. Robert Bryant, 44-50 Aldersgate St., London, E. C.

IN THE SIEGE OF PEKING. W. A. P. Martin, D.D., LL.D. Illustrated. 12mo, 190 pp. \$1.00. Fleming H. Revell, New York.

TYPICAL WOMEN OF CHINA. Translated from a popular native work by the late Miss A. C. Safford, of Soochow. Edited by John Fryer, LL.D. 192 pp. Illustrated. Kelley & Walsh, Shanghai.

CHINA IN OUTLINE. J. T. Gracey, D.D. Map. 16mo. Paper. 20c. Rochester, N. Y.

THE OUTBREAK IN CHINA: Its Causes. Rev. F. L. Hawkes Pott. 8vo, 124 pp. 75c. James Pott & Co., N. Y.

THE MAKING OF A MISSIONARY. (China.) Charlotte M. Yonge. 12mo, 258 pp. \$1.00. Thomas Whittaker, New York.

VERBECK OF JAPAN. Wm. E. Griffis. 12mo, 375 pp. Illustrated. \$1.50. Fleming H. Revell, New York.

BURMA. Max and Bertha Ferrars. Large quarto, cloth, gilt top. \$15.00. E. P. Dutton & Co., New York.

PANDITA RAMABAI. Story of Her Life. Helen S. Dyer. 12mo. Illustrated. \$1.25.

FROM THE FIGHT. Amy Wilson-Carmichael. 8vo, 62 pp. Illustrated. 2s. Marshall Bros, Keswick House, Paternoster Row, London.

WITH NOTE-BOOK AND CAMERA. Edith Baring-Gould. 8vo, 140 pp. Illustrated. 1s. 9d. C. M. S., London.

ENGLAND, EGYPT, AND THE SOUDAN. H. D. Trall. 8vo, 242 pp. E. P. Dutton & Co., New York.

CHRISTIANS IN KHAKI. Jessie Page. Marshall Bros., London.

SIGN OF THE CROSS IN MADAGASCAR. J. J. Kilpin Fletcher. 12mo. \$1.00. Fleming H. Revell, New York.

REPORT OF PHILIPPINE COMMISSION. 1900. 2 vols., 8vo. Washington, D. C.

THE PEARL OF THE ORIENT. The Philippine Islands. G. Waldo Browne. 12mo, 152 pp. Dana, Estes & Co., Boston.

PARADISE OF THE PACIFIC. The Hawaiian Islands. G. Waldo Browne. 12mo, 280 pp. Illustrated. Dana, Estes & Co., Boston.

CHINAMAN AS WE SEE HIM. Ira M. Condit, D.D. 12mo, illustrated, 233 pp. \$1.50. Fleming H. Revell Co.

TUSKEGEE, ITS STORY AND WORK. Max B. Thrasher. Introduction by Booker Washington. 12mo, illustrated, 215 pp. \$1.00. Small, Maynard & Co. Boston.

SOULS IN PAWN. Margaret B. Robinson. 12mo, 308 pp. \$1.25. Fleming H. Revell Co.

IRENE PETRIE, MISSIONARY TO KASHMIR. Mrs. Ashley Carus-Wilson. Hodder & Stoughton, London.

LIFE AND WORK OF EDWARD S. LAWRENCE, JR. Margaret Wood Lawrence. 8vo, 519 pp., illustrated. \$2.00. Fleming H. Revell Co.

CATHARINE BOOTH OF THE SALVATION ARMY. W. T. Stead. 12mo. \$1.25. Fleming H. Revell Co.

MEMORIAL SERVICE TO THE PAOTING-FU MARTYRS. Pamphlet, illustrated. Burlington, N. J.

REVIVAL OF THE PRAYER SPIRIT. Arthur T. Pierson. Pamphlet. 5c. Funk & Wagnalls Co., New York.

ECUMENICAL HYMN OF MISSIONS. Words by J. S. B. Monsell. Music by R. H. Woodman. Copyright by S. M. Travis,

GENERAL MISSIONARY INTELLIGENCE.

AMERICA.

What the Red Cross has done. During the nineteen years of its existence under the leadership of Miss Clara Barton, this organization has seen service in no less than 18 fields, with Galveston tidal wave supplying the last call for relief, and including the Mississippi floods, the Johnstown disaster, the Russian famine, the Armenian massacres, the Cuban reconcentrados, the Spanish-American war, etc. Nearly \$3,000,000 have been dispensed for the saving of life and the alleviation of suffering.

The Indian Conference at Mohonk. One of the best of the eighteen conferences on Indian affairs was that held at Mohonk last October.

The duties of the future include a revision of the lease system, which at present allows absentee landowners to fall into vice with the proverbial ease of those who have idle hands. Trustworthy records should be kept of marriages, births, and deaths, with reference to the transmission of lands. It is also high time to do away with agents and the relics of the reservations where they are no longer necessary. Last year 17 agencies were named by the commissioner that might be closed forever, and the Indians left to their own devices, but, in spite of his recommendations and the efforts of many disinterested people, none of these were done away with, and the Indians living upon them are still under tutelage. The platform is as follows, somewhat abridged:

The conference offers its hearty and unanimous approval of the statement of the Indian commissioner that it would be better for the Indian if he had been treated from the beginning as an individual subject to the laws of the land.

Further measures urgently needed are the

following: Rations should be issued only when succor is indispensable. When allotments are made in arid districts, an ample supply of water for irrigation and domestic requirements should be permanently provided. Carefully selected, well-trained farmers and field-matrons should be appointed to furnish industrial education in allotted lands. Marriage should be regulated and protected by law, with a system of registration securing property to legal heirs. The expensive machinery of the agency should be discontinued when Indians have become self-supporting citizens, and several should be discontinued at once. This conference believes that Indian legislation should be so shaped as to secure as soon as possible the abolition of the Indian bureau.

There is greater need than ever for Christianizing influences, and a new missionary spirit should be awakened in behalf of those just passing from the old superstitions.

Intercollegiate Y. M. C. A. In the twenty-three years since the College Young Men's Christian Association was started as an intercollegiate movement, more than 3,000 young men have been led through its influence to enter the ministry. The American and Canadian Students' Association movement is represented in 624 societies in institutions of learning, and has between 33,000 and 34,000 members. Its mission study classes are attended by an average of about 4,210 men and women students weekly, and more than 1,500 student volunteers have engaged in foreign work. Its voluntary Bible classes number 12,000 students engaged in daily devotional study. Over 35,000 persons have been "converted" through its instrumentality.

Theological Students' Convention. Three years ago the Inter-Seminary Missionary Alliance gave way to the Seminary Department of the Young Men's Christian Association. The first triennial convention of the new organization was the largest convention of theological students ever held. The

Statistics of the Missionary Societies of the

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

NAMES OF SOCIETIES.	Date of Organization.	Mission'y Income.		Missionaries.				Nat. Helpers.	
		At Home.	From the Field.	Ordained.	Laymen.	Wives.	Unmarried Women.	Ordained.	Other Native Teachers.
American Board.....	1810	\$737,957	156,957	166	17	170	186	239	518
Baptist Missionary Union.....	1814	543,493	499,493	171	26	174	118	1,404	3,209
Southern Baptist Convention.....	1845	140,102	7,095	41	0	40	13	29	104
Free Baptist.....	1833	24,445	475	7	1	8	8	6	61
Seventh-Day Baptists.....	1847	4,220	500	1	1	2	2	0	15
Christian (Disciples).....	1875	157,063	12,952	47	8	25	15	22	80
American Christian Convention....	1886	8,571	140	6	0	3	2	7	5
Protestant Episcopal.....	1835	357,890	16,715	39	12	28	29	85	382
Society of Friends.....	1871	43,737	2,051	15	4	13	33	12	101
Lutheran, General Council.....	1869	18,751		6	0	4	4	1	137
Lutheran, General Synod.....	1837	48,600	7,671	12	0	6	6	0	468
Methodist Episcopal.....	1819	1,333,605	15,358	238	23	218	219	463	4,264
Methodist Episcopal, South.....	1843	373,209	21,251	61	7	62	57	92	227
Free Methodist.....	1882	14,233	92	4	1	5	4	0	13
Methodist Protestant.....	1888	13,537	998	4	1	5	0	6	15
Wesleyan Methodist.....	1890	7,000		3	0	2	1	0	3
Presbyterian.....	1837	903,133	18,684	234	59	253	180	170	963
Presbyterian, South.....	1861	176,000	7,523	61	8	55	37	15	98
Cumberland Presbyterian.....	1820	29,079	1,427	9	2	7	7	7	21
Reformed Presb. (Covenant).....	1856	29,136		7	3	10	6	1	50
Reformed Presb. (Gen. Synod).....	1836	6,000	180	2	0	2	6	0	45
Associate Reformed Presb., South.	1874	7,982	1,000	4	0	3	3	7	4
United Presbyterian.....	1859	136,871	23,868	35	10	32	36	44	750
Reformed (Dutch).....	1832	147,214	16,704	31	5	31	27	31	349
Reformed (German).....	1878	34,229	3,950	9	1	8	4	8	32
German Evangelical Synod.....	1883	16,406		7	2	5	1	0	72
Evangelical Association.....	1876	8,500	1,050	2	0	2	0	8	25
United Brethren.....	1853	18,000	1,100	19	2	21	3	6	9
Canada Baptist.....	1873	60,844	1,300	22	1	21	15	10	252
Canada Congregationalist.....	1881	9,000		1	2	2	2	0	4
Canada Methodist.....	1873	137,745	3,274	79	6	78	0	36	42
Canada Presbyterian.....	1844	151,210		44	19	40	66	5	270
Twenty other Societies.....		417,907	4,200	55	150	84	130	21	787
Totals.....		6,114,759	817,008	1,442	373	1,419	1,220	2,725	13,375

United States and Canada for 1900-01.

work done in non-Catholic Europe, while covering that in behalf of Indians, Chinese, and Japanese in to 1900, though sometimes the year includes a part of 1899. The aim has been to leave the fewest made, based upon former reports.]

Total Working Force.	Stations and Out-Stations.	Communicants.	Added Last Year.	Adherents (Native Christians).	Schools.	Scholars.	Countries in which Missions are Sustained.
1,296	1,370	51,699	4,523	147,345	1,280	59,671	Africa, Turkey, India, China, Japan, Micronesia, Mexico, Spain, Austria.
5,086	1,604	134,512	8,539	300,000	1,445	37,297	Burma, India, China, Japan, Africa, France, Spain.
327	268	6,537	1,341	16,000	45	1,278	China, Japan, Africa, Italy, Mexico, Brazil, Cuba.
91	18	819	92	1,831	95	3,358	India (Southern Bengal).
21	2	51	0	200	7	213	China (Shanghai).
197	141	2,700	730	6,000	24	1,780	India, China, Japan, Turkey.
23	27	344	26	800	2	51	Japan (Tokyo, etc.).
575	237	5,851	269	17,000	105	4,520	Africa, China, Japan, Haiti, Greece.
178	54	1,713	433	4,443	41	1,558	Mexico, Alaska, Jamaica, China, Japan.
152	212	2,460	63	5,368	116	2,719	India (Madras).
492	432	6,862	575	19,164	213	6,014	India (Madras), West Africa.
5,425	695	91,821	5,726	260,534	1,202	40,349	China, Korea, Japan, India, Africa, Bulgaria, Mexico, South America.
505	135	9,958	581	17,500	30	1,504	China, Japan, Mexico, Brazil.
27	15	100	30	261	5	280	India, S. Africa, St. Domingo.
31	26	371	116	1,000	2	135	Japan (Yokohama).
9	2	20	0	40	1	20	Africa (Sierra Leone).
1,858	1,289	37,820	4,442	100,000	702	23,929	India, China, Japan, Korea, Africa, Syria, Persia, Spanish America.
274	149	4,074	642	11,000	21	733	China, Korea, Japan, Africa, Greece, Italy, Mexico, Brazil.
53	14	888	120	2,500	3	200	Japan, Korea, Mexico, Indians.
77	11	310	43	800	14	730	Northern Syria, Asia Minor, Cyprus, China.
55	17	1,500	20	3,000	8	320	India (Northwest Provinces).
21	14	302	34	800	4	90	Mexico (Tampico, etc.).
907	298	8,379	889	25,000	298	20,910	Egypt, India (Northwest Provinces).
474	253	4,597	269	11,000	187	6,793	India, China, Japan, Arabia.
62	53	1,930	344	4,000	2	190	Japan (Tokyo, Sendai, etc.).
87	17	1,200	0	2,000	11	1,106	India (Central Provinces).
37	21	890	85	2,750	1	8	Japan (Tokio, Osaka).
60	63	4,500	200	8,000	5	400	China, West Africa.
321	75	4,346	543	10,000	89	1,518	India (Telugus).
11	3	35	0	100	2	170	Africa (West Central).
241	140	7,989	785	23,900	10	1,350	Japan (Tokyo), Indians.
444	120	3,500	0	8,000	160	7,500	China, India, New Hebrides, West Indies.
1,127	212	2,538	241	6,000	120	13,569	
20,644	7,987	400,496	31,681	1,016,386	6,252	240,263	

meetings were in the Fourth United Presbyterian Church, Allegheny, Pa., November 1-4, and 47 seminaries in the United States and Canada were represented by 187 delegates.

Dr. Wilton Merle Smith on the first evening sent forth those ringing words of Emerson, "What you are speaks so loud I can not hear what you say," and they became a challenge to every man for a renewed and complete consecration. Similar addresses were delivered by Bishop Thoburn on "The Constraining Love of Christ," by Chancellor McDowell on "The Best Man for the Most Destitute Fields," and by Robert E. Speer on "That Christ may have the Preeminence."

A fitting climax to such a gathering was a special emphasis on foreign missions. Mr. J. Campbell White delivered the address, "The Claims of India." He was followed by Mr. Ewing on "The Claims of India Upon You." Africa was represented by Bishop Hartzell, and very intense was the soul-searching that went on in many hearts as that great, strong man stood there, his whole body shaken with suppressed emotion, pleading for men. "Many a night I've looked up into the clear sky and cried for Men! Men!! I find scientists seeking for bugs, men going into the heart of the country to plant coco plantations, but day after day and week after week, I scarcely see a missionary. O, for men!" The feeling was only intensified by the address that followed on "The Claims of China," by Rev. Harlan P. Beach.

Before the day was closed men went off by themselves for the greatest struggle they had known, and not a few returned to offer their lives for foreign service. The final address by Mr. Mott was well calculated to gather up and crystallize the various influences of the

convention, and to send forth the delegates with a world-wide vision.

JOHN GOWDY.

Methodist Women and Missions. The Woman's Foreign Missionary Society of the

M. E. Church is among the foremost for vigor of administration and amount of receipts. Its thirty-first anniversary was celebrated in Worcester, Massachusetts, October 24-28th. The last year's receipts reached \$414,531, an increase of \$54,192, and \$118,720 were already pledged toward a \$200,000 twentieth century thankoffering. The number of missionaries is 219, and 30 were sent out last year. The 4 publications reach an aggregate circulation of 80,877 copies.

Canadian Episcopalians and Missions. Some years ago the Episcopal Church of Canada began to cooperate with the

Wyckliffe College missionary organization, and later became associated with the Church Missionary Society of England. Its 15 ordained representatives, besides wives and certain unordained men, are found in China, Japan, Palestine, South America, and among the Eskimo of the far North. There is besides a Board of Foreign and Domestic Missions which is not in sympathy with the C. M. S., though an effort is being made to bring the two into cooperation.

An Arctic Conference. Says the *Greater Britain Messenger*:

"A missionary conference was held at St. Matthew's Mission, Fort McPherson, in the Mackenzie River Diocese, on the last two days in June. It was in the uttermost parts of the earth, at one of the most remote posts in the British Empire, within the Arctic Circle, at the time when there is perpetual sunlight, in almost tropical heat, notwithstanding the high

latitude. All the clergy of the diocese were present, with the exception of one. The Rev. I. O. Stringer had traveled over 200 miles from his station in the Arctic Ocean in a boat manned by Eskimos. The bishop had come in the *Ella Ya* nearly 800 miles from an opposite direction, picking up the Rev. and Mrs. Spendlove on the way; and the absentee, the Rev. T. J. Marsh, would have had to travel more than 1,000 miles. It was the intrusion of the French priests among his people that prevented his presence."

Conditions of Success in Brazil. In my travels in Brazil several things became clear to me. First, in order to do successful work among the Indians, we must, with the Gospel, teach these people a civilized way of living. This they can not learn from their Brazilian neighbors, and our mission should therefore, if possible, include a few farmers and tradesmen. Second, the Indian missions must be kept far enough inland to be out of easy reach of the rumseller and Brazilian trader in general. This can only be effected by either going far from the river, or by asking the government for a reservation from which all undesirable people shall be excluded. Third, the mission stations should aim to become partly self-sustaining, producing their own staple foods, not only to reduce the cost but also to furnish employment and practical instruction to the natives. Fourth, there must be a central station from which the interior work can be intelligently directed, sustained, and aided. For this purpose no place on the Tocantius is better suited than Carolina. It is the only place which has regular mail communication, and is easier to reach, by way of Maranhao, than by river from Para.—*Geo. R. Witte.*

Progress in Brazil. At a recent meeting of the Synod of Brazil, in which the missions of the Presbyterian Church, both North and South, are joined, the 4 presbyteries hitherto existing were divided into 7. Ten new churches were reported as having been organized since the last meeting, and the total membership had increased from 6,000 to probably 7,000. Since the last meeting, 3 years ago, 400,000 milreis have been contributed by the churches, which, at 5 milreis to the dollar, is equivalent to \$80,000.

EUROPE.

Expansion of Great Britain. A recent writer estimates that during the century now drawing to a close, land has been added to the British Empire at the average rate of 2 acres for every second of time. In the year 1800 the Empire was only 6 times as big as the United Kingdom, while in 1900 it is found to have become just 96 times as big. Roughly, the increase has been from 2,000,000 square miles to 12,000,000, and this growth of six times the area in 1800 has been going on all over the world.

Is England Degenerating? It is perhaps when a nation is least conscious of its weakness, and when men are glorying in the outward achievements of commerce and political status, that a rude awakening is given them by those who have a deeper insight into the affairs of mankind and the Divine government of God. Dr. Horton said recently that the apparent motto of England for some time past has been "fast living and deep drinking."

Dean Farrar made a similar indictment some time ago as regards England. Principal Fairbairn has shown that the great advancement of the empire has been achieved in

a century which, in the main, has been a century of peace. No one can doubt that at the present time the tide is flowing in precisely the opposite direction in England, at least with a large class of imperialists.

A somewhat like criticism of Germany, in all its growing strength, comes from a scholar of the highest rank, Professor Beyschlag, of Halle, who in pointing out the "elements of weakness in modern Germany," writes as follows:

There have been other periods in the history of Germany when a lower type of morality prevailed; but there has been none other that has been so characterized by a "spurning of all the sacred possessions of the inner man." Denial of the existence of God and mockery of His word are not now, as in former generations, the timid confession of a few shipwrecked souls. It has now become the cold-blooded conviction of hundreds of thousands throughout the empire, and is in many circles considered the acme of culture and education. There can be no more terrible sign of the times than that a man like Nietzsche, that man of depravity, who used, or rather abused, his fine mental abilities only to mock at everything that gave man stability, until he finally passed over from an ethical to a physical lunacy—that such a man could be glorified as the protagonist of the highest type of culture in this "land of thinkers and authors."

The England may not be in such speculative errors as regards religion, its temporary devotion to material aims without reference to spiritual standards, almost inevitably leads to identical results with any thorough going materialism.
—*Bombay Guardian*.

British Work for Sailors. Within the United Kingdom 3 societies devote themselves to the well-being of seafaring men: The Union for British and Foreign Seamen dates from 1818, and has 82 institutes, reading-rooms or homes,

with the work in charge of 154 clergymen and others. The Church Sailors' Mission, formed in 1837, has 52 British and 18 foreign stations, 91 churches for sailors, 46 pastors, and upward of 70 other missionaries. Besides, the Deep Sea Fishers' Mission has 15 vessels kept busy diffusing medical aid and religious influence. These 3 maintain 200 stations, at an annual cost of \$500,000, and reach 1,000,000 men.

Livingstone Memorial A memorial fund has recently been started in London, for the purpose of a suitable building for Livingstone College, the English Medical Missionary Training Institute under the principalship of Dr. Harford Battersby. The college was founded seven years ago for the purpose of teaching missionaries how to care for their own health and how to treat simple diseases. It has now outgrown its original quarters, and has purchased Knott's Green, Leyton, for its future home. This building is well adapted to the needs of the college, and would make a very suitable memorial to David Livingstone. The amount required to pay for the property and repairs is £6,000 (\$30,000). It is a thoroughly worthy object, and one to which we hope that many friends will be led to contribute. Send contributions to Dr. Harford Battersby, Livingstone College, 133 Salisbury Square, Fleet Street, London E. C.

North African Mission. This organization, formed in 1881, is devoted almost exclusively to work among Moslems, and lays especial emphasis upon the educational and medical side of evangelism. A few weeks since a farewell meeting was held at Devonshire House, where 19 missionaries were present, who were returning to their labors, and 4 who were

going out for the first time, almost at once. The mission employs about 100 missionaries in all. An encouraging statement was made by Mr. E. H. Glenny, the secretary.

The Zenana Bible and Medical Mission of London has recently sent out eleven new lady missionaries to India. These are only sufficient to fill the most pressing vacancies. Sir Charles Elliott presided at the farewell meeting, October 9th, and Dr. Hanson gave the valedictory address.

The United Free Church of Scotland. The launching of this new ecclesiastical body, formed, happily, not by division, but by union, is a matter for rejoicing all the Protestant world over. The strength of the uniting bodies is indicated by the following statistics of date December 31, 1899: United Presbyterian Church—ministers, 637; congregations, 594; communicants, 199,089; Sabbath-school scholars and teachers, 114,806. Free Church—Ministers, 1,149; congregations, 1,112; communicants, 296,089; Sabbath-school scholars and teachers, 168,159. Total for the new organization, 1,786 ministers, 1,706 congregations, 495,178 communicants, 282,965 Sabbath-school scholars and teachers.

Foreign Missions of the United Free Church. Of course, the foreign work shares in the union referred to above, with these statistics as the result:

Ordained European missionaries.....	128
European medical missionaries.....	49
Woman's Society missionaries.....	106
European evangelists.....	50
Total European agency.....	333
Ordained native pastors.....	35
Native licentiate.....	18
Native evangelists.....	539
Native teachers.....	1,080
Woman's Society teachers.....	533
Bible women.....	52
Total native agency.....	2,230

Foreign mission fields.....	17
Principal stations.....	156
Out-stations.....	636
Members in full communion.....	41,867
Candidates.....	13,667
Attendance at 8 colleges and 890 schools.....	56,135
Foreign mission income received in Scotland.....	£113,209
Received at stations abroad.....	62,538
For missions to the Jews.....	9,097
Total.....	£184,839

The Passing Year by year for 130 of the years the Moravian "Harmony." Church has sent a vessel to the stormy coast of Labrador to carry out and bring away missionaries, to take out provisions and mission stores, and, in short, make the one communication of the year between that bleak missionary outpost and civilization. The first vessel so employed was named the *Harmony*; it has had two successors, each of which bore the same name. The third *Harmony* became, a year or two ago, too old for such a voyage, and a substitute was chartered. But this year that is judged unnecessary. The outgoing missionaries are traveling by the Allan Line to St. Johns, and thence by mail-boat to the coast.

German Press on Missions. The German Press is again on the war-path against Christian missions, and it is an unhappy sign, that the readers will put up with such flagrant absurdities and untruths from their newspapers, and will not rise up against them.

No. 404 of the *Volkszeitung* occupies itself with the yearly report of our (Berlin) Society. The paper, quite correctly, gives the number of the souls belonging to our congregations in Africa and China at 37,293, but calls this "result of an activity of 76 years," pitiable. Apart from the fact that our missionaries first went to the heathen in 1834, so that we have only been laboring about 66, not 76, years, the paper seems to have no inkling of the history or the nature of

Christian missions. The beginnings of missions are everywhere hard, and show little success. It has been reckoned that at the end of the first century there were at most only 200,000 Christians in the whole world, altho to-day Christianity has prevailed over a third part of mankind. Our missionaries for Africa have had to do much preparatory work. We have reduced eight languages to writing, and published books in them. Furthermore, in this time 74 stations have been founded and developed by our missionaries in Africa and China, on which there are standing dwellings, churches, and schools, stations of a permanent money value. This makes it foolish for the journal to say that in China last year 540 persons were converted, but that to convert them 140,000 marks (\$27,000) were spent. In our report it is expressly stated that 92,000 marks were spent on important buildings in Canton and Tsintau. This leaves 48,000 marks for current expenses, and these have not been laid out merely for the 540 converts, but also for the instruction of over 500 school children, and 341 catechumens, besides a large literary activity. We missionary workers have patience, we know that all beginnings go slow. When our society had been laboring 33 years, our congregations numbered only 2,000 souls. To-day they number almost 40,000. That is, they have multiplied twenty-fold. How high the numbers are likely to run in 33 years more, if God's grace keeps up the same rate of increase, friend and foe can easily compute. — *Der Missions-Freund*.

The A movement looking toward the establishment of work for the young men of Russia has been fos-

tered for some time, and found its expression last month in the opening of a building in St. Petersburg for the "Society for the Moral and Physical Development of Young Men." An organization patterned after the Young Men's Christian Association, and encouraged by Mr. James Stokes, whose interest and benefactions, it will be remembered, made the splendid Association work and building possible in Paris. Mr. Franklin Gaylord, who established the Paris work, has been assisting in the direction of the organization. Prince Oldenberg and other Russians prominent in official life are directors. The czar is deeply interested in the organization.

ASIA.

The Palestine of the Future. There is really room for hope that Palestine will again become a country "flowing with milk and honey." It produces corn, wine, and oil freely. But for "the unspeakable Turk" it would be a land of plenty, while the 13,000 pilgrims, and 2,000 money-spending tourists who already visit it annually, are enough to give it a commercial start. Its growing trade amounted, last year, to \$3,500,000, of which the exports were about \$1,500,000. It has no harbor, but one could be made at Jaffa, and this would greatly facilitate trade in connection with its railroad. The best of the agriculture is in the hands of religious, benevolent, and national communities. Its largest export is soap. It exported last year \$385,000 worth of oranges, which went chiefly to London. The Turk will soon have to stand aside and let this land develop. If Germany builds the Euphrates Valley railway there will be a tendency to disrupt the strongholds of Mussulman stagnation. As a sphere of influence Germany

has Asia Minor and Syria west of the Euphrates and within a line drawn northwest from the sources of the Euphrates to Scutari. Russia insisted that the railway should at no point cross the Euphrates; and Russia claims as her sphere of influence Asia Minor, Mesopotamia, Kurdistan, and Persia to the east of the Euphrates.

Better have been Taught at Home.

—Of 44 Armenian students who came from the Central Turkish missions to America for theological education, only 4 have returned to become permanent pastors in their own land.—*Rev. F. W. McCallum.*

What Persian Doctors Do. A few months ago Dr. White, of Yezd, Persia, was asked to treat a young man who was suffering from severe abdominal pain. The native doctor had given him a *daily dose of shot in order to straighten any kinks in the bowel!* Curious accounts are sometimes given of the operations performed in the hospital. On one occasion the doctor was said to have made a cut from the knee to the ankle, and then looked in with a telescope!—*Mercy and Truth.*

Caste in India. Missionary Froh-meyer (Basel M. S.) in his report of the South Indian Conference, says:

“The commission had proposed that no Christian who observes caste shall hold an office in the Church, and all permitted means shall be used to expel this unchristian institution out of the Christian congregations. Thereupon arose a sharp dispute. . . .

“It was especially the leading Wesleyans, Messrs. Findlay and Haigh, who adjured the assembly not to lay any such yoke upon the necks of the congregations. On the other hand, the aged Dr. Scud-

der manfully protested against the lax interpretation of caste. An explanation of the motion was finally made which practically enables one to interpret it as he will. The motion thus amended, runs as follows:

“No person who breaks the law of Christ in the observance of caste, can exercise an office in the Christian Church.”

“What divides the missionary societies in this matter, are hardly varying apprehensions of caste, nor yet different principles in respect to its treatment. It is rather practical difficulties that divide. Many have implicated themselves too deeply with this demon, or perhaps their predecessors, in a time when they did not recognize it in its dangerousness. Now they do not know how to get out of the blind alley. They fear a dangerous crisis, and thence it is easy to understand, as men’s minds work, that they try to make out the embarrassing thing less dangerous than it is.”

The Impotence of Secular Education. The famine in India has led to some strange revelations. Among them is this: Many natives who have been educated in England, and have come in closest touch with Western civilization, possess great wealth. Yet not one of them, it is said, has done anything to aid the starving millions of his fellow-countrymen. This has been left for England and America. While British doctors have risked life, and worked themselves almost to death in ministering to the plague-stricken, native physicians educated in English schools have refused to wait upon them. Education and civilization do not make men merciful, and self-sacrificing, and self-forgetful. Christianity alone does this.

Native Education in India. The true token of the weakness of Hinduism is that

India has so long neglected to provide herself with an adequate protection against the subversive influence of a Christian system of education! But now it would seem that the old reproach of Hinduism has passed away; defenders of the faith have come forward and constituted themselves a board of guardians for native educational institutions, and are resolved to vindicate the honor of their religion by saving parents the necessity of sending their children to schools of unacceptable denominations. . . . So loyal an endeavor as that of the Council of Native Education can not but claim our sympathy, but we confess to some doubt as to the precise character of the motive which has inspired it. Such a movement will demand patience and sacrifice, and can only hope to succeed if it is able to rival Christian missionary work in intensity of conviction, and is actuated by deep feeling. It must be galling to the narrower patriotism to be compelled to assent to a system of education which militates against the national religion. But patriotism is not strong enough to fight the battles of religion, and the struggle at issue is a conflict of contending faiths.

Christian missions may await the action of the council with unconcern; if this council on this work be of men it will be overthrown. Two possible maneuvers, however, must be guarded against. There must be no attempt on the part of the council to secure aid for native institutions irrespective of their efficiency, and there must be no interference with the liberty of any school that imparts a sound secular education debarring it from the receipt of a grant in aid, unless

it undertakes to dispense with the teaching of an alien religion.—*The Harvest Field.*

Missionaries as Famine Sufferers. In Gujerat, Rajputana, and Central India, the deaths of at least 10 mission-

aries have occurred in connection with the famine relief work of this year. So far as human eye can see, these deaths were directly due to overwork, hardship, and exposure endured in self-sacrificing effort to save the starving famine sufferers. Others there are at the present hour quite worn out with hard work and the terrible burden of sympathy and anxiety which they have carried so long. The heroic work the missionaries have done in connection with this unparalleled famine of 1899-1900, is beyond all praise. They have not spared themselves at any point.—*Indian Witness.*

The First Converts are Usually Men. In an article dealing with the position of women in

Burma, in a missionary magazine, the writer says: "It is a significant fact that, when the Gospel is first preached in Burma, the converts are men generally; as women are taught to read they become Christians. In the older churches, in Rangoon and Moulmein, where schools have long been established, the women in the congregation may predominate; while in the new districts, the church members are principally men. They meet for worship on the Sabbath, while their wives and daughters are at home working, or in many cases, planning some desecration of the Christian Sabbath. As soon as a heathen woman learns that a church disciplines a man for whipping his wife, she takes advantage of this circumstance, and does all she can to vex her husband."

The Reformers According to missionary Fladd, in the *Basel Magazin*, we have less occasion than we had supposed to regret the present defeat of the reform plans of the young Emperor Kwang Su. "For altho Khong Ju Wei"—the emperor's chief adviser—"owed the best of his thoughts on reform to his intercourse with Christians and to the reading of Christian books, yet he was in no way inclined to acknowledge this. To be sure he appeared to be kindly disposed toward the Christians, but in his heart he hated Christianity, and, in fellowship with influential men in Japan, was forging projects against it, and indulging the hope that when he should once have come to the helm, he might be able to exterminate the detested sect. Letters from Japan have proved this beyond dispute.

"In his view there was only one means of deliverance for China; Western culture and sciences with Confucian morality as the foundation. Therefore, much as, in one aspect, we lament that his plans of reform have been stifled in the germ, even after the emperor had set them in motion, yet we can not but say, that such a reform movement on such a foundation would have brought China no blessing, and Christianity no advancement. Possibly the miscarriage of his plans may have opened the eyes of the man, and given him to see, that all hangs on God's blessing, of which plainly he made no account; and that without a Christian foundation, it is no longer possible to help the Chinese commonwealth."—*Rheinische Berichte*.

Women as Heroines. In their readiness to resume work in perilous districts in China, the women are not a whit behind the men. Here is what a

missionary teacher, who barely escaped with her life from her post into the interior to safety on the coast, writes in a private letter of the place where the roof was burned over her head and her life was in danger from the mob, and the soldiers, and the peril of midnight flight near hostile villages. "That night, as we were fleeing from Wei Hsien, as I looked back and saw the flames rising behind me, I thought, these flames will kindle a wonderful work for God in this place and then how glad and happy we shall be. I am more than ever anxious to go back and begin work again, and Wei Hsien and the people there are dearer to me than ever before."

A Humane Chinese Official. We must not, even in China, judge all by the many. It is said by some Swedish missionaries who escaped from the province of Shensi, that the governor of the province, upon receipt of the edict of the empress dowager to kill all the foreigners, was moved to tears. He concealed the edict, and immediately issued proclamations favorable to the foreigners. He offered safe conduct to the missionaries even beyond the borders of his province, and it was due to his kindly services that the missionaries escaped. To thus aid the despised foreigners at great personal risk shows an appreciation of their services and worth, and an unselfishness truly rare in a Chinese official.

The Opening of Tibet. The Roman Catholic Bishop Biet, vicar-apostolic of Tibet, is authority for the statement that the strict laws which have closed that country hitherto on pain of death against all white men, and especially against missionaries, have been repealed, and that henceforth religious liberty is

vouchsafed in the land of the grand lama. The New York *Tribune* explains this astonishing news on the basis of the hostility which for centuries has existed between Tibet and China, holding that the Tibetans see in this move at this juncture a fine opportunity for injuring their hereditary foes, one of whose chief defenses has been the position of "the forbidden land," guarding against intrusion their western frontier. If Tibet has thrown in her lot with civilization, the control of China by the great world forces will be doubly easy.

Great Growth In our station this year we have baptized 781 people, and received 1,944 as catechumens. There are many more waiting and anxious to be baptized who would have been had it been possible for us to cover our field properly. These people gather in 179 out-stations. We have now 14 helpers, 8 of whom are supported by the Koreans, and 2 more will be supported just as soon as the missionaries in charge have the men to recommend. For example, I have in my district 3 helpers, 2 of whom are almost entirely supported by the natives, and 1 is entirely supported by the foreign funds. This people are ready and willing to support another man, and will do so just as soon as I have some one to recommend.—REV. GRAHAM LEE.

Missionary Conference in Japan. The second general conference of Protestant missionaries in Japan, was held in Tokyo, in the last week in October. The attendance was large beyond expectation. Rev. Dr. Davis was elected president, and on taking the chair delivered an inspiring address on "Our Message to the Nation and to the Church; Christ's

Message to the Apostles, and the Message of our Lives." Among other papers were the following:

"Conditions under which the Work has Been Carried on," by Dr. D. C. Greene; "The Progress of the Work," by D. Thompson; "How Far is the Ground Covered by Existing Agencies," by Rev. G. F. Draper; "Woman's Work," by Miss Julia Dudley; "Spiritual Life of the Missionary," by John Scott, D.D.; "Methods of Evangelistic Work," by Rev. Walter Andrews and Rev. A. Oltmans; "Preaching the Gospel," by J. W. McCollum; "Christian Work in the Liu-chiu Islands," by R. A. Thompson; "The Ainu," by Rev. John Batchelor; "Statistical Comparisons," by D. S. Spencer; "Bible Study for the Missionary," by Dr. A. D. Hall; "Schools and Colleges," by Dr. Wainwright and Miss Searle; "Theological and Evangelistic Training Schools," by Dr. Learned; "Training Schools for Bible Women," by Miss A. B. West; "The Prayer Life of the Missionary," by Dr. Bennett; "Educational Classes and Christianity," by Prof. E. F. Clement; "The Student Class," by G. M. Fisher.

The conference throughout was notable for the able presentation of timely topics, and the friendly and animated discussion of the themes presented. Through the courtesy of Rev. E. S. Booth, principal of the Ferris Seminary, Yokohama, we shall be able to publish later some of the best papers read at the conference.

The Tide Again Rising in Japan. After a marked decline in the number of Christian converts in Japan, the most recent statistics show a change for the better. In the 4 years from 1888 to 1892 only 6,000 were baptized, and after that the churches were stationary, their numbers in some cases even decreasing. But in 1898 there was the remarkable increase of 41,000 adults baptized in the evangelical churches, 24,000 in the Russian mission, which has shown great activity under Bishop Nicolas, and 52,000 in the Romish Church, which counts children along with adults. The evangelical missions are clearly in the ascendant, and especially the Presbyterians and Congregationalists, who number about 11,000 adult members each.—*Nordisk Missions Tidsskrift*.

AFRICA.

A Mission Blotted Out. During a recent visit to Sherbro, when he inspected the churches at York Island and Victoria, and another in course of erection at Bonthe, the Rev. E. H. Elwin, secretary of the Sierra Leone Mission, could not find even a trace of the church at Bendu, an old station of the C. M. S. Mr. Elwin wrote on May 10th: "There is no sadder place on the West Coast. We walked among the ruins of hundreds of dwellings, among which were several big trading factories, and all is now desolate, burnt, and waste. The place which two years ago was populous and flourishing is now utterly deserted, as tho it had never had an existence. This is due to the Mendi rising."

Native Population in Africa. In spite of the strong stream of European immigrants that flows steadily into South Africa, the blacks are increasing faster than the whites. The Fingoes in the Transkei are not only prosperous, but probably ten times as numerous as they were 60 years ago. The Zulus, in Natal, have doubled their numbers in 20 years. In 30 years the Basutos have quadrupled, overflowing into the Orange Free State and the Cape Colony. The Bechuanas are probably 4 times as numerous to-day as when Dr. Livingstone was a missionary among them. Dying out at the touch of civilization! Why, the natives of South Africa were never so thoroughly alive. And this vitality of the natives may mean the permanent enrichment of the empire, if we are wise enough to use it. For the native is absolutely indispensable to the development of South African industry, whether it be mines or manufactures, husbandry

or handicrafts. The Cornish miner who goes to work at Kimberley or Johannesburg, does not wield the hammer and turn the drill as he did at home. In the new lands he finds a new environment, and discovers that he can do very much more by directing the labors of the two or three, or half-a-dozen natives that are allotted him. And the same holds true, to some extent, of all the skilled labor that England sends us. The brain of South African industry is at present covered with a white skin, and apparently will long continue so. But its brawn is covered with a black skin, and there is no immediate prospect of a change.—*L. M. S. Chronicle.*

The Railway to Uganda. The annual report on the progress of the Uganda railway up to March 31st last, was published in August. A year previously the permanent alignment had been marked out to the 418th mile; and during the year under review the survey of the remaining 164 miles was completed, while earthworks (except on a portion, 12 miles long, of the Kikuyu Incline) were made ready for the rails up to mile 420, an advance of 108 miles. During April and May, 1899, the plate-laying was carried rapidly from mile 279 to Nairobi (mile 326), which is to be the headquarters of the railway. Here a month was spent in laying sidings and transferring materials for workshops, etc., and it was not till October that the rails reached the top of the Kikuyu Escarpment at mile 362. At this point it had been arranged to provide temporary expedients for lowering materials of all kinds, as well as locomotives and rolling-stock, down the slope; but owing to the war in South Africa, long delays arose in the sending out of machinery, and the

inclines were not completed till May of last year. On October 30th the "rail-head" had reached to 452 miles from the coast, while advance gangs were working up to the 490th mile.

Verily, Moslems can be Reached. The Holy Spirit can turn the hearts of the Mohammedan Hausas toward Christ, as well as the hearts of the heathen Batoro, and He will if we ask with faith. Yes, and why not also the hearts of the Mohammedans in Egypt and Palestine and Persia? Indeed He is doing it. We are warned to exercise great circumspection in what we write. The adversaries of the Gospel are ever watchful to find a pretext for opposition. We have seen an Arabic translation, printed in Egypt, of Lord Salisbury's speech relating to missionary work in Mohammedan lands, spoken at the S. P. G. Bicentenary meeting, and we can imagine the use to which it will be put in the valley of the Nile. In Palestine and Persia our missionaries have to be ever on their guard lest occasion should be given for hindering the work. But God does give signs of His power and answers to His people's prayers. Let us therefore pray on, pray always, and not faint. The parched land shall become a pool and the thirsty land springs of water.—*C. M. S. Gleaner.*

Wellington Seminary.—Little do we appreciate how widespread is the influence of this institution for civilization and godliness, which has well been called the Mt. Holyoke of South Africa. In addition to the hundreds and thousands of young women trained within its walls, its missionary society supports 9 missionaries, and during the last decade has sent more than 50 to toil for Christ in Kimberley, Johannesburg, beyond the Lim-

popo and Zambesi, even to the shores of Lake Nyassa.

ISLANDS OF THE SEA.

The Kanakas A remarkable work of Queensland, among the Kanakas from the South Seas, was commenced some 15 years ago by Miss Young, and since then over 1,000 have been baptized. The work is carried on on some 50 plantations. A good many who came from the islands heathen, have gone back with the knowledge of Christ, and from time to time touching letters are received from places where they are witnessing. The languages being so numerous, the teaching is carried on in English or a sort of "pigeon English," and it is surprising how well these natives get hold of the Gospel.

The government regulations as to the Kanaka laborers are strict. The "boys" are to come quite voluntarily or not at all, an infringement of this meaning a fine of £500 and forfeiture of the ship. After three years' service they are to be returned to the exact locality from which they were brought, and if they die here, their wages are to go into a government controlled fund and not to the planters. They are well fed, clothed, etc., and not allowed to have strong drink sold to them. If they are willing to learn to read and attend meetings, they have every opportunity of coming to a knowledge of the truth.

There are a large number of aboriginal Australians in the north of this colony. Increasing attention is, I believe, being given them by government and by missions.—*C. H. PARSONS, Queensland.*

Cannibalism Rev. Frederick in the Paton, son of Dr. New Hebrides. John G. Paton, who has spent seven years on the island of Malekula, one of the New Hebrides group,

where cannibalism in its worst form has long prevailed, gives a striking account of present conditions:

Cannibalism exists on every island that is not Christian. It prevails on the islands of Tanna, Santo, Oba, and Malekula. It is to be seen in its worst form on the island of Oba, where the people seem really fond of human flesh. On the east coast of my own island it is not so bad as formerly, but in the north it is more common, and the people in the center of the island are wholly cannibals. Murders are quite common among the natives, and the white men are occasionally killed. In the latter cases the murderer is generally "hired," so that blame does not attach to the actual inciter of the crime. Traders are rarely killed merely for the purpose of plunder. Attacks upon missionaries are common and all of us have to become accustomed to being in more or less danger. Generally, tho, the plots have proved abortive. After some years' residence among the natives the white man gets a good name and is made a friend. But this influence is confined to the neighborhood where the white man lives.

The cannibalism of the New Hebrides is partly religious, and since the introduction of pigs, these animals to a great extent have been substituted for human beings; but still cannibalism is regarded with religious significance, the people believing that by devouring a man they secure a triumph over his spirit.

Yet these cannibals have many good qualities. I have slept in famous cannibal villages and have always been well treated. During one trip inland I was sleeping in a cannibal village that was specially famous, tho I did not know it at the time. Drums were beaten all night at intervals to warn against attacks by hostile tribes. In the morning I made friends with the chief by giving him a present of salt, matches, etc. In return he gave me a spear which had been handed down by nine generations of chiefs, and also gave me a beautifully polished and carved wooden spoon. Hearing that I had been to this inland village, natives nearer the coast laughed, not believing me. I showed the spoon, and they fled in

terror. I then found that this spoon was only used at cannibal feasts, and the chief dug his share out of the cooked body with the aid of this spoon. That accounted for the fine polish, as also for the fear of the natives.

Some of the native customs are horrible. In many parts of Malekula people who are ill are just buried alive when their friends tire of them. I recall a particularly gruesome incident, where a man who had been stunned in a quarrel was buried where he fell. Just as the man was regaining consciousness the dogs, who are always prowling about, succeeded in scratching through the shallow grave, and the man arose and went home. The poor wretch, whose appearance in his village caused a great commotion, was never subsequently in complete possession of his senses.

Transforma- What a transfor-
tions in mation! Fifty
Samoa. years ago wild
huntsmen and fish-

ers, now active planters, zealous artisans; fifty years ago dreaded cannibals, now teachers and preachers of faith and love. Fifty years, indeed, are for the individual man a long time, but for a whole people they are a small section of its history. This section of Samoan history begins with a brilliant initial, the solemnly celebrated advent of John Williams, and concludes with the conversion of the little people, and its passing over into the German colonial government, which there is hope will prove a genuine blessing for the island tribe.

Herr von Bulow, however, attacks not only the missionaries but also their work, because, forsooth, superstition, ancestor-worship, drunkenness, and immorality, are still to be found in the islands. That the Samoans are far from having become perfect Christians, is assuredly true. Human weakness is so deeply bred into the flesh that even we Germans, who look back upon a Christian development

of thirteen centuries, can only be-think ourselves with sadness of our own imperfection. Yes, there are yet weak men enough in Samoa, among the aboriginal islanders, as well as among the white settlers. Many of these latter exercise an evil influence upon the former, and therefore for the sake of the primeval population of Samoa it is much to be wished that all the white emigrants were Christians faithful to their creed in word and act.—*Zeitschrift für Missionskunde.*

DEATH NOTICES.

Imad-ud-din Rev. Moulvi Imad-
of India. ud-din Lahiz, D.D.,
was one of the
most remarkable of all the converts
ever made from Mohammedanism.
He was formerly an eminent Mo-
hammedan moulvi, and afterward
a fakir. After his conversion he
became a very powerful defender
of the Christian faith, and led many
Mohammedans to Christ. His auto-
biography was written in 1886, and
was translated from Hindustani by
the late Rev. Robert Clark, who
baptized him, April 29, 1866. Bishop
Milman, of Calcutta, ordained
him deacon, December 6, 1868, and
priest, December 18, 1872. He was
examining chaplain for Bishop
Milman for Urdu candidates, and
afterward under the Bishop of
Lahore. In 1884, the degree of D.D.
was conferred on him by the Arch-
bishop of Canterbury. He passed
away on August 28, 1900, at Amrit-
sar, North India. Extracts from his
biography will be given in our next
issue.

Robert The death has re-
Arthington cently occurred, at
of Leeds. Teignmouth, of Mr.
Robert Arthington,
who for a long period was a res-
ident of Leeds. He was 76 years
of age. Mr. Arthington was an
eccentric man of great wealth,
and greatly interested in mission-
ary enterprise. He gave large
sums of money to the London Mis-
sionary Society for work among the
Awamba tribes, near Lake Tang-
anyika, also to the Baptist Mission-

ary Society for the Kongo Mission.
It was pioneer work that specially
attracted him, and commanded his
liberal support. Mr. Arthington's
sympathies were not, however,
confined to Africa. He engaged and
supported 2 missionaries among a
tribe in Northern India, and aided
others in South America. His gifts
for missionary and charitable pur-
poses during the last 25 years,
through one source alone, exceed
£70,000, and what was given beyond
this it is impossible to say.

Robert Arthington lived in a
most simple and frugal way—
almost like a hermit—but he has
been greatly used of God in the dis-
tribution of his property for the
extension of missions and benevo-
lent work. During the last two
years of his life, Mr. Edward
Singleton, of Teignmouth, had in-
timate intercourse with him, and
says that his last act was to con-
firm his intention of giving £20,000
for a convalescent home for women,
and a new wing to the infirmary at
Leeds. This money was paid the
treasurer 29 hours before his de-
cease. His last words were, "My
Lord." We expect to make some
further reference to the extent of
his gifts in the Lord's name, for the
encouragement of other stewards
of the Lord's property.—A. T. P.

Dr. E. W. Gilman, The Rev. Dr. Ed-
of New York. ward Whiting Gil-
man, senior secre-
tary of the Ameri-
can Bible Society, died at his home,
December 4, from heart disease
and debility incident to age. He
was a brother of President Gilman
of Johns Hopkins University. He
was born in Norwich, Conn., in
1823, was graduated at Yale in 1843,
and later from Union Seminary.
After filling pastorates at Lock-
port, N. Y.; Cambridge, Mass.;
Bangor, Maine, and Stonington,
Conn., he was called, in 1871, to be
secretary of the American Bible
Society, and for most of that time
had been the senior secretary. Dr.
Gilman was a man of accurate
scholarship, of methodical habits,
of fine literary taste and ability, of
marked industry and fidelity. Be-
sides numerous reports and official
papers for the Bible Society, he
wrote from time to time papers in
reviews, articles in encyclopedias,
and several monographs specially
suggested by the lessons of Christ-
mas and Easter.

The Noble Army of Martyrs in China

The Noble Army of Martyrs in China

*"Slain for the Word of God and the testimony
which they held."*—REVELATION vi : 9

CHINA INLAND MISSION

Ku-cheo, Chekiang

July 21, 1900:

Rev. D. B. Thompson, wife and two
children
Miss J. E. Desmond

July 22, 1900:

Rev. G. F. Ward, wife and child
Miss E. A. Thirgood

July 24, 1900:

Miss E. S. Sherwood
Miss M. Manchester

Pao-ting fu, Chihli

July 1, 1900:

Rev. Benjamin Bagnall, wife and
child
Rev. Wm. Cooper

October 10, 1900:

Daughter of Mr. C. H. S. Green

Hsiao-yi, Shansi

June 30, 1900:

Miss Emily Whitechurch
Miss Edith Searell

Tai yuen fu, Shansi

July 9, 1900:

D. W. Millar Wilson, wife and child
P. A. Ogren
Miss J. Stevens
Miss M. E. Clarke

So-ping fu, Shansi

June 29, 1900:

S. A. Persson and wife
O. A. Larsson
Miss J. Lundell
Miss J. Engvall
Miss A. Johansson
Miss M. Hedlund
E. Petterson
N. Carleson
G. E. Karlberg

In the Mountains, Shansi

July, 1900:

D. Barratt

Tatung fu, Shansi

End of June, 1900:

Stewart McKee, wife and child
C. S. L'Anson, wife and three children
Miss Maria Aspden
Miss M. E. Smith

Ching-chia-wan, Shansi

July 16, 1900:

Geo. McConnell, wife and child
Miss S. A. King
Miss Elizabeth Burton
John Young and wife

Near Wenshui, Shansi

August 16, 1900:

A. P. Lundgren and wife
Miss A. Eldred

Sih-Cheo, Shansi

July, 1900:

W. G. Peat, wife and two children
Miss E. Dobson
Miss E. G. Hurn
Miss F. E. Nathan
Miss M. R. Nathan
Miss E. M. Heaysman
Alfred Woodroffe

Ku-wu hsien, Shansi

July, 1900:

Duncan Kay, wife and child

En route to Hankow

July 13, 1900:

Miss H. J. Rice

July 27, Aug. 3, 1900:

Two daughters of Mr. A. R. Saunders

Aug. 3, Aug. 20, 1900:

Two children of Mrs. Lutley

Aug. 6, Aug. 19, 1900:

Mrs. E. J. Cooper and child

Aug. 11, 1900:

Miss Mary E. Huston

Aug. 28, Oct. 25, 1900:

Mrs. A. E. Glover and child

AMERICAN BOARD MISSION

Pao-ting fu, Chihli

July 1, 1900:

Miss A. A. Gould
Miss M. S. Morrill
Rev. Horace T. Pitkin

Tai yuen fu, Shansi

July 9, 1900:

Two daughters of Mr. Atwater

Taiku, Shansi

July 31, 1900:

Rev. D. H. Clapp and wife
Rev. G. L. Williams
Rev. F. W. Davis
Miss Rowenna Bird
Miss M. L. Partridge

Near Wenshui, Shansi

August 16, 1900:

Rev. E. R. Atwater, wife and two children
Rev. C. W. Price, wife and one child

AMERICAN PRESBYTERIAN MISSION

Pao-ting fu, Chihli

June 30, 1900:

Cortland Van Rensselaer Hodge,
M.D., and wife

Rev. F. E. Simcox, wife and three children

Geo. Y. Taylor, M. D.

ENGLISH BAPTIST MISSION

Tai yuen fu, Shansi

July 9, 1900:

Rev. Geo. B. Farthing, wife and three children
Rev. F. S. Whitehouse and wife

Hsin-cheo, Shansi

August 9, 1900:

Rev. T. J. Underwood and wife
Rev. Herbert Dixon and wife
Rev. W. A. McCurrach and wife
Rev. S. W. Ennals
Miss B. C. Renaut

SHEO YANG MISSION (Independent)

Tai yuen fu, Shansi

June 27, 1900:

Miss Edith Coombs

July 9, 1900:

Dr. A. E. Lovitt, wife and child

G. W. Stokes and wife
James Simpson, M.D., and wife
T. W. Piggott, wife and child
John Robinson
Miss Duval
Miss E. M. Stewart

SOCIETY FOR THE PROPAGATION OF THE GOSPEL

Shantung

December 31, 1899:

Rev. Sidney M. Brooks

Yang Ching, Chihli

June 1, 1900:

Rev. C. Robinson

June 2, 1900:

Rev. H. V. Norman

BRITISH AND FOREIGN BIBLE SOCIETY

Tai yuen fu, Shansi July 9, 1900: W. T. Benyon, wife and three children

INDEPENDENT

Tai yuen fu, Shansi

July 9, 1900:

A. Hoddle

Taiku, Shansi

July 9, 1900:

Miss R. Ford

CHRISTIAN AND MISSIONARY ALLIANCE

So-ping fu, Shansi

June 29, 1900:

C. Blomberg, wife and child
Unidentified missionary

C. L. Lundberg and wife

Miss Hall

O. Forsberg, wife and child

W. Noven, wife and two children

A. E. Palm

O. Bingmark, wife and two children

E. Anderson, wife and child

M. Nystrom, wife and child

Houpa, Mongolia

Date unknown:

Miss E. Ericksons
Mr. E. Olsson, wife and three children

SCANDINAVIAN ALLIANCE MISSION

Houpa, Mongolia

Date unknown:

Mr. Helleberg, wife and child
Mr. Wahstedt
Mr. Sternberg

Rev. C. Freidstrom

Rev. C. Suber

Miss H. Lund

Miss A. Lund

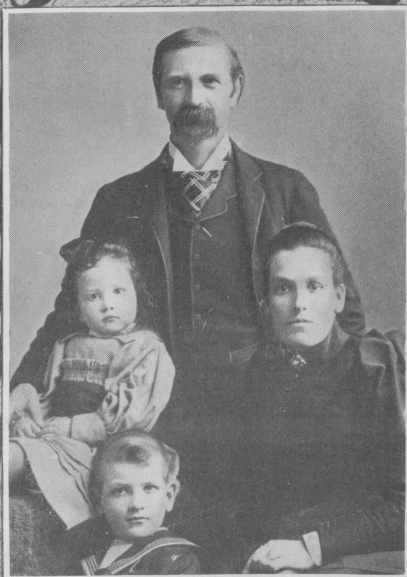
Miss M. Lund



MRS. ELSIE SINCLAIR HODGE,
Presbyterian Board, U.S.A.,
1899-1900.
Killed at Pao-ting fu, June
30, 1900.



MISS J. E. DESMOND,
China Inland Mission,
1899-1900.
Killed at Ku-cheo, July 21,
1900.



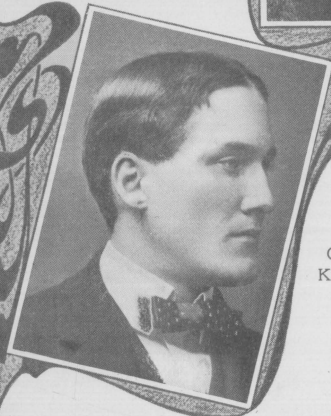
MR. and MRS. D. B. THOMPSON
and CHILDREN,
China Inland Mission, 1881-1900.
Killed at Ku-cheo, July 21, 1900



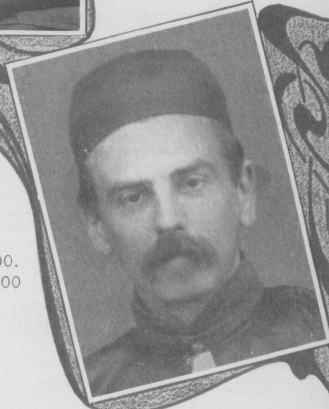
CORT VAN R. HODGE, M.D.,
Presbyterian Board, U.S.A.,
1899-1900.
Killed at Pao-ting fu, June
30, 1900.



REV. WILLIAM COOPER,
China Inland Mission,
1881-1900.
Killed at Pao-ting fu, July 1,
1900.



REV. HORACE T. PITKIN,
American Board, 1897-1900.
Killed at Pao-ting fu,
July 1, 1900.



REV. GEO. B. FARTHING,
English Baptist Society,
1886-1900.
Killed at Tai-Yuen fu, July 9,
1900.

**SOME NOBLE
MISSIONARY MARTYRS
of the
YEAR 1900 IN CHINA**

THE MISSIONARY REVIEW OF THE WORLD.

Old Series.
VOL. XXIV. No. 2. }

FEBRUARY.

{ *New Series.*
VOL. XIV. No. 2.

THE MARTYR MISSIONARIES IN CHINA.

BY REV. JOHN R. HYKES, D.D., SHANGHAI, CHINA.

Agent of the American Bible Society in China, 1873—.

Since the beginning of the "Boxer Uprising" in China, the names of more than two hundred missionaries have been added to the "Noble Army of Martyrs;" and the magnificent heroism displayed by them, as well as by the myriad of native Christians who counted not their lives dear, has never been surpassed in any age of the Christian Church. The full details of their martyrdom will never be known, but the story of their sufferings and their constancy ought to be an inspiration to the Church in China to the end of time. They "were tortured, not accepting deliverance; that they might obtain a better resurrection; they had trial of cruel mockings and scourgings, yea, moreover, of bonds and imprisonment; they were stoned, . . . were slain with the sword: they wandered about in sheepskins and goatskins; being destitute, afflicted, tormented; of whom the world was not worthy; they wandered in deserts, and in mountains, and in dens and caves of the earth."

The first to offer up his life was the Rev. S. M. Brooks, of the Church of England Mission (S.P.G.), who was massacred in Shantung, December 31, 1899. He had spent Christmas with a married sister in Chinan fu, and was on his way back to his station when he fell into the hands of these fanatics. He was stripped of his clothing, except a thin cotton undergarment, and in this condition was led from place to place in the biting cold of a northern winter. While his captors were having lunch at a tea-house, he managed to escape, but was pursued by a man on horseback and was cut down with a sword.

The first victims in Chihli province were the Revs. C. Robinson and H. V. Norman, also of the Anglican Mission. The former was killed at once, but Mr. Norman was horribly tortured for twenty-four hours and then beheaded. The details can not be published; I will only say that among other cruelties, his hands were tied behind his back and his body burned with sticks of lighted incense. These

crimes, which occurred on the 1st and 2nd of June, 1900, began to arouse the foreign ministers in Peking to a realization of the seriousness of the situation and possible magnitude of the Boxer movement.

The massacre at Paoting fu was one of the most atrocious of the long series of missionary murders for which the Manchu government is responsible. It must have been carried out at the direct order of the officials and in response to the infamous edict of extermination issued by the empress dowager on the 20th of June. The missionaries, anticipating trouble, had taken refuge in the yamen of Ting Yung, the provincial treasurer and acting governor. They were there as late as the 25th of June. Between that date and the end of the month they all returned to their homes in the northern and southern suburbs of the city. The presumption is that they were deliberately sent to their homes and to their death by the governor. It is inconceivable that they left the yamen without protest, for they must have known that the moment they passed out of the door they left all hope behind. On the 30th of June the Boxers attacked the Roman Catholic and the American Presbyterian missions. I do not know how many missionaries were in the Roman Catholic premises, but in the Presbyterian compound there were Rev. F. E. Simcox, wife and three children, Dr. G. Y. Taylor, and Dr. and Mrs. C. V. R. Hodge, who had recently returned to Paoting fu from Peking. Dr. Taylor attempted to remonstrate with the mob, but the Boxers were implacable and he was hacked to pieces outside the compound. It is said that he was beheaded, and, on account of his well known skill, his head was offered in sacrifice before an idol in the temple. The others were burned to death in the flames of their buildings. After the allies entered Paoting fu, the charred remains of a man were found in the ruins of the house. All the native Christians who could be found were ruthlessly slaughtered.

The members of the American Board and the China Inland Mission soon heard of the terrible tragedy which had been enacted in the northern suburb. They knew that it could be only a short time till they would suffer the same fate. The missionaries of the American Board gathered their native converts about them and spent the whole night in prayer, not only for themselves and for their loved ones so soon to be bereft, but for their children in the Gospel. In the dim light of the early dawn of Sunday, July 1st, they wrote their last farewells to the friends in the dear home-land, showed their faithful, devoted Chinese where these loving missives were buried and bidding good-bye to the heroic little band of converts, told them to seek safety in flight. They then calmly awaited the hour of their martyrdom. About 9 A.M. the villagers began to loot the premises, but were too cowardly to venture into the room where Mr. Pitkin and the two ladies were. They therefore sent for the Boxers. Mr. Pitkin bravely

defended himself and the ladies. He is said to have killed twelve Boxers, including the second leader of the organization in Paoting fu. He was wounded in the side with a shot gun and was then hacked to pieces and beheaded by the infuriated mob. Miss Gould had a weak heart and literally died of fright—a most merciful providence. Miss Morrill was captured and carried in triumph to a temple where the Boxers had their headquarters. The buried letters were discovered by the Boxers and destroyed.

The members of the China Inland Mission (Rev. B. Bagnall, wife and daughter, and Rev. Wm. Cooper) fled to the camp of Kw'ei Pin, the commander of the Manchu garrison, who had been a friend of Mr. Bagnall for years. They took with them a small box containing some little things they most valued, and about fifty taels in silver. The box was kept (as evidenced by the fact that Mr. Bagnall's marriage certificate was found in the camp), but the missionaries were refused admission. The commander gave them a guard of soldiers to make a pretense of escorting them to a place of safety; but, in accordance with a previous arrangement, they were met half way to the city by the Boxers, and the helpless victims were turned over to them by the soldiers. They were taken to the Boxer headquarters, and with Miss Morrill, were kept on view all day Sunday in front of the temple, subjected to the cruel taunts and gibes of the mob. That evening they were taken outside of the city and beheaded. The heads of all of the victims were exposed on the city wall. Thus perished eleven missionaries and four innocent little children; and of this number all but three adults and one child were American citizens.

MURDERS IN HUNAN AND CHEKIANG.

The only lives lost south of the Yangtse River were in the provinces of Hunan and Chekiang. At Heng-cheo, in the hitherto notoriously anti-foreign province of Hunan, several Roman Catholic priests were massacred after enduring the most exquisite torture which their fiendish persecutors could devise. One was taken to the temple of Confucius, after enduring nameless tortures, and offered in sacrifice to the sage! Another, after having his eyes gouged out, was partially flayed alive; then covered with cotton saturated in oil, and set alight!

In the massacre at K'u Cheo, in Chekiang, all of the victims, eleven in number, were members of the China Inland Mission. They were Rev. D. B. Thompson, wife and two children (Edwin, six years, and Sidney, two years), Rev. G. F. Ward, wife, and infant son (six months), and Misses J. E. Desmond, M. E. Manchester, Edith S. Sherwood, and Emma A. Thirgood. Miss Manchester and Miss Desmond were Americans. The governor of Chekiang was in hearty and active sympathy with the empress dowager and her reactionary party at

Peking. When he received the edict of the 20th of June, ordering the extermination of all foreigners in China, he lost no time in promulgating it throughout his province. Altho afterward, under pressure of the Yangtse viceroys, he subscribed to the agreement securing the neutrality of the southern provinces, the mischief was already done so far as K'u Cheo was concerned. The taotai of the city was a willing henchman of the governor, and upon receipt of the edict, he immediately sent out emissaries to collect ruffians to seize and bring in all the foreigners in the neighborhood. The magistrate (Mr. Hu) was very friendly with Mr. Thompson; and this fact marked him as a victim of the unreasoning hate and fury of the mob. On the 21st of July the militia took him, his entire family, and all of his assistants (more than thirty persons) to the taotai's yamen, and killed them there. This inhuman official, Pao Taotai, when asked by the militia what they were to do with the foreigners, answered, "*Do with them what you like.*" The mob accordingly attacked the missionaries in their home and wounded Mr. Thompson with a spear. He sent the native pastor to beg help from the taotai, but the appeal was in vain. The Thompsons and Miss Desmond were eventually escorted to the yamen by a native Christian, but instead of receiving protection, they were all brutally murdered by the militia in the yamen of the highest official in the city. Miss Sherwood and Miss Manchester, who were living in another part of the city, left their home on hearing of the terrible fate of their colleagues, but they were delivered to the mob by the neighbors. They were taken to the temple, where they were kept till the 24th of July, and then executed.

The Wards and Miss Thirgood belonged to another station (Ch'ang Shan). Being advised by the mandarin, Mr. Liu, to escape to K'u Cheo without delay, they took boat and departed. They arrived at the city on the 22d, and found the gates shut. Toward the afternoon they were discovered by the ruffians, who dragged the boat to the shore and killed all in it with swords and spears. A number of native Christians were also massacred.

Miss Whitchurch and Miss Searell of the China Inland Mission were murdered at their station, Hsiao Yi, on the 30th of June. On the day of the massacre some roughs collected outside the front gate and behaved in such a riotous manner that the ladies sent to the magistrate complaining of the disturbance and asking for protection. He came in person, flew into a towering rage, abused the messenger and slapped his face. The ladies then appealed to the official, who informed them that his soldiers were for the protection of the Chinese, not for such as they! He then returned to his yamen. The crowd of Boxers who had in the meantime collected outside the gate, understood from the magistrate's demeanor that they had nothing to fear from him, and they immediately rushed into the house, looted it of

everything of value, and stripped the ladies of everything. They knelt before the mob and begged for mercy, but the inhuman wretches were dead to all appeals and began to beat them to death with clubs. Some of the crowd took glass bottles and broke them over their heads; and so adept were they at their devilish work of torture that they took more than an hour in killing them. The official on being informed of their death, did not hold the usual inquest, but sent two boxes, such as are used to bury paupers, and had them interred in the baptistry in the courtyard.

Very few particulars of the massacre of Mr. McConnell's party are known. They were trying to escape from Shansi, and at Ch'ing-chia-wan, near the Yellow River, they were intercepted by emissaries of the bloody Yu Hsien, who had given orders that no foreigner should be allowed to cross the fords, and were murdered on the 16th of July. The party consisted of Mr. and Mrs. McConnell and child, Mr. and Mrs. John Young, and Misses S. A. King and Elizabeth Burton.

FIENDISH ATROCITIES AT TAIYUEN FU.

The murders at Taiyuen fu, the capital of Shansi, took place under circumstances of fiendish atrocity and under the personal direction of the governor. There was a riot on the 27th of June, in which Dr. Edward's hospital was destroyed. The missionaries managed to escape to Mr. Farthing's house, but Miss Coombs was left behind, looking after her school girls, and in the confusion of flight she was not missed by her companions till it was too late. Some of the school girls were trampled to death, and soon Miss Coombs fell into the hands of the Boxers. She plead piteously for her life, but their answer was to throw her into the flames of the burning buildings. On the 30th of June four deputies from the governor's yamen came and told them that the city was in a turbulent state, and that the governor could not protect them unless they came to a place which he had provided for them, and where they would be safe. They were all taken to a house in a street called Cheo-t'eo Hsiang, where all of the foreigners in the city, including the Roman Catholic priests, were confined and strictly guarded by soldiers. In the meantime other foreigners were being sent to the provincial capital at Yu Hsien's order, so that this Chinese Nero might gloat over a wholesale butchery.

The treatment of the missionaries at Sheo Yang forms one of the blackest chapters in this terrible record of outrage. At this station were Mr. and Mrs. Pigott, their twelve-year-old son, Mr. John Robinson (tutor to this lad), Miss Duval (a teacher), and the two daughters of the Rev. E. R. Atwater of Fen-chou fu. On June 29th there was a disturbance and they fled to the mountains; but, for some unaccountable reason they almost immediately returned. They no sooner got back to Sheo Yang than they were arrested by the district magistrate,

handcuffed, loaded with chains and sent to Taiyuen fu, seventy miles distant. Doubtless all this was in obedience to the governor's orders. During all the time they were on the road they were not permitted to buy food; and the soldiers would not sell them eggs even at a dollar a piece. They were treated worse than murderers. On arrival at Taiyuen fu they were imprisoned in the same house as the other foreigners, but by order of the infamous Yu Hsien, they were separated and Mrs. Pigott was not allowed to communicate with her husband. On the 7th of July the governor sent to Mr. Farthing for a complete list of the foreigners. On the 9th he invited all of them to appear before him on the pretext that he wanted to arrange for their safe conduct to the coast. He sent soldiers to escort them, and, in case they suspected treachery and refused to go, to bring them by force. The prisoners were taken to the front of the governor's yamen—an open space abutting on the main street—where they were then each stripped to the waist, as is usual for condemned criminals about to be beheaded. The governor came out and had them arranged in a line in front of him, and, compelling them to kneel, he upbraided them for the evils which he said they had brought upon the Chinese. He then asked them where they came from, and one of them answered, "From England." At this he laughed scornfully, threw off his coat, stepped forward and with his own sword struck off the heads of three of the helpless prisoners. He then gave the order to the soldiers, who immediately butchered the others, including women and children, in his presence, the prefect and sub-prefect also being present. All met death with the utmost courage. The soldiers cut the hearts out of their victims in order to inspect them. Their heads were cut off, placed in cages and stuck on poles in front of the yamen. The bodies were dragged to a hillside outside the walls and thrown to the dogs.*

Bishops Grussi and Fagola of the Roman Catholic Church were massacred at the same time. Ten more priests and nuns were killed the next day, making a total of forty-five killed in the governor's yamen. The heads of the six missionaries murdered at Taiku on the 31st of July were sent the governor at Taiyuen fu, and he gave those who brought them some tens of taels for their trouble. Yu Hsien must have regarded these, too, as his victims; for they make up the exact number, fifty-one, for whose execution he claimed the reward of four hundred taels each, promised by the empress dowager for every foreigner killed—as was learned after the relief of Peking.

* The names of the martyrs are, two daughters of Mr. Atwater, of the American Board Mission; Dr. A. E. Lovitt, Mrs. Lovitt, John Lovitt (child), G. W. Stokes, Mrs. Stokes, James Simpson, Mrs. Simpson, T. W. Pigott, Mrs. Pigott, Wellesley Pigott (child), John Robinson, and Miss Duval, of the Sheo Yang (Independent) Mission; A. Huddle, unconnected; G. B. Farthing, wife and three children, Miss Stewart, F. S. Whitehouse and Mrs. Whitehouse of the English Baptist Mission; Dr. W. Millar Wilson, Mrs. Wilson, Alexander Wilson (child), Miss J. Stevens, and Miss M. E. Clarke of the China Inland Mission; and Mr. and Mrs. W. T. Beynon and three children, of the British and Foreign Bible Society—in all thirty-three souls belonging to the Protestant mission.

There is one very pathetic incident connected with the massacre at Taiyuen fu. A native elder named Chang Chi Hung, wrote to a foreign missionary in Shanghai that a foreign child, age and sex not known, had been brought away from Taiyuen fu by the prefect of P'u Cheo Fu, a city in Shansi near the Yellow River. This child is the sole survivor of the massacre. Who is this little waif? Will it ever be recovered? The expression used in the letter would indicate that it was quite a young child. There were two little boys in Taiyuen fu, either of whom it might have been. If Yu Hsien reckoned Miss Coombs as his victim then there were 52, one more than he claimed in his official-report to his imperial mistress. Is it this child that makes the difference?

TAIKU AND FEN-CHOU FU MISSIONARIES.

It seems that the officials at Taiku were on friendly terms with the missionaries there; and, altho the city is only some twenty miles from the capital of the province, they protected them until they could no longer disregard the order of the governor, Yu Hsien. He issued a proclamation which was widely posted in the neighborhood of the capital, saying that whoever killed the foreigners would be doing him a great service. How genuine was the friendship of the local officials is shown by the fact that altho Yu Hsien butchered fifty-one helpless foreigners in his yamen on the 9th and 10th of July, the attack on Taiku did not take place till the 31st. On that day a band of between three and four hundred Boxers attacked the mission premises, and one of the helpers, Liu Fang Chi, was killed while the gate of the compound was being forced. The three men, Revs. C. H. Clapp, G. L. Williams, and F. W. Davis, fought bravely to save the women, and fired on the mob from the top of their houses; but their ammunition was soon exhausted and they were overpowered and beheaded. Their bodies were thrown into the flames of their burning houses, their hearts having first been cut out to be sent as trophies to the bloodthirsty governor. The ladies of the mission, Mrs. Clapp, Miss M. L. Partridge, and Miss R. Bird, took refuge in one of the outhouses, but they were soon found and beheaded. The heads of all of the victims were taken to the capital and exposed on the city gates like those of common criminals.

The prefect and the magistrate at Fen-chou fu were so friendly that the missionaries there were not disturbed till the end of July. About that time the old friendly prefect was superseded by a man sent by the governor to carry out his malevolent designs. The old official would not turn over the office to his newly appointed successor, and there was considerable friction in consequence. On the 30th of July a very fiercely worded proclamation was issued, ordering the missionaries to leave at once. It appears that the new prefect took over

the seals on the 13th of August, one report saying that in the meantime the other had died. On the 15th he demanded of the local officials why the foreigners had not been driven away as in all other places. The magistrate replied that these Americans were quiet and peaceable, and had never done anything but good in the place, and therefore he had no reason to send them away. The prefect said that he had been ordered to drive them out, and that, if the magistrate did not do his duty, he himself would drive the missionaries out with a whip. The magistrate begged for a few days respite, as Mrs. Atwater was about to be confined; but the prefect insisted that they must go at once. In the meantime the magistrate, acting under compulsion of the prefect, arrested the dispenser at the hospital, gave him three hundred blows with the bamboo, and ordered him to secure all of the firearms in the mission. These were accordingly given up, and the missionaries were left without means of self-defense. Carts were got ready for them, and on the 15th of August they started under an escort of twenty soldiers for Tientsin, as they were treacherously informed by the officials. Before starting the missionaries requested that they be permitted to sell their houses in order to secure money for the journey; but they were informed by the prefect that all of their property had been *confiscated by imperial decree* and could not be sold! The Christian teacher who tells the story says that soon after they started he heard suspicious remarks by the soldiers, and, acting on the advice of one of their number, he escaped. Almost immediately he heard the firing of a gun, which was the signal for a party of soldiers who were concealed in the village of K'ai Shih (which they were then entering) to join in the attack. Both parties of soldiers rushed upon the helpless missionaries and ruthlessly cut them down with their swords. Not one escaped. Their bodies were stripped and they were all burned by the roadside. Their death was cruel and lingering.

Thus did eight Americans and one English lady (Miss Eldred) obtain the martyr's crown. The Americans were, Rev. E. R. Atwater, wife and two children; Rev. C. W. Price, wife and child, and Mr. and Mrs. A. P. Lundgren. The two other children of Mr. and Mrs. Atwater were massacred at Taiyuen fu on the 9th of July. They had been attending school at Sheo Yang and were arrested and sent to Taiyuen fu in chains, as has already been related.

The following pathetic letters, written by Mrs. Atwater shortly before she was murdered, have just reached Shanghai. They were given in charge of the gatekeeper, and were carried to Tientsin by his son. The first was addressed to the three ladies at Taiku, Mrs. Clapp, Miss Rowena Bird, and Miss Louise Partridge. They were killed the day after it was written, and the horrible fact was known

to Mrs. Atwater on the 2d of August, as is shown by the note on the envelope. The letters are as follows:

FEN-CHOU FU, July 30, 1900.

Dear ones at Taiku—Mrs. Clapp, Rowena, Louise, —

. . . . The last news from you confirming our fears concerning the dear ones at Taiyuan was hard, God knows how hard, for us to bear, but I can not write of it yet. We passed a terrible night, and in the morning there was a very *Li Hai* [severe] proclamation ordering us out almost at once. I could do nothing but cry to God; it seemed as if I could bear no more in my present condition. No one talked at meals. We seemed to be waiting for the end, and I for my part longed that it might come speedily. He Kou went like a brave fellow to the yamen to ask if we could not have an escort to the river. We could hire nothing unless the *kuan* [official] helped us. He stayed so long we feared he had been beaten, but our fears for once were groundless. And yet, altho an escort has been promised, I feel very uneasy. The new *kuan* has come, but the old one will not give up his authority, and there is considerable friction in consequence. How it may affect our going I do not know. We are in the Lord's hands. . . . May God keep each one of you. He is our only help. . . .

Ever lovingly,

Lizzie Atwater.

Later. 2d August.

Our plans are upset; we do not think we can escape from the city. Several of the church members are planning to conceal us if we divide up. It is hard to do that. Mr. Lei wishes to conceal me in his home right here in the city, but I want to stay with my dear husband while life is given to us. Heaven seems very near these last hours, and I feel quite calm. There will be a joyful welcome for us all above. I am fixing my thoughts more and more on the glorious hereafter, and it gives me wonderful peace. God bless you all.

Yours in blessed hope,

L. A.

[Note on the envelope.] The foreigners at Taiku, six in number, were beheaded yesterday (August 1st).

FEN-CHOU FU, August 3d, 1900.

My Dear Dear Ones:

I have tried to gather courage to write you once more. How am I to write all the horrible details of these days! I would rather spare you. The dear ones at Sheoyang, seven in all, including our lovely girls, were taken prisoners and brought to Taiyuan in irons and there by the governor's orders beheaded, together with the Taiyuan friends, thirty-three souls. . . . We are now waiting our call home. We have tried to get away to the hills, but the plans do not work. Our things are being stolen right and left, for the people know that we are condemned. Why our lives have been spared we can not tell. The proclamation says that whoever kills us will be doing the governor a great service. . . .

Dear ones, I long for a sight of your dear faces, but I fear we shall not meet on earth. I have loved you all so much, and know you will not forget the one who lies in China. There never were sisters and brothers like mine. I am preparing for the end very quietly and calmly. The Lord is wonderfully near and He will not fail me. I was very restless and excited while there seemed a chance of life, but God has taken away

that feeling, and now I just pray for grace to meet the terrible end bravely. The pain will soon be over and, oh, the sweetness of the welcome above. My little baby will go with me. I think God will give it to me in heaven, and my dear mother will be so glad to see us. I can not imagine the Savior's welcome. Oh, that will compensate for all these days of suspense. Dear ones, live near to God and cling less closely to earth. There is no other way by which we can receive that peace from God which passeth understanding. I would like to send a special message to each of you, but it tries me too much. I must keep calm and still these hours. I do not regret coming to China, but I am sorry I have done so little. My married life, two precious years, has been so very full of happiness. We will die together, my dear husband and I. I used to dread separation. If we escape now it will be a miracle. I send my love to you all, and the dear friends who remember me.

Your loving sister,

Lizzie.

A trusty messenger sent to Shansi to make inquiries about the fate of the missionaries tells of the massacre there of Mr. and Mrs. T. J. Underwood, Mr. and Mrs. Herbert Dixon, Mr. and Mrs. W. A. McCurrach, Mr. S. W. Ennals, and Miss B. C. Renaut, of the English Baptist Mission, at their station Hsin Chou. The last word we had from them was that they had escaped on horseback on the 26th of June and were being pursued. They got to a mountain cave, but were discovered. They defended themselves with two fowling-pieces for five days, during which time they were absolutely without food. Being unable to drive them out of their stronghold, the Boxers resorted to their old ruse and "talked peace." They said that they had been sent by the officials to offer them safe escort to the coast. They must have known that to desert their place of refuge meant only death, but there was no alternative. To remain was to starve. Hunger forced them to accept. They were conducted back to Hsin Chou, kept in the yamen for a day or two, then led outside the town by the soldiers, stripped, and cut to pieces in the most horrible manner. Their mangled remains were left lying in the road.

The wave of anti-foreign fanaticism seems to have swept over the northern part of Shansi before it touched the other places in the province. It is probable that the officials in these places were more in sympathy with the fiendish purposes of the empress dowager and her bloodthirsty minion, the governor. The missionaries who did not escape to Urga were killed some time between the 25th and the end of June. This would allow just sufficient time for the edict of the 20th of June to reach the officials at these places through the provincial governor, to whom it was sent by wire from Peking; and they must have lost no time in carrying it out. It is known that the missionaries at Ta-tung fu were all massacred, but the manner of their death is not known. It is probable that we shall never know anything beyond the mere fact of their death, for their converts were annihilated. The martyrs were Stewart McKee, Mrs. McKee, Alice

Mary McKee (child), C. S. I. 'Anson, wife and three children, Miss M. E. Smith, and Miss Maria Aspden, all of the China Inland Mission.

The Swedes who are associated with the China Inland Mission held the conference of their Holiness Union at So-ping fu, beginning on the 25th or the 26th of June. The missionaries at the other stations who were members of the Union, attended these meetings; and they were all, residents and visitors, massacred on the 29th of June, while assembled in the church. It is probable that they were burned in the building. The victims were C. Blomberg, wife, and child, and one other missionary (name unknown), of the Christian and Missionary Alliance; S. A. Persson, Mrs. Persson, O. A. L. Larsson, Miss J. Lundell, Miss J. Engvall, Miss A. Johansson, Miss M. Hedlund, E. Petterson, G. E. Karlberg, and N. Carleson, of the China Inland Mission.

Mr. Duncan Kay, wife, and child, of the China Inland Mission, escaped from their station, K'u-wu Hsien, and hid in the mountains. A native Christian supplied them with food, but on the Boxers learning this, they killed him. His widow smuggled food to them for a time but she too was discovered and murdered. The Boxers then guarded the entrance to the place of refuge and the missionaries starved to death.

It is stated on reliable native authority that the following members of the China Inland Mission were massacred at Sih-cheo (Hsi-chou), date not given, but probably early in July: W. G. Peat, Mrs. Peat, two children, A. Woodroffe, and Misses E. Dobson, E. J. Hurn, F. E. Nathan, M. R. Nathan, and E. M. Heaysman. D. Barratt managed to escape to the hills, but died there of exhaustion.

The following members of the Swedish Mongolian and Scandinavian Alliance have not been heard from since the 30th of June, and they are believed to have been massacred: Mr. and Mrs. Helleberg and one child, Messrs. Wahstedt, Sternberg, Freidstrom, Suber, and Misses H. Lund, A. Lund, and M. Lund. The last six were American citizens. Vera, the little daughter of Mr. and Mrs. Green, of Huailu, died at Paoting fu, October 10, in consequence of privations and injuries received in the remarkable flight from Huilu, and while in the hands of the Boxers. It is peculiarly sad that this little one should be taken after relief had reached them. It was to her bright, sunny disposition, and ready wit, that the party probably owed their lives.

At the beginning of these troubles the Christian and Missionary Alliance had some thirty-four adults and seventeen children at their stations in North China. Of this number two (Mr. and Mrs. Book), were in Peking during the siege, and are safe. Seventeen (eleven adults and six children) fled north from Shansi, and arrived at Kiachta in Siberia. Two, Mr. and Mrs. F. Nystrom, escaped through

Kansuh, and thence made their way to the United States. This leaves twenty-one adults and eleven children to be accounted for. Mr. and Mrs. C. Blomberg and child, and one other missionary (name unknown) were massacred at So-ping fu. A report has been received of four foreigners being killed near Ning-hsia on the Yellow River. They are said to be Swedes, but whether they belonged to the Christian and Missionary Alliance, or to another mission, is not known. The Chinese say that one, who was taller than the others, fought like a lion, and died fighting. It is supposed this man was Lieut. Watts-Jones, R. E.

A party of Swedish missionaries from Kw'ei-hwa Ch'eng, numbering twelve, with their wives and children, took refuge with Fathers Dobbe, Zylmans, and Abbeloos in the Roman Catholic cathedral at Houpa, in Central Mongolia. They were all burned together in the church. The following were among them, viz.: Miss E. Erickson, Mr. and Mrs. E. Olsson and three children, and Mr. and Mrs. C. L. Lundberg. The report is, unfortunately, ambiguous. It may mean that there were *twelve men*, exclusive of the women and children, which is the construction that I put upon it. Or, it may mean that there were twelve *including* women and children. If the former is correct, then all of the Swedish missionaries about whose fate there is still an element of uncertainty, were burned in the cathedral in the Houpa district. It is remarkable that including those whom we know were burned in the church, there are just thirteen men still to be definitely accounted for. We know that there was one Swedish missionary, name unknown, killed at So-ping fu. Deducting one name for this unknown man, *there are just twelve left*—the number said to have lost their lives in the flames of the burning church.

The thirteen names are: Messrs. Helleberg, Wahstedt, Sternberg, Fredstrom, Suber, Olsson, Lundberg, Forsberg, Noren, Palm, Bingmark, Anderson, and F. Nystrom. I think it fair, therefore, to assume that all of the members of the Swedish Mongolian and Scandinavian Alliance (five men, four women, and one child); the members of the Christian and Missionary Alliance whose fate is unknown (six men, six women, and seven children), together with those whose names are already given (two men, three women, and three children), all lost their lives in the cathedral at Houpa, in Central Mongolia. This would make the appalling total of thirty-seven (thirteen men, thirteen women, and eleven children) massacred at this place. The members of the Christian and Missionary Alliance, whose fate is not definitely known, and whom I assume to have been massacred at Houpa, are Miss Hall, O. Forsberg, wife, and child, Mr. and Mrs. W. Noren, wife, and two children, A. E. Palm, Mr. and Mrs. O. Bingmark and two children, Mr. and Mrs. E. Anderson and one child, and Mr. and Mrs. M. Nystrom and child.

P. A. Ogren, wife, and child, Graham McKie, and Misses Chapman and Way were supposed to have been massacred in the general slaughter which took place in their district. A telegram was received about a month ago saying that Mr. McKie, Miss Chapman, and Miss Way *were still alive!* This could hardly be credited; but later a telegram was received from Tientsin which said that five or six foreigners were reported to be alive in Taiyuen fu and mentioning Mr. McKie's name as being among them. It has since been learned definitely that only Mr. Ogren was killed. They probably escaped to the mountains, and after Yu Hsien was removed from the governorship of Shansi, came out of hiding and took refuge in this city, which has become notorious for the crimes committed in it.

(To be concluded with an account of thrilling escapes.)

MIRACLES OF MISSIONS No. XXX.

"KHAMA, THE GOOD"—THE CHRISTIAN CHIEF OF AFRICA.*

BY THE EDITOR-IN-CHIEF.

When Rev. James Davidson Hepburn arrived at Shoshong, in August 1871, to take up his life-work among the Bamangwato, he was met by two young chiefs, Khama and Khamane. It is of the first of these that we now write—one of the most remarkable men ever brought to Christ in the Dark Continent, himself alone a sufficient witness to the value of foreign missions, as one diamond may sometimes justify all the cost of a mine.

Macheng was then ruling the tribe, a usurper into whose hands Sekhome had put the tribal scepter in order to keep out of the succession Khama, his son and lawful heir; but Sekhome himself was now in exile. Macheng had a visitor, Kuruman, chief of the Matabele, who was stirring him up as Jezebel did Ahab, to get rid of all missionaries and white folk, and to help him to do the same with intruders in Matabeleland. Macheng fell into the plot, and sent three regiments of the Bamangwato back with Kuruman. On the way however the Bamangwato rebelled against Macheng's orders and declared that they would acknowledge no chief but the lawful ruler, Khama. This added fuel to the flame of Macheng's hatred and he resolved, if possible, to get rid of Khama. He secretly resorted to native charms and drugs, and tried to get strychnine as a more deadly weapon. His more harmless medicines proved of no effect; and, as for the strychnine, a sharp-witted fellow, having his suspicions, sold his agent *marking-ink* for the poison. But, had it been the deadly drug he thought, the plan would have failed, for when Khama and Khamane

* "Ten Years North of the Orange River," by Rev. Jno. Mackenzie. "Twenty Years in Khama's Country," edited by C. H. Lyall. London: Hodder & Stoughton.

were invited to drink Macheng's wife's coffee, they respectfully declined, and so the "marking-ink" went untasted.

A crisis was reached in August 1872, and Khama drove away the murderous usurper and became actual chief. And the following Sunday he inaugurated his reign in a manner that became a Christian chief, and which reminds of the similar coronation day of Ranavalona II. in Madagascar, in the year 1868. Khama held in his courtyard a service of worship to the true God, and moreover, announced that henceforth no other sort of service would be held there. This caused great joy to lovers of God, for Macheng's rule had been most reckless in tyranny. Anarchy had been rampant, traders robbed and maltreated beyond endurance, and even the missionaries suffered, and the native congregations were violently dispersed and scattered. It was these outrages in fact that had brought on the crisis of revolution that drove out the usurper.

For a few months matters moved on smoothly, tho beneath the surface there were disturbing forces at work. Between the brothers Khama and Khamane there was strong mutual distrust. Khama was an out-and-out Christian, and would not even conform outwardly to pagan notions and customs. For example, he publicly and positively refused to "make rain," and persisted in his refusal even in the face of the entreaties of the old heathen headmen. He wisely forbore to force his religion on others, neither would he allow them to force upon him their superstitious rites, since he had found a better way. He bade them to cry to their God like the Baal worshipers of Elijah's time; but he, like that prophet, would know only Jehovah, and pray for rain in another fashion. Khamane was more vacillating and deceitful, and really resorted to sorceries.

About the end of 1872, Khama, prompted by filial regard and a forgiving spirit, recalled his father from a six years' exile. Old Sekhome came back to Shoshong early in 1873, and with his return old heathen abominations revived, and shortly afterward Khama left for Serue, a day or two's journey off, followed by nearly all his tribe. It seemed strange that God's Providence should permit such a turn of affairs, but it appeared later that there was a Divine design even in this absence of Khama, for it was overruled to work a greater good, it being during this interval that mission work was undertaken on a larger scale.

It was a great tribute to Khama's real greatness and goodness that, after his withdrawal, matters became so much worse that messengers were sent to Serue to beg him to return; and, when their plea proved unavailing, Khamane was induced to go on a similar errand, and the missionaries sent a deputation with him. Khama calmly but resolutely refused. He saw that they were inviting him back to a ruin, and that what Sekhome and Khamane and their followers sought was not

Khama whom they hated, but his people who had followed him into his voluntary exile but who were the real strength of the tribe. The chief was inflexible. "When I was with you," he said, "my presence was soreness to the eyes; you treated me as a dog in my own courtyard and before my own people. Therefore I refuse to sit with you and Sekhome in the same town. I have had enough of that; let us separate. Take your path and I shall take mine. Those who prefer to stay with you, let them stay; and those who wish to come to me, let them come." The deputation returned unsuccessful.

As Serue was lacking in natural defenses, to remain there long was to invite attack from the Matabele, and so Khama moved to the river Zouga. On the journey and afterward, raids were made on his cattle, and even the women were taken captive, but, in all this trial of patience, Khama evinced no passion or resentment, but conducted himself like a Christian, altho Sekhome and Khamane themselves were the main aggressors, and Sekhome actually sought his life -- the father seeking the life of his own son.

The year 1875, however, witnessed Khama's triumphant release from his voluntary exile, and his establishment in his proper position, as undisputed chief of the Bamangwato. The darkness now began to give way before a brighter dawn, and God showed that even the trials to which the missionaries and native church at Shoshong had been subjected, was not without a purpose in the mind of God. A Christian chief and his followers had been driven away by the malice of foes, but their forcible withdrawal God had used as the opening of a door to a new native church among the Balauana at Lake Ngami.* These details we only note in passing, as we mainly seek to give the profile of this remarkable African chief. Moremi, the Balauana chief, came to Shoshong, and saw how the good Khama ruled his people, and got good counsel from him, though he failed to act on it. He pleaded with Khama for native beer, and smuggled it secretly into his house. Khama had told him what a hard work it had been to break down the drink habit in his town, both among white and black, and calmly reasoned with him on the injustice of thus visiting the town of another chief and obstructing the working of beneficent laws. The subtle Balauana chief pretended to acquiesce, while he not only trampled on Khama's injunctions, but got Khama's youngest brother to act as his agent!

This upright Christian chief had no tame amiability. Holy love has its holy wrath, and he that loves good loathes evil by the same law; and Khama's indignation was aroused. He burned down his brother's house, setting fire to it with his own hand, to punish him for his course in becoming the accomplice of Moremi in his duplicity and iniquity.† The battle against drink had been long and resolute.

* P. 36. et seq.

† P. 85.

In 1870, five years before, Macheng had been chief at Shoshong, and hostile to the Gospel. There was a beginning made in a school and a congregation of believers. But the traders on the station were godless, and drinking, gambling, swearing, and general recklessness stamped their daily life. They were in constant quarrels with the native Bamangwato, whom they plundered and outraged, and by whom they were plundered in turn. Any appeal to Macheng was not only useless but rather returned on the head of the outraged complainant. The chief was the administrator of injustice, and Shoshong was the hell of the country, from whom no respectable party cared to hail. The traders themselves owned that it was the best place to ruin body and soul.

This was surely a place to test the power of the Gospel, and especially the patience, prayerfulness, and purpose of a native Christian ruler. Here were the "Augean stables," and could any Hercules be found to cleanse them? Mr. Hepburn, in 1880, wrote to the directors of the London Missionary Society, "*Truly my eyes have beheld the mighty power of God at work, both in providence and in grace, or it has never been seen on earth.*"

He saw Macheng removed: he died of drink, that "civilizing agent" of some who call themselves Christians. The brandy seller is sometimes himself proof against drink, while he is ruining wholesale the bodies and souls of the poor, degraded victims to whom he sells it. Khama became chief of the Bamangwato. Old traders died out or moved out, and a Christian community began to grow up, and young married men began to come in, who not only were not foes of missions, but disposed to aid the missionary. This, however, was a gradual change. For a long time, however, Khama's position was one of conflict and difficulty. He had against him the old heathen element again, and, at the same time, traders who, as he said, "trod his laws under foot because he was a black man." They would hide brandy casks in mountain caves, and then come and lie to the chief, and use a missionary as interpreter, while they were smuggling in their "fire-water."

Mr. Hepburn, after personal and constant contact with the persons and events, writes: "I know of no other interior chief who has even *attempted* the half that Khama has *accomplished*, in advancing his people toward the goal of civilization." He not only kept foreign brandy out, but stopped native beer-making. He put an end to pagan "rain-making," and other hoary ceremonies of superstition, but he brought in Christian services and rites to take their place. He made a law against the slave trade in Masariva (Bushmen), and he abolished *bogadi* (bargaining for wives in cattle), and introduced the law of marriage from free choice. On the ruins of anarchy and social chaos, he built up a Christian state, stable and orderly, and he made

home sacred and a purer morality to grow up side by side with better crops.*

At the same time Khama, while refusing to observe or countenance old heathen customs, did not force any one to adopt *his* religion, in which he remained firm and calmly persistent. The old men set themselves to maintain the pagan observances and to organize opposition to the new chief; he had trouble from Khamane and the Boeis, and worse trouble from famine. But, in this hard time, Mr. Hepburn encouraged him to do what Hezekiah and Nehemiah did in times of distress—lay it all before God in prayer. Amid the scoffs of neighboring chiefs, it was hard for Khama to hold his ground, but a *week of prayer was held* and rain fell in torrents; but, what was better, God opened other windows in the higher heavens, and floods of spiritual blessing came down. There was an outpour of rain for twenty-seven days, and, as Mr. Hepburn says, “If that was not *answering prayer*, then I don’t know *how* God is to answer prayer.” †

The Makalaka rain god, a man Ukwali, who lived in a cave, tried to get a hold on Khama, through Lobengula, another chief, but Khama calmly answered that he “could not see how a *god who ate porridge like himself* could be of any use to him;” and this defeat was the ruin of the Makalaka rain god, and led his followers, too, to desert his cause, eager to have more of the God of Khama and the Christian Bamangwato.

Khama seems to have been conspicuous for what Mr. Hepburn calls a “steadfast, God-inspired determination.” Much that was attributed to the missionaries was due to him. When yet a lad he used to dream of governing a town as it should be, and one thing he determined on was that no drink should curse any such town where he ruled. When he set his eye on a goal he moved quietly and steadily on toward it. He himself stood out against the ideal of Bechuana “big chiefism,” which is to drink, smoke, snuff, and have a harem. He had never anything to do with native charms, medicines, witchcraft, etc. He had early refused to perform a sacred religious ceremony at his father’s command, at risk of being disinherited, and he continued to carry out his program of independence and intrepidity.

He began to fight red rum systematically. He called the white men together and told them his mind. They pleaded to be allowed to bring in small cases of brandy as *medicine*. He gave consent, but he must see no drunkenness. Of course the drunkenness came. Then there was a new summons for the white men, and this time they were forbidden even to bring in drink for their private table use. “Bring none! I will allow none! There’s an end of it.” He had to resort to fines, threats, and even to banishment from the country; but

* P. 121-2.

† P. 136.

he stood firm. When, after many provocations, the crisis came, and notwithstanding oft-repeated warnings, there was drunken violence and uproar, the good Khama wore a stern face which always meant fixed purpose. He went and saw with his own eyes how his laws were trampled on, and then he said:

You despise my laws because I am a black man. Well, if I am black, I am chief of my own country, and I rule here and shall maintain my laws. Go back to your own country. Take all that is yours, and go. If there is any other white man who does not like my laws, let him go, too. I am trying to lead my people to act according to the Word of God which we have received from you white people, and you, white people, show them an example of wickedness such as we never knew. You know that some of my own brothers have learned to like the drink and that I do not want them even to *see* it that they may forget the habit; and yet you not only bring it and offer it to them, but try to tempt *me* with it. I make an end of it to-day. Go, leave my town, and never come back!

The effect of such talk from an African chief was like a thunder-clap—everybody was stunned. One man at last ventured to plead for exemption from the stern law of banishment on the ground that he had grown up in the country, and he and Khama were old friends. "Surely, for old friendship's sake you will pity *me*!"

"Friendship!" said the indignant Khama, "you call yourself my friend, do you? You are the ringleader among those who insult and despise my laws." Then, with withering words of rebuke, he answered his plea for pity, by reminding him that there was a "pity" which he owed to his own people. His answer was worthy of Chief-Justice Hale, who had used similar words, of the "mercy" due to his own country and which he would endanger if he was unduly merciful to criminals. Khama flamed with righteous anger, but he cleaned his town that day of the white man's drink curse;* and then he also forbade the use, and sale, and manufacture of native beer. At one time death seemed to threaten him if he carried on his holy crusade; but he only answered, "You may *kill*, but you can not *conquer* me."

But this was not the only noble stand that good Khama took for God. When in 1881 four men were selected by the native church for a mission to the Lake Ngami, there was a sunrise service, March 26th, which was wholly conducted by black men, and the chief Khama and Seretse, his brother, addressed the men, urging them to fidelity and earnestness; and then he took part in the ordination of these native evangelists, offering prayer that "God would *Himself* send them forth, by the Spirit."

Khama spoke words worthy of the Archbishop of Canterbury, when he said, "The work we are engaged in to-day is not that of the kingdom of the Bamangwato; it is the work of the Kingdom of the great King Jesus Christ. It becomes us to be faithful, to be earnest,

* P. 150.

to do what we are doing with our hearts and not with our lips, and to rejoice that God has given us such work to do."

There were white traders present, and all were impressed with the fact that they "had seen strange things to-day." The services which began with sunrise had not ended at sunset. Even the children's gifts were upward of twelve and a half pounds sterling, and represented in all two hundred and seventy-two different donors. In the heart of that same town, which formerly was a gateway of hell, an infant Christian church had grown up to a tree whose seed was in itself after its kind.

This was surely rather a revolution than an evolution. Jesus the Nazarene had again conquered. Khama testified of one of the converts, "It is nothing but the power of God; it fills me with wonder!"

This one man—Khama—brought to Christ in the Dark Continent, ruling as a Christian chief, standing firm amid all the opposition of foreign and native foes, and actually carrying on measures for Gospel extension, is a sufficient evidence of Christianity as from God, a volume in himself.

FLIGHT FROM THE "BOXERS," BY WAY OF SIBERIA.

BY REV. W. P. SPRAGUE, KALGAN, NORTH CHINA.

Missionary of the American Board, 1874—.

It was about the end of May, when the first "Boxers" came from Peking to Kalgan, where I had pursued missionary work in peace and safety for twenty-five years.

When Mr. Williams and Mr. Roberts, responding to my telegram, returned from Peking they reached Kalgan Sunday, June 10, and found a crowd gathered about our front gate, who said they came to see the ruins of our houses. The Boxers had announced that they were to be burned the preceding night. From certain evidences we believe that burning firebrands were thrown over the ten-foot-high adobe wall—which surrounded the premises—on that evening with intent to burn us out. That Sunday, at dark, another and a very different crowd came with clubs and stones and tried to break the gate in. This was a double door, eight feet high and eight feet wide, made of two-inch plank and always locked at night. On hearing the pounding and great noise, the gatekeeper and servants in great alarm rushed in crying out, "The Boxers have come, the Boxers have come!" "Bring out your guns quickly!" We took our guns, went out quickly, firing several volleys into the air as we passed on to the gate, to let the crowd know that we were armed. Then one of us, by means of a ladder, ascended the wall, and aiming a loaded gun at the crowd in the moonlight, told them to scatter or we would shoot. They scattered, evidently not expecting to find us armed. We called

together our helpers and other natives on the place and consulted as to what was best to be done. We prayed for guidance. All agreed that it was necessary to leave the place at once.

At about three o'clock in the morning we silently left our homes and went to an official's residence in the upper city. We placed ourselves under the protection of this official, who received us kindly, gave us an early hearing, and promised the protection we sought. During the morning I returned, by an unfrequented path, to the place; and finding all things quiet, took the opportunity to pack two or three trunks and boxes with clothing and provisions. The officials became alarmed, and concluded that it was not convenient to entertain us, and asked us to go to an inn where rooms had been provided for our accommodation. As this inn was near our mission compound we refused to go, but said we would gladly go into the plains of Mongolia if he would provide us an escort of soldiers. This he consented to do. At midnight, in our carts and on horseback, escorted by fifty swordsmen and four armed horsemen, we passed out through the big gate of the great wall, up through the valley past the Russian settlement and on into Mongolia. China's *front* door was closed. We had escaped through her still-open *back* door.

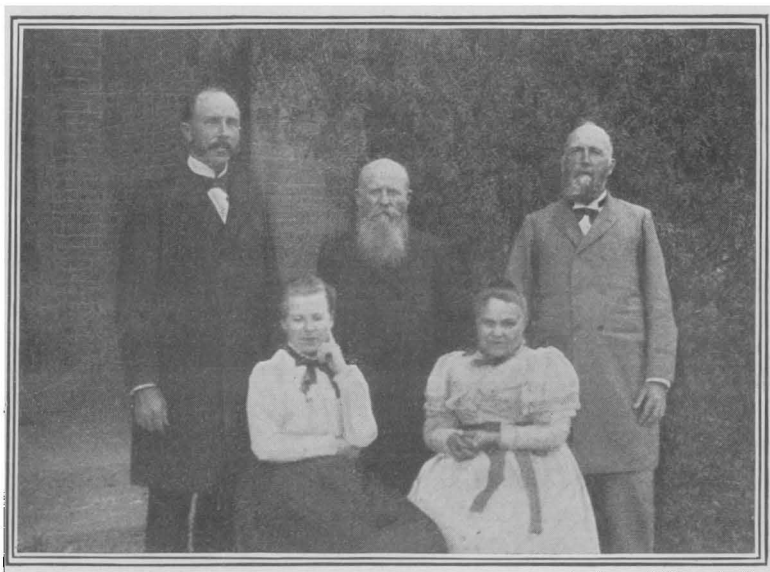
Once safely out in the northern valley, the footmen returned, leaving us in the care of the horsemen. At sundown we reached the home of a Mongol friend, who received us kindly, but soon told us that we were not safe there. The Boxers were practising in various Chinese villages about, and had already threatened to burn Roman Catholic chapels not far away. We must "move on."

The next day we joined some Swedish missionaries who were encamped at Hara Asa, a Mongol village fifty miles north from Kalgan, and who had left Kalgan a short time before. We found the people in commotion. They had been ordered by the head Mongol of the village to "move on," and were already busily preparing to start for Siberia. We joined the party, seeing the necessity of getting farther away from the seat of trouble. There were now twelve adult missionaries and six small children. There was almost a panic among the Mongols, and not a Chinaman could we hire to help us. But see how the Lord had provided a way for us through the wilderness.

Last summer a young Englishman by the name of Campbell, from the legation at Peking, had spent his vacation in Mongolia hunting. He became acquainted with Mr. Larson, a Swedish missionary located in Kalgan. In the summer Mr. Campbell wished to return to England by Mongolia, Siberia, and Russia. He invited Mr. Larson to accompany him as guide and interpreter, promising him opportunity to prosecute his missionary work among the Mongols. He also authorized him to prepare a good caravan of

ten camels, eight horses, six Mongol servants, and one camel cart, and to be ready by June 1. The caravan was ready, but Mr. Campbell was locked up in Peking. We needed and so took the caravan which he could not use, and afterward paid him for it. But it was not sufficiently large to accommodate our party, and we were detained ten days at Hara Asa completing preparations for the long journey. Three rough ox-carts were rigged up with covers for the ladies and children. A tent was bought for the gentlemen to sleep in. Two of us, at different times, returned to Kalgan, one to draw the remainder of our money from the bank, the other to secure food, necessary clothing, and another cart for the journey. This was hazardous, but necessary.

We had hardly got well started, when the second night out, a



Rev. J. H. Roberts. Miss Engh. Rev. Mark Williams. Mrs. Sprague. Rev. W. P. Sprague.

MISSIONARY FUGITIVES FROM KALGAN, NORTH CHINA.

camel strayed away. While we waited in camp for the drivers to hunt it up, a messenger overtook us with a letter from another Swedish party of four, who had been mobbed and driven out from their station, and were stranded at an inn, two days' journey from us. They asked that animals be sent to bring them up to us. This was done. Two days later they joined us. The mob had gathered about their place. They sent to the official for help; the crowd broke through a poorly fastened back gate; they fled through the front gate, and were pursued, stoned, bruised, and knocked down, but were met and rescued by soldiers from the yamen. The official received them kindly, gave them money, and sent them under escort to this inn. Had they not secured our assistance, they would undoubtedly again have fallen into

the hands of the Boxers, for their protectors deserted them. We saw then the reason why the camel strayed away, and we thanked God. The party who came to us was Mr. and Mrs. Urberg, Mr. Jacobson, and Mr. Sandberg. Those killed were Mr. and Mrs. Bingmark and their two children.

We thankfully and with no little anxiety resumed our journey, averaging about twenty-five miles a day, and traveling often far into the night. We must stop part of every day for the animals to graze, as we carried no food for them. We must travel till a well was reached, be it far or near, as water was a necessity for both man and beast. We did our own work, as our Mongols attended only to the animals, loading and unloading them, and putting up of the tents. The picking up of fuel, cooking of food, and washing of dishes kept each day's committee busy while in camp. Weariness, thirst, and hunger were familiar conditions. There were other annoyances.



THE MISSIONARY CARAVAN CROSSING CENTRAL ASIA.

At one place water was refused at the well—word having been sent from Kalgan to that effect. A sharp word and exhibition of a gun from our leader secured the water. Through another section of the country two Mongol soldiers followed us, who were instructed to see that we did not put poison in the wells. (!) Their *sure* method was to get to the well first and draw the water for us—to which we did not object. Again, we were refused camels and horses which we needed to buy; sheep were refused us. Our rice gave out. Four of the little children had whooping cough and suffered for lack of nourishing food; one of them died and was buried in Kiachta.

The last day of our caravan journey we traveled far into the night through a beautiful pine forest, and then camped on a hill. The next morning, which was Sunday, we rose to see the sun shining on the white domes and gilded spires of several beautiful Greek churches. We had reached Kiachta, just on the edge of Siberia. Two of the party entered the city Saturday night to arrange for our crossing the

border, showing passports, etc. After several delays by policemen, soldiers, and officers, they were permitted to enter and complete arrangements for our entertainment. But there, on the extreme edge of Chinese territory, one thousand miles from Peking, was a city of Chinese traders, where the Boxers' influence had reached and whose officials were opposed to our passing through. But by means of the intervention of the Russian governor, who claimed us as his guests, and who had our passports translated to the others, we were allowed to pass over the boundary line. This was on Monday. Just before entering the city a Russian artist photographed the caravan.

Passing through the city we were soon settled in a hotel, glad to say good-by to the caravan part of our journey. The Russian flag floated over us. Many Russian soldiers were about us. The Russians everywhere treated us most cordially. Here we received money by cablegram from our American Board in Boston, through our minister in St. Petersburg and our government at Washington. We then started by Russian tarantas for Lake Bikal, a journey of five days, through a most beautiful country; mountain streams, and many forests, with frequent settled openings, made romantic scenery. Crossing Lake Bikal by steamer, we reached the Siberian railroad at Irkutsk. From there we had a comfortable ride of ten days through a constantly changing, but always interesting country, to Moscow and St. Petersburg.

ANTI-FOREIGN CRUSADES IN CHINA.

BY REV. GRIFFITH JOHN, D.D., HANKOW, CHINA.

Missionary of the London Missionary Society, 1855--.

In 1891 the whole of the Yangtze valley was greatly disturbed by the Hunan Anti-Foreign Crusade. In October of that year, a letter from me on the cause of the riots appeared in the columns of the *North China Daily News*. Nearly a decade has passed since then, but there is much in that letter which is applicable to present conditions in China. The following extracts, read in the light of current events, will not fail to interest those who are seeking an explanation of what has been going on of late in this land:

It must be admitted that the foreigners have forced themselves on the Chinese. We are here, not because they have invited us to come, or wish us to remain. We have, it is true, our treaty rights, but every one of them has been obtained at the point of the bayonet. Our presence in Peking, our presence at the coast ports, our presence in the interior, our presence in the valley of the Yangtze, our aristocratic settlements, our extra territorial jurisdiction, all these things are now, and have been from the beginning, an abomination to the Chinese government. The governing classes have never changed in their hatred of the foreign element, or in their desire to banish it from the land. They would, if they

could, bring things back to their pristine state, and confine both us and our commerce to one spot.

The idea of casting out the foreigner, sooner or later, has been tenaciously held and fondly cherished by the officials all these last fifty [now sixty] years. The idea may have been allowed to sleep, off and on; but they have never relinquished it, and of late they have been greatly moved by it. The question before them for some time seems to have been how to realize the idea; and the plan which has commended itself to their judgment, seems to be this: "Let all the missionaries, in the first instance, be frightened back into the open ports; if that succeeds, let an effort be made to drive all the foreigners, whether merchants or missionaries, to the coast ports." This is intended for the immediate future. It does not exhaust the scheme.

Now this idea, which I father on the governing classes, needed a congenial home in order to take root and develop, and that home it has found in Hunan. . . . The Hunan scholars have been engaged for many years in propagating their anti-foreign creed with the view of preparing the minds of the people for the decisive moment. Believing that the time of action was at hand, they made, at the beginning of last year, a special effort to poison the minds of the people in this valley. The Hunan publications were widely scattered up and down this river. The poison found its way into the homes of all classes of society, and was greedily devoured by all conditions of the people. The way having been thus prepared, and the propitious hour having arrived, the blow was struck, and the work of destruction began. There was no accident about it. The whole thing was deliberately planned, and carried on with a definite purpose. Behind the people were the Hunan emissaries, and behind these emissaries stood the real power, which worked in both and through both. . . .

By this time, no doubt, many among the officials have been brought to see that a great blunder has been committed. They probably imagined that, by making the movement appear to be an anti-missionary movement, and the riots an uprising of the people against the *missionaries*, the foreign powers might be bamboozled and won over to their side. . . . In this, however, they have failed signally, and they can not but know it. They would probably be glad to undo the work of the last few months, and they may set themselves to the task of preventing further mischief, at least for the present. But they will not readily relinquish their anti-foreign idea, and it is more than probable that the anti-foreign spirit evoked by it in Hunan, and more or less throughout the land, will prove itself stronger than they.

I am not now discussing the merits or demerits, the reasonableness or unreasonableness, of the Chinese position with regard to foreign intercourse. Looking at things from their standpoint, it must be admitted that the Chinese have a good deal to say for themselves. But the European standpoint is just the opposite of theirs, and the one or the other must yield. The real question which the foreign powers have to consider at the present time is this: Shall we maintain our present position in China, or shall we bow to the Chinese idea and clear out? "China exclusively for the Chinese," that is the idea—the official idea, the realization of which is the grand aim of the present anti-foreign movement. It is not an anti-missionary movement; neither is it a sudden uprising of the Chinese against all foreigners. It is anti-missionary because it is

first and above all anti-foreign. The people are moved, but they have not been moved by an internal impulse. The whole movement, in my opinion, is to be traced to a government policy, and it is with the government and its policy the great powers are called upon now to deal.

There is one lesson which the Chinese government ought to be taught at once, namely, that however fondly they may cherish their idea, they must not and shall not use the methods which they have been using recently in their attempts to realize it. They must be made to see and feel that all this is barbarism pure and simple. China wishes civilized nations to look upon her as a member of the family, and to grant her the privileges of international law. It is high time that China should be told that by these inhuman and savage deeds she is showing herself to be unworthy of a place among the civilized governments, and forfeiting every right of appeal to the law which regulates civilized nations in their mutual intercourse. If she would profit by this law she must be bound by it.

There is a good deal in the above that has a special bearing on the present crisis. Of late the idea of driving the hated white man out of China has been very active among the officials, and especially among the Manchus in Peking. In Prince Tuan we have an incarnation of the idea. He may be an ignorant man, and as devoid of literary polish as most of his fellow-clansmen, but there can be no doubt of his being a man of strong will, boundless ambition, and exhaustless energy—the very man to lead the Boxers, or any other band of ruffians. In the heart of the empress dowager, a woman of great ability, but utterly unscrupulous, the idea has found a congenial home. Under the influence of the fiery Tuan, her fears were roused into frenzy, and her ambitions stirred to their deepest depths. She was led to believe that the psychological moment to favor China had come, and that nothing more was wanted than her word of command. Her imagination was fired, the word was spoken, and the result was what we see to-day. Behind the Boxers you have the officials, and behind the officials you have the real power which has been working in both and through both.

Once more the Chinese have been trying to realize their idea, and once more they have failed. But the idea is not dead, and will not die readily. Will it ever die while the integrity of the empire lasts? Will the yellow man, while free, ever give up the dream of his ambition? Within this one decade we have seen two grand attempts to realize the dream, and both have been accompanied with unspeakable horrors, tho the former has been completely eclipsed in this respect by the latter. Between these two grand attempts there have been others of a grave nature, tho comparatively of less significance. The decade has been one full of trouble and sorrow, and all due mainly to this one cause.

Is the next decade to be a repetition of this? That will depend, I think, on the coming settlement. If that is satisfactory, we may reckon

on better times. If not satisfactory, then the past will repeat itself, and repeat itself in a worse form. If the powers listen to the voice of Russia, and patch up this business in the way indicated by her, we shall not wait long before we face another crisis, compared with which the present one will be counted as nothing. To withdraw the foreign troops from Peking, before this matter is satisfactorily and finally settled, would be sheer madness. To recognize again as the real ruler of that empire the cruel woman who has brought this terrible disaster upon the Chinese people, as well as upon foreigners, would be sin and shame. To accept any member of the reactionary party, any one of the creatures of the discredited dowager, as a peace plenipotentiary, would be self-degradation and senseless stupidity. To allow Chang Chin-Tung and Liu Kun-yi, men who have manfully stood by us throughout the whole of this crisis, and have preeminent qualifications as statesmen, to be shunted in order to gratify the spleen of our bitterest enemies, would be ingratitude and cruel injustice. Surely these are impossible things—things that never can come to pass. It is to be hoped that the powers will pause to think, think deeply and pause long, before they commit themselves to the guidance of Russia.

WHAT SHOULD BE DONE BY THE POWERS.

If I were asked what action the foreign powers should take at this time, I would say:

1. Insist on the deposition of the empress dowager. Her responsibility for the recent outrages can admit of no doubt.
2. Insist on the reinstatement of the emperor; and let the control of the empire be restored to him.
3. Insist on the instigators of the outrages being delivered up to punishment, however exalted their rank. As to the innumerable instruments employed by these wicked men in carrying out their cruel designs, let them be pardoned.
4. Insist on pecuniary indemnity being paid for all property destroyed.
5. Insist on the whole empire being thrown open to foreign intercourse, and let Hunan be thrown open to foreign trade.
6. Let the treaty rights of foreign missionaries and Christian converts be reaffirmed.
7. Let there be no partition of the empire, and let the independence of the Chinese government be maintained.
8. Let not the foreign troops be withdrawn from Peking till a satisfactory settlement be reached.

Other things will have to be attended to, but I feel sure, that if these are secured, the settlement will be satisfactory.

Let no one suppose that I advocate the punishment of the instigators of the recent outrages in the spirit of revenge. The nature of the case demands it. Not to exact just punishment would be, in the eyes of the Chinese, a proof that we looked with indifference on the

crime itself, and that we regarded the repetition of the outrages as a matter of no moment.

THE EXCITING CAUSES OF THE OUTBREAK.

I have spoken of the long-cherished idea of casting the hated white man out of China as the cause of the present outbreak. In conclusion I should like to refer to the causes which have given life and motion to the idea in the present instance. Many years ago Prince Kung attributed "all causes of serious international disagreement to missionary propagandism;" and the officials of to-day are doing the same thing. It is an official convenience to do so. It is convenient for them, for instance, to say that the Boxer movement sprang from missionary troubles, and thus shift the blame from their own shoulders to the shoulders of the missionaries and their converts. Superficial observers among foreigners also find in this hypothesis a very easy solution of the problem, while our enemies are only too ready to welcome it as a proof of the soundness of their views on missions. And yet nothing can be further from the truth. What had missionary propagandism to do with bringing about the Opium war of 1839-1842. What had missionary propagandism to do with bringing about the Arrow war in 1858? Absolutely nothing.

This is our third war with China (we do not call it so, but it is so, nevertheless), and I am prepared to maintain that among the exciting causes missionary propagandism stands last and least. Missions were attacked by the Boxers in Shantung in 1899. The converts were persecuted in many places, and one missionary was actually put to death. But the movement was a feeble one at the time, and might have been easily stamped out, had the governor, the infamous Yu Hsien, been so minded. He, however, saw in the "Patriotic Volunteer Trained Bands," as the Boxers are otherwise called, the very instrument which the reactionary party needed in order to start an anti-foreign crusade. Hence his tender care of the Boxers, and the undisguised heartiness with which he encouraged them in their evil designs on the missionaries and native Christians in the Shantung province. The Boxer movement had for its aim the extermination of everything foreign, and the casting out of all foreigners, and hence its attraction to Yu Hien and to every member of the reactionary party, not excluding the empress dowager herself.

As to the real exciting causes, we have not to go far in order to find them. They are:

1. The annexation of Formosa by the Japanese.
2. The seizure of Kiou-Chou by Germany.
3. The acquisition of Port Arthur and Talienwan by Russia, of Wei-Hai-Wei by England, and of Kwang-Chou by France.
4. The claims to "spheres of influence," leading to protectorates, and ultimately to absorption.

5. The construction of railways and the opening of mines by foreign syndicates.

6. The reform movement, which strikes at the very foundations of the existing order of things.

These are the things which have raised the Chinese idea into activity. To the conservative party, both at Peking and in the provinces, it seemed as if the European nations had made up their minds to parcel out the empire among themselves, not leaving to the Chinese a square mile which they could call their own. "What shall we do to deliver our country from the hands of the enemy, and to preserve our national existence?" That seems to have been the all-absorbing question with these men, a question forced upon them not by the missionary, but by foreign governments, not by missionary propaganda, but by the earth-hunger which has taken possession of the nations.

That is, I sincerely believe, the true explanation of this uprising, in so far as the *exciting* causes are concerned. The fact that more missionaries have suffered than any other class of foreigners, is to be put down to the obvious fact that they were more numerous, more exposed, and more defenseless. Other foreigners, placed in similar circumstances, have suffered in the same way, and even our ministers, at Peking, and all the members of the legations, would have perished, had the empress dowager and her party succeeded in their intentions. The fact that mission property has been extensively destroyed counts for nothing. Even legations have been destroyed, railways torn up, and railway stations burned to the ground. In this movement no distinction has been made between the missionary and any other foreigner, between missionary property and any other property. The aim has been to drive out the *foreigner*, no matter who he may be, and to destroy his belongings, no matter what they may be.

THE MISSIONARIES IN CHINA.

One word about the missionaries in China. I do not think it necessary to defend the missionaries at length against the many false and vulgar charges brought against them these days. But there is one question which I have often put to myself, namely, "What would have been the Chinese' impression of the intellectual, moral, and spiritual life of the West, had the Chinese people never seen a Christian missionary, never heard a Christian sermon, and never read a Christian book?" The missionaries in China represent all that is highest and best in the religious and social life of Christendom, and as such they are respected more highly by the people than any other class of foreigners. They have among the people tens of thousands of genuine *friends*, among whom there are multitudes who would lay down their lives in their defense. Of what other class of foreigners in China

could this be said? Other foreigners are here solely for their own ends—their own selfish purposes; and the Chinese know it only too well. The missionaries are here for the good of China, and the Chinese are not altogether ignorant of the fact. Speaking of the Protestant missionary, I can say emphatically that the masses of the people do not hate the missionary, and the longer he lives among them the more friendly do they become. After having lived at this center nearly forty years, and having traveled extensively over the provinces, I find that the people become more and more friendly every day.

The fact is, the missionaries are emphatically the friends of the people, and the people are becoming more and more convinced of the fact every day. The missionaries are more than religious teachers; they are benefactors in every sense of the term. The poor are taught in their schools, the sick are healed in their hospitals, and the helpless are helped by them in manifold ways. The Chinese are indebted to them, not only for their knowledge of Christianity, but also for nearly all the scientific knowledge of which they can boast. They are earnest, hard-working men, who are trying in every possible way to pour into this dark land the light of truth. Taking the Protestant missionaries all in all, it would be impossible to find a class of men more earnest, more circumspect, more hard-working, and more devoted to their life purpose. They are not perfect, but they are true men, and they love China. They love China for Christ's sake, and their one ambition is to promote the well-being of her people. Of what other class of foreigners in China could this be said? Where are the foreigners in China, outside the missionary circle, who even profess to love the Chinese, or whose business it is to promote their good? Take the missionary out of China, and you rob the people of their one true disinterested friend. The Chinese as a people may not recognize the fact to-day, but it is a fact nevertheless, and the day is coming when they will recognize it gladly and thankfully.

THE OUTLOOK.

I do not take a depressing view of the present situation in China, but the very reverse. I believe that there is to be a new China, and that the agonies through which China is now passing are mere throes preceding a new birth. The new China will be a different one from the old one in many respects. It will be all athirst for Western lore, Western methods, and Western improvements of every kind. The empire will be open as never before to commerce and civilization. Mines will be opened, and the land will be covered with railways and public roads. Above all, the hitherto closed doors will be thrown wide open to the Gospel, and the hearts of the people will be better prepared than ever for the reception of the truth as it is in Christ Jesus. We are on the eve of a brighter day in China than the people have

ever known. This has been a dark hour; but the darkest hour is just before the dawn.

One of the secretaries of one of the oldest of our missionary societies writes that a gentleman has just called to ask him, if it was not his opinion that these troubles would not effectually prevent the resumption of mission work in China for a very long time; my friend adds that it really seems as if many people have the idea that the government should step in and forbid missionaries to enter China again. The "many people" spoken of by my friend are, I imagine, Christian people, friends of missions. They feel, I suppose, that the sacrifice of so many lives in the cause of Christ in behalf of China, is too great a waste—is an extravagant demand on the resources of the Christian Church. What a strange conception of the Church, of its place and mission in the world! What about the tens of thousands of lives that have been sacrificed in South Africa, within one year, on behalf of the British empire! What would the Christian Church in Europe have been without her confessors and martyrs! Was it to be expected that the conquest of China would be achieved without the Cross and the Crown of Thorns? Was there not a need for this terrible baptism of fire and blood with which the native Church in China is being baptized?

Missionaries resume their work! Of course they will, and with as little delay as possible. I am hoping that within a short time *most* of the mission stations will be reoccupied, and that before long *all* will be in full working order. There is not a merchant in China who talks about these troubles as likely to prevent the resumption of trade, but the reverse. Men of business are looking into the future with new hope, and are laying plans with the expectation of good developments in every direction. Shall the missionary fall behind the merchants? Shall he be less daring, less ambitious? Think of the government stepping in and forbidding merchants entering China again on account of these troubles! The thing is too absurd to be thinkable. We, the missionaries, have no intention of backing out of China, and there is not a government in the world that can keep us out, or that dares to make the attempt.

Moreover, the societies can not abandon China without condemning China to sin and perdition. The great need of China to-day is vital religion. What the Chinese need, above all else, is a heavenly principle that shall infuse a new moral and spiritual life into the nation, a mighty power that shall transform them in their inmost being, a Divine inspiration that shall create within their breast aspirations after holiness and eternal life. In other words, what they need is the Gospel of Jesus Christ. Apart from Christianity I can see no hope for China. There is no power in the religious systems of the country to develop a holy character, a true manhood. China can not

advance in the path of true progress without a complete change in the religious life of the nation. It is Christ alone who can lead in the glorious dawn of the Chinese renaissance; the new birth of a mighty nation to liberty and righteousness, and ever-expanding civilization. Feeling this to be true, in our heart of hearts, we, the missionaries, have come to China to preach Christ, unto one a stumbling-block and unto another foolishness, but unto them that are called, Christ the power of God and the wisdom of God. This is our work, and wo to us if we turn our backs on it.

There is one fact that cheers my heart greatly as I think of the future, namely, that we shall have in China as the result of this terrible trial, a purer, stronger, and nobler Church than we had before. We shall have also a Church wonderfully qualified for witness-bearing. The Chinese have been looking upon the Christians as "rice converts." It will be more difficult for them to look upon the Christians in that light after the splendid proofs they have given of their perfect sincerity during these four months of testing. The Church in China has passed through one of the severest persecutions with which the Christian Church has ever been tried, and we know that thousands of converts have faced suffering and death in their most appalling forms, rather than deny their faith in the Lord who bought them. Yes, the Church in China can stand to-day before the whole world, Christian and heathen, as a witness-bearing Church, and say: "From henceforth let no man trouble me; for I bear branded on my body the marks of the Lord Jesus."

Let the people of God in Christian lands be of good courage. These troubles in China will soon be over, and the demand for missionaries will be greater than ever. China will soon be prepared for the churches; *will the churches be prepared for China?* May God so move the Christians at home that they shall be prepared to joyfully undertake the new duties and responsibilities which the new China shall devolve upon them.

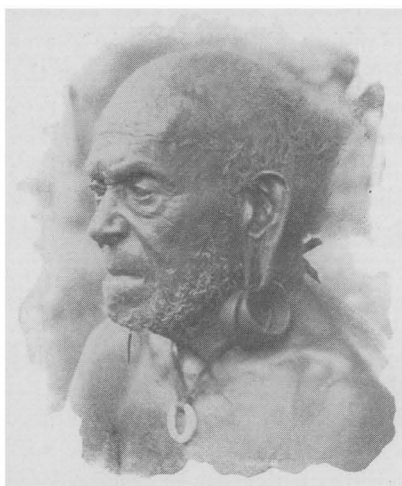
THE NEW HEBRIDES CHRISTIANS.

BY REV. JOHN G. PATON, D.D., NEW HEBRIDES ISLANDS.

Missionary to the New Hebrides Islands, 1858—.

The New Hebrides Christians are a people of simple faith who have embraced the Gospel, and try to love and serve Jesus Christ according to their knowledge of the teaching of His blessed word. They try to observe in their every-day life and conduct, all that Jesus has commanded. They begin and close every day with private and family prayer, and ask the Divine blessing on all meals of food regularly, and try to train their children in the fear of God and for His service. Their constant every-day walk and conversation are power-

ful object lessons to the heathen and to all, of the wonderful change they have undergone by the teaching and power of the Gospel, as they try to live for Jesus and eternity. They are far from being free from faults and failings common to man; nor are any of them perfect, for we all sin and come short. There are none righteous, no not one, except our Saviour, the God and man Jesus Christ. But according to their light and education, they would stand a favorable comparison with a similar number of Christians, say any eighteen thousand taken promiscuously from any white Christian community. A few years ago, as heathen, they knew nothing of the Sabbath, yet now it is better kept by them, and their churches are better attended than I have seen in any land since I left the islands. They also highly value and



AN AGED HEATHEN OF FUTUNA.

He is said to be the oldest man in the Pacific—about 115 years old. He is still active, though he was too old to fight sixty years ago.

carefully read and study the Scriptures, as to man they are God's only infallible guide and rule of faith and practise.

THE MATERIAL FROM WHICH CHRISTIANS ARE MADE.

When we began the Lord's work among them, they were all painted savage cannibals without any clothing and without any written language. The women had to do all the plantation work, while the men were engaged chiefly in war or in talking about it. They lived constantly in a state of superstitious dread of the revenge of their heathen gods and of their enemies, and of the spirits of the people they had murdered, and of evils brought on

them by their sacred men, heathen priests, and wizards, whom they all exceedingly fear.

As heathen they have no idea of natural death, but believe that every person who dies is killed by some one through sorcery or witchcraft, in using a piece of an orange or banana skin, or something of which the dead person has eaten a part. So after a death they all meet daily and with each other talk over the case to find out who has caused the death. When, as soon as some person will name any one with whom he is unfriendly as having caused the death, they load a rifle and the priest or chief walks up to some young man and presents him with the loaded rifle saying, "You are to go and shoot this fowl or hog for us." He generally has no alternative but to be shot or take the rifle, lay it aside, and go and paint his face, neck, breast, and

arms black, and return, take up the rifle and go and shoot the innocent person, after watching for him concealed in the bush near his house. War often follows in revenge, and in this way many lives are lost and sometimes a whole village or tribe is swept away.

On the islands first occupied by us, infanticide was common; the aged were murdered, and all widows were strangled to death when their husbands died. This was one of the most difficult savage practises to get the natives to give up, as they thought it was a great dishonor for the spirit of the husband not to have the spirit of his wife to wait upon him as a slave in the world of spirits. Notwithstanding all these dreadful savage cruelties and superstitions, even as a heathen they were an interesting, industrious people, living in villages and towns, and like country farmers, cultivating and planting the lands around them for the support of themselves and families. Yet they have almost no buying and selling, and no money is in circulation among them. "Might is right," and by club-laws the strong oppress the weak without mercy.



RECENT CONVERTS IN FUTUNA.

THE TRANSFORMATION PROCESS.

The missionary first tries to acquire the language of the natives among whom he is placed; he has no help nor teacher, but tries to pick it up as spoken by them, to discover its grammatical construction, phonetically reduces it to a written form, translates some hymns into it, and teaches the people to sing them. He also translates and prepares a small book of extracts of Scripture, giving them an account of the creation, the fall, the flood, of God's love and mercy to men in Jesus Christ. He teaches them to read and understand it, and to receive the Scriptures of God as the only infallible guide and rule of faith and practise, to all men of all colors and countries, and that in it, by the suffering and death of His only begotten son, Jesus, God

offers salvation and eternal happiness to all men who will accept it, believe and obey it, having repented of and give up all sin. A good God of love and mercy, so loving our lost and ruined race as to send His Son into our world to die for man and give them eternal life, is that by which Divine grace enlightens the mind and moves the heart of the savage to love and serve God above all else. Hence they delight to attend school and church and prayer-meeting in order to learn all possible about the Saviour and their privileges and duties in Him, whom they try to love and serve as their present abiding friend and eternal reward.

All who attend our communicants' classes as catechumens must have a pretty correct general knowledge of whatever portions of Scripture they have translated and printed in their own language; they must also know the church catechism or confession of faith which I prepared for them in Aniwan, and which has also been translated into other languages. Each man and woman must also have an unstained character, so far as man knows, for a year before they are allowed to attend the communicants' class. Then according to their Christian knowledge and devotion they attend the class from one to three years or longer before we baptize them and admit them to the membership of the church. Hence, by God's blessing on such careful training and preparation of them for church membership, we have fewer of our members falling away, and far more intelligent consecrated Christian help from them in working for the salvation of others and in all God's work than we would have if we baptize them as some do on a confession of their faith and because they are able to answer a few simple questions. We believe that neither they nor we can really know, love, and serve Jesus and feast upon real communion with Him at His table and in the joys of His salvation and service, without doing all we can to teach others to accept and enjoy the same blessings for time and eternity. They are thus taught and led by Divine grace to believe in all the evangelical doctrines of our common faith and to try earnestly to live up to them, in all things serving Jesus Christ.

THE RESULTANT CHRISTIANS.

All through life God's people grow in Christian knowledge and consecrated devotion to Jesus and His work, by their daily communion with Him in prayer and reading the Scriptures, as in humble penitence they follow on, loving and serving Him more perfectly, using all diligence to make their calling and election sure, till at death Christ perfects them in heaven. Our converts and church members begin and close every day in private and family prayer. They ask God's blessing on all meals of food. On Sabbath none of them are seen turning their backs on the Sabbath-school and church services; and going away, as many do in these lands, on foot, on bicycles, in

carriages, street cars, railways, and steamboats, to spend God's day in pleasure and amusement, forgetting or disregarding the Divine command, "Remember the Sabbath Day to keep it holy." Unless confined to a bed of sickness or having to attend one so confined, all our church members are in their seats in the church on the Lord's day in all weather, and also at the week-day prayer-meetings. And being accustomed to prayer with their families, no male member when requested ever declines to open or close publicly, a church service with prayer.

Their education and knowledge is limited and far from being like ours, and yet they can all read what of the Scriptures they possess, and show great zeal and exercise much self-denial in trying to teach and bring the heathen to know and love and serve Jesus Christ as their God and Savior. Some of them die and others have been murdered when away as teachers, but others zealously volunteer to go and occupy their places, as lately from Aniwa one died on Tanna and the Aniwans sent five additional teachers in his place.

Our converts build and keep up their own schools and churches without outside help, and by planting and preparing arrowroot yearly they have paid at the rate of about five dollars a leaf, including the binding of the Scriptures, as we have been able to translate them into twenty-two of their languages. This is a great undertaking for them. The natives of Aneityum paid one thousand, two hundred pounds or six thousand dollars to the British and Foreign Bible Society for printing the complete Bible in their language, and a number of the islands pay the thirty dollars each yearly to keep their own teachers.

Even now the change in the living and conduct of our converts is a wonderful work of Divine grace, and we hope that Jesus will be able to show the "finished product" among His Redeemed in the glory of Heaven. Pray that they and we may be led faithfully to live and labor for Jesus till death, and that He may spare us and give us the help and means of extending the teachings and blessings of the Gospel to the from 40,000 to 60,000 cannibals yet on the New Hebrides.



A NATIVE CHRISTIAN TEACHER IN FUTUNA.

THE INFLUENCE OF FOREIGN MISSIONS ON THE
SPIRITUAL LIFE OF THE CHRISTIAN CHURCH.

BY JAMES JOHNSTON, F.S.S., LONDON, ENGLAND.

Christian work is an essential condition of spiritual life; but a full and healthful spiritual life is also essential to the highest form of Christian work. Success in spiritual work is a natural and legitimate object of desire and aim; but the spirit of the worker is of more importance than the amount and apparent success of his work. God sets more value on what a man *is* than on what he *does*. *Being* is before and higher than *doing*; tho doing is necessary to the healthy and the highest form of being.

If we can say this of life in its manifestations in work, how much more may we say it of the form and methods by which the agent, or, the organized body, the Church, regulates its mode of operation; and yet we find a constant tendency in human nature, even within a spiritual body like the Church of God, to attach more importance to the things which are external and secondary, than to those which are internal and primary. The expression of the Church's faith in formal creeds, the drawing up of an elaborate liturgy, the formulation of an ecclesiastical polity, and the introduction of rites and ceremonies, too often occupy the attention of Christians, to the neglect of that which is first and all important—the spiritual life of the believer, and of the organic body of which he is a part.

We are prone to forget that the life is more than creeds, and the spirit is more than ecclesiastical organizations—that life is more than liturgical forms, and the spirit is more than rites and ceremonies. To arrest this tendency, and to call attention to the importance of the development of the higher life of the Church, we desire to show the designed adaptation of foreign missions to be the means for the attainment of this all-important object.

We need not say that missions can not be the original source of life, either in the individual or the Church; but they are both the sign and the sustenance of the life which is derived by faith in the crucified and risen Savior. That life is developed and strengthened naturally by the exercise of the functions of life in the spiritual organism, just as we see it in the youth and maturity of animal life in man and the lower creatures. It may be, and often is revived and enlarged abnormally, by other means, such as trials and afflictions, but the normal means for the enlargement and elevation of the spiritual life is by the active exercise of the functions of life—feeding upon the heavenly manna—the Word of God; prayer, which is the breath of spiritual life, and by active exercise, which calls into play all the powers and graces which the Spirit of God has implanted in the regenerated soul of the believer.

May we not even go further and say, that the active service of the Christian and of the Church is chiefly of value as a means for promoting a higher form of life in both. We all admit that Christian service is twice blessed; the agent is blessed as well as the object, and Paul in his counsels to Titus on the formation of Christian character in believers gives as the great motive for its formation the great truth, that "Our Savior Jesus Christ gave Himself for us, that He might redeem us from all iniquity, and purify unto Himself a peculiar people, zealous of good works." In other words, that life is more than work, and that the cultivation of the spiritual life is the chief concern even in our most sacred enterprises.

We can here only point out two or three of the ways in which foreign missions are designed and fitted to quicken and enlarge the spiritual life of the Church.

I. A TEST OF LOYALTY TO CHRIST.

The Christian dispensation is not a dispensation of positive and prohibitive commands, like that of Moses. Christ gave few commands to His disciples and followers, and of these none was given in words or under conditions so impressive as those of the Great Commission: "All authority hath been given unto Me in heaven and on earth; go ye therefore and make disciples of all the nations."

This command is the basis and authority on which all true missionary effort rests, and no authority or motive in support of missions must ever be placed in the same category with it. Arguments for missions based on the immoralities, crimes, and cruelties of the heathen, or on their ignorance and misery, are not for a moment to be put on the same level with this command, which is the true test of the Church's loyalty to her Divine Lord. Motives drawn from the crimes and miseries of the heathen world, are legitimate in their own place, but when dwelt on to the exclusion or neglect of the explicit command, they obscure the true ground of obedience, and lower the motive and authority on which missions rest; they are human and appeal to mere natural feeling; the command is divine, and the motive is spiritual; the one is an appeal to philanthropy, the love of man, the other to the love of God—"If ye love Me keep My commandments"; and what command could be more dear to the Christian than that which places him on the same line of duty toward Christ, on which Christ stood to the Father? "As Thou hast sent Me into the world, even so have I also sent them into the world." The command of the Lord makes missions to the heathen or non-Christian world imperative, irrespective of either character or condition. If the heathen were pure as Nazarites, gentle as lambs, and happy as the day is long, the command would be as binding on the Church as if they were cruel as demons, lower than the brutes, and more wretched than the lost.

It is the carrying on of missions in this spirit of loyal love to the Savior, and obedience to His command, that makes them so precious as a means of grace for the perfecting of the spiritual life of the Church. "In the keeping of His commandments there is a great reward;" not there *shall be*, but there *is*, the reward which comes in the most important of all ways—the formation of character on the same lines of loving obedience on which Christ kept the commandments of the Father.

Our Lord referred to the close relation into which the spirit of obedience brings the soul with Himself, as identical with that in which He stood to the Father: "If ye keep My commandments ye shall abide in My love, *even as* I have kept my Father's commandments and abide in His love"—the closest and most blessed union of which even the soul of the Savior was capable. In His last address Christ refers to obedience as the condition of union with the Father and of loving communion with Him: "He that keepeth my commandment, he it is that loveth Me, and he that loveth Me shall be loved of My Father, and I will love him, and we will love him, and we will come unto him and make our abode with him"; and to make the union of the obedient believer with each person of the Trinity complete, Jesus adds; "If ye love Me keep My commandments, and I will pray the Father, and He will give you another Comforter that He may abide with you forever."

This perfect form of union and communion of the soul with God through the Holy Spirit, is supposed by many to be the fruit of contemplation and ecstasy—a mystical fellowship springing from the depths of our intellectual and emotional nature; but our Lord shows by His example and teaching, that it is the reward of loyal obedience and active service, especially in the great work of the redemption of our fallen race by His obedience and death, and by our obedience to His command when He rose from the dead. Obedience to this command is the evidence of the Church's loyalty to her mission, and at once the sign and sustenance of her spiritual life

II. BROAD VIEWS OF GOD'S PURPOSES.

2. Foreign missions develop the spiritual life of the Church, by giving broad and comprehensive views of the purpose of God in redemption: "Go ye into *all the world*, make disciples of *all the nations*." While conversion is the personal work of each individual, the scope and plan of salvation is always wide as the world, and comprehensive as the human race. The union of the two is beautifully brought out in the precious words of our Lord to Nicodemus: "God so loved *the world* that He gave His only begotten Son, that *whosoever* believeth in Him should not perish, but have everlasting life."

III. THE BEST APOLOGETIC FOR CHRISTIANITY.

Every case of conversion, even in Christian lands, is the result of a superhuman and spiritual power, and is a standing evidence of the presence of the Spirit of God in the Church and accompanying the Word, but the transforming power of the Gospel in the case of the sunken and savage races, and even in turning the civilized heathen from the worship of stocks and stones, to the service and worship of the living God, are striking and convincing object lessons, which the world can see (as in the well-known case of Darwin and the brutalized natives of South America), while they strengthen the faith and stimulate the zeal and courage of the Church.

IV. A BOND OF UNION FOR CHURCHES.

The Church is becoming more and more conscious that if the world is to be evangelized it must be by the cooperative, not the antagonistic or isolated, action of denominational missions. The cooperation of missionaries abroad and the occasional incorporation of their missions in drawing the churches at home into closer and more harmonious action is a pledge, we trust, of that rising tide of spiritual life which will merge the many denominational pools on the beach in the one great Church of the living God for which the Savior prayed "That they all may be one, as Thou Father art in Me, and I in Thee, that they also may be one in Us."

V. STRENGTHENS THE ALTRUISTIC SPIRIT.

Without questioning the existence of disinterested affections in our fallen race, we may safely say that human nature is self-centered. The universe, of which man thinks himself the center, moves on the Ptolemaic, not on the Copernican principle. The great design of the Gospel is to get man out of self, and to make God the center of his life, as the sun is of our solar system. Selflessness and self-sacrifice were fundamental lessons taught by the life and lips of the Savior. So long as man is self-centered he can not put the claims of others on a level, much less above his own. The stream of his benevolence can not rise higher than himself. He can not be expected to love his enemies like Christ, who died for them, or to fulfil the new commandment which He gave to His disciples, "That ye love one another as I have loved you."

There is no work in which the Church is, or can be engaged, so fitted to cultivate this altruistic spirit as that of foreign missions. This is the most unselfish and self-sacrificing kind of work in which her members can engage. It adds nothing that is of this world to the home church or its members, while by its reaction it cultivates the spirit of the Master, who "pleased not Himself," but "went about doing good."

The ingenious egotism of our fallen nature brings self into almost every enterprise, even the most philanthropic. If we are to get rid of self we must get into sympathy with the Divine, and in all our enterprises be moved supremely by loving loyalty "to Him who loved us." The charge brought by David Hume that Evangelical preaching tended to make men selfish, was not entirely without foundation. It is quite possible, and we fear not unusual, to present salvation as so entirely a personal advantage, that the hearer thinks only of himself; and such is the perversity of human nature even when our better instincts prompt us to convey its blessings to others, it is apt to be only to those who are related to us by the personal pronoun *my*—*my* wife, *my* children, *my* kindred, *my* countrymen, *my* denomination.

We do not object to the order of working out from the center of one's own personality; but the danger is that we limit our aims to what is within the narrow limits of what we regard as connected with ourselves. Even home evangelization may be only patriotic or philanthropic feeling, not Divine altruism. In the case of foreign missions the risk of self-interested motives is comparatively small; they give no outward help to the home church as a home mission might, and being slow to yield returns in proportion to the amount of money and labor expended, they do not feed the vanity of their supporters. To the philanthropic spirit they are a trial of faith, to the commercial spirit they are a failure, to the ambitious they are a humiliation. It is only to the meek and loyal spirit of the obedient disciple of Christ that they are a real source of joyous service, and means of quickening to his higher life. It is enough for him that he is obeying his Master's command; the issues are in the Lord's hand, and the reward of the laborer will be according to his *work*, and not measured by his success. The more trying the work, the more is he sure of the sympathy of the Master; and he sympathizes the more with his Lord who labored so hard when on earth on His great mission, and with so little apparent results.

—LIKE THE MISSION OF CHRIST.

The spirit fostered by foreign missions, is the nearest approach the Church can make to the mission of the Son of God into our world. It is thus Christ puts it in His last intercessory prayer: "As Thou Father hast sent Me into the world, even so have I also sent them into the world;" and to show that He meant this not only for the salvation of the world but for the sanctification of His people, He adds: "And for their sakes I sanctify Myself, that they also may be sanctified in truth," or truly sanctified, or as it may be rendered, "truly consecrated;" the Church is not "in truth" or "truly sanctified," but by conformity to Christ in His mission to the world.

We may even go further, and say, that the spirit fostered by foreign missions is not only the nearest approach the Church can make

to the spirit of Christ, the God-man, it is the nearest approach she can make to the highest manifestation of the character of the Godhead. We need not say that the attributes of God have been eternally the same, but the display of the Divine attributes to His creatures has been by a process of evolution, and it was the self-sacrificing scheme for the salvation of our fallen and sinful race, that gave occasion for the manifestation of the highest form of the altruistic character of the Deity.

The manifestation of this Divine altruism is showed forth in the relations which God established in human society, when He made man in His own likeness. We can trace a shadowy resemblance between the Divine and the human relations, developing on earth the altruistic element of our nature, in harmony with the manifestation of the eternal altruism of Heaven. The human family with parents and children is a triad, in faint outline of the ever blessed Trinity; in which mutual love is combined with a unity which symbolizes that of the Godhead. The love which men have for one another, outside the family circle, corresponds to the benevolent feeling of God toward the holy angels, whom He created for the expansion of His love to beings outside the limits of the Trinity, a manifestation of His eternal altruism.

When God created man, a weak and humbler type of being, made of clay and allied to the inferior animals both in physical nature and in natural appetites and passions, there was an outlet for the exercise of that tender form of Divine love or compassion, which had ever dwelt in the heart of God; and the counterpart of which He implanted in the heart of man in the feeling of sympathy with the feeble and helpless, corresponding to God's attribute of mercy. But when man sinned, a new form of the attribute of love was revealed to all intelligent beings, of which no creature could ever have formed a conception, until it was manifested by the love of God for the unworthy and the wicked—the attribute of grace. This could only be exercised at the cost of an inconceivable sacrifice on God's part, even the giving up of His only begotten and well beloved Son to a life of degradation and a death of shame and agony, on behalf of the sinful and fallen.

It is the spirit of disinterested altruism on the part of God, which foreign missions are designed and fitted to foster and perfect in man. The further the objects of missionary effort are from God and righteousness, and the more remote they are from our personal interests, the more they are fitted to develop the altruistic spirit of the Church, and the more Divine the missionary spirit of her members.

When the Church sends forth her best men and women to seek and save the perishing in the most remote parts of the world, it is the most Godlike work in which she can engage, and no work is so well fitted to conform her to the image of God, and to make her worthy to become the bride of Christ. It was for this twofold purpose that God

committed this work to His Church—a work which was begun by our Lord as recorded in the Gospels, and entrusted to His people after the Resurrection, and carried out for a season by His Spirit as recorded in the Acts of the Apostles, which may more appropriately be called the Acts of the risen Savior, so closely was He associated with them in their work. It is only in so far as the Church fulfils this great commission that she can look for the continued presence of Christ. It is conditioned by obedience to His command, “Go ye . . . and lo I am with you,” and it is only by obedience to this command that the members of the Church are conformed to the image of the Lord, according to the intercessory prayer: “As Thou hast sent Me into the world, even so have I also sent them into the world, that they also may be truly sanctified.”

The revival of the Church in the last century was strictly on missionary lines. The churches slowly awoke under the influence of this spirit of life; and it is only now that the missionary spirit is bringing the representatives of the churches to meet in ecumenical conferences, and to unite in the spiritual bonds of a sympathetic unity in devising the best means and methods for carrying out our Lord's command to evangelize all the nations in every part of the world. If this spirit spreads and strengthens, as we trust it will, we may soon see the fulfilment in the Evangelical churches of the prayer of the great high priest “that they all may be one . . . that the world may believe that Thou hast sent Me.”

The self-sacrificing spirit of the altruistic spirit, if prevalent in the Church, would raise it far above the petty strifes among individuals and sects. They would look not each man on his own things, “but every man also on the things of others.” It would strengthen the bonds of true brotherhood, when love had reached the high-water mark seen in Christ, and enjoined on His followers, “That ye love one another as I have loved you.” It would elevate the aims and broaden the sympathies of the faithful, for they would enter into the feelings and plans of God who “so loved the world.” It would put an end to the financial difficulties which now limit and hamper the work of the Church both at home and abroad. Believers would feel and practise what each now formally admits, that “he is not his own” and that he is only a steward of his earthly possessions.

The all-constraining motive for Israel's payment of the tithes, was gratitude to God for a great deliverance—a gratitude which, finding no outlet Godward except in love, which cost them nothing, they willingly gave vent to their self-sacrificing devotion in the support of one whole tribe, to which no portion had been given in the division of the land; the Lord alone was the portion of Levi, and He made the support of them the expression of the nation's gratitude to Himself: “Inasmuch as ye did it unto them ye did it unto Me.”

How much more powerful the appeal to the gratitude of the Christian than to that of the Jew! Theirs was a temporal deliverance, by judgments upon their enemies in Egypt, and the destruction of the heathen in Palestine; ours is a spiritual and eternal deliverance from the curse and dominion of sin, by the grace of God, at the infinite personal cost of the sacrifice of His well-beloved Son, who lived and died for our deliverance.

After His resurrection, Christ asked as the expression of His people's gratitude, that they would go into all the world in His name, and for His sake, to make known the salvation He had wrought out for all who would accept of the free gift. In giving this gracious commission to His believing people, He made it as much a privilege as a duty—a means of grace for the perfecting of their spiritual life, as well as a means of salvation for a fallen world.

SAMUEL WELLS WILLIAMS.*

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

It is now nearly twelve years since the "Life and Letters of Dr. S. Wells Williams" was first given to the public. It is timely reading at this juncture of affairs in China. He was descended from Robert Williams, who came from Norwich, England, to Roxbury, near Boston, two hundred and sixty-three years ago, who lived to his hundredth year, and became the ancestor of more ministers—and more long-lived ministers—than probably any other man in this country.

It is an old story now, but worth recalling, that Samuel Wells Williams came near of missing the great work he did for the world. The ill health of his mother made it necessary that his early infancy should be spent away from home, and for some years he was put in charge of his mother's aunt, Miss Dana. That excellent woman once capsized the sleigh while driving with him on a stormy day from New Hartford to visit his parents; after picking herself and her conveyance out of the snow-drift, she hurried on, when, with the recollection of her errand, came the discovery that her muff and the baby stowed within it were lost. "Shall I go back?" she queried. "Yes, for God may have something for him to do; moreover, I can not spare the muff."

The Lord did have "something for him to do." Many a missionary, the old as well as younger ones, will relish his entry that he did not think much of his own incompetence till he reached China, and was fairly a missionary in the field, when it came upon him very

* "The Life and Letters of Samuel Wells Williams, LL.D., Missionary, Diplomatist, Sinologue," by his son, Frederick Wells Williams. G. P. Putnam's Sons, New York and London.

strongly. He adds, "I learned, however, that it grew by nursing, till I was likely to have nothing else to think or muse upon, nor could I even perform my immediate duty." He found the remedy in the thought, "I have something to do *now*, and can do it, if I try, whatever else more remote and difficult I can not do."

Another touch of missionary experience will be as widely recognized. "It is much easier loving the souls of the heathen in the abstract in America than it is here in the concrete, encompassed as they are with such dirty bodies, speaking forth their foul language and vile natures, and exhibiting every evidence of their depravity."

There is often exhibited ill-acquaintance with the marked changes which have come over Chinese and European intercourse in little over half a century. Sixty years ago no European or American woman was allowed to go to the city of Canton, and they were forbidden by Chinese authorities, to land even at Macao, the government of which was half Portuguese; and not till 1838 did even these Portuguese venture to surreptitiously admit foreign women to land at the Portuguese Custom-house. In striking contrast with this is the fact that, at the close of 1899, there were fourteen hundred foreign ladies in China, wholly engaged in missionary work, throughout the empire.

The personal liberty accorded such Europeans as gained access to the treaty concessions was in quite as marked contrast with what we witness to-day. Williams, with the other Europeans, found it monotonous to get all the outing conducive to health, on the *fifteen acres* within which they were required to spend their time, year after year. He happened on one occasion with three others to get beyond the limits of the concession, walking round the walled city, when they were set upon by a gang of fifty Chinese, who threw snuff in their eyes, beat, and robbed them. There were no gunboats to come to their redress, and all the authorities had to say about it was, that it would teach them to keep within their "fifteen acres." One-third of the present century was gone when that "camel's nose" was pushed in at the Canton "factory," since when foreigners have gone into every province of China, not excepting Hunan.

Because it was not safe to attempt the printing of Chinese books in Canton, even at the end of the year 1835, the mission decided to remove Mr. Williams and his office to Macao, and three years later even Dr. Parker and his hospital were transferred thither for the same reason. A search was made by the provincial authorities at command of the emperor, to find any natives who had been engaged in the manufacture of two Christian books which had been sent to Peking by the governor of Fukien. Mr. Williams wrote, "We can not get a book printed, and those now printed can neither be sent away nor prudently distributed in Canton." The attempt to print the

Scriptures in Chinese resulted in the imprisonment of the block-cutters.

Contrast this with the annual issues from publishing houses and printing presses of the missionary societies alone, which Dr. Dennis gives at over one hundred millions of pages, and one sees that even China moves. Bible translations have advanced since Williams' day from that of Morrison, to renderings of Scripture into twenty-four Chinese languages and dialects. Mission hospitals in China in 1899 were treating three-quarters of a million of Chinese patients in the course of a single year.

It must be borne in mind that there was not a single Christian government, in 1835, to extend protection over the work of Protestant missionaries. The policy of the companies who assumed all the prerogatives of government in India and China, were not only restrictive, but positively and publicly antagonistic to diffusing higher education or Christian doctrines in the far East, and had been such for nearly two centuries. The termination of the company marked the beginning of a new era, in which the consular service was initiated by the British government in Canton, "and Christians began to learn and act upon their duty to evangelize these ignorant races."

Mr. Williams lived to see marvelous changes in the government's attitude toward missions and himself became a chief factor in framing the treaties which since then have made Protestant as well as Roman Catholic nations stand a belted and armed guard to the missionary. His personal convictions were on the side of protecting the missionaries, in all his influential dealing as a "go-between" of the Chinese and foreign diplomats in the construction of the treaties. Even Hon. Mr. Reed, the American ambassador, grew indifferent to the clause which secured liberty for the missionaries, and it was Mr. Williams' patient persistence that won the triumph. He had no scruples in wrenching these concessions by the force of threat and war vessels. The Chinese, he said, "would grant nothing unless fear stimulated their sense of justice, for they are among the most craven of people, cruel and selfish as heathenism can make men, so we must be backed by force if we wish them to listen to reason." His own nation, however, had had no wars with China, and has had none since. Elsewhere he says, "The Chinese nation is a wonder indeed, but the chief surprise is not that it gets on, but that it does not immediately tumble into ruins. God alone supports it, as He does all other nations, and we mistake when we look upon it apart from Him and His governance." Mr. Williams found that the great missionary toleration clause, which came so near failing altogether, did not for some cause meet all the expectation of some zealous missionaries. He wrote like a prophet, when (1858) he said, "They will find, however, if any of them live in China twenty-five years longer, that they have not been

able to occupy all the lands which these articles give them; they will discover, too (the italicizing is ours), *that laws and treaties do not restrain the wicked heart of man*, and that to the end it will be true that 'whosoever will live godly in Christ Jesus must suffer persecution.'" It must be remembered that Mr. Williams' position as interpreter was not one of authority, and what he wrought was by ingenuity and influence. The position of the allies was much then as now. He says of them, "The position of the four ministers here is something like that of four whist-players, each of whom makes an inference as to the others' remaining suits and honors from the cards they throw down."

In 1878 Dr. Williams wrote regretting that the statement about the toleration clauses in the treaties made twenty years before, should not have been more accurately stated in the Shanghai Missionary Conference. This matter was not brought forward by the Chinese in any shape, for it was a point on which they were wholly ignorant. He says the Russian minister was the first to formulate an article on the subject, and the discussion showed that the Chinese were not unwilling that missionaries should travel through the country, because they *could speak* the language; but they antagonized the extension of the privilege to merchants, because "their ignorance would breed trouble." The Russian priests in Peking had always been quiet and industrious. But they could form no opinion of Christianity, for they knew nothing of its tenets.

The day following the discussion of the Russian article, Dr. Williams drew up one for the United States, which was objected to on the ground that Protestants had their families with them, and must be restricted to the open ports, but it was accepted the next day, reading, "Any person, whether citizen of the United States or Chinese convert, who"—this was Ambassador Reed's modification,—"because he wished every part of the treaty to refer to United States citizens, and cared not very much whether it had a toleration act or not." Dr. Williams says, "I did not care, and was thankful to God that it was inserted. It is the only *treaty in existence which contains the royal law*," (italics ours). The British treaty followed, being abridged from this of the United States.

It is worth while noting once more that Dr. Williams' confidence in the value of treaties in the work of evangelization was well tempered with good judgment. He knew that they were of only negative value, and not very much of that, save in theory. He says, "Tho Christianity does not depend upon treaties for its progress and power, these articles have proved a check upon native officials, who have been taught therein not to destroy what they did not approve. I thank God that the imperial government was thereby bound not to become a persecuting government, as it has more than once since wished to be." While Dr. Williams believed that this had proven a protection

to the native Church, he after twenty years wrote, "The difficulty of convincing the converts that the degree of toleration granted does not release them from their allegiance to their own rulers, has been increased of late years by a kind of semi-protection claimed by Roman Catholic priests to appear before the rulers in case of oppression of their neophytes." What would he say, if he could know of these Roman Catholics holding courts of their own, thus invading the very civil and criminal jurisdiction of the empire?

There is no room now to follow Dr. Williams as an interlocutor for the United States government in China and in Japan. Ambassador Reed said of Dr. Williams after close and confidential intercourse for more than a year, that he was the "most learned man in his varied information," he had ever met, and the most "habitually religious man," he had ever seen. "I do not believe," he wrote, "the idea that he is all the time actually in the presence of his Creator, who watches every word, is ever absent from his mind. Withal he is very cheerful—and I have never seen him depressed."

Plenipotentiary Reed generously acknowledged the service of missionaries. He considered the "studies of the missionaries and those connected with the missionary cause" as "essential to the interests of the country." "I could not but for their aid," he wrote, "have advanced one step in the discharge of my duties here, or read, or written, or understood one word of correspondence or treaty stipulations. With them there has been no difficulty or embarrassment." He affirms the same to have been the case with all his predecessors, and says his principal interpreter for the spoken language of North China was Rev. W. A. P. Martin, D.D., then of the Presbyterian Board, and since president of the Imperial University, Peking.

But Mr. Reed's general remarks on missions are worth re-reading. "Having no enthusiasm on the subject, I am bound to say that I consider the missionary element in China a great conservative and protecting principle. It is the only barrier between the unhesitating advance of commercial adventure, and the not incongruous element of Chinese imbecile corruption."

It is a thousand pities that this missionary element should have become frequently the very means made use of by those exploiting this "advance of commercial adventure." The heathen over the world have unfortunately been obliged to consider the missionary as a political suspect. The Chinese have put it as the axiom in the mouths of Europeans, "You give us your country and we will give you the Bible." It is the same elsewhere. Canon Missionary Robinson in "Nigeria, our Latest Protectorate," gives this story of an African schoolboy's composition: "Africa is a British colony. I will tell you how England makes her colonies. First she gets a missionary. When the missionary has found a specially beautiful and fertile tract of country, he gets all his people round him and says, 'Let us pray!' and when all the eyes are shut, up goes the British flag." Missionary alliance with governments is a thing to be chary of and is never a dependence for the ultimate triumph of evangelism.

THE ARABS OF ARABIA.*

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

Missionary of the Reformed (Dutch) Church of America, 1890—.

[We hope that the present absorbing interest in things Chinese will not involve the overlooking of such an important and fascinating book as "Arabia, the Cradle of Islam." It takes a broad view of Arabia and the Arabs, and tells in a most interesting style of journeys and observations in Arabia, of curious customs and traditions of the people, and the needs, difficulties, and opportunities of the field from a missionary standpoint. Mr. Zwemer has been well fitted for his work, and has performed it most acceptably in giving us the most complete volume on this people and peninsula, and one of the most valuable missionary books of the last decade. We make extracts from the chapter on "The Arabs."—EDITORS.]

The modern Arabs classify themselves into Bedouins and town-dwellers; or, in their own poetic way, *ahl el beit* and *ahl el h' eit*, "the people of the tent," and "the people of the wall." But this classification is hardly sufficient, altho it has been generally adopted by writers on Arabia.

Character is difficult to define—to depict the moral physiognomy of a nation and their physical traits in such a way that nothing important is omitted, and no single characteristic exaggerated at the cost of others. This difficulty is increased in the case of the Arabs, by their twofold origin and their present twofold civilization. That which is true of the town-dweller, is not always true of the Bedouin, and vice versa. Moreover, the influence of the neighboring countries must be taken into account. Not losing sight of these distinctions, which will account for many exceptions to the general statements made, what is the character of the Arabs?

Physically, they are undoubtedly one of the strongest and noblest races of the world. The typical Arab face is round-oval, but the general leanness of the features detracts from its regularity; the bones are prominent; the eyebrows long and bushy; the eye small, deep-set, fiery black or a dark, deep brown. The face expresses half dignity, half cunning, and is not unkindly, altho never smiling or benignant. The teeth are white, even, short, and broad. The Arabs have very scanty beards as a rule, but those of the towns often cultivate a patriarchal beard like the traditional beard of the prophet. The figure is well-knit, muscular, long-limbed, never fat. The arms and legs are thin, almost shrunken, but with muscles like whip-cords. As young men the Bedouins are often good-looking, with bright eyes and dark hair, but the constant habit of frowning to protect the eyes from the glare of the sun, soon gives the face a fierce aspect; at forty their beards turn gray, and at fifty they appear old men.

The Arabs rarely have the power of taking in complex unities at a glance; the talent for arrangement is absent. An Arab carpenter can not draw a right angle, nor can an Arab servant lay a tablecloth square on the table. The old Arab temple called a cube (Kaaba) has *none* of its sides or angles equal; their houses show the same lack of the "carpenter's eye" to-day. Streets are seldom parallel; even the street, so-called, was not *straight* in Damascus. The Arab mind loves units, not unity; they are good soldiers, but poor generals; there is no partnership in business,

* The extracts are from "Arabia, the Cradle of Islam." Fleming H. Revell Co., New York.

and no public spirit; each man lives for himself. That is the reason why Yemen can not shake off the yoke of the Turk, and this explains why the smallest towns in Arabia have a great many little mosques. The Arab has a keen eye for particulars, great subjectivity, nervous restlessness, deep passion, and inward feeling, and yet joined with strong conservatism and love of the past. In everything he follows old models and traditions; witness their poetry and their tent-life. Eloquence and poetry are still worshiped. The only fine art which Arabs admire is that of calligraphy; and those who have seen finished specimens of an Arab master-penman, must acknowledge that in them are all the elements of painting and sculpture.

The Arabs are polite, good-natured, lively, manly, patient, courageous, and hospitable to a fault. They are also contentious, untruthful, sensuous, distrustful, covetous, proud, and superstitious. One must always keep in mind this paradox in dealing with an Arab. There are Arab oaths such as *wallah*, which are intended to confirm falsehoods and signify nothing. There are others, such as the threefold oath, with *wa*, *bi*, and *ti* as particles of swearing, which not even the vilest robber among them dare break.

Robbery is a fine art among the nomads; but the high-minded Arab robs lawfully, honestly, and honorably. He will not attack his victims in the night; he tries to avoid all bloodshed by coming with overwhelming force; and if his enterprise miscarries, he boldly enters the first tent possible, proclaims his true character, and asks protection. The *Dakheil*, or privilege of sanctuary, the salt covenant, the blood covenant, and the sacredness of the guest, all prove that the Arabs are trustworthy. And yet, in the ordinary affairs of life, lying and deception are the rule and seldom the exception. The true Arab is niggardly when he buys, and will haggle for hours to reduce a price; and yet he is prodigal and lavish in giving away his goods to prove his hospitality.

It was a law among the ancient Arabs that whoever sheds the blood of a man owes blood on that account to the family of the slain. This law of blood-revenge was confirmed by the Koran and is a sacred right everywhere in Arabia. An Arab is considered degenerate who accepts a fine or any consideration save blood for blood. This law is both the cause of continual feuds, and tends to terminate them without much bloodshed. Arabs of the town and of the desert will quarrel for hours without coming to blows; it is not cowardice that prevents an open encounter, but the fear of shedding blood and blood revenge.

Family life among the Arabs is best studied by looking at child-life in the desert and at the position of women among the Bedouin and the town-dwellers. In no part of the world does the newborn child meet less preparation for its reception than among the Bedouin. A land bare of many blessings, general poverty, and the law of the survival of the fittest, has made the Arab mother stern of heart. In the open desert, under the shade of an acacia bush, or behind a camel, the Arab baby first sees the daylight. As soon as it is born the mother herself rubs and cleans the child with sand, places it in her handkerchief and carries it home. She suckles the child for a short period, and at the age of four months it already drinks profusely of camel's milk.

In education the Arab is a true child of nature. His parents leave him to his own sweet will; they seldom chastise and seldom praise. Trained from birth in the hard school of nomad life, fatigue and danger

do contribute much to his education. Instead of teaching the boy civil manners, the father desires him to beat and pelt the strangers who come to the tent; to steal or secrete some trifling article belonging to them. The more saucy and impudent children are the more they are praised, since this is taken as an indication of future enterprise and warlike disposition.

The children of the desert have no books but the Book of Nature. This magnificent picture book is never more diligently studied than by those little dark eyes which watch the sheep at pasture or count the stars in the blue abyss from their perch on a lofty camel's saddle in the midnight journeyings. When the Bedouin lad grows up, and begins to swear by the few straggling hairs on his chin, he can not read a letter, but he knows men and he knows the desert. The talk heard at night around the sheik's tent or the acacia-brush fireside is much like the wisdom of the Book of Job. A philosophy of submission to the world as it is; a deification of stoicism or patience; a profound trust that all will end well at last. Sad to say even the little nomads, with their ignorance of all religion, share in the fanatical antagonism of their elders toward the Christian religion and Christians. They learn that all outside the pale of Mohammed's creed are *kafirs*, and to please Allah are glad to throw stones at any wayfaring Nazrani. Little do the Bedouins, and still less do their children, however, know of the religion of Islam. The Koran is not a book for children's minds, and of such is not the kingdom of Mohammed.

Among the Bedouins polygamy is not common, nor is it among the poorer Arabs of the towns. From a western standpoint the women of the Bedouin stand on a higher platform of liberty and justice than those of the towns where the Koran has done its work on one-half of society to repress intellect and degrade affection, and sensualize the sexual relation to the last degree. On the other hand divorce is perhaps more common among the Bedouins, than among the city Arabs. Burckhardt met Arabs not yet forty-five years of age who were known to have had above fifty wives. Concerning the marriage contract in the towns, the ceremony, the divorce proceedings, and the methods by which that is made legal which even the lax law of Islam condemns, the less said the better.

A NOTABLE CONVERT FROM ISLAM.*

Rev. Imad-ud-din, D.D., of India, was one of the most remarkable of all the converts ever made from Mohammedanism, and his experiences are very valuable as showing the power and working of the Mohammedan religion. His autobiography was written in 1886, and was translated from Hindustani by the late Rev. Robert Clark, who baptized him, April 29, 1866. He passed away on August 28, 1900, at Amritsar, North India. His autobiography contains the following:

My ancestors were inhabitants of the city of Hansi, in which city there were twelve religious chiefs, whose beautiful tombs, built by the kings, exist to this day. The name of one of these religious chiefs was Jelal-ud-din, whose son was Shiekh Fateh Mohammed, whose son was Moulvie Mohammed Sirdár, whose son was Moulvie Mohammed Fázil, whose son was Moulvie Mohammed Siráj-ud-din; my father.

When I was fifteen years old I left my friends and relations for my

* Condensed from the *Mission World*, London.

education, and went to Agra, where a brother was the headmaster in the Urdu language. I remained there a long time under him to receive instruction; and as my only object in learning was, in some way or other, to find my Lord, as soon as I had leisure from the study of science, I began to wait on fakirs and pious and learned men, to discover the advantages of religion. I frequented the mosques and the houses set apart for religious purposes, and the homes of the moulvies, and carried on my studies in Mohammedan law, the commentaries of the Koran, and the traditional sayings of Mohammed; and also in manners, logic, and philosophy. Even when I was a student, and knew nothing of the Christian religion, I had some doubts in my mind respecting Mohammedanism, in consequence of intercourse I had had with some Christians; but the taunting curses of the moulvies and Mohammedans so confounded me that I quickly drew back from all such thoughts.

When the necessary attainments in the outward knowledge of religion had been acquired, and I had become brimful of Mohammedan bigotry from it, I became entangled in another snare which the learned Mohammedans have placed in the path of the seeker after truth. The Mohammedans always set before inquirers after truth the outward rites of their law, unprofitable stories, and the affinities of words used in their controversies. Then, in order to make him rest contented, they tell him that what he has already learned consists merely of the *outward* ordinances of Mohammedanism, but that if he wishes to attain to the true knowledge of God, he must go to the fakirs and Mohammedan saints, and remain in attendance on them for many years, because they possess the *secret* science of religion, which is the fruit of life.

Mohammed from the very first forbade his followers to read either the Old or the New Testament, and even to the present day, if ever Mohammedans see this Holy Book in the hands of any Mohammedan, they call him accursed. Mohammed knew well that any one who ever read this Holy Word of God would never approve of his Koran.

As soon as I was entangled in this subtle science I began to practise speaking little, eating little, living apart from men, afflicting my body, and keeping awake at nights. I used to spend whole nights in reading the Koran, and constantly performed the special repetitions of the Koran, and all the various penances and devotions that were enjoined. I used to shut my eyes and sit in retirement, seeking by thinking on the name of God to write it on my heart. I constantly sat on the graves of holy men, in hopes that, by contemplation, I might receive some revelation from the tombs. I used to go even to the dreamy and intoxicated fanatics, in the hope of thus obtaining union with God. I did all this, besides performing my prayers, and always was repeating the salutation of Mohammed, and the confession of faith. In short, whatever afflictions or pain it is in the power of man to endure, I submitted to them all; but nothing became manifest to me after all, except that it was all deceit.

Doctor Wuzeer Khán and other leading Mohammedans, appointed me to preach the Koran and the Traditions in the large royal mosque at Agra, with the view of opposing the Rev. Dr. Pfander. I remained there preaching and expounding the Commentaries and Traditions, for three years, but the following verse from the Koran was all the time piercing my heart like a thorn:

Every mortal necessarily must once go to hell: it is obligatory on God to send all men necessarily once to hell; and afterward He may pardon whom He will.

I retired into my private chamber, and with many tears I prayed for the pardon of my sin. I often spent half the night in silence at the tomb of Shah Abul Ala. The thought of utterly renouncing the world then came into my mind with so much power that I left everybody, and went out into the jungles and became a fakir, putting on clothes covered with red ocher, and wandered here and there, from city to city, and from village to village, alone, for about two thousand cos (two thousand five hundred miles). Faith in Mohammedan religion will never, indeed, allow true sincerity to be produced in the nature of man; yet I was then, altho with many worldly motives, in search only of God.

I wrote the name of God on paper during this time one hundred and twenty-five thousand times, performing a certain portion every day; and I cut out each word separately with scissors, and wrapped them up each in a little ball of flour, and fed the fishes of the river with them, in the way the Book prescribed. During half the night I sat up, and wrote the name of God mentally on my heart, and saw Him with the eye of thought. When all this toil was over I had no strength left in my body; my face was wan and pale, and I could not even hold up myself against the wind. The treasurer, Tāj Mohammed, and Fazl Rasul Khān, the minister of the Rajah of Karulī, and many people of the city became my disciples, and gave me much money, and revered me greatly. But still my soul found no rest, and I only felt daily a growing abhorrence of the law of Mohammed.

I was a vehement opponent, however, of the Christian religion; but experience had now also shown me something of the state of the Mohammedans. I therefore became convinced that all religions were but vain fables; and that it was better for me to live in ease and comfort myself, to act honestly toward everybody, and to be satisfied with believing in the unity of God. For six years my mind remained afflicted with these foolish thoughts.

I heard of the conversion to Christianity of Moulvie Safdar Ali at Jubbulpore, which greatly amazed me. For some days I wandered about speaking harshly of him, and many evil thoughts respecting him came into my mind; but gradually I remembered that Moulvie Safdar Ali was a true and just man, and I began to ask myself how he could have acted in such a foolish manner as to leave the Mohammedan religion. I then thought that I ought to dispute with him by letter, and determined that I would do so fairly and without bigotry. With this object I procured the Old and New Testaments, and several copies of controversial books. When I had read as far as the seventh chapter of St. Matthew, doubts fixed themselves upon my mind respecting the truth of Mohammedanism. I became so agitated that I spent whole days, and often also whole nights, in reading and considering the books. Within a year I had investigated the whole matter, chiefly at nights, and discovered that the religion of Mohammed is not of God, and that the Mohammedans have been deceived, and are lying in error; and that salvation is assuredly to be found in the Christian religion.

As soon as this had become evident to me, I made everything known to my Mohammedan friends and followers. Some of them became angry; but some listened to the proofs I gave them. I told them they ought either to give me satisfactory answers, or else to become Christians with me. They said quite plainly that they knew that the religion of Mohammed was not true, but they were afraid of the opposition of the world,

and of the reproaches and curses of ignorant men. They then urged me not to make my faith public, but to call myself a Mohammedan, and yet in my heart to believe in Christ.

I went to Amritsar, and received baptism from the Rev. R. Clark, of the Church of England. Since my entrance into the grace of our Lord Jesus Christ I have had great peace in my soul. The agitation of mind and restlessness of which I have spoken have entirely left me. Even my health is improved, for my mind is never perplexed now. By reading the Word of God I have found enjoyment in life. The fear of death and of the grave, that before was a disease, has been much alleviated. I rejoice greatly in my Lord, and my soul is always making progress in His grace. My friends and acquaintances, and my disciples and followers, and others, have all become my enemies. At all times and in all manners they all try to afflict me; but having found comfort in the Lord, I think nothing of this, for, in proportion as I am dishonored and afflicted, He gives me peace, and comfort, and joy.

BETTER TRAINING FOR MISSIONARIES.*

BY GEORGE B. SMYTH, D.D., NEW YORK.

Missionary of the Methodist Episcopal Church at Fuchou, 1882—.

One would suppose that for an enterprise so difficult and delicate as changing the faith of a great nation the churches would have always taken infinite pains in the training of their agents. Yet there is no other kind of foreign service for which special preparation has been so generally neglected. The successful applicant for a position in the British consular service in China spends the first two years in Peking under the eye of the minister in the careful study of the language of the country, and the best methods of dealing, socially and officially, with the Chinese whom he is to meet. Yet even then he is not promoted to a consulship. That goal is not reached without passing through a long apprenticeship in subordinate posts. The commercial houses of Germany exercise great care in the training of the young men whom they send to the far East. The German clerk does not go to China as a stranger. Before he leaves he is thoroughly familiar with the industrial and commercial resources of the empire, and has received in some technical school, finely equipped, the training which will enable him to successfully exploit them. This is the secret of his success in the East.

To the missionary alone, tho sent to a task far more delicate and difficult than that of consul or trader, it has not hitherto been thought necessary to afford any further preparation than that which he receives in the ordinary courses at college or theological seminary. The result is that, with few exceptions, he reaches China a stranger. He knows nothing of her history, her religions are but foolish superstitions, her people "idolaters," her customs ridiculous, the whole land a vast warehouse of personal, social, and religious absurdities. After he arrives no systematic methods are employed to prepare him for life among a strange people, for effective service in the new world which he has entered.

The methods of the mission to which the writer belongs may be taken

* Condensed from *The Christian Advocate*.

as fairly illustrative of those of nearly all Protestant societies. The young missionary is given a short and simple course of study in the language, and if at the end of a year he passes a satisfactory examination before a committee of his colleagues, his formal preparation is over. During that time, however, there is no one whose duty it is to see that he is studying to the best advantage, no lectures are given on the character, customs, or religions of the people, there is no instruction in methods of work, no effort is made to show him how he may most easily and efficiently bring about the results for the accomplishment of which he was chosen and sent. He is literally left to grope his way blindly in the dark, with the almost inevitable result that for the first few years he is quite as likely to be a hindrance as a help to the great cause which he serves.

It is in no such wasteful, costly, and ineffective fashion that the missions of Catholicism treat new missionaries. At Sikawei, a suburb of Shanghai, the Jesuit missions have a finely equipped training school. The young missionaries are kept there for a certain number of years under the teaching of experienced priests, taught the languages by the best Chinese scholars, inducted into a thorough knowledge of the literature and religions of the country, familiarized with all the requirements of Chinese etiquette, shown how to act as Chinese gentlemen, how to deal with all those whom it will be their duty to meet—in fine, specially and thoroughly prepared by competent instructors and under the most favorable circumstances for the work to which, when ready, they are sent. In addition to all this there is provided for their use a fine library containing everything necessary in the studies they pursue. The Jesuits know, as Protestants do not, the value of training. They believe that the regulated energy of a trained intelligence is incomparably more effective than the rough and often wildly directed blows of a hot, untrained enthusiasm.

It is time that the Protestant societies awoke to a sense of the vital importance to their work of the training of their missionaries. The secretaries are not to blame for not giving it. It is not their business, and they have not the time, but when they are convinced of the need of it, and ask for it, the training will be given. They have a right to demand that in every theological seminary such preliminary training as is impossible in this country shall be given the candidates for missionary service, and they may demand with equal emphasis that their boards or societies shall make the fullest provision for thorough and systematic training in the field itself. Nearly all our schools of theology are greatly at fault in this respect. A theological seminary should be, as far as possible, a training school for the whole work of the Church, wheresoever it is done, whether abroad or at home. There are seminaries at which courses are given in comparative religion, and these may be of great value if conducted by men who know the non-Christian religions, not only as they exist in the old books, but as the people of to-day live them. It is necessary to see these faiths in action in order to describe them accurately and to rightly appraise their value.

But these courses are not sufficient; they do not teach enough. There should be in every school of theology a professor of missions, whose duty it should be, in addition to the course mentioned, to give some account of the character and history of the people, the climatic conditions, the requirements of health, and everything else which pertains to the first

period of a missionary's career. It would not be possible or desirable to give instruction in the languages, or to attempt a profound and extensive study of the religious beliefs and character of the people. This could be done far more efficiently on the field. The course given at home should be in the nature of an introduction to the missionary's work, showing him what to expect, forestalling early disappointment, a warning against excessive individualism, a kind of intelligent general itinerary of the way which the missionary is later to pursue.

It is after reaching the field that the real training of the missionary must begin, and the fullest provision should be made to supply it. His chief study at first is the language, and it should be pursued under competent direction. It should be the aim to impart not only the plain colloquial of the uneducated, but, in addition, the higher language of the Chinese gentleman. The student should not be permitted to go on acquiring a vocabulary and style which can not later be used in addressing a scholar without exciting contempt. There is no danger that knowing the speech of the educated will raise the missionary too far above the comprehension of those among whom most of his work must be done. They will have no difficulty in understanding him, and will respect him all the more for having taken the trouble to learn the language of their leaders.

Again, every missionary should be required to study in the original the great classics of the country. These books contain the teaching of the sages, the principles on which the political, social, and religious ideas and ideals of the people are based. No teacher of the new faith can secure a hearing from educated Chinese who does not know what they believe. But it is not among the educated only that a knowledge of the classics smooths the way of approach for the Christian evangelist. Great numbers of passages from these sacred books have passed into the common speech of the people, and there is no more effective method of clinching an argument than quoting an appropriate sentence from Confucius or Mencius.

The great Buddhist system, also, should engage the earnest attention of the missionary student. Buddhism has given the Chinese the best conceptions of immortality that they have; it has done more than any other influence to keep alive in China a faith in the unseen. It has, moreover, furnished the Christian missionary with the best part of his religious vocabulary. He can not preach a sermon or give a brief prayer-meeting address or administer the consolations of religion to the dying without using terms which have been borrowed from Buddhism. It is incumbent, therefore, on every man who aspires to teach the new faith to know what this system teaches, and to discover, if possible, the secret of the influence which, for well-nigh twenty centuries, it has exercised over the people of China, ignorant and learned, the rich and the poor, the prince and the subject alike.

Such a course would save from much misdirected effort, show how much of genuine goodness there was to which appeal might be made, secure a respectful hearing for the message of the speaker, and keep him from the cruel and dangerous habit of labeling the religious beliefs of myriads of people as base superstitions, and flinging them aside as unworthy of consideration. For those who believe them they are the very substance of truth, and the missionary's business is to learn, if he can, the secret of their power.

Another purpose of this course should be to familiarize the young missionary with the social etiquette of China. This is a subject of great importance in a country where to do things in the right way is as necessary as to do right things. With the Chinese an offense against good manners is sometimes as serious as a crime is among ourselves. The manners of a gentleman take one a long way on the path to Chinese confidence. Their code of etiquette is an elaborate one, and requires time to master, but it is time most profitably spent, for it can not be doubted that the violations of the personal and social requirements of Chinese good manners, of which foreigners are frequently guilty, cause no small part of the dislike with which the people regard them.

Every effort should be made to teach the student the best means of making his presence and his message acceptable to the people, the most efficient methods of preaching, the working of the Chinese mind, the best arguments to use, the motives which may be most powerfully appealed to.

It would, indeed, tax severely the resources of almost any one society to provide such facilities for training, for it would require the setting apart of one or more of its best missionaries as teachers of their younger brethren. In some places it would be necessary to have union schools, and this would require a larger admixture of good sense and Christian comity among the societies at home than can be truthfully said to prevail now. There would be no danger of theological or ecclesiastical differences, for questions of doctrine and polity need never be discussed. The subjects of study would be the language, religion, and life of the Chinese people, and the best methods of winning an acceptance of the great message to be afterward preached.

Time would be gained rather than lost. More would be learned in two years under such a system than any missionaries now learn in five, than some learn in a lifetime. There must, system or no system, be a period of preparation. At present that time is largely wasted, the work is not directed, there is no one to help or to guide. Under an organized system more work, and work of an incomparably higher character, could be done than is possible now, and, when the course was finished, the mission would know what the young missionary could do best and set him about it.

The adoption of this plan would necessitate sending young unmarried men to the field, and this would have great advantages over the present method of sending married men, some of them too old, and others having families. It would make possible entire devotion to study and a thorough command of the language. The earlier the study of Chinese is begun the better. If taken up too late in life it can never be spoken with the fluency and precision so necessary in the preaching of a new evangel. Experience has shown that the man who does not acquire a thorough grounding in the language in the first two years rarely ever does so. As to marriage, the missionary who wishes to enter that happy state may do so when his fitness for work is established; he should not be permitted to enter it before.

Probably not as many missionaries could be sent as enthusiasts ask for, but that would not necessarily be an evil. It should never be forgotten that the number of missionaries is not so important as their quality. It is not many men we need so much as the best men, and the best men trained in the most approved methods.

EDITORIALS.

Evangelistic Campaigns.

There is now in progress a simultaneous mission, conducted by the Free Church Council of Great Britain. Beginning January 26th, it continues ten days for London; then following in the Provincial towns, February 16th-26th, and in the villages, March 2d-6th. The hope is that all the Free Churches will take part. United prayer-meetings will be held, and union services in different localities where large and central auditoriums are available. Several carefully prepared pamphlets are issued, embracing hints and suggestions to missionaries, also for the direction of inquirers, house to house visitation, and other measures for preparing the way and carrying out the work. Extensive foundations are being laid for what, it is hoped, will prove to be the most pervading and permanent evangelistic campaign ever undertaken in Britain.

In America a somewhat similar movement is already in progress. Mr. William Phillips Hall, who, after Mr. Moody's death took up the work of stimulating the evangelical churches to a new and larger effort to reach the unsaved, has been for months undertaking to enlist wide cooperation both from ministers and laymen, and with much success. The primary object was and is to kindle a religious enthusiasm; then it is hoped that certain subordinate ends may be reached, such as the exhibition of the essential unity of the Protestant creeds; to demonstrate that notwithstanding the attitude of the higher criticism, popular faith in the Bible survives; to impart new vitality and vigor to the churches; and finally to reach and reclaim the indifferent masses of the people now practically beyond the reach

of the Christian churches. The great metropolis is to be the center and headquarters of the work, from which the influence is expected to radiate through the whole land. Dr. Francis E. Clark of the Y. P. S. C. E., Drs. Geo. T. Purves, D. S. Gregory, R. S. McArthur, Asa Blackburn, Henry Moffett, J. Wilbur Chapman, and nearly thirty other prominent men and women of the country are associated on the national committee.

The plan of work includes a division of the city into sections, with district committees, each district to have its own plans of action. Correspondence with ministers all over the country has been conducted in the hope of eliciting a cordial cooperation, and it is confidently hoped that almost every church in the United States except the Episcopal, whose customs forbid the interchange of pulpits, will take part in this campaign. Before these lines meet the public eye we shall already know, in part at least, how far these expectations are fulfilled.

Terms of Peace for China.

Not every one realizes the importance of the negotiations which are now going on in China relating to the terms of peace and the future of the Chinese Empire. A false step now will require years to remedy. On the one hand it is necessary that justice shall characterize the demands of this international court. Vengeance may well be left in the hands of God, but "the powers that be are ordained of God," and are for the punishment and restraint of evil-doers and for the protection and encouragement of those who do well; this work must not in any sense be a farce. The crime against God and man for which the Chinese officials are re-

sponsible, must not go unpunished or fail to be dealt with according to its heinousness, and every precaution must be taken to prevent a repetition of the recent tragedies. On the other hand, justice should be tempered with mercy. Only the principal leaders who are responsible for these fiendish cruelties need suffer the severest penalties; others may be pardoned or let off with less punishment.

There is now an opportunity to impress the Chinese nation—especially the officials—with the wisdom, justice, forbearance, and firmness of so-called Christian nations. The future of China, and of Christian missions in China, seems to hang in the balances. Missionaries are not the forerunners of Western armies or the protégés of Western governments, but as long as foreign nations are to have intercourse with China, that intercourse must be regulated according to civilized principles of justice.

The powers have at last agreed on their preliminary demands and they have been accepted by the Chinese Government. These include as the principal features:

1. An embassy to Berlin headed by a Chinese imperial prince, and a statue in Peking to express regret for the murder of the German ambassador.

2. Adequate punishment for Prince Tuan, Prince Chung, Duke Ian, and other ring-leaders who are responsible for the growth of the Boxer movement, for the persecution of Chinese Christians, and for the edict of extermination.

3. The prohibition of the importation into China, for a number of years, of arms, ammunition, and war materials.

4. An indemnity for destruction of life and property of foreigners, and the cost of the war.

5. Destruction of the Taku forts, and the right of the powers to occupy certain points between Peking and the coast, so that free communication may be maintained between the capital and the sea.

We earnestly hope that peace may soon be established on a basis of righteousness, and with a view to future reform and progress toward true civilization. What Chinese statesmen need, however, is to make their peace with God. *

A Message from China.

There is something tender, trustful, submissive, and hopeful about the message which the refugee missionaries in Shanghai sent to the General Missionary Conference in Tokyo, Japan, in October last. If the reader will stop long enough to read Philippians third, from the 7th to the 14th verses inclusive, which was made a part of that salutation, we are sure it will be illuminated by the circumstances which environed those who made reference to it. The whole salutation reads like one of Paul's letters to the ancient churches. We can quote but one paragraph. They say:

We need the sympathy of the *whole* Church of God at this time. The outlook for poor China was never darker than to-day; but the prospect for Christ's work is as "bright as the promises of God." The country is swept clear of nearly all God's messengers of the Gospel. The roll of martyrs, both native and foreign, is a long one, tho probably not yet complete. Japan in former years has passed through a similar baptism of fire, the fruit of which is being seen to-day. **

Christianity and Other Religions.

Minister Wu, the Chinese representative at Washington, recently delivered an address in New York in which he compared Confucianism and Christianity to the disparagement of Christianity. It is not long since Mohammed Webb undertook a similar office for Islam and Vivekananda for Hinduism. This brings up the question as to what is *the test of truth*.

After all there is no better test of truth than that proclaimed by our Lord, "By their fruits ye shall know them." An educated Hindu or Buddhist, who has received most of his culture from contact with Europeans and Americans, may proclaim Brahmanism or Buddhism to be the ideal religion, teaching the fatherhood of God and the brotherhood of man, in very beautiful and plausible language; a Chinese statesman may com-

pare the ethical teachings of Christianity and Confucianism and prove to his own satisfaction that Christ has added nothing to the teachings of the Chinese sage; or an American convert to Moham-medanism may seek to whitewash Islam and its founder and to convince us of the truth of its teachings; and yet we may refuse to accept their statements or their conclusions either in regard to Christianity or their own religion.

We hold that no one but a Christian can adequately set forth Christianity, and that all the world should listen to its claims. A Chinese may also hold that none but a Confucianist can correctly set forth their religion and that he has as good a right to lecture on Christianity as we have on Confucianism.

We grant that no religion can be set forth in its best light by other than an intelligent and sincere believer in it; but to correctly estimate any religion or system of truth and life, we must both examine the teaching and see what effect it has on the lives of its adherents. The difference between Christianity and other religions lies not only in the truth taught in regard to God and man, but in the power to enable man to benefit by the truth. Christianity is not mainly adherence to a creed, but living union with a Person. Regeneration and salvation by faith find no parallel in other religions.

From this fact two others follow: viz., that only those who are regenerated can be taken as true examples of Christians, and that the best evidence of Christianity is the transformation effected in the lives of those converted from heathenism and from other religions. Christianity is too often judged by foreigners in the light of the character and conduct of citi-

zens of Protestant nations. It should be remembered that while it is exceptional to find a Turk who is not a Moslem, a Hindu who is not a follower of the Brahmins, a Chinese who is not a Confucianist, or a Japanese who is not a Shintoist, it is on the other hand unfortunately very common to find American and English soldiers, merchants, and diplomats, who are not Christians. Therefore, while it may be just to judge the value of Confucianism by the recent riots in China, it is by no means just to lay the sins of American and European merchants and soldiers at the door of Christianity—these men being too often in reality infidels and libertines. When the ethnic religions of Asia can point to transformations of character and life in those who embrace their tenets, such as accompany conversion to Christ, then, and then only, can they demand a hearing for their beliefs on an equality with Christianity. *

Missionary Cooperation.

The need of greater solidarity of the mission forces of the world is being increasingly felt, both at home and abroad. This is more and more manifest to any one who studies the sentiment of missionaries and missionary boards throughout the world. In evidence, we quote the action of the Japan general missionary body recently assembled in Tokyo.

This conference says that they "recognize the high degree of harmony and cordial cooperation which has marked the history of Protestant missions in Japan;" they yet affirm the work of evangelization is often "retarded by an unhappy competition," and by the "duplication of machinery" which the present duplication of machinery involves.

It is cheering to see their at-

tempt to correct this cross-purposing and lack of economy, by electing a "promoting committee" of ten to prepare a plan for a "standing committee of the missions," to become authoritative when approved by representatives of not less than two-thirds of the Protestant missionaries in Japan.

Another indication of the growing recognition of closer cooperation is found in a proposition in the *Chinese Recorder*. A writer in the *North China Herald* proposed that the missions in China appoint a "strong representative missionary executive," to stand in somewhat the same relation to the general missionary body as the China Association does to the merchant classes. Rev. W. M. Upcraft seconds this proposal in calling for some "collective action on the part of the whole missionary fraternity," specially for some "suggestive line of treatment of the whole question of mission work, mission status, and mission relations."

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Roman Catholic Disparagement of Protestant Missions.

The Roman Catholics complain, and often not without reason, that Protestants not only criticise the faults of their missions with great severity, but that they commonly are hardly willing to see any good in them at all.

What they lay to our charge comes down on their own head with stunning force. Along with a great deal of vulgar abuse of Protestant missionaries in Roman Catholic papers, we see from time to time an acknowledgment of their "good intentions"; but who has ever seen in a Roman Catholic paper, European or American, any acknowledgment of any considerable good wrought by a Protestant mission? Almost the only exception we have noticed is an enthusi-

astic description in *The Sacred Heart Review*, by a Catholic bishop, of the "angelic character" of the late Bishop Smythies of the Universities' Mission, and of the good done by him and his associates. It must be remembered that these excellent men border very closely on Catholicism in their way of doing things.

Even the *Ave Maria* (edited by a gentleman who was once a Protestant), which is generally ready to praise goodness in Protestants, declares that the Protestant missions in China are made up of un-influential missionaries and insincere adherents, "rice Christians." Now will Father Hudson explain from what quarter the means come to sustain 75,000 Protestant "rice Christians" and their families? The missionary accounts show so much for missionaries' salaries, so much for the payment of helpers, so much for schools and chapels, so much for gifts of tracts, and a very slight surplus. How many out of 75,000 can be used as native helpers? So far is this talk of "rice Christians" from being true, that a Catholic priest in China has rebuked the Protestants for not procuring means at home for the better care of their poor.

Since the beginning of summer, in the neighborhood of Peking, 10,000 Roman Catholic Christians, and 6,000 Protestant Christians, being offered the choice between apostasy and death, have all alike chosen death. Where are your "rice-Christians" there?

Father Hudson has not even taken the pains to learn elementary facts. He says that the Protestant work lies only in the treaty ports, that inland as good as all the missionaries are Catholics. He has not learned that the China Inland Mission, furnishing one-third of the Protestant missionaries, had occupied 16 of the 18 provinces;

that the chief missions of the American Board are inland; that there are thousands of Protestant converts in Manchuria; that you can hardly open a missionary report which is not largely taken up with the village out-stations.

However, when we see the gross ignorance of the commonest facts of Protestant missions that is found in the chief Roman Catholic encyclopedia, that of Wetzer and Welte, we must not blame a simple American priest too severely.

The *Ave Maria* says that the Protestant missionaries in China are "uninfluential." This provokes a smile when we think of John Legge, Ernest Faber, Bishop Moule, Griffith John, Dr. J. L. Nevius, Dr. W. A. P. Martin, Arthur H. Smith, Hudson Taylor, and others. China, like India, is a land of villages, and we notice that a Catholic missionary declares Arthur Smith's book on "Village Life" to be the best he knows. University graduates can not presume to judge of the culture of the Catholic missionaries, but we are pretty sure that very little of it was gained at a university, great or small.

Reference has lately been made in the *Methodist Review* to a letter of an eminent English Jesuit, in which he expresses his deep disgust with the current Catholic disparagement of Protestant missions. Not only, says he, is this uncharitable, but it is uncatholic. Protestants, he remarks, proclaim, not unmingled with errors, and not in all its fulness, but in good faith, the salvation of God in Christ. Catholics are bound to believe that God will not withhold his converting grace from such a message. †

Day of Prayer for Students.

The General Committee of the World's Student Christian Federation, at their meeting held in Versailles, France, in August, 1900,

appointed Sunday, February 10, 1901, as the universal day for prayer for students. The committee which has appointed this day includes official representatives of the Christian Student movements of Germany, Scandinavia, Great Britain, France, the Netherlands, Switzerland, the United States, Canada, Australasia, South Africa, as well as Japan, India, Ceylon, China, and other mission lands, including 1,400 student societies, with a membership of 65,000 students and professors. During the past three years this day has been observed in over 30 different countries by Christian students and by people specially interested in the work of Christ among students.

To insure the most fruitful use of the day, the committee emphasized the following points:

1. Let the Christian students take advantage of this opportunity both by entering into the heritage of the prayers of Christians, and by putting forth wise, earnest effort.
2. Wherever practicable, let the Saturday preceding, or the Monday following Sunday, February 10th, be devoted by Christian students to special meetings and to personal dealing.
3. The prayers of the Church should be enlisted on behalf of the progress of Christ's Kingdom among students. Let clergymen preach sermons and call forth more prayer for students.
4. Let the primary object of the day be the promotion of intercession on behalf of students. The great need in all parts of the student world is that of a mighty manifestation of the power of the Gospel of Jesus Christ.

OBJECTS FOR INTERCESSION.

Pray that the spirit of supplication may come upon Christian students and teachers.

Pray that Christian students may recognize their obligation to help win their fellow-students to Christ by consistent life, earnest prayer, and faithful personal dealing.

Pray that students may in larger numbers and with greater earnestness devote themselves to the reverent and thorough study of the Christian Scriptures.

Pray that strong leaders may be raised up to take charge of the student Christian organizations in the universities and colleges.

Pray that the members of our movements may go forth to evangelize the world and to help enthrone Christ in all relationships of mankind.

Pray that the doors may be opened for the extension of the Christian student movement to Russia, and also to Latin countries as yet unreached.

Pray that ignorance, distrust, jealousy, national or racial prejudice, and all else which might tend to divide the disciples of Christ in the student world may be avoided, and that the prayer of our Lord that we all may be one may be realized. "According to your faith be it unto you."

RECENT BOOKS ON MISSIONS AND MISSION LANDS.

RUSSIA AND THE RUSSIANS. Edmund Noble.
12mo, 285 pp. \$1.50. Houghton, Mifflin
and Co., Boston.

Russia has recently received much attention from travelers, historians, statesmen, and novelists. The czar's realm is immense, and while his government is strong in diplomacy and military power, both land and people are a century behind the times. Medievalism still reigns, and ignorance, superstition, oppression, and bigotry mark the beliefs, institutions, and customs of the land. Russia and Siberia are countries of tremendous possibilities, and there are signs of progress in subjects and in rulers. The church is most backward in reforms. There is not yet any real freedom of faith or worship, and no Christian missionaries are allowed to work among Orthodox Russians. Bible distribution is, however, permitted, and has been carried on with much blessing.

Mr. Noble has given us a readable and condensed account of Russia and its inhabitants, the best up-to-date brief description we have seen. He sketches the early beginnings of the nation and later history of the empire, tells the interesting story of Peter the Great, and his radical reforms; he describes the work of the "women reformers," the revolt of the "Decembrists," and the rise of the secret societies with which Russia is honey-combed. Then follows an account of the emancipation of the peasants, the Nihilistic and other revolutionary movements, and the "religious protest." The concluding chapters treat of Russian expansion, Siberia, language and literature, and the Russian future.

We regret to say that we can not have perfect confidence in Mr.

Noble's statements at every point. For instance he says:

The *Doukhoborts* or "Spirit wrestlers" . . . disbelieve in spirit and doubt the existence of a personal God, . . . deny the divinity of Christ, . . . refuse to recognize the authority of the Bible, and reject the Orthodox views regarding heaven and hell.

On the contrary, these people are very similar to the Friends in their belief regarding all these points, and while they may be defective in doctrine their life is truly Christian. They do not accept the Protestant Christian statement of belief in every point, but are particular to call themselves Bible Christians and love to recite portions of the Scriptures.

Again, Mr. Noble speaks of Tolstoi as "denying the soul's survival after death." Tolstoi "believes that all true life is immortal." He says in one of his books:

As to the questions about what awaits us after death, I would answer by the conjecture that the will of Him who called us into this life for our welfare leads us somewhere through death probably for the same purpose.

These errors of the author, however, are few, and comparatively unimportant when we consider his broad purpose and the vast amount of information which he has packed into a small compass. *

THE SIEGE OF PEKING. W. A. P. Martin, D.D.,
LL.D. Illustrated. 12mo, 188 pp. \$1.25.
Fleming H. Revell Co., New York.

The title and author of this book are a guaranty for its cordial reception and prompt perusal. Dr. Martin is a veteran who has devoted his life to China, only to be hunted down by those whom he was seeking to serve. He was in the British legation during the memorable siege, and has described the thrilling experiences most graphically and fully. Other chapters deal with "The Allies and the Manchus," the "Emperor and Reform

Party," the "Dowager and her Clique," "The Boxers and their Allies," and the outlook for "Reconstruction." Certainly nothing has yet appeared which deals with these important and stirring events with anything like the accuracy and force of Dr. Martin's narrative. *

TUSKEGEE, ITS STORY AND ITS WORK. Max Bennett Thrasher. With an Introduction by Booker T. Washington. Illustrated. 12mo, 232 pp. Small, Maynard & Co., Boston.

All who have followed the phenomenal career of the "hero" of the narrative will welcome this volume. The theme relates to one who is, without doubt, the most eminent African of our generation, and to an educational undertaking, the success of which inspires new hope both for the future of the colored race in America and the Dark Continent, and for that of all depressed peoples everywhere. The author is perfectly familiar with his subject, and marshals and wields the facts in a plain, straightforward way. The volume includes a welcome biographical sketch of Mr. Washington, an account of the origin and development of his famous school, its present condition and scope, and its influence in the founding of other similar enterprises. The following sentence from the introduction presents an admirable summary of the ideas and aims which characterize both the institution and its founder:

Every black man who is so trained that he can do something better than somebody else, can do a common thing in an uncommon way, can make himself indispensable to the community where he lives; not only helps our own race, but secures at the same time the respect, confidence, and cooperation of the Southern white people in the community where he lives. ***

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

The Melanesian mission field extends over a twelfth part of the circumference of the globe. It reaches over from 30 to 36 degrees

of latitude and includes a hundred islands, almost every one of which has a separate language or dialect of its own, and some possess several. It is an important field, and the story of the mission includes the account of the work of such noble missionary pioneers as Bishop Geo. A. Selwyn, Bishop John Coleridge Patteson, and others. The history relates to the period between 1841, when the mission was founded and Geo. A. Selwyn was consecrated bishop of New Zealand, to the year 1899, when the jubilee of the mission was celebrated. The character of the leading missionaries is well portrayed, the islands and people are picturesquely described, and the story of the work of the missionaries interestingly told. It is a notable record and should be read not only by members of the Church of England, but by all wishing to know of the progress of the Kingdom. *

FROM CAPE HORN TO PANAMA. By Robert Young, F.R.S.G.S. Illustrated. Maps. 8vo, 202 pp. 2s. 10d. South American Missionary Society, London.

Too little is thought and known of South America and its neglected races. People think of it as civilized if not Christianized. Many portions have indeed the forms of modern civilization, but the interior is still full of superstition, cruelty, and immorality, with no truly Christian churches able to carry on adequate home mission work among them.

This book by Dr. Young is a valuable addition to the list of missionary books on South America. The first half tells the wonderful story of the transformation of the Patagonians through the instrumentality of Captain Gardiner and others. The Terra del Fuegians were probably the most degraded of the human race, and were pronounced by Darwin and Capt. Cook to be too beast-like to be civilized,

much less Christianized. For some time it was thought that they possessed no articulate language. Many of these people, however, have been thoroughly transformed, and are now clothed, physically, mentally, and spiritually. The story of their transformation is well told in this volume.

The second half of the book describes the work of the society in South America: Seamen's missions, among Paraguay Indians, Mapuché Indians of Chile, the tribes of Brazil, and on the Isthmus of Panama. The maps are excellent, the illustrations numerous, and the index full.

CHILD LIFE IN CHINA. Mrs. Bryson. Illustrated. 8vo, 160 pp. 2s. 6d. Religious Tract Society, London.

Mrs. Bryson became interested in the children of China by living and working among them as a missionary of the London Missionary Society. She learned to understand them and to love them, and now has made it possible for those who have never visited China, to do the same.

The chapters of the book deal with the Chinese child, his home and friends, the sights he sees, at school and at play, girls at home, festivals and holidays, idolatry and superstition, and the nature of Chinese education. The illustrations are numerous and appropriate, representing child life and customs at all ages and under many different conditions.

No one interested in China or in children can fail to be interested in these descriptions, given with the aid of pen, brush, and camera. We wish that similar books were published on every Asiatic country. *

MISSIONARY CALENDAR. 40c. Fleming H. Revell Co., New York.

This is a very attractive, suggestive, and inspiring missionary calendar, filled with Scripture verses,

missionary facts, and quotations for every day in the year. One could scarcely do better than to memorize them day by day. *

ALMANAC OF MISSIONS, 1901. Pamphlet. 5c. American Board, Boston.

This almanac has become a looked-for and welcome yearly visitor, with its pictures, maps, calendar, and well-selected array of valuable facts and figures. It is especially valuable to Congregationalists, but its information is by no means limited to the missionary work of that denomination. *

MISSIONARY READINGS AND RECITATIONS. 12mo, 107 pp. 1s. Paper. London Missionary Society.

These excellent selections tell, in prose and poetry, of life and work in mission lands. They offer first-class material for use in interesting Sunday-schools and missionary societies. *

Monthly Missionary Bibliography.

ECUMENICAL MISSIONARY CONFERENCE. 2 vol., 8vo. \$1.50. American Tract Society, New York. Religious Tract Society, London.

CHINAMEN AT HOME. Thomas B. Selby. 12mo. 3s. 6d. Hodder & Stoughton, London.

CHINESE BOOK OF ETIQUETTE. Lady Tsao, Translated by Mrs. S. L. Baldwin. 16mo. 75 cents. Eaton & Mains, New York.

CHILD LIFE IN CHINA. Mrs. Bryson. Illustrated. 8vo. 2s. 6d. Religious Tract Society, London.

STORY OF THE CHINESE CRISIS. Alexis Krausse. Map. 12mo, 240 pp. \$1.00. Cassell & Co., New York.

HALF HOURS IN JAPAN. Rev. Herbert Moore. Illustrated. 12mo. \$1.00. Cassell & Co., New York.

AMONG THE BERBERS OF ALGERIA. Anthony Wilkin. Illustrated. Map. 8vo. \$4.00. Cassell & Co., New York.

A WHITE WOMAN IN CENTRAL AFRICA. Helen Caddick. Illustrated. 12mo. \$1.25. Cassell & Co., New York.

EAST AND WEST. Mary N. Tuck. Illustrated. 8vo, 219 pp. 2s. 6d. London Missionary Society.

HUNTS ON MY HOBBY-HORSE. Gertrude Frere. Illustrated. 8vo, 48 pp. 2s. Church of England Zenana Missionary Society, London.

MISSIONARY READINGS AND RECITATIONS. Paper. 12mo, 107 pp. 1s. London Missionary Society.

GENERAL MISSIONARY INTELLIGENCE.

AMERICA.

The Anti-Vice Crusade in New York. Not within a generation have the moral forces of this metropolis been so

massed and wielded as now, under the recent tremendous appeal of Bishop Potter, a document seldom equaled for excellences of many kinds. The resistless movement already in progress to administer deadly rebuke to official encouragement of vice, already organized and under way, appears likely to follow the bishop's suggestion contained in these words:

We shall not redeem New York, men and brethren, by emotions. We shall not redeem it by denunciation; we shall not redeem it by pessimistic temper that wraps its garment around it and turns its back upon it. There are burning with zeal and enthusiasm and a high purpose of sacrifice in this great city to-day, great multitudes of men and women; they are of different religions, they must forget that; they are of different political associations, most of all they must forget that; and if, having reached that point, we could find three or five men whom all of us trusted and believed in (there are hundreds of them), and say to these three or five men—now, then, tell us what you want us to do, where you want me to stand, what relation you want our party, our church, our organization to bear to the betterment of New York, we will trust your judgment, we will follow your lead, and the work is done, and next to that in this service of the enlightened soul we want vigilance.

High Honor for Tuskegee. Officials of the German government have arranged with Booker T. Washington, the principal of the Tuskegee Normal and Industrial Institute at Tuskegee, Ala., to send 3 graduates to Togo, the German colony on the West Coast of Africa, for the purpose of introducing the raising of cotton into that colony among the natives. J. N. Calloway, an instructor, accompanies the party. The German government pays the men a liberal salary, as well as all traveling ex-

penses. The party will take from Tuskegee a full outfit for cotton raising, including cottonseed, plows, cotton-gins, and wagons, and carpentry tools.

A Notable Benefaction. The American Board has received from the Rev. Jee Gam, of San Francisco, the first Chinaman in the United States to be ordained to the ministry, and who for years has been a missionary in San Francisco of the American Missionary Association, a check for \$100 for the North China Christian relief fund. The money has been contributed by the following Congregational Chinese missions: San Francisco, \$40; Oakland, \$5; Berkeley, \$2; Santa Cruz, \$7; Santa Barbara, \$18; Los Angeles, \$12; Pasadena, \$13; balance by an individual Chinaman. More contributions from Chinamen on the Pacific coast are promised.

Wise Words from a Millionaire. Andrew Carnegie, the "steel king," at various points may not be above criticism, but certainly two reported sayings of his are well worthy of heed: "No wealthy man has any right to *die* rich," that is, ought to be his own administrator. "I do not wish anything upon my tombstone relating to what I have given, but instead a list of the names of those I have induced to give."

Student Christian Work. No department of Christian work has shown the remarkable development that is manifest in the student world. A comparison covering the past five years shows that the 900 student Christian associations in universities, colleges, and higher schools have increased to 1,400; the 45,000 members to 65,000; the 11,000

members of the Bible classes to 23,000; the 2,000 members of mission student classes to 5,000. Whereas there were then 10 national students' movements, now there are 15, and the World's Student Christian Federation unites all these different movements in a sympathy which has developed a world consciousness. Instead of 38 secretaries there are now 101, and the 21 buildings, valued at \$400,000, devoted to the work of these associations, have increased to 39, valued at over \$1,000,000. Five years ago there were 10 National Student Conferences, attended by 2,600 delegates. During the past year there were 20 such, with an attendance of over 5,000. The 50 pamphlets and books published in the interests of the movement have grown to nearly 200, and the 6 periodicals, with a combined circulation of about 6,000, have increased to 13, with a circulation of fully 20,000. At that time the Volunteer Movement for Foreign Missions had been organized in but two countries; now it includes students not only of all Protestant Christian lands, but of Asia, and more students have gone to the mission field during the past five years than during the preceding ten years.—*Independent*.

Children's Aid Society. To readers whose memory goes back a generation or more, few names are more familiar than this, with C. L. Brace, the soul of its energy. It is pleasant to be reminded that not less than \$382,537 were received for its uses last year, and to the substantial betterment of 38,232 boys and girls. The total income from the beginning is \$9,740,523.

A Model Y. P. S. C. E. A varied missionary work is carried on by the Bethany Presbyterian Endeavorers of

Brooklyn. They give \$20 toward the support of a missionary in Japan, and \$15 to help support a missionary in Persia. They give \$5 each to the Freedmen's Board and Synodical Fund, and \$15 toward the support of a missionary in the Asheville Farm School. They are raising money for a missionary library, and expect to adopt an India famine orphan. It is needless to say that this society has adopted the system of tithe-giving, and that it has joined the Macedonian Phalanx.

The Bible for The Red Men. Rev. Egerton R. Young's book, "On the Indian Trail,"

gives vivid pictures of the romance and hardships of such missionary work in the far Northwest. He describes how the language of the Cree Indians was first reduced to writing by the Rev. James Evans, one of the early Methodist missionaries in the frozen land. "Mr. Evans invented a special alphabet, each sign of which represented not a letter, but a syllable, to express the sounds of this strange tongue. At first he used birch bark for paper, and made ink out of the soot from his chimney, mixed with sturgeon oil, and in this fashion he succeeded in printing portions of the Scripture and some hymns in the language of the Cree Indians. Later on the whole Bible was translated; the British and Foreign Bible Society took up the work, and now all Bibles these Indians require are furnished them by that society."

EUROPE.

English-Speaking Catholics. Taking the world around not more than one-tenth of the Roman Church are English-speaking people, and hardly more than 1 in 40 of these are of the Anglo-Saxon race. In the British Isles, according to Father Lynch, of San Francisco,

the Roman Catholic population is diminishing both relatively and actually; and he says that it is a fact that the Catholic population of the isles is hardly two-thirds what it was at the beginning of Victoria's reign. "England, Ireland, and Scotland had then 8,000,000 of Catholics in a total of 25,000,000. To-day they have 5,500,000 in a population of 33,000,000. Catholics were then a third of Victoria's subjects; to-day they are hardly a sixth." And there are now in all the queen's dominions a million fewer Catholics than when she came to the throne. In every other country they have increased; in the British empire alone there has been a steady decrease. "Year by year they are diminishing, as if struck by some fatal disease, wherever the English flag flies." Father Lynch argues that the spread of the empire is no preparation for the growth of Catholicism.

The Gospel to Israel. The London Society for Promoting Christianity among

the Jews, is the oldest organization of the kind, having been founded in 1809. It has to-day 55 stations in 19 different countries, with a force of 194 laborers (including wives of missionaries, 227). Of this force 28 are ordained missionaries, and 82 are converted Jews, some of these being men of great scholarship as well as devout spirituality. The society has done an important work, not the least being in the literature it has put forth for enlightening the Jewish mind concerning Christ and Christianity. Its annual expenditure for all departments of work is about \$200,000.

An Inspiring Record of Growth. A paper has been recently published which sets forth the growth of the work of the Church Missionary Society during the last thirteen years

of the century. These are a few of the figures: An increase since 1887 from 309 European laborers (excluding wives) to 889 (up to June last), from 225 native clergy to 365, from 3,500 native lay agents to 6,500, from 182,000 adherents to 270,000, from 44,000 communicants to 71,000, from 2,600 adult baptisms in 1887 to 8,478 last year. Thus far the foreign field. The ordinary income at home, excluding special efforts such as the centenary fund, has grown from £210,877 to £304,000.

Woman's Work for Woman. The annual report of the Zenana Bible and Medical Mission shows that

altho the expenditure for the year increased by £2,339, there was a decrease in income of £1,321. Nevertheless, the sum received from associations was larger than ever before, and reached a total of £9,453. The society employs 415 workers, of whom 95 only are Europeans. They have 2,610 zenana pupils, and over 3,000 in their schools. Their hospitals have received 1,487 in-patients during the past year, while 63,949 have been treated at dispensaries, and over 600 have been attended in their own homes. Eleven new missionaries, 2 of them medical women, sailed for India last autumn.

The Christian Literature Society for India published during last year 134 new works, in 11 languages, and reprinted 124 others. It is stated that the number of readers in India increases at the rate of about 2,000,000 yearly.

Sabbath Reform in Paris. It is said that recent visitors to

Paris have noticed the great advance which has been made in the direction of Sunday rest. Very few shops are now opened on the Sabbath, and scarcely any after midday. On the wooden shutter of a business house

[THESE statistics are designed to include only Missions among either non-Christian or non-reduced. Accuracy has been sought, but also completeness, and hence conservative estimates within the space afforded by two pages of this Magazine, a large number of the smaller and

NAMES OF MISSIONARY SOCIETIES IN GREAT BRITAIN AND UPON THE CONTINENT, AND SUMMARIES FOR ASIA, AFRICA, AUSTRALIA, ETC.	Date of Organization.	Income.	Ordained Missionaries.	Laymen.	Wives.	Unmarried Women.	Total Missionary Force.	Ordained Natives.	Total Native Helpers.
Baptist (England).....	1792	\$388,460	105	32	98	28	263	72	860
London Society (L. M. S.).....	1795	620,485	172	36	165	72	445	890	5,393
Church Society (C. M. S.).....	1799	2,009,020	412	146	349	331	1,238	365	6,839
Propagation Society (S. P. G.).....	1701	410,535	472	1,632	640	102	2,846	188	3,338
Universities' Mission.....	1859	186,375	37	25	1	44	117	12	177
Society of Friends.....	1867	100,640	30	0	26	23	79	0	1,049
Wesleyan Society.....	1816	615,890	125	74	100	67	366	142	9,408
Methodist New Connection.....	1859	27,899	7	0	7	0	14	0	131
United Methodist Free Churches.....	1837	60,705	32	13	27	5	77	9	584
Welsh Calvinistic.....	1841	37,806	17	3	14	7	41	8	97
Presbyterian Church of England.....	1847	120,500	20	19	29	28	96	20	310
Presbyterian Church of Ireland.....	1840	106,435	28	5	26	8	67	17	441
China Inland Mission.....	1865	216,404	75	252	275	209	811	25	769
Established Church of Scotland.....	1829	139,170	26	17	28	52	123	11	534
Free Church.....	1843	343,795	63	39	61	73	236	12	1,327
United Presbyterian.....	1847	222,257	65	15	66	45	191	23	1,019
Other British Societies.....		1,240,582	132	282	170	695	1,299	68	3,560
Paris Society.....	1822	265,400	51	27	65	17	160	42	311
Basel Society.....	1815	292,560	196	60	117	8	381	46	1,190
Berlin Society.....	1824	128,280	88	13	80	11	192	0	242
Gossner Society.....	1836	47,270	33	0	22	5	60	20	520
Hermannsburg Society.....	1854	102,126	62	0	45	0	107	0	184
Leipsic Society.....	1836	165,883	39	6	30	5	80	22	648
Moravian Church.....	1732	173,260	145	30	175	22	272	18	1,865
North German Society.....	1836	36,000	11	0	7	5	23	1	183
Rhenish Society (Barmen).....	1829	161,889	123	7	98	14	142	25	177
Eleven Other German Societies.....		78,200	60	15	39	87	201	10	90
Fifteen Netherlands Societies.....		128,300	85	4	62	3	154	22	280
Nineteen Scandinavian Societies.....		342,680	152	28	97	56	333	45	1,940
Societies in Asia, Africa, Australia, etc.		597,000	423	256	312	180	1,285	425	12,800
Totals for Europe, Asia, etc.....		\$9,365,516	3,296	3,036	3,231	2,202	11,765	2,538	56,266
Totals for America.....		6,114,759	1,442	373	1,419	1,230	4,454	2,725	16,100
Totals for Christendom.....		15,479,575	4,738	3,409	4,650	3,432	16,219	5,263	72,366

Protestant peoples, and hence the figures of certain societies doing colonial work have been have been made concerning certain items omitted from some reports. Mainly in order to keep special organizations have been grouped together.]

Total Force in the Field.	Stations and Out-Stations.	Communicants.	Added Last Year.	Adherents (Native Christians).	Schools.	Scholars.	Countries in which Missions are Sustained.
1,743	987	40,316	3,259	130,000	650	37,367	India, China, Palestine, Africa, West Indies.
5,838	1,357	50,730	3,976	171,551	1,908	55,974	China, India, Africa, Madagascar, Polynesia.
8,077	1,441	71,500	8,478	270,000	2,139	104,386	Persia, China, Japan, India, Africa, North America, etc.
6,184	2,700	42,000	2,600	180,000	850	38,000	India, China, Japan, Malaysia, Africa, West Indies, etc.
294	73	3,055	1,240	9,978	92	3,846	Africa (Lake Nyassa and Zanzibar).
1,128	252	3,149	104	14,377	255	21,045	Palestine, India, China, Madagascar.
9,774	668	47,372	1,153	121,702	1,174	62,149	India, China, Africa (West and South), West Indies.
145	220	2,640	258	7,000	41	584	China (Shantung, Tientsin).
661	213	12,902	513	35,000	23	1,620	China, Africa, Australia.
138	381	4,294	739	15,000	215	7,127	N. E. India, France (Brittany).
406	207	6,703	981	20,000	82	1,900	India, China, Malaysia.
508	131	2,252	306	6,000	135	1,790	China, India (Kathiawar), Syria.
1,580	290	8,540	1,194	25,000	140	1,930	China (Fifteen Provinces).
657	103	2,534	210	7,000	220	9,421	India, East Africa, Palestine.
1,563	367	11,436	459	35,000	516	34,965	India, Africa (South and East), Arabia, Palestine, New Hebrides.
1,210	425	30,431	3,460	100,000	380	21,170	India, China, Japan, Africa (West and South), West Indies.
4,859	363	24,730	2,320	52,000	1,040	34,600	
471	270	14,788	388	17,000	190	11,022	Africa (South and West), Tahiti, Madagascar.
1,571	460	21,480	2,224	42,000	520	19,993	South India, China, West Africa.
434	274	17,644	1,722	37,293	96	6,606	Africa (East and South), China.
570	57	15,725	400	40,000	205	3,782	India (Ganges, Chota Nagpore).
291	177	27,093	4,471	50,163	122	6,928	India, South Africa, New Zealand.
728	196	8,413	656	18,588	248	7,857	South India, Burma, British and German East Africa.
2,137	191	32,446	1,610	91,283	275	24,174	South Africa, Australia, South America, West Indies, Eskimo.
207	35	1,349	127	3,000	40	1,037	West Africa, New Zealand.
319	325	31,560	2,294	77,819	296	13,988	Africa, East Indies, New Guinea, China.
291	120	1,750	94	3,000	30	2,200	
434	287	72,000	2,260	175,000	470	39,000	
2,273	204	35,097	5,603	85,000	445	44,600	
13,085	2,547	326,000	9,782	750,000	1,847	175,300	
68,031	15,321	969,929	62,881	2,539,754	13,944	794,461	
20,644	9,787	400,496	31,681	1,016,346	6,252	240,263	
88,675	25,108	1,369,425	94,562	3,556,140	20,196	1,035,724	

in the Rue Pierre Charron may be seen these words printed in large, bold letters, just where one would expect to see an advertisement of the shop: "*6 Jours pour travailler et le 7eme pour se reposer*," or, "Six days for work and the seventh day for rest."

Baptisms *Die Evangelische in German Missionen* gives the following encouraging statistics of baptisms during the year 1899, by the different German Evangelical, or Protestant societies. This list gives the baptisms of the heathen apart from infant baptisms of the children of Christian parents:

Die Rheinische Mission, 4,456; Die Gossner Mission, 3,119; Die Basler Mission, 2,224; Die Berliner Mission I., 2,089; Die Hermannsbürger Mission, 2,074; Die Leipziger Mission, 812; Die Brüdergemeine Mission, 602; Die Breklumer Mission, 433; Die Bremer Mission, 157; Die Berliner Mission III., 155; Die Neukirchner Mission, 64; Die Neuendettelsauer Mission, 27—16,212 in all.

"His Holiness" and the Holy City.—One of the Vatican organs suggests that the pope should migrate from Rome to Jerusalem, and out of the £4,000,000 saved by successive popes should buy from the sultan of Turkey such a large extent of territory as would insure the recognition of the papacy as a temporal power.

ASIA.

Good Omens in Turkey. During the last fifty years of the nineteenth century 50,000 persons, mostly Armenians, joined the Protestant movement in Turkey originated by the American Board. Young men in whose hearts evangelical convictions are awakened are now slower to abandon the

church of their fathers. Patriotism moves them to wait for reformation within. The old church accordingly has a growing element of enlightened men. Cities like Tocat and Sivas have large congregations seeking the truth as it is in Christ, but with no present purpose to leave their mother church. Picture worship is losing its influence. Many are calling on their ecclesiastics to give them the Gospel, not rites and forms. Many feel that they have lost the way to God, and they want to find it. Here a monk and there a teacher rises up to preach Christian truth, and the people welcome it. Sometimes fervent prayer-meetings are held. Sporadic attempts are being made to introduce Sunday-schools, the leaders in all such endeavors being frequently students from the missionary schools. The patriarch encourages the reading of the Bible, and the American Bible Society reports a circulation of over 11,000 volumes in its Armenian department in 1899.—*Rev. G. E. White.*

A Busy Physician. Dr. D. M. B. Thom, our medical missionary at Mardin, in Eastern Turkey, for the year 1899, states that on account of his absence from the station for two months, and for other reasons largely connected with the poverty of the people, a smaller number of patients was treated than usual. This number was 5,280, which seems large enough for one man to care for; but during the 26 years of his connection with the station, the total number treated is 290,686, making an average of 11,180 per year. In the hospital there had been treated, the past year, 59 patients, 26 of whom were Christians, and 23 were Moslems. One of the most remarkable features in Dr. Thom's medical practise has been the extraordinary number of cases

of lithotomy he has treated. These number 247, a record which few, if any, surgeons can exceed. Mardin is a central station for a very large region, and cases demanding skilled surgeons often come from a long distance.—*Missionary Herald*.

“A Life Indomitable.” Kasha Oshana, who has lately come down from the mountains, says that while he was at Memiken, in Gawar, there came to him the wife of a Kurdish chief, whom he recognized as Johanna, a Nestorian woman who, as a girl, was stolen for her beauty and carried away by the Kurds. This was forty years ago, when Mr. Rhea was staying in Memiken, and now she comes begging to be allowed to partake of the Lord's Supper. Think of *forty years* spent among the Kurds surrounded by utter spiritual darkness! And yet, the little light she had has been fed and kept burning. She had taken her little Testament with her when she was abducted, probably one received from Mr. Rhea, and a translation of Spurgeon's “Morning by Morning,” and she has insisted upon reading in them every day, tho forbidden by her husband. She said to him: “My Testament is my very life; I shall die unless you let me read it.”—*Assembly Herald*.

Some of India's Famine Losses. It is stated by the viceroy, Lord Curzon, that the loss to India by the failure of the crops amounts to \$250,000,000, in addition to which several millions of cattle have perished. It will excite no surprise to learn from the same authority that the finances of India have been severely strained, and even disorganized, by the famine. \$30,000,000 were expended up to September 1, in relief works, and the relief committee received near-

ly \$5,000,000, while enormous sums were contributed by the native rulers.

Hindus are Better than Their Gods. *The Baptist Missionary Review*, of Madras, has a very interesting article

entitled, “The Real *versus* the Ideal in Hinduism.” In it the writer, Mr. Geo. M. Thomssen, says: “Now, while the Hindus are not so good as their flatterers, or they themselves would have us believe, I assert without fear of contradiction, that the Hindus are better than their ideals as revealed in their literature, their mythology, and their worship. Why, if the Hindus were like their gods as we see them sculptured on their temples and idol-cars, they would be devils incarnate! And if the pessimism of their sacred books were to be lived and acted upon in daily life, within a year the country would be depopulated, for murder and rapine would destroy millions; and sorrow and desperation would drive other millions to suicide.”

The Basel Mission. From the annual report of the Basel German Evangelical Mission for last year we learn that it was represented by 78 ordained and unordained missionaries, and 4 women working in India, at 23 stations situated in South Canara, Coorg, the Southern Marathi country, Malabar, and the Nilgris, and by 16 missionaries at home. It also had 623 native agents doing its bidding as pastors, evangelists, and catechists, colporteurs, Bible women, schoolmasters and schoolmistresses, and the number included 138 non-Christian schoolmasters. Its work was carried out amid a population of slightly over 6,000,000, while the number of its church members and catechumens was nearly 15,000. It maintained 154 schools, and these various institu-

tions were attended by nearly 10,000 pupils, of whom 6,304 were non-Christians.

Anti-Tobacco Teaching. There is one mission operating in India which resolutely insists—wisely, as we believe—on total abstinence from alcoholic liquors and tobacco on the part of all its agents—foreign and Indian. In the case of the latter, there is more difficulty in regard to tobacco than to liquor. Very rarely, indeed, is there any necessity for applying the discipline because of intemperance. It is at once remarkable and a source of much thankfulness that in the large body of native Christians connected with this mission, largely recruited from the lower classes, intemperance is practically unknown.—*Indian Witness.*

Christianity is Profitable. Mr. Modak, connected with the Marathi Mission at Ahmednagar, has prepared an Indian Christian directory, from which it appears that, while in 1890 there were only 797 ordained Indian ministers, there were last year 1,010. This directory contains the addresses of 92 Indian Christian lawyers, 590 qualified Christian doctors, 1,098 government servants drawing over 50 rupees a month, and 646 editors and authors. Of the 100 Protestant Christian graduates from Madras College, 35 per cent. are engaged in missionary or educational work. There are about 1,500 Protestant foreign missionaries in India, working among all classes.

Growth in South India. Recently compiled statistics give us the results of mission work in South India during the last two decades. There has been an encouraging and significant progress all along the line.

The two years compared are 1878-98. During these years the number of communicants has nearly trebled, while the Christian community has grown from 295,929 to 523,494 souls. The native pastorate has increased from 206 to 407, while the annual contributions of native Christians have risen from \$21,500 to \$75,000. The missionary force has grown from 260 to 406, and the total native agency represents a mighty army of 10,675 men and women. The educational work of these missions is represented by the 83,000 boys and 51,000 girls who attend the mission schools. This represents much seed-sowing in these young minds and hearts.—*Rev. J. P. Jones.*

Growth in the Rev. John McLaur-Telugu Field. in, of the American Baptist Telugu Mission, entered that field in 1870, when there were but 3 stations, Nellore, Ongole, and Ramapatam, with about 1,000 church members. There are now connected with this mission 24 stations, 113 churches, 462 out-stations, 53,633 church members. There are also 600 schools, with 12,475 pupils. There are 15,000 Christian families under the supervision of the American Baptists alone in the Telugu country; all the growth of a single generation. Many such "failures of missions" as these may be seen in India.

Have "Missionaries no Business in China?" But missionaries, we are told, have no business in China, forcing a foreign and hateful religion upon the people; their very presence and work naturally arouse resentment and hatred. This is an astonishing statement. Had the apostles no business to preach the Gospel when they went forth from Jerusalem, turning the world upside down? Had the

martyrs and missionaries of the early Church no business in that dark and loveless Roman world, which they presently filled with heavenly peace and glory? Were Augustine and his followers embarked on an impertinent errand when, at the peril of life and fortune, they came to England and preached the Gospel to our savage and pagan forefathers there? This charge strikes back to One who brought a heavenly glory to the earth which repaid Him with a cross and a crown of thorns, and charges Him with folly, and seeks to cover with shame the brightest pages of Christian history, the noblest names upon the beadroll of the ages.—*Rev. Judson Smith.*

It is Victory, not Defeat. Dr. Griffith John is in no uncertainty about the future of missions in China. "Twelve out of the 18 provinces," he writes, "have been swept clean of missionaries; but here at Hankow, and in all the surrounding counties where we are at work, there has been no suspension. Christians have been meeting for worship as usual, hospital work has gone on, and our day-schools have never been closed. Till a fortnight ago the daily preaching was carried on regularly, but when the officials suggested that it would be advisable to suspend this branch of the work for the present, we thought it only right to meet their wishes. I do not take a desponding view of the future—quite the reverse. There are glorious days before us. I am amazed to hear that people are talking about giving up the work in China. They must be mad. Our prospects to-day are vastly brighter than they were 6 years ago. At that time I was beginning to despond. I do not despond now. My heart is full of eager expectation."

Excellence in Confucianism. The extended articles in the *Zeitschrift für Missionskunde* by Prof. A. Dorner show how much there is that is excellent in Confucianism. There is also a much deeper religious sense in it than is commonly assumed, altho it does not sufficiently bring out the personality of God, or the personality of man, and therefore is condemned to stop short with mundane interests. We may well believe that our Savior would say of it also: "I came not to destroy, but to fulfil." This point of view is suggested by the title of a recent work: "Christianity the Perfection of Confucianism." 50,000 copies of this have been sold in China.

How Rome Makes Mischief. An English missionary, in a letter from China, throws an interesting light on the methods employed by the priests. He says: "The policy of the Roman mission is to defend their converts, try cases themselves, inflict punishments, demand the heads of assailants from the Chinese government, ask for enormous compensation for damage to property in riots, and, wherever possible, have a French gunboat at hand. Our policy is to avoid interference as far as possible, and so we tell our men that if they get into rows, we shall not try to get them out. I am convinced that our system is right, but on account of the constant miscarriage of justice in the Chinese courts, it is very difficult."

The Indian Mutiny and the Chinese Massacres. China and India will hereafter be associated by a new band, but one of a somber shade. In many of its features the outbreak of the Boxers is strikingly similar to the Sepoy rebellion in India. Two events in each are peculiarly

parallel. The memorable defense of the British residency at Lucknow, with the heroic relief by the British column under Sir Henry Havelock, is duplicated by the brave defense of the British legation in Peking, and the rescue by the allied forces; and the terrible slaughter of men, women, and children at Cawnpore in 1857, is reproduced in the frightful atrocities of July 9 and 10, 1900, at Taiyuen fu, in Shansi province, China, when 30 Protestant missionaries, 10 Roman Catholic priests, and many Chinese Christians were barbarously murdered.

**He Went In Woman's Work
Out by Faith. for Woman, Mrs.**

Cunningham gives an account of a visit to Peking, and mentions the arrival of Dr. and Mrs. Inglis. She speaks of him as "A physician of Chicago, just coming into an excellent practise, when there was brought to his mind one evening in 1898 his pledge as a student volunteer. After a long struggle victory for God came, even tho it meant pulling up stakes, leaving a lucrative practise, and breaking unwelcome news to an intended bride. His pastor even tried to block his way, but to no avail, when his word had gone forth. Dr. Inglis said to my husband one evening, 'If I am called home before I have been two weeks in Peking, I shall still have no doubt that I did right in coming.' Do we not want more quietly waiting, till God does definitely show us the way, and then to tread it with the same certainty that we are in the right path, as when we pass along to our work-day by day?"

**A Missionary Says the Western
Engineer. Christian Advocate**
of Prof. F. D. Gamewell:

"He is a most interesting character—unassuming, but full of capacity. He belongs to our Pe-

king University. At Cornell University and the Troy Polytechnic School he was trained as a civil engineer. How providential it was that he was in Peking when the missionaries and legationers were shut up there, besieged by thousands of fiends! The British minister put him over the defenses. Many providential things occurred. The 400 marines got there just before the railroad was cut. Our preachers and their wives, who had been in annual conference session, failed to get away, and so were saved from possible massacre elsewhere. Native Chinese converts fled to the legation for safety, and made useful soldiers and laborers. The women were there, who worked night and day making bags for sand out of everything, even out of their wearing apparel. And then he was there himself—tireless, sleeping in his clothes, never for a moment out of danger, on half and poor rations, while shot and shell rained on them continuously."

Unsophisticated Chinese. R. E. Speer, in *Leslie's Popular Monthly* for November,

says: "One of the delights of travel in China is the innocent ignorance of the people. They think themselves the most sophisticated and heaven-enlightened people on this earth, and so make their naive childishness the more engaging. They live very close to the primeval superstitions, and the gods and devils, between whom they make little practical distinction, command their healthy respect. Our slipper-boat men stuck a bunch of incense sticks into the bank at the foot of some bad rapids, to placate the favor of the spirit of the rapids, who indeed was so far pleased as to let us ascend. Our house-boat admiral laid out an elaborate offering of chicken and rice, and soup and pork, and

chicken blood and lighted candles, as we entered the North River on our downward journey. 'What is this for, captain?' we asked. 'For the enjoyment of the spirits of the river,' he replied; 'they are eating half the sacrifice.' 'But it is all here still,' we told him at the close. 'Well,' he replied, 'at least, the candles are gone.'"

Life Through Death.

If, as Dr. William Butler said, the mutiny and bloodshed in India in 1857 brought the redemption of that land one hundred years nearer, what may God's more recent judgments not have done toward ushering in the wonderful twentieth century, which, we pray, may also be a new age of blessing!

Queer Korean Customs.

All things in Korea are strange to foreigners. Thimbles are of cloth, beautifully embroidered. There are no buttons or pins, and garments are tied on with ribbons. Soap is sold in the form of a powder, and the only matches are shavings tipped with sulphur. These have to be put into the fire to light them. The market scenes are interesting. You see pompous men in long gowns and high hats, poor women with green cloaks over their heads, and scores of boys carrying vegetables. The people are early risers, and the best time to market is between five and six in the morning. Two hours later the stands are all cleared away and you have to rely on the retail stores or little shops. Eggs are *bought by the stick*, and are stacked up like kindling wood. Ten eggs are laid end to end, and they are then wrapped about with straw, so that they stand out straight and stiff, and look more like clubs than eggs. In the stores these sticks of eggs are piled up crosswise, and the price is about three cents a stick.

Japan as a House of Refuge.

Never was the resourcefulness of missionaries of the Anglo-American type revealed with more splendor than when the Protestant missionaries in Japan realized that Japan was to be a station on the route which the exiled missionaries in China were to travel to America and Europe. The record of the work done in the city of Kobe lies before us. The girls' school of the A. B. C. F. M. was turned into a hotel on July 12th, and for the next 53 days of its life the Kobe College Hospitality Hotel and Refugees' Restaurant registered a large number of guests. Of 310 persons entertained, 93 were men, 128 women, and 89 children and youths. Of the 200 adult missionaries, 161 came from China. They represented 24 different denominations. Some came to the hotel moneyless and without clothes, and none of them spoke Japanese. Yet they found they were among brethren; they were succored and sent on their way, and their missionary hosts, after paying bills amounting to 1,703 yen, came out of the trying ordeal without a debt. It is needless to add that what will grow to be lifelong friendships, were formed, that gratitude abounded, and that comity between Christians of all names and lands multiplied.—*Congregationalist*.

Moral Reform in Japan.

Thanks to the efforts of an American missionary in Nagoya by the name of Murphy, to the Salvation Army, to Hon. S. Shimada, a Christian politician, and to other influential Japanese, and, perhaps, most of all—to its credit be it added—to the Japanese press, there has been a tremendous social agitation over the question of licensed prostitution. Dramatic results have followed close upon

the heels of drastic measures. New police regulations now make it possible for the inmates of houses of legalized vice, hitherto hopeless slaves, to leave at their option. Christian reformers have freed at least 40 such unfortunates during the past two months, and the papers report that during the past 42 days in the one city of Tokyo, 429 contract prostitutes voluntarily left their life of shame, and that suicide, formerly very frequent among this class of women, has practically ceased.

Wise Sayings of Christian Japanese.

At a recent convention these statements were made and sentiments were uttered: "The number of Christian societies now laboring in Japan is 36, or just double the number in 1883, while 85 Christian periodicals are now registered at the office of the home department." "English literature far more than that in the vernacular is molding the thought of educated Japanese to-day." "Charities, like higher criticism, should be in the hands of the friends of Christ and of His Bible." "New men, that is, renewed men are needed for the new century."

The Doshisha Anniversary. In Kyoto, on November 29, 1871, two teachers and eight scholars gathered in a rented room and bowing before God, each one prayed to Him with strong crying and tears, and thus the Doshisha was started. It encountered great opposition from the city officials for the first six years. God blessed it, however, and at the time of Dr. Neesima's death, in 1890, it numbered in all its departments nearly nine hundred students. Then began a period of reaction. Waves of nationalism and rationalism swept over the school. For three years it was separated from the

mission. Its numbers and its Christian spirit greatly declined. It is now, however, back upon its old foundation. During these 25 years 4,611 students have entered the school. Of these 936 have been graduated. Of these graduates, 147 are engaged in teaching; 95 are preaching the Gospel; 78 graduates of the nurses' training school, are engaged as nurses; 19 are engaged on newspapers; 34 are in banks; 148 are in mercantile business; 16 are artisans; 166 are pursuing farther studies; 28 are officials; 102 graduates of the girls' department are in homes of their own, most of them centers of Christian homes.

On November 29, 1900, the anniversary exercises were pervaded with a spirit of faith in God and hopefulness for the future which speak well for the school. There are now about two hundred young men connected with the school, of whom nearly twenty are in the theological department. The girls' school numbers about seventy.

J. D. DAVIS, D.D.

AFRICA.

Newspapers in Liberia. There are some indications of progress that are gratifying to the friends of the little republic. For a while there was no newspaper or other publication regularly issued in the country. During the past year, however, 4 publications have been regularly issued: *The Recorder* and *The New Africa*, under the auspices of Bishop Hartzell and the Methodist Episcopal Church Mission, at Monrovia, the capital; *The Baptist Monitor*, at Ricks Institute, Montserrado county, and *The Cape Palmas Reporter*, a quarterly magazine, at Cape Palmas. These publications, all but one of which are issued entirely independent of any foreign assistance pecuniary or otherwise,

indicate enterprise and ability highly creditable to the country and very encouraging to its friends.

Rome in the Dark Continent. Protestant missionaries in Africa will have to reckon with a formidable

organization founded by the late Cardinal Lavigerie—"The White Fathers." The order (if it can be so described) has at present 50 stations with a staff of 249 missionaries, 132 nuns, and 642 catechists. This body of more than 1,000 workers has gathered 67,190 neophytes and 180,080 catechumens. The White Fathers also control 184 schools, containing nearly 6,000 children. The society is fed by 2 training colleges or seminaries in Jerusalem, which together have 139 students.

The S. P. G. in South Africa. By the Church of England mission work has been established in Cape Colony, Natal, Zululand, the Free State, and even in the Transvaal. In 1847 the first South African diocese, that of Cape Town, was organized. At present there are 9 South African sees, with 10 bishops. The work in South Africa has been chiefly under the Society for the Propagation of the Gospel. During the 80 years since it began its work it has maintained 545 missionaries, and has given to the evangelization of the country more than \$4,000,000. At present it is maintaining 155 missionaries, of whom 23 are natives.

Wellington Seminary. Little do we appreciate how widespread is the influence of this institution for civilization and godliness, which has well been called the Mt. Holyoke of South Africa. In addition to the hundreds and thousands of young

women trained within its walls, its missionary society supports 9 missionaries, and during the last decade has sent more than 50 to toil for Christ in Kimberly, Johannesburg, beyond the Limpopo, and Zambesi, even to the shores of Lake Nyassa.

A New Hospital in Uganda. Mrs. Albert Cook sends to *Mercy and Truth* an interesting

account of the opening of a hospital in Mengo. She says: "It is situated on the side of Namirembe Hill, and commands a magnificent prospect, including Lake Victoria, the islands of Kome, and Nsazi, and sweeping round to the south, one can see the Singo Hills, while the King's Lake makes a very pretty foreground to the whole; below us are the English and French Roman Catholic mission stations. The building itself is the finest in the country of Uganda, and is built in the shape of a double St. George's cross. The extreme length is 120 feet, and at its widest part it is 60 feet across. It is entirely constructed from native material, and the fact that no less than 112 tons of grass were needed for the roof, shows the magnitude of the work. The whole of the construction and building was done by one of our missionaries, Mr. Borup, of the Industrial Mission, who has spent much time and labor over it.

"The interior is a grand piece of native work with a beautiful reeded ceiling—a kind of decoration the Baganda excel in; the walls are of mud and wattle, and nicely white-washed inside and out, which gives a very clean and striking appearance to the whole building, and being on an eminence it shows out well, really acting as a fine beacon, which can be seen from all parts of the country. There are 50 beds in all—25 for the men, and an equal number for the women and

children; the bedsteads are made of the branches of the palm tree, and only last a very short time, but we hope before long these may be replaced by plain iron ones from England. The mattresses are made from the dried peelings of the banana tree, which are rolled and then sewn together, and on this we place a mat of grass, which the Baganda use as a sheet and seem to like very much, and they have the great advantage that they can be easily scrubbed."

The An independent
Typewriter in testimony to the
Uganda. progress of mis-

sions in Uganda, has been given recently by Sir Harry Johnston, a government commissioner: "The difference between the Uganda of 1900," he writes, "and the blood-stained, harassed, and barbarous days of Mtesa and his son Mwanga is really extraordinary, and the larger share in this improvement is undoubtedly due to the teaching of Anglican and Roman Catholic missionaries." Of the thirst of the people for education he says: "It is surprising what a number of men, boys, and even women, have been taught to read and write at the mission schools. Several of the chiefs use typewriters; in fact, nearly all the official communications that pass between the regents and myself in the Luganda or Swahili languages are neatly typewritten by a chief or a 'native secretary.' The chief of Toro, on the borders of the Kongo Free State, possesses a typewriter also."

ISLANDS OF THE SEA.

The Dutch In South and East
East Indies. Borneo, the field of the Rhenish Mission, there were 55 baptisms from heathenism during the year 1899, so that the total Christian community (including children) is now

1900. In Sumatra the same mission had 2,352 baptisms in 1899. Of these about 2,150 were from heathenism, and 200 from Islam. The total Christian community of the Rhenish Mission in Sumatra has now reached about 43,600.

The Netherlands Missionary Union, which is working in West Java, has now 11 stations with 26 churches. At the end of last year the number of native Christians has reached 1,660, being an increase of 178 on the previous year. The number of children taught in the schools of this mission is now 686. Since the work was begun in 1863, 2,728 persons have been baptized in all.

The widow of missionary Hendrich, who is continuing her husband's work among the Dyaks, in South Borneo, has had the joy of seeing the fruit of her labors. The small church has been gathered together at the place where she is living, and two out-stations have already been opened in the neighborhood. She has two native helpers working with her, and now and then missionary Renken comes from the next station, Mandomai, to administer baptism and the Lord's Supper.

Melanesian This organization
Mission. was founded by

Bishop G. A. Selwyn in 1849. Its staff consists of Bishop Cecil Wilson and 12 English clergy, 2 English laymen, 12 native clergy, 400 native teachers, and 7 English women. There are 170 mission stations in 26 islands. Christianity is established in many of the islands, but large numbers are still heathen. There are 12,000 baptized Christians in Melanesia and over 12,000 more people under instruction. Over 1,000 persons are baptized annually. St. Barnabas College, Norfolk Island, is preparing 160 boys and 50 girls to become

teachers, and at St. Luke's, Siota, Solomon Island, there are 70 scholars.

New Guinea. The Rev. J. Chalmers sends a list of 26 villages on the banks of the Fly River in which services are held twice daily and three times on Sunday. "The services are very primitive, and, when conducted by the people themselves, the words spoken are very few, and these in great ignorance. I have just sent Hiro and 6 church members and their wives up the river to preach Christ and hold services in every possible village. The church members are to remain three months, and then return here for a spell. They have no education, but *they know the story of the Cross, and they are in downright earnest.* It would have done your heart good to have seen with what enthusiasm they went. I got wearied of waiting and praying, and it was heavily laid upon me to *act* and do something for the heathen."

Civilization Sixty years ago in the who would have
South Seas. thought it possible?
Tawkiao is the name of a native king in New Zealand, who edits a small eight-page paper, printed in English and the native tongue, and called the *Pleiades of Seven Stars*. And Fiji, which once disputed with New Zealand for the primacy in all things horrible and hellish, has to-day more than 30,000 in Christian churches!

Methodism The American Methodists at Manila
Philippines. are evidently determined not to let the grass grow under their feet. The district conference which met there recently under the presidency of Bishop Warne, passed resolutions asking for 10 young men to

be sent out from America, to be appointed "two and two" to 5 different provinces, with the understanding they remain unmarried for four years on a salary of \$350 each. They also ask that the missionary society make a special appeal to the home church for funds to erect a substantial church edifice in Manila and for a minister to devote himself to the English work. The Methodists at Manila promise to pay house rent for the minister, an expensive item in the rapidly transformed city. Another modest request is for a first-class mission press, equipped with best plant and a competent manager—a request which the church, if wise, should comply with at the earliest moment. Of course they need a host of women workers. With a strong preference for deaconesses, they ask that 4 of the order be sent without unnecessary delay.

Worthy of Note.—Forty years ago the first contribution was given by a Hawaiian church in Hilo (\$1,000) for the building of the first Protestant church in Japan, and now missionary work is done in Hawaii by Japanese for Japanese!—*Missionsblatt für Kinder*.

MISCELLANEOUS.

A Call to Consecrate. A new period of time brings to us a new sense of responsibility. The world is taking account of stock to-day, and making plans for the future. The newspapers are describing what the old century has done, and what it has put into the hands of those who are passing into the new. We have a great access of knowledge over what our fathers had. Our understanding of the universe, the world we live in, and ourselves, in kind and degree far exceeds theirs. We have railroads where they had oxen and horses, swift steamships where they had sailing vessels, tele-

graphs and telephones where they had nothing. We have means of communication with all the world; we trade with and come in daily contact with peoples of whom they knew little or nothing. The message of Jesus is, "Trade ye herewith till I come." All *these new things are ours for a purpose—to build up the Kingdom of God.* We are not only to sell goods to Japan and China and the Pacific islands, and to furnish to their peoples the comforts of civilization at good prices, but we are to make it our business to make men Christlike—brown men, black men, yellow men, in all lands. They are all our neighbors in a sense made new by modern inventions.—*Rev. A. E. Dunning.*

A Missionary This bit of autobiography is from the founder of the Methodist publishing house in Madras: "In the spring of 1895 a train of circumstances made it evident that I must abandon all idea of carrying out my promise to the many who had contributed toward the founding of the publishing house at Madras, or I must learn electrotyping, photo-engraving, half-tone, and line work by sunlight and electric light, the working of the booklet machines; I must gain a practical knowledge of the construction of the dynamo, be able to set up an electric-lighting plant and do the work of a 'line-man;' I must know how to erect shafting, counter-shafting, calculate the speed of pulleys, and fit belting; I must have a practical knowledge of half-tone printing, which includes underlaying and overlaying. That I might not be taken advantage of in the working of the machinery, I must be able to take an engine apart and put it together again and run it. I must

know how to manipulate a steam boiler, so that I could avoid accidents. I must be able to work the stereopticon, make the gases used in the lime-light, and also know how to 'build' a stereopticon, after having purchased such parts as the lenses and dissolvers, and make lantern slides. And after going through these processes I must be so acquainted with them as to go out in India, and meet the new conditions of climate in the use of chemicals, and the many emergencies that would arise in the erection and moving of machinery. I knew nothing whatever about photography, but must acquire the most difficult processes. I knew nothing about machinery, but I must acquire the manipulation of 25 different machines, apart from the machinery used in the printing and binding departments, and the erection of shafting and the fitting of belting."

A More Excellent Way The American Board in particular is urging its wealthy friends to deposit, while yet living, with the treasurer the amount they propose to leave the society, this as a secure investment on which they can draw interest. There is thus no will that can be broken. And President Holden, of Worcester University, points out the fact that if one gives \$1,000,000 to a college, the State imposes no tax for the transfer of the gift, and charges no tax upon it after it is given, thus encouraging giving by the living donor. If, however, the same amount is left by will, it is subject to reduction to the amount of \$220,000. It is better to give what one can while he is still alive, and have the joy of the greater good.



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THE OUTLOOK FOR THE TWENTIETH CENTURY.—II.

SUGGESTIONS FOR NEW METHODS AND MEASURES.

BY THE EDITOR-IN-CHIEF.

A new century suggests new methods and measures. Perfection alone forbids change, because it excludes improvement. Man at best only moves toward what is perfect, and attains the goal through the lessons taught by repeated mistakes. It has passed into a proverb that success is reached through failure.

One question, of no minor importance, therefore, is this: Whether the new century should not be marked by new features *in the administration of missions*. We can not shut our eyes to the fact of a growing dissatisfaction with some methods, long in use, nor to the fact also, that not a few intelligent and genuine friends of missions contend that these should become obsolete, giving place to something better. Without presuming to pronounce upon the complaint as reasonable, or the change as advisable, all honest criticism should have a fair hearing. Murmurs of discontent betray a spirit that is restlessly chafing under real or supposed grievances. If they be real, they should be remedied; if only supposed, they should be exposed to the light of candid discussion. In any case nothing is gained by repression.

We propose, in this paper, to give impartial statement to a few complaints, some of which have come to us in the form of private remonstrances, and others of which have found expression in public utterances; and to present them simply as suggestions to be weighed in the balances of a calm judgment, for whatever be their value. They may be included under seven heads:

1. First, a remonstrance against *autocratic management*. Undue arbitrary power, it is said, is wielded by mission boards, and undue authority sometimes lodged in one man. Questions, affecting scores and hundreds of intelligent, able, and devoted laborers on the field, who know the needs and conditions of the work as no others can, are settled beyond appeal by parties, hundreds, if not thousands, of miles

distant, who perhaps never set foot upon mission territory. God's government is an absolute monarchy, and such rule is best where perfect wisdom, goodness, and love hold the throne, but no mere man is fit to wield an absolute scepter. An autocrat at the secretary's table inside the mission house is sure to find himself at war with the democrat outside. Free men demand that there shall be "no taxation without representation;" the burden-bearer likes to have a voice in determining what burdens shall be laid on him, and to share in the government in which he is one of the governed. As surely as intelligence displaces ignorance, faith superstition, and liberty slavery, there is a revolt against despotic dictation. The common sense of mankind is felt to be a safer guide than the uncommon sense of one who thinks himself wise enough to rule all the rest.

Missionaries who lay their lives on the altar of missions, and who are at work on the field, naturally claim a voice and vote in matters vital to the success of their work, and justly contend that it may mean risk, if not ruin, to that work, to be compelled to expand or contract, enlarge or curtail, remove or remain, at the will of some man or committee, who survey the field only from afar, and can not see clearly nor judge wisely.

One instance occurs to us of a missionary in Africa, a man of most consecrated zeal, whose work was so blessed of God, that the natives among whom he had founded a mission, burning to bear the Gospel that had saved them to their unsaved neighbors, not only planned, but manned a new mission, and gave all the money as well as men, needed to conduct it; when lo! a veto came from the mission house at home, with the demand that the money raised by the native church must be turned into the society's treasury to be applied to work already undertaken. The ground of such action was that, as the native church owed its existence to the missionary board, it owed also a debt to that board, and should replenish its funds instead of undertaking new and advance work on its own responsibility. The disappointment of the missionary in this case, and the defeat of the native church's scheme, actually cut his life short in his prime.

2. A second complaint has been made against *inflexibility in method*. It is said that there is too little elasticity, undue conservatism, unreadiness to learn new lessons, attachment to stereotyped forms that have the odor of antiquity, if not of decay. The pace of the race is so rapid, that what is practically effete is soon left behind; in every department of common affairs, invention and discovery open up new paths for progress, and demand not only new machinery, but new motive power. Within fifty years society has undergone more than one revolution. Everything has changed and our fathers would not know the world they lived in. We take strides where they took steps; within a century we have exchanged hand-power and horse-

power for steam-power, and steam-power for electric dynamos. Why mount the unwieldy elephant if you can harness the lightning?

Shall mission methods alone cling tenaciously to the eighteenth century fashions, and refuse to recognize the fact that the improvements of the last ten decades of the nineteenth century have made this the golden age of the world? So say some, and it sounds sensible. Perhaps there is a taint of fallacy, if not sophistry, in the argument for change in Church methods, for what we call "religion" does not always improve by innovations, but degenerates. Between truth as revealed by God and truth as unveiled by men, there is a great gulf fixed. And yet, in minor matters, not touching the core and heart of Divine truth and the substance of spiritual life, progress is not only possible, but to be expected; mission methods, being largely devised by men, may by men be revised and improved. It is not well to hang on to any system, financial or administrative, that is behind the age, or unfitted to present needs.

3. Another complaint is made against the prevailing system of *training for mission work*. On the one hand, there is too rigid and frigid adherence to a mere scholastic standard. Candidates become recluses, shut up, from seven to ten years, in academic halls, poring over books. Their first fervor cools, and their early ardor dies out like an unfed flame, and the chronic college chill takes its place. Sometimes losing entirely the mission spirit, they drift into other work; or what is worse, go to the mission field only to do perfunctory work, where above all it is to be dreaded. On the other hand, too low a standard of educated fitness may be allowed, and young men and women hurried into the field without any real preparation, a few months in a superficial "training school" being substituted for more prolonged and painstaking mental discipline. Such haste is waste. Emotional enthusiasm invests missions with a deceptive halo of romance, and, under its fascination, would-be missionaries sometimes are hurried into the field, only to find themselves engaged in a death grapple with the anakim—giant foes, ancient superstitions, iron-bound caste, fixed customs, and most depraved habits—and awfully conscious of no adequate mental strength or even spiritual stamina for such encounters. A great missionary whose work had fully proven his wisdom, was wont to plead for a *partial training on the field*, urging that candidates should carry on their later studies while in daily contact with the very people among whom they are to work, as a preventive of the lukewarmness of the mere scholar and the inexperience of the mere novice. He said that imperfectly trained native evangelists often prove more helpful than the honor men from the universities, because whatever training they do get is got while in close touch with those whom they seek to reach and reclaim.

4. Serious complaints are often made against the whole *system of*

statistics as untrustworthy and unsatisfactory. Some would abolish all statistical reports as misleading. A rather officious man who thought himself very sagacious as a counselor for vacant pulpits, had a unique way of deciding who the "coming man" was. He got hold of the general assembly's minutes and compared the statistical tables year by year, and where he found the roll constantly increasing and the benevolent contributions likewise, he concluded without further search that the minister of that church was a strong and able man and might safely be translated to a more important charge. Any one who knows how church rolls are often kept, how new members are sometimes secured, or reckoned, or by what methods benevolent columns are filled up, will want some broader basis for his induction as to a minister's real merits.

Mission statistics certainly need much revision. They lack, first of all, uniformity of method. It makes serious discrepancy where one statistician reports as members, all baptized children, and another only adults; where one report gives averages, and another aggregates. Some keep careful rolls and business-like accounts; others supply fancies instead of facts, or make up by hearsay or guesswork for lack of memory or information. The editors of this REVIEW undertake each year to prepare statistical tables as full and exact as possible,* and to assure this result, send out forms to be filled out and returned by the proper parties; and yet they find it almost impossible to get even a reply, much less a satisfactory one, and some columns have to go unfilled, unless the figures of previous years or proximate estimates are substituted for the latest and most exact reports. This should not be so. We should have a concerted plan for statistics or none at all. "Figures and facts" have been quaintly said to be "*reliable*, because they first *lie* and then *lie again*." A body of reports, based on a uniform system, carefully compiled by those who are authorities in such matters and who know how to conduct business, would be consistent, and helpful because trustworthy.

5. A more serious complaint is made against *inaccuracy of statement* as to the actual work—on the one hand suppression of the truth, *suppressio veri*, if not *suggestio falsi*—and, on the other, exaggeration of results, investing facts with a false and deceptive halo.

This last can not always be prevented and is not always either voluntary or conscious. All men do not see alike and may report only what seems to them real. Veracity is not a simple but a complex faculty, dependent on observation and memory, imagination and conscience. He who would report with exact truthfulness must first of all be a careful observer, taking note of facts with scientific precision. Then he must have a retentive and ready memory to recall facts, and must be able to discipline his memory to accuracy, lest

* See January and February numbers, pp. 66, 148.

imagination invest them with a false coloring, or facts and fancies, dreams and realities, be hopelessly mixed. He must be a man of conscience, also watchful, keen to sift truth from falsehood, the actual from the imaginary, and much as a matter of moral obligation, guard his statements from even unintentional error. This habit of sifting out the chaff from the wheat must be cultivated, if the narrator is to become accurate. The very power of graphic description that makes narration charming, implies risk of too much word-painting, and compels the conscientious writer or speaker to halt, before venturing a statement, to ask himself whether he can distinctly recall what he would report or record, and, as a matter of debt to the truth, divest it of all additions or subtractions into which his temperament might betray him, or his proneness to carelessness of speech. Every man and woman finds need at times to stop, in the midst of a statement, to recall some unguarded word, or modify some exaggerated utterance until it becomes instinctive to set a double watch at the door of the lips or about the pen. Missionaries whose narratives have proved most trustworthy have been wont to make careful records *at the time* rather than rely on a treacherous memory; and in speaking or writing to confine their witness to what they *know*, making no definite statement where recollection was indefinite. Mr. George Müller's addresses were very conspicuous for this studied exactitude.

As to *keeping back* what is true, it is questionable whether any real good is ever so done. Difficulties, and even disasters and defeats would best be acknowledged. Concealment is a poor policy; for the after discovery of suppressed facts not only discourages the friends of missions, but puts a weapon into the hands of detractors, and sometimes destroys confidence in missionaries and missionary societies. Frank dealing on the contrary inspires confidence, and, even when facts are disclosed which are discouraging, there is this compensation, that sympathetic contact is promoted between laborers in the field and supporters of the work at home, and often a deeper prayer-spirit and a truer self-dedication evoked.

6. A kindred complaint has been made at times that investigation of mission work is not sufficiently *independent and impartial*.

There is a manifest propriety and necessity in *official* visits to the field, as when a secretary of a mission board, or a member of a committee having the work under supervision, goes out to adjust controversies, determine questions of method, confer as to existing difficulties, harmonize differences, or give counsel in the many perplexities that inevitably arise for a solution. But in the nature of the case such a party can scarcely be expected to report with absolute impartiality as to the actual condition and progress of the work. He represents a society with its established methods, and is himself prominently connected with and responsible for them. He is naturally

prepossessed in favor of the *modus operandi*. He is not likely to be clear-visioned. He will naturally look at what is being done and being effected, through magnifying glasses, and if he sees errors in management or even disastrous mistakes, he will as naturally minify their importance. In any case it would seem very ungracious, if not unwise and unseemly, for him to report unfavorably and censoriously upon the conduct of missions by the very organization that employs him. Can its servant be also its censor? Certainly not, before the public. He must at least confine his criticisms and censures to the confidential meetings of officers and managers.

When, therefore, such official visitors publish their reports as to the work, its progress and prosperity, the reader is prone to discount not a little the glowing descriptions and enthusiastic appeals, and inwardly ask for an unprejudiced account from some more independent observer. And here such testimonies as those of Mrs. Isabella Bird Bishop have been of priceless value. When a quarter century ago she undertook tours of observation in foreign lands, she, by her own confession, was not only indifferent, but rather hostile to missions. It was a case of apathy bordering on antipathy. Of course she "represented" nobody but herself, and traveled in the interest of no church, society, or denomination. Yet her careful and candid attempt to know the facts, with eyes and ears wide open to whatsoever sources of accurate information were available, compelled her to acknowledge the undoubted value and success of foreign missions, and there is now no living witness whose testimony carries or deserves to carry more weight.

For purposes of independent and impartial investigation it is such observers that are in demand. If prominent churches would for a time give up their pastors, and send them on such tours, with all expenses paid, to gather facts and come back to report to their own congregations; if, better still, judicious business men and men of judicial turn of mind, and clear-sighted women would at their own cost and on their own responsibility make tours of missions and tell what they thus come to know, the benefit would be incalculable. If God's people can go round the world for their own pleasure and profit, surely they might go as far and spend as much for the sake of His work and glory. If the twentieth century does not record many such voluntary visits, unofficial in character and beneficial in result, there will be a serious failure to heed the indication of God's will.

7. Another complaint, deserving a hearing, is that godly *women should have more recognition in the conduct of mission work.*

The basis of this complaint is too broad to be disregarded. For nearly two thousand years woman has, even in the Church of Christ, been kept in the background. Only in the last half century has she begun, as woman, to organize independent mission work. And the

growth of distinctively woman's work has, since David Abeel made his famous appeal to the Christian sisterhood of Britain, been almost unparalleled. Women's mission societies and boards have sprung up, until every denomination has its auxiliary, and almost every local church its women's society. These godly women have invented a method of scattering information in the briefest and cheapest form—the mission leaflet; they have taught us how to organize little gifts into great rivers of beneficence; they have magnified prayer as the first of all handmaids of missions; they have trained up godly children for a holy self-offering, and thus prepared the way for the great young people's crusade; they have multiplied small gatherings for feeding the fires of missionary zeal, and called greater conventions for the consideration of the major issues connected with the work; they have studied and worked, and prayed and given, and written and spoken, until they have come to be authorities in the Church and before the world upon all the mission movements of the day. Not only so, but, not content to go as wives of devoted men of God, and mothers of coming missionaries, they have given themselves to the work as teachers, translators, Bible readers, evangelists, and most conspicuously of late as thoroughly trained *medical missionaries*, finding their way, not as women, but as physicians and surgeons, into communities and royal families, where no *man* ever had recognition, as a foreign doctor.

And now it is asked, and not without reason, whether it is not time that the Church should recognize godly and consecrated women as both competent and deserving to sit on mission boards as counselors and conductors of the work, and even in secretaries' chairs to keep in closest contact with laborers on the field. It is emphatically asked whether the womanly "instinct" may not be of as much use as the manly "reason," in helping to wise decisions; whether the delicate feminine touch, so tender and sympathetic, might not adjust many an existing difficulty, and prevent many a threatened one; whether, at least women, on the field, might not be glad of a woman's hand and heart in the central home office, at the helm of affairs. And, finally, it is asked whether the end might not be that, instead of independent organizations of women working side by side with the others, there might come to be a mingling of men and women, not only in the work, but in its management, so that whatever qualities of head and heart each possesses might be beautifully blent in the conduct of this great mission and ministry of the Church toward a lost world. If in the Church of Christ there were in this sense "neither male nor female," but both "one in Christ Jesus," might it not be that, as male and female in creation made the one complete "man," so the union of the two in the Lord's work might make the perfect work. What God hath joined together in His purpose, let not man put asunder in per-

formance. Such is the plea: let it have a hearing; and, on these and all questions, let there be that open mind which, like the open eye, becomes "the light of the body." If Priscilla be the equal of Aquila, let her take rank with him, and if by superiority Priscilla outranks Aquila, let us not fear to put her name first. One has but to read the last chapters of Romans to find that so early in Christian history woman was coming to the front; and the Church needs to recognize her Phœbes and Julias, and Marys and Priscillas, as God-given bestowments for the enriching of the Body of Christ, and the enlarging of His Kingdom.

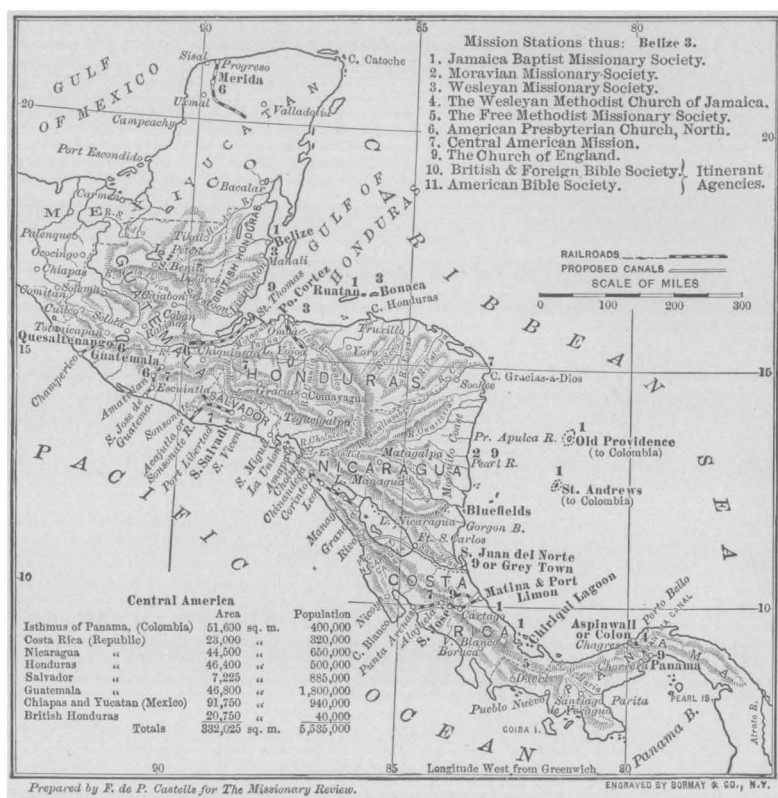
CENTRAL AMERICA AS A MISSION FIELD.

BY F. DE P. CASTELLS, BÉLIZE, BRITISH HONDURAS.

Agent of the British and Foreign Bible Society.

Central America includes the territory lying between the Isthmus of Tehuantepec, Southern Mexico, and the Isthmus of Panama, in the republic of Colombia. It includes the five republics of Guatemala, Salvador, Honduras, Nicaragua, and Costa Rica, and was discovered by Columbus in 1502, on his fourth voyage across the Atlantic Ocean. Long before this discovery Central America had been the seat of the highest civilization known in the Western Hemisphere. It had been the home of the most interesting of all American Indian tribes, the *Mayan*, which is now divided into the Mayas, Quichés, Cakchiquels, Mams, Tzutuhils, Quekchies, Pipils, Tzendals, etc. The remains of that ancient culture, traces of which are still extant, in its temples and palaces, its pyramids and its monuments, tho shamefully neglected, are most remarkable. They take us back fifteen hundred years or more before Christ, to the time when the celebrated empire of Xibalba, founded by Votan, was at its height. The decline of this empire was due to the advent of the Nahoas under the leadership of Gucumatz (the Quetzalcoatt of Mexican history), who, coming from the east in the century preceding the first of the common era, proved a disturbing element, which ultimately brought about its overthrow.

In 1523 Cortez sent Pedro de Alvarado from Mexico, with express orders to conquer these Central American people. The rulers of the Quichés nation, who there exercised a sort of political supremacy over the rest, being apprised of it, proceeded to mass their forces before him, near the Olintepec river, where they fought stoutly to resist the invasion, but it was in vain. Unable to cope with the new-come "children of the sun," in a few weeks their whole country was turned into a province of Spain, and thenceforward became known as the vice-royalty of Guatemala. This order of things continued until September 15, 1821, when again by the will of the Spaniards (not of the aborigines), and with scarcely any fighting, Central America



resumed an independent political life. At first all was united in one united republic, but later was divided into the five separate and autonomous states already mentioned.

The present extent and population of the various regions coming under the designation of Central America, are as follows:

Isthmus of Panama,...	Area,	31,600 sq. m.	Population,	350,000
Costa Rica.....	"	23,000 "	"	320,000
Nicaragua.....	"	49,200 "	"	650,000
Honduras.....	"	46,400 "	"	500,000
Salvador.....	"	7,225 "	"	885,000
Guatemala.....	"	63,400 "	"	1,800,000
Chiapas, Yucatan, etc.	"	91,750 "	"	940,000
British Honduras....	"	7,562 "	"	40,000

Total area..... 320,137 sq. m. Population, 5,485,000

As a missionary field Central America offers not a few attractions, chief of which is that it is still comparatively virgin soil. Situated between the two oceans, the Atlantic and the Pacific, it nowhere exceeds five hundred miles in breadth, has about three thousand miles of coast with numerous ports open to the world's commerce, and can boast an average of fifteen souls to the square mile as against six

or seven of the republics of South America. The elements composing the population are approximately the following:

White people.....	50	per 1,000, or	274,250
Pure Indians.....	450	" "	2,468,250
Mestizos (<i>i. e.</i> , "mixed").....	445	" "	2,340,825
Negroes (African).....	55	" "	301,675

Central America is emphatically a land of volcanoes, of which there are altogether more than seventy. One of these, the "Irazu" in Costa Rica, is one of the rare spots on the American Continent from which it is possible to see at once both the Atlantic and the Pacific Oceans. On account of the mountains these countries also abound in rivers, twelve or more of which are navigable, and in numerous lakes, five of which have steamboats for carrying passengers along their shores. This, together with the railroads either completed or in construction, is gradually bringing every district within reach; and when the projected interoceanic canal has been cut, these facilities will be increased a hundred fold.

In these days the principal products of Central America are coffee, sugar, tobacco, coco, bananas, rubber, dye-woods, indigo, mahogany, silver, and gold. The lowlands along the coast are unhealthy; but the bulk of the population live in the mountainous regions of the interior, where they enjoy healthier conditions and a milder climate. The seasons are two, a rainy one with southwest winds, lasting from May to October, and a dry one with northeast winds, when, except in the coast, no rain falls.

MISSIONARY SOCIETIES AND WORK.*

The story of what has been done in the past for the evangelization of this charming field would be most helpful and instructive, but requires more space than is at our disposal; we shall therefore only give a summary of the work now carried on, with a few hints as to the great task that lies before us. In introducing the various organizations which are "provoking one another unto good works" in Central America, we shall observe the historic order in which they have come.

The *British and Foreign Bible Society* has labored in Central America ever since 1812, when a grant of the Bible was made to the early settlers of the Bay of Honduras, the makers of the present British colony of that name. At the time it was still a criminal offense to introduce the Word of God into the Spanish territory; nevertheless there is evidence of the fact that large numbers of copies were smuggled into these provinces in various ways. Central America is now a separate agency of this society, and its employees are constantly endeavoring to fix the attention of the people on the Divine

* One or two societies, like the S. P. G., that have missions in Central America, are not mentioned here because they work only among English-speaking people and not among the natives.—EDITOR.

Message, of which quite a number are put in circulation in the course of each year. We can not say that the society has conquered the will of the people, but there are good proofs of its having won the respect of a large section, having been awarded a gold medal at the Central America Exposition of 1897, having been allowed the use of the Guatemala State Press for the publication of Scriptures in the vernacular, having been freely eulogized by the secular press, and having been granted various facilities intended to promote its success.

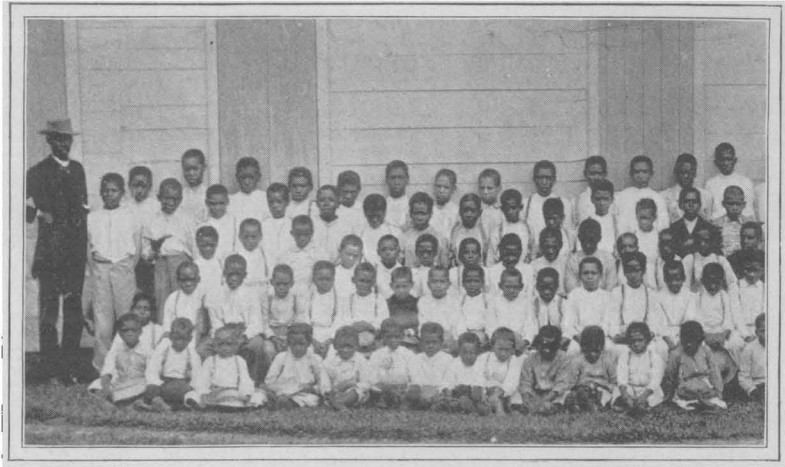
Next comes the *Anglican Church* (S. P. G.) with its center in B lize, British Honduras, and presided over by the truly missionary bishop of that see. This work also dates back to the early days of British occupation, when chaplains were sent along with the governors both of that colony and of the Mosquito Coast. The number of the clergymen is sixteen, of whom nine, with eleven local preachers or "lay readers," are distributed along the Atlantic Coast of the Central American republic, doing excellent work in promoting the



BAPTIST CHURCH OF EAST INDIANS IN COSTA RICA.

spiritual welfare of the people. Some of these clergymen have done good among the natives as well, especially where they come in contact with aboriginal tribes.

The *Jamaica Baptist Missionary Society* works in Belize, in the islands of the Bay of Honduras, Ruatan, and Bonaca; in the islands off the Eastern coast of Nicaragua, St. Andrew's, and Old Providence; in the eastern basin of the republic of Costa Rica; a little further south in the Chiriqui Lagoon, and on the Isthmus of Panama. The Baptist work was begun in 1822, when the English B. M. S. (the mother society of the above) sent a missionary to B lize. This led to the formation of a church which, tho left to support itself in 1847,



MORAVIAN SCHOOLBOYS IN BLUEFIELDS, MOSQUITO COAST, NICARAGUA.

These schools were recently closed by order of the Nicaraguan Government because they were not entirely conducted in the Spanish language. They educated the people too well to suit the corrupt government officials.

continued to do this nobly and to act as a missionary force in the regions round about the colony. The work in the south originated in 1887 by the coming of two ministers from Jamaica, and comprises a score or so of Christian assemblies in as many different localities, and most of which possess already some sort of a meeting-house. One remarkable feature of the work is the East Indian congregation which has been gathered at Banana River, a few miles south of Port Limon. Quite recently this mission of Costa Rica has become incorporated, and is, therefore, the first Protestant corporation that has ever obtained recognition in this part of the world.

The *Moravian Brethren* entered Central America in 1847, when they occupied Bluefields, and since then they have multiplied their stations along the whole of the Mosquito Coast, on the Atlantic side of Nicaragua. At that time, the coast was a British protectorate, but in 1860 the protectorate was abandoned, and it became an Indian reservation under the suzerainty of Nicaragua. At present the mission has work at fourteen points, with over five thousand converts, and a staff of thirty and more paid workers, the complete evangelization of the Mosquito tribe being thus assured. For some years in Nicaragua, as the Clericals were in power, Protestant missionaries were jealously excluded. But in 1890 the Moravians obtained permission to follow their converts across the limits of the Mosquito Coast into the republic, while in 1893, when the Radicals had driven out the Clericals, a new constitution was adopted which removed all barriers, while the Mosquito Coast itself was turned into a *departamento*, or "province," of the Republic. One of the missionaries, Rev.

W. Sieborjer, has translated the New Testament into the Mosquito language, the first edition of which was printed in Germany in 1888.

It was in 1883 that the *Wesleyan Methodist Mission* of British Honduras (which originated in 1826), began sending preachers to Livingston, a seaport in Guatemala, and to Puerto Cortez, in the republic of Honduras. These efforts were attended with some blessing, and accordingly, in 1887, a minister, the Rev. Owen Jones, was sent for permanent work to San Pedro de Sula, where in a short time he was enabled to open a school under municipal patronage and support. The report of the mission for the ensuing year describes the



MORAVIAN INDIANS AND THEIR HOME IN CENTRAL AMERICA.

work as promising to be the beginning of an advance which ere long may help to link the Spain of the Old World with its representative in the New. Unfortunately, a few years after, this very successful man succumbed to the yellow fever scourge, and since then the mission has not been able to find him a successor, tho the work in the Bag islands and at Puerto Cortez continues, the former under an ordained minister, and the latter under a local preacher.

The *American Presbyterian Church, North*, has a mission in Merida, the capital of Yucatan, and another in the republic of Guatemala. The growth of both has been slow but steady. The Guatemala mission originated in 1882, and now it comprises three churches in three very important centers of population, with a staff of two missionaries, with their wives, a lady assistant, and three native evangelists. The Spanish work was commenced in 1884. President Rufino

Barrios, the Cromwell of Guatemala, offered many encouragements to this mission, giving them land and sending his own children to the Sunday-school, but the missionaries have had to learn that it is "better to trust in the Lord, than to put confidence in princes."

Toward the end of 1891 a new agency, organized by the Rev. C. I. Scofield, D.D., and some business men of Dallas, Texas, under the name of the *Central American Mission*, sent a man to Costa Rica, to learn Spanish, and to inaugurate a new work. This mission has now developed in such a way as to have, in Costa Rica, one married man with three young ladies who assist; in Nicaragua, one married man; in Salvador, one married man; in Honduras, three men (married), and five lady assistants; in Guatemala, two married men and four ladies. Some of these brethren have not been long enough in the field to acquire the language, but already there are small Christian communities organized at eight different points, and according to the latest *Bulletin* published by the directors, the present outlook is excellent. This mission is worked on independent lines.

In 1892 the *American Bible Society* also sent two men (its own agents for Peru and Venezuela) to reconnoitre this field, and in the following year one of them was appointed as the society's special representative in the field, with residence in Guatemala. Under him there are at present four or five colporteurs traveling about with their Bibles, apparently with some success.

WHAT REMAINS TO BE DONE.

Having given the above résumé of what the Christian Church has attempted in Central America, we may now be permitted to point out some important features of the task that remains to be done.

I. *English Work*: We fear that it is not realized that the Atlantic coast of Central America, tho unhealthy, is destined to become the habitation of the people who are forced to emigrate from the overpopulated islands of the West Indies. Nevertheless it is a fact that even now the bulk of the population along that coast, from Yucatan to Colombia, is made up of English-speaking negroes from those islands, of whom there are already three hundred thousand or more, all of them of course professedly Protestants. Where the missionaries have followed them up, tho at first it has been uphill work, we may see them settling down contentedly, only too proud to have their little shanties next beside the modest place of worship. But elsewhere, not being, in any sense, the best samples of the race, but rather the opposite, they exhibit a tendency to develop a sort of pandemonium. Hence the urgent need of religious effort among them, a need which is increasing in the same proportion as the surplus of the population of the overcrowded Antilles continues to flock toward this side. Just now there is room for twenty or thirty more missionaries

to occupy as many points where settlements are being formed without any provision whatever for religious teaching.

II. *Indian Work*: Then there are the poor aboriginal tribes, the unreclaimed, undomesticated Indians, to be found in the out-of-the-way places, all over the mountainous regions inland. These people have a strong claim on our sympathy, for they have been oppressed and downtrodden as no other people ever were. They number upward of two millions, and the vast majority can understand nothing but their own primitive dialects. Tho poor and uncultured, the writer has found them very susceptible to kindness. At present the British and Foreign Bible Society and the Moravian Brethren are the only Christian agencies working among them. But if any others will undertake the Apostolic work of evangelizing these people, the former has already four different versions of the Gospels at their disposal, viz., one for use among the Mayas of Yucatan and Peten; another for the Quiches of Western Guatemala; another for the Cakchiquels, immediate neighbors of the Quiches; and another for the Caribs, who dwell in the settlements around the Bay of Honduras; which versions, it may be added, are already in circulation among those folks. The Roman Catholic Church claims all the Indians as her adherents, but there are at least five hundred thousand of them who have never been christened at all and who have no knowledge whatever of Christianity, being still absolutely pagan.

III. *Spanish Work*: Lastly, there are the so-called Central American "natives," who have been the makers of these republics, who speak the Spanish language and have more or less Spanish blood in their veins, but who are nevertheless still mostly Indians. These too call loudly for compassion from us, their condition, socially, morally, and politically, being unspeakably sad. "For the wrath of God is revealed from heaven against all ungodliness and unrighteousness of men who hold the truth in unrighteousness." These people are often described as *Christians*, but being grossly ignorant of the Bible, they present a most shocking spectacle; for, having changed the truth of God into a lie, they bow down before most grotesque images and systematically worship the creature more than the Creator. It would doubtless be more accurate to say that the religion prevailing among them is an adaptation of the fetishism of their ancestors, brought about by the apostate church, which (supported by brute force) imposed its empty ceremonies without any previous "change of mind." The efforts hitherto spent on these natives have already borne much blessed fruit; but what are these in comparison to the great needs of the field?

In Central America there are found at least one hundred towns with a population of from eight thousand to one hundred thousand souls, still to be occupied, as indeed there are a thousand and more

villages where the Gospel has never been proclaimed. And this, too, next door to a British colony, and only three days' sailing from New Orleans! The people have already weaned their country from its former vassalage to the pope, and tho they be not free from bigotry, they yet live under liberal laws which guarantee the preaching and the work of the Gospel. The field is an extensive one, and therefore there is ample scope for the employment of every gift; *pastors* to organize congregations among the foreign Protestants sojourning in our midst; *itinerant preachers* to reach those who are scattered throughout the five republics; men with a knowledge of Spanish to preach in the large cities; Christian teachers of either sex for school work; evangelists with a strong constitution, to reach the Indians in their wilds; medical missionaries and nurses; printers to provide the necessary literature; farmers who will set up industrial missions, for which, indeed, there is a grand outlook; colporteurs that will go scattering the Word.

One can easily find countries in other directions that have as large and even larger populations, quite as needy and perhaps more neglected; but we do not find anywhere a field at once so easily reached, so freely open to missionaries, so fruitful and so inviting as Central America has been shown to be. Why then are there so few who think of this field? The Church can not be blamed if the missionaries do not go to countries from which they are excluded; but not to send them where they are sought for and hailed, is both a sin and a shame. When last year the president of Honduras visited the Bay Islands he told the Protestant workers there that he would be glad to see them come to the interior; and other presidents have been known to give similar invitations in behalf of the other states. Let us hope that the publication of these facts will draw the hearts of some to this very needy part of the Lord's vineyard.

THE CONTRIBUTION OF THE CHRISTIAN ENDEAVOR MOVEMENT TO MISSIONS.*

BY REV. FRANCIS E. CLARK, D.D., BOSTON, MASS.
Founder and President of the United Society for Christian Endeavor.

The contribution of the Christian Endeavor movement to missions has been threefold. First and least, perhaps, the money contributions of the societies. These have been by no means inconsiderable. In fact in the aggregate they amount to millions of dollars. The contributions which are *known* to have been given by the societies to missions through their own churches and denominational boards have often amounted to more than two hundred thousand dollars in a single

*The United Society for Christian Endeavor has just celebrated its 20th anniversary in Portland, Maine, February 2, 1901.

year, with a considerably larger sum given for home expenses and other benevolent causes of a local character. These records of gifts have been far from complete and probably do not give one-half the total of contributions of a single year.

During these twenty years, then, it is fair to say that the contributions of the societies for distinctively missionary causes at home or abroad have not aggregated less than five millions of dollars. That this is largely an "extra asset" of the missionary cause is proved by an exhaustive study which I made two or three years ago of the receipts of many denominational boards, both home and foreign. This study proved that the gifts from all "young people's sources," Sunday-schools, mission bands, Endeavor societies and the like, had during the past fifteen years increased by about the sum contributed by young people's societies alone. In these same boards the receipts from other sources had remained nearly stationary and sometimes decreased, while the money received from young people's sources had very materially increased.

The constant plea with the young people from all Christian Endeavor leaders has been "give, and give freely for the advancement of the Kingdom, give regularly, systematically, proportionately; give as a rule through accredited channels, and of course only as your church approves; not simply when your emotions are stirred, but from a sense of duty and from love of Christ."

That these appeals have not been without effect I think is shown by the facts above cited. The society has asked very little for itself, but has always striven to be the modest handmaid of every missionary organization in all the churches.

2. But more important than the amount that has been directly contributed by the society in dollars and cents has been the interest that has been awakened in missionary themes. In its spirit and purpose from the beginning to the present day the Christian Endeavor movement has been a missionary movement. It was, in a way, the outgrowth of a mission circle. The first society formed in Williston Church in Portland, Maine, on the evening of February 2, twenty years ago, had been preceded in that church by the "Mizpah Mission Circle" of boys and girls, who, under the lead of the pastor's wife, had met week by week for many months at the parsonage to talk about missions, to pray for the missionaries, and to work for their support. Most of the members of this mission circle were among the charter members of the first Christian Endeavor society. From that day to this the society has never lost its missionary character or impulse. Every great convention for twenty years has rung with the missionary motive, and the most eloquent speakers on both sides of the water have found their most congenial themes in this great world-embracing idea.

In later years other movements within the wider Christian Endeavor movement, and inspired by it, have supplemented and reinforced the earlier efforts. Almost every society has its missionary committee. Four times a year, and in some societies every month, a missionary meeting is held which is as regularly provided for as the consecration meeting or any other feature of the society. Christian Endeavor Day, the second of February, is distinctly marked by a special contribution for missions, the amount raised being given as the church directs to its own denominational boards. Within the last few years two movements have been started within the society which promise large things for the future. One is called "The Tenth Legion," in which are enrolled those who promise to give at least one-tenth of their income to God's work in the world. Already nearly twenty thousand are recorded in this list, most of them young people with their fortunes to make, whose gifts will grow with their increasing years.

Another effort along this line is called "The Macedonian Phalanx," which records the names of societies and individuals whose effort is to support a native worker or a missionary, either wholly or in part, thus having their representative at work on the other side of the world while they are at work on this side. Already many of those who have heard the Macedonian cry "Come over and help us," are enrolled in this "phalanx." A great many missionaries in different boards are entirely supported by Christian Endeavor societies or groups of societies at home. Still more native workers are cared for, and the number is constantly growing, and the living links between the missionaries who stay at home and the missionaries who go abroad are ever being forged.

3. More interesting possibly, and certainly more picturesque, is the history of the Christian Endeavor movement in the actual missionary field. It was very soon found that the society was quite as well adapted to the mission church as to the church at home, that young Christians could be trained by these methods in India and China as well as in America, and in mission lands there are very few who may not be classed as "young Christians."

The first society outside of America was not formed, as might have been supposed, in England or Australia (tho the growth of the movement in these countries has been very large), but in China. Early in 1885, four years after the first society was formed in Portland, Maine, a young missionary transplanted a graft of the original plant to Chinese soil, where it has flourished and grown strong during these last fifteen years. Now in the neighborhood of Fuchau (Foochow), where this first society in mission lands was established, there are over fifty organizations of this sort in the churches of the American Board and of the Church Missionary Society of England, and one of the most

inspiring conventions that I ever attended was held last April in Foochow, where some fifteen hundred long-queued, slant-eyed, yellow-skinned Celestials came together, wearing their Christian Endeavor badges, and all intent upon receiving the same blessing that the young people of America expect to receive in their annual conventions.

There, as here, distinctive Christian Endeavor themes are discussed, the importance of the pledge and the prayer meeting, the value of the consecration service, and the use of the committees in training the members for practical service in the Kingdom. Above all, the missionary theme was exalted, and the thought of world-wide Christianity and the dominance of the religion of the Nazarene was the inspiring thought there as it has so often been in America.

In Japan there is a vigorous Christian Endeavor spirit in many sections of the empire. The movement is largely under native control, and the prospects for growth are better than ever. In Tokio there are thirteen Christian Endeavor societies, with a regularly constituted union, such as exists in nearly every city in America.

In India the society has found a very large field of usefulness. It was early introduced into Ceylon by some devoted American missionaries and from there it has spread into all parts of the empire. There is now a United Society of Christian Endeavor for India, Burma, and Ceylon which numbers in its union over five hundred local societies. A secretary has just been called from America, Rev. F. S. Hatch, the honored president of the Massachusetts Christian Endeavor Union, to lead the forces throughout this part of the British domain.

In Madagascar there were at one time nearly a hundred societies in the capital city alone and its vicinity. These were somewhat disturbed and broken up by the French occupation, but lately many have been reorganized and are apparently doing as good work as ever.

In several of the Marshall Islands, as well as in some parts of Samoa and other islands of the South Sea, the societies have been conspicuously successful in arousing new zeal among the converts, in opening their mouths in testimony, and setting their hands and feet at work for the Master.

At the convention in San Francisco, three years ago, no less than twenty Endeavorers, many of them native Hawaiians, came from the Sandwich Islands to bring their greetings. From the Laos country, from Turkey, and from some parts of Syria, come reports of exceptionally good work.

In the missions in papal countries, too, the society of late has become a very considerable factor, especially in Mexico and Spain. In the latter country so much is it feared by the fanatical priests that everything was done at a convention which I attended in Saragossa last summer to arouse the mob spirit to drive the Endeavorers out of town and defeat the convention. The fervent appeals of the

daily newspapers, however, to destroy this "latest heresy" and the machinations of the priest had little effect, and the convention was declared by missionaries who were present to have been the most important Protestant gathering held in Spain for the last twenty-five years.

Endeavorers can humbly thank God, as they review the past, for the gracious and abundant harvest which he has allowed to spring from the little seed planted twenty years ago, and can take fresh courage for new and larger missionary service at home and abroad in the twenty years to come.

THE EVANGELIZATION OF NEW YORK CITY.

BY MISS HELEN F. CLARK, NEW YORK.

Director of the Evangel Band Work, 21 Mott Street.

The evangelization of New York City is a problem of increasing interest and seriousness. The greatness of the city's population and the numerical weakness of Protestant Christians are facts that are beginning to force themselves upon us. According to Greenleaf, the first historian to sum up the numerical strength of the evangelical churches, in 1845 13.5 per cent. or 50,131 of the population, were Protestant church members. In 1890, altho the Federal census showed evangelical communicants to the number of 133,596, yet the population had increased so that this number represented only 8.8 per cent. of the whole number of inhabitants. A later computation, made from the denominational year books of 1896, shows that this proportion has still further decreased to 7.3 per cent. A decrease of five per cent. in forty-five years, and of one and a half per cent. in six years, is sufficient to make us pause and question as to the cause.

When New York was first colonized, the Dutch settlers established a Protestant church when the little village numbered but 270 persons. This was the only church on Manhattan Island for seventy years, and then two new ones were formed, which divided the city's population into one thousand four hundred per church. At the end of the first century of New York's existence there were five Protestant churches, or one for every one thousand seven hundred of her population. A few years later there was a stimulation of religious zeal, and churches were multiplied so that for nearly forty years this proportion of churches to the population was considerably increased. But in 1800 the proportion of churches had again decreased, and while there were twenty-three evangelical bodies, there were two thousand six hundred persons to each. Protestant effort again awoke, however, and for half a century the evangelicals not only kept pace with the population, but gained upon it.

But since 1850 this has not been the case. We have not only failed to gain upon the population in the proportion of churches to the number of inhabitants, but we have failed to even keep pace with the natural growth of the city, so that to-day we have but one evangelical church organization to every five thousand five hundred persons in the boroughs of Manhattan and the Bronx. Protestants are not losing in actual numbers, but the increase in no wise keeps pace with the increase of people. We have not to-day as many church members, or as many church organizations to the population, as we had in 1850, and thus in ratio we are decreasing year by year.

What is the cause of all this? One cause is, of course, lack of aggressive effort upon the part of evangelical Christians. But there is a second and very great cause, which is but dimly comprehended by the majority of Christians, namely, the large influx of foreigners into this city. Had New York city not been a port of entry, it is more than probable that evangelical churches never would have fallen behind as they have in the last half century. The following table, compiled from the Federal census of 1890, shows the proportion of Americans and foreigners in New York city in that year:

Foreign born.....	42 per cent.
Persons, natives, whose parents, one or both, were born abroad.....	38 “
Persons, natives, whose parents were both born in America	19 “
Foreign born and Americans of foreign ancestry	80 “
Americans of the second generation.....	19 “

The following nationalities are found in New York:

English	Hungarians	Italians
Welsh	Bohemians	Swiss
Canadians	Rumanians	Fins
Irish	Armenians	North Africans
Scotch	Greeks	Cubans
French	Arabians	South Americans
Corsicans	Damascenes	Central Americans
Germans	Egyptians	Mexicans
Poles	Belgians	Pacific Islanders
Russians	Portuguese	Chinese
Scandinavians	Spaniards	Japanese
Hindus.	Turks	Etc.

The foreigners have not entered New York in small numbers, scattering through the city, and partaking of our customs and life until their identity as aliens has become obliterated. On the contrary, they have come by the thousands. They have massed together, occupying great sections of the city, nationality by nationality, until the terms “Jewish colony,” “Italian colony,” “Chinese colony,” are familiar words. They have not adopted American customs and ideas, but instead they have preserved their own speech and teach it to their children, reproducing as far as possible their life in the fatherland.

Except upon the part of the children who enter our public schools, and so imbibe something of the American spirit, there is little movement toward Americanization. To make as much money as possible, and live according to their own idea of comfort, perpetuating their own tongue and religion, seems to be the aim of their life.

Most of these immigrants are extremely poor. Many work for a mere pittance, and in hunger and nakedness save a little, until after years of effort they can at last secure a little business of their own, or a better position, and so rent a separate apartment and buy enough food for satisfying meals. Poverty forces them to herd together and makes their neighborhood objectionable. Americans with more money and enlightenment will not live in localities filled with these poor foreigners. Hence, with the ingress of the immigrants comes the egress of the Americans, and also, unfortunately, the egress of the American church.

CHURCHES MOVING UPTOWN.

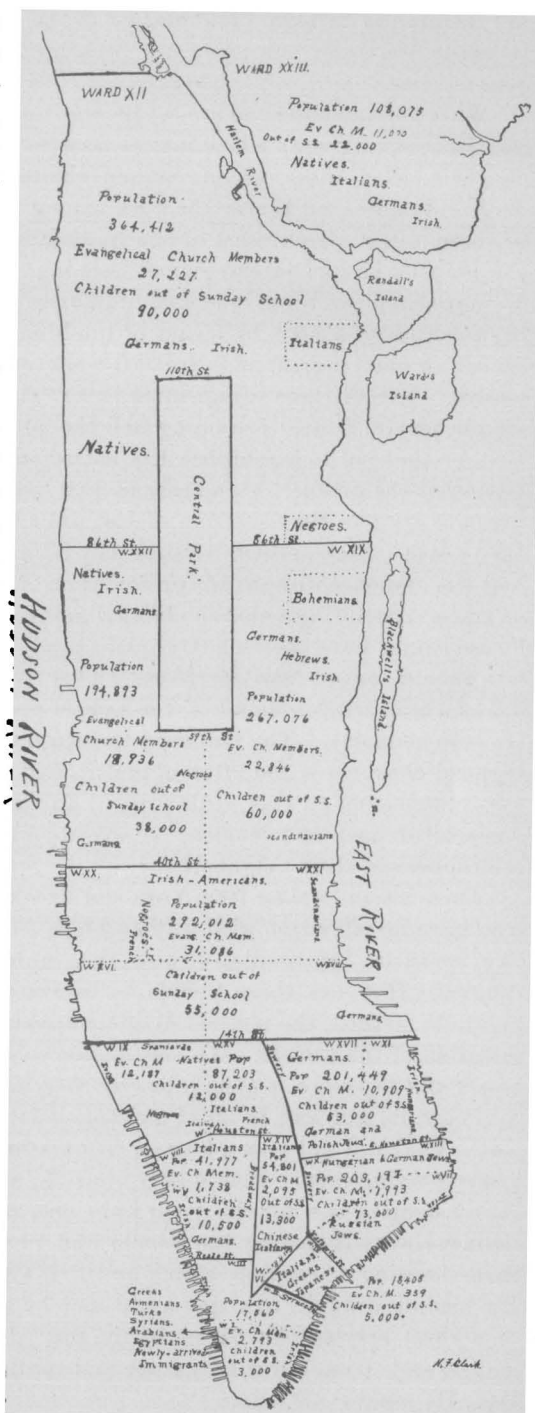
Many greatly blame the churches for removing from districts below Fourteenth Street and for leaving these great masses of people with no places of Protestant worship. Upon them has been laid the whole blame for the present deplorable state of religion in New York. So general has this movement become that some, in earnestness and conscientiousness, are asking the question, "Is it not possible for an English church to take root and grow below Fourteenth Street?" In the writer's opinion, it is not. It is not possible because there is not a sufficient population of Americans from which to draw. We slander Christian church-members if we ascribe these removals to hardness of heart and wilful neglect of duty. The English-speaking churches have simply found it impossible to sustain themselves or to increase their membership in such localities.

But if the American church considers itself only as an English church and limits its field to Americans, it does a colossal wrong. The church is first of all the Church of Christ, for all time and for all people, and is bound, by the very spirit which gave it birth, to propagate itself among all nationalities. As Christians we have unquestionably as strong a duty to the hundreds of thousands of foreigners who have come to New York as we have to those of our own nation.

Many Christians have urged that our American churches should reach out and gather in these foreigners, and preach to them and convert them. It is a beautiful theory that all churches should open their doors and welcome these new members of the fold of Christ into their bosom without reference to nationality; but it is a theory that does not work, not because of the coldness of the uptown American Christian, but because of the mental characteristics of the two people. The uneducated foreigner, tho he be genuinely converted,

and endued with the spirit of his Master, does not comprehend intellectual presentation of truth, nor will he find the pleasure in fellowship with a cultured congregation that he will find among his own simple people meeting to worship in their native tongue. True kindness is to give him his own church, and to wait for a later generation, benefited by our free education, before we insist upon their union with our American churches. These poor foreigners learn the sweet lessons of the Gospel, so wondrously fitted for the need of every human heart, far more quickly than they put on American ideas and customs. The American and foreign churches are almost as dissimilar in New York as they are in the foreign fields.

It may be urged that there are still American churches below Fourteenth Street which are doing a progressive work. So far from denying the truth of what has been stated they illustrate and enforce it. Of the seventy-five evangelical churches in this region forty are working among the foreigners and the children of foreigners, or



are themselves foreign churches, while the remainder are struggling to exist, and their ministers are preaching to decreasing numbers year by year.

While foreign churches are the greater necessity, there is also a large and far-reaching work which may be done in this locality by American churches, even those which confine themselves to the use of the English tongue, and that is the work among the youth. The majority of those under fifteen years of age speak English—at least, enough to comprehend simple Sunday-school teaching. By means of the modern Sunday-school, or, when inherited prejudices prevent them from attending the Sunday-school, by means of the library, gymnasium, industrial school, or club, a great and fruitful work may be done among these classes. But all these things must be accompanied at every session by simple, tactful Gospel preaching and the presentation of the Word of God, or they fail to accomplish the desired end—namely, the Christianization of the people. Gymnasiums and reading-rooms will yield no precious fruit in the salvation of lost souls without the preaching of the Gospel. Stereopticon lectures may fill a church, but will not convert the audience without the presentation of the Word and its message of grace. Attending a church club will not regenerate a man or woman. These things have their rightful place as adjuncts to Gospel preaching, but should never take its place. They are merely the net which draws a man within sound of the Gospel preaching, and as such they are commendable. The tendency to forego Gospel preaching in institutional churches is too often apparent, and some congregations have spent large sums in this work without any tangible results in the conversions of men and women, or any apparent change in the moral atmosphere of their neighborhood.

There are in Greater New York and Brooklyn over 2,200,000 people who have no affiliation with any religious body, Protestant, Catholic, Jew, Scientist, Spiritualist, or any other, unless it be with some pagan religion. How are these people to be evangelized? What was the apostolic method, the method divinely appointed by our Lord for the salvation of the world? We may answer in a few words: *To go to the people and to preach to them wherever they might be found.*

Peter did not wait to build a chapel before he preached at Pentecost. Paul did not rear a tent or fit up a hall ere he proclaimed free grace to dying men. The Master himself, while He sometimes used the synagog or the temple, never built one, nor commanded one to be built. He went among the people and preached wherever he found them—sowing or reaping, eating and drinking. He stopped to give His healing draught to a sin-cursed soul by a well-side, and He called to a royal service the fishers by the sea. He waited not for careless man to seek Him, but with a grace and condescension only possible to God, He sought out man.

Alas, we have forgotten the Master's way! To stand within well-built walls, under the softened light from many-colored windows, with refined natures and the intelligent faces of believers around us, has been easier than the rugged, tumultuous way of Paul. The multitude clamor, and among them are the scornful and unbelieving, and sometimes the persecutors, and we find it hard to stand before them. It is easier to preach to the sympathizing Christians, and if, perchance, an unbeliever enters, we will thank God and do our best to convert him. But to go out, to seek the multitude, away from harmonious surroundings, away from friendly faces, it is hard, it is very hard.

But in this work there is a blessing which no man knows except he who does it, and learns to do it well. This we believe to be the method which must be used to save New York.

GO WHERE THE PEOPLE ARE.

No amount of preaching indoors will ever convert the vast masses whose church is the highway, and whose God is their own fleshly desires. Until their attention is arrested and their consciences wakened they will not enter a place of worship, and it is folly to think otherwise. However advantageous church buildings and chapels may be on the whole, the time for much building in that line in lower New York has yet to come. There is at present no such general turning toward religion as shall justify it. More than this, men and women born in Roman Catholic countries, or of the Hebrew race, are full of prejudice against, if not of hatred for, the Protestant faith, and they can scarcely be induced to enter a Protestant church. The unpretentious missions have been less repugnant to them, and are, to my mind, far better fitted for this peculiar kind of work than the best chapel we can build.

Most emphatically do we believe, however, that the greater part of our Gospel preaching among this class of our population should be done outside the walls of the church or mission. It should be done upon the street, in the courtyards, in the hallways, in the saloons, in the family living-rooms, wherever a man or woman will listen. The mission and the church should be the meeting-place for believers, and for instruction of inquirers. If we limit our evangelization to only that which we can do indoors, blessed as that portion of our preaching may be, we shall never evangelize New York.

Some years ago the writer with a few young friends went to the crowded portions of the larger Italian quarter to test the practicability of such work. We were simply an evangelizing band, with no mission or society behind us, and no minister or evangelist with us. We carried autoharps, hymn books, and a New Testament. We had no license to preach upon the streets, but we went to the tenements. It was summer-time, and we passed through the long, dark hallways, or

down the gloomy alleys, to the courtyards between the front and rear houses. Here we found women washing and sewing, or groups of men drinking and carousing at tables. With the utmost deference we asked permission to sing, and then we steadied our harps on a beer keg or window-ledge while we played and sang Gospel hymns. The people listened attentively. Often their games were forgotten, and the cards fell from their hands. Many left their beer glasses and came and stood around us. After the singing we spoke to them, presenting the Gospel message as simply and directly as we could, and they heeded as men who are hungering for truth.

In one place a crowd of women surrounded us, women whose faces wore that settled sadness, that utter hopelessness which we often see upon the countenance of the idol-worshippers of the East. I shall never forget the eagerness with which these women asked repeatedly, "Is it true?" as we told them of the tender love of God and the full salvation wrought out by the Divine Son. They begged us again and again to return and teach them often, but the prejudices of their neighbors and husbands against our religion soon after shut us out from that courtyard, and we were not permitted to return. O, Christian men and women, this great city is hungering for the Gospel even as are those dark cities of the Orient! Why should we not give it to them?

At another time we had sung and talked until the sun had gone down over the black roofs of the tenements, yet one woman would not let us go. When she saw that we were tired, she took hold of my arm and begged, "Come into my saloon and preach; come, there's plenty room there. I make you sit down." When at last we left it was with the promise that we would obtain a license and preach on the street in front of her saloon the next Sunday, for the people crowded into the courtyard to suffocation. We kept this promise, and many an hour since have we preached in front of her door, and we have never failed to have an audience. Many times hundreds of men have stood in the warmth of the summer sun or in the snow and exposed to the bleak winds of winter. The people have never refused to hear, and have never been the first to leave. As the fruit of this work there are to-day scores of men living a faithful Christian life, members of Christian churches, and now in turn helping to evangelize their neighborhoods.

If such singing bands should go throughout New York, uptown as well as downtown, preaching upon the street, or in the courts, or in the hallways, wherever men or women would listen, following it up by personal work among inquirers, it would not be long before we would be breasting the current of irreligion in New York. If we would in addition establish a system of inexpensive missions, each costing about one thousand dollars a year, and each the center for an

evangelizing band, and multiply them throughout the city, we would soon see little Christian committees in all our places of religious destitution, and even these poor and illiterate foreigners would begin to praise God.

But for such a task among such a conglomerate people special agents are needed. They are—the English-speaking evangelist, the native evangelist, the colporteur, native or speaking the foreign tongue, and the American clergy and lay workers for the youths and children who understand the English tongue. These agents need preparation for the work.

I know of no more difficult task than to tell the way of salvation in a few clear, powerful sentences. In a street meeting a certain element stands patiently listening hour after hour, and returns to the recurring services. But hundreds of others come and go, listening for a longer or shorter time. Perhaps they have never heard the Gospel before. They may never hear it again. The problem that presents itself to the street preacher is, therefore, how to present the truth so that it will lodge in the mind of the listener who may stand but a moment, and be so comprehensible to him that that single message may be the means of his salvation, if he lays hold upon it. There seems almost room for a new school of theology to teach preachers this art. Yet it can be learned, and from such preaching I have known men to be saved who, after months in distant cities, came back to tell us of the one message they had heard in a few moment's pause on the outer edge of the crowd, a message which was still ringing in their ears, and which had become a well-spring of joy in their souls.

But this street preaching, while it may be done by laymen, or by the pastors of churches, and may become a blessing both to the workers and the people, is best done by the evangelist. The man whom the Almighty especially fits for this work is the one of all others to go into these broad fields so white to the harvest. Upon the street one may preach to thousands in a day, while but a few score of the unconverted can be induced to come to the church. How much greater is the joy when we stand before a multitude of waiting ones and cast the net out into the deep.

The colporteur also needs his training, and with it he may accomplish a glorious mission in this great city, and by his personal work and the distribution of the Scriptures he may augment to a surprising degree the work of the evangelist.

I knew one colporteur who entered saloons and gambling dens, who sold tracts and Bibles before theaters and dance-halls, and who made his way into dives; and in all places he found men and women who were hungering for the truth, and took it eagerly from his hands. Conversions, some notable conversions, resulted. He was one of the noblest missionaries that ever worked in New York, but the church

that commissioned him found it difficult to raise twenty-five dollars per month toward his support, and recalled him from his field.

Perhaps some may explain, "But these are foreign mission methods." They are indeed, for it is foreign mission work which we have before us in New York. Not only do alien tongues confound us, but alien ideas, alien customs, almost diverse civilizations. Idolatry of the grossest forms, with the horrid slavery and sale of women, as well as the paganism of Eastern Europe, to-day confront the worker in lower New York.

We must view our task unflinchingly, not hiding our eyes from its hard conditions, nor shrinking from its immensity, lest irreligion become lawlessness, and we some day reap the fruit of neglected duty in tears, impotent to stem its awful tide.

THE NEGLECTED FACTOR IN CITY SAVING.

BY REV. SAMUEL ZANE BATTEN, M.A., MORRISTOWN, N. J.

Cities are the strategic points in the world's evangelization. The early disciples of the Lord Jesus gave a great part of their labors to the cities of their day. Name the important cities of the Roman world, and you have named the cities in which the apostle Paul chiefly labored: Antioch, Ephesus, Philippi, Corinth, Athens, Rome. In Ephesus he worked for three years, winning many converts, with the result that "all they which dwelt in Asia heard the word of the Lord."

Times have changed, but the strategic importance of the city has increased rather than lessened. The marked drift of people toward the cities is characteristic of all nations. Cities are everywhere gaining in wealth and numbers out of all proportion to the gain of the country districts. Thus it is coming to pass that the problem of the world's redemption is fast becoming the problem of the evangelization of the cities.

In the face of these two facts, the strategic importance of the city and the steady and disproportionate gain of the city, we find another fact which may well cause alarm: the Gospel is not gaining in the cities in anything like the same proportion as the population. New York is perhaps hardly a typical American city on account of the large foreign population. But in this metropolis we find the culmination of tendencies that are at work in all our cities. The various evangelical churches little more than hold their own from year to year. The social and political condition of the city is deplorably bad. The doctrine of solidarity shows us that the redemption of the city's life must cover all the relations of man's being and all the spheres of his interest. The religious and the social, the moral and the political

life of a city must all be improved together. To save our cities we must touch men at all levels and influence them in all relations.

Many earnest and devoted workers are giving their lives and their money to forward the Kingdom of God in our cities, and many patriotic and intelligent citizens are laboring to improve and transform the political life of their communities. But with it all our cities are not being redeemed. Ernest H. Crosby has said that he can take the map of any American city, and, without knowing the local situation, he can name the wealthy district and the poor districts by the one fact of the presence or the absence of churches. The uptown movement on the part of churches and church-members has continued without observation until now we find that the wealthy, moral, pleasant uptown districts have large, commodious, and well-equipped churches, while the poor, crowded, neglected downtown districts are almost churchless, having here and there only a poorly equipped mission hall. The feeling is growing among the rank and file of the people that the churches are for the few and the missions are for the many. From many facts that have come within the range of our experience, we fear that there is only too good ground for this complaint. All honor to the devoted workers who are toiling in the downtown mission halls seeking to win men to Jesus Christ. All honor also to the generous givers in the churches who are making these missions possible. All honor, too, to the brave and patriotic men who are sacrificing ease and comfort in their efforts to illustrate and inculcate a higher and better citizenship. But when we have recognized all these factors there remains another factor quite too generally forgotten or ignored which is the most important factor of all.

THE FACTOR OF PERSONAL CONTACT.

Nothing can ever be a substitute for close personal contact of life with life. When Christ wanted to save the world, He did not draw a check or write a tract, or commission a delegate; on the contrary, He Himself came down to live among men as one of themselves. In all our afflictions He Himself was afflicted, being tempted in all points like as we are, and allowing no line of social cleavage, ecclesiastical prejudice or personal interest to separate him from his brother men. Before this world can be redeemed unto God the men and the women who bear the name of Christ must fulfil in their lives the same mind that Christ fulfilled when He left the throne and came down to live with us. The highest good is for all men, and we must never rest till the downmost man is lifted up into the possession and appreciation of the highest good.

How can this great end be attained? City mission societies are doing splendid work; various philanthropic and charitable organizations are attempting to fulfil the mind of Christ. Good government

clubs and citizens' leagues are seeking to create a higher type of citizenship; but over and above these societies and organizations something else is needed: the personal contact of life with life. The effectiveness of these organizations grows out of their fulfilment of this very law. Mr. Charles Loring Brace, whose devotion to Jesus Christ, and whose knowledge of men no one will question, has declared:

In religious communities, such as the English and American, there is too great confidence in technical religious means. The mistake we refer to is too great use of, or confidence in, the old technical methods, such as distributing tracts, holding prayer meetings, and scattering Bibles. The neglected and ruffian classes . . . are in no way directly affected by influences such as these.

By the means that are now employed our cities can never be redeemed from sin, corruption, and misery, and be established in the righteousness, purity, and peace of God's Kingdom. What can we do that our backward brothers may be lifted up into the appreciation and possession of higher things? What can we do to inspire them to holier living and truer citizenship? Shall we build music halls and art galleries? Shall we multiply missions, and flood the district with tracts? These things are all good enough in their way, but they are neither the best nor the most potent things. What is man's deepest need? Is it not that of a higher ideal, a worthier aspiration, a power that shall hold the will steady in the right way? Nothing is so potent in arousing, moving, persuading men as personal contact and fellowship. Men do not need our gifts as much as they need ourselves. "The gift without the giver is bare." The one factor that is most important in all Christian work is the contact of man with man. Our church people have culture, taste, and strength; they are moral, earnest, and good. It is possible that part of this culture and goodness may find their way to men through the medium of a mission hall or a religious tract, but life comes from life and through life. In a word, that our cities may be saved for God and for His righteousness, there must be this personal and brotherly fellowship between the brother in the slums and the brother on the avenue.

Our cities will not be saved through the medium of charitable societies and mission halls. Nothing short of self-giving can help these men or satisfy the mind of Christ. Among the poor and unprivileged there are many brave and earnest hearts who are rowing hard against the stream, longing for light and wearying themselves to find the way. These men do not want the rich man's loaf or dollar, but their hearts are hungry for a brother's fellowship and inspiration. Men need ourselves a thousand times more than they need our tracts or our money. In order that our cities may be saved it is necessary that thousands of families voluntarily and gladly deny themselves the delights of uptown residence that they may live among their less

fortunate brothers, and by personal fellowship may bring to them the whole helpfulness of God. Is it too much to hope that under the constraint of love many families will voluntarily choose their residence among their needier and weaker brothers? One good, earnest, moral family will do much to change the tone of a whole street. There is nothing in this world so potent as right example. Long range benevolence can never accomplish the highest results. Not by preaching to men at long range can they be saved from sin and won to Christ, but by personal effort and loving contact. What is demanded by the needs of our cities and the mind of Christ is this voluntary surrender of privileges on the part of the strong and qualified, and their willing and fraternal residence among their weak and needy brothers. There must be personal identification with them, personal contact and association, the determination to enter into their lives, and to fill them with the light of God. This association must be full and fraternal, not alone on Sundays in the church, but through the week in social relations. The Master has laid down the principle which may have some application to this problem: "When thou makest a dinner or a supper, call not thy friends, nor thy brethren, neither thy kinsmen, nor thy rich neighbors, lest they also bid thee again, and a recompense be made thee. But when thou makest a feast call the poor, the maimed, the lame, the blind."

Very suggestive in this connection is the story Prof. Drummond records of the young men from the university who went down into the east end of London to live among the people. They went into the most desolate and God-forsaken place, occupied for miles by working people, and took a little house. They gave themselves no airs of superiority, and never declared that they had come to do the people good. They simply went in there and made friends with the people, and in the course of months they came to know a number of the residents. They were fully acquainted with the questions of city government and sanitation, and discussed these topics with the people. One day there was a labor war, and the leaders came to consult these young men. They talked it over, and the matter was soon settled to the satisfaction of all parties concerned. In the course of time one member of the little group was elected to the school board, another was sent to the county council, a third was elected to parliament. In all these positions they labored for the betterment of the districts they represented, and were able to accomplish wonders in a short time. Thus these men have taken possession of this section of the city for Jesus Christ, and are gradually salting and saving it. It is useless to lament the corruption of politics and the power of the boss so long as we stand off at a distance and lecture men. The venal boss gains his power through the law of personal interest and personal contact. The disciple of Jesus Christ can gain power over men in the same way.

We who want the best conditions for our children thereby recognize the importance of this factor in the lives of others. We must labor to improve the conditions of our neighbor's child. Let a few men and women take their families down into these evil conditions for a while, and they will learn two valuable lessons: They will learn how defective and vicious are the conditions in which thousands of their brothers live; and, secondly, they will learn what are the things that need to be done and the best ways of doing them. This knowledge taking possession of their minds and hearts will rouse them to heroic and unceasing efforts in behalf of better conditions. There are many men and women who can not offer the objection of families and before whom the way is open.

This principle is finding recognition in college and university settlements in all our cities. The residents of these settlements are gaining a first-hand knowledge of conditions and are making heroic efforts in behalf of improvement. But over and above all this there must be an increasing number of Christian men and women who will gladly choose their residence among the poor and needy that they may fill their lives with all the blessings of the Gospel of the Kingdom. Such association will bring untold blessing to the people who receive and to the people who give. Through this fellowship there will come the outlook into a larger life, and the impulse to rise up and fulfil the larger vision. On the other hand, through this fellowship there will also come a first-hand knowledge of conditions which will arouse us to labor for the betterment of these conditions; and there will come the consciousness that we are doing something toward the redemption of our cities from sin and for their transformation into the city of God.

THE GENERAL CONFERENCE OF PROTESTANT MISSIONARIES IN JAPAN.*

BY REV. D. B. SCHNEDER, D.D., SENDAI, JAPAN.

A very important event in the history of missions has been the third General Conference of Protestant Missionaries in Japan. During eight of the most charming of Japan October days (24th to 31st), in the ideally convenient hall of the Tokyo Young Men's Christian Association, four hundred and fifty missionaries were in session. It had been seventeen years since the last general conference, which was held in Osaka, and the time was ripe for a new one. The first and only other one was held in Yokohama in 1872, and it was an inspiring incident when in the course of the session eleven members of that first conference were called to the platform and given the Chatauqua

* We regret that the pressure on our space compels us to omit much of this very able paper.—EDITOR,

salute. The conference consisted of Protestant missionaries only, the Roman and Greek Catholics as well as the Unitarians and Universalists having not been invited. Two of the missions refrained from formally taking part. A number of China missionaries, who are now refugees in Japan, sat as advisory members. It was a disappointment that Bishop Wilson, of the Southern Methodist Church, was the only representative of the home boards in attendance. The efficient chairman of a very wise and able committee of arrangements was the Rev. A. Oltmans, of the Dutch Reformed Mission. The venerable Dr. J. D. Davis, of the American Board Mission, was president.

The feeling manifested toward Japanese churches and Japanese colaborers was warm and fraternal. A number of leading Japanese workers were introduced to the conference, and took part in the discussions. In response to a stirring appeal from the Japan Evangelical Alliance in behalf of a proposed twentieth century evangelistic movement, a committee of twelve members of the conference was appointed to lead the missionary body in hearty cooperation in this important effort. Sympathy for the China missionaries was expressed with the belief that, as ever before, "the blood of the martyrs is the seed of the Church."

It is only too rarely that missionaries working in non-Christian lands enjoy the full sympathy of the officials who represent the Christian nations in such countries. On this account the conference was all the more profoundly grateful to Col. Buck, United States minister to Japan, for favoring the conference with his presence, for a generous donation toward its expenses, and for a most delightful reception tendered by himself and Mrs. Buck to the members of the conference.

The committee of arrangements planned to make its spiritual uplift the chief aim of the conference. In this their purpose was not unrealized. The first hour of every day's session was given to a devotional paper followed by a season of prayer. These hours were deeply inspiring and helped to give a highly spiritual tone to the whole conference. Special devotional meetings also were held in several parts of the city in the early morning and in the evening. Probably no one went away without being spiritually strengthened.

THE GENERAL MISSIONARY SITUATION IN JAPAN.

That Japan has made remarkable progress in material civilization during the past thirty years is known to the world; but the fact which Dr. Greene brought out, as it had probably never been brought out before, is not so generally known—namely, that during the same space of time the country has undergone a no less remarkable moral transformation. The change from an autocratic to a wise constitutional form of government, legal reforms, the development of inter-

national relations, the growth in wealth and power, and the great advances in education have all been indications of the working of two deeper forces—namely, a new national consciousness and a new conception of the value of the individual. Of the two, the latter force has been the stronger and more constant, and it is this force especially that Christianity has fostered and stimulated during the past thirty years. Hand in hand with the entrance of these forces have come new moral sentiments, higher ideals of life, and an increasing “hospitality of mind” for Christian truth. Among the higher classes of people the proportion of Christians is abnormally large.

Dr. Thompson, in his paper on “The Progress of the Work,” gave much and convincing evidence that in the number of converts gained, in the spread of the work, in better material and spiritual equipment, in closer unity, in reaction and opposition overcome, and in strength, confidence, and hope, there has been very substantial and satisfactory progress. He made it clear that the progress in the actual winning of converts to Christ has been great, and that the preparations which have unconsciously gone forward for the future Christianization of Japan have been very great. Japan is, not diplomatically only, but really, open to Christianity.

1. *The Present.* There are altogether one thousand five hundred and fifty-six workers, of whom eight hundred and thirty-three are Japanese. Nominally there is one worker to every thirty-four thousand of the population, but actually, making all allowances, there is scarcely one for every one hundred thousand. Most missions find it wise policy to have their base of operations in the capital. Thus twenty per cent. of all the workers are located in Tokyo, and while this does not give that great city too many, large country districts are practically untouched. The work of Christianizing Japan has just begun. Only a small fraction of this exceedingly important Oriental nation has been Christianized, and tho this fraction has an influence out of all proportion to its size, yet now is the time not to relax effort, but to redouble it.

One of the features of the situation in Japan is the “open door” for work among women. The rapid growth in the proportion of women in the church is significant. In 1883 they were in the proportion of a little more than one woman to three men; in 1899 they were in the proportion of seven to eight. In the last twenty-five years nearly twenty thousand women have been brought into the Protestant branch of the church. Moreover, the opposition and difficulties that existed in the earlier years have almost passed away, and the opportunities are greater to-day than ever before.

On the problem of self-support, the variety of opinion in the conference was great. The situation now is that the American Board Mission leads with thirty-three self-supporting churches; the churches

of the cooperating Presbyterian and Reformed missions follow with twenty-five; the American Episcopal and the Church of England Missions together have five; the Baptists, Methodists, and Canadian Methodists have each three; other missions together, eleven. Total, eighty-three. The total number of organized churches is four hundred and sixteen. The average amount of contributions per member for all purposes was, according to the latest statistics, *yen* 2.48 or \$1.24.

That none of the features of the old religions was considered sufficiently important to claim the special attention of the conference is an indication that those religions present but little of a barrier to Christianity any more.

2. *The Educational Work.* In the earlier years there was great demand for mission schools. Students flocked in in large numbers, there were many conversions, and there seemed to be no better evangelizing agency than these schools. But the reaction against foreign influence, aided by government discrimination against private schools, was enough to give a serious check to mission schools, and during the past five years all such schools, especially those for young men, have passed through a period of deep discouragement and trial. But the clouds are beginning to break.

In spite of the higher ethical demands of to-day and the efforts of the well-organized educational system of the government, according to universal testimony Japan is moving in the direction of license and moral degeneration. In the face of this tendency the state system of education is permanently handicapped by its inability to teach a morality that has a religious basis. There are now nineteen Protestant institutions of learning for young men, and about forty-four girls' schools with five thousand pupils. These young women hear the Gospel every day, and nearly all of them become Christians.

Perhaps the most discouraging feature of the whole missionary situation in Japan to-day is the small number of theological students. The sixteen theological schools last year reported an aggregate of one hundred and thirteen students, or an average of seven in each institution. Alongside of the theological schools there stand a number of schools for the training of Bible women, or lay female workers.

The Sunday-school received the earnest attention it deserves. The influence of primary-school teachers has in many cases been hostile to Sunday-schools, and it is especially difficult to hold the boys. Yet thirty-three thousand children are reported as being in Sunday-schools, and probably the majority of these are the children of unbelievers. In the city of Sendai alone one child in every ten is in Sunday-school.

3. *Christian Literature.* In Christian journalism the Japanese are to the front. The best Christian literature is to be found here, and its influence great and growing. It is estimated that two million

Bibles, New Testaments, and portions have been distributed by sale or gift.

4. *Benevolent Work and Social Questions.* For medical missions in the ordinary sense there is little need, but for charitable medical work there is a large field. In the city of Osaka alone there are said to be over one hundred thousand people who are too poor to bear the expense of sickness. Christianity has established a score of orphanages, three leper asylums, three blind asylums, three rescue houses, three prison gate missions, a score of hospitals, six charity kindergartens, three homes for the aged, one social settlement, and at least two hundred schools for the poor.

The movement against the social evil promises to become even more powerful than the temperance movement. It was a striking incident that this conference of missionaries should be addressed by the Hon. S. Shimada, ex-president of the Japanese House of Representatives, on the work of the Anti-Prostitution Society, of which the function is to assist young women to escape from the slavery of the brothels.

But more significant than all else was *the spirit of unity* that prevailed in the conference, and the solemn action the conference took looking toward a still nearer approach to outward and inward oneness.

The following was adopted:

“Resolved, That this conference elect, upon the nomination of the president and vice-presidents, a Promoting Committee of ten, whose duty it shall be to prepare a plan for the formation of a Representative Standing Committee of the Missions; such plan to be submitted to the various missions for their approval, and to go into operation as soon as approved by such a number of missions as include in their membership not less than two-thirds of the Protestant missionaries in Japan.”

This action was the crowning glory of the conference, that on account of which it will probably be longest remembered, at least by those who were present.

SOME THRILLING EXPERIENCES IN CHINA.

BY REV. JOHN R. HYKES, D.D., SHANGHAI, CHINA.

Very few of the missionaries in Shansi escaped Yu Hsien's mad fury. Those who did had most thrilling and terrible experiences. The full details of what these heroic men and women suffered will never be made public. Among those who attempted to escape from Shansi was the following party, viz.: Mr. and Mrs. A. R. Saunders and four children, Mr. A. Jennings and Miss Guthrie, from Pingyao; Mr. and Mrs. E. J. Cooper and two children, Miss Rice and Miss Huston,

from Lu-ch'eng, and Mr. and Mrs. A. E. Glover and two children, and Miss Gates, from Lu-an. The missionaries were living in peace and quiet at Pingyao (a town about eighty miles south of the provincial capital) up to the 25th of June. On that day they received a letter enclosing a copy of a proclamation which had just been issued by the governor, Yu Hsien, in obedience to the imperial edict of the 20th of June, in which he informed the people that China was at war with the foreigners, and that all "foreign devils" must be destroyed. The friendly magistrate informed the missionaries that he had received orders not to protect them, and he urged them to leave at once. In response to their entreaties he agreed to give them an escort to the capital, Tai-yuen fu; and they started on their eventful and terrible journey. It is not at all improbable that the magistrate sent them there at the order of the governor, who was collecting the helpless foreigners in the capital for a deed as foul and terrible as the crime of Nana Sahib at Cawnpore. The fact that their escort left them as soon as they turned south, is presumptive evidence that they were instructed to deliver the missionaries to Yu Hsien. If they had gone into the city not one of them would have escaped; but fortunately, when they were only six miles from the place, they met a native Christian, whom they knew, fleeing south. He implored them to turn back, as the Inland Mission property had been burned, the Roman Catholic premises destroyed, and the Protestant missionaries had taken refuge in the compound of the Baptist mission, where they were surrounded by a mob that threatened to burn the building and its occupants. There was no alternative but to turn back and retrace their weary way to Pingyao. Their escort immediately deserted them. They had very little money, and exorbitant prices were demanded for everything, even for permission to pass along the public highway. They pawned or sold everything that they could spare, and finally reached Lu-ch'eng "safe, but stripped."

At this city they found Mr. Ernest J. Cooper, and the other missionaries belonging to that station still undisturbed; but two days later they were all compelled to flee for their lives at midnight with only such bedding, clothes, and money as they could hurriedly get together. This was packed on one donkey. They decided to go south, and, if possible, reach Hankow. They had only proceeded some thirteen miles when they were stopped at a large village by about two hundred people, who demanded money. As they did not have enough to satisfy them, they seized the donkey, and in sheer wanton mischief tore all their bedding and clothes to pieces. They were stripped of their clothing—hats, shoes, and stockings—and *men, women, and children alike* were left with absolutely nothing but a pair of native drawers each. In this condition they were driven along the road by men with clubs. The blazing summer sun burned their

tender flesh to the bones. They were harried from village to village (one mob not leaving them until another was ready to take them in hand), cursed, beaten, stoned; being unable to procure either food or water, for days their only support the filthy puddles by the roadside, and the weeds and grass they plucked by the way, more than once led to the place of execution, and the knives with which they were to be decapitated sharpened before their eyes, and the "sacrificial paraphernalia" laid out in full view, the only wonder is that any of them survived to tell the terrible story of suffering and outrage. The fierce heat so blistered Mrs. Cooper's shoulders and breast that great ulcers were formed, which became filled with maggots before death mercifully came to her relief (August 6).

Both Miss Rice and Miss Huston became separated from their companions and fell into the hands of a mob. They were terribly beaten with clubs, and Miss Rice had a heavy northern cart driven over her to crush out her life. She entered into rest on the 13th of July, twenty miles north of Tseh Cheo Fu, and her poor mangled body lies in an unknown grave awaiting the general resurrection of the just. Miss Huston was in the hands of her persecutors from the 13th to the 20th of July. She was carried to *a great temple inside the Fu city*, and after a whole night spent in incantations, the head priest informed the magistrate that the oracle decreed that, seeing the gashes in her head had not proved fatal, she was to be spared the finishing stroke. She fell asleep August 11th at Yunmung in Hupeh, and her body was brought to Hankow for burial. Little Isabel Saunders died July 27th, and her sister Jessie August 3d. Mrs. Cooper passed into the presence of the King August 6th, and her infant son, Brainard, joined her on the 17th, three days after the survivors reached Hankow. Mrs. Glover had a little baby born at Hankow on the 18th of August, and it died on the 28th; she passed to her reward at Shanghai on the 25th of October, as much a victim of Yu Hsien's cruelty as any of the others. One of the survivors says:

The crossing of the Yellow River was one of our most trying experiences. The yamen had placed us in carts and promised to send us over. But as soon as we were in the boats the carts drove away and the boatmen ordered us to land again, declining point blank to have anything to do with us. For two days we sat on the bank of the Yellow River, not knowing what to do. We were like the Israelites at the Red Sea. Pharaoh was behind; neither right nor left was there any retreat, and no means of crossing over.

This delay undoubtedly saved their lives; for at the first city after crossing the river, Chang Cheo, the official, said he was very sorry they had not arrived a day earlier, for he then would have had the pleasure of killing the whole party; but the empress dowager had issued a decree ordering the protection of foreigners, and he must

obey. This was doubtless the second edict of extermination for the changing of four characters in which two ministers of the Tsungli yamen suffered martyrdom. For the four characters in the edict which meant "painfully extirpate, destroy with fire," they substituted four meaning "protect to the utmost of your ability," and then telegraphed it to the provinces. It was thus that the reaffirmation of the empress dowager's infamous decree for the painful extermination of foreigners was made an edict for their protection and saved the lives of many refugees from the interior.

From the time that Mr. Cooper's party entered Honan until they crossed the border into Hupeh they, in common with all other refugees, were treated as common felons, lodged in the common jail, fed on prison food, and treated with the utmost brutality. They say that they received no kindness whatever until they reached the last city in Honan, Sin Yang Cheo, where they met the Glovers. They were treated kindly by the officials and people of Hupeh, and they arrived at Hankow on the 14th of August, after a journey of fifty days, which has rarely, if ever, been paralleled. Another party of refugees from Shansi arrived at Hankow about the end of August. Two children of Mr. and Mrs. Lutley died from the hardships of the journey. Mary, aged four years, died on the 3d of August, and Edith, aged eighteen months, on the 20th.

A party of Swedish missionaries, Misses Emma Anderson, Maria Pettersson, and Segrin Engstrom, left their station in Honan, July 4, with an escort. They were robbed, stripped of most of their clothing, threatened by ruffians who compelled Miss Pettersson to kneel down to have her head cut off, and only desisted when she gave an hysterical laugh which aroused their superstitious fear; had their boat wrecked, were thirty-six hours without food or water (during which time they walked continuously), were hid in lofts, fields, and bundles of straw for days, and after enduring untold hardship, arrived at Shanghai on the 6th of August.

A MARVELOUS ESCAPE.

Perhaps the most marvelous escape from the Boxers was that of a party consisting of Mr. and Mrs. Green, their two children (Vera, a girl of five, and John, three years old), and Miss Jessie Gregg, of the China Inland Mission at Hwai-lu, in Chihli. They received news of the massacre of the missionaries in nearly all of the stations around them, and they decided to flee to the mountains. They left their home after dusk on the 6th of July, and walked to a temple near the foot of an adjacent mountain. After three days they were compelled to leave this refuge and go to the mountain fastnesses, where a friendly Chinese showed them a cave in which they lived two days

and three nights. The cave was uninhabitable for any length of time, as it was dripping with moisture, and the only dry spot was a space about four feet by five, on which three adults and two children had to huddle day and night. In the meantime their servant found a friendly farmer whose house was in a deeper and more secluded part of the mountains. He took them in and kept them for a whole month. They were concealed in a cave-like hovel, which the farmer and their servant dug in the hill-side for their reception. It communicated with the kitchen of the farm-house by an opening through which they could just crawl. When they were inside the opening was sealed up. The armed Boxers, who accompanied Yu Hsien's imperial troops, searched the mountains for days and nights without discovering the hidden missionaries. On the 9th of August an armed mob of Boxers appeared at the farm-house, and threatened to burn the house and all of its inmates if the missionaries were not produced and handed over to them to be tortured and butchered. On hearing this threat Mr. Green crept out of his hiding-place, and while in a stooping attitude was shot in the head and neck by a Boxer. About thirty buckshot were imbedded in the skin, and he fell down stunned and bleeding. The Boxers then dragged the ladies and children from the cave, and took them to the magistrate at Hwai-lu, brandishing their knives and swords over their heads the whole way—some three miles.

After abusing them all he knew how, the magistrate ordered them to be taken either to the governor of Shansi at Taiyuen fu, or of Chihli at Paoting fu; but meantime suggested that they should go to the Roman Catholic Mission at Ch'en Ting fu. The people of that city refused to receive them or their Boxer escort, and they were accordingly taken back to Hwai-lu. The mandarin there ordered them to be conveyed to Paoting fu to the governor, who would dispose of them. During the two days and nights they were in the carts *en route* to Paoting fu, they were given neither food nor water; they were all ill with dysentery. Mr. Green's wounds were suppurating for want of surgical attention.

When they arrived at Paoting fu they were surrounded by hordes of fierce Boxers and were in imminent peril of their lives. The magistrate put them in prison as common criminals, and the next day, August 14th, they were put on a boat to be sent to Tientsin. The magistrate urged them to be sure to tell the queen when they got to England, at what great trouble and expense he had been to save their lives; but he ordered their Boxer escort to take them a little way down the river and *kill them!* The Boxers told them the order they had received from the magistrate, but they said they were ill and sure to die soon anyway, and ordered them to leave the boat and make the best of it. They hid in the tall reeds till night, and then decided to go to Sin-an and throw themselves on the mercy of the officials and

merchants. On the outskirts of the town they went into a hut to ask for some help, but a young man went out, promising to get them a boat to take them to Tientsin, and *betrayed them to the Boxers*. The Boxers dragged them all out of the house by the hair of their heads, beat them with spears and swords, kicked them most unmercifully, and threatened them with instant death. They then bound them in a most fiendish way. The right hand was bound behind the body to the right foot, and the left hand to the left foot. A spear shaft was passed between the arm and the body and behind the knee joint; and thus slung, with the other leg and arm and the head hanging down, they were carried a distance of nearly two miles to the Boxer headquarters, in a temple near the city of Sin-an. Even the little children were slung in this brutal manner. Mr. Green was slung by one arm (not leg) only, and he still bears the mark of an ulcer made by the bamboo. They were thrown down in the pools of water in the courtyard of the temple, still bound, and were kept lying there till daylight—about four hours. The Boxers and gentry held a council, and decided to interrogate Mr. Green; but it seemed so incredible that any Boxers, once having caught them, should spare their lives, that they sent couriers to Paoting fu to ascertain the facts of the case.

Meantime they were thrown, bound, into one of the rooms of the temple. All were suffering from acute dysentery, and Mr. Green's wounds were in a terrible condition from neglect and dirt. They were given two meals daily of uncooked millet and a kind of vermicelli, and water was supplied, but in very small quantity. Mrs. Green was unable to eat the raw millet, and some of the Boxers gave her cash to the value of about two cents a day to buy millet soup. After three days the messengers returned from Paoting fu. They reported that the governor was furious when he learned that the missionaries had not been slain according to his previous order, and he again ordered that they be killed. Mr. Green was arraigned before the official in the presence of two thousand Boxers, and given this terrible information. They told him that they had decided to spare their lives and would send them to Tientsin. After enduring the most exquisite physical torture and mental agony, they were again sent to Paoting fu, evidently with the purpose of having them murdered *en route*, or of turning over to the governor to be massacred. During the three months that they were in the hands of the Boxers, they were led out to execution no less than seven times, and the knives were sharpened for their decapitation, but seven times they were miraculously delivered!

On the 7th of September the writer went with the United States Consul-General, Mr. John Goodnow, to ask Li Hung Chang, the newly appointed viceroy of Chihli, to use his influence to get these people, whom we knew were in Sin-an, released from the Boxers. Li Hung Chang replied that he would wire at once, and if the mission-

aries were still alive he would guarantee that they would be saved. Mr. Green says that on the 8th of September they were suddenly and unaccountably treated "no longer as criminals, but as guests." There can be no doubt of the connection between the telegram and the change in their treatment. They were taken to Paoting fu, and on the 10th of October, four days before the allies reached the city, and *two months less four days after the relief of Peking*, little Vera Green died after an illness of two weeks. The survivors arrived at Tientsin on the 27th of October, after more than three months' wandering and privations.

It is believed that one hundred and eighty-one Protestant missionaries, including women and children, have been massacred since the beginning of this terrible anti-foreign outbreak in China. Of this number we know that Yu Hsien is responsible for the death of at least one hundred and fourteen. Including those who were murdered after fleeing from his province, the number of murders that should be placed to his account is one hundred and forty-three. For this long series of crimes the Chinese government thinks removal from office and banishment to the post roads (with the prospect of a higher office within a few years) an adequate punishment; and certain of the great powers apparently acquiesce!

I have not the same facilities for learning about the outrages against Roman Catholic missionaries, but the Catholic Church has lost many noble men and women, besides tens of thousands of native Christians. The heroism of their missionaries is beyond all praise. Bishop Hamer, of West Mongolia, was seized, his vestments torn off, his body wrapped in cotton, petroleum poured upon it, and then set alight. Five thousand Chinese Christians were massacred in his diocese alone. Three priests, at least, were burned in the cathedral at Houpa in Central Mongolia. Father Heirman was cut in four pieces, and his heart taken out and nailed to a tree. Father Segers was carried to his station in the same manner that the Greens were slung, and was there buried alive.

The fortitude and heroism of these Christian martyrs is worthy of the closing year of the nineteenth century. If "the blood of the martyrs is the seed of the Church," there ought to be a glorious harvest in China during the early years of this twentieth century.

NOTE.—We have already published accounts of experiences of other missionaries—Jan., pp. 48-56, and Feb., pp. 99-103. We learn that Rev. C. Friedstrom, of the Scandinavian Alliance Mission, reported killed in our February number, escaped to Kiachta, Siberia; and that in place of the names of Misses A. and M. Lund, of the same mission, should be Misses H. and C. Anderson. The name of Miss Gustoofson, of the Christian and Missionary Alliance, should also be added to the martyr roll. Some other missionaries are yet to be heard from.—EDITORS.

THE CONFERENCE OF MISSIONARY SECRETARIES.*

The representatives of the Foreign Mission Boards of the United States and Canada gathered for their annual conference (January 16 to 18) in the Fourth Avenue Presbyterian Church. The sessions were well attended, and important topics were discussed most carefully and earnestly. Reports were presented on the Ecumenical Conferences, Comity, Science of Missions, Self-support, and the proposed Bureau of Information. Among the able papers read were "The Mohammedan Missionary Problem," by Rev. H. O. Dwight, LL.D.; "The Home Problem of Foreign Missions," by Samuel L. Capen, LL.D.; "The Relation of Missionaries to Governments," by Dr. F. F. Ellinwood; "The Relation of Missions to Religions and Customs of People," by Dr. T. S. Barbour, and "Missionary Problems of our New Possessions," by H. K. Carroll, LL.D.

REPORT OF THE COMMITTEE ON COMITY.

Your committee has been deeply impressed by what appears to be a general consensus of opinion among members of mission boards at home and missionaries abroad that not only is comity highly desirable, but that a good degree of cooperation is quite practicable, especially in those forms of work which lie outside of the directly evangelistic sphere, such as higher education, printing and publishing, and hospitals and dispensaries. Your committee also believe that in evangelistic work, pure and simple, much may be done to prevent the overlapping of fields and unnecessary multiplication of agents, with the consequent waste of means and effort which such a policy entails. It would seem that a time has come when academic discussion of the general question may cease, and some definite proposals on the lines of comity and co-operation may be submitted for the consideration of the various boards. Your committee therefore recommend that a letter be prepared and forwarded to the various boards represented in this conference, setting forth the desirableness of comity and cooperation, and asking the concurrence of each board on some or all of the following points:

1. To instruct its missionaries in the foreign field that the board favors a policy of comity and cooperation with other boards engaged in the work, and desires the aid of its missionaries to that end.

2. To authorize or appoint one or more of its missionaries in each mission to serve on a joint committee of consultation, said committee to consider questions pertaining to comity and cooperation which arise on the ground, and to report the facts, with any recommendations considered desirable, first to the missionaries concerned, and then to the home boards for final action.

3. To instruct its representatives on the aforesaid joint committee to promote in all practicable ways the following objects: (a) Interchange of service between missionaries of different boards, as tending to the increase of brotherly love, and as an object lesson to the heathen on the essential oneness of Protestant Christianity.

- (b) Comity in the division of territory, the planting of stations, and the appointment of missionaries, so as to avoid the duplication of

* The reports here presented are necessarily condensed.

agencies where those already in possession can meet the spiritual needs of the people.

(c) Comity and cooperation in printing and publishing, either by leaving the work to any one mission having sufficient plant and resources for the purpose, or by the cooperation of two or more missions for this particular work.

(d) A similar policy in regard to higher education—*i. e.*, the establishment and maintenance of a college, and the opening of hospitals and dispensaries.

(e) Cooperation in the biblical and theological training of native workers by missions holding substantially the same systems of doctrine and church order, thereby avoiding the multiplication of feeble and half-equipped theological schools.

(f) The adoption of an approximately uniform scale of remuneration for active workers in the same field, and, as far as possible, similar regulations respecting their work.

(g) The organic union of native churches established by the missionaries of churches holding similar systems of doctrine and church polity, thus helping to lessen the divisions of Protestant Christianity.

Your committee is of the opinion that while more than this, or even the whole of this, may not be considered practicable at the present time, less will not satisfy the enlightened judgment and conscience of devoted missionaries on the field, or of no less devoted members of our home churches who so nobly contribute to the world's evangelization by their benefactions and their prayers.

A BUREAU OF MISSIONARY INFORMATION.

The feeling was widespread at the close of the Ecumenical Conference that something ought to have been done looking to a greater federation of the missionary forces of the Protestant world. The missionary conference in London, 1888, felt the same, and the editor of the report expressed the hope that the next missionary conference would effect something of the sort. It is to be regretted that in the judgment of those supposed to be best able to form an opinion on the subject the time was not ripe even at the dawn of this century to introduce any measures looking to such a world-wide combination, and the executive committee of the Ecumenical Conference so reported at the annual meeting of the missionary officers.

They did, however, see their way clear to suggest a federation for gathering and disseminating information pertaining to all phases of missionary work, and there is a prospect that we may have at least this much in concrete federation. They recommended the organization of a bureau of missionary information, and nominated a strong committee of eighteen* to put it in operation when three-fourths of the

* The names of the committee to organize the bureau are as follows: Rev. H. N. Cobb, D.D.; Rev. E. E. Strong, D.D.; Rev. H. C. Mabie, D.D.; H. K. Carroll, LL.D.; Rev. A. Sutherland, D.D.; Rev. A. W. Halsey, D.D.; Rev. Geo. Scholl, D.D.; Rev. R. P. Mackay; Rev. S. H. Chester, D.D.; Rev. W. R. Lambuth, D.D.; Rev. H. P. Beach; Rev. E. M. Bliss, D.D.; Rev. J. S. Dennis, D.D.; Rev. S. M. Jackson, D.D.; Mornay Williams; W. Henry Grant; John W. Wood; James Wood.

boards represented in the annual officers' meeting shall have approved the proposal.

The aim of this bureau is indicated in the action of the executive committee in their proposition as follows:

It is believed that such a bureau, properly guarded and conducted, would serve uses of the very greatest importance in the prosecution of missionary work. That it would make valuable contributions:

a. To the science of missions, by the collection and comparison of policies and methods, and of the manuals of the various boards and societies in which those policies and methods are embodied.

b. To comity, by the study of fields and the preparation of maps, in which different fields and sections of fields could be outlined, their occupation and the societies occupying them, the kinds of work carried on in them, could be indicated by distinctive signs or marks. Descriptive letter-press accompanying these maps could give further information. The overlapping of societies, the duplication and re-duplication of certain agencies, such as hospitals, higher schools and colleges, printing establishments, etc., would thus be evident at a glance, and the publicity thus given to these evils would be a step toward their correction. They would be seen to be without excuse.

The like would be true as regards unoccupied fields—showing the extent, the number and religious character of their population, and their relation to fields already occupied, thus giving intimation as to the societies and missions best situated to undertake the work of their evangelization.

c. To the diffusion of general information and intelligence on all these and other subjects connected with the work of missions, by means of regular or occasional publications. Some method might be arranged by which all societies could be kept fully informed of and keep abreast with the existing condition and progress of the work in any field or in any department of effort.

d. To the securing of specific information on any desired topic, by response to inquiries addressed to it by pastors and other individuals, boards and societies, missions and missionaries. At present there is no reliable source of information on many subjects to which application can be successfully made.

At present, also, the officers of our various societies are frequently applied to for information of which they are not in possession, and from the nature of the case can not give. In the endeavor to meet the demand, much valuable time and labor are sometimes expended to no purpose. The ability to turn such inquiries over to such a central bureau would not only be a relief to the officers but render more likely the securing of the result desired.

e. Such a bureau might also contribute to the solution of the home problem of missions by the collection of data respecting the best methods of communicating missionary intelligence; stimulating the consciences and enlisting the cooperation of pastors and officers of churches; reaching the individual member, and establishing the tie of acquaintance and confidence between him and the board of his own church; enlisting the enthusiasm and cultivating the intelligence of the youth, and especially developing work among the Sunday-schools.

f. By the interchange of publications and the results of investiga-

tion with similar bureaus in England and on the Continent the result contemplated in the original resolution—of an international committee—might be prepared for and hastened.

The establishment and successful working of such a bureau here would probably lead to the establishment of such bureaus elsewhere. The interchange would tend not only to bind these bureaus and the societies they represent in closer acquaintance, fellowship, and cooperation, but also to put all the wealth of accumulated knowledge and experience within the easy reach of them all.

MISSIONARIES AND "LOOT"* IN PEKING.

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

Everybody who is familiar with the lawlessness of oriental armies will understand that one of the great incentives to Eastern soldiers is the chance that is open to them to add to their soldiers' pay whatever plunder they may be able to seize in or out of battle. They are not supposed to be called to give any account of it, or of the way they obtained it. It is acknowledged as theirs according to the laws of oriental warfare. To what extent civilized warfare has sought to regulate the old personal application of the principle that "to the victors belong the spoils" is not very clear. In the navy it appears that prizes taken on the seas are handed over to naval authorities, to determine the distribution of their value among those who made the capture. But it is manifest that the prize being in bulk, the individuals could not but adopt some plan of partition. The ethics of "loot" on land or sea have not been reduced much below the old-time war privileges. The truth is that war conditions are abnormal and leave room for General Sherman's definition of what war is. Fundamentally they seem to imply the abolition of property-rights between contestants. Possession of an enemy's property theoretically confers undisputed title. This may be all wrong, but it is war, and civilized warfare has not advanced much beyond that among barbarous tribes in the matter of regulating these titles, tho there has been some attempt to create a sentiment that should reduce to some crude order the disposition of "loot." There will, however, be room for a long time to come for soldiers and others in the disturbed conditions of war to be "a law unto themselves." The individual circumstances will admit of nice questions of casuistry, the merits of which can never be reached. Rev. Dr. Martin admits that he had to be judge and jury as to the equity of his using in Peking articles for which no owner could be found, to meet necessities which he could not other-

* "Loot" is a comparatively modern word in the English language, one of many that have come into use from contact of the West with India. It is common enough east of Suez, as Hindustani *lut*, from the Sanskrit *lotra*, plunder. It has been carried far and wide over Asia, into Africa, and in recent times almost wherever Englishmen familiar with India have gone. It is a convenient word, and will probably stay with us.—J. T. G.

wise provide for, standing ready to compensate the owner whenever he could be found. It is simply idle to think to pursue investigation into the ethics of each item. Honorable and conscientious people must exercise the best judgment they can in conditions of anarchy.

It is not surprising that the *lie*-ability of that hot-bed of scandalous falsehood during the year past, Shanghai, should have been exhibited toward missionaries in this matter of "loot." An anonymous writer of this type wrote for a secular paper in China the charge that missionaries in Peking had been the biggest looters during the siege. Like many another maligner, he has incidentally done good to the cause of missions, in that the abusive article called forth a defense of missionaries from perhaps the man of all others who had knowledge of the facts in the case, and was otherwise able to speak with authority. Mr. R. E. Bredon, commissioner of customs at Shanghai, stands next to Sir Robert Hart in that service, and was, during the siege in Peking, a member of the General Purposes Committee. He wrote to the *North China News* of Shanghai the following letter, published October 4, and we reproduce it in part, to set at rest this malicious charge against missionaries:

To the Editor of the *North China Daily News*: Sir,—I regret extremely to see published in some papers, and reproduced in others, the following statement regarding missionary behavior during the legation siege at Peking: "Their conduct during and since the siege has not been very creditable. They have exhibited anything but a Christian spirit, and have the reputation of being the biggest looters in Peking." I can not conceive where the writer gets justification for such a statement. I was during the siege a member of the General Purposes Committee, which had surveillance of practically everything but the fighting, and in that position had the best possible opportunity of knowing what was going on, and I can say that the conduct of the missionaries was in my opinion not only creditable, but admirable. All that went to make our life moderately comfortable and safe was done by missionaries or under their auspices. The helpfulness and unselfishness shown by the missionary ladies, many of whom had the burdens of heavy family cares of their own to bear, were beyond praise. As to the native Christians, many of whom were men of a class far superior to that from which they are generally supposed to be drawn, they supplied willingly all the labor we had and *without which we could never have held out*. Their missionary teachers led them in every work and in many positions of danger.

I heard in the legation, before we were enabled to leave it, that the missionaries had taken quantities of loot. I took special pains as a committee-man to investigate the truth of this assertion, and I found absolutely nothing to confirm it. . . . The missionaries did no looting during the siege, and I believe none after it, for they all had to make their arrangements to get out of the legation as fast as they could, to find quarters for themselves and their flocks, and they had no time then, and the field was quickly occupied by others. . . . I feel that my experience of the legation siege has raised very considerably my opinion of the missionary, Anglican and non-Anglican, English and American,

his capacity and his work, and of the native Christian and the influence of his religion on him.

I may say the above refers, as will be inferred, mainly to Protestants. None of the leading Roman Catholics were with us; they were making a brave defense elsewhere; while as to the Catholic converts, they were principally employed outside the British legation, by the Japanese and French especially, beyond my view.

The veteran missionary, Dr. W. A. P. Martin, says that in Peking more than half of the dwellings were abandoned and goods of every description were scattered through forsaken houses. For at least a fortnight after the rescue the troops were allowed free range. If, during this time, some native Christians, and even missionaries, appropriated some things it would, in his view, not be strange, and he confesses to one instance in which he himself took part. A grain shop just opposite the new university had been abandoned, and Dr. Martin with two associate missionaries entered it, carried off two hundred bushels of wheat, and stored them up for the poor Christians during the coming winter. There was not even a dog on the ground to protect the property, and when call was made for an owner no one appeared. Dr. Martin left word that if one should ever come forward with a true claim, he would be responsible for its payment. He affirms that the looting charged on many missionaries is simply of this type, and in not a few instances they were placed in charge of deserted houses by the authorities, and instructed to gather there the destitute Christians who had been left at the mercy of the Boxers.

PRINCE TUAN'S PEACE TERMS.

BY REV. GRIFFITH JOHN, D.D., HANKOW, CHINA.

This very remarkable decree is supposed to have been issued by the notorious Prince Tuan, during the flight of the court to Tai-yuan fu, Shansi, in August last, in reply to a memorial of the infamous Li Ping-heng, who committed suicide on account of the defeat of his army near Peking, at the very battle with the allies whom he is reported to have defeated with such great slaughter. Many will be interested to see the terms of settlement contemplated by the Chinese in the event of their being victors in the strife. The "peace terms" evince an incredible amount of ignorance and vanity; but there can be no doubt that the Peking court meant business, and that it would have gone hard with the foreigner in China had the Boxer movement succeeded.

Clause XI, the *only one* that concerns the missionaries, reads: "All missionaries to return to their own native countries. They shall not be permitted to enter China." Observe how completely Prince Tuan's "peace terms" bear out the contention that the Boxer movement is

anti-foreign in spirit and aim, and not specially anti-Christian. The missionary propaganda is one, it is true, but it is only one among many, and by no means the most important. I wish to call special attention to this fact, because the baseless statement that the missionaries are solely responsible for the present deplorable state of things in China is still current in Europe and America.

You will observe also their "peace terms." Reference is twice made to the Emperor Chien Lung and his reputation for the treatment of foreign envoys. The following extracts from Williams' "Middle Kingdom" (vol. 2, p. 439) explain the reason why he is made model of the reactionists. This is the way he treated the Dutch envoys in 1793:

It is useless to detail the annoyances, humiliations, and contemptuous treatment experienced by the embassy on its overland journey in mid-winter and the defying manner in which the emperor received the envoys. His hatred was a befitting foil to their servilities, at once exhibiting both his pride and their ignorance of their true position and rights. They were brought to the capital like malefactors, treated, there like beggars, and then sent back to Canton like mountebanks to perform the three-times-three prostrations at all times and before everything their conductors saw fit, who on their part stood by and laughed at their embarrassment in making these evolutions in their tight clothes. They were not allowed a single opportunity to speak about business . . . they received, moreover, a present of broken vituals from him which had not only been honored by coming from his Majesty's own table, but bore marks of his teeth and good appetite; they were on a dirty plate, and appeared rather destined to feed a dog than the repast of a human creature.

This extract will give some idea of the treatment our minister might expect at the hands of the Peking Court and the Chinese officials generally should the days of Chien Lung be restored.

The Chinese have a maxim which was translated many years ago by Pere Premare, and which hits off exactly the Chien Lung idea of the foreign and the right way of dealing with him:

The barbarians are like wild beasts, and not to be ruled by the same principals as the Chinese. Were any one to attempt to control them by the great laws of reason it would lead to nothing but confusion. The ancient kings understood this well, and therefore ruled barbarians by misrule. Hence, to rule barbarians by misrule is the best and true way of ruling them.

Such is the principle which guided the Peking court in its intercourse with foreigners at the close of the last century, and such is the principle which Prince Tuan and his pro-Boxer friends would reintroduce at the close of this.

The following translations of the edict is taken from the *North China Daily News*, November 10, 1900. It is a translation of a copy recently sent to me from Heng Chou, Hunan, where it was published by one of the printing firms of the place:

IMPERIAL DECREE.—21st August.

With reference to the grand victory over the foreign armies on the present occasion by the combined corps of Li Ping-heng and Generals Ma Yü-kun and Sung Ch'ing, in which over one hundred thousand of the

allies were slain, we desire to highly commend the bravery and strategy of the three officials concerned, and hereby command that Li Ping-heng be granted the decoration of the double-eyed peacock's feather; Ma Yü-kun, the imperial riding jacket; and Sung Ch'ing, brevet rank of a president of one of the Six Boards. The Board of Revenue is also commanded to send teals one hundred thousand to Li Ping-heng to be distributed as rewards to the various troops engaged, and he is also ordered to recapture Tientsin as a crowning point of his great victory.

At a meeting of the Grand Council before the empress dowager on the 23d of August, the following "peace terms," consisting of twenty-five clauses, were decided upon to be presented to the foreign powers and Japan [here termed "Wo-jeu" or Northeastern barbarians]:

1. All demands for indemnity by the foreign powers to be void.
2. The foreign powers to pay China an indemnity of four hundred million taels.
3. All foreign ships of war that enter Chinese waters will not be permitted to leave their berths; that is, they will be seized and confiscated.
4. The foreign settlements in the treaty ports to be extended to twice their present size and area.
5. The Tsungli Yamen to be returned to the Chinese government. [NOTE: The Boxers' idea of the Tsungli Yamen is that that institution is a "foreign yamen" and does not belong to China.—TRANSLATOR.]
6. The rebel Kang Yu-wei to be punished should he return to China.
7. The churches of the various foreign nations in China to be confiscated and made common property.
8. Japan to return Formosa to China.
9. Germany to return Kiao-chow to China.
10. Russia to return Talienwan to China. [NOTE.—Talienwan seems to be better known to the Boxers than Port Arthur.—TRANSLATOR.]
11. All missionaries to return to their own native countries. They shall not be permitted to enter China.
12. China to have the chief control of Korea and Annam.
13. The imperial maritime customs to be delivered over to Chinese control as hitherto.
14. In international relations the ministers of the foreign powers to observe the regulations laid down by the Emperor Chien Lung (1736-95). They shall not be allowed to enter Peking.
15. An indemnity of four hundred million taels to be paid the Boxers.
16. Japan to pay tribute as usual according to the regulations laid down by the Emperor Chien Lung.
17. Chinese whose sympathies lie with foreigners and become guilty of disobedience to the mandarins above them shall be punished by the Chinese government.
18. When Japanese or foreigners meet Chinese officials the former must go through the Chinese form of kowtowing.
19. No Japanese or foreigner shall be allowed to travel in China.
20. The Russian Siberian and other railways must be taken up and destroyed.
21. Great Britain must return Hsinan (Sun on) and Kowloon to China—otherwise the Kowloon Extension and New Territory.
22. Double duty to be charged on all goods imported from abroad.
23. Japanese and foreign merchant vessels arriving at the port must first ask permission of the Chinese general commanding the garrison of said port.
24. The export of rice is prohibited.
25. Goods exported abroad must be charged double duty.

Such are the terms on which Prince Tuan and his pro-Boxer friends were willing to make peace with the barbarians. The document has been distributed far and wide over the land. It is to be hoped that the foreign representatives at Peking will see to it that when peace is arranged the real terms will be equally widely circulated.

THE RELIGIOUS FUTURE OF SIBERIA.*

BY PROF. G. FREDERICK WRIGHT, EDITOR OF THE "BIBLIOTHECA SACRA,"
OBERLIN, OHIO.

Our ordinary thoughts of Siberia are so connected with its penal settlements that we fail to appreciate the vast interests which are gathering about its regular colonists. At the present time the exiles in Siberia proper are less than three per cent. of the population, while the majority of these enjoy a freedom which has scarcely any restriction other than that which prevents them from returning for a period to Russia. Siberia has been colonized much as the United States were before the middle of the nineteenth century. Physical conditions have delayed the full settlement of the country somewhat as they did that of the Mississippi Valley before the advent of railroads. The Trans-Siberian railway, now nearly completed, will hasten the settlement of the country about as rapidly as the transcontinental railways of America have hastened that of the Dakotas and Manitoba. The social and religious future of this vast domain is a subject of great intrinsic interest.

Siberia was opened to Russian colonization early in the seventeenth century. At the same time that the gentlemen of England were colonizing Virginia, the Dutch New York, and the Puritans New England, Russian adventurers and colonists were extending frontier settlements all along the navigable rivers of Siberia, and were meeting with similar obstacles in the displacement of the native pagan population. While the bulk of the original colonizers of Siberia were members of the Orthodox Greek Church, a fair proportion of them were nonconformists of one sort or another who left Russia for the greater religious freedom which could be enjoyed in a new country. The communistic character of Russian social life favored such colonization in many respects. The Russian village is one of the most democratic institutions in the world. The lands controlled by these villages are worked in common, under an allotment made by officers elected by the entire adult population, including the women who are property holders, or whose male representatives are absent from home.

With this system it is comparatively a simple matter to send representatives to regions where land is plenty, and then select a situation to which an entire community can transplant itself without disturbing its religious or social organization. Many such Russian colonies can be found in Kansas, Nebraska, and the Dakotas. For the most part, those who have come to America belong to the sects which are unalterably opposed to military service. But the majority of the nonconformists of Russia are sufficiently patriotic to be most loyal subjects of the czar. Hundreds of such settlements of nonconformists are to be found in the best parts of Siberia, especially in the fertile valleys in Tomsk, the southern part of Transbaikalia, and on the Amur. Most of these villages can be readily identified by the absence of the domes and crosses and pictorial adornments which characterize the regular edifices for worship of the Greek Church.

But, unfortunately, these nonconforming communities are so scattered, and in general have so low a standard of education for their religious leaders, that there is not much hope of their coming to have a pre-

* Written from Batoum, Caucasia, October 15, 1900, and condensed from the *Bibliotheca Sacra*, January, 1901.

ponderating influence in any province of the empire. They may fitly be compared to those of the Amish, the Dunkards, and the Weinbrennarians in Pennsylvania, Ohio, and other central states in America. A high state of private morality prevails in them, and an unusually high average of temporal prosperity among their members. But for the most part they are outside the current of modern progress.

The predominant influence of the Orthodox Greek Church impresses one everywhere throughout Siberia. In fact, in all the large towns there is a superabundance of imposing church edifices, while almost every village is supplied with one which is out of all proportion to the surrounding buildings. On inquiry one finds that the building of a church is a favorite mode for the expression of the pious sentiments of wealthy Siberians. Especially is this the case with those who have become suddenly rich through mining operations. To pacify such givers the clergy have to allow them to have their way. The result is that in numerous cases a church is begun and left in an unfinished state owing to the failure of the builder's business, or it is found to be superfluous and stands almost unoccupied.

But for the most part these churches are filled every Sabbath with large and devout congregations made up of all classes of people. In all these assemblies the rich and the poor, the highest official and the lowest subordinate, the prince and the peasant, are found mingling together and joining in the common worship. The service, however, is almost wholly liturgical. The sermons which we have heard have rarely been ten minutes long. But when the time for the sermon comes, the people press forward and gather as close to the preacher as they can.

The Greek Church maintains a strong hold upon the affections of the people by the attention it pays to little children. In our first attendance at a typical service in one of the most imposing churches we were surprised to see a large number of mothers present with infants in their arms. Nor did any one seem to be disturbed by their occasional cries. But at the proper time these mothers, many of them peasants, pressed forward through the crowd and presented them to the priests, who with manifest interest and sincerity administered to them some fluid food which had been consecrated, and was made symbolical of the pure milk of the Gospel. Everywhere we found this to be a regular part of the service, and one in which all seemed deeply interested.

The relations of the clergy of the Greek Church to the people seem to be of the most cordial and sympathetic kind. The fact that they are married and live among their flocks with their families frees them from many of the suspicious and flagrant evils of the Roman Catholic Church. The opposition of the church to images is largely rendered nugatory by their excessive use of pictures. The form of the Savior on the cross is so skilfully painted that at a little distance one can scarcely tell the difference between it and a statue. The worshipers kiss the painted feet with all the eagerness with which they do the sculptured form. Even more than the Roman Catholics the devotees of the Greek Church cross themselves as they pass their sacred shrines.

The tide of emigration which is now setting into Siberia is so largely composed of colonies of the Orthodox Church, and their numbers are so overwhelming, that Siberia seems likely to be the stronghold of its most conservative influences. The unity of the national church and the superior education of its clergy will conspire to accomplish this result,

Still there is much in this for hope. The sacramental excrescences which are most objectionable to Protestants are not essential to the unity and efficiency of the church. These may be lopped off through inward reforms coming about through the gradual spread of enlightenment. Indeed, the strength of non-conformists in Russia is not generally appreciated. The population of the Russian empire is now about 130,000,000. These are by no means all members of the Orthodox Church. Something like 12,000,000 of these maintain the general doctrines of the church while asserting their independence of its ecclesiastical control. These constitute a most thrifty and important portion of the subjects of the czar, and are for the most part unfettered in the practice of their beliefs.

It is impossible to estimate accurately the number of non-conformists in Siberia. But there are known to be nearly 100,000 in Tomsk, and approximately as many in Transbaikalia, and as many more along the Amur and Zeya rivers. Altogether it is probable that there are 500,000 in the various provinces. These with their more numerous brethren in European Russia have large liberty for the development of their ideas. They can not be aided much by outsiders except indirectly. The influence of Protestantism is being increasingly felt all through Southern Russia, and the nonconformists are particularly numerous and intelligent in the neighborhood of the Ural Mountains. While the educated Russians generally are open to modern ideas, the Greek Church can not ignore wholly the spirit of the times.

The conditions of a new country rapidly filling up with settlers are so favorable to the adoption of new customs and the reception of new light, that the coming century may easily see Siberia leading the whole empire into purer and more spiritual religion.

ENGLAND'S DUTY IN AFGHANISTAN.*

BY GENERAL DAVIDSON.

Tibet is often said to be the only part of the world closed against the Gospel. That is a mistake; there is another country which is absolutely closed against the circulation of the Bible and the preaching of Christ, and it is England who, by her selfish policy, hermetically seals that land against the spread of the Gospel.

That closed field is Afghanistan, together with all the tribes on the north and northwest frontier of India—roughly, the territory between England and Russia. Besides this, England largely upholds the Mohammedan rulers of Turkey, Palestine, Arabia, Persia, in whose countries, tho there may nominally be some small amount of religious freedom, yet practically there is no liberty to change from the Mohammedan religion, and no liberty to preach the Gospel to Mohammedans.

Afghanistan is bolstered up and subsidized by Britain as a buffer state between Russia and India. Better call it a box of dynamite or a barrel of petroleum; rather than being a security it is a positive danger. We have had several Afghan wars, and much unrest on our frontier. Why? For the answer we must look outside man's plans to God's plans. He has given England the power and opportunity of opening Afghanistan to the Gospel, but England has not risen to her privilege and opportunity, and has retired each time after conquering the country, spending

* Condensed from *Evangelical Alliance Quarterly*.

much money, and spilling much blood, subsidizing the bigoted Mohammedan ruler, and leaving the people in utter darkness, ignorance, and fanaticism, without any possibility of hearing the Gospel. It is death to any one to preach the Gospel, or for any one there to turn from Islam to Christ.

The policy most in favor, especially with the British advocates of "the scientific frontier," as may be seen from the correspondence in the papers and articles in the periodicals at the time of the Chitral campaign, is to leave those parts severely alone. Bigoted, ignorant, and savage as they are, the more so the better according to this theory, so that they shall present, to any army desiring to invade India, regions inhospitable and impassable, both by nature and by the hostility of their uncivilized inhabitants.

England and Russia are the two nations controlling Asiatic territory that give the greatest encouragement to the circulation of the Bible. Strange to say, that with all her intolerance and corrupt religion, Russia gives more assistance than any other government to the circulation of the Bible. The following passages appear in the last report of the British and Foreign Bible Society with regard to Russia:

Other agencies increasingly active now supply these Bibles.

The printing houses of the holy synods have now their own distributing departments with commission agents, travelers, colporteurs, from one end of the country to the other.

We rejoice the more that God's Word has free course over this immense empire.

Then speaking of the privileges accorded to our own British and Foreign Bible Society, it is stated that Bibles in any quantity are transported free on the state railway and up to nineteen tons per annum (!) on private lines; besides this a number of first and third class free passes over the lines are given to the society's agents. As a result a very large number of copies of God's Word are annually circulated in those parts lately annexed by Russia, where less than twenty years ago not a copy could be issued; and where the inhabitants were formerly armed to the teeth, and there was no security for life or property, now the population is unarmed, and there is security for every one. Surely this is a cause for great thankfulness, and presents a strange contrast to British policy which allows Afghanistan to remain in Mohammedan ignorance and intolerance.

God is now rapidly bringing about the fulfilment of His purpose to have the Gospel preached in all lands. Roman Catholic countries began to be opened about forty years ago, the Mohammedan lands are following. England opened Egypt the day Alexandria was bombarded, and if England does not open up the others to which God is clearly calling her, and still more, if she closes any of these, we believe that God will make use of Russia; it will probably not be done without the spilling of much British blood and much humiliation to Britain.

The matter has not received the attention it deserves from Christian people. In the spiritual interests of these benighted countries, as well as in the interests of the peace and prosperity of England, it is essential that some effort be made to remove all restriction, and to assure the free circulation of God's Word and the preaching of the Gospel, at all events to remove all hindrances on the part of Britain. The case is not so hopeless as appeared the opening up of Roman Catholic countries fifty years ago. "With God all things are possible."

WHY MISSIONARIES WENT TO UGANDA.

BY SIR HENRY M. STANLEY, M.P.

I suppose my first idea of attempting something for Mtesa's mental and spiritual improvement sprang from my warm friendship for him, and a feeling of pity that no chance was afforded him of developing himself. At the outset I felt keen regret that Livingstone was no longer alive to exert his peculiar abilities and personal charm upon so promising a character. There seemed no one in Africa, from the Nile to the Zambezi, on whose intelligent sympathy I could rely. Gordon had a big and special task of his own, and it never struck me that any of his staff, who were either military or political officers, would give Mtesa any sympathetic attention.

So day after day passed with Mtesa and myself in chat upon trivial and secular topics, until one day in full court the subject of the white man's faith was broached. As I expounded, I observed fixed attention on the part of the king and courtiers, such as I had not noticed before. The rule had been understood by all that talk should be brief and various, but now it became animated and continuous. Gestures, exclamations, and answers followed one another rapidly, and every face was lighted up by intense interest. When we finally adjourned, the subject was not exhausted, greater cordiality was in the handshakes at parting, and Mtesa urged that we should continue the discussion on the next day.

And so we did for several days. It seemed that the comparisons of Mohammed with Jesus Christ were infinitely more fascinating than the most lively sketches of Europe, with its wonders and customs; and truly the description of the accusation of Christ, his judgment by Pilate, and the last scene on Calvary, was the means of rousing such emotions that I saw my powers of discerning character had been extremely immature and defective.

Some one in behalf of the king made the happy suggestion that as I proposed to return to the south end of the lake, it would be well if I left some souvenir of my visit that would keep alive the people's attachment to my words. I discovered that Idi, the king's chief drummer, who was an educated Malagasy native and an expert in Arabic calligraphy, could write out the law of Moses and the Lord's prayer. I also found that Robert, one of my boat boys, could translate my English description of the last scene at Calvary into grammatical Swahili. The "books" in which my sayings were written were thin and polished boards of white-wood about sixteen by twelve inches.

Mtesa was dismayed when the period of my departure had arrived. I had already passed a longer time in his company than was prudent, seeing that I had such a large number of men depending upon me at the other end of the Nyanza. He began to devise various expedients for my delay, and at last, after a firm refusal from me to remain longer, cried out in a voice that had a tone of despair in it: "What is the use, then, of your coming to Uganda to disturb our minds if, as soon as we are convinced what you have said has right and reason in it, you go away before we are fully instructed."

"Mtesa is under a misunderstanding," I answered. "I am not an instructor in religion. I am simply a kirangozi (a pioneer) of civilization. When Mtesa goes to Usoga or to Ankori to make war, he first sends out

* Condensed from the *Youth's Companion*

guides and pioneers to point and clear the way for his army. That is what I do. When I go back to Europe I must tell the white people the way that they should take to Uganda. Then those who may think they would like to do business with your people, or those who would wish to teach them the Christian faith, will come here by the way I have shown. If Mtesa really wishes that lawful instructors should come to Uganda, he has but to say so, and I shall write the people of England to that effect, and I am sure they will send the proper men for that purpose."

"Then write, Stamlee" (the native pronunciation of my name), "and say to the white people that I am like a child sitting in darkness, and can not see until I am taught the right way."

I gladly consented, and on April 14, 1875, I made two copies of an appeal for missionaries to be sent to Uganda, one of which I enclosed under cover to General Gordon, and delivered to Colonel Linant de Bellefonds, one of his staff who had recently come to Uganda. The other I intended to send by my own couriers overland to Zanzibar. Three days later I resumed my journey.

Four months passed, and I was again in Uganda, to continue, as circumstances permitted, the interesting task I had left unfinished. During the three months I remained with Mtesa, the translations which we made from the Gospels were very copious, and the principal events from the creation to the crucifixion were also fairly written out, forming a bulky library of boards. When the work was finished, it was solemnly announced in full court that for the future Uganda would be Christian and not Mohammedan. A mission boy named Dallington left my service to become the king's reader, and a Bible and prayer-book were given to him for the purpose of keeping Mtesa in the true faith. Having provided according to the best of my ability for the spiritual comfort of my royal convert, I left Uganda for the last time, to continue my journey across Africa.

It remains to relate the fate of my letter. Colonel Linant de Bellefonds was murdered by the Baris, not far from Gordon's quarters. The letter, however, safely reached the governor-general's hands, and he sent it on to Cairo by government post. On November 5, 1875, it was published simultaneously in the London *Daily Telegraph* and New York *Herald*. Before the evening of that day twenty-five thousand dollars had been sent by an anonymous contributor to the Church Missionary Society. Three days later my letter was read to a crowded audience in Exeter Hall, and subscriptions to the amount of fifteen thousand dollars were announced. Within a few weeks the Uganda fund had increased to one hundred and twenty thousand dollars. Just twelve months from the day I had written my letter at the court of Mtesa a band of five missionaries started from England for Uganda, but twelve months more elapsed before the long-expected clergymen reached their destination.

According to the latest statistics there have been built by native labor in Uganda one cathedral and three hundred and seventy-two churches, which are attended by ninety-seven thousand five hundred and seventy-five converts. Several of the cleverest boys during the twenty-three years that have passed since the missionaries began to teach them have been ordained as missionaries. Some of these have penetrated to Toro, the slopes of Ruwenzori and the fringe of the great Aruwimi forest, founding Christian communities as they went, and proving themselves possessed of the most fervid zeal. Two out of the three regents who represent the new king during his minority were educated by the missionaries.

ROMAN CATHOLIC AND PROTESTANT MISSIONS.*

Among almost all the severe critics of missions there seems to prevail a delightful unity on this point, that the Catholic missionaries are much better than the Protestant, and much less apt to do violence to the feelings of the Chinese. Indeed, the authority invoked by the *Nationaltidende* declare that "the complaints ought in general not to be directed against the Roman Catholic missionaries." These, it is said, "are one and all finely cultivated," and "their burning zeal in the faith does not exclude intelligent consideration;" while the same correspondent has neither found among the Protestant missionaries "burning zeal in the faith, or at most a possibility for a good deal of religious zeal," or considerable intelligence, unless it consist in "a keen sense of worldly advantage."†

It would be a cause for joy to hear such news from a man who really understood the matter, and could give us authentic accounts of the widespread activity of the Roman Church in China. This correspondent, tho, who knows the Protestant missionaries so little, is not likely to know the Roman Catholic much better.

The work done in the ports and chief towns is the least part of the whole activity, and the accounts from men of both religions who have a closer knowledge of the whole work by no means agree very closely with what is here said. The article in the *Nationaltidende* says about the Roman Catholic missionaries, "while they are prepared for sufferings, and unterrified by martyrdom, conduct themselves nevertheless with *this world's wisdom*." Nothing could express better than these words the otherwise unintelligible fact that there is such a preference for the Roman Catholic over the Protestant missionaries, even with Protestant critics, and nothing could show better how little such praise is worth from the Christian point of view. How should it be otherwise, when this is the characteristic mark of the church from which these missions proceed, that she seeks a might that is of this world, altho the God, whom she, as we would fain serve, has said: "My Kingdom is not of this world," and His apostle has emphatically renounced all thought of working after "the wisdom of this world." It is this which at times renders the Roman Church so strong, lifts her so high upon the billows of the time, and so steadily lets her sink down again from the pinnacle of power which seems just secured, as we have lately seen again in France, which is the strongest support of Catholic missions, and which is perpetually tossing back and forth between an unbelieving radicalism and a bigoted clericalism. World prudence and calculation have ever been the strength of the Roman Church, and are so even in its missions. It is therefore that she is so praised by all men of the world, and is admired of such Christians as forget that the Lord of the Church will not be served with "the wisdom of this world." But this is also the *weakness* of the Roman Church and of her missions, something which all the diplomacy and policy of the bishops, and all the self-denial of the priests will not be able to remedy.

* Condensed from the *Nordisk Missions-Tidskrift*.

† This latter, doubtless, is principally visible in the agents of the C. I. M., one-third of the Protestant missionaries in China, inasmuch as they receive no fixed salary, and a good many of them no salary at all. Next we presume in point of worldliness come that considerable and increasing number of missionaries who bear all their own expenses, or are supported by their own relations and friends.—EDITORS.

EDITORIALS.

God's Intercessors.

The place of prayer, especially intercessory prayer, in missions few if any have ever yet grasped. Here and there one man or woman seems to have caught sight of the fact that the *highest privilege* of a saint is found in this realm of prayer. It is the closest identification with the great Intercessor within us, for only as He moves us can such pleading be possible; and it is the closest identification with the other great Intercessor above, for this brings us into the Holy of Holies, to stand before the very Mercy Seat itself and become like Him mediators between God and men.

There has been no crisis in missions which has not turned upon prayer as a pivot. When the secrets of all the unwritten history of the century are unveiled, we shall discover for the first time how the prayers of saints in the closet have controlled events, as Elijah's prayers held the key of heaven's floodgates and brought down the rain from above and the fire of God! If the facts were but known, what a chapter might be written on God's intercessors! But most of them have been so hidden with God that the veil of this Holiest Place has never yet been rent asunder, and they are still in the darkness where God dwells.

Now and then one comes to light by God's design, that we may get a glimpse of what is forever going on beyond the circle of mortal vision, and what marvels are disclosed! We discover the union of Divine and human forces in the work of God. The same Spirit who moves on the heart of the suppliant moves at the same time on the heart of those for whom he supplicates, as we see in Acts viii the same divine Power which di-

rects Philip to the Ethiopian eunuch is at that moment moving on the eunuch to search the Word and inquire as to its meaning; and again, in Acts x, while Cornelius is moved to send for Peter, Peter is prepared to go to Cornelius.

The Minister's Prayer Union.

Apropos of intercession, the "Minister's Prayer Union of the Free Church of Scotland" was addressed, May 30, 1900, by Dr. J. B. Paton, of Nottingham, England, who advocates a prayer union of a like sort among the evangelical ministry of the English-speaking world. He has proposed a definite plan for such union, and is pressing it by public appeals through pen and tongue with much efficiency. His printed circular reminds us of the appeal of Jonathan Edwards in 1747, from which it professedly draws largely its whole form and spirit. Nothing, in our judgment, is more fundamental, and as Dr. Paton's appeal is now finding place in various religious periodicals we commend it to the thoughtful and prayerful consideration, not only of all ministers, but of all disciples. Dr. Paton presents three special persuasives to prayer:

1. The new difficulty and trial that beset ministers in their foremost duty of preaching the Gospel of grace, and winning men to repentance and faith.
2. The new vision and conception of the Church of Christ which has dawned upon our age.
3. Our entrance on a new century with its momentous issues, opportunities, facilities, and responsibilities.

A Guide to City Missions.

Luke xiv : 12-24. This is perhaps the great *City Mission* message of the whole New Testament. It seems divinely adapted to supply a complete guide for those who would

carry on mission work in towns and cities.

The Lord always begins at the bottom when he builds, and here is the foundation of all such service to souls: verses 12, 13, 14. There must be *no caste distinctions nor selfish spirit*. The missionary is not to go out after friends or kinsmen, brethren or rich neighbors, nor to look for any reward or recompense this side of the resurrection. Class distinctions paralyze mission work by the false estimates they imply in the objects of labor; selfish motives paralyze it by the false impulses that exist in the subject laboring. In God's eye all sinning souls are alike in guilt and need, and in the true missionaries' eye they will be on the one level. And only the unselfish love which seeks not theirs but *them* can ever work wonders among them.

Then follow the two great features of the Gospel: *Readiness and Room*. "Come; for all things are now ready." "Come; for yet there is room." He who labors for souls must believe in his own heart that all things are ready on the part of God, and that there is room for every penitent and believing soul. To have either of these confidences impaired is to make hearty work impossible. To believe this with all the heart is to be filled with the spirit of a self-consuming evangelism.

Robert Arthington's Legacies.

We expect later to publish accurate details of Robert Arthington's somewhat remarkable legacies, which an English paper hints cover about a *million of pounds sterling*! The bequests are mainly for the extension of the Gospel among tribes that *have not as yet heard* the good tidings. Some secular papers seem perplexed that a human being would deny himself

during his lifetime almost the necessities of life in order to provide means for spreading the good news of God. The things of God are ever foolishness to the world; but they approve themselves by results, and who can forecast the unknown blessings that may flow out of this bequest to countries yet unblest with the sound of the Gospel?

There was a report that Mr. Arthington had made his money as a brewer, but it is unfounded. Mr. Arthington was the son of a brewer, but for conscience' sake renounced his interests in the business, and started in another direction. His great fortune was honestly made in legitimate business. Two missionary societies alone will benefit to an amount of nearly three-quarters of a million sterling. But as these bequests provide for *new* undertakings only, they do not help *current* expenses. The subscribers to the Baptist and London Missionary Societies must therefore strengthen rather than relax their support if these bequests are to be of lasting benefit.

Specific legacies of a charitable nature are announced as follows:

The Free Church of Scotland Missionary Society for Indian Missions.....	£2,000
The Leeds Dispensary.....	500
The Leeds Blind Institution.....	500
The Leeds Guardian Home.....	100
The Headingley Orphan Homes, Clif Road, Leeds.....	100
Muller's Orphanage, Ashley Down, Bristol.....	100
The Teignmouth Hospital.....	100

A few days before his death the testator made gifts of £20,000 to Leeds Medical Charities, and since May last he has made other charitable gifts amounting to upward of £30,000.

Of the "residue" of the estate nine-tenths are bequeathed for missionary purposes, the scheme of the bequest being as follows:

Five equal tenth parts of the residue are to be vested in a committee consisting of nine persons, of whom two are to be trustees of the will, and the remaining seven are to be appointed by the Baptist Missionary Society of London.

The remaining four equal tenth parts of

the residue are to be vested in another committee of nine persons, of whom two are to be trustees of the will, and the remaining seven are to be appointed by the London Missionary Society.

The will contains an expression of the testator's wishes for the guidance of the special committees to be appointed as before mentioned, as follows: "That if practicable the said shares and legacies and the income thereof shall be applied for the purpose of giving to every tribe of mankind, that has them not, and which speaks a language distinct from all others, accurate and faithful copies of at least the Gospel of John and the Gospel of Luke, together with the book of the Acts of the Apostles printed in the language of that tribe, and to teach some, say at least 10 or 12 persons of each such tribe, how to read; and in some cases perhaps one tribe of people, some of whom know how to read and have printed Gospels, may be urged to evangelize some other tribe, or tribes, moved by a faithful request, and may teach them to read; but it is my wish that everywhere in all Africa, in South America, in Central America, in Asia, in the South Sea Islands, and in the Indian Archipelago, all tribes and great populations, destitute of the said Gospels in print, should by some means be reached promptly (the actual heathen first) and put in possession of the said Gospels, outward indeed it may be, if only in print, but available to some if God shall give them repentance and faith. But I desire that Mohammedans everywhere should be left to the various Bible agencies, and that all tribes thus blessed with the light of the Gospel, the light of life as a lamp placed and left standing among them, should by means of such shares and legacies, hereinbefore bequeathed, for some considerable period, say until each tribe has formed a church, be visited at regular intervals by devoted teachers of some tribe or people till every tribe in every land shall have the Gospel in print or in the hearts of some of each tribe, and no delay should occur in taking the inestimable treasure to every unreached tribe; and wise economy should be used in the administration of such shares and legacies. And an early or first labor of love should be to map out the world in its parts unreached by Holy Scripture and to supply such parts with at least printed Gospels of John and Luke and with the Acts of the Apostles so far as it may be found practicable to do so."

We give space to this remarkable document because it is so seldom that any man bequeaths so large an amount of money to purely missionary purposes. The nineteenth century furnished only three or four parallel cases.

A Word to Missionary Volunteers.

John xiii: 36-38. Simon Peter said unto him, Lord, whither goest thou? Jesus answered him, Whither I go thou canst not follow me now; but thou shalt follow me afterwards. Peter said unto him, Lord why cannot I follow thee *now*? I will lay down my life for thy sake.

Jesus answered him, Wilt thou lay down thy life for my sake? Verily, verily, I say unto thee, The cock shall not crow till thou hast denied me thrice.

Here is a disciple that loved the Lord Jesus, and felt both desirous to go anywhere with him, and ready to follow him to prison or to death. The self-confidence and vehemence of Peter can be seen only by a careful comparison of the four Gospel narratives. The full account as combined would read somewhat thus:

Why can not I follow thee now? I am ready to go with thee both unto prison and to death. I will lay down my life for thy sake.

Jesus answered him, Wilt thou lay down thy life for my sake? Verily, verily, I say unto thee, I tell thee Peter, that this day, even in this night, before the cock crow twice thou wilt thrice deny that thou knowest me. But he spake the more vehemently, though I should die with thee, yet will I not deny thee in any wise. Though all men should be offended because of thee, yet will I never be offended. And the Lord said, Simon, Simon, behold Satan hath desired to have you (all) that he may sift you as wheat; but I have prayed for thee that thy faith fail not, and when thou art converted, strengthen thy brethren.

Possibly the statement about Peter's denial was twice made by our Lord, and the second time more explicitly. But the substance of the whole warning is plain. Peter was sincere and earnest, truly devoted to the Lord Jesus, and, as he thought, ready to follow him any whither, and impatient to follow him then and there into any danger or peril. The one trouble with him was *he did not know himself*. He needed a "conversion" to understand his own weakness, and a filling of the Spirit to be enabled to do the will of God. There is a profound pathos in our Lord's words:

Whither I go [to Gethsemane's passion and Golgotha's cross] thou canst not follow me now; but thou shalt follow me afterwards.

Thou canst not follow me now—not only because God's fulness of time had not come, but because he himself was unready. It was the can not of an unsuspected inability to bear the cross. Peter was resolute, but his resolution snapped like the green withes and new ropes that bound Samson, in the crisis of temptation. Peter was vehement, but it was the vehemence of a human energy, and not the momentum of spiritual force and power. That very day, that very night, instead of bravely facing prison and death, he shrank before a servant maid, and denied all knowledge of his Lord, and denied Him before His own face, within reach of His eyes! So little does the disciple know himself!

The lesson is plain; we must even in following Christ for self-denying service wait God's time and wait our own preparation, otherwise what we confidently believe would be courageous martyrdom, may turn out shameful betrayal and denial.

Peter's mistakes were these:

1. Self-confidence and ignorance of himself.
2. Impatience of delay.
3. Carnal vehemence.
4. Unteachable spirit. Unreadiness to receive warning.
5. Ignorance of the Holy Ghost.

Prize Essay on Religions of India.

The offer of a prize by the Saxon Missionary Conference, which we published in April, 1898, has produced eight prize treatises (three from Germany, two from England, and three from India). In July of last year these were submitted to the judges: Geheimer Hofrath Professor Windisch, Professor Linder of Leipsic, and Professor von Schröder in Vienna, who, after careful examination, gave the following unanimous decision:

Even tho no one of these essays

can be viewed as coming quite up to vigorous philological requirements, or as being in their present shape quite ready for the press, yet the undersigned agree in pronouncing the treatise bearing the motto 1 Cor. i: 21, to be worthy of the prize.

In opening the seal cover the author of the treatise to which the prize had been adjudged was found to be Herr Missionär Wilhelm Dilger, Basel missionary in the East Indies. *

To Student Volunteers: An Appeal from China.*

The churches, hospitals, schools and homes of Christians have been generally destroyed by the Boxer uprising in a territory five times the size of Great Britain. Thousands of Christian Chinese have died for the faith. More than 130 Protestant missionaries have been murdered, and many others have been incapacitated by their sufferings for missionary work. Yet we are confident that these days of persecution are soon to give place to an unprecedented opportunity for a great spiritual awakening in the Chinese empire.

We have not lost faith in the Chinese, nor in the transforming power of the Gospel of Jesus. These awful persecutions have strikingly revealed the heroic qualities of the Chinese Christians. We believe that He would have this people evangelized in this generation, and that His is the power. In place of the murdered and invalided missionaries, and in view of the enlarged possibilities for work among the educated classes, a large increase of the missionary force is imperative. We therefore urge upon consecrated student volunteers the opportunity presented in China. We ask each of you personally: Does God desire your help in winning this greatest heathen nation to Himself?

*The former Student Volunteers from the United States, Canada, Great Britain, Germany and Scandinavia, who are now missionaries in twelve different provinces in China, and assembled in Shanghai, December 18th, 1900, unite in this message to Student Volunteers in our home lands.

RECENT BOOKS ON MISSIONS AND MISSION LANDS.

VERBECK, OF JAPAN. By William Elliot Griffis. Illustrated. 12mo, 375 pp. \$1 50. Fleming H. Revell Co., New York.

Dr. Guido F. Verbeck was another of that remarkable class of forty-year missionaries, led on by William Carey, and embracing such great souls as Dr. Wilson, of Bombay; Dr. Livingstone, of Africa; Dr. Judson, of Burma; Eliza Agnew, of Ceylon, and many more whose active period of service has singularly covered just about two score years in the foreign field.

Verbeck was identified with Japan from 1859 to 1898. During that memorable period he ranked as one of the most conspicuous among the *makers* of New Japan. The first decade of these years was spent in Nagasaki, the second in Tokio, the new capital, as an educator and translator in the service of the Japanese government. Then followed about two decades more, in Bible translation and evangelistic work. For more than half of this whole missionary career he supported himself and family on his salary paid by the government.

This book, written in Dr. Griffis' charming style, is mainly of interest as the revelations of a Divine plan in a believer's life. It is an incontestable proof and argument for a God in history. Verbeck was a many-sided man, but his many-sidedness was necessary to the place he was to fill. He was a linguist and a scholar, a born teacher and a trained preacher; he was by early education a civil engineer, and by subsequent study a theologian; by native gifts he had the capacity of a statesman, and by the gift of grace the spirit of a missionary. Here is a sort of octagonal peg, but no other would have

fitted the octagonal hole into which it was to be put. God sent him to Japan in those critical years when the island empire was just awaking out of centuries of lethargy and exclusiveness to take a foremost rank among the nations of the earth. Some one was needed just then to train the men who were to be the movers and leaders in this renaissance. Had Guido Verbeck possessed all his other qualities, and yet had he not been a man of *reserve*, he would have defeated the purpose of God. He was content to work in silence, keep his own counsel, and allow his deeds to go unsung. He did not offend the Japanese by sounding his own trumpet and magnifying his own importance. Modesty and not vanity controlled him. Being employed by the government, he identified his interest with his employers—kept their matters to himself; and being a citizen of no country, he became virtually a citizen of the sunrise kingdom.

Dr. Verbeck's most conspicuous service to Japan was probably as a teacher of the younger class of men who were in God's providence to be the framers of the nation. A score of men who from 1868 to this day have directed the destinies of Japan sat at his feet, and over 500 who came to America for educational purposes bore his letters of introduction. Meanwhile in Japan he was, by the use of reason alone, suppressing the persecuting spirit which broke out anew in 1868.

One evidence of both the ability and the industry of this great man is seen in his new method of literary criticism, meant to ascertain the real authorship of any composition. In pursuance of this scheme he analyzed the whole Epistle to

the Romans, and tabulated every one of its 9,337 words.

No missionary library will be complete without Dr. Griffis' new book, and no student of Japanese missions will be properly equipped who does not know Verbeck, of Japan.

THE AWAKENING OF THE EAST. By Pierre Leroy-Beaulieu. 12mo. xxvii., 299 pp. \$1.50. McClure, Phillips & Co., New York.

This is a most intelligent and useful book. It is positive but not opinionated, bright but not flip-pant, fair and considerate in its treatment of the Eastern peoples, just in its account of Western influence, its methods and results, and free from that second-hand stereotyped criticism of missions which stamps so many volumes of this kind with the earmarks of open-port gossip and ignorance.

The writer has the virtues of the French mind without its defects; he writes carefully and calmly, and tho here and there is some minor slip as to fact, and tho it is of course possible to form different opinions on the basis of the facts, there are few books that can be as cordially recommended. It does not attempt to cover the whole of Asia. It deals only with Siberia, Japan, and China, and it does not unearth all the ancient history of these, but sets forth attractively and quite satisfactorily the present situation. The book was written prior to the Boxer outbreak, but little needs correction in it, and introductions bring the account down to date. M. Leroy-Beaulieu is disgusted, as all students of China are, with the fossilization of life and the torpid conservatism of its governing class. It is wholesome to have the facts so presented at a time when His Excellency Wu Ting Fang, Chinese minister to the United States, is attempting to whitewash Confucian institutions before the American people. As to

missions, while the author is dealing with the material side, and closes his book with the sentence, "Railways will be the best missionaries of civilization in China," he is in sympathy with the claims of Christianity to superiority, and does not descend to the cheapflings which disfigure the similar books by Henry Norman and Lord Curzon.

S.

CHINAMEN AT HOME. By Thomas G. Selby, twelve years Missionary in China. 12mo. 3s. 6d. Hodder & Stoughton, London, 1900.

A book upon China at a time when the reading public is surfeited with literature relating to that country must have decided excellence in order to secure conscientious commendation. This volume certainly possesses unusual merit. Remembering the value of Dr. Williams' standard volumes, and the scarcely secondary importance of works by Arthur Smith and Archdeacon Gray, as well as the varying character of a host of other books, we do not hesitate to assert that Mr. Selby's volume excels all others of the same size in its picturesque, spicy, often humorous, always accurate presentation of the missionary's environment and work in South China.

The first six chapters deal with general themes, such as cities and villages and their unique life, the rough-and-tumble of inland travel, the Chinaman's teachers and ceremonial institutions, and his partiality for his own civilization. All of these topics are treated with great literary skill and from new points of view.

While a large minority of Chinese missionaries would not accept all the theories of the chapter on ceremonial institutions, they would strongly recommend it to candidates as offering a working hypothesis of much value. The last four chapters are fascinating de-

lineations of the missionary at work. The reader actually sees the worker outside the treaty ports, and the Chinese congregations and their humors; he hears the native preachers as they deftly meet the objections and attacks made upon Christianity, and in the final chapter he faces the problems of Christian progress in the empire. Tho written last year, it barely alludes to the recent troubles, and it bears internal evidence of no actual experience in China later than 1880. Yet this fact does not detract from its value as a series of moving pictures of missionary effort in the middle kingdom. If criticised at all, it would be along the line of the limited view given of a very multi-form enterprise, and the lack of the brighter and more hopeful aspects of the work. Despite these defects the reader will continue to the end, and will lay down the book with a thirst for more volumes of the same sort.

B.

A STUDY OF CHRISTIAN MISSIONS. W. N. Clarke. 12mo, 268 pp. \$1.25. Charles Scribner's Sons, New York.

Dr. Clarke is regarded as one of the most careful and judicious representatives of the "new theology." Every one reading this book on Christian missions would at once perceive his general doctrinal position, but it would be hard for any one holding old or new views in theology to write a fairer, more sensible book on missions. Dr. Clarke does not say a word that would weaken the missionary zeal of any one holding old views, while he says many words that make it impossible for any one holding new views to escape the missionary obligation. If any one attempts to evade the missionary appeal on the ground that he does not hold the traditional doctrinal basis of missions, this is the book to give him. In other words, the eschatological

element sinks into a small place here, and emphasis is laid on Christianity as the supreme good for man in this present life, the only full message from the good and loving God, and Christians are bound, accordingly, to make this good and loving God known to all His children who can only come to their real life in Him.

To say only this would be misleading, for Dr. Clarke has made a thorough study of missions as a great enterprise, and writes with breadth of view, a practical suggestiveness, a charming style, and real spiritual uplift of many aspects of the present missionary situation and the outlook for the future. That minister is very dull who can not get from this book a fresh supply of missionary appeals and missionary motives for his people.

S.

Monthly Missionary Bibliography.

ONE OF CHINA'S SCHOLARS. Mrs. Howard Taylor. Illustrated. 12mo, 280 pp. 2s. 6d. Morgan and Scott, and China Inland Mission, London.

HISTORY OF CHINESE LITERATURE. Herbert A. Giles. 12 mo, 448 pp. \$1.50. D. Appleton & Co., N. Y.

CHILDREN IN BLUE AND WHAT THEY DO. (China). Florence Cadrington. Illustrated. 8vo, 77 pp. 2s. 6d. Church of England Zenana M. S., London.

THE KINGDOM OF THE YELLOW ROBE. Ernest Young. \$2.25. New Amsterdam Book Co., N. Y.

THE PHILIPPINES—THE WAR AND THE PEOPLE. A. G. Robinson. 8vo, 407 pp. \$2.00. McClure, Phillips & Co., N. Y.

NORTH AMERICANS OF YESTERDAY. F. S. Delenbaugh. Illustrated. 8vo, 487 pp. \$4.00. G. P. Putnam's Sons, N. Y.

THE AMERICAN NEGRO. Wm. H. Thomas. 8vo. \$2.00. The Macmillan Co., N. Y.

PROTESTANT MISSIONS IN SOUTH AMERICA. H. P. Beach and others. Map. 12mo, 240 pp. 35 cents (paper), 50 cents (cloth). Student Volunteer Movement, N. Y.

THE SANDS OF THE SAHARA. Maxwell Sommerville. \$2.00. J. B. Lippincott, Phila.

HISTORY OF AMERICAN BAPTIST MISSIONS. E. F. Merriam. 12mo. \$1.25. American Baptist Pub. Soc., Phila.

TWO THOUSAND YEARS OF MISSIONS BEFORE CAREY. Dr. L. C. Barnes. \$1.50. Christian Culture Press, Chicago.

THE ANCIENT SCRIPTURES AND THE MODERN JEW. Rev. David Baron. 8vo. 6s. Hodder & Stoughton, London.

FACTS OF PROGRESS IN THE WORK OF CHRIST AMONG STUDENTS. (Pamphlet.)

GENERAL MISSIONARY INTELLIGENCE.

AMERICA.

Protestant Church Growth. In a recent *Independent* Rev. Daniel Dorchester, one of the very best of our statisticians in the religious realm, gives these encouraging figures in answer to the question, "Is the Church still gaining at the close of the century?"

Year.	Churches.	Ministers.	Communicants
1800	3,030	2,651	364,872
1850	43,022	25,555	3,529,988
1870	70,148	47,609	6,673,396
1880	97,090	69,870	10,065,963
1890	151,172	98,185	13,823,618
1900	172,406	126,046	17,784,475

During the last twenty years there has been an increase of 75,316 churches and 56,176 ministers.

The increase in the communicants:

From 1850 to 1870	was 3,143,400	in 20 years.
" 1870 " 1880	" 3,392,267	" 10 "
" 1880 " 1890	" 3,757,555	" 10 "
" 1890 " 1900	" 3,960,857	" 10 "

Many have supposed that the last decade would show a smaller increase, but it has far exceeded the previous decades—203,302 more than from 1880 to 1890; 568,590 more than from 1870 to 1880; and 817,457 more than from 1850 to 1870. Had the full data for 1900 been obtained, the gain for the decade would have footed up to over 4,000,000.

Comparing the whole population with the total evangelical communicants, we have these striking results:

1800,	one	communicant	in 14.50	inhabitants.
1850,	"	"	" 6.57	"
1870,	"	"	" 5.78	"
1880,	"	"	" 5.00	"
1890,	"	"	" 4.53	"
1900,	"	"	" 4.28	"

COMPARISON WITH THE ROMAN CATHOLIC CHURCH.

	R. C. Pop.	Evangelical communi- cants.	Evangel. pop. or adherents.
1800	100,000	364,872	1,277,052
1850	1,614,000	3,529,988	12,354,958
1870	4,600,000	6,673,396	23,356,886
1880	6,367,330	10,065,963	35,230,870
1890	8,579,966	13,823,618	48,382,663
1900	10,129,677	17,784,478	62,245,662

The Army of the Lord. These additional figures present another encouraging view of the facts in the case: Of 70,000 young men in American colleges 38,000 are church members, and over 5,000 are candidates for the Christian ministry. During the past century the increase of church membership to that of general population is as 27 to 9. There are in the United States over 100,000 Christian ministers, over 145,000 church edifices, over 165,000 church organizations, and over \$700,000,000 invested in church property.

Anti-Canteen Legislation. The century starts well at the seat of government in the action of the Senate adopting that portion of the Army bill which abolishes the canteen system at all military posts. Rev. W. F. Crafts tells something of how the victory was won in these words:

Most important of all I wish to note this anti-canteen movement, as was shown by the Senate debate, very largely devoted to the conditions in Manila and the bad influence of the army upon the natives, is closely related to the great world crusade for the protection of native races against intoxicants and opium, which was begun by the Reform Bureau at the Ecumenical Conference, and has already won five victories in this Congress. First, the indorsement of the president in his message; second, a favorable vote in the foreign affairs committee, leading to the third, the ratification of the African treaty; fourth, another favorable vote in the Senate committee, leading to fifth, the passage of the Lodge resolution declaring that the time has come for the protection of native races everywhere against intoxicants and opium by additional treaties and laws, a resolution which was supported by a big roll of petitions from twenty-three States, which, with many more to be added, will be carried next year by a deputation, with the declara-

tions of the president and Senate, to all the chief governments of the world.

Now that the army canteen has been abolished, we earnestly wish that army officers would encourage total abstinence and that there might be a decided decrease of intemperance among the soldiers.

The Senate has agreed to the convention to regulate the importation of intoxicants into Africa. The next step should be to legislate for the protection of all aboriginal races, especially in the New Hebrides, against the importation of firearms, opium, and intoxicants.

The Chicago Flower Mission Receives flowers on Tuesdays from King's Daughters, Christian Endeav-

urers, and other friends outside the city. The boxes are carried free by the express companies. The flowers are made up into bouquets and sent to hospitals, homes for aged, incurables and children, police stations, rescue and newsboys' homes, homes of the sick, tenement houses, etc. Over 60 institutions are thus supplied in a single year. An opening is made for personal work, as it is found to be easier to go with flowers than empty-handed.

A Dream Which Came to Pass. Rev. E. S. Hume returned a few weeks ago to his missionary labors in India.

Just before leaving, he made an address in Center Church, New Haven, Conn. He described the building of a church edifice in Bombay as a dream on which he loved to dwell. At the close of the address, Dr. Newman Smyth, the pastor, prayed that the dream might be realized. Before he sailed, the amount needed, \$10,000, was given by members of the congregation, and placed in the bank at Mr. Hume's disposal.

A Dream Which Proved Baseless. A few weeks since, at sheriff's sale, the Christian Commonwealth Colony in

Georgia, founded in February, 1898, near Columbus, ceased to be a socialist community, and the land and buildings will revert to private ownership. Most of the members of the community came originally from Indiana, Illinois, and Ohio. They were of more than usual intelligence, and they started with considerable capital. For a time the colony prospered, then dissensions arose, and now the usual fate of such projects has come.

Children in Puerto Rico. A missionary writes: "A great many native Puer-

to-Ricans live, move, and have their being like so many sheep. They eat, drink, and sleep, and have little energy for anything but the necessary needs of life. They use face-powder, but forget soap. They seem to think the way to be clean is to cover up dirt with powder. Children even come to school with powdered faces. Tidiness in the home and school is one of the earliest lessons to be taught. The home is hardly worthy the name in many cases, being very poor and having few attractions. The rooms are barren, with little furniture, no books, and few pictures. I can not begin to describe the conditions of squalor and need in which some of these people live. They are ingenious in schemes for doing little work. One afternoon several of us were out for a walk. A shower came up, and we ran to a near-by shack for shelter. While there we noticed one of the senoras putting dishes out upon the doorstep in the rain—"so the rain would wash them," she informed us. It was encouraging, however, that she wanted them washed."

Chinese Monuments in Mexico. The report that American officers have unearthed ancient records in Peking showing that the Chinese discovered America 1,500 years ago and erected temples in Mexico, has aroused the greatest interest among the scientific men of Monterey and throughout Mexico. Chinese temples have been found in the State of Sonora, on the Pacific coast. The ruin of one of the temples was discovered near the town of Ures about two years ago.

One of the large stone tablets found in the ruins was covered with carved Chinese characters, which were partly deciphered by a learned Chinaman who visited the ruins at the request of the Mexican government. This Chinaman made the assertion at the time that the ruins were those of a temple which had been erected many centuries ago by Chinese, but his statement was not believed.

It has long been claimed that the Indians of the State of Sonora are descendants of early Chinese settlers. They possess many traditions and characteristics of the Chinese.—*The Tribune*.

A Message from the Land of Ice. Rev. W. Spendlove, of Fort Norman, of the Mackenzie diocese, in his annual letter writes to England as follows, the missive being five months on the way:

We reside on the northern confines of British territory, on the Arctic slopes of this continent, not far from the Arctic Circle and Great Bear Lake, amid wild, mountainous scenery. Either the wild fury of storms rage, or dead calm with intense cold prevails, interchanged with bright sun and cheery ice and snow landscape, for eight months of the year. Ice-blocked and snow-bound, dense forest covers the banks of the Mackenzie

River, and, beyond, a trackless desert of beautiful, perfectly dry snow. Distance, 8,000 miles from England; upward of 1,500 miles beyond the outer limit of Canadian frontier border of civilization, and our nearest missionary brother fifteen days' journey. Cut off from white people; shut up among Red Indian savages. Oh, what vast solitudes! What extreme loneliness! A rough life, hard fare, and our family in England, call forth powers of endurance, good qualities of heart and head; also much physical and spiritual strength are required. The efforts to procure sufficient food and fuel for these regions is no easy task. Other conditions of life are most disadvantageous. Nothing in nature to smile upon us for eight months. No sight or sound of civilization. No European Christians to mingle with, or fellow-worker to shake the hand, join in mutual, sympathetic intercourse, and say, "Go on, brother; I believe in you and your work."

Christian Indians of North Canada. The English Church Missionary Society has labored since the year 1822 among the remnants of Indian tribes which wander across the vast country formerly known as the Hudson's Bay territory. And now from the United States' border to the Arctic Ocean, and from Hudson's Bay to the Rocky Mountains, the praises of the Redeemer are sung by thousand of Indians, and in 11 different languages.

EUROPE.

The Growth of Medical Missions. The Church Missionary Society, being the largest of all, not strangely also leads in the number of men and women trained in the physician's art. These figures are taken from *Mercy and Truth*, one of the C. M. S. organs:

"In the January, 1894, number of the *Medical Mission Quarterly* we find the following figures: Medical missionaries, 27; nurses (working in medical missions), 0; hospitals, 15, with beds, 527; and

in-patients, 3,800; dispensaries, 8; total out-patients, 252,000, half of whom attended three medical missions in the Punjab. Now we have medical missionaries, 60, of whom 9 are women; nurses, 28; hospitals 32, with 1,484 beds, and in-patients, 11,457; dispensaries, 22 (including the branch dispensaries attached to some of the larger medical missions); and total out-patient visits in the year, 668,973. This is a large increase, but of course none of the unofficial dispensaries are included, splendid work tho many of them are doing. With regard to funds, the income of the auxiliary in the year ending March 31, 1894, was £1,533; in 1897, £3,808; in 1898 (after *Mercy and Truth* had been published for a year) it was £5,944; and in the following years £8,447 and £10,600 (exclusive of centenary gifts).

A Chief Justice November 20th a on Missions. great meeting was held in Exeter Hall, London, at which the Lord Chief Justice of England had this to say with especial reference to the recent martyrdom of Brooks, Robinson, and Norman, missionaries in China:

I sometimes feel that I would give all my success and prosperity, or a very large part of it, in order to have done one-tenth of the good those men have done. I do not say it is altogether a right feeling, but the self-sacrifice, courage, and devotion of these men ought to inspire those whose career in life has not yet been chosen to go forward as soldiers in the mission field and to give their best in the service of Christ. I want to make a special appeal to young men and to university men. I ask them to prepare themselves, whilst they possess the priceless gift of youth, to go out and do this work whilst they are, to a large extent, untainted and unspotted by the temptations of the world.

The "Darkest The Salvation England" Army has issued a **Scheme.** report of its social work in the United Kingdom for the past year. Taken as a whole, the review unfolds a record of successful dealing with the outcast, criminal, and poverty-stricken members of the commu-

nity. From the figures given we learn that nearly 2,500,000 meals have been supplied at the cheap food depots; 1,567,562 lodgings provided for the homeless; 11,282 applications for employment registered at the labor bureaus; 3,042 men received into factories; temporary or permanent employment has been found for 9,476; 525 ex-criminals received into homes, 182 of whom were restored to friends or sent to situations; 3,569 applications dealt with for finding lost persons, 1,216 of whom were found; 2,460 women and girls received into rescue homes, 2,135 of them having been restored to their friends or sent to situations. In addition to this, multitudes of poor sick people were visited and nursed or otherwise cared for. The additional homes which have been established in London, Plymouth, Bristol, Sheffield, and Dundee bring up the total of institutions connected with the Darkest England Scheme in Great Britain alone to 142. In other lands there are, as an outgrowth of the scheme, 411 similar establishments, distributed over 47 countries and colonies, making a total of 553 agencies.

Watching The London Mis- and Prayer. sionary Society fosters interest in its world-wide work through a unique organization known as the "Watcher's Band." Its aim is to enlist as many persons as possible in little companies to pray specifically for missions, circulate literature, establish libraries, and in other ways keep themselves and others in close touch with the progress of Christianity in foreign fields. For eight years it has carried on its modest but useful work, and now there are no less than 724 branches, enrolling 34,000 members, a gain of 3,700 members during the last year.

McAll Mission Report. The McAll Mission in France publishes its twenty-eighth annual report. M. Louis Sautter is its honorary president, Rev. C. E. Greig, its chairman and director, and its finance secretary, Mr. W. Soltau. In Paris and its environs it has 28 stations and a mission boat with a total capacity for about 4,700 attendants. About 3,000 evangelistic meetings have been held in the year, with an average attendance of 80. Temperance meetings, prayer-meetings, workers' meetings, Bible classes, fraternal and Christian Endeavor societies, medical missions are to form part of the noble scheme of work carried on.

Outside of Paris, in from 50 to 60 other stations, similar work is in progress. The total number of sittings is 10,800, and the total number of religious meetings 17,000. The balance-sheet shows a total of 50,000 francs (\$10 000) as the outlay, which is amazingly small for a work so vast. This enterprise certainly commends itself for economy in its conduct. We can but hope there is equally faithful conservation of evangelical truth in the very corrupt atmosphere of the French republic.

Foreign Missions of French Catholics. According to a writer in the *Catholic World*, 7,745

French missionaries, mostly priests, are laboring in foreign missions. More than 100 societies in France are engaged in supporting them and in educating recruits, and 60 of these number more than 1,000 members each. The Society for Foreign Missions at Paris maintains about 1,200 priests, mostly laboring in India, China, Japan, Korea, and Tibet. It has 340 students in its theological seminary in Paris preparing to enter the foreign field, which includes 28 provinces with 33 arch-

bishops and bishops. The Society of French Jesuits maintains 750 missionaries in the Orient, with colleges at Beirut, Cairo, and Alexandria. In Syria it has about 180 schools with over 13,000 pupils. The French Lazarists have extensive missions with schools and colleges throughout the east and 60 or more establishments and 100 priests in South America. Women have also their own societies, maintaining 9,150 French sisters with 83 establishments in Oriental missions. The French Sisters of Charity are said to number about 33,000, laboring in almost every part of the world. French Catholics in 1898 gave, through the Lyons Society, about \$800,000 for foreign missions. Catholics expend nearly \$1,000,000 annually to maintain schools in Paris alone.

Methodism in Italy. The American Methodist Church opened its Italian

mission in 1871, with Rome as its headquarters since 1875. With the bitterest of opposition to meet from first to last, its churches now contain 1,734 full members and 548 probationers, nearly half of whom have been gathered within eight years. In Rome alone 224 members are found, and in Milan 250 members and probationers. The school of theology in Rome has 24 students in attendance, of whom 3 are preparing for the Baptist ministry, 2 for the English Wesleyan, and 1 for the Waldensian.

"Peter's Pence." The Italian journal, *The Nazione*, states that the amount of

Peter's Pence brought to the pope during last year, up to September, amounted to £320,000, no less than £52,000 having been presented in the month of May alone. Beyond this, further amounts of £520,000 were handed to him personally,

and also many valuable jewels and works of art.

ASIA.

A Census of Islam. Turkey has been taking a census of Islam—from THE

MISSIONARY REVIEW OF THE WORLD! This census gives the number of Mohammedans in the world as 196,500,000—which figures can be found approximately in the REVIEW for October, 1898. Dr. Henry Jessup, of Beirut, writes to Rev. S. M. Zwemer, of Arabia—the author of the “census” in the REVIEW—as follows (October 15, 1900):

I once translated your statistical summary of the number of Moslems in the world—196,000,000. I showed it to the Mudir el Maarif. He took it, and afterward replied that it could not be published, as the Emperor William in Damascus had spoken publicly of the Moslems as 300,000,000! I told him the emperor was simply quoting the exaggerated statement of a Moslem sheik at the dinner-table. But the Mudir kept it and sent it to Constantinople, and now it has come out as the *official census* made by the sultan's government, and published by the Turks.

Bridge Across the Bosphorus. Europe and Asia are soon to be connected by a bridge over the Bosphorus,

at a point where the Persian King Darius crossed with his army, 513 B.C. It is to be a wonder of architecture, strongly fortified, and will furnish connections for through railroad travel from Hamburg to Calcutta, and from St. Petersburg to Cape Town, Africa. The building of this structure is in German hands, as is also the railway which is to pass through Konia (the ancient Iconium), Marash, Mosul, etc., *en route* to Bagdad and beyond.

Picture Post-cards Prohibited. The Sultan is a stickler for Mohammedan propriety. An imperial irade has just been issued stopping the growing trade in picture post-

cards, bearing drawings of the Raaba mosques and other religious buildings, portraits of Mohammedan women, or the names of God and Mohammed. Would that the scruples of this monarch might be employed to prevent the wholesale massacres of his subjects.

Progress in Persia. The Rev. C. H. Stileman, the secretary of the C. M.

S. Persian Mission, who is now at home, told the committee recently that during the last five years there had been steady advance in every direction. While five years ago Julfa was the only station occupied, we have now extended to Ispahan, Yezd, Kirman, and Shiraz, and so great are the opportunities, and so many the openings, that he pleads earnestly for more medical missionaries and for more missionaries to undertake itinerating journeys. One interesting event in connection with this mission must not be left unmentioned: Our veteran friend, Bishop Stuart, has just completed his jubilee of missionary service, and the committee have forwarded him a congratulatory resolution on his having been permitted in God's providence to labor so long, first in India, then in New Zealand, and now, in his old age, in Persia.—*C. M. S. Intelligencer.*

Hindu Students. Mr. R. P. Wilder writes: “There are

115 art and 40 professional colleges in India, containing 19,000 students. If we include the training schools for masters, industrial schools, schools of art, law, medicine, engineering, and surveying, we find in this empire 412 higher institutions of learning, with 31,884 students. There are in addition 840 high schools for boys, with 183,993 pupils, and 1,922 middle English schools, with 155,841 pupils. The

inter-collegiate Y. M. C. A. has 32 branches, with a membership of over 1,400. There are, in addition, in 22 city associations, 816 past and present students. So the full number of students in connection with the Y. M. C. A.'s of India is over 2,200.

Hindu Heartlessness. The *Indian Social Reformer* makes this sad confession: "Truth is always unwelcome, and we are not surprised that exception has been taken by some of our contemporaries to the outspoken remarks made in the Viceregal Council by Lord Curzon respecting the niggardliness with which the well-to-do classes have responded to the appeal for help on behalf of the famine-stricken millions. By reputation India is of course the land of charity, but the term is variously understood by different people, and it is but a few, even among the best educated of our countrymen, who can show by precept as well as by example what it is to be discriminate in almsgiving. If we exclude the large sums contributed to the Famine Fund by our rajas and maharajas, the total subscriptions paid by our countrymen sink into insignificance by the side of the enormous funds sent from abroad. It would, no doubt, be unpatriotic to let, without the show of a murmur, a 'foreigner,' a viceroy though he be, to lecture us of all others on our ancient and innate virtue of charity, but at the same time it is no use blinking the facts. How many of our wealthy men, we ask, are there who have denied themselves unnecessary luxuries or questionable pleasures during this famine which, as has been dinned into our ears so often, has proved the most disastrous of the century, in order to transfer their price to the Famine Fund? If one had the means of adding up

the sum total of the moneys that have been spent these two years on nautch parties, fireworks, and the things of the sort, the result will be truly astounding."

India's Widows' Gifts for China.	Dr. Robert A. Hume, of Ahmednagar, forwards, through the American Board, a
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gift of 1,000 rupees (\$333) from the Mukti church, "to help in restoring the recent losses of the mission and Christian community in China." This Mukti church is composed of 300 widows and others connected with the work of Pandita Ramabai, and this gift is but a portion of this church's "tithing and self-denial fund." Other portions are to be sent to other missions in North China which have suffered in like manner. Think of the poor widows of India, who have done their utmost for the famine sufferers close to them, making such a gift as this for the suffering Christians of China!—*Missionary Herald*.

Priestly Humbug.	Mary Clement Leavitt, of the World's W. C.
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T. U., writes as follows: "At a temple in Colombo, Ceylon, a priest offered to show me, for the consideration of a rupee, then worth about thirty cents, one of Buddha's teeth. I replied that I would prefer to keep my rupee. I had, already, at a temple in Siam, seen one quite as large, in every dimension, as that of a horse. I remarked, looking straight before me, and with a serious face, 'Buddha must have had many teeth.' He turned his face sharply toward me, but I did not stir, not even an eyelash, seeing his movements with that half-sight which takes in a broader sweep than clear, full sight. Then, looking straight before him, just as I did, and with a serious face, he

said, 'Yes, Mem, he had about three bushel.' This statement did not exceed the fact; that is, if all that are shown were his."

A Modern Miracle. The native state of Baroda furnishes a striking example of the progress of female education in India. Twenty-five years ago there were 2 small schools for girls in the state. Now, according to statistics published in *The Zenana*, Miss Sorabji is superintendent of 108 schools, containing 9,151 pupils; while 5,880 girls are *actually attending boys' schools*.

Without the Camp lately contained a touching account of a fast-day kept by the 96 inmates of the Almora Leper Asylum. The lepers voluntarily gave up a day's food for the benefit of the famine-stricken people of Western India, and spent the day in prayer for the sufferers.

A Chinese Upon China. This is what the eminent author of "China's Only Hope" has to say of some of his countrymen: "In this dynasty there have been many innovations introduced in spite of opposition. The men who stoutly resisted the introduction of steamboats and railways would now be the very first to resist their abolishment. The anti-reformers may be roughly divided into three classes:

"First, the conservatives, who are stuck in the mud of antiquity. The mischief wrought by these obstructionists may be readily perceived.

"Second, the slow bellies of Chinese officialdom, who in case of reform would be compelled to bestir themselves, and who would be held responsible for the outlay of money and men necessary for the changes. The secret machinations of these befuddled, indolent, slippery nepotists thwart all schemes of reform. They give out that it is not 'convenient,' and in order to cloak their evil deeds re-

hearse the old story, the usual evasive drivel about 'old custom.' And if we attempt to discover what this precious old custom in the matter of education and government is, there will be remonstrances on all sides. Old custom is a bugaboo, a password to lying and deceit. How can any one believe it?

"Third, the hypercritics."

"Forward" in China. This word has been telegraphed to the Presbyterian Board in New York by their representative in Shanghai. On January 25th another cablegram was received, stating that the governor of Shantung "suggests that missionaries return to their stations and promises full protection." He also reestablishes the legal status of native Christians. This word has come sooner than was expected. The Church should be ready to respond. Already some of the missionaries have returned to the interior, and in many instances have found the people of towns and villages ready to make good the loss of property suffered by native Christians and by missionaries, and without a show of armed force.

A Good Word for Chinese Christians. The able and attractive organ of the Protestant Episcopal Church, *The Spirit of Missions*, speaking of a recent gathering of the native clergy, says: "The serious and earnest faces, touched with the light of Christian faith, speak a message of assurance and appeal—of assurance as they witness to the power of the Gospel to transform and ennoble individual life, and to the capacity of the Chinese to respond to the church's teaching—of appeal as they reveal the victory that may be won speedily in many other lives if the church will but rise to the fulness of her opportunity, and give of her best to win

China to the service of Christ. The 7 native priests and 20 deacons of the mission have made sacrifices for the church of which Christians in this country can have no adequate conception. They have broken with an age-long past, they have made themselves liable to dishonor from their families and friends, they have faced prejudice and opposition. They speak to their own people in their own rather than in an acquired tongue. They are the living arguments of the foreign missionary, the most convincing evidences of the success of his work."

Two Good Viceroy. F. S. Brockman, in *Foreign Mail* (organ of the International Committee of Y. M. C. A.), says of the situation in Nanking: "The Yangste Valley has been more blessed than most of the other parts of China during this trouble. We have been favored with two viceroys who have proven that not every Chinese official is blind to the best interests of his country, and ignorant of the laws of civilized lands. Chang Chih Tung, of Hankow, and Liu Kun Ih, of Nanking, have held their people with a firm hand, and have been loyal to the foreigner and the native Christian. There have been no serious disturbances in Nanking. For a month before we left Nanking soldiers were stationed at our house every night, and a guard kept near us during the day."

"The Yellow Peril and the Golden Opportunity." Much has been written of late concerning the "Yellow Peril," but more and more the Christian world is coming to regard it rather (to quote Dr. Maltbie Babcock) as a "golden opportunity." "There are undoubtedly great perils connected with the condition of affairs in China, but the perils will

be minimized, if not altogether avoided, if Christendom should avail itself of the present opportunity for dealing justly and in a Christian way with that great empire."

Women Missionaries in China. C. J. R. Allen, formerly British Consul at Foochow, at

a recent missionary meeting made these statements, which are well worth careful consideration: "It is of no use to shut our eyes to the fact that the employment of unmarried women in mission work in China constitutes a serious difficulty, and that it may be necessary to take special steps regarding them. Everything that a European woman does is what Chinese etiquette says she ought not to do. Her behavior in meeting men abroad, or receiving them at her house, is most reprehensible. Her dress is indecorous, and even her manner of walking, especially if she is a strong young woman, with a freedom of limb acquired by playing tennis and hockey, and bicycling, is most improper. The Chinese say, 'Even if her mother has been too poor or too remiss to have her daughter's feet properly compressed when young, she might at any rate walk slowly with mincing steps, with her arms held carefully to her sides, instead of striding along like a man.' Ladies in our lay communities refuse to be bound by the Chinese code, and find, in spite of such disobedience, that they can gain the confidence and respect of the natives with whom they come in contact. But a woman missionary has not such a free hand. Whatever she does it is sure to be wrong. If she adopts the Chinese costume, she pledges herself to a strict observance of native customs, a pledge which she has the greatest difficulty in keeping. Her constant mistakes in try-

ing to keep up the character of a Chinawoman expose her to contempt and ridicule, and often to suspicion; on the other hand, if she refuses to resign her status as an Englishwoman she remains an outsider, and can make but little headway with the native women, who may look on her as a teacher from the outer world, but never as their sister. I admit that I have my own opinion, which is that the latter course is the wiser, but the conclusion to be drawn is that we must not dogmatize. One practice may suit one part of China, and be quite unsuitable elsewhere. One woman can do successfully what others may not venture to try. But this I will say, that if it is necessary for a man missionary to temper his enthusiasm with prudence, it is ten times as necessary for a woman to do so."

Reconstruction in Chinese Missions. The Sub-Committee on Missions in China, to whom was referred that part of the correspondence from China which pertains to the recent troubles and losses, and plans for the immediate future, are prepared to report in part as follows: The entire force of the Shansi Mission on the field has been cut off, the native Christians in great numbers have been massacred or impoverished and driven into exile, the mission property presumably has been destroyed, and all Christian work, for the time, has been made impossible. The field of the North China Mission has been filled with disorder, violence, and bloodshed; the mission property at Kalgan, Tung-cho, Peking, Pao-ting-fu and Lin-Ching, together with the personal property of the missionaries on all the stations, has been completely destroyed, and much injury has been done to such property as remains; 3 missionaries at

Pao-ting-fu have lost their lives, and none remain in residence except at Tientsin and Peking. Native Christians have been murdered in great numbers, and the churches and schools are broken up and scattered. The mission property and the personal effects of the missionaries at Shao-wu have been destroyed, happily without loss of life; and in other parts of the mission there has been a temporary limitation of work.—*Missionary Herald*.

Christian Work in Tokio. We find in one of the Japanese papers an interesting statement about

the organized Christian work in the city of Tokio, compiled by Galen M. Fisher, connected with the Young Men's Christian Association work of that city. According to his statement there are 70 Christian churches, including 62 Protestant, 2 Russian, and 6 Roman Catholic. These are presided over by 61 Protestant pastors and 7 Russian, the Roman Catholics apparently having no native workers. Of the 61 Protestants, 11 have studied abroad. In addition to the churches there are 55 preaching places; 39 Protestant, 16 Russian, and 6 Roman Catholic. Of Bible women the Protestants have the monopoly, 55 out of 56, the remaining one being Roman Catholic. The total church membership enrollment is 13,711, of whom 7,849 are Protestant, 2,000 Russian, and 3,862 Roman Catholic. The average church attendance on Sunday is given as 5,426, 3,746 being Protestant, 400 Russian, and 1,300 Roman Catholic. In records of single church membership the Roman Catholics and Russians are even, with 1,250 each, while the largest Protestant single church has 377 members. The annual current expenses, not including foreigners, are given as 56,278 yen, of which

23,278 are for the Protestant churches, 24,000 for the Russian, and about 9,000 for the Roman Catholic. When it comes to contributions, however, Protestant Japanesegave 10,230 yen to 720 by the Russians, and 500 by the Roman Catholics. Similarly in annual benevolent contributions the Protestants give 2,705 yen, the Russians 560, and the Roman Catholics about 300.—*Independent*.

Shintoist Friends. Miss Alice True, of the American Christian Mission, Tokio, writes: "I spent last summer at Nagar, a little fishing village where no foreigner has ever before tarried. A 'kanushi,' or shrine-keeper, whose little shrine was upon the little hill rising from the sandy beach, gave me liberty to preach there. The fishermen throw their 'rins' there every day as they return from their day's labors. The temple has recently been repaired, and there is no indication of laxity in observing the Shinto forms. But the 'kanushi' said to us, 'I have a *business*, but no religion.' He read the Bible with us daily, and in his house we gave many talks on the truth of Christianity to the people who gathered. One woman came to see us bringing a Bible and hymn book, and welcomed us so eagerly as the first Christians whom she had seen during her four years of residence in the village.

"Another 'kanushi' proved an assistant to us in spreading the Gospel at Lubashiri, a village at the foot of Mt. Fuji. Some Buddhist pilgrims had become our friends through tract-distributing, and the fellow-feeling of mountain travelers. They left banners telling the name of their god and their own home, so we prepared a pure white banner with 'God so loved the world,' 'God is love,' and the

names 'Tokyo Christians.' Our host was pleased with our offering, and on our return we saw it still floating among the many colored banners. Our host told us that a 'kanushi' guest had wished to talk with the people who left it, and he gladly agreed to send tracts to him and to read them himself."

Episcopacy in Japan. An article in the *Japan Mail* says

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

A College in Formosa. The Canadian Presbyterian hold a prominent place in work for the evangelization of this island, and, as their missionary organ states, "Oxford College, Formosa, is taking rank with those in Canada. At the close of the last session 13 students finished their course of study as preachers. They all addressed the gathered audience, and they in turn were addressed by several of the older preachers who were present. They have gone forth to their work, 6 in the Kap-tsu-lan district on the eastern side of the island, and 7 on the western side."

AFRICA.

Polygamy in South Africa. The *Christian Express*, of Lovedale, quotes these words of a magistrate: "The missionaries are working reforms, and I am curious to know what the result will be. All natives who can afford it are polygamists. A native has his three or six wives; the missionary comes along and converts him, and he has now to

be married to one of his wives according to Christian rites before he can become a member of the church. Usually he chooses the youngest wife. In any case, whichever he marries, the remainder are put away, or sent away, and if they have grown-up children they resent the stigma cast upon their mother, and there is trouble over the property, followed frequently by litigation, which often ruins the family. Then, again, one of a man's numerous wives embraces Christianity, and refuses to make beer for him. For this she gets thrashed; the husband is brought up and punished for chastising his wife, who has neglected her duties. Or the woman declines to live with her heathen husband, and lawsuits follow for restoration of dowry paid for her, involving both her husband and her own family in ruin. This is a serious question, and affects the most vital interests of the people, whose social life and family relations are the foundation of their government, and one which will, sooner or later, have to be dealt with by legislation."

A Native Translator. The Rev. E. H. Richards, of East Africa, writes that Muti, the native translator, under his direction will have completed the translation of the New Testament into the Sheetswa dialect by Christmas. This same native convert has translated the New Testament into the Tonga dialect, and this was published by the American Bible Society. Bishop Hartzell has made application to this same society for the publication of this new translation of the Scriptures. Dr. Richards writes that there are already 100 converts who can read the Sheetswa, and who will see the Word of God in their native tongue for the first time when this publi-

cation is made. With the New Testament in their native dialect used as a text-book in the schools this 100 will soon grow into thousands, and they into a multitude, who will have the Word of God in their own tongue.

Zambesi Industrial Mission. The chief object of the mission is to evangelize the natives of British

Central Africa; all else is a means to this end. During the past 18 months about 200 natives have been baptized on profession of their faith in Christ. There are at present associated with the mission 34 schools with an average attendance of more than 2,400 children. In many villages the people are willing to build schools themselves, and only ask the mission to supply teachers and books. The superintendent, Mr. W. W. Miller, writes: "One encouraging feature of the school work is that the women now seem to have more desire to be educated and are not so satisfied to remain in the background as they were. There are sewing classes held by several of the ladies, which are very well attended by the women. Scriptural teaching is imparted at every opportunity in the schools, at the dispensaries, in the sewing-classes and workshops, and on the plantations. Last year we had a good coffee crop, and this year we expect 80 tons. I feel sure that the existing work can be comfortably supported by the coffee, except perhaps in very bad years. However, we do not intend to depend entirely upon coffee, but intend to grow wheat, etc."

Growth of the Gospel in Uganda. In a recent official report in regard to Uganda, Sir Harry Johnston pays a high and unsought-for tribute to the results of mission work in that interesting portion of the great

African continent: "The rapid spread of Christianity over the kingdom of Uganda and the district of Toro is one of the greatest triumphs to which the advocates of Christian propaganda can point. It must not be imagined, of course, that the Baganda or Batoria have none of the old Adam in their composition since they accepted Christianity, but undoubtedly their intelligence is quickened, their ideas are enlarged, and their harmful superstitions are swept away by their acceptance of the new faith. The difference between the Uganda of 1900 and the blood-stained, harassed, barbarous days of Mtesa and his son Mwanga is really extraordinary.

A Corona- The coronation of
tion in the 4-year-old King
Uganda. of Uganda took
place at Mengo with
considerable ceremonial. A banquet for Europeans was served in English style, even to table napkins. Seats were provided for the missionaries; 28 bullocks and 128 goats and sheep were cooked to provide a feed for 15,000 natives.

ISLANDS OF THE SEA.

Wanted: A The whole work of
Ship for the Melanesian
Melanesia. Island mission depends very largely on its mission vessel. The *Southern Cross* has been at once the pioneer of civilization and the harbinger of Christianity. It has won the confidence of savage islanders. It has been the means not only of conveying missionaries and teachers to the islands, but also of taking native boys and girls to their training home at Norfolk Island, and bringing them back to the islands as the teachers and evangelists of their people. By its means 26 islands have been worked, on which are planted 180

mission stations, manned by nearly 500 native teachers. The result has been about 12,000 baptized Christians (to speak only of those now alive), with about 12,000 under instruction for baptism. Three voyages are made every year, and the whole distance traversed is some 9,000 miles. The present vessel is very much out of repair. Under the most favorable conditions it can only steam at the rate of $4\frac{1}{2}$ knots, while against any sea or head weather its steam-power is useless. It can not cope with existing work, still less can it develop new work. Competent naval and nautical experts insist that a new vessel is an absolute necessity if the work of the mission is to go on.*

France Rev. R. M. Fraser,
and the missionary on Epi
New Hebrides. Island, has been
exposing the
methods adopted by France to obtain control of the New Hebrides. Her aggressive policy was defeated in 1886, when Great Britain insisted on the withdrawal of her two military stations; but of late there has been a slower method of building up French "claims," on the ground that French settlers own most of the land on the group, and so the islands should be annexed to France. Mr. Fraser charges the French with getting control of the land in irregular, if not dishonest ways, using bribes or threats as the case may allow, to obtain at least a nominal claim on lands belonging to others. We have no sufficient basis for a judgment, but if Mr. Fraser's statements are impartial, there is need of some inquiry into the mode of operation pursued by France, or French representatives. Treachery is employed, and the treachery defended

* Contributions may be sent to H. Goschen, Esq., 12 Austin Friars, London, E. C., who is treasurer for the New Melanesian Mission Ship Fund.

by threats, or if need be violence. French action in Madagascar is deplorable, but that charged by Mr. Fraser in the New Hebrides is far worse.

MISCELLANEOUS.

What are These Among so Many? A large number of missionaries in all parts of the world were recently asked this question: "What proportion of the people in your district have had a fair opportunity for understanding the Gospel message?" Here are some of the answers: "10,000 out of 360,000" (Gond Mission); "1 in 100 in the cities, 1 in 1,000 in the country" (Multan); "Not more than 2 per cent." (West China); "1 in 2,000," "1 in 10," "1 in 5," (various parts of Japan). Of the whole number of missionaries only one replied "all." He is the missionary to a small tribe of Red Indians in British Columbia.

Missionaries in Danger. "The poor missionaries," remarks Dr. Warneck, "can never manage to please their accusers. If they *stay*, then it is said that they are heady, fanatical people, and what not besides, and are guilty of suicide. If they flee, their flight is turned against them." This is true: we can never so manage as to satisfy the world. But we ought, under all circumstances, to seek to satisfy the Lord. Certainly Herr Eichler is right in saying:

I am persuaded that even the friends of missions at home, no less than such men as the late German envoy at Peking (Herr von Brandt, before von Ketteler), feel it as something that ought not to be, when the missionary must leave his people. How many have already held out in great danger? As long as a rising is only aimed at the missionary himself, the natives also, both Christian and right-minded heathen, will easily aid

him in flight. But as soon as the missionary knows that his people, whom he has left behind, are in the same danger, he can not easily pass over the matter without troubles of conscience. The best thing then would be, if the Christians could flee with him, which now and then has come to pass.

The general rule, that a Christian ought not to endanger his life without need, applies no less invariably to the dying for Jesus and the Gospel. Christ Himself set it forth as the proper end of His earthly life, that this was a sacrifice for the redemption of the world. He took careful heed of His Father's intimations, and as long as His hour was not yet come, He withdrew Himself from His enemies, and only gave Himself into their hands when He could say: "I have finished the work which Thou gavest me to do." So He told even His apostles also to flee, when God's fearful judgments should come over the land. This was also the policy of the first Gentile apostle, Paul. As long as His abiding here would bring forth more fruit for the Kingdom of God than His departure, so long He does everything to preserve His life, and shrank not even from fleeing from one city to another, when persecutions broke out. The name of an obedient servant of Jesus counted for more with him than the renown of a false heroism. But when the time was at hand, he quietly suffered himself to be bound and led to death, saying, "For me to live is Christ, and to die is gain."—*Monatsblätter*.

The Medical Arm of Missions. One hundred years ago there was not a single medical missionary or a Christian hospital in a foreign field. The record now reads something like this—702 missionary physicians are carrying healing and relief to thousands who would otherwise be abandoned to the misery of a living death, for the non-Christian religions, whatever else may be their supposed excellences, have cultivated in the great mass of their followers no grace which corresponds to Christian mercy and

tenderness. In 63 medical schools 589 native students are being trained for service as physicians and nurses. The 355 hospitals and 753 dispensaries, which are like oases in the desert of heathen indifference to human pain, are havens of life and strength to the more than 2,500,000 persons who annually receive treatment in them. The hospitals alone shelter in-patients to the number of 93,795, while in the course of the year not less than 6,647,840 treatments are given.

Concert in the Study of Missions. Some months since a tentative scheme was announced to combine all the 50 women's missionary societies of America and Great Britain in mission study. The suggestions made at the Ecumenical Conference were placed in the hands of a central committee for further action. In June this committee sent circular letters to all the World's Committee of Women's Societies, asking for opinions of the plan proposed. Replies were received during the summer from nearly all, giving most hearty indorsement. From the suggestions received and on further consideration the committee recommend the following:

1. That the plan be tried for one year.

2. That 6 lessons be prepared on the history of missions from the time of the apostles to the close of the eighteenth century. As many of the societies had arranged their programs for the year, and in order to give ample time for the introduction of the new plan, it seemed best to defer the beginning of this study till September, 1901.

3. That to meet the demand for an immediate arrangement of topics, a preliminary series of 7 lessons on "Christian Missions in the Nineteenth Century" be prepared, to commence in January, 1901, as follows: (1) Awakenings and beginnings; (2) The century in

India; (3) in China; (4) in Japan; (5) in Africa; (6) Opportunities and coming conflicts of the twentieth century.

Briefest Careers Most Thrilling. Eugene Stock, in the *Intelligencer* for December, calls attention to a strik-

ing phenomenon in the literary world. He says: "It is remarkable that the missionary biographies which are most successful, and wield the deepest and most lasting influence, are the biographies of young aspirants for the Master's 'Well done!' whose periods of service have been short. The memoir of Henry Martyn was for half a century the one great book of the kind. The life of James Hannington worked a revolution in the publishing trade, not only achieving an unprecedented sale for itself, but creating a new market for missionary books, and encouraging publishers to bring them out; with the result that we all see—an astonishingly rapid growth of missionary literature. Highly popular, too, have been the memoirs of Ion Keith-Falconer, Harold Schofield, and George Pilkington. The longest of the 5 careers thus described, Martyn's, only lasted 7 years, and all the rest a much shorter time. On the other hand, veteran after veteran has passed away without any record of his lengthened labors being given to the world; and most of the biographies of such men which have appeared have failed to make any impression. The lives of Bishops Patteson, Steere, and French, indeed, are classics; but is there any other? Alexander Mackay was neither a veteran nor a recruit; but he was exceptional in every sense. Livingstone is thought of more as a traveler than as a missionary. Paton's records are those of a living man. Memoirs of women missionaries are still fewer in number,"

If we add the biography of Harriet Newell, who died before reaching any work-field, the fact alluded to will seem even stranger.

Healing the Sick in Heathendom. It is estimated that there are now in the world 355 mission hospitals and 753 dispensaries. In the course of the year there were 93,000 in-patients, 2,579,651 individual patients were attended to, and 6,647,-840 visits were paid.

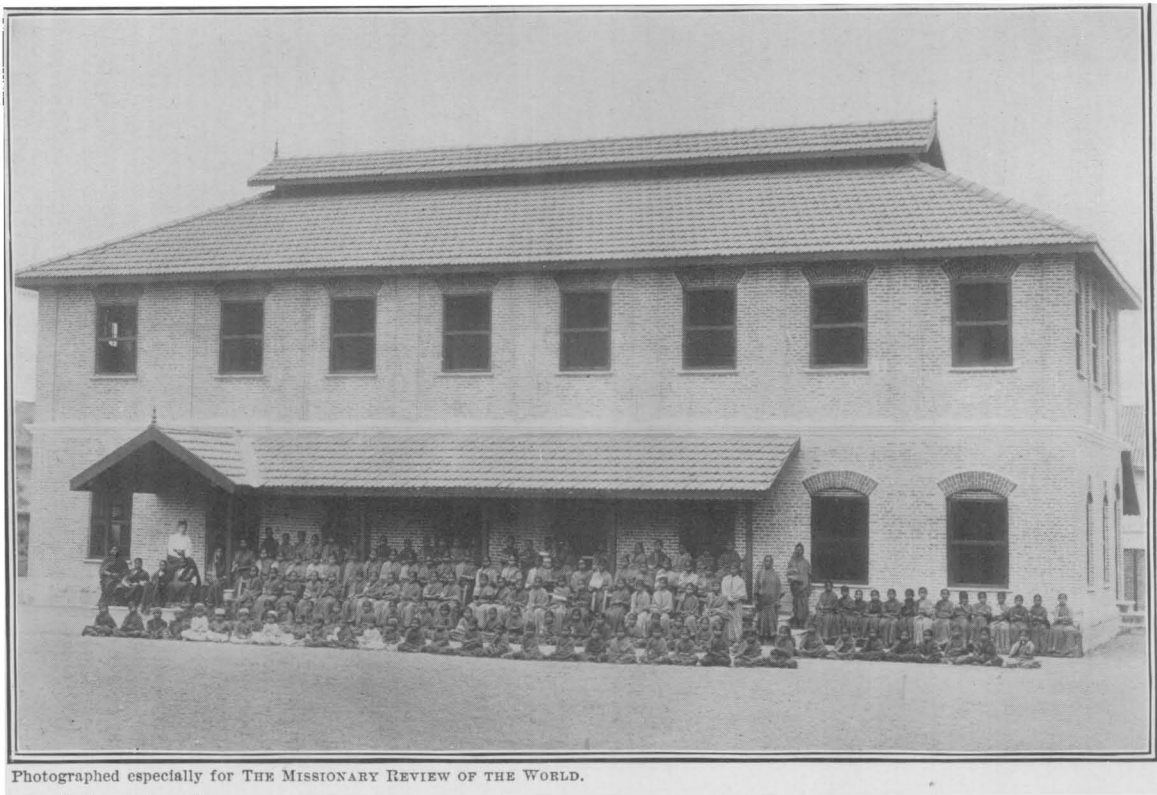
DEATH NOTICES.

The Bishop of London. The death of Dr. Creighton, Bishop of London, occurred in January. Some considerable solicitude is felt as to his successor. When the prelates generally hesitated to prosecute the extreme ritualists, and the bishops seemed almost without exception to wink at, if not actually help on, these scandalous innovations of popery, the Bishop of London put four parishes under the ban; and altho he did not prosecute ritualists, he decided not to license their curates nor hold confirmation services at their churches.

Elias Riggs. On January 17 Rev. of Turkey. Elias Riggs, D.D., LL.D., the oldest graduate of Amherst College, the oldest missionary of the American Board, and, we believe, the oldest missionary resident on the foreign field, departed to be with the Lord. He was ninety years old, and had been in active service in the mission field for nearly seventy years. Before he was nineteen he was graduated from Amherst College and later from Andover Seminary. His work as a missionary has been almost without a rival for length of time and variety of service. He had been specially valuable as a trans-

lator. He was so accomplished a linguist that there was scarce a language spoken at the Golden Horn, numerous as they are, which he could not understand and more or less fluently use. During his stay in New York, in 1858, he taught Hebrew in Union Theological Seminary, and the writer was one of his class. He was as familiar with the Hebrew as the class was with English. He has translated the Word of God into Armenian, Bulgarian, and Turkish, besides preparing grammars, hymn books and commentaries, etc. In nothing was he more conspicuous than in the beautiful gentleness and uniform loveliness of his Christ-like temper. He was to the last able to use the noble powers of his mind and his large acquisitions for the advancement of the cause he loved so well. He and Cyrus Hamlin were lifelong friends and collaborators for years in the Levant. While in Amherst he prepared a Chaldee grammar. His translations of the Bible into Bulgarian and Armenian are now the standard versions. His literary compilations included "A Manual of the Chaldee Language," a Bible dictionary in Bulgarian, grammars of the Turkish, Armenian and Bulgarian languages, and a number of tracts, hymns, and school books in various languages. Dr. Riggs was the oldest member of the Elizabeth, N. J., Presbytery. Of his surviving children the Rev. James Riggs is pastor of the Brick Presbyterian Church at East Orange, N. J.; the Rev. Edward Riggs is president of the Anatolia College at Marsovan, Turkey, and the Rev. Charles Riggs has a pastorate in Ohio. His daughter, Mrs. Trowbridge, widow of a missionary, and her daughter, Isabel Trowbridge, were with him at the time of his death.

A. T. P.



"ALICE HOME": MRS. R. A. HUME'S HOME FOR FAMINE GIRLS, OHMEDNAGAR, INDIA.

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GREAT BRITAIN'S GREATEST QUEEN.

BY THE EDITOR-IN-CHIEF.

The departure from earth, of Queen Victoria, on the twenty-second day of the first month of the twentieth century, will, to the century's close, still stand as an epochal event. What other monarch, male or female, has ever, for so long a time, and with equal grace, virtue, and average excellence, occupied any throne? Born in May, 1819, her life spanned four-fifths of the last century, and, called to the throne in June, 1837, when just entering her nineteenth year, she held her scepter with a steady hand, and a firm grasp of mind also, until almost the day of her departure, when she had nearly completed the sixty-fourth year of her reign.

This is conceded to be an extraordinary record, and such a Christian queen deserves more than a passing mention in these pages. Her century was the great modern missionary century, and the Victorian era is almost coextensive as well as coetaneous with this remarkable missionary development. Moreover, God had an obvious design in placing such a woman on the prominent throne of the kingdoms of Protestant Christendom during nearly two-thirds of this missionary century, and giving to her hand, if not to shape, at least to modify, many events that have so largely entered into this marvelous history.

Her child-nurture had reference to her prospective position. She was taught temperance and self-restraint, and virtuous and pious precepts were instilled into her. A wise economy united to a discriminating charity, personal fearlessness, love of truth and purity, and dependence on prayer have adorned her reign. She became accomplished in music, drawing, modern languages, and science, being somewhat expert in botany. She has shown remarkable aptitude for the conduct of affairs. It was said of her that no one prime minister of the Victorian era knew as much of the nation's political history during her epoch as she herself. It is also stated, much to her credit, that she never tolerated a liar in her presence; so that one of her prime ministers, tho considered an adept at evasions and deceptions, never once lied to the Queen.

When her accession was announced to her in the early morning hours she would not let the distinguished prelate, who took part in bearing the official tidings, leave her without offering prayer for her guidance; and it is known from private sources that she was a woman of prayerful habits and undoubted piety. Such a queen could not but have much to do, tho the major part of it was behind the screen of governmental privacy, in giving shape to the measures and methods of her realm. And wherever the affairs of State touched those of the Church, and especially when they affected the world-wide influence of the Church, those who have had best opportunities of knowing, witness that her personal influence was uniformly on the side of truth and right. She was always a peacemaker, studiously avoiding needless controversy and conflict of political parties at home and of nation with nation. Grave questions arose at times as to the choice of Anglican bishops, but her preferences were known to be for men of thorough Christian character and spirit; and, as in the case of Samuel Crowther, the first black man to occupy an African bishopric, her voice was a determining one in lifting this former slave to the episcopal dignity. Were the secret history of affairs of State unveiled, it would undoubtedly be seen that in many crises the Christian womanhood of this great British queen, which was the guaranty of the purity of her court, was also a weighty element in the determination of issues on which depended the Christian repute and influence of the great Protestant nation which she ruled.

One instance may be cited of the queen's personal influence in matters of state, especially because it affected missions to the Orient. After the Sepoy mutiny of 1857 the government of India was transferred from the British East India Company to the direct rule of the British crown, and in November, 1858, Victoria was proclaimed empress of the Indies, with Lord Canning as her first viceroy. The Queen's proclamation then issued has a somewhat curious and notable history.

It will be remembered that what Sir Charles Aitchison called "those fatal cartridges" were reported to be smeared with *suet* and *lard*—suet, as beef's fat, exciting the Brahman's horror, and lard, as the fat of pork, equally being abominable to the Moslem. To bite or even handle such cartridges would defile the follower of Mohamet and rob the Sepoy of his priceless treasure—caste. Surely if Satan ever employed his ingenuity to drive Hindu and Mohammedan into a common alliance for resistance it was when the rumor caused a panic which spread like wild-fire, that such cartridges were to be *forced on the army in order to compel native soldiers to violate the fundamental principles of their religious systems!* As Sir Charles Napier put it, they feared "*not conversion, but contamination.*"

After the mutiny was suppressed the question arose, What is to be

Britain's attitude in assuming imperial control of India? This was a leading "Christian" nation; yet it was contended that nothing but an attitude of neutrality would prevent another and worse crisis. Even Sir Bartle Frere, firm friend of Christian missions as he was, felt constrained to sound a note of warning lest the temporal power of government should be used "to enforce particular forms of religious belief," which he contended would be as unwarrantable as the doings of the "Inquisition," even tho the "government" is that of a dominant Christian nation and the "belief" is Christianity. No one seriously thought of "*enforcing*" Christianity, but many felt that Great Britain must henceforth absolutely cease from all that *patronage* of heathen and Moslem systems which had been, alas! too common; and that even *neutrality* must not degenerate into the toleration of abominations and the virtual denial or disowning of Christianity.

These were difficult circumstances: hot-headed and perhaps fanatical people advocated a thoroughly and declaredly Christian administration on the one hand, and cool-headed and perhaps frigidly expedient politicians advised a policy of compromise on the other. A draft of the proclamation, framed by the cabinet, was forwarded for the royal signature. The queen, having critically examined it, wrote to Lord Derby, objecting both to its language and spirit, and indicating specially the particular modifications and additions she wished made. Another draft was submitted to her majesty, and to this, with her own hand, she made certain emendations. The proclamation was, in part, as follows, and, as it afterward appeared, the words here italicized were the queen's own addition. The word "neutrality," which had been in the draft, she struck out entirely. It is significant to note the words which her own pen added to the proclamation:

"We hold ourselves bound to the natives of our Indian territories by the same obligations of duty which bind us to all our other subjects, and those obligations, by the blessing of Almighty God, we shall faithfully and conscientiously fulfil.

"*Firmly relying ourselves on the truth of Christianity, and acknowledging with gratitude the solace of religion*, we disclaim alike the right and the desire to impose our convictions on any of our subjects. We declare it to be our royal will and pleasure that none be in anywise favored, none molested or disquieted by reason of their religious faith or observances, but that all alike shall enjoy the equal and impartial protection of the law; and we do strictly charge and enjoin all those who may be in authority under us, that they abstain from all interference with the religious belief or worship of any of our subjects, on pain of our highest displeasure.

"And it is our further will that, so far as may be, our subjects of whatever race or creed be freely and impartially admitted to offices in our service, the duties of which they may be qualified by their education, ability, and integrity duly to discharge.

"*May the God of all power grant to us and those in authority*

under us, strength to carry out these our wishes for the good of our people."

These modifications and additions are significant, because they evidence the hand and heart of a God-fearing woman, who, sensible of the delicacy and difficulty of her position as "Queen of Great Britain," and at the same time "Empress of the Indies," desired to go as far as she could properly and wisely go to declare herself and her scepter as in allegiance to the God of the Christian. Her attitude recalls the familiar sentences of Lord John Lawrence's famous utterance:

"Christian things, done in a Christian way, will never alienate the heathen. It is when un-Christian things are done in the name of Christianity, or when Christian things are done in an un-Christian way, that mischief and danger are occasioned."

These few paragraphs, in honest tribute to this great queen, are simply written as due to her memory. The writer, having been called to spend about one-fourth of the time during the last twelve years on British soil, has gathered information from trustworthy sources—information sometimes given in confidence, and of a nature forbidding full disclosure—which shows this illustrious woman to have been a humble believer, a reader of devout books, a Bible student, a lover of missions, and that it was to her a personal grief when any public act required her sanction which would imperil any true interest of mankind, or especially which risk the good name of Christianity among heathen peoples. Some facts gotten at first hand, either from peers and prelates of the realm, or from those who have been brought into close relations with her majesty, leave no doubt that whatever the restraints and constraints of her public position as the executive of a great nation, no one individual in Great Britain during these more than sixty years has had so beneficent an influence upon the national life and history. It is but justice to this departed queen to pay this homage to her goodness.

The citizens of the greatest republic of history may well thank God that on the throne of this great Protestant power of Europe there sat for two generations a devout woman who believed in God and the Bible, who sought to promote peace, who desired her officers of Church and State to be men of integrity and piety, who encouraged the appointment of that illustrious succession of governors-general in India that has no parallel in any country or age, and who appears never, consciously and willingly, to have set her signature and seal to any State paper or governmental transaction without first seeking to make it to the utmost of her power as a constitutional monarch such as became a Christian people. We can only ask for her son and successor a like record.

RESULTS OF THE FAMINE IN INDIA.

BY REV. R. A. HUME, D.D., AHMEDNAGAR, INDIA.

The present awful famine is not ended. In many parts of India it has considerably abated, but in other districts the distress is still very keen. The probability is that distress will steadily increase until at least July, 1901, and then will again begin to abate only if, by God's blessing, the rains, which usually come from the middle of June to the close of October, are seasonable and abundant. One of the last "relief measures memoranda," which the Bombay government issues weekly, said, "If no more rain falls the germinated *rabi* (later) crops will come to nothing except where they are artificially irrigated." It may be helpful, however, to review the famine experience of India in 1900.*

The one cause of the famine was the failure of rain over a large area for a long time. The great poverty of tens of millions of people, and the scanty resources of tens of millions more, greatly aggravated the suffering of these classes, and very seriously increased the difficulty of relief measures. But the government is not responsible for the poverty of the country. I think that gradually the economic condition of the masses is slightly improving under British rule. The immense railway system which now prevails throughout India was of incalculable value during this famine. By this means grain was brought by ordinary commercial enterprise from the more favored to the famished districts in a steady supply, so that the price of grain in the very worst districts was only moderately in excess of the price in the best districts. Rice from Burma was brought in vessels to Bombay in very large quantities, and became an important food in districts where previously people could not afford to buy it. More wells and tanks and canals would have been of great value, but on account of the inadequate rainfall all the existing wells and tanks were lowered, and many entirely dried-up. Even if there had been many more wells, there would still have been an awful and destructive famine.

The famine of 1900 in India has undoubtedly been the most dreadful experience which a large community of men has undergone for a very long time, and unquestionably it has developed the noblest illustration of how men have dealt with a colossal national calamity. According to Lord Curzon the famine of 1900 affected an area of over four hundred thousand square miles, with a population of sixty million. It is impossible to state how many deaths occurred from famine during this year, but the viceroy estimates that in British territory

* The committee of the "India Famine Charitable Relief Fund," which is the official and principal charitable relief agency, is preparing a report of its operations. The viceroy, on October 19, 1900, made before the vice-regal legislative council an exhaustive statement of the famine up to that date. That official statement is the authority for many of the statements which will be made here.—R. A. H.

about seven hundred and fifty thousand died from famine, cholera, and smallpox, and there was also an immense mortality in the native states which has not yet been computed. The loss in agricultural produce is estimated at two hundred and fifty million dollars; the loss in cattle at many millions of dollars. The government expended on direct famine relief about twenty-eight million three hundred and thirty thousand dollars, and is certain to expend many millions more before famine relief is closed. It advanced eight million dollars as loans, mostly to farmers, and with the expectation that a considerable part of the loans would never be collected. Another indirect and very heavy loss to government has been the temporary suspension of nearly half of the revenue in the Bombay Presidency and central provinces, with the certainty that some part of these suspensions will be made remissions where the people can not pay arrears without being ruined.

RELIEF AGENCIES.

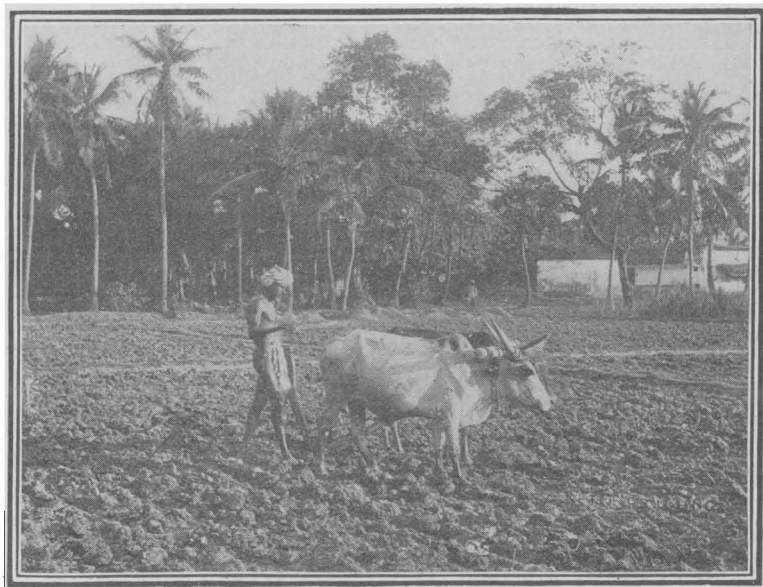
The principal relief agency has of course been that of the British government, which has given relief in the wisest and most effective way—namely, that of giving employment to all who are able to work. Many large undertakings, such as excavating and building immense tanks for collecting and holding water, the breaking of stone and the improvement of roads, and similar useful operations, have been started by the government, on which millions of people have been employed. Many smaller works in the villages have given relief to smaller numbers.

In connection with every such work there has been a relief kitchen where little children and infirm people are fed without work being required from them. In addition, in thousands of villages doles of grain or money have been distributed to hundreds of thousands of people who can not well leave home. All such undertakings have been definite governmental—not *charitable*—relief. The immense total of over six millions of people have at one time been receiving some kind of governmental aid.

The principal *charitable* relief agency has been the "India Famine Charitable Relief Fund." This has had for president and secretary two eminent civilian officials in Calcutta. But it has had branches in all the revenue districts in the famine area. Officials have been the principal administrators of this fund; but leading Indian gentlemen and occasionally missionaries have also been members of the district branches. The money of this agency has been used to supplement governmental relief. The fund has come from Great Britain and her colonies, from many other countries, and to a limited extent from Europeans in India, from Indian princes, and a little from wealthy Indians. The total amount of this fund has been four millions eight hundred thousand dollars. But because this

money was largely administered by officials, it is probable that those who received benefit from this magnificent charity have to only a limited extent appreciated that it was not a government undertaking.

So far as I am able to learn, America has sent about one million one hundred thousand dollars for famine relief to India in 1900. The largest American fund has been the *Christian Herald* Fund, through which about four hundred and twenty-five thousand dollars has been forwarded in cash and in grain. The next largest American fund has been about two hundred thousand dollars, collected by the "Committees of One Hundred" in New York and other cities, and administered by what was termed the "Americo-Indian Relief Fund



PLOWING WITH CATTLE IN INDIA.

Committee" in Bombay. Many other magazines and papers in America forwarded large sums to be administered by the missionary agencies of various denominations, and individuals have given considerable amounts to Ramabai and other Christian workers in India.

Perhaps not much needs to be said in explanation of the economic effects of the famine. These have been very serious, and it will be long before the country can recover from them. Yet India has a power of recovery which is surprising and encouraging. All agricultural operations in this country are performed with the help of cattle; never with horses. Consequently after an immense mortality of cattle, which in some districts was estimated to be from seventy-five to eighty per cent., everybody thought that it would be impossible to plow and sow all the soil when rain fell. But it seems to be nearly

unanimous testimony that generally throughout the famine area very little soil was allowed to remain untilled. The *early* rains fell quite seasonably and in fair abundance through most of the famine district, and, surprising to say, more than the usual area of soil which is sown with the early crops was found to have been planted and growing. This is an illustration of the power of even the poorer classes in India somehow to recover from disaster.

Among other economic losses must be mentioned the great mortality of the people, the lessening of the working power of millions more who survive, injury to houses, the interruption of some of the principal industries of the country, the exhaustion of savings which had been carefully hoarded, and the breaking-up of a great deal of the social life and organization in some districts.

One of the worst economic results is that millions of people have lost something of the spirit of self-dependence. In India it is far too common and too easy for people to imagine that it is the duty of the government to take care of everybody. Yet there has been in some classes a good degree of the feeling that a man must depend only upon himself and his relatives for what he has. In this famine sometimes more than half the people of a district have, for months at a time, been living by some kind of government help, so that the feeling has undoubtedly become far too strong that, if any ill arises, government must do what is needed. In other words, to some degree tens of millions of people have become pauperized, and this without any fault on the part of the government or charitable relief agencies, all of whom have tried hard to give relief in the wisest way. On the other hand, there are probably some economic advantages due to the famine. Tens of thousands of new wells have been dug, tanks have been made, and highways have been improved.

MORAL LOSSES AND GAINS.

There have also been some serious moral losses through this famine. Pauperization causes even greater moral deterioration than economic. The family system in India has been strong, so that relatives generally feel some responsibility for relatives in trouble. But in the famine the family system has been seriously undermined. Husbands and wives have readily deserted each other; parents have deserted their children, or have sold them for immoral purposes. There has been a great deal of cheating and squeezing money from the poorest classes on government relief works. Indian Shylocks have not hesitated to extort one thousand three hundred per cent. interest from poor wretches in need. Multitudes have wandered about begging and trying to avoid labor, and multitudes more have been willing to do any immoral deed to keep from starving.

On the other hand there have been some moral gains. Europeans,

and to some extent Indian officials, have been moral heroes in the tremendous tasks which devolved upon them. Hundreds of European officials have quietly and steadily set a noble example of devotion to the relief of suffering humanity; and some Indian officials and non-officials have been most painstaking and sympathetic in dealing with the awful situation. It is a moral gain to India that in the stress of famine such qualities were developed and manifested in the land.

The great mass of Indian people have also manifested that patient endurance under hardship for which they are proverbially praiseworthy. It is likewise a gain that the people to some extent appreciate their rulers better than ever before. There is a spirit of hopefulness in the land instead of a crushed despair which one would not be surprised to find. There has been developed true gratitude on the part of many people.

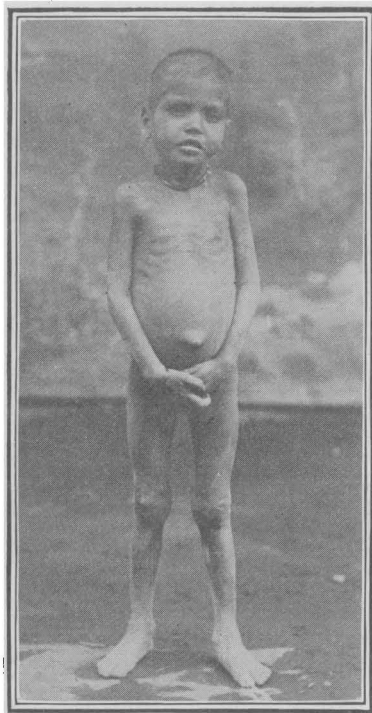
RELIGIOUS RESULTS OF THE FAMINE.

The present famine is sure to have far-reaching religious results. All such calamities which break up the social system greatly undermine caste; and interfere with the practise of Hindu rites. In a famine people can not go on pilgrimages; they can not observe religious feasts; they neglect their priests; neglect attending temples, and neglect religious ceremonies; so that confidence in Hinduism and in Hindu religious guides is weakened far more than would have been the case if plenty had reigned. Moreover, people see that idols accomplish nothing, and that their religious leaders do little for them. On the other hand, respect for Christian missionaries, for Christian people of other lands, and for Indian Christian leaders has been immensely increased, so that it is practically universal. From the viceroy down to the humblest peasant, over and over again, there have been sincere and strong expressions of gratitude to Christian missionaries for what they have done. These missionaries have been wise, sympathetic, and devoted. They have cooperated wisely with officials, have avoided overlapping, and have supplemented governmental relief. In general, missionary relief agencies are acknowledged to have been honestly and wisely administered. The fact that a large part of the one million one hundred thousand dollars from America has been administered by missionaries has made it widely known that most of the famine relief to India has been from Christian motives.

All these things have made many persons desirous of professing Christianity. In general, the missionaries have carefully refrained from baptizing many people during the famine, lest some might be influenced by the hope of temporal advantage, and where this was not the case, lest the non-Christian community might imagine and say that multitudes have become Christians from unworthy motives. The expectation has been that when the famine abated, then those

who were sincere, and who had some intelligent appreciation and experience of Christ's help, should be received into the Christian Church.

Since the famine is not yet passed, however, the Marathi Mission of the American Board has decided to deal with this large class in a somewhat new way—viz., not to baptize them, but to enroll them as adherents upon adequate conditions.



PAWATI, THE FAMINE WAIF.

Wherever an individual or a community has been for some time under Christian instruction, and where there is ground for believing that they wish to act with some degree of intelligent appreciation and with sincerity, they will be asked to enroll themselves as Christian adherents, or catechumens, by publicly standing up before their friends and neighbors, and making covenant on the following points: To renounce idolatry and rites which are contrary to the Christian religion; to place themselves and their families under definite and regular Christian instruction and influences, and, where possible, to send their children to Christian schools; to observe Sunday as the Lord's day, as especially a time for rest, worship, instruction, and Christian service; regularly to give something, according to their ability, for the support of the Christian Church

—not less than one small copper coin or its value in other articles—every week; not to give children in marriage, but to observe Christian principles and practises about marriage, and no man to take more than one wife.

It is believed that these for the present, under existing circumstances, cover the essential things which can be reasonably asked and expected of those who have had some Christian instruction, and who are asking for admission to the Christian community, but who may not be fully worthy of admission to the Christian Church. One result will probably be the coming into the Christian fold of many thousands of Christian adherents, while non-Christians will clearly see that missionaries mean to be careful not to admit into the Christian Church those who have no Christian life.

Another very large religious result of the present famine is to be found in the thousands of famine children and women who have come into the care of missions. An accurate census of such famine children in the care of missions has not yet been completed, but before the famine is over they will probably number as many as twenty-five thousand. A considerable number of these children have been placed by government officials in the care of missions, others have been placed there by friends, and some have wandered thither themselves. It is too early to say how many of these children may go back to their old relations, or how many may be claimed by friends. The Marathi Mission, at a very early stage of the famine, made a public declaration that, while caring for famine children, they would allow relatives at the close of the famine to claim their children. Some other missions have definitely accepted the same policy. This has made an excellent moral impression on the whole community. Very few children have left the American Marathi Mission thus far or are likely to go. The mission also definitely engaged not to baptize until the close of the famine any famine children who might be sent to them by government officials. As these children grow older and



PAWATI, FOUR MONTHS LATER.

are able more and more to decide for themselves, those who are worthy can be baptized and received into church communion. But a very large number of persons asking for admission to the Church, a large number of famine children and women, and a widespread and sincere respect for the Christian religion and for Christian peoples are three good results from this awful famine.

TRAINING THE FAMINE CHILDREN.

The practical question now comes, How shall these famine children be trained? These children furnish to Christian missions a unique and valuable opportunity for a new kind of service. In the past Christian missions took the lead in female education, in education for the low-caste peoples, and to an honorable degree in higher

education. The government and some sections of the Indian community are now occupying somewhat the same fields. The great economic need of India is at present the development of her industries, and for this purpose some kind of industrial training is wanted. Missions have these famine children in their hands. For various reasons it is not wise to give them a simple scholastic education. The one thing for a goodly number of them is some kind of industrial education. Here the Christian missionaries of the West with their knowledge of western industrial life, and with their organization, push, and enthusiasm, can give an industrial training to these famine children which will be not only an economic gain to the country, but also a very great moral and religious gain, because it will make missionaries the pioneers in solving the most difficult economic problem of India. It will thereby gain gratitude and respect, and will push the Indian Christian community to the front. By developing a strong and industrious community, it will do more than anything else to solve the difficult problem of self-support. God in His providence is laying this new opportunity before the Christians of America and Europe, and apparently it is principally to America that we must look.* If those who gave through the "Committees of One Hundred" and other channels to save the lives of these famine children and widows would now give for the industrial training of some of these children, then America would round out a magnificent service for India which would be of the deepest and most far-reaching value. It must be principally from Christians and those who profoundly believe in missions that we look for this needed help to train these famine children to be self-supporting and supporters of Christian institutions. The year 1900 has undoubtedly been by far the most important and the most fruitful year of grace for India. The year 1901, beginning the twentieth century, may and should be even more fruitful.

THE FOREIGNER IN CATHAY.

BY REV. GEORGE OWEN, PEKING, CHINA.

Missionary of the London Missionary Society, 1865-.

In most countries the European and American receive a certain amount of respect and deference; but in China as soon as either steps beyond the treaty ports he at once realizes that he is not a *persona grata*. He is gazed at, jeered at, ridiculed, and caricatured more or less wherever he goes, and he finds to his dismay that a foreigner is looked upon by the Chinese with hatred and contempt. Some spit, some curse as they pass him; others invite their friends to look at this freak of nature. No word of compliment reaches his ear from any quarter,

* Mr. Klopsch, through the *Christian Herald*, has nobly undertaken to supply the support of between five thousand and ten thousand famine children for at least one year.

but insolent looks, ribald remarks, and abusive epithets greet him on every hand, and in many places he is saluted with something harder still in the shape of stones and brickbats. He has not traveled far or stayed long before he entirely agrees with Tennyson: "Better fifty years of Europe than a cycle of Cathay."

This antagonism is partly racial and partly the result of a long and peculiar history, and a knowledge of the history is essential to an understanding of the antagonism.

Chinese history begins about two thousand years before the Christian era. The Chinese were then a small people living along the northwestern reaches of the Yellow River, and were surrounded by powerful barbarian tribes with whom they waged frequent warfare, and whom they gradually conquered, absorbed, or annihilated. Exclusiveness was a very marked characteristic even then. They had little or no intercourse with neighboring tribes except that of war, and cherished for them the utmost contempt. To the Chinese, then as now, the outsider was a barbarian and an immeasurably inferior being. And history has justified his pride. While the barbarians contented themselves with the uncertain products of the chase and the spontaneous fruits of the earth, or depended on a few scattered flocks and herds, the Chinese began early to till the soil, and to cultivate gardens, orchards, and fields, and soon became what they are still—a nation of farmers. Bit by bit they drained the marshes, cleared the forests, banked the rivers, and changed the wilderness into rich corn lands with villages, towns, and cities. Then by the invention of writing and the diligent pursuit of learning, they raised themselves still higher above all their neighbors, and arrogated to themselves the proud title of the "Literary Nation" (*wen mo chih pang*), to which they still fondly believe they have the exclusive right. The race also gave birth to a succession of great kings, legislators, sages, and scholars (Yao, Shun, Yü, Tang, Chow-Kung, Kung-tsz, etc.), of whom they are justly proud, whose names are mentioned with reverence, and whose memories are cherished with undying affection.

With barbarism all around them they steadily advanced in civilization, inventing new implements and new arts as new conditions and needs arose. They borrowed little or nothing from others—indeed, there was no one from whom to borrow. Their civilization is their own, and China is the product of her own unaided genius. That genius has shown itself to be full of resource and invention. No race has invented more or borrowed less. They were the first to discover the principle and use of the magnetic compass, to manufacture gunpowder, to make paper and invent block-printing, to burn, paint and glaze porcelain, to cultivate the silk-worm and weave silk fabrics. It was from China that Eastern Asia obtained its civilization and such knowledge of the arts and of letters as it possessed. The Koreans

and Japanese simply adopted the literature of China as their own, and it was their only mental pabulum till a few years ago.

Superior to all their neighbors in the arts of peace, "the black-haired race" proved equally superior in the art of war. The barbarian tribes who harrassed the infancy of the Chinese people were everywhere driven back, and their lands came under the plow of the Chinaman. The struggle was often long and bloody, but the result was always the same: the Chinaman triumphed, and the bounds of civilization were pushed a little further forward. Gradually these tribes disappeared altogether, only a few feeble remnants remaining in the mountainous regions of the southwest. Thus, century by century China grew till it stretched from the Pacific Ocean in the east to Central Asia in the west, and from frozen Siberia in the north to tropical Burma in the south.

Very naturally this long-continued success bred in the Chinese a supercilious contempt for all other peoples and an overweening conceit in their own powers. This contempt and conceit have become ingrained in the Chinese, and characterize their whole bearing toward other natives. They early called their country *Hwa-hsia* (the Great Flowery Land) and *Chung-hwa* (the Central Flowery Land)—the home of civilization, refinement, and art. Their state is the *Tien-chao*, or Celestial Empire, to which all peoples owe allegiance, and their sovereign the "Son of Heaven," to whom there can be no equal on earth.

By her geographical position China was cut off from intercourse with the great nations of the West. On the south and east lie the China Sea and the Pacific Ocean, on the north frozen Siberia, on the west the Gobi Desert and the Tibetan Mountains. These great natural barriers at once isolated and guarded her. The great waves of conquest which swept over the rest of the world from the Atlantic Ocean to the Bay of Bengal never reached China. The very names of what we call the world's great kings and conquerors, philosophers and sages were never even heard of in the Middle Kingdom. The Chinese hardly knew of the existence of the other great nations of Asia and Europe. It was ignorance quite as much as pride which led them to speak and write familiarly of China as *Tien-hsia* (the "All-under-Heaven"). To the Chinese China has been the world for long centuries. Until the beginning of the nineteenth century the intercourse between China and other nations was very limited and irregular, and was never utilized by the Chinese to acquire any knowledge of other lands and races. Even now, after a century of intercourse with the West, the majority of Chinese scholars and officials, not to speak of the great ignorant masses, know absolutely nothing of Europe or America. This isolation and ignorance have fostered a spirit of exclusiveness, pride, and contempt.

The vastness of her empire, embracing every variety of soil and climate, has made China a world in herself and rendered her independent of other lands. She produces not only all the necessities but nearly all the luxuries of life, and can feed and clothe her immense population without importing a pound of food or a yard of cloth. She neither needs nor desires foreign commerce, and would hail with rapturous delight the departure of every foreign merchant and the closing of every treaty port.

The present dynasty, which began its rule over China in 1644 A.D., has fostered the anti-foreign prejudices of the nation more than any previous dynasty, particularly during the last hundred years. It has assumed toward all foreigners a superior and arrogant tone, and maintained an attitude of unfriendly aloofness. It has played the Celestial-Empire and Son-of-Heaven rôle and looked down with undisguised contempt upon the barbarians squabbling for its trade-crumbs. At first it demanded from them the most abject submission: every communication had to bear the inscription "A respectful petition." Lord Napier's refusal, as envoy of Queen Victoria, to use that inscription, and the cruel indignities he suffered in consequence, led to England's first war with China. For more than half a century the Chinese strove hard to exact an acknowledgment of over-lordship from all foreigners, and insisted on the envoys of Western states performing the *Ko-tow* as a condition of obtaining an imperial audience. Intoxicated with the "Celestial-Empire" view of things, they scouted the idea of friendly intercourse on a basis of equality. There is and can be but one Son of Heaven, and all under heaven are his vassals. They have been compelled by the stern logic of superior force to abate their pretensions, but the same arrogance and assumption of superiority still mark more or less all their intercourse with other nations.

All down through the century for any official, either high or low, to show an appreciation of Western ways has invariably been fatal to his career, and brought upon him virulent abuse and social ostracism. The Marquis Tseng, after his long residence in England as China's representative, found, when he returned to Peking, that the slightest appreciation of anything foreign raised a howl in the Tsung-li-Yamen, and he had to exercise the utmost caution in order to avoid being branded a pro-foreigner and thus losing all influence over his fellow-countrymen. During the forty years that Western representatives have lived in Peking no high manchu or Chinese official, with the exception of Marquis Tseng, has ever entertained any of them in his own house or sought to cultivate their acquaintance. Nor has there been any intercourse between the families of Chinese officials and the families of Western officials. Such intercourse would at once have brought the official under censure and blighted his career. Whatever his real

sentiments, the Chinese official must maintain an attitude of hostility and aloofness.

Among a large section of the officials and scholars there has been a conspiracy of slander. They have labored hard to mislead their countrymen and to traduce the foreigner. To instil contempt and foster hate, foreign countries are represented as miserable specks only a few miles square, without literature and without language, unless the quacking of ducks and the chattering of magpies can be so called. Foreigners have no surnames, no family relations, nor any social system. Stories of the most revolting kind have been invented and diligently circulated, representing the life of all foreigners as filthily immoral and loathsomely impure. They are charged with all the sins of Sodom. In another class of stories foreigners in general, and missionaries in particular, are charged with kidnapping and mutilating children, with practising the most abominable arts on women, and with distributing bewitching drugs in the medicine they give to the sick, in the tea they offer to visitors, and in the ink with which their books and tracts are printed. These stories have been scattered broadcast over the land in the form of plain or illustrated tracts, hand-bills, and placards; and in 1889 they were published as one of the volumes of the well-known and semi-official work called *King shih Wen*, or "Tracts for the Times." These filthy stories have poisoned the minds of millions, and have done more than anything else to make the name of foreigner hateful. This is exactly the purpose for which they were invented. Even officials who have resided in America and Europe, instead of correcting these foul slanders, often add their own quota by misrepresenting the most innocent habits and institutions of the West; or the good is concealed and only the bad is reported.

The same pride and hostility which have led the Chinese to belittle and besmirch the foreigner have also led them strenuously to oppose the introduction of foreign ideas and inventions. From the practical character and business instincts of the Chinese, we should have inferred that they would seize with avidity and turn to their own advantage the mechanical and scientific discoveries and inventions of the West. And so they doubtless would had they not been hampered by pride. But the idea that China is inferior in anything to foreign countries, or has anything to learn from them, is hateful to a true son of Han. The proud boast of Mencius, made more than two thousand years ago, is still true, and will be true forever: "I have heard of the barbarians learning from the Middle Kingdom; I have never heard of the Middle Kingdom learning from the barbarians." There must be no copying and no borrowing. China's splendid isolation and proud self-sufficiency must be maintained at all costs. She has done very well without these new-fangled fads in the past, and can do very well without them in the future.

This "superior" attitude has given infinite satisfaction to all save a thoughtful few. Now and then a voice has been heard crying in the wilderness and saying: "No doubt China is vastly superior to all other countries, and the Chinese are 'foremost in the files of time;'" but did not the Master say, 'The intelligent scholar is not ashamed to learn from his inferiors?' Besides, these boasted inventions and discoveries of foreigners were all known to ancient Chinese scholars, as can be proved from their books. But these products of Chinese genius, neglected in the land which gave them birth, gradually traveled westward, and foreigners seeing their value utilized them, and now claim them as their own productions. By making use of them ourselves we shall only be recovering our own." But the pill even thus disguised was still too bitter.

It is probable, however, that could these inventions have been introduced without foreign aid, self-interest would have overcome pride. Could the Chinese have constructed and worked railways, steamers, telegraphs, mills, and mines themselves, they would have done so long ago. But each and all of these meant the employment of foreigners, and the placing of power and influence in their hands, and from this the Chinese shrank with instinctive dread. With the railways and mines in their possession, what was to prevent their getting control of the whole country? The Chinese all along have had the haunting fear that the "barbarians" harbored designs on the fat provinces of China and were with devilish cunning maturing plans to seize them. Every missionary is suspected of being a political spy and of seeking to "buy the hearts of the people" by his schools, hospitals, and other charities. This suspicion has grievously hindered missionary work and has labeled every convert a traitor. It is most unfortunate that recent events should have seemingly countenanced these baseless suspicions.

It is mainly as being foreign that Christianity is objected to. The charge against the native Christians is not that they are followers of Christ, but that they are followers of the "devils," or foreigners. The Chinaman is not a religious enthusiast. His creed is a compound of Confucianism, Buddhism, and Taoism in various proportions, and it is impossible for a man with such a creed to be a fanatic. His hostility is political and racial, not religious. The Boxers called the native converts not Christians but *Erh kwei-tsz* ("number two devils"), foreigners being devils number one, and as such slaughtered them mercilessly.

As might be expected, hostility to foreigners is much more marked among the classes than among the masses. But for the malicious representations of the officials and scholars, the people on the whole would have been friendly. It is a significant fact that foreigners have always been better treated the farther they were from official

centers; and Christian missions have been much more successful in the villages and country towns than in the cities where officials congregate. It is not her ignorant masses that have opposed progress, but her scholars. Her light has been darkness.

Hostility to foreigners is also much more pronounced in some provinces than in others. Kwang-tung (Canton) and Kwangsi have always been aggressively anti-foreign; but Hunan has outstripped all China in its hatred of the foreigners and antagonism to everything foreign. In every other province the foreigner did gradually secure a footing, but whenever he showed his face in Hunan he was immediately pelted beyond the border. Broadly speaking, South China is more anti-foreign than the North.

It is discouraging to note that all through the century, except during the short-lived reform movement of 1898, the Chinese have taken no forward step of their own accord. Such improvements as exist have not been spontaneous. The foreigner with his guns stands behind them. Nothing progressive has ever been done willingly by the government. Every concession has been extorted from them by force or threat of force. Even redress of injuries and wrongs has been granted only under pressure. They have gone just as far as they have been forced to go and no further. We have been rolling a very heavy ball up-hill. But there has been one great and important exception. No force was used or threatened to obtain the large missionary concessions granted during the last forty-two years. This is probably due to the fact that the manchus found Roman Catholic missionaries already at work in China when they conquered it in 1644, and that the second emperor of the dynasty, the famous Kang-hi, favored them. It would seem also that the Chinese have much greater dislike to the merchant and the consul than to the missionary. While they have steadily resisted the trader and rigidly confined him to a few ports, they have conceded to the missionary the right of travel and residence in every part of the empire.

A Chinese who sought to excuse or justify the hostility of his countrymen might point to opium; to war, to seizure of territory, to the spheres-of-influence policy, and to other regrettable things, and we should probably sympathize with many things he might say. All the same his plea would be fictitious. The hostility existed long before these things occurred, and most of them happened in consequence of that hostility. On the whole, China has been kindly dealt with, and has been treated with undeserved and unwise leniency. Her persistent evasion of treaty obligations has been lightly condoned, and her open encouragement of anti-foreign feeling winked at. It would in the end have been much better for her had she been held to a stricter account, and compelled to adopt measures for the enlightenment of her people and the reform of her institutions. The real

offense of the foreigner is that he has forced himself into the country in spite of Chinese opposition, and has aggravated that offense by his assumption of equality and even superiority. All other peoples—the Korean, the Mongol, the Tibetan, the Burmese, and others—come as tribute-bearers, acknowledging the suzerainty of the Son of Heaven, and humbly soliciting his favor; but these red-haired barbarians, with offensive arrogance, assume equality with the black-haired people and refuse submission to the Dragon Throne. Their presence in this independent attitude is an insult to the majesty of China, and an offense to her people. Let them own subjection or keep away.

A Chinese might also account for the contempt in which his countrymen hold foreigners by dilating on the drunkenness of sailors and the loose lives of many residents in the treaty ports. But in doing so he would only be playing a part. He knows that bad as many foreigners are, they are more than matched by multitudes among his own countrymen; and he knows also that Chinese object much more to the virtues of foreigners than to their vices. The vices are signs of weakness, and are gloated over; the virtues are evidences of strength, and are feared. It is also a superfluity of hypocrisy for the lying, gambling, opium-smoking, many-wived Chinaman to sniff at the "immoral" foreigner. Moreover, the majority of foreigners in China are neither beasts nor devils, but upright and honorable men, whose public actions and private lives, judged by ordinary standards, are beyond reproach. The fact is, all such pleas as these are false and hypocritical. Missionaries of blameless and saintly lives are often as bitterly hated as any others, and millions who have never seen a European or American cherish the traditional contempt and hostility to the foreigners.

Happily during the last few years there has been a visible change. At the close of the war with Japan (1895) a reform movement sprang up in Peking and gradually spread throughout the empire. The leaders of the movement were some of China's most brilliant scholars and a few of her highest officials. The bulk of the party consisted of the younger officials, literati, merchants, and gentry. After a time the emperor himself was won over, and soon after a great scheme of reform was inaugurated. Edict after edict was issued, ordering the most radical changes, especially in education, and it looked as if China was about to reconstruct herself after foreign models, as Japan had done. One very marked feature of this movement was the friendly attitude of the leading reformers toward foreigners and toward Christianity. They treated foreigners as equals, courted their society, and showed high appreciation of Western things. Christianity was praised, its moral and civilizing power acknowledged, and a few prominent reformers went so far as to express the wish that it might soon become the national religion of China.

But the old conservative, anti-foreign, progress-hating party took alarm, and having gained over the empress dowager to their side, overthrew the reformers (September, 1898), and restored the old system of ignorance, pride, and hate. The party grew more and more rabid in their hostility to reform and antagonism to things foreign, and eventually adopted the Boxer movement with its motto, "Exterminate the foreigner." But the movement is not national. There are tens of thousands, especially in central and southern China, eager for progress and reform, and more or less friendly to foreigners. Until the war with Japan the upper classes of China were practically united in their hostility to the foreigner and to Christianity. Now there is a deep cleft with the Reformers on one side and the Boxers on the other. The former is headed by the emperor, the latter by the empress dowager.

THE BICENTENARY OF THE SOCIETY FOR THE PROPAGATION OF THE GOSPEL.

BY REV. E. P. SKETCHLEY, BROMLEY, ENGLAND.

It has been said with truth that there is a missionary continuity in Christian history, and that there has never been an age from that of the apostles to our own in which there has been no spreading of the Gospel. But in celebrating its bicentenary, the English "Society for the Propagation of the Gospel in Foreign Parts" has marked an epoch in missionary history. The prime minister of England said of it last June: "This is a great occasion. It is a standpoint in the history not only of our Church, but of our nation." For more than one-tenth the part of the time since our Lord came down from heaven, and was made man, He has been pleased to permit this society to carry out the purpose expressed in its titles. Past and future furnish the two elements of the bicentenary celebration: thanksgiving and fresh endeavor. As the missionary societies of the Protestant Episcopal Church in the United States said in their congratulatory address: "To-day we are on the threshold not only of a new century, but of a new epoch in the history of missions."

From the first the Society for the Propagation of the Gospel has been missionary to the heathen; but it has taken a view of its responsibility which has included the planting of the ministrations of religion in foreign lands for those who are already Christians. Some persons have so far misunderstood the inclusion of this department as to imagine it to be the main work of the society. The contrary is the case. By far the greater part of its expenditure is among the heathen. It has, however, taken the words about "beginning at Jerusalem" to be a part of the missionary command, indicating a line of duty per-

petually obligatory. It has endeavored, while bringing the forces of Gentiles into the covenant of grace, to prevent those who have known the faith from being neglected and becoming as heathen.

One result of this is that in a survey of its work among the heathen the field of results is larger than would otherwise have been the case. At the present time India, Burma, China, Japan, Korea, Borneo, Madagascar, and (not least) South Africa are the chief scenes of its missionary endeavors. This list is not exhaustive. But besides the fruits of its own direct work in these fields, it has been in a secondary, tho no less real, sense the cause of the conversion of large numbers—for instance, its first work was on the Atlantic seaboard of the United States in the old colonial days. To each state, from New England on the north to Georgia on the south, it sent missionaries. These worked among the aboriginal Indians and the negroes as well as among the whites. But the fruit of the work is not to be measured in those states alone. The Church in America has grown with the country from the Atlantic to the Pacific. It has domestic missions, and it has its foreign missions in Western Africa, Haiti, China, Japan, and other lands. In a similar way the society has been privileged to take a direct part in missions to the heathen in Australasia. It has helped the Melanesian mission, the New Guinea mission, and missions to aborigines, Chinese, and island laborers in Australia. But it has now scarcely any direct responsibility for these missions. Australia and New Zealand, where the society fostered the Church in the early years of colonization, are themselves the missionary force for these evangelistic fields.

It is a sequence of this that the places where the bicentenary is an occasion of thanksgiving are not limited to England and the missions at the present time supported by the society. The society has received innumerable private letters and formal addresses from bishops and synods in every part of the world. They express not only congratulations and good will, but an almost filial relation to the society.

Another aspect of its work is noticeable in connection with the society's bicentenary. It has a peculiar relation to English nationality; that is to say, that while it recognizes, and in no small degree endeavors to respond to, the call to evangelize all nations, it has always felt that upon it rests the responsibility of representing the spiritual side of English affairs abroad. Naturally, therefore,



ARCHBISHOP JENISON,
The Society's First President.

in recent speeches and sermons there have been frequent references to the coincidence of the bicentenary with the present point of time in English history. The "spirit of imperialism," as it is called, has been in evidence. It may be contemplated with mingled feelings. Lord Hugh Cecil, at a meeting of the society early in the year, put the case pointedly. He said:

It is impossible not to feel that there is a close connection between missionary enterprise and the growth both of the British empire and of the opportunities for traveling in countries formerly unknown. And it is impossible not to feel that there is a providential scheme in these things. . . . We are living at a period of great patriotic enthusiasm. A great deal of this is a very fine thing, very elevating, and quite opposite to individual selfishness. But we are also conscious that there is in it a baser element. . . . It is a test of the elevation and purity of our motives if we feel that the best thing connected with the opening of new countries is that it throws open new avenues for the advance of the Gospel of Christ.

The war in South Africa has touched the society closely. South Africa has always, from the earliest days, been its own field of work. In view of the damage done by the war, the society has already made additional grants on a liberal scale, and it has published its intention of considering in a sympathetic spirit the need for the development of the missions in that part of the world when it is distributing its bicentenary fund.

The society determined that the commemoration should last from June, 1900, to June, 1901, the last year of its fourth half-century being treated as its fourth year of jubilee. In London the first week was especially occupied with its solemn observance. America sent two bishops as delegates, and Ireland did the like. A great thanksgiving service was held in St. Paul's Cathedral on Saturday, June 16, the actual anniversary of the society's foundation. Bishop Doane, of Albany, preached the sermon on this great occasion, and in the course of it he said: "Centrifugal forces shall become centripetal, and the power that drives us out to the remotest edges shall draw us together to the center of a real union among ourselves." May the society's experience of the truth of this law prove to be typical of its realization on the larger scale in Christendom as a whole! It will be, indeed, a crowning glory of missions to be the means of uniting all Christians. In Westminster Abbey, and in nearly all the churches of London, sermons were preached for the society on the following day, Bishop Dudley, of Kentucky, the Archbishop of Armagh, and the Bishop of Ossory being among the most prominent of the preachers. In Exeter Hall (London) two great meetings were held, at which the American and Irish delegates spoke. Over the second of these the Archbishop of Canterbury presided. Addresses from America were presented and received with heartfelt solemnity. The Marquis of Salisbury delivered the speech from which a quotation has already been made. That speech has, not unnaturally, attracted considerable attention. There is missionary fervor in it, and with its words of caution missionary societies should be able to agree. It has been misinterpreted, and in some quarters misquoted, as if the speaker deprecated missionary effort, for fear of exciting political complications. Such a sentiment is, of course, opposed to Lord Salisbury's own convictions. In offering his advice to missionaries he earnestly urged it on them "not as a political matter, but as an element of Christian



PRESENTATION OF AMERICAN ADDRESS IN EXETER HALL, LONDON.

duty and as a condition of giving the highest position in the world to the religion which they adore"; and concluded with this sentence, which supplies a splendid incentive to missionary endeavor:

I will only urge you to remember that the world, however slowly, is traveling to the point where the government of all races will be done, not by organized force, but by regulated and advancing public opinion; that you have in your hands one of the most powerful and one of the most sacred levers that ever acted upon opinion, and that it will be dependent not only on the zeal but also on the wisdom and Christian prudence with which you work that instrument that the great results which we all pray for will be achieved.

In all parts of the United Kingdom, in the colonies, and in other lands bicentenary celebrations have been held at various dates from June last. They are still being continued, and preparations are now being made for the concluding gatherings in June, 1901.

THE TODAS OF THE NILGIRI HILLS, INDIA.

BY MRS. J. O. DENNING, NARSINGHPUR, INDIA.

Missionary of the Methodist Episcopal Church, 1891-.

The great variety of peoples and languages found in India is difficult for a foreigner to comprehend. Many writers describe the characteristics of "a native of India," forgetting that there is almost as much difference between the Bengali and the Punjabi as there is between the Spaniard and the Scotchman.

Perhaps no one of the many peoples of this empire has been so little heard of or written about as the Todas of the Nilgiri hills, and yet they are very interesting and totally different from any tribe or caste in customs, worship, and physique.

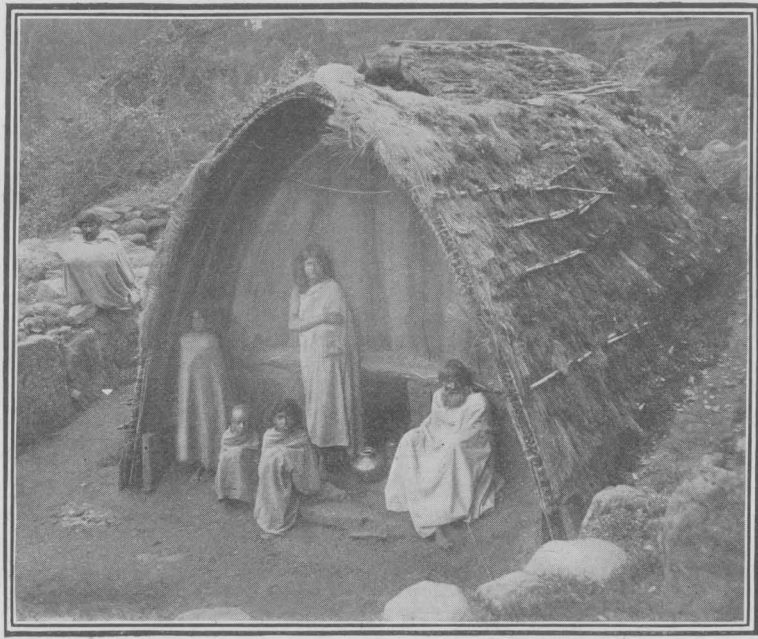
To see them roaming these hills, herding the buffaloes they love so much, and clothed only in a single flowing cloth thrown about their bodies, one might conclude that they were quite wild and nomadic. But they have their little groups of mound-shaped huts as permanent homes. These tiny villages are called "munds," and a visit to a Toda mund is one of the regulation things for all visitors to these hills.

The women and children are usually found alone with perhaps one or two old priests sitting about. The men are off on the beautiful downs pasturing their herds. A dairy temple and a buffalo inclosure are found in each "mund."

Strangers are not allowed to enter these temples or even to look into them. They are called dairy temples and are used for ceremonies connected with buffalo worship. No doubt great quantities of milk and "ghee" (clarified butter) are used as offerings to their gods, the uncouth animals they tend and worship. The Todas admit that in some temples there are images, but of what sort they do not tell. In some way they must relate to the buffaloes too, for all a Toda's thoughts and affections cling about these creatures. All their songs are about the buffalo, and anything more uncanny than these songs sung by a dozen or more women with nearly closed lips is hard to imagine.

The temples are the same shape as the dwelling-hut shown in the picture. While they would not allow us to enter these, yet we were allowed to crawl on our hands and knees through the low aperture leading into the dwelling. The one we entered we found very clean and tidy, altho everything was well-seasoned with smoke, as there is no opening for its escape excepting the low door.

Most people admire the appearance of these people. They almost all have very beautiful, long, silky, curling hair, even the men, and their bodies are strong and well-formed. They are, however, as a people, rapidly passing away. There are, all told, only seven hundred



TODAS AND THEIR HOME IN THE NILGIRI HILLS, INDIA.

of them, and we can not wonder when we know that the revolting custom of polyandry exists among them. This is the only people known who have this custom.

Should a Toda decide to become a Christian he would find it extremely difficult. His wife he must leave forever, for she is the joint wife of himself and his brothers, and, harder still, he must leave, what is far dearer to a Toda's heart than his wife, his beloved buffaloes, which are also owned in common by his brothers and himself. He could claim no children, and with buffaloes, occupation, wife, children, and home gone he would be a veritable waif.

The Todas know nothing of their origin, and, as far as I can ascertain, those who work among them know quite as little on that point. They say they have always lived on these hills and have always had their buffaloes. They wear but one garment—a loosely worn blanket of cotton or wool.

The great event toward which a Toda's thought and care are directed is his funeral. Before the English government regulated the sacrificing of the buffaloes, there used to be a perfect carnage of the sacred animals. The number killed depends on the rank and wealth of the dead Toda. These animals are not in the least docile, and many times in capturing them a young Toda is killed, and then there is another funeral and more buffaloes sacrificed. There are two funeral services—one held a year after the death occurs. The women

sit before the dead Toda's hut, where they sing their weird songs. At ten o'clock a new hut is built, and in it is placed the club, cloth, and utensils of the deceased. Offerings of ghee and cloth are then brought and placed before the hut. Then all dance before it and utter cries resembling the howling of jackals, which of all sounds ever heard is most hideous and fiendish. Dinner is then served to all on green leaves instead of plates. The next day the buffaloes are sacrificed. These are to furnish the dead Toda with nourishment in the happy buffalo heaven to which he aspires. Mission work among these people was begun eight years ago only, and as yet no Toda has been converted. Miss Ling, the devoted missionary who works among them, has translated Mark's Gospel and some Christian songs into their language. As they have no written language she was obliged to use the Tamil characters.

Some impression has been made on these people, as the two incidents following will show. A woman who had been taught for some time lost her sight. She was taken to the hospital and was cured. The next Sunday she came to the Christian Tamil service. When asked why she came, as she could not understand the preaching, singing or prayers, she answered, "I am thankful to God for giving me sight, and He understood all that was said and my heart too." Her eyes had been opened to the God who is a Spirit, or she would have bowed to her buffaloes and thanked them for her sight.



SACRIFICING A BUFFALO AT A TODA FUNERAL, INDIA.

A Toda boy who had been instructed in a Sunday-school had a dream. He told Miss Ling it made him sad. He dreamed he saw tribes and tribes going into heaven. There were white people and brown and black, Brahmins, low castes, and Mohammedans, and many that he did not know, but not one Toda. Miss Ling answered by singing, in his own language, "Jesus I will Follow." As she finished the boy said, "*I will follow.*" We believe he is really trying to do so. Let us hope he may continue until he is a man and perhaps help to lead his own people into Christ's light.

To become *Christians* they must cease everything almost which distinguishes them as a people. Families must be broken up and Christian marriage instituted. Even their occupation would be a temptation to them.

In some parts of Ireland where peculiar dialects still linger, it is said that a form of the Lord's Prayer is used in which the expression "Deliver us from evil" is rendered "Deliver us from Druidical practices." And so these poor Todas, bound hand and foot as it were to the uncouth creatures they worship, will some day pray "Deliver us from buffalo worship"; for some day these people too will join the ransomed throng here on earth, and, delivered from the horrible customs of polyandry, which has decimated their race, may become strong dwellers in these blue mountains, praising our God amid this beautiful scenery, and perhaps going now and then to visit the old "munds" where their ancestors lived in the old days of buffalo worship.

ELIAS RIGGS, THE VETERAN MISSIONARY TO TURKEY.

BY HIS SON, THE REV. EDWARD RIGGS, EAST ORANGE, N. J.

Missionary of the American Board, Marsovan, Turkey.

Rev. Elias Riggs, D.D., LL.D., of Constantinople, entered into his rest on the 17th of January last. He had long been the oldest missionary of the American Board in service, and probably the oldest of any Board. He was also the oldest living graduate of Amherst College, from which he was graduated in 1829. Stretching over almost the whole of the nineteenth century, his life has been directly associated with the entire history of modern missions in the Levant, and during all the sixty-eight years of his missionary career he was a watchful and intelligent student of the great political and social, as well as religious, movements of the eventful period in that historic region. Tho he spent but a small portion of his life in his native land, yet he was throughout a patriotic and thorough American, and altho very familiar with the languages spoken about him, he always in his own family insisted rigidly on the use of the purest English.

Dr. Riggs was most widely known as a translator and a linguist,

and this was manifestly the line of his natural bias. So many totally varying statements have been made regarding the number of languages with which he was conversant that it is worth while to state the actual facts. He was a man of a single purpose, and all his linguistic knowledge ranged itself about the axis of his life-work. The languages with which he was acquainted may be distributed in four groups. The first group would include the Greek, the Armenian, and the Bulgarian. These are the national tongues of the peoples for whom he was laboring. In them he was perfectly at home, and could easily hold his own with the profoundest of native scholars, and was familiar with their literature in all its departments. In these languages he preached and wrote and conversed, and into them he translated the brightest jewels of thought.

A second group includes the foundations of his classic and ancient Oriental studies, so important in the work of Bible translation. That his knowledge of these did not show itself in a conversational use was mainly because they are not now in use in that way—the Latin, Hebrew, Chaldee, Syriac, Coptic, Ethiopic. The interrelation of the Semitic languages, and through the Phenician alphabet to the languages of Europe, was a familiar and favorite line of thought with him, and he would follow the transformations of a trilateral root through all the intricacies of involution and evolution, of suffix and prefix, bearing in mind the significance of each change and each change of significance.

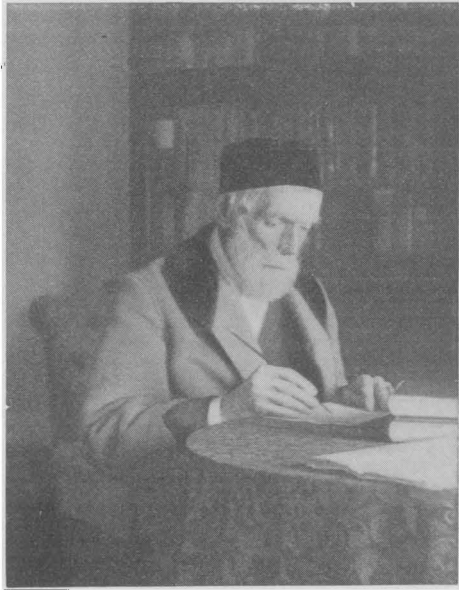
A third class of languages, the Turkish, and French, and Russian, and Arabic, and Italian, and German. Quite free in reading all these, he had also a considerable degree of facility in the use of them, and a very thorough knowledge of their structure and literature. In Turkish and French he could preach and conduct religious services, tho in some of the others he never undertook anything of the kind.

In a fourth group we may place the Spanish, Portuguese, Dutch, Danish, Swedish, Rumanian, Georgian, Persian, etc. Of all these he knew well the grammatical principles, and so much of the vocabulary as would be needed in any ordinary line of philological investigation, the order again indicating to some degree the proportional extent of his familiarity.

Into Sanskrit, or any other of the languages of India or Eastern Asia, he never delved, tho he would hold in a most retentive memory any reliable facts about them which he might read or hear, and all this knowledge readily classified itself in his mind, and helped to fill out the ingenious generalizations he was constantly making.

Had he sought celebrity he might easily have had it, either in connection with philological research, or by entering into those public affairs of grave importance which were constantly going on about him. But for him there was but one end in life, and that was the work in

which he was engaged; and, while he carefully observed what was going on in other lines, he gave his energies to his special undertaking. He deliberately and consciously shut out from his horizon tempting fields of research and literary labor. In Semitic philology he was widely and deeply versed, and might have become a specialist, but he used his knowledge as a means and never as an end. Greek modern language and literature were in an interesting period of formative development. He appreciated and watched it, but never turned aside to try and influence it. Archeology offered its allurements all about him, and he noted and utilized its results, but it was not for him to be diverted to such researches. He was full of accurate information on science and on political history, but the evangelization of the people through the knowledge of the Word of God was the work to which exclusively were devoted all his resources.



REV. ELIAS RIGGS, D.D., LL.D.

During the earlier part of his career he had a considerable share in educational work. For six years in Argos, Greece, he was at the head of a flourishing school for girls. After removing from Smyrna to Constantinople, in 1853, he was for three years connected with the mission's training-school at Bebak for preparing young men for the Gospel ministry. And later he lived for four years in the same building with the girls' boarding-school at Hasskeuy, another suburb of Constantinople, and had much influence over that institution. During his only visit to the United States, in 1856-8, he taught Hebrew in Union Theological Seminary in New York City, and was urgently invited to make that his work for the rest of his life. But he was devoted to his first love, and returned to the East. He had his share also in other departments of missionary work, serving once for quite a while as treasurer of the mission.

But the department to which the best of his efforts were given was the literary. And in this his work may be grouped under four heads. The first was the publication of a variety of books for the use of the mission. Tracts, school-books, devotional books, and part author-

ship of a work on systematic theology called for some of the ripest fruits of his linguistic and Biblical studies, and toward the close of his life he produced, in the Bulgarian language, a Bible Dictionary, and a full commentary on the entire New Testament. These two works embodied his maturest judgments of the meaning of Scripture, and they exhibit most of his own original suggestions in interpretation. .

A second line of effort was in the publication of religious periodicals. First the weekly and monthly *Avedaper*, in Armenian, and later the *Zornitza*, in Bulgarian, owed much to his contributions and editorship, and those who know the difficulties of such enterprises, especially in such circumstances, will recognize the tact and patience with which he achieved rare success.

A third department was that of hymnology, in which he has thus far had no peer in the production of sweet, chaste, and rhythmic devotional hymns in Greek, Armenian, and Bulgarian. Many of these were translations of our most precious gems in English, and others were purely original. This work gave opportunity to his keen appreciation of noble thought and delicacy of taste in expression, as well as to his perfect command of natural and idiomatic use of each of those languages.

But the great work of his life was in the fourth line—that of Bible translation. To this he gave ungrudgingly the best years of his time, and in it he achieved his most precious and enduring successes. Scrupulous accuracy, patient investigation, unswerving faithfulness, keen discrimination, retentive memory, uniform consistency in style, these were the concomitants and methods of his work rather than the secrets of his power. Profound scholarly knowledge of the languages of original Scripture and of the languages into which he was translating, and ability and willingness to make use of work already done—these were but the necessary implements of his trade. Two things marked the quality of his genius, and carried him triumphantly through the long years of labor in this line. These were, first, ability to grasp the inmost significance of the Divine utterances; and, second, ability to place himself in the attitude of mind of the people for whom he was restating those utterances. These in turn were based upon the two habitual states of soul which marked his character—namely, prayer and sympathy. In his translations into Armenian and into Bulgarian he was practically alone in the responsibility, both regarding the exact interpretation of the original and in the form of expression into which it should be put, tho he had able help of native scholars. In the translation into Turkish he was associated with other members of a committee, and his share in the work was mainly to bring out the true meaning of the original, leaving largely to others the ultimate form of expression in the Osmanly language.

Dr. Riggs's scholarship was marked by depth as well as breadth,

and had as its characteristic stability rather than versatility. Once his judgment was formed he seldom found occasion to alter it. Making few errors himself, he was very shrewd to detect such anywhere.

Personally and socially he was naturally a little retiring, and he was never very much of a talker tho never taciturn; and as his years increased he became more inclined to take part in conversation. He laughed little, but had a keen sense of humor. Too kind-hearted to enjoy practical joking, he was yet very indulgent to the whims of others. Underneath the surface there were depths of tenderness and generosity which few had the privilege of detecting.

His life was largely one of retirement, but he came in contact from time to time with very interesting characters. His neighborly relations with the old Dutch consul Van Lennep, of Smyrna, are distinctly remembered by some of his children, with the quaint and stately figure of the venerable consul. Immaculate ruffled shirt-front, and long plum-colored waistcoat, knee-breeches, and long white stockings, and enormous silver shoe-buckles, set off his portly figure with a grace which belonged rather to the eighteenth century than to the nineteenth. Dr. Cæsar Malan, of Geneva, Switzerland, was more than once guest of Dr. Riggs in Smyrna. In 1852, when Kossuth was a fugitive, chased by both Austria and Russia, he found refuge in Turkey, whence the United States sent the warship *Mississippi* to transport him to the more hospitable and sympathetic regions of England and America. When the old-fashioned wooden frigate, with her huge side paddle-wheels, steamed into the harbor of Smyrna, Dr. Riggs went aboard to pay his respects to the patriot. Taking some of his children by the hand, he led them into the state-room where Kossuth was lying ill in his berth, and gave them the opportunity of gazing into the eyes and hearing the voice of the Hungarian hero, a scene which will never fade from their memories.

Kossuth has only recently closed his long and eventful career, but the cause of liberty is still making progress, even in Europe. Dr. Riggs has now been called to a higher service, but the cause which he loved, the evangelization of the nations, is bringing to them the only true freedom.

SACRED TREES AND RIVERS OF INDIA.

BY MRS. R. HOSKINS, CAWNPORE, INDIA.

Missionary of the Methodist Episcopal Church, 1868-.

A number of the trees of India are considered sacred by the Hindus, who believe that, for some reason, they are dear to the deities. Among those popularly worshiped are certain trees which represent to the mind of the worshiper some special deity, as the *Tulsi* tree, or shrub, which is sacred to Vishnu, and is considered his representative. The

followers of Vishnu give great attention and care to this tree, watering it continually, plastering the ground around it daily with fresh mud, and hanging a lamp near it at night.

When the hot winds are blowing and all vegetation suffers, the Tulsi tree receives as much—even more—attention as any child of the family; a shelter is often placed around it, a porous jar filled with water is suspended over it, and thus it is continually moist and green. If a Tulsi plant dies it is treated as an idol would be which has served its term of worship; it is prepared with great ceremony for the funeral rite, and carried to the river to be buried in its waters. Frequently the Tulsi is used to comfort the dying and give him a welcome entrance into the other world; a sprig is put in his hand, and the dying one is placed on the ground with his head near the tree.

The Hindus have a tradition that the Tulsi tree is a miracle of the anger of one of the gods. A woman named Tulsi was very devout, engaging in worship frequently, and performing all the penances enjoined upon her by the priests, and she asked, as a reward for her austere life, that she might become the wife of Vishnu, the second deity in the Hindu Triad. Lakshmi, the wife of Vishnu, became enraged at this, and, hurling invectives at the woman, changed her into a tree. Vishnu, more compassionate, decided to reward his devout follower, and, assuming another form, he announced himself as Saligrama and promised to remain near her.

The Saligrama is considered essential in many of the rites and ceremonies of the Brahmans, and is placed near to dying persons.

The Pippal, or Holy Fig-tree (*Ficus Religiosa*), is the tree under which Siddhartha (Buddha Saky-Mauni) "triumphed over doubt." It is supposed to be occupied by the god Brahma, and it is sometimes invested with the sacred thread, as if it were human. The Bodha tree at Buddha-Gya is a pippal whose trunk and branches are colored here and there with red ocher and adorned with gold-leaf. Under this tree Sakya-Muni, "the divine sage, achieved the supreme all-perfect Buddha-hood."

The beautiful Asoca tree is sacred to Siva. There is a legend that the asoca buds will instantly expand into full splendor if the foot of a beautiful person touches its roots. Men and women are exhorted to bathe, on a particular day, in some holy stream, and drink water with the buds of the asoca floating in it.

The Asoca is planted near temples consecrated to Siva or Mahadeva. Its flowers are very beautiful. The Mahratta women wear them in their hair on festive occasions.

The crimson Ixora and the Jasmine are sacred to Vishnu. The latter is in great demand among the natives, who weave it into garlands. They are sold in the bazaars for religious purposes.

The Kudamba, with its round golden blossoms, is sacred to all the

gods. It grows about as high as a small apple-tree, and "women love to cast its blossoms into their bathing water."

The Oriental Plane is sacred to Rama, because Rama plucked a leaf from it to place in his turban when he was on his way to Ceylon to rescue his wife Sita from his enemy Ravana.

The Banyan or Indian Fig-tree (*Indica Ficus*), with its wide-spreading shade, its aerial roots swinging in air and forming new trunks as they touch the ground, is looked upon as a god-given blessing. It is sacred to Kala, or Time. The Rudraksha (*Eleocarpus ganitius*) furnishes the rosaries of the Brahmans.

The Vilva is sacred to Mahadeva, and its flowers are offered to no other deity. This god is adorned with a chaplet of Vilva flowers, and if a flower should be found upon the ground by a pious Hindu he would at once carry it to a temple of Mahadeva. The Hindus call it the flower of Sri-Sriphul, because, they say, it sprung from the milk of Sri, the goddess of abundance. The fruit is pleasant to the taste and exquisitely fragrant. The Nim tree is also worshiped.

It is considered very meritorious to plant any of these trees, and the Hindus believe that they accumulate merit by planting, watering, or otherwise caring for them. They carry this idea so far as to refuse to allow the dead branches of their sacred trees to be used for fuel. The deification of these trees is accompanied with great ceremony, sometimes at the time of planting, sometimes later. The leaves and flowers of the sacred trees are used in the offerings made to the gods. The Santals believe that the Sal trees are the abode of their gods, and they sacrifice to them goats, cocks, and hens, believing that the god can be propitiated by blood offerings; tho if too poor to offer an animal, a blood-red flower or fruit may be substituted while proper propitiatory prayers are said. They dance around the trees, calling upon each tree to receive their offering to their village god. If by chance one tree is slighted, and sickness or distress of any kind comes upon them, they attribute it to the failure to worship that one tree, in which they believe their god was temporarily dwelling.

THE SACRED RIVERS.

Several of the rivers of India are looked upon as sacred, the chief among them being the Ganges, Jumna, Indus, Godáveri, Narbada, Tápti, Kistná or Krishná, and others. Some of these are addressed as male deities, others are considered goddesses.

The Ganges is the holiest and the most revered of all rivers. All consider it of Divine origin, and it is believed that the waters of this river are efficacious in cleansing from sin—past, present, or future. "No sin too heinous to be removed, no character too black to be washed clean by its waters."

The confluence of the Ganges and the Jumna at Allahabad is one

of the most sacred spots in India. Here thousands of pilgrims come to bathe in the sacred waters and gain merit for future life.

Ganga, whose waters cleanse and save,
Who roams at pleasure, fair and free,
Purging all sinners to the sea.
Ganga, whose waves in Swarga flow,
Is daughter of the Lord of Snow.

No river in India or any other country can compare with "Mother Ganga," as the Hindus lovingly term their sacred river. Every inch of land along her borders is holy ground, and her tributaries, from their source, are sacred because of their alliance with the mighty mother. Wherever these tributaries join the main stream the spot becomes a shrine for devout worshipers, and yearly pilgrimages are made to these places of purification.

It is said that a third stream, the Saraswati, at one time joined the Ganges and the Jumna at Allahabad, but for some reason withdrew herself from sight, and now pursues her holy way underground; and there are many local traditions of sacred streams which have followed the example of this over-sensitive goddess.

THE LEGEND OF THE GANGES.

The legend of the birth of the Ganges has been perpetuated in verse by an Englishman, who appreciates all that is good in Indian literature, and is well worth reading.

The mountain king, Himávat (Himálaya), and his queen, the air-nymph, Menaka, had two daughters. The gods implored that the younger daughter, Ganga, might be sent to purify the earth, and after long persuasion the request was granted. Ganga, not wholly pleased, issued from her icicle-studded cavern—the tangled hair of the god Siya—and directed her course toward Hardwar, the gate of Hari or Vishnu. Here, increasing in power, she began to rejoice in doing good, and spread herself in different streams, in order to fertilize the fields of the peasants and make a highway for their produce to be carried to the sea; as she rolled on the people gave her reverence, and erected on her banks shrines and temples, tanks and burning ghats, which are the resorts of devout worshipers. An array of priests, called "Sons of the Ganges," may be seen at all times seated on the banks of the sacred river, ready to receive the offerings of those who come to cleanse their souls from sin. A popular method of gaining merit was to make a pilgrimage on foot from the mouth of the Ganges to her source and back again, occupying six weary years of travel; but in these days much of this travel is done by rail, tho there are yet a few who, intent on reaching the highest state of purification, still measure their length over the dusty roads, hoping by mortification of the body to attain soul-rest.

Every day, the year around, pilgrims come to bathe in the sacred river, and at stated times immense crowds jostle one another, in anything but a sanctified mood, as they press into the sacred stream. Jars of the holy water are borne to distant homes to use in the religious ceremonies of the household.

It is the desire of every pious Hindu to be received by the holy "Mother Ganga," and to die upon her bosom insures immediate rest and happiness. To die upon the banks of the Ganges, or any other sacred stream, and be cremated there, and to have the ashes strewn upon the waters, to be borne onward to the sea, is looked forward to as the one desirable good, and even to repeat the word "Ganga" one hundred leagues away wipes out the sins which have been committed during three former births.

The Indus is a rapid dashing river, which tears its way through mountain valleys and ravines, and often causes extensive floods. Its feeder, the Sutlej, issues from a sacred lake called Rákhas Tal, which is famous in Hindu mythology, and is a place of resort for devotees from Tibet especially. It is said that one of the kings of the country lost an army of seven thousand horsemen by the sudden swelling of the Indus, which was supposed to have occurred because of the anger of the gods, who had not been consulted about the journey.

The Brahmaputra also rises near the sacred lake, and this river retains its Tibetan name, Sang-pu, until it enters British territory, where, with its confluent, it becomes a mighty stream dignified by the title "Son of Brahma, the Creator." The alluvial deposits of mud and sand cause changes in the bed of the river, and the river-bed of one hundred years ago is entirely devoid of water, while a new bed has been formed.

Rama had his dwelling-place near the Godaveri River, and he is said to have revealed its sacredness to the Rishi Gotama.

The Krishna River bears the name of one of the popular gods of the country.

Pilgrims start from the source of the Narbada River at Amarakantak, a peak of the Vindhya range, and walk to the mouth, near Broach, and back, the journey taking three years. By this they accumulate merit, and the amount of merit depends on the length of time occupied in the pilgrimage, so that one who takes the six years' pilgrimage from the source of the Ganges at Gangotri, and walks by the left bank of the river to its mouth at Ganga-sagara, then turning back proceeds by the right bank to Gangotri again, is considered to have gained an immense store of merit.

The Puranas, the mythological books of the Hindus, extol the sacredness of the waters of these rivers, and describe their consecration by the gods and sages.

HENRY FOSTER, M.D.

BY REV. J. T. GRACEY, D.D., ROCHESTER, NEW YORK.

Dr. Henry Foster died at Clifton Springs, N. Y., January 14, 1901. In the little village where he had wrought his life-work, this plain man was carried to his burial by plain men on the eightieth anniversary of his birthday. There was no pageantry, no "pomp and circumstance," but a Sabbath-like hush was on the whole town, and men said, in something akin to holy awe, that they would "see his face no more."

Yet there was no gloom; how could there be? No new star had flamed in the firmament, but a noble and pure spirit had kindled with celestial fire. Why mourn that a saint of God had been crowned? Yet plain, blunt, and rough-featured men burst into tears along the streets, and spoke only with sobs or bated breath. For fifty years he had been the master soul of the locality, and the lowliest and the loftiest had lost their friend.

That throb of grief would reach round the world. Every continent and the isles of the seas were to share the silent sorrow, for in well-nigh every land which the sun shines on, were some who have felt the magnetism of his personality, shared his beneficence, and been uplifted by his spiritual force.

After weeks of critical suffering he was relieved for a season from pain, and at last went instantly to God with a flash of light on his countenance such as never was "on sea or shore." There is little to wonder at that a little while before his taking off he said he had "conquered death through faith in the atoning work of Christ." "Death came to me," he added, "looked at me, knelt down before me, and acknowledged his defeat."

His whole life furnishes an eminent illustration of the power of prayer. To a friend he said, speaking of the Sanitarium which he had builded, "I have never raised a dollar for this institution which I have not raised on my knees before God."

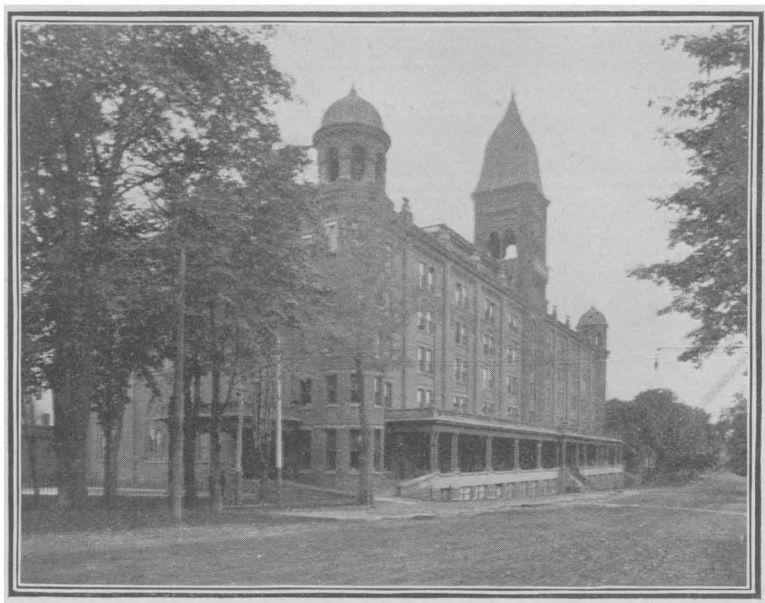
There is little profit to come from our attempting an analysis of his character or summary of his career. To those who knew him intimately there would be a subtle something wanting in all words used to portray him; and those who knew him not can never be made to appreciate that evasive element which can only be conveyed by soul vernacular, which defies translation. One who knew him would not dare to unduly eulogize him, lest the lofty spirit of this plain man might come back to rebuke him.

Fifteen hundred foreign missionaries have been in his family, sharing his hospitality and receiving what he would call a new "undergirding" for their work. Those who shall assemble June 5-11, at the annual meeting of the International Missionary Union, will

realize a sort of cataclysm in his death. But they will share the hospitality which this magnanimous spirit made possible for them, tho he himself will be "with the Lord."

The writer knew him so long, so intimately, and so lovingly that he does not trust his own pen to write in plain words about him, and out of the countless testimonies of the press to his nobility and success, selects, as representative of them all, part of an editorial of the *Western Christian Advocate*, as follows:

The enterprise which he conducted was perhaps the largest of its kind in the world. It was noted, not only for its health-giving facilities, but for the Christian beneficence, the missionary zeal, and the spirit of world-wide brotherhood which it represented. Dr. Foster was one of the noblest patterns of sagacious, philanthropic, enterprising, and devout



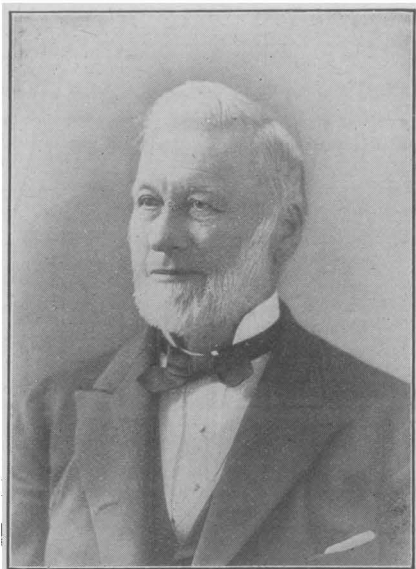
SANITARIUM, CLIFTON SPRINGS, N. Y.

manhood the age has produced. He had financial and executive abilities of the highest order; his medical knowledge and skill placed him at the top of his profession; he was gifted as a Christian worker; he was constantly interested in foreign missions, and each year he greeted at Clifton Springs hundreds of returned missionaries who assembled there in their annual councils. He used to speak of his institution in a facetious way as "the missionary repair-shop," and so it was in more ways than one. As a man of affairs he ranked with business men of largest capacity, and he seemed to be really able to conduct with phenomenal ability any one of a dozen great enterprises, or even all of them together. His religious character was of the simplest, most genuine, and unquestionable sort, commending him to all with whom he came in contact. He has literally

thousands of personal friends all over the world, who will feel that in his death they have lost one of their choicest earthly treasures.

Rev. Henry N. Cobb, D.D., representing the trustees, speaking at his funeral, said:

Dr. Foster was a remarkable man in every way, physically, mentally, and spiritually. In any walk in



HENRY FOSTER, M.D.

Late of Clifton Springs, N. Y.

life he might have chosen he would have been a man of mark. Of noble, dignified stature and presence, and fine physical vigor, he seemed designed by nature for some commanding position. Of large intellectual powers, well trained and under his control, he had abundant capacity for large affairs. Of persistent steadfastness and courage, he was capable of following any purpose once formed and cherished to its successful accomplishment. Of genial, kindly nature and affability, in intercourse he drew men irresistibly and bound them to him in the bonds of lasting friendship and affection. Of devout piety, deep personal experience and profound knowledge of the Word of God, he was qualified to impart, and did impart, rich treasures of truth and spiritual

counsel and help to those who came under his influence. Of complete simplicity and sincerity of character and perfect honesty of purpose and of speech, he won the unwavering confidence of those with whom he was associated and of all with whom he had to do.

From the first the purpose of Dr. Foster, as is well known, was to make this Sanitarium as rapidly as possible entirely free of expense to missionaries, ministers, and teachers, the preference being in that order. Over four thousand persons of these classes have been the recipients of medical care without charge, and for many years past this benevolent expenditure has reached twenty-five thousand dollars or more. The whole plant is estimated to be worth three-quarters of a million dollars. In 1881 it was made over to trustees, to be held in perpetuity for the continuance of this beneficence. In this board of nine trustees six foreign missionary societies are represented. It is the greatest of all missionary home-centers in the world.*

It will give unmixed satisfaction to all friends of the institution

*Rev. Dr. H. N. Cobb, one of the trustees of the Clifton Springs Sanitarium, writing of Dr. Henry Foster, its founder, gives among others this illustration of his sympathetic and Christian generosity: "The International Missionary Union was founded some years ago for

to know that the trustees have selected Mrs. Foster to succeed Dr. Foster in the superintendency of the Sanitarium. During their whole married life Mrs. Foster has been one with her husband in the purposes and plans of this great work.

THE KI-MBUNDU LANGUAGE OF ANGOLA.

BY HERBERT C. WITHEY, ANGOLA, WEST AFRICA.

Methodist Episcopal Mission.

The science of African philology is yet in its infancy; the authorities on the subject are sometimes at variance, and are still making fresh discoveries that necessitate revision of previous conclusions. The best authorities a few years ago made out that there were spoken in Africa four hundred and thirty-eight languages with one hundred and fifty-three dialects—nearly six hundred in all. These were divided into six classes, the Hamitic, Semitic, Nuba-Fulah, Negro, Bantu, and Hottentot-Bushmen families. The distinction between the Negro and Bantu *races* is a myth, but there is a Negro *group of languages* distinct from the Bantu, altho some relationship can be traced between them. The greatest diversity of language prevails in the Sudan and all the northern part of Africa. South of the equator, however, roughly speaking, and excepting the Hottentot-Bushmen group, all the native languages are “ruled by a common grammar and possess a common word-store, forming one great family of languages.” Rev. Lewis Grout, for many years a missionary in the southeastern part of the Bantu field, says: “In respect to the general character of this great African family, it is worthy of note how all such philologists and grammarians as have given these languages the most careful study are warm and agreed in praising their richness, beauty, and plastic power. They are spoken of as soft, pliant, and flexible to an almost unlimited degree. Their grammatical principles are founded upon the most systematic and philosophical basis, and the number of their words may be multiplied to an almost indefinite extent. They are capable of expressing all the nicer shades of thought and feeling.”

Dr. Cust estimated the Bantu languages at one hundred and eighty and their dialects at sixty. It has since been proved that we will come nearer the truth if we reverse this statement and say that there are sixty languages and one hundred and eighty dialects. Mr. Heli Chatelain has shown conclusively that many of what have been

the purpose of bringing together once a year and binding in association and fellowship the foreign missionaries of every denomination and from all mission fields. Its meetings were profitable and inspiring, but it had no ‘local habitation.’ Dr. Foster had pity on its homeless condition. Its object and character appealed to him. He therefore built upon the grounds of the sanitarium a tasteful ‘Tabernacle,’ dedicated to its use, and offered its members free entertainment during their annual meetings, and arranged that this provision shall be permanent.” In accordance with this provision the next annual meeting of the Union will convene at Clifton Springs June 5-12. All returned or retired missionaries of evangelical churches will please report as early as possible to Mrs. C. C. Thayer, Secretary, Clifton Springs, N. Y., or J. T. Gracey, D.D., President, Rochester, N. Y.

heretofore counted as different languages are simply dialects of one language, and that wherever sufficient materials for comparison are collected this process of reduction can be continued. Throughout the four hundred and ninety thousand square miles of territory embraced in Angola, or Portuguese West Africa, there is found a great variety of dialects, but it is probable that they can all be reduced to five or six languages. Principal among these would be the Kongo, the Ki-mbundu, and the U-mbundu. Missionary work has been conducted and translations made in these three languages by the Baptist and Swedish missions in Kongo, by the Methodist Episcopal mission in Ki-mbundu, and by the American Board mission in U-mbundu. Kongo and Ki-mbundu were also used by the Jesuits in the sixteenth and seventeenth centuries. Some writers speak of the "Nbunda," "Mbundu," or "U-mbundu" language of Western Africa without noticing that there are two "Mbundu" languages. Ki-mbundu and U-mbundu are not dialects but distinct languages, and will each need an independent literature. The sections in which these languages are spoken are each traversed by an important trade route from the coast into the far interior, and each language has become in its own sphere the *lingua franca* of a vast region. They are each surrounded by a cluster of dialects that will eventually be absorbed, or at least each will become the literary language for the tribes using those dialects.

Ki-mbundu is the language of the capital and central part of Angola. Its home-field is bounded by the ocean, the Lufune, Kuangu, and Longa rivers, an area of about forty thousand square miles, with a population estimated at one million. "With the civilized and semi-civilized Angolans this language has extended as a trade language throughout all Lunda and Lubuku, and accompanied authorities and settlements to the Benguella, Mossamedes, and Kongo districts of Angola, and also to the east coast province of Mozambique. In the islands of San Thomé and Príncipe, just north of the equator, it is the general language of the plantation hands, being also understood by the natives of these islands."

When it is understood that in some of the Portuguese possessions in Africa the Portuguese language has entirely supplanted the vernacular, or blended with it into an unintelligible creole, it speaks well for the stability of Ki-mbundu that after about four hundred years' contact with Portuguese, and without a literature of its own, it still maintains to a wonderful degree its purity. One finds the language most affected by Portuguese in the capital city, Loanda; but even here listening to the liquid fluency of the women's talk affords a real pleasure.

The educated natives who are perfectly familiar with Portuguese will, when alone by themselves, glide into their soft and expressive

mother tongue to voice their most intimate thoughts and feelings. The natives are all born orators, and when they get warmed up on some subject of interest—for instance, in pleading a cause before a native judge or assembly—are well worth listening to. The language is spoken grammatically even by the children, and if by any chance one makes a mistake he is sure to be caught up on it at once. The people are in general very sympathetic with foreigners trying to master their language, rarely laughing at the odd mistakes that are made, but patiently endeavoring to catch the meaning and to help the foreigner express himself.

All the sounds in Ki-mbundu can be expressed by twenty-one letters of the Roman alphabet, each letter with but one value, making a perfectly phonetic system of orthography. There are no “clicks” or difficulties of pronunciation except in the case of some words spelled alike and accented on the same syllable, but having widely different meanings, according to a certain nicety of intonation. This peculiarity is a thing exceedingly few Europeans are able to master, or even to distinguish, when the words are pronounced for that special purpose, but fortunately the context very rarely leaves the intended meaning in doubt.

The Ki-mbundu has ten classes of nouns distinguished by different prefixes in the singular, and each with a different way of forming the plural. It is in the compounding and deriving of nouns that the language has its greatest capacity for multiplying words. No distinction of gender is made except where different words are used for the sexes in the same species, as *e. g. diiala*=man, *muhatu*=woman, and even the proper names are epicene. The nouns, verbs, adjectives, and genitive particle must agree euphonically with the noun to which they refer according to its prefix, and this “concordance” running through a sentence or a whole narration is most important but rather difficult to master. Qualifying adjectives seem to all be formed either from verbs or by using nouns with the genitive particle; thus the expression for *a great thing*, *a whole thing*, are literally *a thing of greatness*, *a thing of wholeness*, and that for *a good thing* may mean as well *the thing is good*. All the verbs but two have but one conjugation with certain regular variations for euphony. There are six modes and seven principal tenses, a present futural, three past, and three future.

In narration, after the first verb, the present futural tense is generally used for the past, and the whole subject is described and the scene depicted as though it was transpiring before the eyes of the listeners, the effect of which is most graphic. Most of the verbs can also be put through a series of inflexions that greatly extend their usefulness, such as the reflexive, relative, causitive, transitive, intransitive, iterative, etc. There are scarcely any prepositions, the need,

being met by the relative form of the verb, which may have the sense of "with, from, in, or by," etc., according to the subject and context. In arrangement the members of a sentence are often transposed from the order natural to us; thus instead of *my house*, they say *house mine*; the objective pronouns come in between the subject and the verb, or the object is announced first and the rest of the sentence comes after. In many cases the difference seems to be that they speak objectively the same thought that we would express subjectively, *e. g.*, they would not say *I am tired of this*, but, *this me wearies*; not *I have forgotten your name*, but an expression that is hard to translate, but which makes the *name* the subject and yourself the object. There are comparatively few monosyllables, and the greater part of these are enclitic; most of the rest are used either as prefixes or infixes, so that in the translation of hymns there is great difficulty in fitting the language to English meters which generally require each or every alternate line to end in an accented syllable, and for this purpose there are scarcely any words available but a few derived from the Portuguese and the possessive pronouns. Excepting a curious religious canticle treating of the "Annunciation" (an imitation of the Latin, the work of some unknown author of the Jesuit period and still preserved in manuscripts), the natives have no poetry of their own, altho their proverbs sometimes happen to be cast in a metrical form. One realizes, however, that the language is capable of versification of a high order.

Every syllable in Ki-mbundu is open—*i. e.*, ends in a vowel; the harsh sounds of some of the more primitive forms in use among other tribes are toned down; any prefix or suffix that would cause a hiatus is dropped; the accent comes regularly on the penult, so that the effect is that of a soft, euphonious, rythmatic flow. The highest compliment a native can pay to one speaking his language is to say "*Kimbundu menia*"=*the Ki-mbundu is water*, meaning that you have attained to their ideal of language a flow like a running stream. The language abounds in proverbs, epigrammatic expressions, forcible figures and idioms. It contains also a rich store of folk-lore, a study of which gives a wonderful insight into the traditions, conceptions, and workings of the native mind.

The Roman Catholics conducted extensive missionary operations in Kongo land and Angola centuries ago. Padre Pacconio, a Jesuit priest, in 1642 was the author of a catechism in Ki-mbundu entitled "The Heathen of Angola Sufficiently Instructed," etc. "It was the first book ever printed in that language, and the second in any African language." A copy is said to be on file in the British Museum, but it would now be hard to find another. Another Jesuit, Padre Dias, published in 1697 a small volume of observations on the grammar of Ki-mbundu, said to have been an excellent work, but by the end of the

eighteenth century it had become so rare that the Capuchian monk Cannecatlim, who next made a study of the language, did not know of its existence. This latter work was confusing and misleading, the author failing completely to grasp the genius of the language of which he wrote. Another grammatical work was published in 1864, but no copy of it is now to be found. All of these books except the first were for the use of foreigners desiring to learn the language, and were of no particular benefit to the natives. A considerable proportion of the population of Central Angola can read and write. They are found among the more or less "educated" natives in the Portuguese settlements, and in the interesting Mbaka tribe who were taught at first by the Jesuits in the sixteenth and seventeenth centuries, and who have since taught themselves. They had no books, however, as Livingstone observed in 1856, but counted it a disgrace not to be able at least to write their own names.

When Bishop Taylor with a company of missionaries came to Angola in 1885 they found the natives without literature, and could obtain no books to help them in the acquisition of the native language. They were fortunate, however, in having among their number a competent linguist, Mr. Heli Chatelain, who has since become distinguished in African research. He is the author of the first thorough and reliable grammar of the Ki-mbundu language. His translations of the Gospels of St. John and St. Luke were published by the British and Foreign Bible Society, and a collection of Folk Tales was later published in America. These works laid the foundation of the modern Ki-mbundu literature on a scientific basis.

A self-educated native of the country, Senhor J. C. Matta, followed with an excellent Ki-mbundu-Portuguese dictionary, a collection of proverbs, and a school primer. The writer's translation of St. Matthew has since been published, and a volume of hymns, catechism, psalms, and prayers, translated by various members of the Methodist mission, is now in the press.

Thus the good work is going on, and we feel that with the advancement of the Kingdom of Christ and of civilization in Bantu land there is a great future for the Ki-mbundu language and literature.

A SAFETY-VALVE OF SATAN.

BY REV. C. C. STARBUCK, ANDOVER, MASS.

There are two classes of haters of Christ in Christendom; first, those who hate Him frankly and avowedly, and oppose, or even persecute, the Gospel wherever they find it. This class is very numerous, and appears to be steadily increasing, in continental Europe. We do not include in it those who, altho unbelievers, reverence the Gospel, and are glad to have it prosper.

In England and America the number of open assailants of Christianity is much smaller, and it is said to be even smaller here than it was a century ago. Yet very many, altho they recognize Christianity as the religion of their country, and have even a certain loyalty to it as such, are nevertheless inwardly fretted at the restraint it lays upon their passions, or their worldliness, and are eager to keep it from having greater practical force than it has now.

To such persons foreign missions must be very distasteful. Missions proclaim, in large letters, that Christianity is not only living but expanding, and has force enough to take away from home and friends, even at the risk of early death, and of martyrdom, men and women who have fair prospects of honor and comfort in their own land. Missions are also one of the most powerful of the reflex forces increasing the energy with which the Christian standards are urged at home.

It is no wonder, therefore, that the recent outbreak of ferocious hatred against foreigners in China, and of necessity against missionaries, should also set free at home a great deal of smothered hatred against Christ and His messengers. It does not express itself with such brutal frankness as in Germany, where a correspondent of the *Hamburger Nachrichten* openly declares his glee at the massacre of the missionaries. He puts in an "almost," but evidently only for form's sake. The expression of hatred against missions, however, has been frank enough in England, and to some extent in America.

Some correspondents of the London *Times* openly demand "the suppression of missions," or that they shall not be "suffered to teach class hatred." Missions do no such thing, of course, but quite the opposite. Certainly the Protestant missionaries are themselves friendly toward the Confucian Chinese, and urge upon their converts inward as well as outward friendliness. Yet they do not pretend that the Gospel is compatible with ancestor-worship, and as this is the central pillar of Chinese society, it is plain that the acceptance of the Gospel will bring down the whole fabric of Chinese life in ruins, unless it can be rebuilt on a better foundation. The immense majority, therefore, who still find their supreme ideal in Confucianism, must necessarily hate, more or less intensely, the small minority who forsake it, and those who persuade them to do so.

Yet it is not likely that the Chinese would concern themselves much over the small number of Christians—only one out of four hundred all told, Catholic and Protestant—if they supposed that it would stay small. Their anger is kindled chiefly by its increasing percentage of progress, leading them to fear that however long Confucianism may linger, its days are numbered. For Buddhism or Taoism they probably care little. In short, it is exactly the same misgiving which roused the pagan Romans, from the emperors down, to their repeated endeavors to exterminate the early Church.

Those who call out for the suppression of missions are simply the

surviving pagans of Christendom. They are divided into two classes, those who clamor for the suppression of the Church at home, and those who, not daring to do this, or for various reasons not wishing to do it, are eager at least to clip her wings throughout the world, so that they can keep her in manageable subordination. For Christians to yield to them would be the same thing that it would have been if early Christians had negotiated for the avoidance of the Decian persecution by consenting that no bishop should any longer suffer baptism of new converts.

There is an American, for a time consul in North China (now, we believe, a captain in the army), who has the audacity to propose that our government shall forbid our citizens to go out as missionaries to China. So great is this man's hatred to Christ that he is willing to overturn the fundamental principles of our national constitution. Our government has no more control over the movements of our citizens abroad than at home, so long as they are engaged in lawful business. To say that preaching the Gospel in a non-Christian country is not a lawful business, is to say that Christendom has come into being by an uninterrupted series of unlawful acts.

Matters are in China now very much as they were in America in Las Casas' time. Las Casas tells us that the Spanish planters were the steady enemies of the missionaries. The missionaries wanted to make the Indians Christians; the planters wanted to make them tools. They devided the very notion of converting creatures that "had no souls," and tho the pope at last frightened them out of that, yet the good bishop assures us that they remained implacably hostile to every effort for the Christian education of the natives. Not seldom, indeed, they would come into Catechism classes with horse-whips and drive the Indians out. Just so in China the men who care only for gain and the men who care for something higher can not be friends, and the former must of necessity speak evil of the latter, and would be glad to see them all driven out of the land.

A certain number of Chinese cease to worship their ancestors. This offends others, but after all they suppose it concerns only souls of the forefathers thus forsaken. So long as they themselves offer sacrifices to their own forefathers, they think it will be all well with them. Now come railways, running over the land in every direction, desecrating innumerable graves, carrying desolation into the world of the spirits, as is imagined, everywhere, without asking any questions, as missions do, who is willing and who is unwilling to receive the innovation. Yet we hear no outcry against the inhumanity of this, altho it is doing what is only impudently and hypocritically pretended of missions, forcing on the whole people something that they hate, and which fills them with unspeakable horror. We hear nothing now about "The Happy Peace" overthrown by these heroic missionaries of Mammon. Mammon is far too great a god to tolerate any attempt to keep him out of the land.

"He that is not with us is against us." This is one of the many things bringing near the great "day of decision," when what we now call Christendom shall be resolved into its true elements, and appear as the camp of Christ and the camp of the anti-Christ. Meanwhile we see that Christians are not greatly concerned to answer the malignant. To criticism, however, they hold themselves amenable, provided it be such as proceeds from "The men of good will."

SOME PRINCIPLES OF PROTESTANT MISSIONS.*

BY ADOLF HARNACK.

The missionary should know everything which Christianity in the course of its history has experienced and endured, but he must be able to look away from all this, he must be capable of going back to the simplest elements and of proclaiming it in its original style. It is in the utterances of Jesus that he must live; out of the Sermon on the Mount, and the Beatitudes, the Parables, and the promises that he must take his material. But, above all, he must himself hold Christ dear, and be at home in the world of eternity. What he would bring, he must have lived; it should be, not a doctrine, but a life; not a burden, but a setting free. He can not forget that he is an evangelical Protestant Christian; but it is not Protestantism which he has set forth, nor either orthodox or liberal theology, but the adoption of the children of God. That men of God should be raised up to be disciples of Jesus, that the certainty of an eternal life and the joy of pure and holy living should be disclosed, that is the charge committed to Christian missionaries. The more thoroughly they take this charge to heart, the more thoroughly also will they bring back their malevolent antagonists to silence, and at the same time accomplish that which is not their newest purpose, and which yet beyond question must fall within their range, namely, the spreading of morality and culture, and the introduction of their newly won brethren into the great circle of civilized mankind. . . .

The coming in of a new religion into a land has never yet been without severe crises, which are the more violent the more developed the nation is. But on account of such crises, missions can not be given up by those who believe in them; for these hold true that the sacrifices—doubtless often painful and grave—are worthy of the cause.

Everything which reminds in the most distant manner of the crusading idea, of the purpose of using or invoking force for the advancement of Christian missions, is to be set aside. From the missionary point of view the intervention of the great powers of Christendom is, as a rule, no help, but calls up dismal, almost incurable difficulties.

Protection from home should not be demanded by the missionaries or granted to them for the sake of the Christian religion, but merely where existing treaties are broken. Perhaps it ought even to be our aim that all the missionaries in certain lands, and under certain circumstances, should for the time being even give up their native citizenship. But this weighty matter is not yet ripe for decision. It still requires thorough-going deliberation.

Christian missions can and should be so pursued, that the new development which is forced upon foreign peoples by the civilized states, may take a relatively peaceful course. The Christian religion, even because it is the religion of mankind, possesses in fact the capability of adapting itself to whatever, in each national character, is of worth, to ennoble it and to maintain it in peace. Our journals say very little of the merit which Christian missions have already gathered on this side, but it is none the less a great merit. Yet where, for the time, it becomes impossible, through the course of political events, for missions to serve peace, they have then to yield, even at the cost of what is already won; for never should they leave a doubt of their being a purely spiritual force,

* Translated and Condensed from the *Zeitschrift für Missionskunde*.

never may they approach in the train of power, and never may they forget that they have not in the first instance to represent the interests of the Europeans in foreign countries, but the interests of the natives, more immediately of the Christians.

Here we have the apostle Paul for an example, writing on through all ages. As a missionary he identified himself with his children; it was only for them that he lived. Living and dying was something which he weighed only as they affected his churches. To the Greeks he became a Greek, to the Jews a Jew. To this day, he bears the guiding torch before all missionaries.

THE HOME PROBLEM OF FOREIGN MISSIONS.*

BY SAMUEL B. CAPEN, LL.B., BOSTON, MASS.

President American Board of Commissioners for Foreign Missions.

The first factor in the problem to which I would call attention is the widespread *ignorance* with regard to foreign mission work. Almost the first foreign missionary address I was called upon to make was before a gathering of more than a hundred men connected with a strong missionary church. One man, sixty years of age, who had been an attendant all his life in a Congregational church, gave his first pledge that evening for foreign missions, stating that he had always supposed before that missionaries were "old hags" who could not get a living at home, and so were sent out of the country! Within a short time the professor of ecclesiastical history in a great university asked a student taking a post-graduate course, who was going abroad as a missionary, if the American Board was the only foreign missionary society! Altho our societies have been organized for several generations, their great work has become familiar as yet to but a fraction of our church members, and there is indifference because of ignorance.

2. There is as yet an utter failure on the part of some to grasp the great *motive of missions*. This is a lost world to save, not simply a degraded world to educate, and Jesus Christ is the only Savior. When Christians recognize the greatness of the world's need, then, and not till then, will they make sacrifices as they ought. Pity is the highest motive which now influences many. You can any time raise fifty dollars for some sufferer in the next street, when it would be difficult, if not impossible, to get from these people five dollars to help on some missionary work across the ocean. I have heard recently of one of the most prominent and wealthy members in a great metropolitan church who says that he wants to keep all his money in this country. How easily money came for suffering humanity in Armenia and India. This appeal to pity was definite and real. At the same time the great soul-hunger and thirst passed by many, all unheeded.

3. We have in our churches *too many pastors who have never yet been fired by any missionary passion*. Their horizon ends with the limits of their own parish. They act on the principle that the church substantially exists only for the community where it is placed, and is to help the world outside only when it can do so without inconvenience to itself.

4. We are often *extravagant in our expenditures in the home church*

* Condensed from *The Searchlight*. An address delivered at the recent Secretaries' Conference in New York.

at the expense of missions. Stained-glass windows and artistic music often absorb money which might better be used to tell the story of the cross to those who have never heard of the world's Redeemer. I saw a statement a little time ago of a church in which the regular parish expenses were twenty thousand dollars, and the benevolences only a little more than two thousand dollars.

Let us try to find a solution of the problem. I would say, *first*, we must press the appeal that the foreign work is the *most noble* of all missionary effort because *most unselfish*. I would not utter any word which would seem to make less of the work at home. Twenty years of service in two branches of such work have led me to believe in its great importance, and yet I submit that there is a side of all such work that is in some sense selfish. Our own business prosperity and the very safety of our families are dependent upon proper religious restraints at home. We can often appeal to the noblest patriotism when we plead for home missionary work; we are guarding our own. But it is the very spirit of the Master to spend our money and strength for those far away, whom we shall never see, and whose continued neglect and sin can, to most minds, injure us only in the most indirect way. It is magnificent to give generously, not expecting anything again. Let us, then, press oftener the *supreme unselfishness* of foreign missionary work. It is like God as he has revealed himself in Christ.

2. We must find the antidote for so much ignorance *by presenting the facts*, especially the matchless story of the success of foreign missionary work. The churches need and want, not more exhortation, certainly not more rhetoric, but the *facts* which tell of the solid, tangible results. What the average business man wishes to know is the value of his investment. A few weeks ago I listened to an address by a friend, who gave, in simple words, the story of the great care shown in the field in the expenditure of money and the economy of the work abroad. He held the interest of his audience completely; it was one of the most telling missionary addresses to which I ever listened. He told men just what they wanted to know.

3. We shall best conserve all our great interests if we keep most fully alive to *twentieth century methods*. There is a feeling in many quarters that we do not always carry on Christian work with the same care and economy and put into it the same enthusiasm that we do into our business. Much of this feeling is unjust, but so far as there is truth in it we should remove all cause for criticism. It is always easier to go in the ruts; it will perhaps jolt a little to get out, but it will be better after we are out. The contrast between the appearance of much missionary literature and that which is current in other departments is so great that many discount its value at once. Ought we not to give the Divine message the best chance to reach its goal without putting it in a form which repels at the outset? The same money spent for fewer things, but these made more attractive to the eye, would, I believe, be a better investment.

4. We want to be most careful to keep in close touch and *sympathy with all our home interests*. The glorious achievements of the mission boards have appealed to heroism and self-sacrifice in our young men and young women, and this has been a mighty uplift to our work at home. But because of all this, I think there is a danger that all of us may look upon this work at home as in some sense inferior. It is most imperative

that we get together and recognize it more than we have, as parts of one whole. After all, the distinction we make between foreign and home missions is artificial. It is one world and one Savior for all. The tendency to federation is universal in the business of both hemispheres, and it is for our missionary societies to recognize it in time. We do not want one set of men interested in the foreign and another in the different parts of the home field, but all interested in the work of each and each interested in the work of all. Let us, as we enter the new century, bury in a grave so deep that even Gabriel's trumpet will not disturb its rest everything that has the slightest appearance of rivalry or jealousy.

5. It ought to be clearly understood that we will *never ordain or install any man who is not in earnest in missionary work*. The young man from the theological seminary should be thoroughly examined as to his knowledge of the work at home and abroad, especially that of his own denomination, and if he is ignorant upon his work, or seems indifferent to it, he is not yet fitted for the Gospel ministry. Furthermore, if a man has been settled over a church, and seeks to change, I think one of the first inquiries should be as to his attitude toward missionary work. I do not care how sound he may be in his doctrines and confession of faith so long as he is in his practice unsound. A pastor who does not believe in missions and preach missions has a flaw in his title. An ambassador represents his sovereign; such a man misrepresents the Christ whom he has promised to serve. It is a downright breach of faith to the men out on the fighting-line to have ministers at home indifferent to the missionary appeal. If they will not bear a hand in the commissary department and help support the army, let them resign.

6. The churches as a whole must recognize the necessity of a great *denominational loyalty to their missionary work*. We should have it understood that we do not consider a church in good and regular standing that is careless or forgetful of its great world-wide obligations. Be the church ever so poor, and its gifts ever so small, still let it do what it can and be a part of the army which has put on the uniform of the King. While we hate sectarianism, there is a *denominational loyalty* which is most commendable. And we need not fear that this will lessen in the slightest degree the supreme motive—loyalty to the Master. The "Rough Riders" were not the less brave in fighting for the old Flag at San Juan because they had their own special badge. We must study to find all possible ways to serve together; but he who is so disloyal that he neglects to support his own missionary society is not very likely to give to any one else.

7. The time has fully come to *remodel the method of raising the money* to support our foreign missionary work. Our aim should be that every member of every church shall have a money investment in the greatest work of the century. Comparatively few of our churches have any systematic and comprehensive plan to reach their whole membership. Very few are making the self-denial to give, and the majority are doing nothing. What we need is to have a vigorous missionary committee appointed in each church, whose business it shall be to secure, by personal appeal, a definite pledge for foreign missions from each person in the church, not forgetting the absentees. Wherever such plans have been adopted the result has been a doubling or trebling of the gifts. I have felt that there would be great wisdom if all our churches would have a "*missionary week*" some time in the month of October. Could,

there be any grander way of opening the church year than by such a systematic effort together? There is great power and interest in a common work; we want to move forward together, like a grand army. As there will be many who will not at first, certainly, give any written pledge, it will still be necessary to have a foreign missionary Sunday that all may have the opportunity to give.

In our plans we must make it possible for many to give small sums every week. A friend told me, a few days ago, of a recent experience. A man in quite humble circumstances was asked to give five dollars a year to support the Gospel, and he replied earnestly that it was impossible. Subsequently they went to him with a new proposition, and asked him if he could give fifty cents a week. He responded promptly and heartily that he could do that, and subsequently gave even more. By a weekly offering he gives more than five times what he thought was possible. Let us divide the membership of our churches into groups of ten or twenty, with one member of a missionary committee for each group. Let us permit each church-member to divide his pledge made through the missionary committee into quarterly or monthly or weekly payments, as he may prefer. We have the means in abundance in all our churches to push the work as never before. Let us put our old antiquated methods, or no methods, into the garret and work our missionary interests in the local churches with a vigor worthy of their supreme importance.

8. I believe the best business judgment of the country approves the plan to provide for our foreign missionary societies some *fund to give steadiness to the amount available for missionary expenditure each year*; it seems to me that it is a necessity for any society whose current expenditures are dependent to any considerable extent upon legacies. The gifts from the living have, as a rule, a steadiness about them which can be depended upon; there is nothing certain in the receipts from legacies but their uncertainty. It seems to me that every foreign missionary society should provide itself with a supplementary *storage battery* in the shape of a fund, which would be available in the case of abnormally small receipts from legacies in one year. It is for this reason that the American Board is raising its Twentieth-Century Fund. We must have something which shall work almost automatically, as we believe this plan will, if the full amount is raised, to prevent debts in future years. To make appropriations a year in advance, as we all must, based on the receipts of the past, trying to keep all our available resources at work to the full, and then to have a decrease in the receipts from legacies of seventy-five thousand dollars, is to throw the whole machinery into confusion and paralyze the work in the field and at home. We must plan to prevent debts, and not how to pay them when made.

The reason which sometimes was urged that having a fund would prevent giving by the churches has, for the most part, been exploded as unsound. Especially if we want men of large means to make us their trustees we must put all our societies upon the strongest possible financial basis. To have a fund which will give regularity to the work and keep the whole machinery steady is to apply modern methods to missionary work. To fail to recognize this need in the light of past experiences is not faith but presumption.

9. We need to press the foreign missionary work *for the sake of the churches at home*. We all recognize that in our great material prosper-

ity, worldliness has crept into many of our churches. The government of our great cities is still in the experimental stage; in many respects it has been a conspicuous failure. We are at work on one of the greatest problems of the centuries, to weld into one free republic representatives of all nations. There is only one thing that can quicken our churches into new life, that can purify our cities, that can preserve our republic, and that is a renewed interest in religion. Not education or culture, but God in human lives, is to be our salvation. And I believe the very surest way to have this new religious interest at home is to be more true and earnest in our work abroad. If we should spend less in our home expenses, that we might give more abroad, would not the world feel, as never before, that there is a reality in what we profess? It is the self-sacrificing spirit that always makes the most forcible appeal. When we get into broader sympathy with the whole world, remembering that we are "our brother's keeper," and that "our brother" is the man in the greatest need at the ends of the earth, then the blessing will most quickly come to our own work and churches at home. There is an old law in mechanics that "action and reaction are equal and in opposite directions." What is true in the physical world is as true in the spiritual. The church that gives itself with passionate interest to save others receives back into its own life the richest blessings. The local church which makes its interest narrower than the interest of Christ, which has not come into sympathy with His heart as it beats for the whole world, is not His church. Anything less than the whole world means disloyalty to Christ; and disloyalty to Christ is the greatest sin; and sin is death to church and individual alike.

CHRISTIANIZING THE MOHAMMEDAN WORLD.*

BY REV. GEORGE WASHBURN, D.D., LL.D.

President of Robert College, Constantinople, Turkey.

No man is better satisfied with his religion or more proud of it than the Mohammedan. He looks down upon Christians with almost as great contempt as the Chinaman does. They stand in the same relation to him that the Jew does to the Christian. The Mohammedan reveres Christ as we do the prophets. Christians were once the chosen people of God, but when they rejected Mohammed, God's latest messenger, He cast them off, and they are beyond the reach of His mercy until they repent and accept His prophet. If we would know how a Mohammedan feels when he is approached by a Christian missionary, we have only to imagine our own feelings if a zealous Jew should try to convert us to his faith. We should treat him with courtesy, and perhaps reason with him, but we should never so much as dream of the possibility of going over to his faith. If you speak to a Mohammedan of Christ, he reveres Him as the equal, possibly the superior, of Mohammed. If you call his attention to the New Testament, he accepts it as the Word of God. If you speak of Christian morality, he points to his own ethical code as essentially the same, and tells you that he has seen enough of Christians to know that the Mohammedan lives up to his code much better than the Christian. If you turn to theology, he has a fund of arguments all ready to prove that Christians have departed from the teaching of

* Condensed from *The Homiletic Review*.

Christ and worship three gods, while Christ Himself foretold the coming of Mohammed as the final teacher of the world. If you speak to him of sin, he knows all about it. God has made man weak, with desires which he can not resist, and he has to suffer for his sins; but if he is a good Moslem, God is all-merciful, and will at last open to him the gates of paradise. After all, or probably first of all, he will point to the Koran as the most wonderful of all books, containing in itself the highest evidence of its Divine origin, God's last and best gift to man.

It is plain that such a man is not ready to welcome a missionary or listen to him with much patience. It is true that there are many heretical sects, some of whom are more easily approached than the orthodox Mohammedan. There are also nominal Moslems who are really unbelievers of various sorts, and ignorant Moslems who know but little of their religion except its external forms and some of its fanciful traditions; but these last two classes are the most fanatical of all, the least hopeful. In addition to all these difficulties, in countries under Mohammedan rule the whole power of the government is exercised to defend the faith. It does this for political as well as for religious reasons, for the faith is the foundation of the state. To become a Christian is to become an enemy of the state. This intolerance is a result of the theory of government rather than of the form of the religion.

Notwithstanding all these obstacles, the Christian Church is bound to make Christ known to the Mohammedan world. To deny this is to deny our faith altogether. If it is done quietly, patiently, and wisely it will be found that these difficulties are not so great as they appear. The Mohammedan has a very false conception of what Christianity is, and few Christians, even in our theological schools, have any better understanding of Mohammedanism. It is doubtful whether we can understand its power as a religion by any study of books, altho great progress has been made in this direction within fifty years. We must know the people personally and sympathetically before we can feel that we understand their faith or make them understand ours. We must distinguish between characteristics of race and religion as well as between theoretical and actual Mohammedanism. All this takes time; and as they have somewhat the same things to learn about Christianity, it will be long before there are many converts. We must learn something from the patience of God. But we must do what we can without delay.

No general rules can be laid down as to the means and methods which should be adopted. The work must always be adapted to the conditions of the country and the character of the people. What may be done in India may be most unwise in Turkey. The polished and cultured Arab of Syria or the Persian Suffi must be approached in very different way from the wild tribes of Java or of Africa. Moslems have been converted to Christianity in many parts of the world by the simple study of the New Testament before they have seen a missionary, and, in general, the circulation of the Scriptures is always in place, for the Moslem regards it as the Word of God; but it must be remembered that his traditions teach him that, after the time of Mohammed, the Christian Church modified this Word in its own interests, so that it is no longer genuine and authentic. If he is an educated man he is also familiar with all the attacks which have been made upon the Bible in Christian lands. These objections have to be met and answered, as a general rule, before he will receive our Bible; but he sometimes finds the best answer in the Word itself. I once knew a pious Moslem who spent the last weeks of his life in reading the Gospel of John, and died rejoicing in a newly found Savior.

I believe that controversy should always be avoided. Mutual explanation there must be, but it may always be kept within the bounds of love and mutual respect. We have no reason for abusing the prophet or

attacking the Koran. So long as he was at Mecca, Mohammed certainly was a prophet of truth and righteousness in the midst of idolatry and corruption. If success and power brought out another side of his character, he calls himself, in the Koran, a sinner dependent on the mercy of God. We may explain how his ideal differed from that of Christ without offending his followers. As to the Koran, it offers to us our best vantage-ground from which to convince the Moslem of the supreme authority of the New Testament. We need not deny anything which the Arabs claim for it as a work of art. We can explain why we can not accept it, as superseding the Gospels, without attacking it and needlessly wounding the feelings of the Moslem.

It is often said that the chief obstacle in the way of converting Mohammedans is the un-Christian character and conduct of the Christian states and churches. There is some truth in this. There has been little to choose between the conduct of the foreign troops in China and that of the Boxers. The Turks look with contempt upon the Christian churches of the East, and they do not find the Europeans with whom they come in contact to be models of virtue. If they visit the great cities of Christendom they seldom see anything of the good which there is in them, and find them to be sinks of iniquity.

But, after all, this is rather an excuse than a reason for their rejection of our faith. They fully understand the difference between a nominal and a real believer. They go further than we can. They hold that a man may be a true believer and still be a very bad man who will have to boil in hell for thousands of years before he is finally admitted to paradise. The failure of professed Christians to live up to their profession is the chief obstacle to the progress of living Christianity in our own land and, in the same way, an obstacle in all missionary work, but not more among Mohammedans than among any other people.

At present very few Moslems know what Christian morality is—what our faith demands of us. They honestly believe that their ethical code is much higher than ours. When Robert College was founded near a Mohammedan quarter in the city, the people stoned us, spat upon us, cursed us, and tried to drive us away. Years after, they came and explained to us that all this was because they believed that we were bad people, who would corrupt the neighborhood. Now they are good friends. It is probable that the missionary work, which has been carried on in the old Christian churches in Turkey for seventy years, has been more effective in its influence upon the Mohammedan population than any attempt which could have been made to reach them directly. There are many Moslems all over the empire who have read the New Testament, who have known and respected the missionaries personally, and who have gained new views of what Christianity really is. Some have become Christians. On the other hand, missionaries have learned new lessons in regard to the working of God's Spirit in men's hearts. They have learned that a man may be a Mohammedan and still be a godly man, living up to the full measure of his light.

It is often said that the progress of European civilization and of European domination over Asia and Africa has opened the way for missions to the Mohammedans, and that for this reason it is the immediate duty of the Church to enter upon this work. There is much truth in this. The greater part of the Mohammedan world is now under Christian rule, and is more or less influenced by new ideas which have come from Europe. It is generally possible for missionaries to live in these countries and to work directly for the conversion of Mohammedans, but there is danger of overestimating the importance of these changes. The spirit of Islam is not broken. We may yet see a general rising of the Mohammedans of Asia and Africa, more terrible than that of the Chinese. The half-Europeanized Moslems of Cairo and Constantinople look upon Christianity as an antiquated superstition. They know nothing of the Christian side of our civilization, and the lives of many nominal Christians are a scandal to God-fearing Moslems.

There are plenty of open doors, and it is the duty of the Church to enter them. Men must be specially trained for this work, and then learn from experience how to reach the hearts of the Mohammedans and they will not labor in vain.

EDITORIALS.

Missionary Indemnities.

In the matter of individual attempts on the part of missionaries to secure adjustments of the claims of native Christians among the people where property was destroyed, there can be no question that any practical solution possible on this line will secure more exact justice than any other, for the native Chinese who did the damage themselves must be largely the consenting arbiters, with the fullest local knowledge obtainable. The settlement will be far more expeditious than through the elephant-like procedure of the combined powers; and the bulking of the total claims will be lessened in the national and international budget.

But the missionaries have not been a wholly self-constituted commission to effect these adjustments. Dr. W. A. P. Martin, in response to our inquiry, sends us the following, among other items. He says:

Recently I learn that, with approval of the Chinese envoys, some of the missionaries have been levying indemnity for native converts on villages where their property was destroyed.

Do not those whose houses were burnt by their neighbors deserve to have them rebuilt at the expense of the incendiaries? Is it not the best precaution against recurrence?

In the hands of missionaries the penalty falls on the guilty. In the hands of a punitive expedition of soldiers it falls mostly on the innocent.

Recently the newspapers have called attention to the arrest of Dr. Ament, of the American Board, by the French troops, for "black-mailing" Chinese villages near Peking, exacting indemnity from their inhabitants, for the benefit of the Chinese Christians. Those who are acquainted with this missionary's Christian character and good sense will understand that his course needs no defense. Hundreds of Christian Chinese and their

families have lost their homes and property and friends by the fury of the Boxers. When the siege was over, all these homeless, hungry, helpless people were left utterly dependent on the missionaries for protection, for food, for clothing, and for all other things. The military authorities gave directions to utilize whatever was found in deserted and confiscated compounds in the city. This was simply acting according to the plain necessities of the case.

After a time more permanent means of support had to be found. Dr. Ament and Mr. Tewksbury went to the villages around Peking and Tung-cho, whence the refugees had been driven out, to seek reparation for their dependent charges from those at whose hands they had suffered such overwhelming loss. Not a cash was asked or taken for their own needs or for the losses of other missionaries. But in accordance with a well-known custom in China, universally acknowledged by all Chinese, the leading men of these villages were asked to make good the injury and loss which their fellow-villagers had suffered through their neglect. The justice of the case and the personal influence of the missionary made the labor easy; the obligation has been readily acknowledged and paid; in some instances reparation has been offered before any demand was made. Dr. Ament, reporting one of these visits made without the aid of soldiers, says:

The visit was a complete success. Every one of our dispossessed church-members in that region has been reinstated, and a money compensation made for his losses. This has been done by appealing to the sense of justice among the villagers where our people lived, and where they were respected by all decent people. The villagers were extremely grateful that I brought no foreign soldiers,

and were glad to settle on the terms proposed. After our conditions were known many villagers came of their own accord and brought their money with them.

We wish that the secular press were as ready to accept, as true, reports favorable to missionaries as to spread those that seem unfavorable. It would also be well if newspaper men would take trouble to ask an explanation of things they do not understand from those who know, before giving credit and currency to false reports and unjust and harsh criticisms.

Prof. Warneck on Oncken.

Referring to certain comments in these pages on the work of Johann G. Oncken in Germany, a communication is received from Professor Warneck, who writes to correct what he calls "gross inaccuracies," which, if noticed in Germany, will, he thinks, be sure to cause bad blood. We deem it best simply to quote his letter in substance. He says that

Oncken is in Germany a man who is absolutely unknown, unless in the neighborhood of Hamburg; that, on the religious life of Germany he has had absolutely no influence. He writes, he says, as one who knows the religious history and the present religious condition of Germany *intimately*, and who, for more than fifty years, has been included in it. He says that so far is it from being true that Germany in 1842 was in "a state of absolute spiritual death," she was in the course of a spiritual awakening, proceeding out of her own bosom, and only subordinately influenced from England, especially by the growing English interest in missions. This German movement went steadily on from before 1842, promoted by purely German leaders, men of historic eminence. *It is these, not strangers, whom God has given to Germany as regenerators.* It was they that were overcoming the old Rationalism in Church and theology at a time when in England, and perhaps in America, this was still dominant.

Nor is it, he says, true, as has been intimated, that the German Volunteer Missionary Union has originated "a new reformation in Germany." This movement goes on its quiet ways, and has not the slightest part in that mighty reaction against the modern

critical theology which is taking hold of Germany. This reaction is German and general.

We have thus simply allowed Professor Warneck to speak for himself, without adding any comment. It is but due to ourselves to state that the opinion we have expressed about the powerful influence of Oncken and the movement he originated, was confirmed by many other witnesses. For example, Dr. Henry C. Fish, D.D., author of that grand premium essay, "Primitive Piety Revived" (now unhappily out of print), reckons Oncken's movement as the beginning of a mighty reformation. So did Dr. Barnas Sears, who helped to organize the little church in the shoemaker's shop. We are glad, however, to have such a man as Dr. Warneck give his opinion from his own point of view as a German.

Prof. Warneck on the Boer War.

Writing of Dr. Warneck, we regret to find that the January number of the *Allgemeine Missions-Zeitschrift* is introduced by several pages of severe reflections upon the English, on account of the Boer war, and protesting against British ambition—as an "almost boundless craving for universal dominion." This article would, we fear, impress the average reader as prompted by antipathy to the British more than by a sense of injustice done to humanity. We have never felt ourselves well enough informed to pronounce such decided judgment upon the merits of this unhappy conflict in South Africa, as Prof. Warneck has done, especially as Max Müller, himself an Anglicized German, has so plainly said that the Germans envy and hate the English, and would welcome a war with them. But, while unprepared either to champion the Boer war or to condemn it, we venture to suggest that a missionary journal like

that of Prof. Warneck should not allow itself to become an organ of controversy between two nations, or the channel for the expression of personal or political hostilities. If we can not say anything to mitigate, we desire at least not to aggravate, the estrangements likely to grow out of warfare.

While not prepared to defend our British brethren in this South African struggle, we are persuaded that God has permitted this conquest of the Boers for some wise reason. And it is to be hoped that, if the English arms finally bring peace to South Africa, the franchise will be made easy, no distinctions will be allowed between Dutch and English residents, there will be an incorruptible judiciary and fairly drawn juries, taxes equally levied, both languages have equal rights in the schools, courts, and legislatures; and that, as in India, British supremacy will mean a just and equitable system of administration. The Boer rule has by no means been faultless in these and other respects. We have been glad to see that most other German missionary periodicals have seemed to view this whole matter temperately, and we regret Dr. Warneck's rather harsh tone of denunciation. Britain is not so much unlike other peoples in her greed of empire. Most other nations seem to get all they can, and not to hesitate to grab at territory when a chance occurs. We have not always approved the way in which new territory is acquired; but British administration seems to endear to the mother country even her conquered provinces. Would India and Egypt, for example, be *better* off to-day if they were wholly free from English rule, or if the rule of Germany or France could be substituted? Let us devoutly pray that, even if the motives which contribute to warlike aggression

are not always of an unselfish sort, God will use the conquests to establish better government, to displace superstition, ignorance, and misrule by a Christian civilization, so that ultimately the triumphs of the Gospel may be assured.

The Laboring Man and the Church.

We have been not a little interested in the late correspondence between the labor leaders and Rev. Charles Stelzle, of the Menard Street Mission, St. Louis. He served an apprenticeship of five years at one time in the shops of the Hoe Printing Press Company, New York City, and then labored three years as a worker and unionist. Subsequently he entered the Moody Institute at Chicago to qualify himself for the ministry, and with the special purpose of working among day-laborers. Mr. Stelzle would appear to have shown considerable aptitude and ability for such work. As the present year opened he sent out two hundred circular letters addressed to labor leaders, requesting answers to these questions:

What is the chief fault that workingmen find with the Church?

How do they regard Jesus Christ?

What, in your opinion, takes the place of the Church in the life of the average workingman?

What should engage the attention or activities of the Church.

He received replies from half of the letters sent out, and *with but one exception* his correspondents have attacked the Church. They, with great unanimity, declare that the Church is not for the poor man; that he is not made welcome within it; and that, in fact, it is a rich man's religious club. Many who go to church on Sundays are characterized as "employers who squeeze their men the other six days in the week." Almost all these correspondents regard the Church as *organized hypocrisy*.

These workingmen differ widely in regard to a substitute for the Church. Some declare flatly that it has come to be nothing better than the saloon; others suggest the home or an outing; while many vote for the labor union and the lodge, and for socialist meeting-places.

This correspondence has a wide significance; it opens a field of investigation and inquiry too great to be explored in a few paragraphs. But, in view of the singular consensus of opinion revealed among so-called workingmen, there seems to be need for some radical reform in church life. We are compelled to admit one grave fact: there is already a great gulf fixed between the laboring man and the Church, and the question is, can it be filled up or bridged? We content ourselves for the time with a few suggestions toward the final possible solution of this problem.

First, as there is so widespread a feeling that the Church is the rich man's exclusive club, it behooves us to consider whether the wealthy surroundings of the churches do not justify, or at least foster, such an impression. Gorgeous and costly structures, with elaborate garniture and furniture, expensive organs and choirs, ministers whose salaries average from twenty to forty dollars a day, and other outlays on a corresponding scale, are suited to produce just such an impression. And it is a question whether for that reason alone they are not proven to be inexpedient. In Great Britain the average attendance is twice or thrice as great as in the United States, and one reason no doubt is that the average church-building is very much simpler and the average cost of running it correspondingly low. Hence the seat-rate is very much less, and the poor man is not conscious of being barred out by the

very costliness of the whole "church-plant." If it be said that the poorest throng the continental cathedrals, we may still rejoice that those massive and magnificent buildings are as *free* to the poorest as the richest, and no monopoly privileges are proclaimed by pew rental or purchase.

Again, when the poor man comes to the average church he is not welcome and he knows it, nor can he be while the existing system prevails. So long as the church is conducted in so costly a way, it must be an *object* to get money. Outgo demands income, and income must be gathered from those who have money to give. Looked at as a business enterprise, how is it possible to welcome a class of people who can furnish little or nothing toward the inevitable demands of the business! If bills are not paid as they fall due, debt is incurred, and debt brings—nay, *is*—disaster. So long as church costs are heavy, congregations must be able to meet them, and the warmest welcome will be given to those who are likely to give the most help in bearing these burdens.

But, again, the whole spirit of a costly church is apt to be repulsively secular and selfish instead of attractively cordial and spiritual. Mammon gets a hold and keeps it. Money is unduly imperious in its claims and conditions. The tendency is to bring the pulpit into bondage, for it becomes important to please that class of hearers whose generous support is needed. The tendency is to elevate esthetic standards because it is an object to gratify the cultured taste. And so the whole administration is prone to be lowered, the Holy Spirit practically no longer presides, and the spirit of the world takes His place. Preaching becomes largely mere fascinating oratory; worship, a spectacular and imposing ritual;

song, an artistic musical performance; and the church becomes no longer God's "House of Prayer for all people," but man's house of entertainment for the few.

These are facts and tendencies which are too patent and potent to be denied or disputed. We have long yearned for the day when every place of assembly will be, if not plain and simple in style, at least equally free to all; where worship will be spiritual rather than esthetically formal; where all needful funds will be raised by free-will offerings, and ministers will be supported by their people's voluntary gifts; where a man will be welcomed because he is a man, and has a soul rather than a purse; and where the Holy Spirit will be the only presiding and governing authority. To such a church the workingman can honestly make no such objection and oppose no such allegations as in these letters to Mr. Stelzle; and that such churches are practicable and will draw the common folk has been demonstrated by the history of the very century just past. Services in theaters, opera-houses, and public halls and free tabernacles have been thronged, and by the very classes the average church fails to reach; and for one obvious reason: that every man, however poor, is equally welcome with every other, however rich, when he presents himself for admission. The grave question is whether the Church will persistently hold fast to methods which are so obviously a failure in reaching men!

Faith and Works Exemplified.

The sixty-first report of the Scriptural Knowledge Institution for Home and Abroad, founded by Mr. George Müller, of Bristol, and conducted by his son-in-law and successor, Mr. James Wright, has been published, and will be found

a most interesting narrative of God's continued and gracious dealings.

The report opens with a few paragraphs which are worthy to be spread before our readers in full, for they can scarcely be improved, both as a statement of facts and for the lesson they convey :

Through another twelve months the "Father of the fatherless," the "Hearer of prayer," has condescended, in His dealings with this institution, to illustrate in remarkable ways these His unchangeable titles. *In one respect this display of His revealed character has surpassed that of all the former sixty-six years of its career.* I refer to the receipt, on the 24th of March, of a legacy of £18,000 (i.e., £20,000, less legacy duty) to the Orphan Fund.

This sum exceeded, by about £7,000, the largest amount ever before received in a single payment. It is not, however, the mere largeness of this item that is to be noticed. The *timeliness* of it is especially instructive. When, some fourteen years ago, the testator was moved by God to insert this bequest in his will, what was then hidden from human ken was "naked and opened unto the eyes of Him with Whom we have to do"—viz., that the year 1900, *when this bequest would become payable*, would, on account of a most costly war in South Africa and an unprecedented famine in India, be a year of more than ordinary strain to charitable enterprises dependent, instrumentally, upon free-will offerings. Our Father in Heaven foresaw the need of hundreds of fatherless and motherless ones who, in the year 1900, would, in dependence solely upon His power and mercy, be gathered under the sheltering roofs of the Ashley Down Orphan Houses, or rather under His own sheltering wings, and He took care that even in the time of famine they would be satisfied.

Our Heavenly Father really *listened* to the prayer of His poor servants, who have no other plea before Him but the blood and righteousness of His own beloved Son, and the result shows that He determined that it should become patent to the Church and the world of the nineteenth century, that *to-day none ever really call and wait upon Him in vain.*

In answer to prayer, over £1,050,440 have been given for the orphans since the work began; and the total amount for the other objects from the beginning, over £402,107, making a total of £1,452,547, or about \$7,262,500!

It is not generally known that from the beginning about £270,000 have been expended on *purely missionary operations*, 191 laborers in Word and doctrine in various parts of the world being assisted the last year. Mr. Wright further adds:

With regard to missionary operations, we have to recall the Lord's goodness in enabling us to exceed the previous year's distribution in aid of laborers in the Word at home and abroad.

I can not omit a reference to the marked blessing which has rested upon the memoir of my beloved father-in-law, Mr. G. Müller, published by Dr. A. T. Pierson, of Brooklyn, U. S. A. Repeated editions of this work have been called for, the sales having been large on both sides of the Atlantic. The cherished desire of the author to place copies of this book in the hands of missionaries in all parts of the great harvest-field has been largely granted, and, best of all, testimonies have come from all quarters of the spiritual help which God has made the book to the readers. I would earnestly bespeak the prayers of God's people that all this blessing may be multiplied.

It was the earnest desire and prayer of Mr. Wright, Mr. Bergin, his colleague, and of the author of this memoir that a gratuitous copy should be placed in the hands of every missionary family or unmarried missionary in the foreign field, and this matter was made one of united prayer that God Himself would supply the means. This prayer has been so far remarkably answered, that about 7,000 missionaries have received a copy, and thus the example and influence of this man of faith and prayer is being largely extended. For all of which God is to be praised.

Robert Chapman, of England.

Robert C. Chapman, of Barnstaple, England, has now reached his ninety-eighth year, and still continues strong and hale, and preached on December 9 with his wonted power, walking to and from the chapel without fatigue. Mr. Chapman is one of the most

remarkable men I ever met. He gave up his profession as a lawyer in comparative youth, to devote himself to the one business of serving God and men directly in the Gospel. He remained unmarried, and determined never to own a dollar's worth of property or to depend upon any stated salary. All through the region round about Barnstaple he has gone afoot, calling from house to house, preaching the Gospel privately and publicly, and the whole region has felt the power of his personality and testimony. Friends have put at his disposal certain humble dwellings in Barnstaple, which he uses for his own abode and that of his associates and helpers. On Thursdays in the afternoon and evening, in the spacious dining-room, used also as a classroom, the people of the congregation to which he usually ministers, meet, in sectional groups, about fifty at a time, have a frugal meal together, and spend an hour in praise, prayer and Bible study. Mr. Chapman works some hours a day at a turning lathe, for wholesome exercise, eats very abstemiously, spends hours a day in supplication and intercession, and spends Saturdays in fasting and prayer, eating no meal from Friday night to Sunday morning. Until a short time since he was wont to rise about 5 A.M., bathe, and take a walk before breakfast. He is averse to any record of his life and work, but we feel it a privilege to give this short outline of his career as an illustration of the many lives which in all ages have had no written history, but have exercised a mighty influence on their generation. If this be not a missionary career we do not know what is.

Donations Acknowledged.

No. 232. Ramabai's Work.....	\$5.00
No. 233. India Famine Fund.....	1.00

RECENT BOOKS ON MISSIONS AND MISSION LANDS.

HISTORY OF CHINESE LITERATURE. Herbert A. Giles, M.A., LL.D., Professor of Chinese in the University of Cambridge, and late H. B. M. Consul at Ningpo. 12mo, 456 pp. \$1.25. D. Appleton & Company, New York. 1901.

This book is one of a set of "World Literatures" edited by Edmund Gosse. The author, who is best known by his Chinese-English Dictionary, herein offers to English readers the Chinese quota of the series. It is not only a history, but a translation of some of the best Chinese literary productions in philosophy, poetry, etc., from B.C. 600 to modern times. It begins at the Feudal Period, discusses Confucius, Mencius, Laotsz, Chuang tsz, Sz Ma, and a host of others, continues through eight interesting chapters, and closes with a Biographical Note.

The work is necessarily a curtailed résumé—the whole world would be deluged else—but Professor Giles's translations will be found interesting even to the ordinary page-skimmer. The bits of Chinese erudition, wit, and poetry which he exhibits are a valuable contribution to general literature and most absorbing to the student of Chinese. He says in the Preface:

This is the first attempt made in any language, including Chinese, to produce a history of Chinese literature. . . . The voluminous character of a literature which was already in existence some six centuries before the Christian era, and has run on interruptedly until the present date, may well have given pause to writers aiming at completeness.

No one who has not been initiated into the mysteries and complexities of this *unspeakable* literature can fully appreciate the boldness of Professor Giles's praiseworthy endeavor. To select, condense, and systematize it in any way; to grind, knead, and render it palatable to English taste, required courage, discernment, wisdom, and patience. In this Great Desert he

has found and collected a large number of oases by the side of which the traveler can find enjoyment, undisturbed by tedious and somniferous monsoons. The fact that Professor Giles has not resided in China for several years will excuse a few errors of statement. The natives have eagerly accepted the translations of noted English works into Chinese, and *The Review of the Times*, a monthly paper published in Chinese by the "Diffusion Society," is a most popular magazine. What he calls *God* in his translations is not the Spirit, infinite, eternal, and unchangeable. S. I. W.

MARTYRED MISSIONARIES OF THE CHINA INLAND MISSION, WITH A RECORD OF THE PERILS AND SUFFERINGS OF SOME WHO ESCAPED. Edited by Marshall Broomhall, B.A. Maps and Illustrations. 8vo, 330 pp. 6s. 6d. Morgan & Scott, London. 1901.

This story of the noble army of martyrs in China should inspire every follower of Christ to renewed consecration, greater self-denial, and a more earnest effort to preach the Gospel of Christ to the Chinese. We have already given in these pages much of the story of the sufferings of the men and women who "counted not their lives dear unto themselves," and we welcome the sad but inspiring story of the lives and sufferings of these members of "the Church Militant," who have joined the "Church Triumphant." The narrative is sympathetically told, and contains numerous portraits and maps. The crisis in China is first described, with its causes and outcome. This is followed by an account of the missionary work of the China Inland Mission, considered by geographical sections. This includes biographical sketches, stories of martyrdoms and marvellous escapes. The volume concludes with chapters on native

Christians and "Causes for Thankfulness." The appendices include a diary of events for 1900, explanations of missionary looting, and valuable tables of statistics. *

ONE OF CHINA'S SCHOLARS. The Culture and Conversion of a Confucianist. Mrs. Howard Taylor. Illustrated. 12mo, 280 pp. 5s. Morgan & Scott, London. 1901.

Anything that Mrs. Taylor writes is certain to be interesting and worth reading. She here gives us the life-story of a Chinese Christian which ought to do much to counteract the prejudice against his fellow-countrymen, and to strengthen the hope for the evangelization of the Chinese people. The subject of the sketch, Pastor Hsi, was educated as a Confucianist—one of China's *literati*—proud and self-centered until he was transformed through the preaching of the Gospel of Christ. His hatred for foreigners then disappeared, and he became a true Christian and an earnest preacher of the religion of Jesus. Beside being a readable and inspiring account of a transformed life, this narrative is filled with information in regard to the childhood, education, home life, customs, temptations, and other matters relating to life of a boy and young man in China. It is an excellent book for creating sympathy with the Chinese, and is especially adapted to Sunday-school libraries. *

THE CHINESE MAN AS WE SEE HIM. Ira M. Condit. Illustrated. 12mo, 234 pp. \$1.50. Fleming H. Revell Co. 1900.

Many of us know more about the Chinese in Asia than about those in America. We think of them here at most as of individuals uttering peculiar sounds, wearing queer clothes, and making strange hieroglyphics, or as a sort of machines for washing clothes. Dr. Condit, who has studied and worked for these Orientals on the Pacific coast for many years, speaks of them with knowledge and appreciation.

He thinks that, "for capability, for reliability, for most of the sterling qualities which make for strength of character, the Chinese easily excel the Japanese." He also says, what others have said before, that "the more one knows of this people the higher is his opinion of them."

Dr. Condit traces the history of the Chinese in America from the time when two men and one woman landed in San Francisco, fifty-three years ago, until the present time, when they have increased to over 150,000 in number. He describes the manner of their coming; the peculiarities of the country from which they came; their peculiar habits and vices; the treatment they have received in the United States; the work which Christians have been doing among them, and the development of a Chinese Christian Church in America.

The whole story is one of interest, and the book is one of particular value, since it gives the only adequate history of these "Celestials" in this land. The story is also a proof positive of the power of the Gospel to transform the most ignorant and degraded into noble and useful men and women. *

PROTESTANT MISSIONS IN SOUTH AMERICA. By Harlan P. Beach and Others. 12mo, 240 pp. Cloth, 50c.; paper, 35c. Student Volunteer Movement, New York. 1900.

The Student Volunteer textbooks are providing excellent helps for a broad and careful study of missionary work. That on China is by far the best condensed account of country, people, and missions that have been produced; that on Japan is not far behind, and "Africa Waiting," while somewhat meagre, is the most comprehensive summary published. South America is still "neglected," and we welcome these fresh chapters from various authors, showing the present religious condition of the

different countries in that continent. As usual with these little text-books, there is a map (with Index) showing mission stations, a full bibliography with references to some important articles in leading missionary magazines, valuable tables of statistics concerning South American countries and missionary work in them, and a full analytical Index. The total area for the continent is 7,681,340 square miles; the population, 37,903,809; Protestant missionary societies, 35; missionaries (including 201, wives), 798; native helpers, 688; and communicants, 30,469. Many portions of the continent are still unoccupied. *

THE NORTH AMERICANS OF YESTERDAY. Frederick S. Dellenbaugh. Illustrated. 8vo, 487 pp. \$4.00. G. P. Putnam's Sons. New York. 1901.

This is a comparative study of the North American Indian life, customs, and products on the theory of the ethnic unity of the race. The author speaks from an experience of nearly thirty years among the Indians of the far West. He writes of them as a people whose sun has set and who are fast becoming extinct. The languages and dialects, sign and picture writing, basketry and pottery, weaving and costume, carving and architecture, weapons, implements and transportation, mining and science, music and amusements, works and agriculture, customs and ceremonies, traditions, government and history—all these and much more are described and illustrated with a large number of unique drawings and photographs. The book is an encyclopedia on the Indian as he was before the white man came to disturb him, and it is invaluable to those who wish to understand him and who wish to make the remnants of the race what they ought to be.

The book is a valuable work of history and of art, and, while not

missionary literature, contributes very much to our correct understanding of this interesting people, to whom we are debtors to preach to them the Gospel.

The treatment of the red man by the whites in this country has from the very first been such as to call a blush of shame to the cheek of any honorable man. Treachery, robbery, and murder were terms more applicable to Europeans than to these native Americans in the days following the discovery of the Western hemisphere, and as yet our hands are not free from dishonor in dealing with these "wards of the nation." Altho the "Amerinds," as Mr. Dellenbaugh calls them, had many heathenish customs, such as cannibalism, human sacrifice, etc., they nevertheless had very many noble characteristics which are prominent to-day, where they have not been ruined by the white man's "fire-water" and by his evil example. According to the author they had no belief in *one* "Great Spirit" before the coming of Columbus, but looked upon all living things as having once been human but transformed as punishment for wrong-doing. *

JAMAICA AND THE FRIENDS' MISSION. Gilbert Bowles. Map. Illustrated. 8vo, 143 pp. 50c. Western Work Publishing Co., Okaloosa, Iowa.

This volume gives in a convenient form for study much valuable information in regard to the geography and history of the island, the character and customs of the people. The racial, industrial, educational, moral, and social condition of the people are briefly considered as introductory to the description and discussion of mission work. This work is now carried on by the Church of England, the Moravians, Wesleyans, Baptists, Scotch Presbyterians, etc. Two-thirds of the volume is given to the mission work of the Society of Friends. *

PANDITA RAMABAI. *The Story of Her Life.* Helen S. Dyer. Illustrated. 12mo. 170 pp. \$1.25. Fleming H. Revell Co., New York. 1901.

Ramabai is one of the heroines of the age. The story of her life is fascinating and inspiring. It is a record of answered prayer and fulfilled promises of God. Ramabai is now in her prime, and her power and usefulness are increasing. Like George Müller, she depends only upon God for the means to carry on the great work intrusted to her, and yet she has never lacked for funds. Over 1,500 young famine widows are under her care, and a wonderful work of grace has been going on among them.

The life history here narrated should be very widely read. It tells how the child of the forest—the daughter of an educated Hindu—was left an orphan and then a despised and down-trodden Hindu widow. She suffered greatly during the great famine of 1877, but later studied in India, England, and America, and was made a Pandita—a recognized doctor of Hindu philosophy. She became a Christian, and undertook to teach Hindu child widows. In times of famine she went forth in pilgrim garb to seek and save girls who were being devoured by human beasts and vultures. Her work has become very widely known, and merits the hearty sympathy and support of all Christian people. This life-story will be of special interest to young women; it is an excellent companion volume to Mrs. Fuller's "Wrongs of Indian Womanhood."

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PROGRESS AND TRIUMPHS OF THE CENTURY IN SOUTH INDIA. PROTESTANT MISSIONS. J. P. Jones, D.D. Pamphlet. Madura Mission Press, India. 1900.

This pamphlet was prepared at the request of the South India Missionary Association. It includes a brief statement of the commencement and progress of missionary effort in South India, a statistical

statement of the societies at work there, etc. There are now 537 societies in India, employing 15,460 foreign missionaries and 77,338 native helpers; the communicants number 1,317,684 in 11,039 mission churches, and adherents 4,414,236; there are 20,374 educational institutions with 1,046,309 students. The Scriptures have been translated into 421 languages and dialects, and the annual sales amount to 2,535,466 Bibles and portions. Mission hospitals number 353, dispensaries 753, and patients 2,579,651. The pamphlet is crowded with valuable facts in regard to the work of various societies and the native church.

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Dr. George Smith's "Life of Alexander Duff" has been frequently adverted to in these columns as deserving the "George Wood Medal and Premium," awarded to the author by the American Tract Society in 1881, for his "fine transcript of the wonderful life of this devoted and eloquent missionary in India." It is now published in one volume of less than 400 pages, and shows that the author's master hand has been giving it new touches to bring it down to date. We have long felt Dr. Smith to be the foremost biographer of the mission field, and this is no doubt his masterpiece. It is published by Hodder & Stoughton, London.

CATHARINE BOOTH, FOUNDER OF THE SALVATION ARMY. By W. T. Stead. 12mo. 256 pp. \$1.25. Fleming H. Revell Co., New York.

Mrs. Booth was one of the most extraordinary women of this, the golden age of women. Whether we look at her as a girl, a woman, a wife, a mother of a large family, or the mother of what is virtually a new denomination, she is from every point of view unique and exceptional. As a girl and a daughter, she was marked by what may be termed spiritual genius or the in-

stinct of spiritual things combined with a premature and almost abnormal spiritual development—precocity; as a woman, her two great qualities were masculine power and feminine delicacy; as a wife, she combined loyalty to her husband with the leadership of love; as a mother, no woman ever exhibited a more exalted “prenatal” maternity. She vowed before high heaven she never would have a godless child, and she never did. Her children have been the founders of spiritual kingdoms, as the children of another illustrious mother were of the Saxon heptarchy. And as the mother of the Salvation Army, she exhibited remarkable power of organization and administration, with the heroism of a most Christlike self-abnegation. This is but a partial analysis of her character and capacities.

We regret to see that Mr. Stead has used his opportunity as a biographer to make a book which, because of its subject, will be widely read, a means for the propagandism of his *psychic* notions. Of late years he has swung squarely over into spiritualism, and he advocates these views in his life of Mrs. Booth. To our view this is not only a serious blemish, but it is a violation of one of the first laws of a good biography: that the author shall not use his office as a biographer for the exploiting of his own views, especially on matters concerning which even the Booths themselves feel constrained to express dissent or disclaim responsibility.

WITH NOTEBOOK AND CAMERA. Edith Baring-Gould. Illustrated. 8vo, 104 pp. 1s. 6d. Church Missionary Society, London.

The account of a winter journey in Egypt, India, Ceylon, and Italy is here made extremely vivid by numerous well-selected and well-taken photographs. The author looked at men and things from a

Christian standpoint, and interestingly describes her observations and impressions, especially for the benefit of young people. There is not much that is new to readers of missionary literature, but the picturesqueness of these descriptions, the facts presented, and the tone of the book make it especially good to put in the hands of young people.

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GENERAL MISSIONARY INTELLIGENCE.

AMERICA.

Y. M. C. A. The figures which in 1901. follow relate almost wholly to the American fraction of this world-organization. The branches now existing number 6,192, with 521,000 members, among 50 nations, speaking 35 languages. The 1,439 American associations have 252,000 members, of whom 32,000 are college students, 37,000 railroad men, 5,000 soldiers and sailors, 1,650 Indians, 1,000 miners, 5,000 colored men, 23,000 boys. The gymnasiums' enroll 77,000 men and boys; the educational classes, 26,000. The annual attendance upon Bible classes exceeds 500,000; the religious meetings, 2,500,000; a daily attendance at the buildings of more than 100,000. 1,400 secretaries are employed; 2 schools for training officers conducted; \$40,000 per year contributed for association work in foreign lands, where 20 secretaries are stationed. Naval Temperance League with 2,000 members. 359 buildings, costing \$20,378,000, owned. A building erected every 9 days for the past year. Property valuation exceeds \$24,000,000. Money given and pledged for work and buildings in 1900, over \$6,600,000. 27 State Committees employ 57 secretaries and expend \$152,000 annually. The International Committee employs 43 secretaries and expends \$140,000; publishes 3 periodicals and 50 pamphlets annually. Of buildings there are 359 in the United States and Canada, valued at \$20,378,480; in the British Isles, 126 buildings, valued at \$3,213,960; on the continent of Europe, 126 buildings, valued at \$1,855,570; in other lands, 29 buildings, valued at \$874,000; a total of 640 buildings, valued at \$26,322,010.

Y. P. S. C. E. At the recent twentieth anniversary, held in Portland, Maine, these remarkable statistics were presented, and surely they indicate a phenomenal progress:

UNITED STATES.	
Young People's Societies.....	29,085
Junior "	13,483
Intermediate "	1,126
Mothers' "	74
Senior "	80
Parents' "	1
CANADA.	
Young People's Societies.....	3,323
Junior "	635
Intermediate "	36
Parents' "	2
Mothers' "	1
FOREIGN LANDS.	
Young People's Societies.....	11,254
Junior "	1,598
Intermediate "	18
Senior "	16
Mothers' "	13
Floating Societies.....	123
	60,818
Total membership.....	3,649,080

Among the indications of the vitality of this movement is one worthy of particular mention: Out of a prison population of 1,300 in the Kentucky Penitentiary, there are now enrolled in the Christian Endeavor Society of the institution over 500. There are 25 similar organizations scattered here and there in other states.

Presbyterian The Dakota Presbyterianism is not bounded by geographical lines, but has jurisdiction wherever Dakota Indians are found in the United States. It consists of 20 native ministers, 25 congregations, more than 1,400 communicants and 800 Sabbath-school members, who expended in 1899 for missions and local church-work more than \$6,000. Scores of converts last year testify to the faithfulness of these Indian ministers.

Pima A home missionary
Presbyterians. among the Pima
 Indians in Arizona,
 Rev. C. N. Cook, writes as follows
 concerning the result of toil:

"Since April 1, 1900, I have baptized and received into our churches 78 adults, including three Maricopas. This gives us in all a present membership of about 950; we hope to reach a total of 1,000 members by next April, or twenty years from the time that our Home Board took charge of this field. Nearly two-fifths of the Pimas are connected with the Presbyterian church. The Pimas are a peace-loving people. Some are born mechanics, such as blacksmiths, carpenters, shoemakers, tailors, bow and arrow makers, basket-makers, and workers in earthenware, etc. Some know how to raise cattle, many are good farmers, some know how to spend money as fast or faster than they can earn it, others know how to save and even hoard it. The great majority are truth-loving and honest, and have no respect for liars and thieves. The Pimas as a tribe are farmers. They are industrious and anxious to remain self-supporting, but at present this is impossible with the majority of them, because they have no water to irrigate their farms, as it has been taken from them by white settlers."

Galveston Gov. Sayers, of
Relief Fund. Texas, has reported
 to the legislature
 the disposition of the funds for
 the relief of the sufferers by the
 flood at Galveston last September. The total amount received
 through all agencies, so far as
 could be ascertained, was \$1,988.-
 414. The governor reported that
 every nation in the world con-
 tributed in some manner to the
 funds. The Johnstown flood of
 May, 1889, in like manner appealed

to the sympathies and generosity
 of the whole world, and then con-
 tributions amounted to \$2,912,346.
 The close relation into which modern
 inventions have brought all
 parts of the civilized world was
 strikingly illustrated by these two
 appalling disasters. The nature
 and extent of the calamities were
 known in all the cities and large
 towns of Europe, and even in parts
 of Asia and Africa, almost as soon
 as in the states where they oc-
 curred, and immediately messages
 of sympathy and offers of help
 began pouring in.

The Mormons A few days since,
Planning to at a meeting of
invade Japan. "President" Snow
 and the twelve
 "apostles," held in Salt Lake City,
 it was voted to open a mission at an
 early day in the Land of the Morn-
 ing Sun, and "apostle" Heber J.
 Grant was deputed to inaugurate
 the work. Not much has been un-
 dertaken by the Latter-day Saints
 in non-Christian countries since
 the fifties, when, upon the procla-
 mation of polygamy, some scores of
 elders were despatched to the
 earth's ends to evangelize in the
 name of Joseph Smith and Brig-
 ham Young; but in every case soon
 to meet with utter failure, notably
 in India. Of this new attempt the
 head of the "church" declares: "I
 have not the least doubt that suc-
 cess will crown our effort, or that
 apostle Grant is the man to do the
 work."

Catholicism in The Rev. C. L.
Puerto Rico. Thompson, secre-
 tary of the Presby-
 terian Board of Home Missions,
 says: "The Roman Catholic
 Church for 400 years has oppressed
 these millions of people. These
 are the crimes for which the Span-
 ish Catholic Church must be ar-
 ranged at the bar of history: 1.
 That it kept that large population

there all those years in extreme poverty and squalor. 2. It has held them in such ignorance that not 15 per cent. can either read or write. 3. It has held them on a plane of morals so low that the sacredness of family life is but little regarded. 4. It has given them no Sabbath. 5. It has kept from them the knowledge of true Christianity. 6. It has driven most of the men into practical infidelity. It is now the opportunity of the Church in America to counteract these influences running through so many generations.

Canadian Methodists and the Indians. In 1824, the year in which the Canada Conference separated from the Methodist Episcopal Church, this missionary society was organized. Its specified work was to spread the Gospel among the Indians of Canada, and its income for the first year was \$144. In 1827 Mr. Case was appointed superintendent. The work spread rapidly, and soon missions were established at St. Claire on the west and spread east and northward to Credit, Rice Lake, Grape Island, and Sault Ste. Marie, in Ontario. In 1833 the work was greatly strengthened by the union of the Canada Conference with the Wesleyan Methodist Church. In 1840 James Evans was sent to the Hudson's Bay Territories, where he invented the syllabics, translated hymns and Scripture passages, performed apostolic journeys, and, with two or three assistants, proclaimed the Gospel to the tribes on a field that stretched from Lake Superior to the Rocky Mountains, and from Red River to Lake Athabasca. The work in British Columbia is of a more recent date. In 1859 Rev. Ebenezer Robson went as a missionary, and in 1863 Rev. Thomas Crosby entered upon his

life's work on the Pacific Coast. These pioneers have been followed by scores and hundreds of faithful servants of Christ. According to the last report, this society has in British Columbia 12 missionaries, 22 missions, and 1,546 members; in Manitoba and the Northwest, 10 missionaries, 16 missions, and 1,446 members; and in Ontario and Quebec, 16 missionaries, 23 missions, and 2,063 members. Besides these ordained missionaries there are scores of other missionary workers, such as the wives, teachers, and other lay helpers. They have industrial institutes at Muncey, Brandon, Red Deer, and Coqualeetza, as well as several boarding-schools, orphanages, and hospitals.—*Missionary Outlook*.

Sorrow and Joy in Greenland. It was a hard thing when, last summer, the Moravian missionaries in Greenland took final leave of the people among whom they and their predecessors have preached the Gospel for about 172 years, side by side with the more extended work of the Danish brethren, to whom they have now transferred their pastoral work. There is no longer pioneer missionary work to do on the western coast, unless it be in the extreme north, on Smith Sound, where there are thought to be about 200 heathen, besides some 600 on the east coast. A Danish missionary preaches to these and has baptized some. A young Dane is now studying the Eskimo with the intention of going to Smith Sound.

At the final leave-takings there was more weeping than singing, and the trumpets sometimes refused their voice. At one farewell meeting some 800 Eskimos were present, an almost unexampled number for Greenland, whose whole population is hardly 11,000. The Danish pastor, Balle, who

has been in Greenland almost 40 years, will have the chief oversight of the 1,600 members thus added to the Danish Church. His son, also a pastor, was born and brought up in Greenland, altho taking his classical and divinity course in Denmark. He had long wanted to preach to the heathens, and had great joy when, as the Moravians were about leaving, 38 heathens from the east coast came to settle in the West.

EUROPE.

Bible Society of Scotland. At the first meeting of directors of the National Bible Society of Scotland for the new year, it was reported that in 1900, 941,093 Scriptures had been distributed, of which 659,594 were in foreign or heathen countries. The China issues alone amounted to 417,691. It was agreed to reprint the Gospels in the Murray type for circulation in China, and to issue a further impression of the Chinese Gospels in character, with annotations and illustrations; also to offer Russian Testaments at a nominal price to Russian workmen at present in Glasgow in connection with the approaching International Exhibition, and to present each widow and orphan bereaved by the recent loss of fishermen in Shetland with a copy of the Bible, bearing a suitable inscription.

The Wesleyans and Missions. The Wesleyan Missionary Society published these statistics in January of this year: The countries in which the society is now at work are Europe, India, China, West Africa, the Transvaal, Mashonaland, and Rhodesia, British Honduras, and Bahamas. The stations, or circuits, 315; chapels, 2,450; missionaries, 366; other paid agents, catechists, etc., 3,090; unpaid agents, local preachers, etc., 6,133; church

members, 47,372; on trial for church membership, 13,265; scholars, 92,488; increase of members (1899), 1,110; on trial, 1,646. There are, including members, about 200,000 persons under Christian instructions.

The Independents and Missions. One hundred years ago the London Missionary Society had but 17 representatives in the field, but now has 425, and associated with them are 924 ordained and 4,274 unordained natives. The stations occupied number 2,358, and of the churches planted during the last century 1,518 are now self-supporting.

The Friends and Missions. The humanitarian zeal of the British Friends a century ago was only manifested in anti-slavery effort. It was not until 1802 that 3 Friends sailed for Calcutta on a prospective visit. The first missionary of the Friends' Foreign Missionary Association worked her way out to India in 1866. In 1867 operations began in Syria and Palestine. In the same year Madagascar was entered. In 1871 France, at the time of the Franco-German war. A little church was organized at Constantinople in 1872. Since 1879 work has been carried on among Zulu Kaffirs in Natal, and elsewhere in South Africa. In 1884 China was attempted, and in the year 1897 Ceylon and the Island of Pemba. There have been more than 100 missionaries sent out since 1870, of whom 94 are still in the field.

A Gigantic Sunday-school. On a high hill, in the midst of the thickly populated portion of the city of Stockport, England, stands an immense four-story brick building, at once the pride of the town and

the Mecca of pilgrims from every quarter of the globe. This is the world-renowned Stockport Sunday-school, famous alike for its gigantic size and its remarkable history, extending over a period of 116 years. With a present enrollment of over 5,000, and a total record of 6,085 teachers and 105,900 scholars trained within its walls, its achievements are without a parallel. This famous institution dates back to 1784, four years after Robert Raikes began his notable experiment. It was originally established for the children of the laboring poor. In the early days teachers were employed at the rate of one shilling and sixpence a Sunday, and there were two sessions, lasting from 9 o'clock in the morning until 12, and from 1 o'clock to the hour of afternoon worship, when the pupils were conducted to either church or chapel, returning again to the school until 6 o'clock. The curriculum embraced not only Bible study, but reading, writing, and spelling, arithmetic being added in the case of a few who distinguished themselves by diligence and good behavior.

A Policeman Worth Having. A certain Belfast policeman, when in the neighborhood of a saloon, and often asked "What will you have to drink?" was wont to draw out a collecting-card and say, "I want nothing to drink, but, instead of that, just give me a shilling for the Church Missionary Society." One day he met with one of the many who say, "Oh, I don't believe in foreign missions; I never give anything to them." "You are just the man I've been looking for," said the policeman; and, pulling out another card, said, "Then you won't mind contributing to the Mission for Seamen?" In this way that man collected \$220 from over 300 people.

Monastic Orders in France. Well may French statesmen contemplate with solicitude the presence

of such a horde of *religieuses* and all zealous for the papacy. These figures will give some idea of their numbers: The Jesuits, 2,464 French members; Marists, 2,130 members; Benedictines, 49 convents and 2,000 members; Trappists, 25 monasteries and 1,600 members; Marianites, 130 houses and 1,270 members; Lazarists, 67 houses and 1,200 members; Capuchins, 48 houses and 600 members; and, besides these, Carmelites, Assumptionists, Premonstratensians, Carthusians, Franciscans, Dominicans, Oratorians, Brothers of St. Jean de Dieu, Barnabites, St. Sulpicians, Passionists, Redemptionists, Picpucians, Oblats, *et id omne genus*, some two or three scores in all; a total of 461 houses, and approaching to 15,000 members.

German Aid for Laborers. In practical Christianity Germany can occasionally give us suggestions. The insurance of working men is a case in point. Of the 56,000,000 people in that empire, 16,000,000 are laborers. Of these 9,000,000 are insured against sickness, 17,000,000 against accident, and 13,000,000 against old age. From 1885 to 1900 no fewer than 40,000,000 cases were assisted at a gross expense of \$603,000,000. Nearly 4,000,000 cases of aid to working men are relieved each year at an expense of \$250,000 a day. Every year there is paid \$21,250,000 to 3,250,000 cases of accident, and over \$20,000,000 to 520,000 men insured against weakness and old age. Not counting the costs of administration, there has been contributed \$296,000,000 by the working men themselves, \$274,750,000 by the underwriters, and \$37,500,000 by the imperial govern-

ment. That is, working men have received \$312,250,000 more for damages than they paid in premiums.

Berlin City Missions. There is a very general idea that city missions are distinctively American and British in their character, and not a few will be surprised to know that they constitute one of the most important features of Christian effort in Berlin, and the work is all the more noteworthy because it is entirely voluntary in character, without a penny of support from Church or State. Recently the annual report of the association, which was established and is still headed by the former court preacher, Ad. Stöcker, was issued with a wealth of interesting data. The association issues each week 108,000 sermons, intended for those who can not attend church. Of this edition, 20,000 are used in Berlin, and the rest go to all the corners of the globe wherever Germans without Church connections are to be found. They are not generally given away, but are sold at a nominal price. The colporters are volunteers from all the ranks of life, including many representatives of the nobility. The association publishes a Sunday paper, the *Volksbote*, in an edition of over 100,000, and thus has given a solution of Sunday-paper problems unknown elsewhere in Christendom. Other Christian publications are issued in editions of 10,000 to 25,000. Among the mission enterprises of the association is a Magdalene institute, which has done much good for fallen women. Last year 1,021 came under its influence, and many of these were restored to home and respectability. Another institution seeks to regain especially young culprits. In the printing-house of the association about 100 persons are employed. The annual expenses are

about 200,000 marks, much of which is secured from legacies. Last year the chief contributor was a court lady, Countess Oriola, who gave 12,000 marks. In addition to several regularly ordained pastors, the association employs 46 city missionaries who work from house to house and in conjunction with the work of the city congregation, 6 candidates of theology, and 10 women helpers.—*The Independent*.

The Papacy Waning. If the numerical test be applied to the Holy Year pilgrimages to Rome which have just been completed, it is clear that the power of the Papacy and the craving for its "indulgences" and "pardons" is largely dying off. Instead of the three or four million pilgrims that were expected, the 163 pilgrimages made, added to all the pilgrims who came singly, scarcely numbered a quarter of a million, and of these many were so poor that they were lodged and fed by the Vatican, and ate and drank when and where they could. The monetary results were somewhat better, these amounting to over £320,000; but this sum looks quite insignificant beside the Twentieth Century Funds of the Nonconformist bodies now in progress. The spread of intelligence and education, added to the reflected light of Protestantism (which unconsciously affects many Catholics who would scorn to acknowledge it), is proving too much for the superstitions and pretensions of Rome.—*The Christian*.

Blessing in Store for Spain. Mrs. Alice Gordon Gulick's many friends will rejoice to learn that her diligent efforts in behalf of a \$100,000 fund for the International Institute for Girls in Spain have been rewarded by a good measure of success, sufficient indeed to warrant the expectation that before many

months the school can be removed from Biarritz, France—its headquarters since the outbreak of the Spanish war—and planted in Madrid, the political and commercial center of the Spanish nation, where it rightfully belongs. Already about \$68,000 have been secured, and at the recent annual meeting of the institute in the Old South Church, Boston, spontaneous gifts amounting to nearly \$3,000 were made without any plea for immediate contributions.

Persecution and Progress in Portugal. Portuguese Protestantism has won a signal victory. A priest at Carminha, near Oporto, brought a charge against a Protestant gentleman for circulating tracts assailing the religion of the State. A large crowd listened to the depositions, and the defense was in the hands of an eloquent advocate, who, in a stirring speech, denounced the priest's conduct as being worthy of the days of the Inquisition. The court, after an exhaustive consideration of the subject, gave a verdict of "not guilty." This verdict will give fresh heart to a movement which is rapidly permeating certain elements of Portuguese life, and will encourage many who are in secret sympathy with the Protestant faith to become its open adherents.

The Evangelical Alliance reports that in January the representatives of the five principal Protestant congregations in Oporto were summoned to the presence of the judge of the Criminal Court, who ordered them to close their places of worship. These were two Episcopal, one Presbyterian, one Independent, and the Methodist. The brethren stated their conscientious objections to the order, and left the judge with the understanding that they would go on just the same, as they had broken no law.

They were again summoned, and two auxiliary judges spoke very roughly, and threatened to persecute them "to the infinite." "But we have another Infinite," answered one of them, and they left resolved to stand their ground. The next evening the Presbyterian congregation was forcibly dissolved by the police. A later communication says:

The Building of the Presbyterian Church is British property, so that probably a point has been raised by the action of the police. The police not succeeding in rousing resistance have nevertheless continued in their action, having since stopped seven or eight meetings. In one case only did they arrest a preacher (a Portuguese), but let him go as soon as the doors were closed. The persecution has been brought about by the dignitaries of the Romish Church.

Young Men in Russia. The past year has been signalized by an advance movement for work among young men in Russia, which is hailed on every hand as of great promise and importance. Some prominent members of the Young Men's Christian Association have interested themselves for some time in this direction, and their efforts resulted in the visit of a secretary of the International Committee to Russia to consider the extension of the railroad work. He was most cordially received, given every facility for travel over the railroads of the empire, and his report, read and fully appreciated by the czar, led to the forming of a "Society for the Moral and Physical Development of Russian Young Men." Not directly affiliated with the International Committee of the Young Men's Christian Association, it still is in close sympathy with that, and as an indication one of the secretaries of the Paris branch was appointed to go to St. Petersburg and take charge of the new society. During this past year the rooms of the society were

opened and the exercises were attended by a considerable number of Russians prominent in educational and religious work. The service was according to the ritual of the Greek Church, the selections from the Bible being read in Russian and in French, and the music being given by a choir of a school under the auspices of the Prince of Oldenburg. Almost immediately 100 young men enrolled their names, and scarcely had the visitors reached Paris when it appeared that the number had increased to over 300, 90 of whom were in the bookkeeping class, while 150 had attended the first Sunday sermon. The higher authorities of the Russian government have given the movement the most cordial support, and the empress has interested herself in it in a way that can scarcely fail to insure its best success.—*The Independent*.

ASIA.

The Jews The Sultan has issued instructions **Excluded from** prohibiting the settlement of Jews in Palestine. This must for a while necessarily affect that steady flow toward the Holy Land which has now been going on for some time past, and it must also result in a further development of Zionism. Of late there has been an evident purpose to realize the desire of the Jew to return to Jerusalem, and as of the 10,000,000 of Hebrews in the world one-half are on Russian soil, it is not difficult to foresee that very striking political complications may soon arise from the working of the new instructions.

A Tribute At a Students' Conference lately held **to Carey.** at Serampore, Bishop Welldon had this to say of the immortal founder of modern missions:

a purely secular authority—I find it stated that by this translation he and his colleagues had for the first time brought the knowledge of the Gospel of our blessed Lord within the reach of 200,000,000 of human beings; that is to say, the number of men and women speaking the languages into which they translated parts of the Bible were something like that number. In the face of an achievement so stupendous as this, it hardly seems to me an exaggeration to say that Dr. Carey deserves the first place in the history of Christian missionaries. I do not wish to exaggerate, but if you think even more important the missionary work of so great a saint as St. Francis Xavier, still so potent and divergent are the results of so widespread a translation of the Scriptures as was executed by Dr. Carey and others at Serampore, that you will, I think, agree with me that it is difficult to put at too high an average the value of Dr. Carey's service to Christianity. He is surely an example—as conspicuous an example as in the history of Christianity exists—of the way in which God chooses the foolish things of the world to confound the wise, and the weak things of the world to confound things which are mighty.

Armenian Reports from the Atrocities. Armenian provinces come in slowly,

and nearly always with difficulty, owing to the system of espionage which prevails among Turkish officials. By way of Vienna another ghastly tale reaches us of murder and outrage upon native Christians. One wretched fanatic boasts of having slain, with his own hands, 200 Christians. The account furnished by the Vienna correspondent of a London daily seems too dreadful to be true. We read of men crucified on trees, stakes being driven through their hands and feet; women outraged and mutilated, and children torn to pieces under the eyes of their parents. Others were dismembered, limb by limb, in the most fiendish manner; others again had "slices taken from their flesh, as steak is cut from an ox," before they were flung into the river. The Servian consul at Mitrovitz declares that 1,100 people have been murdered and 400 women outraged and placed in harems. And, it is

added, "the Turkish authorities have shown utter indifference to the massacres." Well may the correspondent head his despatch, "Europe's Shame." Before this state of things we are helpless. Our treaties are obsolete documents. Turkey knows that Europe is too much occupied with other business to pay attention to their devil's game, and so hell is let loose.—*The Christian*.

In South India the native Christian community has attained a population of 608,878. Of these 159,797 are communicants. Since 1878 the community has more than doubled, and the communicants have grown threefold. The Syrian Christian community in the same area numbers 330,000, and the Roman Catholics 1,138,772, a total more than 2,000,000.

Honor to a Missionary. In the recent famine the distinguished service which Rev. Robert A. Hume, of Ahmednagar, rendered, was brought to the attention of the late queen by the viceroy and the local government at Bombay, and a gold medal (*Kaisar' i 'Hind*), given directly by the queen, has been conferred upon him. Heretofore parchments were given in such cases, but the new viceroy made the change to a gold medal. There have been but four or five of these medals given in all India. Dr. Hume is the son of Rev. Robert W. and Hannah D. Hume, former missionaries in India. He has been a missionary of the American Board 26 years and is now principal of the Ahmednagar Theological Seminary.

The Famine. Even where rains have fallen the ability to cultivate the ground is seriously impaired by the loss of cattle with which to do the plow-

ing. One million oxen are said to have perished in a single district. The *Indian Witness* shows that, should the government send into that district 10,000 cows, it would be between 5 and 6 years before animals required for work would be ready. All that can be said at the present time is that in some districts further ruin has stopped, but the work of repair is to be long and tedious, and there will be need of help not for months merely, but for years.

A Widow's Church in India. Pandita Ramabai has organized a church at her Mukti Mission,

Kidgaum, which is composed exclusively of women. It has 350 members, with 400 probationers besides, all of whom have become Christians within the last few months.

The Viceroy and the Nautch. We wish to note with great pleasure and thankfulness a unique feature of

the viceroy's tour through Southern India—namely, that he was nowhere greeted by the nautch girl. She used to be everywhere at one time, on railway platforms, in processions, and in durbars. It seemed as if we had lost the faculty of rejoicing in anything without rejoicing in the sight of dancing girls. The band, nautch, and the betel formed the tripod of human existence in India. The nautch is a relic of the barbaric age, when greatness was measured by luxury and voluptuousness. It is altogether out of harmony with the spirit of a civilization which demands that woman shall no longer be a slave, and man, in whatever station born, shall be judged by his readiness to sacrifice the pleasures of the senses on the altar of duty. Lord Curzon has preached the gospel of work and righteousness to prince and soldier. It was pecul-

early appropriate that the nautch girls should have been banished from his presence. It is devoutly to be wished that the precedent introduced in Lord Curzon's tour may be followed in all future receptions of viceroys and governors, and that India will show to the world how she can honor greatness without dishonoring womanhood.—*Indian Social Reformer*.

The Bicycle as an Evangelizer. With the invention of the present form of the bicycle came its immediate appreciation by the missionaries of India as an evangelistic agency. It is only a slight exaggeration to say that it would be difficult to find any of the younger generation of missionaries, men or women, who are not preaching the Gospel by the use of the wheel. With good main roads, and well-trodden and smooth footpaths, there are but few villages in the plains that are impossible of access on this wonderful little machine. The day when our native evangelists can visit four times as many villages as when going on foot, and preach to four times as many souls when less wearied by their long walks in the heat, is therefore now in sight. Indeed, it is now a question whether it is not false economy to permit those wearying walks or slow riding in the bullock carts, when with the bicycle the native preacher could cover far more ground, and be fresher in body and mind for his spiritual work.—*Rev. J. E. Abbott*.

There are 7 Mohammedan newspapers in India, says the *Kaukab-i-Hind*, which are devoted exclusively to combat Christianity.

The Cangue as a Christianizer. Some months ago as Miss Hartwell, of Foochow, was visiting a mission-school her chair-bearer was attacked by a Chinese pugilist. Upon

this a Chinese magistrate condemned the assailant to sit in the cangue by the gate of the mission-house for several hours each day for two or three weeks. Miss Hartwell now reports that the results of the punishment have been salutary, for the old man, who was a terror in the neighborhood formerly, has since then given no trouble whatever, and has stopped talking against the school, which he had formerly constantly reviled. After the flood of last summer, which impoverished so many at Foochow, the old reprobate received from the relief committee, through Miss Hartwell, some tickets for rice, and his temper now seems to be quite changed.

Chinese Hatred of Foreigners. The Chinese hatred of the "foreign devils" has its deep roots in the past, and that in nothing else than the commercial policy of Europe, at first in England. This led to the great opium war of 1839-42, and only when that had opened the well-known five treaty ports could there be any talk about a Protestant missionary work. The earlier work was applied chiefly to the learning of the language and the translation of the Bible, and redounded as much to the advantage of trade as of missions. Indeed, the first, and long the only, Protestant missionary in China, Robert Morrison (1807-1834), was in the East India Company's service as an interpreter. The persistent tension of feeling between China and the foreign powers chiefly concerned commerce, not missions. It was the Chinese stoppage of a trading-vessel, *The Arrow*, which brought on the second war, 1856-58, which blazed up anew in 1859 and led to the looting of the Summer Palace. In all this, missions were in no way con-

cerned. Only it followed that by the treaties of Nanking, 1842, of Tientsin, 1858, and of Peking, 1860, the general right of settlement was granted to foreigners, including missionaries. The demand came from France on account of Roman Catholic missions, and was afterward extended to the Protestant.

Missions and missionaries had to suffer from hatred which these constant political collisions called forth. The people would only see in them the representatives of the hated foreigners, and make them likewise answerable for these misfortunes thus brought upon China. How often a missionary, when presenting the Gospel and declaring that he had come to China to seek the people's good and to make known a Savior to them, has had the words thrown into his face, "And to bring us opium!" They were charged with being nothing but agents of Western politics. For instance, Hudson Taylor, more than twenty years ago, says that in an interview which he had with a mandarin he tried to set forth the good intentions of the missionaries, but received this answer:

It is all very well, Mr. Taylor, to talk in this way to ignorant people, but you know very well and I know very well what England's policy is toward China. You English came to China 40 or 50 years ago and found her people united, flourishing, prosperous, and too strong for you to devour, as you have devoured India. Thereupon you resolved to impoverish our land by the help of opium, and to ensnare the hearts of the people, and to gain over a party in the land, through your missions, and thereafter to possess yourselves of the country. We know very well what your plans are, and it is of no use for you to try to throw dust in the eyes of us mandarins by such stories as you are now trying to palm off upon us.

Mr. Taylor heard the same things from another mandarin with whom he was sailing up an affluent of the Yang-tse-kiang. The truth, therefore, is the exact opposite of the

representation which is dished up by the ill-instructed correspondents of the newspapers. It is *not missions but commerce* which from the first has stood between Chinese and the European nations, and it is the reckless use of their military power by these, in order to force China into a commercial connection, such as that empire has never wished or willed. The missionaries naturally were not judged in the light of their specific purpose, but were included with all their countrymen as foreign devils, to be made answerable for the greed and violence of their governments. —*Nordisk Missions Tidskrift.*

China and the Old Dragon. How has it come about that the Chinese are now so cruel and godless?

That they persecute the missionaries and all foreigners, and so unmercifully cut down their own countrymen that have become Christians? Answer: "An enemy hath done this." And this is none other than the *old dragon*, the murderer from the beginning, the devil. And *him* do the Chinese worship! Everywhere—on the Chinese imperial banner, on the roofs of temples, ancestral halls and houses, on tombs, pieces of furniture, coins, fans, cups, and embroidery patterns—one sees the dragon portrayed. The head is like a camel's, but has the horns of a roebuck, the eyes of a rabbit, the ears of a cow; the neck is that of a snake, the belly a frog's, the scales those of a fish, the claws of a hawk, the tail of a tiger. Who or what this dragon is no one can say. But he rules in the air and he bears the whole earth; when he bestirs his hideous members there comes a change of fortune for good or ill. Offerings must therefore be made to him, and feasts kept. Woe to any one who injures him! Whoever digs too

deep into the ground, or in a wrong place, comes too near the dragon, and brings himself and his into calamity. At every step one has to fear him and beware of him. Everything on earth which is grand, strong, and mighty descends from the dragon or is a copy of him. Chiefly is this true of the Chinese emperor; his body is the dragon-body, his countenance the dragon-countenance, his mantle the dragon-mantle, his throne the dragon-seat, his death "the ascent of the dragon to the long journey." Thus, in China, God's place is assumed by the dragon; to the place of faith has succeeded superstition; to the place of love and piety the fear of spirits. As Paul says, holding themselves to be wise, they have become fools.

—*Missionsblatt für Kinder.*

Emigration of Christian Chinese. Rev. W. A. Main writes from China: "About 300 of our

Kucheng Christians, together with 100 or more from Nirgchiang District, are just now leaving for Borneo to start a Christian colony in that part of the island which is under English rule. They are to be followed by other large companies of our Kucheng people next year. A number of our best families and workers are going, and we are sustaining a serious loss thereby. They can be easily self-supporting in any church work, for many of them have property, but they will need supervision.

The Condition of Manchuria. Definite information is now reaching the Presbyterian Foreign Mission

Committee in Scotland as to the state of matters in Manchuria, the field which has yielded such a rich harvest of converts under the labors of United Presbyterian missionaries. While some of the converts have fallen away under the stress

of persecution, the remarkable steadfastness with which so many have stood by their faith and suffered for it has surprised even the missionaries. Wherever the storm has passed, the native church has gathered together its remnant members and organized itself anew. The native converts who have escaped death have lost nearly all their property, and everywhere churches and hospitals have been burned to the ground.

Chinese Martyrs. Herr Bismark, a customs officer in

China, who passed

through the siege of the legations, says: "It is thoroughly inspiring to see how many old men deeply wounded, already devoted to death, were heard comforting the young Christians and seeking to strengthen their faith. '*Hsiang tientschu!*' (i.e., 'Think on God!') is heard almost everywhere, and here first one learns to know the word martyr in the full nobility of its meaning." — *Missionsblatt für Kinder.*

Gilbert Reid and the Boxers. The ninth annual report of the International Institute, of which

Rev. Gilbert Reid is the originator, shows that confusion has come to this scheme, at least for the time, as to so many forms of effort in China. The *Chinese Recorder*, however, declares that "the tide is already on the turn, and the returning flood must carry the enterprise to a successful issue. The demand for the 'new learning' will be greater than ever within a few months, and educational institutions of every sort will be in high favor."

Buddhists in Japan. It is the fashion to speak of Buddhism as the faith of the

peoples of Tibet, China, and Japan, of so many hundred millions of the

world's population, and the teaching of Buddha is supposed to present an unbroken front to the advance of the army of the Cross. It is a question whether the divisions of Buddhism affect the resistance which it offers to the spread of Christianity, but it is certain that at the present time Buddhism is only a name, and one applied to widely different systems of teaching. Leaving aside the consideration of the difference between the so-called Southern Buddhism, held by the people of Ceylon, and Northern Buddhism, in other parts of Asia, even in little Japan Buddhism is not a unit, and the teaching of some of the sects is very far from the original doctrine of Guatama. Nanjō gives 12 sects in his brief history of the Japanese sects, but there are 8 sects, with 38 sub-sects, enumerated in another list. The Bureau of Statistics gives 10 sects, with 71,886 temples and 93,584 priests of all kinds, at the end of the year 1896. — *The Japanese Evangelist*.

The Buddhists are so impressed with the value of medical mission work that they have bought a piece of land in Hakodate and are going to build a large hospital for the poor; they propose to make no charge for attendance.

AFRICA.

Africa's Bishop Hartzell has
Future. lately returned to the Dark Continent to push evangelizing work in behalf of the Methodist Church. He returns in an optimistic mood, as may be inferred from the following statement, made at a fraternal dinner given to him the night before he sailed. He said: "Africa is the last country in the world to be touched by civilization. To-day it is a continent of magnificent opportunity; to-morrow it will be a coun-

try of magnificent triumphs. Victor Hugo said that the twentieth century would see a world made out of Africa. This prophecy is being fulfilled to-day. Cities and civilizations will rise on the shores of the great inland lakes, and a new Anglo-Saxon center of civilization will form in South Africa. The populations of Cape Town and Durban will be doubled. Johannesburg will have a population of 500,000. Before long there will be 10,000,000 whites in South Africa, and we shall see the formation of a federation of states under the British flag."

United Pres- Under date of De-
byterians on cember 24th Rev. J.
the Nile. K. Griffen writes of

his arrival at Umdurman to begin mission work as soon as the military authorities will permit. Meantime he is looking about him and studying the ways of the natives, and has hit upon this fashion: "They seem to have a great passion for scars. Every tribe has its tribal mark. For example, the Danagala have 3 long scars down each cheek, and the Shagga have 3 running the other way, from the mouth back. The Furs have a triangle; the Taaisha, numerous little scars over the temple, etc. But, besides these distinguishing marks, they have scars all over their bodies. This is especially true of the women. They will have a double row around the body, of oval shape, set on end, and each scar about an inch long, and sometimes turned on their side; scars on their arms and legs and breasts—every visible part (and nearly the whole body is visible) is covered with scars. I inquired of my washer-woman what they were for, and she replied, 'Klick,' by sucking her tongue against her back teeth, which meant 'Just so.' Some tell me they are for ornamentation,

and some that they are the result of remedies used for many ills and for casting out devils. If for the latter, they are complete failures, as my observation teaches me; but for remedies, I could not, with my present experience, pass judgment. They are all made by a razor, and I have seen little girls from 6 to 10 years old with a double row around their bodies. One can not help but wonder what a screaming there would be when the little devils were being cast out."

Cape Verde Islands Mission. Rev. George P. Nind sailed for his new appointment, the Portuguese

Mission in the Cape Verde Islands, on December 19. A farewell meeting was held in the new Portuguese Methodist Episcopal Church at New Bedford, Mass., and addresses were made by several ministers. Two years ago some Christian Portuguese went from the United States to the islands and began Methodist meetings, and Mr. Nind will find a company of Methodists to welcome him.

Paris Mission in South Africa. At Morija, in the Lessouto, the principal station of the Paris Missionary Society, there is a large church with 25 out-stations, directed by M. Mabille, with the assistance of a native pastor. Their report tells of a good year, on the whole. Altho the hostility of the heathen chiefs becomes more and more marked, there has been a real movement toward Christianity among the people. But it is in the schools, which count more than 1,500 scholars, that the most important progress is shown. The Biblical school has entered into more spacious premises. The influence of the seminary of evangelists is always extending, as is proved by the diverse nationality of its stu-

dents. Out of 54 students there are some from the Transvaal, some from the Bakhatla, others come from the banks of the Zambesi, one is from Lake Ngami, and some from the country of the Mangwato; the latter have come entirely on foot for a distance of about 1,800 kilometers. The normal school counts 97 pupils, 9 of whom are sent by Khama; others come from the Orange Free State, the Cape Colony, etc. A few weeks ago 28 scholars succeeded in passing the examinations which qualify them as elementary teachers, the same examinations which the whites in the colony have to pass. This result, added to those of preceding years, places the institution among the best in Southern Africa.—*Journal des Missions Evangéliques.*

The African Slave Trade. In spite of conventions and proclamations, the slave trade is still carried on in ways little suspected, an instructive instance of which was recently brought to light. Twenty negroes belonging to the German East African Protectorate were forcibly seized at Bagamoyo and carried off to Zanzibar, where they were put on board a coasting-vessel trading under the French flag. An anonymous letter brought the "black cargo" under the notice of the French consul at Zanzibar, and under his instructions the harbor police were enabled to retain the slave-ship, which was just on the point of leaving port under the protection of the French flag. Without the warning received the search would probably have been fruitless, for the cargo was quite in order and consisted of rice in bags; but upon thoroughly overhauling the vessel the police came upon the poor victims, 2 adults and 18 children between 8 and 13, stowed away under the rice-bags and with gags

in their mouths. They were at once liberated and handed over to the German consul, who sent them back to their home, while the vessel was laid under embargo, and the Arabs in charge were sentenced to three and two years' imprisonment with hard labor.—*Kreuz und Schwert*.

Berlin Mis- The Berlin Mission-
sions in ary Society occu-
So. Africa. pies several sta-
tions in the Free
State (now the Orange River
Colony). Their missionaries at
Bethany, for instance, minister to
about 5,000 natives (of whom some
1,600 are baptized), visit the farm
servants, and preach to the Boers,
who, as a rule, attend most regu-
larly and are grateful for their
services. The prosperity of the
station may be gathered from the
fact that last year the surplus bal-
ance amounted to £350, which was
remitted to the head office. A
capital bit of work has been the
construction of a dam to collect the
water for purposes of irrigation.
This arduous task was undertaken
by 161 natives of their free will,
and took 1,130 days to accomplish.
One of the Boers, formerly hostile
to the mission, has testified that
there has been a great improve-
ment in his servants since the in-
duction of the Gospel.

ISLANDS OF THE SEA.

Methodism According to a de-
in the spatch to the New
Philippines. York *Sun*, Mr. Mc-
Laughlin, a Metho-
dist missionary in Manila, held
some 30 religious services within a
few days in several neighboring
villages, with the result that 5,000
were in attendance, and a large
number openly announced their
purpose to pass over at once to
Protestantism, and then claim the
right to use certain Catholic

churches for worship—a claim, too,
which the presidente of Malibay
affirms is valid.

Trouble in There has recently
Erromanga. been an outbreak
of heathenism on
the southern side of Erromanga,
where for many years peace has
prevailed. The heathen have killed
1 Christian man and 3 children
(boys from 10 to 12), and another
Christian has been wounded. On
the other hand, the Christians
killed 1 man and wounded 2 men.
Mr. Robertson was absent, and
the cause of the outbreak was the
taking of the wife of a man who
had gone to labor in Queensland
and was absent several years.
When he returned he found that
his wife had married another man
and that he was dead. But the
angry husband and his friends
took revenge by assailing the
young man's father. They in-
duced numbers of professed Chris-
tian natives to join them. Prepa-
rations were then made for war.
The Christian chiefs and teachers
kept on the defensive until the
three boys were killed while gath-
ering shell-fish. These good men
used every influence to keep their
people from fighting.

Ponape Re- To Christian Amer-
opened. icans none of the
results of the war
with Spain will give greater satis-
faction than the incidental one
which transferred the control of
the Caroline Islands from Spain to
Germany. The utterly unwar-
ranted banishment of the Ameri-
can Board missionaries from Po-
nape and the breaking up of the
missions by the Spanish authori-
ties showed the unfitness of that
nation to share in any plan of col-
onization likely to benefit the un-
developed races. The January
Missionary Herald contains the

first letters received from Mr. and Mrs. Gray, Miss Foss, and Miss Palmer after their renewal of labor in Ponape. The welcome of the German governor and his associates was sincere and hearty, and every assistance needed has been extended for reopening the mission. The governor made the missionaries guests for two days at his home. Native teachers gathered around them, and men, women, and children came with bunches of bananas, chickens, pineapples, etc., to buy Bibles and school-books.

A Christian Commander B. F. Governor in Tilley, of our navy, Samoa. the governor of American Samoa,

laid the corner-stone of the new boarding-school for girls, now being erected under the auspices of the London Missionary Society on the island of Tutuila. Chiefs, local magistrates, native workers, the boys of the boarding-school, and 65 girls, who form the nucleus of the new school, with many spectators and a body of naval officers who attended Governor Tilley in his visit, made up an imposing audience. Alluding to the two Christian women who are to conduct the school, and who are already at work with encouraging success, he said:

The instruction which these Christian women will give, and the sweet example of their daily lives, will be like a ray of light to the girls who shall come here to learn, and when they go back to their homes they will carry to those who sit in darkness the sunshine of knowledge; and as the years roll on the influence of this school, and of others that may yet be established for you, will be felt more and more, until at last the people will all see and love the light. As the clouds roll away, and the wonderful things which have been hidden are revealed to all the people here, they will, like people in all ages, exclaim: "O God, how wonderful are Thy works; in wisdom Thou hast made them all!"

The natives have given over \$7,500 toward this enterprise, and they are deeply interested in the

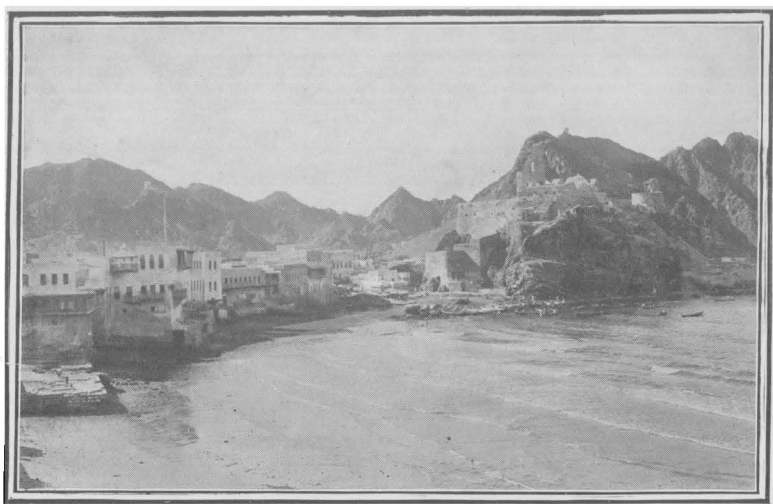
movement which means so much for their daughters.

A Dreadful Scandal. Says Carter Harrison, in his "Race with the Sun":

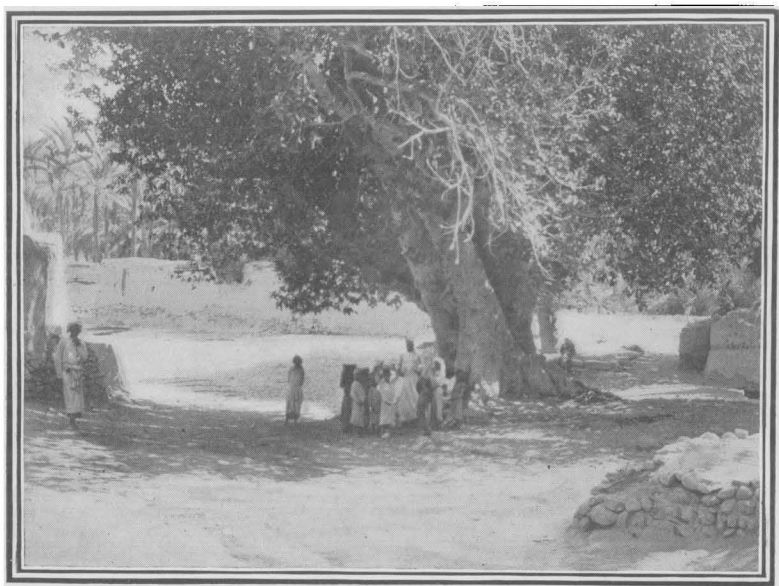
"We send missionaries to convert the heathen of India, China, Siam, Japan, and Burma. In all these countries there are large colonies of Europeans and Americans. The missionaries preach Jesus. The foreigners at the same hour are practising the devil. Everywhere all kinds of business is closed during race week, and our good people bet like Portuguese, and very many get as drunk as lords and swear like troopers. I do not mean that all do this, but enough do this to leaven the whole lump in the eyes of the native population." While some European preaches the Gospel his fellow-countrymen desecrate God's Holy Day by gambling and drinking in clubs, billiard-rooms, and quiet places behind the purdahs. If the salt of the earth had not the superhuman power of God behind its saltiness surely the great task of evangelizing the world would be hopeless. It becomes a serious question sometimes who needs the Gospel message more—the pagan or the so-called Christian.

MISCELLANEOUS.

Substitutes In Switzerland, for Saloons. which has been well called "the sociological and political laboratory of Europe," 455 temperance restaurants have been established in the principal towns, where food and temperance beverages are sold at a little above cost price. These restaurants are popular, and places where intoxicating liquors are sold are being deserted in their favor. One of the finest hotels in Zurich is a temperance hotel, and its rooms are full all the year round.



LANDING-PLACE IN THE HARBOR OF MUSCAT.



SELLING GOSPELS OUTSIDE THE TOWN, NAKHL, OMAN.

THE MISSIONARY REVIEW OF THE WORLD.

Old Series.
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MAY.

{ *New Series.*
VOL. XIV. No. 5.

OPEN DOORS IN OMAN, ARABIA.

BY. REV. S. M. ZWEMER, F.R.G.S., BAHREIN, PERSIAN GULF.

Missionary of the Reformed (Dutch) Church, 1890-.

Historically, politically and geographically, Oman has always been the most isolated part of all Arabia. As far as outside communication with other Arabs is concerned, Oman was for centuries past an island, with the sea on one side and the desert on the other. The people are even more primitive in their habits than Arabs generally. Only Muscat has its eyes open to the wide world. Colonel Miles, a recent traveler in this part of Arabia, speaks very highly of the Oman Arab as "a plain man, simple in his habits and free from ostentation." He says, "I always had reason to be grateful to the Arabs for their zeal and self-sacrifice on my behalf. They never resented the inconvenience and fatigue I often caused them, and seemed to regard my safety and comfort as a main point of consideration." Our experience on a recent journey in this hitherto so neglected country has been the same. The purpose of this article is to show what a large and open door there is here to preach the Gospel to these simple mountaineers and peasants who have nothing of the proverbial Moslem fanaticism; the story of our adventures with a few notes by the way will show it; the experiences of Rev. James Cantine at Muscat and on his journeys correspond with our own.

On May 9th last a colporteur and I put our two chests of books and medicines on board a small *sambook*, and at four o'clock the wind was favorable to leave Bahrein harbor. We intended to visit the pirate coast, and thence, if the way proved open, to cross the horn of Oman to Muscat, overland.

The captain and crew of our boat were all strict Wahabis, and made no secret of the fact that formerly they were slave-traders. Crossing by zigzag lines to the Persian coast to avoid shoals and catch the wind, we reached Bistana and then sailed across the gulf direct for Sharkeh. Half-way across is the little island of Abu Musa, with a small Arab population, but splendid pasturage, good milk, and water.

The chief export is red iron oxide, of which there are two hills with a boundless supply. Steamers occasionally call here for this cheap, marketable ballast; we left our witness in the shape of Arabic Gospels.

On May 14th we reached Sharkeh, the chief town on the pirate-coast. Formerly this entire region was noted for the savage ferocity of its inhabitants. Sir John Malcolm wrote forty years ago, "Their occupation is piracy and their delight murder; they are monsters." Thanks to English commerce and gunboats, these fanatic Wahabis have become tamed; most of them have given up piracy and turned to pearl-diving for a livelihood; their black tents and rude rock dwellings are making room for the three or four important towns of Sharkeh, Debai, Abu Dhabi, and Ras el Kheima. We found the Arabs very hospitable, not at all fanatical, and quite willing to hear the merits of Christianity discussed. At the house of the Abd el Latif, the British agent, we were entertained, and the mat hut, set apart for our use, we for seven days made dispensary and reception-room. Here over two hundred Arabs came to get medicines, buy books, or discuss the reason of our errand. Many were the quiet talks during those busy days with all sorts and conditions of Arabs. Reading the Scriptures, proving a doctrine, pointing a moral, or answering cavils—there was often no rest until long after sunset; and no sooner had the muezzin called to daylight prayer than the visitors began to walk in again. They were a pleasant lot of people, and more sociable than the Arabs of Yemen while less dignified than those from Nejd.

One strong drawback there was to conversation: no part of Arabia that I have visited can vie with this coast in the coarseness of talk and the looseness of morals; perhaps it is partly owing to the fact that nearly one-half of the population is negro or of negro descent. In spite of all assertions to the contrary, the trade in slaves is still carried on secretly. Four distinct African languages were spoken in the bazaar in addition to Arabic. Nominally the Arabs are nearly all Wahabis, but they are not strict followers of the sect. For example, tobacco-smoking is permitted and the weed is even cultivated. Among other visitors we met the Sheik of Bereimy, a large town four days' journey inland. He was an intelligent man and expressed a desire to hear what Christian prayers were like, so I repeated the fifty-first and the sixteenth Psalms, with which he was pleased. He gladly took with him a large Arabic Bible, and invited us to come to his country for a visit. Between the coast and Bereimy there are twenty hamlets of the Bni Ka'ab, and two of our colporteurs are now on their way to accept the invitation.

At Debai, twelve miles distant from Sharkeh, we sold thirty-five portions of Scripture in three hours, and could have sold more had our supply lasted. At Sharkeh some were friendly enough to offer us a shop for rent, in which to sell our Bibles. Shall we go? All along the coast there is a splendid field for colporteurs, and a medical mis-

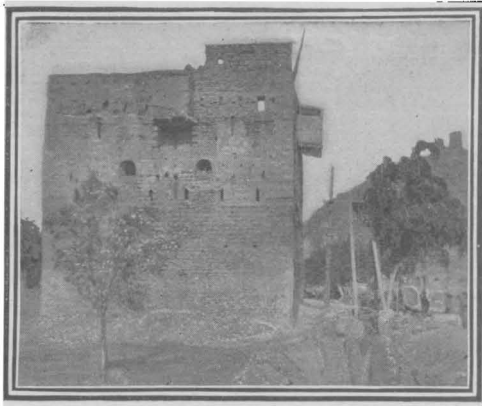
followed by its two colts. We were not troubled with the heat at night, but during the day it was intense, and it was refreshing to come to an oasis (common in this part of Oman) where water burst from a big spring, and trees and flowers grew in luxury. In the mountainous parts of Oman the roads run almost invariably along the wady beds; sometimes these are sandy watercourses, again deep, rocky ravines or broad, fertile valleys. Vegetation generally is tolerably abundant. Tamerisks, oleanders, euphorbias, and acacias are the most common trees and shrubs. Where the country appears arid and sterile we were surprised to find a considerable population of shepherds and goatherds. Their dwellings are mere oval shanties constructed of boulders or rocks, and they subsist on their flocks. In the fertile valleys the population always centers in villages, and scarcely ever is a dwelling found at any distance from this common center. Here often are the fresh-water wells with the watch-tower to protect them, as in our picture.

Just at the top of the pass of Hitta is the village 'Ajeeb, rightly named "wonderful." The view down the mountains over the fertile stretch of coast called the Batinah and out over the boundless Indian Ocean was grand. We descended to the sea, and the turbulent mountain stream, so cold to our bare feet as we waded it in the early dawn, dwindled to a brook, and at last ebbed away along the beach a tiny stream of fresh water. These perennial streams are the secret of the fertile coast all the way from Wady Hom to Birka.

At Shinas, on the sea, we spent a hot day. The mosque was our pulpit and salesroom—so little is there of fanaticism in these parts. One graybeard took us to his hut after noonday prayer to offer us his simple hospitality. He spoke with fervor of the missionary (Peter J. Zwemer) who came to his village three years previous. We spoke of Christ's second advent, and the old man then produced an Arabic



SHEIK MOHAMMED,
Brother of Muscat Sultan.



A WELL WATCH-TOWER IN OMAN.

treatise on the signs that precede the last day. His heart was almost ready for the seed.

From Shinas our camels took us to Sohar. At the large village of El Wa we were unable to stop, as the camel-men were afraid of small-pox, which was prevalent there. Every one we passed on the way was friendly to a remarkable degree. The women brought fresh

milk and fruit to us ere we dismounted, and the boys, instead of mocking the strange foreigners, *salaamed* with evident delight to hear that in spite of our appearance we spoke Arabic. Not one copper did we expend for food and lodging; it is the land of large-hearted hospitality. To help a sick child or give quinine to some ague-tormented Arab was to them a large return for their natural grace to a "son-of-the-road." There is not the least doubt that every one of the villages on the coast is ripe for evangelistic effort. Previous journeys here had given our mission this hope; the large sales of Scripture by colporteurs from Muscat only made it more evident; the past year, as well as this journey, have demonstrated the fact beyond dispute. In the whole of the year 1899 only five hundred and fifty-seven portions of Scripture were sold from Muscat station throughout Oman; this was more than any year before. Yet in the nine months past of the present year already one thousand three hundred and thirty-six portions of God's Word found eager purchasers in the same territory. In some towns never before visited our colporteur Elias sold nearly a hundred books in one day! Noth-



AN OMAN PEASANT

ing impressed us so much on our journey along the Batinah to Muscat as the fine opportunities now open for sowing the seed largely and liberally on this virgin soil. Everywhere there seemed to be a scarcity of books and a love for them. The women even left their huts to run after "the man with the Arabic books" and bargain for a two-cent Gospel.

We heard that the caravan routes were safe in the Zahirah as well as along the Batinah. If this be so, there are fifty more villages where the missionary and the colporteur can go, from Bereimy to Obra and Muskin—all virgin territory yet untouched by those of our mission who have penetrated with much encouragement into the Jebel Achdar from Muscat. Then there are Wady Jazi and the whole region of Ja'alan, two other centers of population and yet untouched. Our Arab friends told us that the entire region was open to travel, and that a doctor would be worshiped rather than welcomed everywhere. Now is the time to seize this golden opportunity; it may not last long. Nearly a year ago the Arabian Mission appealed for an unmarried physician to do missionary work by touring and preaching in these highlands. We still await some one who will take up the challenge and help us win Oman for Christ. Is there not *one* among the many volunteers for foreign service who will forsake all and take up this work in the spirit in which James Gilmour worked among the Mongols?

There is every indication, humanly speaking, that the fields are white unto the harvest, and that the soil in the hearts of the Oman peasantry is not as hard as the hills that hem in Muscat. Nor can we forget that no part of Arabia is so sacred as is Oman, because of the prayers and sufferings and death of the three missionaries who laid down their lives to win it for Christ. God has not forgotten their work of faith and labor of love and patience of hope. The laws of the Kingdom are as sure as those of nature: "When energy in any form seems to disappear, it is really only changed into some other form and gives rise to a perfectly definite amount of energy again."—*Joubert*. "Other men labored and ye are entered into their labors." Those who know how many prayers and tears have been offered at Muscat for the sake of Oman will not be surprised to see wonderful spiritual awakening there when the seed begins to germinate, and the *latent* power of prayers yet unanswered becomes *potent* through the Holy Spirit of promise.

[For a fuller description of Oman, see Mr. Zwemer's interesting and informing chapters (pp. 78-96) in his valuable book "Arabia, the Cradle of Islam."—EDITORS.]

FRANK CROSSLEY, OF MANCHESTER, ENGLAND.

BY THE EDITOR-IN-CHIEF.

Four years ago, March 27, 1897, at Star Hall, in Manchester, England, a funeral service was held over one of God's true noblemen, and such a procession moved thence to the cemetery as seldom honors even a monarch's dust. A motley crowd of probably fifteen thousand people came unbidden from distant parts of England, and even from Scotland and Ireland; the poor and the rich, the educated and the ignorant, the saintly and the sinful—all drawn as by some mighty magnet about the dead body of a universal benefactor. Tears ran in floods from eyes unused to weep, and voices choked with sobs said, in grief's half-mute whispers, "*He loved us so!*"

Frank Crossley had not reached threescore years. Born in Ireland in 1839, his early life gave little forecast of his heroic after-days. His school record was more of brawn than brain; but forsaking "sports" as cruel, he was drawn to the calling of an engineer, and, after a brief experience in the militia, at about eighteen he found his life sphere. He entered the works of Robert Stephenson at Newcastle, and four years later went to Liverpool as draughtsman to Messrs. Fawcett, Preston & Co. His removal to Manchester was providentially determined by his uncle's purchase of the business of a manufacturer of rubber machinery, and Frank and his brother William began work together there in 1867. Here were spent the remaining thirty years of great spiritual growth and widespread blessing.

The business proved at first unprofitable, but these trials only fitted him for keener sympathy with the toilers for bread, with whose wants and woes he chose to be so closely linked. Stern economy reduced expenses, and about ten years later, by the purchase of German patents for the "Otto Gas Engine," and the exercise of his own inventive powers, he achieved success, and prosperity continued until, in 1881, a limited private company was formed which after his death expanded into a public company.

It is not, however, with his business career that we are mainly concerned. But one fact should be written large: Frank Crossley abode in his calling with God; every step was taken by him and his brother in prayer, and in the alembic of faith even poverty and misfortune were strangely transformed into blessings.

During his earlier years he read little outside of his Bible. He had learned to pray, and, through praying, to believe and trust. Soon after he moved to Liverpool, and, with characteristic frankness, he at once announced to his sister Emmeline his conversion, challenging her to mark the change in him when he came home at Christmas. The family could all see that God had wrought in him the birth from above. The renewed temper and tamed tongue, so often last fruits of

grace, were in him first fruits. The piety that had pervaded the family life, and which was impatient of any type of Christianity that had not in it the celestial fire, burned in him also. Such a sort of convert always feeds on the Word of God. He became absorbed in its study, and learned from the "Plymouth Brethren," with whom he was much in contact, how to search the Scriptures and collate and compare their teachings. His love for the Bible grew more intense as he translated it into living, and he never became a man of many books; but there were a few that wrought mightily in his soul, such as Thomas Erskine's "Unconditional Freeness of the Gospel" and Upham's "Life of Madame Guyon," the former an antidote to those hyper-Calvinistic views which make God coldly repellant—sovereignty swallowing up love—and the latter nourishing his spiritual craving with a wholesome mysticism.

Mr. Crossley was conscience incarnate. While yet a poor apprentice he had got free admission to a theater through the connivance of a fellow-workman who kept the door; but when, as a renewed man, conscience demanded reparation for this sort of robbery, he reckoned up the entrance fees he had evaded, and sent the theater company sixty pounds. In his business no chances of money-making, however lucrative, could move him if they compromised his honesty or high standard of mercantile morality. And not only so; but, as both the brothers became ardent total abstinents, Frank hesitated at no cost that he might be on the safe side in questions of casuistry. He would not sell engines to be used in hoisting whisky barrels or lighting theaters and public houses. Unwilling to help on any trade that wrecked the bodies and souls of men, he was also unwilling to send workmen where they would be exposed to temptation. If he could not carry the firm with him, he could at least decline to share the profits and so preserve his own consistency.

Frank Crossley owed much spiritual help to Rev. Dr. Alexander McLaren, of Manchester, whose acquaintance, early made, ripened into a rare friendship, and whose preaching he attended. His sister Emmeline married a cousin and namesake of the famous Manchester "Bishop," and this made Dr. McLaren a sort of member of the family and a constant counsellor. Marriage makes or mars a man's destiny, and when, in 1871, Frank Crossley wedded Emily Kerr he obtained favor from the Lord. For more than a quarter century she proved not only a helper but an inspiration. His proposal of marriage was linked with a clear declaration of his life principles, especially touching unworldly and unselfish living. What wonder if the marriage hymn, set to such a key, proved a heavenly melody and harmony!

Consecration to the welfare of the poor and the vicious classes became, to them both, a passion more and more consuming as the years passed. It became easy to smash their champagne bottles as they saw

the ruin drink wrought, and to leave their choice villa for a home in the slums, when they saw that it is only the close touch of the ungloved hand that can win the outcast.

The grace of giving of course rapidly developed, and humility kept pace with love, its kindred virtue, until Augustine's interpretation of Matthew vi:3 became real, and his wife, his "left hand," knew not what her husband, the "right hand," did. But the giving was not careless, hasty, nor indiscriminate. He studied to know how to detect real want and woe, and how to relieve it without pauperizing or corrupting those whom he sought to help. He paid rents, lifted debts, supplied food and fuel, and then made those he benefited think that he, as the only privileged party, rather owed them thanks. But he gave *himself*, as Love always does. Far beyond any money given was the sacrifice of pride, taste, ease, in lowly ministries, which shrank not from washing a beggar's feet.

To know Frank Crossley, one must have seen the jewel in its setting, the mission-hall at Ancoats—as a scoffing workingman called it, "the hottest place in Manchester." Before he had moved to that city he had cut loose from the established church, from which he had for years been drifting. He had heard his own curate say, after hastily "christening" a dying babe, "I had not much to do—just sprinkle the water, and say, 'Now that this child is regenerate;'" and he asked, "But do you believe that?" "Well, no," was the response; "but that is what I have to say." Mr. Crossley rebelled at what he regarded as a grave ecclesiastical error which made men false. He began to suspect the propriety of a church establishment, and so shortly found his way into a Congregational church.

His giving showed the union of conscientiousness and generosity, and strongly impressed those whom he aided by its unusual quality. One unfortunate man who had put in one of Mr. Crossley's engines, and found it too small, but was unable to replace it, and was threatened with bankruptcy, found in him a rare benefactor, who not only replaced the old engine by a new and larger one without charge, but actually made up to him the losses in his business which had resulted from his own blunder. That man said to a friend, "I have found a man *who treated me just as Jesus Christ would have done!*"

Crossley's passion for souls made him very reckless of forms and conventional restraints. He almost joined the Salvation Army because, notwithstanding many crude features, they were thoroughly in earnest in seeking to save men, and singularly successful; and tho he never became a Salvationist, General Booth always found in him so generous a supporter that he was sometimes known as "Paymaster." But Crossley was a whole Salvation Army in himself, as he proved when he went and lived in the slums, and doubly transformed the neighborhood. He and his brother built for their workmen a hall at

Openshaw, near their works, where seven hundred meet on Sunday evenings. He had found among the Salvationists *something which he had not*—a joyful surrender of all to God, and for the sake of that he could sacrifice his fastidiousness, and stand even the “poor smell” which Mary Cowden Clarke’s heroine found so repulsive.

We have seen that Mr. Crossley did not look at poverty as a curse; he saw that riches prove oftener to be such, and hence wealth is not more profusely given to men or even to the sons of God. His home at Fairlie was a center for holy influence, where many schemes of social and religious reform for Manchester had birth; but, especially after he first felt that “joy of the Lord” which became his strength for service, he saw written on his choice villa in Bowdon the words: “Depart hence.” There were vast districts in the city where the death-shade reigned, and where the darkness could be relieved only as the light was brought into the midst of it. A visitor heard him remark at his own table, when consecration was the theme, “I don’t think *this house looks consecration!*” When the lever of God finds a fulcrum in a spiritually awakened conscience, it uplifts and overturns the most deeply rooted self-indulgences. He yearned to make some new and advanced trial of the saving power of a high Gospel among very simple and lowly and even degraded people.

God turned His thoughts to Ancoats, and to the old Star Music-hall, the worst of its sort in the city. He would take it and turn it into a mission-hall. So plans were laid which, at a cost of \$100,000, put in place of an existing block of buildings an attractive hall with attached homes for workers, bath-rooms, coffee-rooms, etc.

Then, as the work of construction went forward, the question arose what to do with the buildings when ready. The first thought was to put the Salvation Army in possession with a band of trained resident workers. But the second and better thought was, “Become yourselves the garrison for this new Gospel fort,” and so they did. God had made them ready—how, they scarcely knew themselves. But an inward fire was burning, and they recognized this new place as its predestined altar. Wise *counsels* as to working among the poor no longer satisfied them—they wanted *personal contact*; and, from the first meeting in Star Hall, August 4, 1889, until Frank Crossley went up higher, nearly eight years later, that step was looked back to as a glorious stride forward, both in holiness and usefulness, which nothing could have induced them to retrace. By November Mr. and Mrs. Crossley, with a few chosen workers, were *living* in Ancoats. Here the full Gospel of salvation was preached, and here the miracles of full salvation were wrought. Lives were lifted out of the horrible pit and miry clay of the worst sin, and not only set on a rock of justification, but transfigured with the beauty of God in sanctification and anointed with the chrism of service. Those who, having fallen under

temptation, had become tempters of others, now were saved and became succorers of many.

Of course the Manchester "Athenians" had a new thing to talk about. Crossley's move was the wonder of the day. There were those who criticised and censured; there were more who applauded and admired; there were a few who imitated—very few. But as the Crossleys began to touch sympathetically the poor and lowly and out-cast, class prejudice gave way; love that rules in heaven swayed its golden scepter in Ancoats, and not only did Frank Crossley and his wife find themselves loved, but they found themselves loving. Beneath the coarse garb of poverty, the coarser garb of misery, and the still coarser garb of depravity, they found tender hearts that, quickened by the touch of tender sympathy, beat responsively. They saw drink, lust, hate, wrath, lying, cruelty, blasphemy—the seven demons—all driven out and the Spirit of God taking their place. Conversions were so sudden and marvellous that one man nailed a tin tack to the floor to mark the very spot where he found on his knees Him who is mighty to save to the uttermost.

Frank Crossley preached the Gospel of love. See him come down to the poor drunken woman crouching in a corner, and take her by the hand and whisper, "Sister, Jesus loves you!" That was strange doctrine. Some said, "Eh, no! if *He* does, He's the only one as does." But it was soon proven that there was at least one other "as does," and it was he who still held that hand and kept on saying, "But *He* *does* love you," until that wretched slave of sin went home with a new idea that expelled the demon of drink. She had learned "the expulsive power of a new affection."

Crossley became *one* with those among whom and for whom he lived. Love lets us down to the level of those whom we are to serve, as the love of Jesus let him down to the slave's level that he might attempt the most menial office—washing the disciples' feet. "Brother Crossley" did not stand at arm's length, tho that is closer by a good deal than many "philanthropists" venture; he made visits himself, and carried soup for the hungry, and lotion for bad eyes and then washed those eyes with it. And so it was that hungry souls came to him at Star Hall, and eyes, cleared of prejudice and passion, began to see the Christ he preached. He did not only talk about loving, but he loved. And Love is not fastidious; her hands are as busy as her heart is full. He found five dirty youngsters (their father a sot, their mother in the sick ward), and he burned their old clothes and clad them in clean ones, and then sent them to play with his own boy! Is it any wonder if their father and mother both got saved? See him as one rainy day he brings into the coffee-house a poor old man and his wife from the streets, warms them outside and inside, and then himself holds their wet outer garments by the fire to dry them. He could say,

like his Master, "I am among you as one that serveth." The Star became the rallying-place also for special services, or "missions," and, from 1890 on, there has been an autumnal conference on holiness, where leading Christian evangelists and teachers have from year to year spoken. But in all the preaching and teaching the key-note has been a full salvation, not from the penalty only, but from the power of sin. Frank Crossley set before him the death of the self-life that the power of the Christ-life might be manifest, and this will explain much of the effectiveness of his life and work. "God first, middle, last, everywhere, and always!" was his motto. When life is a daily dying for Christ, death can not interrupt the eternal living in Christ. That was his practical creed. He saw men through Christ's eyes, and heard the sighing of the spiritual prisoner and the groaning of the spiritually sick and dying through His ears, as will any one who abides in Him. He hungered for the Word of God, and for prayer, and for service to souls. And such threefold hunger never goes unfilled.

No man can go as far as Frank Crossley went and not go further. This appetite for service grows keener as it is fed; it is insatiate. Partly through Miss Ellen Hopkins, he came to know the facts about woman's degradation and to sympathize with vigilance and rescue work, and became secretary of this work at Manchester. Here was a new field for activity. He roused the public to understand the facts, and the police to do their duty. A society for the prevention of the degradation of women and children was formed (afterward merged in the National Vigilance Society of London), and preventive and rescue homes still exist at Bowdon and Cheetham which he and his wife managed. These held each about thirty inmates, and were entirely built and largely maintained by Crossley.

One item shows how efficient his action was in public affairs. During his ten years' experience in suppressing houses of ill-fame in Manchester they decreased as follows: Those houses known to the police numbered, in 1882, 402; in subsequent years the number fell to 277, 148, 125, 112, 98, 32, 5, 6, 2. Such figures do not, of course, represent the whole facts. Behind that convenient phrase "known to the police" many an evasion may hide. But if it be allowed that one-tenth of these houses remained undisturbed, out of the four hundred, there remains still a most remarkable and steady reduction.

No statistical reports are needed to prove the power wielded by Frank Crossley. His best evidence is found in his own utterances and life activities. His words reveal the man. He says:

"Here we may hide our character beneath these bodies, so opaque; but when our bodies are stripped off it may be that we shall be seen through and through. Spiritually and morally we may then look exactly what we are; outside the imparted righteousness of God in Christ this

prospect is not endurable. The soul can throw its radiance—its look of Jesus or of Satan—through the body even here; how much more shall we appear just as we are, then, when the screen of the body is left off! We do not wish to see some soul that we have loved while here approach us there still steeped in cruel and degrading lust. We have witnessed the horrors possible on earth through its hellish influence. Oh, let them end on earth and be carried no further! Here they have too well proved how hell is made up.

"The fairest work on which our eyes have gazed has been God's work in woman. The face of the Son of man had woman in it! Wherever our brute force has crushed or is still crushing her, He calls us to her rescue and emancipation in His pure name!"

In this one extract we have a kind of miniature portrait of Frank Crossley, revealing the inner man and the secrets of his power as the "St. Francis of Ancoats."

The Star Hall and its surrounding buildings became a center of light, life, and love—a local center of evangelistic activity whose radiant influences not only permeated the immediate district but reached across the sea. Besides a corps of workers always on hand for evangelistic work in Ancoats, a number of Star deaconesses have gone not only to near fields but to India, there to form new missions or foster those already formed. The original rallying-point became a radiating-point, for true zeal for God is always diffusive—it demands room; the candle under the bushel "either burns up the bushel or goes out."

About Mr. Crossley's doctrinal views we have not much concerned ourselves, as our object has been mainly to show what one man in whom God works can do for the neediest and most neglected classes. It suffices to say that he was in the main an "orthodox" believer, whose creed was set on fire with ardent love for God and passion for souls. In two respects he departed from the prevailing standards of beliefs. He dared to believe, far beyond the average disciple, in actual, present and continual victory over sin; that God's commandings are enablings; that when He says, "Be ye holy, for I am holy," He means it; that such an injunction is an implied promise of possibilities to be turned into realities and actualities by the prayer of faith and the confident expectation of victory; and that, when God's will concerning us and our will concerning ourselves are identical, our manacles and fetters burst, leaving us free to work and to walk with God. He held that known sin in any form, or even a doubtful indulgence, however slight, clouds the vision of God, and cramps the freedom of the soul. No sin can be regnant and God be supreme, and without God's supremacy we are not filled with the Spirit. Frank Crossley's great trumpet-call was for "Reality"; in this he not so much contradicted the belief of other disciples as practically went beyond them. He believed with his heart what many only assent to with their head: that

he who comes to God in Christ, and really prefers in everything the will of God, and whose eyes are constantly unto Him, will be guided by His eye, and can not be guided into sin or defeat, and that perfect guidance has only to be perfectly followed to insure perfect conduct and character. He held with tenacious conviction that, in the path of one who seeks to be absolutely holy, God will put no insuperable obstacles, and that, tho Satan is the Hinderer, the Holy Spirit is the Helper of every such saint.

The other departure from the faith has been referred to already. He had a rare conception of the all-embracing love of God which perhaps obscured his sense of His infinite justice and essential hatred of sin. But whatever be the cause, he absolutely discarded the old doctrine of the ages for a hope of universal restitution. Quite likely, as in many cases, the wish was father to the thought. His own yearning over men led almost unconsciously to a modification of his belief in a hopeless immortality for the unbelieving. Doubtless Mr. Crossley here was in error. It requires a tortuous exegesis to get out of the Bible any such doctrine as he held. After seeking many subterfuges, one comes back to the unquestioning acceptance of the Scripture teaching as to the final perdition of the ungodly as the only safe position for a Bible-Christian. If there be any hope beyond, it is not revealed. And the success of this winner of souls was not in consequence of, but in spite of, any error in his doctrinal views.

Frank Crossley had inherited tendencies to depression, and had sometimes run into extreme hopelessness. But the growth of faith, and the still more significant growth of love, completely eradicated even this tendency—a singular illustration of the power of transforming grace. It is this man of melancholic temper that, in 1888, writes, "There came over me the most extraordinary sense of joy—almost a grasping of my chest by some strange hand, that filled me with an ecstasy I never had before." This continued for about a day, until he almost said, "Lord, it is too much; stay thy hand." Then it abated, but the Lord remained, and Frank Crossley never was the same man afterward. He had a liberty and power in testimony to which he had been a stranger, and said he knew "now what the Salvation Army means by *being properly saved!*" This he recognized as their doctrine and experience of "*the clean heart.*" It will account also for the high doctrine taught at Star Hall on holiness, which often got confused with perfectionism with those who knew of it only by hearsay. Crossley demonstrated that even to the worst of the lost it pays to preach a Savior who offers the best to the saved, and encourages them to look for the best of salvation.

Many things of interest would have come into this sketch had they concerned the main purpose, which is to illustrate by an example the secrets of successful mission work in great cities. Mr. Crossley

made a short visit to India in 1896, partly for health and partly for the help which a loving sympathy might bring to the toilers for God. He came back feeling more than ever the need of being clothed with the spirit, and seeing why it is that so few are thus clothed because, as Dr. McLaren finely says, *so few are "willing to be made invisible by the investiture."* In the years 1895 and 1896 the Armenian horrors enlisted his deepest sympathies and evoked his most untiring efforts, as was most natural to any one who was so open to the appeal of human woe and want. He was turned into a crusader, and the fire of a holy zeal consumed him. He talked, he pleaded, he gave. And, partly owing to the strain upon him during those dark days, symptoms of heart failure appeared which, on March 25, at 4 P.M., ended in death.

Such gentleness and firmness, wisdom and generosity, conscientiousness and love, self-denial and humility seldom dwell together in any of the sons of men. He lived in the unseen world, and, like Moses, "endured as seeing Him who is invisible;" because of this, like Moses again, he could renounce the pleasures and treasures of this world for the sake of the reproach of Christ and suffering affliction with the people of God. There was, said Dr. McLaren, "a kind of *aloofness* about him touching the things of daily life," as there must be where there is *loftiness* of aspiration and affection.

PREACHING THE GOSPEL TO MOHAMMEDANS.

BY REV. GEORGE H. ROUSE, D.D., DARJEELING, INDIA.

Missionary of the English Baptist Mission, 1860-.

In the seventeenth chapter of Acts we notice how the apostle Paul preached the one Gospel, in different ways, to two different classes of hearers. At Thessalonica he went into the synagog and preached to the *Jews*. These believed in God, hated idolatry, received the Old Testament as God's word. In dealing with them Paul takes that word as his basis, shows from it that the Messiah was to suffer and to rise from the dead, and then announced that the Messiah had appeared, died, and risen in the person of Jesus of Nazareth. At Athens Paul had to do with a *heathen* audience. It was no use preaching from the Old Testament to them, as they did not recognize it. He therefore takes with them such common ground as the fatherhood of God, shows that idolatry is unworthy of them, speaks of Christ as the risen Judge of all, and is about to speak more of Him, but the people have had enough, and wish to turn to some newer thing. Almost everywhere the early preachers met with these two classes of people. The Jews had much more of truth than the heathen, yet the Jews were more bitter in their opposition to the truth *as it is in Jesus* than the heathen.

In India we have the same two classes to meet with. The Greeks of old are paralleled by the Hindus of to-day, idolaters more or less philosophic. But as the apostles found in all large centers the Jewish synagog side by side with the heathen temple, so in all parts of India we find not only Hindu temples, but also buildings containing no graven or molten image, consecrated simply to the worship of the one God, silent witnesses to God and against idolatry, amidst the heathenism around them. These are the *Mohammedan mosques*. Mohammedanism has a large amount of truth in it. Mohammed was for many years an earnest inquirer after the truth amid heathenism of Arabia. He preached what he believed, the unity of God and the wickedness of idolatry, amid much opposition, having contempt, ridicule, persecution as its successive stages. But he was daunted by none of it. If only the Christian Church in Arabia had been pure, Mohammed would probably have become a Christian saint; but it worshiped the Virgin and bowed down to images, and Mohammed would have none of it. In time his adherents grew, and with prosperity came personal deterioration; he began to rob and to kill his enemies; he married many wives, and professed to find convenient revelations from God to sanction his excesses. He died, and his religion became stereotyped for all time substantially in the form in which he left it.

Mohammedanism is a good deal like Judaism. It recognizes only one God and abhors idolatry. It recognizes the Jewish prophets as sent from God, and the Old Testament, the *Taurat* and *Zubhur* (law and prophets) as the word of God to the Jews. It goes further and recognizes Jesus also as a great prophet and the Gospel as the word of God to the Christians.

One would think that with all this they would be ready to receive the Gospel. But as the Jews with all their light were more bitter in their hostility to the Gospel than the heathen, so are the Mohammedans less ready to believe in Christ than the Hindus. We may adapt the apostle's language and say, "We preach Christ crucified to the Mohammedans a stumbling-block and to the Hindus foolishness." The philosophic Hindus despise our message, the Mohammedans hate it. The reason is that while Islam acknowledges Jesus as a great prophet, it denies, as blasphemy, His divine Sonship and His atoning death for sin.

There are *over fifty millions* of Mohammedans in India, and we have perfect liberty to work freely among them, and they have perfect liberty to become Christians; converts may have to face social persecution, but they have no legal disabilities whatsoever. Hence India is specially the country in which work among Mohammedans may be carried on with the best prospect of success, and more attention is being paid to this department of work than was formerly the case. In Bengal

no less than half the population is Mohammedan, and in Eastern Bengal a larger proportion still.

Within the last twenty years we have brought out a number of simple tracts for Mohammedans in the Bengali language. These have met with much acceptance. They have been translated into English, and published in one volume, and also separately. The introduction to the volume shows what are the main points of the controversy. The volume is published by the Christian Literature Society, at Madras; it costs six or eight cents. Many of these tracts have also been translated into Tamil, Teluge, and Urdu, three of the chief Indian languages; and some of them have also been translated into Arabic and are causing a good deal of excitement in Egypt.

It may be interesting to notice some of the chief battlefields of this holy warfare, as they are brought out in these tracts. We address a Mohammedan audience, show them a Gospel, and say, "Your own prophet acknowledged that the Gospel is God's word, and in the Koran he praises those who read it; try this book and read it." But this book says that Jesus is the Son of God and died to atone for sin. This the Mohammedan hates to hear, yet it is in the Gospel, and Mohammed praised the Gospel. How does he get out of the difficulty? In two ways: First he says a king makes a law which is in force for a time, then he abrogates it, and it ceases to have force; so the Gospel had force till Mohammed came; now the Koran is in force, and the Gospel is abrogated. Our reply is, you may abrogate a law but you can not abrogate a fact. What is true is true forever. The Gospel says that Jesus is the Son of God and died for sin, and as the Gospel, God's word, says it, this must be true, and true forever. The second argument of the Mohammedans is this: "It is quite true the Gospel is God's word, but the book you bring is not the Gospel; you Christians have corrupted it, cutting out passages predictive of Mohammed and adding untruths about Jesus." We endeavor to meet this reasoning in a tract called "The Integrity of the Gospel."

Another feature of the conflict is summed up in the question, Did Jesus die? The Mohammedans say that Jesus was so good a man that God would not let him die, but caught him up to heaven, leaving on earth some one just like him, who was crucified in his stead. If Jesus did not die Christianity is false. One of the tracts discusses this question—shows how the law, the Prophets, and the Gospel all teach that the Messiah, Jesus, died as an atonement for our sins.

Other tracts discuss such questions as these: Is the Koran the word of God? Can Mohammed save us? Who was Jesus, and what did He do and teach? Is the blessing in the line of Isaac, or, as the Mohammedans say, in that of Ishmael? Could Mohammed have been, as they say, the promised Paraclete? One tract considers the six great prophets of the Mohammedans—Adam, Noah, Abraham,

Moses, Jesus, Mohammed—and shows how the Koran teaches that all these were sinners, except in the case of Jesus; there is not one word in the Koran to imply that Jesus committed sin or commended himself to God's mercy.

The first written of the tracts is perhaps the one which has aroused the most interest. It is called "Jesus or Mohammed—on whom shall we trust?" Its substance is as follows:

Mohammedan brethren, you and we agree in many points, but our main point of difference is this: you regard Mohammed but Christians regard Jesus as the greatest prophet. Let us consider these two. (1) Mohammed was born in the ordinary course of nature, Jesus was born miraculously. Not only the Gospel but the Koran also gives an account of the visit of the angel to Mary, to announce to her that a "Spirit from God" was to enter her womb and be born. (2) Mohammed wrought no miracles, Jesus wrought many. (3) Mohammed was a sinner, as the Koran acknowledges in several places, but Jesus was sinless. (4) Mohammed is dead and buried, and you go on pilgrimage to his tomb; Jesus is alive. You say He never died, the Gospel says He died and rose again. Will you trust in a man who could not save himself from death, or in the living One? In a Sinner, or the Sinless One? How can a sinner who has died (as the fruit of his sin) save you from sin and death? Trust in the Sinless One, who came as a "Spirit from God," who, having no sin of His own to die for, died for man's sin."

RAMABAI'S WORK FOR INDIA'S WIDOWS.

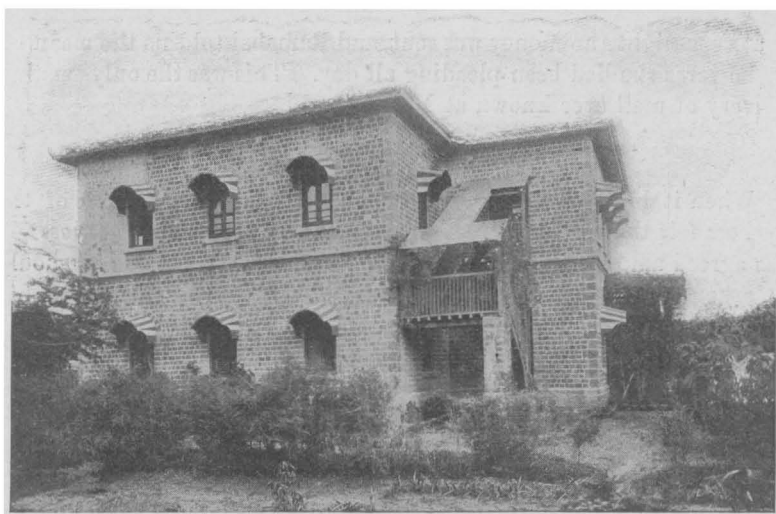
BY MISS MINNIE F. ABRAMS, MUKTI, KEDGAUM, INDIA.

Pandita Ramabai, the mother of India's widows, is engaged in two kinds of work for the young women of her native land. These are distinct yet similar in their spirit and aim. The Sharada Sadan, at Poona, is a school for the education of high-caste widows, and is supported by the American Ramabai Association. This school, which has now completed the thirteenth year of successful work, is a home where love, light, joy, refinement, and education have been imparted to downtrodden and despised widows, many of whom have become women of great usefulness.

The Mukti Mission is at Kedgaum, on a farm held in trust thirty-four miles from Poona. It shelters and educates one thousand six hundred high-caste widows, deserted wives, and orphans who were rescued from starvation during the famines of 1896-1897 and of 1900. Ramabai looks wholly to God for the support of Mukti, and has never sent out a direct appeal for money. The Lord has used the pens and words of many who have visited her work to represent the needs, and it has been especially laid upon the heart of individuals to make appeals for the work. At times Ramabai's faith is tested, and she is obliged to rest entirely upon the promises of God. She has no

private income, but, with the psalmist, praises God, saying, "I am poor and needy, yet the Lord thinketh on me." "Hitherto hath the Lord helped us." For the future she rests in His promise: "Ye shall eat in plenty and be satisfied, and praise the name of the Lord, your God, that hath dealt wondrously with you; and my people shall never be ashamed."

During the early part of 1899 Ramabai was greatly tried because of the need of funds, yet she told no one until the trial of faith was past. With the little money which came in she bought the cheapest kinds of grains, and there were only two kinds of grain in the storehouse. It was a trial for these young Christians to have so little variety, but Ramabai shared with them their frugal meal and taught



ONE OF RAMABAI'S SCHOOL BUILDINGS AT POONA.

them to praise God for what they had. Finally, when the grain was nearly exhausted, she received a check for fifty dollars. Most people would have used it immediately to purchase the needed grain, but Ramabai laid the check before the Lord and asked Him how she should use it. One of Ramabai's helpers who had cast in her lot with this work, trusting God to supply every need, wholly unbeknown to any one was praying for money, and the Holy Spirit moved Ramabai to give the money to that worker. Ramabai obeyed, and waited on God still further for His time of deliverance. A large sum of money came the following week, just before the last day's supply of grain was exhausted. God undoubtedly let this test come to prepare her and her girls for a much larger work of faith in the great famine then so near at hand.

Before the Kripa Sadan was built the Salvation Army kindly consented to care for twenty-five of the young women. On one occa-

sion when Ramabai had no money she received a letter from the Salvation Army missionary, saying that they were out of stores and had no money, would Ramabai send two hundred rupees. The next morning Ramabai was in the kitchen teaching the girls to make bread. She said, "This morning I read in my Bible portion that 'Man shall not live by bread alone, but by every word that proceedeth out of the mouth of God.' I am trying to learn what it means." The mail came and no money, and she still pleaded the promise "by every word that proceedeth out of the mouth of God." She could not disobey God's command and borrow money, and here was a pressing need of food. She felt that she was to wait for God's deliverance. That evening the postman made an evening delivery of mail, and the one letter which came contained two hundred and fifty-three rupees. That very night the money was sent, and Ramabai told us the meaning of the verse she had been pleading all day. This was the only evening delivery of mail ever known at Mukti.

DAYS OF FASTING AND PRAYER.

When it became evident that famine was upon us some of the workers felt that it was a time for a day of fasting and prayer. It was agreed among them that when Ramabai should return she should be asked to set apart a day for this purpose. The evening of her return, as soon as she entered the compound, she said, "Ring the big bell and call every one into the school-room." Then she said to those assembled, "While I was returning home, on the train, God spoke to me through His word in Joel ii:15-17 to call a solemn fast, to ask the people to confess their sins and turn to God, so that He will be gracious and send the rain. To-morrow the food will be cooked as usual, and you may eat if you like, but I am going to fast, and I invite you to fast with me." Then she gathered all the Hindus working on the place and invited them to join with her. After this she sent out messengers to all the villages in the vicinity, and invited the Hindus to come and seek the Lord, confess and forsake their sins, and pray for rain. The next day, at the unanimous request of the girls and workers, no food was cooked. One hundred and twenty-five Hindu villagers came to our service and heard the Lord's message from His word.

A few days later Ramabai opened famine relief works, such as well-digging, stone-breaking, stone-quarrying, and building of a church and school building, for the poor were beginning to suffer terribly. Every day Ramabai, assisted by a choir of little child-widows, preached to the women and children on these relief works, and the other Christian workers held daily services for the men. The first Brahman child-widow rescued by Ramabai seventeen years ago, now married and living at Mukti, volunteered to preach daily to the lepers,

the blind, infirm, and emaciated, to whom grain was daily given in small quantities, a work which she continued many months. The money for this relief work was exhausted just about the time that the government began to give relief.

After much prayer for guidance, Ramabai turned her attention to the rescue of helpless and deserted young women and children. At the beginning of the famine we were told that the sale of orphan girls and young widows was going on at twenty-five rupees each, but as the famine progressed they were being offered to us at our door at a rupee (thirty cents) each, and when we refused to purchase the girls were taken to other markets. Ramabai, trusting in God for their support, has taken one thousand three hundred and fifty girls during this famine. The girls from the former famine are now earnest Christians, and, having received considerable training, become the helpers for this time of need. Eight went out to seek and save starving girls, traveling hundreds of miles, with untiring zeal; fifteen cared for the sick under the instruction of a competent nurse, whom the Lord sent just at the beginning of the famine; forty-five are taking normal lessons and acting as teachers; and fifty are matrons, having the care of thirty girls each.



A RESCUED CHILD-WIDOW.

Ramabai started this work for the rescue of famine-stricken girls as a Christian work, and it shall be so to the last. She said, "These are my own girls, and I am free to bring them up in the fear of God; praise the Lord! Still, no one of them is compelled to break caste or become a Christian. I give them the same religious freedom as the old girls always had." The Lord, in answer to much prayer, has led most of the girls of the first famine to confess their faith in Christ.



SAME CHILD THREE MONTHS LATER.

One can never realize, without the experience, what it means to bring one thousand three hundred and fifty heathen girls into one's home, all of them crying for food from morning to night. It takes months to satisfy the hunger of the starved system. Some have been thieves; now impelled by hunger, much more so. Lying, quarreling, fighting, stealing each others' clothes and food, vile language, filthy and evil habits, ignorance and superstition, are almost overwhelming. Lying Brahmans had told them that

Ramabai would fatten them, cut them in pieces, and try out the oil for medicine; many believed the hospital to be a place where some charm was used to cause death when girls died who came too late to be

saved; insanity was sometimes the result of the horrors of death and desertion by friends; many thought that evil spirits of departed relatives were gazing upon their food with longing desire, and that hence it did not digest; others said that evil spirits of the dead entered their bodies and made them ill.



A YOUNG HINDU CHILD-WIDOW AT MUTKI AND
HER ADOPTED CHILD.

How was all this darkness and ignorance and sorrow and sin to be turned into light and joy and purity? Ramabai and her helpers felt that this must be accomplished by the ministry of the Holy Spirit through these same young Christians who had been rescued from the former famine. To this end a ten days' mission for these Christians was held in June. A daily morning prayer-meeting at five o'clock was started as a time when requests for prayer might be brought, and when strength and patience might be sought. Even in the multiplicity of duties consequent upon a great famine relief work, Ramabai planned a Bible study for her workers, which took them through the Bible for the first

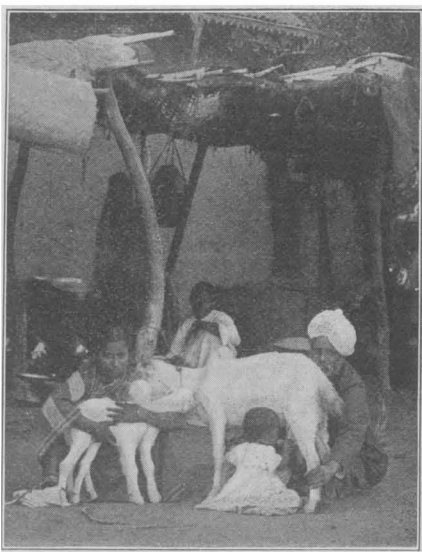
time in their lives in six months. They read daily consecutive portions, three chapters in Genesis, three in Job, and one in Matthew, and after the private reading met an hour to talk over the passages. All of the efforts for the deepening of the spiritual life of these young Christians were accompanied by much fasting and prayer that the power of the Holy Spirit might be manifested. Ramabai spoke of this need, and invited others to join her in fasting a portion of each day until the Holy Spirit's power should be shown.

The matrons, teachers, and nurses began to work for the salvation of their sisters, to teach them to be honest, to pray, to sing Christian hymns, and to repeat Scripture portions. A great change for the better also took place in the workers themselves. Sin was confessed and put away, and the discontent, fear, and superstition disappeared. Quiet and peace reigned where before there had been noise and strife. One Sunday, while they were hearing about the leper who was cleansed, the speaker said, "Is there any one here who wants to be cleansed from sin?" Immediately three young women arose, and were quickly followed by two others. After the close of the service

the head-workers were besieged by girls peeping into their doors and windows, saying, "I want to be saved." Nearly a hundred came to a meeting of special inquiry the next evening, and in October, when the number of inquirers had grown to be more than four hundred, they were enrolled by the officers of Mukti Church and placed in classes under competent instructors—young women rescued from the previous famine. In December a great camp-meeting was held attended by many Christian workers and by the four hundred boys—relations of the Mukti girls who had been rescued at the same time and placed in famine orphanages. Before this camp-meeting the number of inquirers had reached a thousand, and during the camp-meeting remaining ones gave in their names, even the sick from the hospital sending in their requests to be counted with God's people. At this camp-meeting daily services for Hindus were held, and at the closing service some remained as inquirers, this being the first outward manifestation of the harvest among our Hindu neighbors.

This large addition to the numbers at Mukti made it necessary that a large band of Christian workers be trained. Women to preach to the village women, Sunday-school superintendents and teachers, preachers, women to instruct inquirers' classes, were needed. As the church is not completed, the Sunday-school meets in three divisions. Two preaching services are held, as there is no room large enough to hold the entire congregation. Thus, out of necessity, workers are being trained. After four or five years, when younger girls are ready to take the places of these, they will be ready to go out to the various missions in India as Christian workers, and thus will Mukti help to meet a great need. To this end Mukti Mission seeks to give Bible training and instruction in practical work.

The work of rescuing those stricken with famine is like casting the fisherman's net into the sea—it gathers all sorts and conditions of character: the gentle and refined and the wild hill girl, those endowed with extraordinary gifts and the feeble-minded, the innocent and the immoral, form one motley crowd to be separated and placed in their proper places.



FEEDING THE YOUNGEST CHILD AT MUKTI.

Those who really desire to lead an immoral life will not stay in an institution like this. Such, after being shown the folly of their course, are allowed to go. Many of good inclination have been betrayed into a life of sin. An older person lived on the illegal



KRISHNARAO DOUGRI AND WIFE.
(Both Christians.)

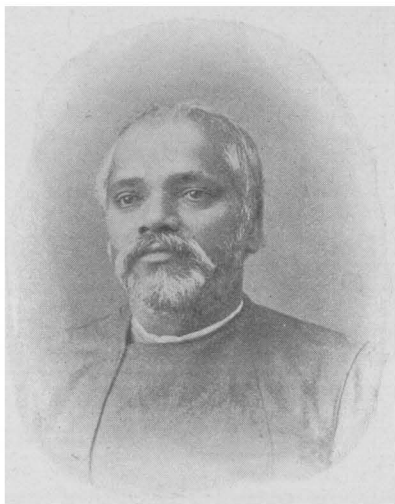
earnings of one until the child in her teens was physically unfitted to render such service, and she was ruthlessly cast out on the streets to beg. Another, pure and chaste, set forth to beg a morsel to satiate her hunger, but one neighbor after another refused her food unless return was made for it, and finally, in despair and almost frenzied, she yielded to the inevitable. Such is the state of society in an idolatrous land, where women are looked upon as nothing more than animals created for man. These are typical cases, and when opportunity came the evil life was forsaken. Fully ten per cent. of the girls rescued by Ramabai belong to these classes. For these a separate home was needed. During the first famine the Salvation

Army cared for this class of girls. Later, when they could no longer do so, a temporary shed was put up for them at Kedgaum. An American lady who visited India undertook to raise money to build a Rescue Home, and sufficient has now been given to put up half of the Home, which is occupied by one hundred and fifty girls, the children under fifteen years of age, thirty-three in number, occupying the shed first provided. A separate school and industries are maintained for these girls.

Ramabai has gathered many able and consecrated helpers about her. Mr. D. G. B. Gadré, one of Ramabai's helpers, was a Brahman of liberal views, who in his youth was the second man who dared face public opinion and marry a widow. He was employed by Ramabai as a clerk and teacher from the beginning of her work. When his own daughter and several of the widows in the Sharada Sadan manifested a desire to become Christians, he became enraged, and betrayed the names and addresses of the friends of many of the widows to his Brahman sympathizers, and consequently a great stir was made and many of the widows were withdrawn from the school. Yet he was

forgiven and retained in service. During the famine of 1896-1897 Mr. Gadré was greatly impressed with the Lord's dealings with Ramabai. The way in which money came in, the letters coming with it, and the way in which God carried Ramabai over difficulties and opposition like mountains, while she only kept still and prayed, astonished him. He yielded to the daily study of the Bible with Ramabai, and October 1, 1897, after a wonderful vision of his lost condition, confessed himself a Christian by a telegram sent to Ramabai when she was away on one of her tours connected with the rescue of girls. Bitterly opposed by the Brahman community, Mr. Gadré has continued to confess Christ with great humility and faithfulness and much power. Now he is one of the principal Christian workers at Mukti, preaching the Gospel in the Gujarati language twice each Sunday, superintending a Sunday-school, and taking daily the family worship of the older Gujarati-speaking girls.

Another important helper is Mrs. Dougré, the widow of Ramabai's half-brother. She came to Ramabia in the sorrow of her widowhood, having been greatly oppressed by an older companion-wife. Here at the Sharada Sadan she was educated, and finally became a Christian. Her hair was allowed to grow, and she ceased to observe caste, but the sad expression of her face has never left her. When Mukti



CONVERTED BRAHMAN, DERRAS G. B. GADRÉ.
Fruit of Ramabai's Work.

Mission was established in 1897 Mrs. Dougré became matron, and has faithfully filled the position ever since. No waste in the housekeeping or clothing department is allowed. In that great establishment for 1,600 girls if so much as a spoon or cup is lost she knows it. She has charge of all the stores, plans the meals, and sees that they are properly cooked and served. She is a woman of stanch convictions and noble Christian character, and probably no one of Ramabai's helpers has a weightier influence for good than she. She is an example of unusual ability put into noble practice. The girls love her very much and call her "Auntie." She is always ready to respond to a special request of any of the great throng, to provide a special article of food for a weak stomach, or a warm jacket for one with a delicate body, or a cap for the baby with the earache; she also superintends the dairy and the other industries. Ramabai's tribute to her was, "There is only one

Mrs. Dougré." Thus it is that God raises up helpers for this woman whom He has called to work out the great problem of her country.

Mrs. Marybai Aiman is from Southern India. She is a Canarese-speaking woman, a Christian, a widow, and a highly qualified nurse. She was six years nurse and hospital assistant in a government hospital, where she acquired much skill. When she became a widow she was drawn to Ramabai's work, and sought admission as a nurse, which post she took up at a financial loss. Her service has been invaluable. With a band of young women to whom she is teaching nursing she has relieved Ramabai of anxiety about the care of the sick during this



RAMABAI AND KARNATIC GIRL-WIDOWS PREPARING FOR THEIR LIFE WORK.

terrible famine. With the care of three hundred in the hospital, oversight of the sanitary arrangements of the place, and matronship of the Rescue Home, she has even found time to help the villagers about dressing their wounds and setting their broken bones. When she went south to bring her widowed mother she brought back some high-caste widows from the Canarese country, and these, with others who have come, have formed a little band of Canarese-speaking widows, being educated at Mukti Mission to fill places of usefulness. Marybai has charge of the Bible instruction of this little company.

The question is often asked, "What will Ramabai do with one thousand seven hundred girls?" She is doing more through these high-caste widows to break down the cruel bondage of widowhood than all of the Hindu reformers put together. They find it difficult

to get a widow remarried. Here is an item taken lately from a social-reform paper:

The following advertisement appeared in a recent number of *The Indian Social Reformer*: "A Madhava girl of eighteen years who can read and write Telugu; a Smartha Niyogi girl of eighteen who can read and write Telugu; and a Smartha Niyogi girl of seventeen who can read and write Telugu and knows English, are willing to remarry. Those who are willing to avail themselves of the opportunity may write to Rao Bahadur K. Veerasalingam, Pursewakam, Madras."

Ramabai's girls, with their superior training and fitness for useful lives, are eagerly sought by intelligent men. Last year a hundred applications for wives were turned aside, because Ramabai considered that girls should have more time for education. Five, however, were given in marriage, two in the autumn and three on Christmas day, all going out to fill places of usefulness with their husbands. Every such woman who goes out into a home of her own will be in the Hindu community about her like a nest of white ants—never resting until it gnaws to powder the pillars on which Hinduism rests.

Ramabai and her helpers received requests for one hundred Bible women during the last year, and numbers of teachers and matrons. The Christian teachers, nurses, village preachers, zenana visitors, and matrons who go out from this institution will become such an object-lesson as India has not yet seen, and in the beauty of holiness and the power of Christ they will go forth to liberate their Hindu sisters in bondage.

NEW-YEAR'S DAY IN JAPAN.

REV. J. H. DEFOREST, SENDAI.

Missionary of the American Board.

Of all the days of the year this is the day of prolonged rushing. Flags are out at every door and gate. Everybody has to make calls on almost everybody, and send out New-year postal cards to the four quarters of the empire. Postal cards are sent in such quantities as to swamp the distributing capacity of the post-offices, and so it is customary to advertise all through the land that it will accommodate the government if people will mail their postal cards as soon as possible after December 20th, tho they will not be delivered until January 1st. Ordinary people who seldom use the mail send dozens of New-year postals, while people a little extraordinary send from a hundred to eight hundred of them.

As to calls, it is so wholly impossible to make even the necessary ones that it is done largely by wholesale. Christians meet in their churches about daylight, and, after a song and prayer, make their New-year bows and are off to call on others. Schools meet at eight o'clock and sing the national hymn with cheers, and that ends that business. Officials meet at the City Hall at nine and exchange salutations in bulk. The Red Cross Society, educational societies,

Physicians' Association, and clubs of all kinds fix the hour for their respective meetings, and make mutual prostrations on the mats.

But as soon as the wholesale business is over, the retail fills in all the time one can get for three days. I started early with a tandem team of cooly runners to whisk me all over this city. I entered no one's house, for that is wholly unnecessary. The proper thing to do is to take off your hat and overcoat at the wide-opened door, reverently deposit your card on the tray in the middle of the entrance, bow if a servant happens to be in sight, then put on your coat and off to the next place. I saluted no man by the way. I rushed the muddy streets till dark, with but one brief half-hour in the hall of the Educational Society, where two hundred teachers and honorary members met. I was graciously invited to lead off in "banzai" for the Emperor of Great Japan, and the governor followed with three "banzi" for the great president of our republic.

Meanwhile Mrs. DeForest was serving cake and coffee to some eighty callers. This lasts three days, and after the anarchy was over it occurred to me to gather up the fragments and see what was left. We had over one hundred calls, and more postal cards and letters. I have never assorted these deposits before, but thought I would see how they resulted. Not to mention all, there were among them thirty-one teachers, including professors in the government college, and fifty-three students, including some university students from Tokyo. There were eight lawyers, thirteen evangelists, eleven pastors, fourteen merchants, three editors, six physicians (tho I have employed none for years), three soldiers, including a major, one banker and three accountants, five hotel-keepers, two chiefs of police (the highest in the province), four policemen, one lighthouse-keeper, twelve farmers and artisans, two governors and two vice-governors, two heads of government prisons, three members of the provincial assembly, two members of the diet, the mayor and vice-mayor, the superintendent of the schools of the province, and the chief priest of the Shinto headquarters here.

I was surprised to see how this takes in pretty much all conditions of people from top to bottom. The majority of them are Christians, tho among the highest officials only one member of the diet, the vice-mayor, and the major are Christians. Among the others in authority, however, are several warm sympathizers, and one of these, I heard, made use of a New-year call to urge an official of Buddhist belief to consider the superiority of the Christian religion. I may add here that the brother of this Buddhist official is one of the city councilors of Wakamatsu and is an earnest Christian. As he happened to be present here on the New-year Sunday, I suggested to the pastor that he invite him to preach. This was done, and he told, to the intense delight of the audience for an hour, how it took him ten years to find out that the Christian religion is the best in the world.

A SKETCH OF THE HISTORY OF THE S. P. G.

BY REV. E. P. SKETCHLEY.

Altho the operations of the Society for the Propagation of the Gospel have not been restricted to the evangelization of the heathen, its main strength is devoted to that work. So early as the year 1710 the society declared that "the conversion of heathens and infidels . . . ought to be prosecuted preferably to all" other efforts. In the present paper we will refer mainly to this side of the work. But before doing so it may be well to summarize the other branch of the society's energy.

It began its work in America. Indeed, it was the lack of ministrations of religion in America that was the immediate cause of the society's foundation in 1701. If the society itself were to be reticent about those earlier years of its life, the Episcopal Church of the United States would not let them be forgotten. In the most generous terms of official utterance, and by the personal testimony of its chief ministers, that Church has again and again placed on record what it owes to the fostering care of the Society for the Propagation of the Gospel during more than eighty years. Thus a church with nearly five thousand clergymen, spread over the United States from the Atlantic to the Pacific, with foreign missions to Japan, China, Western Africa, and other lands, may be reckoned to have sprung from the seed sown originally by means of the Society for the Propagation of the Gospel.

Then Newfoundland, in 1703, the British West Indies, in 1712, Canada, in 1728, Central America, in 1748, Western Africa, in 1752, and Australia, in 1793, became during the eighteenth century scenes of the labors of its missionaries. The work in Western Africa was, and is now, among the natives, and on a small scale, and of Australia we shall speak presently. But some measure of the fruit of its expending more than thirteen million dollars in British North America, Newfoundland, and the West Indies, may be seen in the fact that there are at the present time in those parts some fifteen hundred clergymen with all sorts of educational establishments, and several colleges in which men are trained for the ministry.

As was mentioned just now, the society began its work in Australia in 1793. Then there was only one clergyman of the Anglican communion in that vast part of the world. Now there are about twelve hundred in Australia, Tasmania, New Zealand, and the isles of the Pacific. In 1821 South Africa (of which we shall have to speak more fully presently in connection with missions to the heathen) received its first clergyman from the society. Now there is a church organization stretching from Capetown to the Zambesi River.

This summary has not covered every part of the work among people of English speech, but it may suffice, as showing that in the United

States, British North America, the West Indies, Australasia, and South Africa, there is no small fruit of what the society has been able to do.

Turning to the work among non-Christian races, we have to deal with a record of such magnitude that a few notes of the most famous missions and missionaries can have for their setting only a slender outline of the operations in their entirety. We must accordingly pass by the labors among the Indians in North America, altho they include six and thirty tribes or races. Nor must we speak of the missions to the Eskimos of Labrador, nor of the large number of negro slaves brought to the Christian faith. We must pass over the Indians of the Bay of Honduras, and the imported Hindu and Chinese laborers in British Columbia, Trinidad, and Guiana, and fix our attention for a moment on the apostle to the Indians in the last-mentioned country, Robert Brett.

Sent out from England in 1840 as a layman accompanying a clergyman, he had, after all, to go "alone, yet not alone," to begin the mission. The Indians avoided him and would not even listen to him. After many weeks without anything but disappointment, the spell was broken. One day an Indian came and asked him to instruct his son. Mr. Brett had never seen the man before, and could hardly believe him serious. A day or two afterward he brought the son and also a daughter, a little later his wife, after that her four sisters with the husbands of three of them, then two other Indians, then more children. And so the mission grew. In 1853 the civil magistrate reported to the government: "When I first arrived in this district, before any missionary was appointed to it, a more disorderly people than the Arawaks could not be found in any part of the province; murders and violent cases of assault were of frequent occurrence. But now the case is reversed; no outrages of any description ever happen; they attend regularly Divine service; their children are educated; they themselves dress neatly, are lawfully married, and, as a body, there are no people, in point of general good conduct, to surpass them. This change, which has caused peace and contentment to prevail, was brought about solely through missionary labor."

It was chiefly among the Arawaks and Caribs that Mr. Brett's labors at first lay; but he was eventually instrumental in converting four savage tribes and influencing many others. In 1875, the year when he was compelled by ill health to return to England, he describes the examination at Waramari of more than a hundred candidates for baptism, of different races, and speaking four distinct languages; and goes on to tell of an equally cheering scene at another place, Cabacaburi, where "there were not so many converts from heathenism for this simple and most satisfactory reason, that there are not now so many heathen to convert." The spiritual conquest of Guiana was virtually



MISSION HOUSE OF THE SOCIETY FOR THE PROPAGATION OF THE
GOSPEL IN FOREIGN PARTS, WESTMINSTER, LONDON,

assured. On February 10, 1886, the forty-sixth anniversary of his leaving England for Guiana, this great missionary passed to his rest.

In South Africa the society began work in 1821, but it was not until 1847 that Dr. Gray became the first bishop. In the following year he made an extended tour, during which he held satisfactory interviews with many Kafir chiefs, at one meeting (in Kingwilliamstown) no fewer than thirty being present. Before Dr. Gray's arrival missionary work among the natives had been going on in Capetown and in other places, and in 1848 the bishop reported that during fifteen months in one church alone seventy adults had been baptized, three of them having been Mohammedans and the rest heathen. In 1850 the mission to Kaffraria was inaugurated, and in connection with it we must mention the famous missionary, Callaway.

Born at Lymington in 1817, he as a young man studied medicine. He obtained a lucrative practice in London, and held appointments at his own and other hospitals. In 1854 he offered himself to the Society for the Propagation of the Gospel for work in Natal. After achievements in Maritzburg that would have been noticeable in an ordinary career, he in 1858 founded, far away in the "wilderness," in the interior of Natal, the mission of "Springvale," afterward so famous. Fifteen wonderful years at that place followed. Dr. Callaway was one of many missionaries who have contributed to the store of human knowledge, and laid Natural Science under obligations to the Church. His studies of animal and vegetable life in a part of Africa then scarcely known have a permanent value, all the more precious because he was able to describe natural objects before the spread of colonization modified their conditions. But it was in anthropology that he increased so signally what was known. He seized an opportunity (which by this time is already passed) for placing on record the traditions and exhibiting the mental and moral condition of the Kafirs before their contact with civilization. His linguistic knowledge and his exact study of the native mind combined to place his translations and other works in the very front rank, as well as to give him enormous power as a missionary pioneer. From Springvale as a center numerous outstations extended for many miles, while vigorous offshoots, like "Highflats" and "Clydesdale," became centers themselves. In 1873 Dr. Callaway's sphere of energy was changed. Kaffraria had at that time very few missions. In the southern part the society had three. But it was determined to attack the whole region, comprising thirty thousand square miles. A bishopric was founded, and Dr. Callaway was chosen to be the first bishop. Kaffraria is now a mission field which it would be difficult to match for fruitfulness. The numerous stations and outstations, the thousands of native converts, the well-educated and trained native ministry (who occasionally preach to European congregations, and do so with acceptance) and

the theological college in which fresh candidates for ordination are trained, offer together a spectacle of the result of little more than a quarter of a century's work, which should be an encouragement and stimulus to all missionary endeavors. The second bishop, Dr. Bransby Key, for long the fellow worker, and then the vigorous and able successor of Dr. Callaway, has just died (on January 12, 1901) in London, from an illness resulting from an accident sustained in Kaf-fraria, the land to which he devoted the whole of his ministerial life since his ordination in 1864.

South Africa is now covered, more or less closely, with a network of missions. The diocese of Mashonaland is the most northern, reaching, as it does, to the Zambesi River. The second white man to set foot in that land was the brave Bishop Knight-Bruce, who by the society's assistance pioneered there in 1888, before gold had been discovered, and when scarcely any one in Europe had ever heard the name of the country. Mashonaland has already had its martyrs for the faith, and a year ago at Bulwayo no fewer than forty natives were baptized together.

It would be tedious simply to enumerate the tribes in South Africa among whom the society's missionaries are working, nor need we refer to the Boer war in this place, except to say two things. With regard to the past, we find that nearly every locality which has lately become known to the world as the site of a siege or a battle had been known before in missionary records for the victories of the Cross; and with regard to the future, the society considers itself more than ever pledged to the evangelization of the natives of South Africa after peace has been secured.

In Madagascar, where the society began work in 1864, its missions show ten thousand converts with numerous village churches and more than a hundred schools, seventeen native clergymen, and a college in which future native workers are being trained.

Passing to India, we find that the society has missions in nearly every part of that great country. In several of them, such as those of Tinnevely, Chhota Nagpur, the Telugu country, and Ahmednagar, the Christians are to be reckoned by many thousands. But in order to train native evangelists the society has made the educational side of its work prominent. There are already more than a hundred highly trained native clergymen in the society's missions in India, and many hundreds of lay agents.

At Delhi and Cawnpore the mutiny of 1857 caused six of the workers to glorify God by their deaths. In these two cities, and also at Hazaribagh, in Chhota Nagpore, there are brotherhoods of clergymen living together as missionaries under simple rules. At Delhi they are all graduates of Cambridge University, as those at Hazaribagh are of Dublin.

Tinnevely, in the extreme south, is in parts almost a Christian land. It was the scene of the apostolic labors of Bishop Caldwell, the great translator, philologist, historian, and missionary.

Burma has a missionary story which hardly bears compression. Among the Burmese, the Tamil laborers, and the Karens of the hills there are large missions with a variety that may almost be called picturesque or romantic. Among the workers Dr. Marks stands out as a notable personality. He was the hero of the early story of Mandalay. He won the old king's confidence, and was entrusted with the education of nine of the despot's sons. The king erected the mission buildings, including the church, to which Queen Victoria gave the font. But the greatest visible evidence of what Dr. Marks has been to Burma is Saint John's College, Rangoon, which he founded and brought to such a pitch of perfection that in it thousands of the sons of the best families in Burma have received education of the best type. It has produced a wonderful influence in favor of Christianity.

In Ceylon the society has given a missionary side to the work of the chaplains for the English residents by providing means for employing native clergymen and lay agents. It has acted in a similar way in the Straits Settlements, in Australia for the aborigines, and in the isles of the Pacific. It has maintained the Sarawak Mission among the Dyaks, and in North Borneo has missions to the Chinese, the Malays, and the aborigines of the interior.

In Japan the society began work in 1873, and altho the sanguine hopes of the conversion of practically the whole nation, which were entertained a few years ago, have received a check, the rate of progress has been good, and the type of Christian character produced has been markedly high. In Korea the work only dates from 1889. It is still in the stage of laying the foundations, but it has had many features of great encouragement.

The North China missions have lately been brought prominently into public notice in connection with the troubles in that empire. The first Europeans to be struck down by the Boxers were three missionaries of this society. They were martyrs for Christ. For, altho the outbreak was political in character, Christianity was obnoxious to the rioters, because they conceived that the introduction of a foreign religion was the preliminary for the introduction of foreign interference in other matters. It would be out of place to offer here any defense of other missions from the blame that has been cast upon their agents. The attacks have in most cases manifested an anti-missionary bias. They are best repelled by those who have full possession of the facts. Not as suggesting that charges may have some basis of truth in regard to others, altho inapplicable to the Society for the Promotion of the Gospel, but simply as keeping to the subject

of the present paper, we can say with a confidence that is complete that no accusations of unwisdom or of provoking the outbreak could be laid to the charge of these three heroes, nor of their colleagues, who, tho they survive them, passed through the same time of peril. Living quietly and unobtrusively, they influenced those only who voluntarily heeded them. Nothing beyond the simple inculcation of Christian truth was in their procedure or in their aims. If any blame is to be incurred by being the messengers of Christ, that blame is theirs, and they would welcome it gladly. Success far beyond all hopes attended their efforts. That success has not reached its limits yet. Christianity is the only solution of the Chinese problem. The nation shut up against the rest of the world, and yet under compulsion to open its doors, has from a secular point of view only disaster before it, whether it attempts persistence in its own policy or yields to foreign force. Christianity would soften the prejudices which now make perilous the contact of the inhabitants of China with outsiders, and would supply just those elements of character, the lack of which causes the corruption and instability of the empire. When the day comes for the Church of China to be a potent factor in the life of the nation, the names of Brooks, Norman, and Robinson will be remembered and honored as the names of men who counted not their own lives dear unto them that they might win China to Christ.

We have surveyed rapidly the operations of the Society for the Promotion of the Gospel in foreign lands. Little need be said here of the by no means uneventful history of its own organization and working at home. One point, however, should not be omitted. It was in the councils of the Society for the Propagation of the Gospel in the year 1872 that the "Day of Intercession for Foreign Missions" originated, which is observed annually in the Anglican communion all over the world. It is on the unseen Power invoked in prayers that the society rests in its hope for fruits in the future, richer even than those in the past, for which in its bicentenary celebration it is praising God.

AMONG LAOS CHRISTIANS.

REV. W. C. DODD, CHEUNG HAI, LAOS.

The Laos people are one branch of the people who call themselves Tai, who are known to English writers and readers as Shan, and who form the bulk of the population of all Indo-China. These Tai people came to Indo-China from China itself, and are still coming. Professor Terrien de La Couperie and other ethnologists believe that they came to China before the present race or races of Chinese did, and that they came from the west. The learned professor would make them members of the same Indo-European stock as ourselves. At any

rate they are not Chinese, and there does seem to be more in common between them and us than between us and Mongolians.

Owing to encroachments of the Mongolians, the Tai have been migrating southwards since at least 500 B. C. There have been two main streams of migration. Roughly speaking, one stream came down the Irrawaddi into what is now Burma. Their descendants are the Western Shans, sometimes popularly known as Burmese Shans, sometimes simply as Shans. It is among these Shans that the American Baptist Missionary Union has long had a successful work, and into whose dialect of Shan Dr. Cushing has so ably translated the Word of God. The other main stream of Tai migration followed the Meh Kawng (Me Kong) and adjacent regions. These Eastern Shans are further subdivided by differing written characters into Siamese Shans in the south, and Laos Shans in the north. Among both of these the American Presbyterian Board has been for over fifty years at work, the Laos Mission itself having now been organized thirty-three years, and having five stations and fifteen churches.

All three of these principal branches of the Tai family have much in common, both in vocabulary, characteristics, and customs. The chief differentiating factor is the differing alphabets. All three have come from India with the introduction of Buddhism, and show strong resemblances to the Tamil and Telegu. A second strong factor in the present disintegrating process going on among the Tai is their lack of political homogeneity. While the western Shans are fortunate enough to be all under the rule of the Empress of India, and the Siamese to have a government of their own, the poor Laos are distributed among four powers. Those to the east of the Me Kong now belong to France; those just north of the Siamese, and in which our mission stations are at present all located, belong to Siam; Great Britain now includes about a million of them in her Burmese possessions; and the rest are still in Chinese territory.

Whether it be true that these Laos and all their Tai brethren are our Indo-European brethren by extraction or not, they do not now possess much Anglo-Saxon energy or power of taking the initiative in thought or action. Like the Chinese and most other Orientals, with the notable exception of the Japanese and some others, the Laos are slaves of custom. Evidently some of them in historic times must have done some hard thinking, and made thousands of wise laws which are reverently handed down from father to son. But nobody does much thinking now. Buddhism and demonolatry have stupified the Laos; and the tropical climate has done its part. Most Laos do their first hard thinking when brought face to face with Christianity.

If they decide to "enter" the Christian religion, they put themselves into the keeping of the foreign missionaries, thinking that they take the latter for "father and mother," religious and civil. The converts

are tractable, but at first have no thought of religious liberty of independent thought, leadership, or work. They look to the missionary for teachers, schools, preachers, and church buildings, and the initiative in all evangelistic work. The idea of responsibility of the Laos themselves for these things had to be developed.

Their dependence upon missionaries is intensified by their previous civil and religious training. Under the all too paternal system of Siamese government the people are never encouraged or even allowed to accumulate much property; they are very poor. To add to the servility which this poverty entails, they have prophecies of a coming Messiah whose reign is to usher in great temporal as well as spiritual prosperity. What more natural, then, than that the early converts, not to say the later ones, should expect great worldly prosperity by becoming Christians? Let no one for a moment class them all indiscriminately as "rice Christians." Some such there are and always have been, but they are few. But especially in the early history of any station, many of the converts rather expect to be hired in some capacity by the benevolent foreigner. In religious work they wait to be sent to teach, exhort, preach, itinerate. While they are not backward in bearing testimony in private, all public religious work at first had its initiative with the missionaries.

There was good in all this. It prevented crudities of doctrine and disorderly practices at the time when foundations were laying and precedents were establishing. It allowed of supervision and unchallenged direction of the whole work by men of centuries of Christian blood and the highest type of Christian training which America can give. The number of converts was large, the native workers many, the schools crowded. Great interest was taken by many of the homeland Christians in supporting evangelists, pupils in the schools, teachers, licentiates, and eventually native preachers. Special objects flourished, and undoubtedly stimulated the gift of many a consecrated dollar which would never otherwise have left the United States.

But "the good is the enemy of the best." And all this was not the best. It was not training the churches to self-support. It was not developing their powers of self-government. And it was not fitting them to take the initiative in Christian work. America can not hope ever to pour a sufficient number of workers into even so small a portion of the heathen world as is Indo-China to evangelize, even with the help of hired native workers. If Indo-China is to be converted it must be by the Holy Spirit, working mostly through the Indo-Chinese themselves. Foreign leaders are expected to direct; but they must not be expected to furnish all or most of the initiative. The responsibility for this must rest upon the native churches. Happily there are beginning to be many indications that Laos Christians feel this responsibility, and are willing to accept it.

In the past five years day-schools have been established in all of the five stations, several in some stations, all of these schools being taught by Laos, and patronized and supported by Laos. In the youngest stations, Cheung Hai, last year there was manifested such a desire to cut loose from the traditional dependence upon the missionary that the time seemed ripe for turning the management of the school over wholly to the church. They elected a board of control, the chairman a missionary, but the members all Laos but one. The increased ease of maintaining the school and defraying its expenses have seemed to justify the step.

This same church is now building a good brick house of worship on a native plan, and with contributions made wholly on the field, instead of building an expensive church of foreign style, largely with American money, as is often done on foreign fields. More than one Laos church has its membership divided into sections, each section in turn doing evangelistic work in the vicinage on Sundays. Several of the churches, in addition to this, support their own evangelists to the heathen of their parish. These evangelists are under direction of church sessions, not of the missionaries alone. And two churches together support a Laos minister in a new and weak parish. For two years all the churches have supported evangelists from Siam-Laos territory into French-Laos on the east and British-Laos on the north.

Last year the attendance on the sessions of the Mission's Training School for Christian Workers was nearly, if not quite, equal to what it had ever been in "the palmy days," when every evangelistic worker had before him the prospect of steady employment by foreign funds. This year two teak timber workers, one a Siamese Christian, the other a Laos elder, have offered to furnish the whole support of a native minister for work among their foresters. This is the latest and the most striking instance yet shown of purely native initiative in Christian work among the Laos.

BIBLE TEXTS AND EVERY-DAY LIFE IN LAOS.

BY MRS. LILLIAN J. CURTIS, BIRMINGHAM, ALABAMA.

Formerly Missionary of the Presbyterian Board in Laos, Siam.

Altho the Bible is written for all people and all nations, it is distinctly Oriental, written by Orientals, and its scenes are colored by the habits and modes of Oriental life. When living in twentieth century America, with its wells and springs for the country and its system of water-works for the city, the six water-pots of stone set for the purifying of the Jews at the wedding-feast of Cana signify but little. But in fact there clusters around these pots phase after phase of Oriental life. We see this even if we look at them, not from Cana or Jerusalem as a center, but from Laos, the northern states of Siam.

In the cool of the morning or evening women and children are seen coming from all directions from the homes, and going either to the well or river for water. It is carried in two bamboo buckets made water-tight with dammar-resin. These buckets are swung from a bamboo strip laid across the shoulders. The women have to walk steadily and easily in order to carry a full bucket, and thus a grace of movement is acquired that can not be surpassed by any system of modern physical culture. Children only five or six years of age are seen with their tiny buckets swung from the shoulder, helping their mother or sister fill up the large jars. Many trips have to be made before all are filled. There is one jar on the floor with a cocoanut dipper laid across it, the water of which is used for the feet. Every



SIAMESE WOMEN GOING TO MARKET.

man, woman, or child that comes into the house walks straight to this jar, pours water over the feet, while rubbing one with the other, before turning to greet friends. Some houses have the jar outside at the foot of the steps leading up into the house. Above this jar for the feet are the ones holding water for drinking and cooking. I have never seen a house without its water-jars, or pots, as they are called in John's Gospel.

In traveling one often sees a large jar of water with a dipper laid across it under the shade of a tree or beneath a small leaf-shed. Step aside a while, and watch the coming and going throng of thirsty travelers. Each of them steps in the shade long enough to take a refreshing draught of the water. It has been placed there by some one, most probably a woman, for the purpose of making *merit*, and should this person come up to refill the jar, while a thirsty group are eagerly

drinking, not a word of thanks or appreciation would be said, for these travelers have bestowed a favor by thus allowing one to make merit upon them. Also the traveler has laid up merit for himself by allowing another to make merit upon him. Merit! merit! Striving to buy one's way to eternal bliss! Except ye believe ye can not be saved. Ah, yes! but "how shall they call on Him in whom they have not believed? and how shall they believe in Him of whom they have not heard? and how shall they hear without a preacher? and how shall they preach except they be sent?"

Again we read, "No man putteth a piece of new cloth into an old garment, for that which is put in to fill it up taketh from the garment and the rent is made worse." As a child, that text worried me, for I had seen with my own eyes my dear mother put a piece of new cloth into an old garment and then had seen that same garment worn again for months. As I grew older I understood these words of our Master intellectually, but now I do so experimentally, which latter brings facts and truths home to the heart as nothing else human can. And it is true that no man in the Orient puts a new piece of cloth into an old garment, for when a rent appears the whole warp and woof is so thoroughly rotten from the chemical action of perspiration that the new cloth literally rends itself away from the garment almost as tho it had life. Only the other day I was trying to save a garment for a few more weeks' wear when some one near by laughingly remarked that the stitches were over size. "Ah," I said, "you know well that were I to put in proper stitches the needle would cut as it goes almost like a pair of scissors." And as I sewed and mused I thought how like to the old garment are these people in their religious life. They try to patch up the "old man" with offerings to the priests and to the spirits, and with good deeds or merit-making in all its various forms. But we know that the old man is so corrupt that he must be cast aside, and that we must put on the new man, "which after God is created in righteousness and true holiness." Yet how can they know unless they be taught, and how can they be taught unless teachers be sent?

It was about the sixth hour of the declining sun as I sat on our veranda, playing quietly with baby and listening to the harmony of evening sounds. From the distance came the sweet tones of temple bells as they swung in the gentle breeze. The deep tones of the temple drums only enhanced their melody. Lowing cattle were returning home, crickets were chirping, and katydids were singing. The "chip-chip" of *che-kims* and the calls of *took-taurs* made music to blend with the evening calm. It seemed that only the good and beautiful were possible. Sin and sorrow were forgotten. Suddenly my heart stood still and my blood seemed to freeze within me. I instinctively caught my babe to my breast as wail after wail rent the air, the wails of women over their dead. Piercing, heartrending,

awful they were. I could see the women with faces buried in their hands rocking to and fro, and anon throwing up their arms in despair. The men sat as tho stunned, but the women wailed and moaned and tore at their hair. The sun dropped down quickly and silently and night closed in, but the darkness could not hush nor drown these cries. As it were, a flood of memories rushed over me, and in spirit I heard "lamentation, and weeping, and great mourning, Rachel weeping for her children and would not be comforted, because they were not."

And still again we read, "A man shall be . . . as a shadow of a great rock in a weary land." The sun rose clear and bright on the memorable day in which I first realized the depth and sweetness of these words. We had breakfasted by lamplight, and before the first half hour of the day was spent we were well on our way. Soon the heat of the sun became unpleasant. We raised our double umbrellas and let our large pith hats farther down on the back of our necks. On, on our ponies galloped until we reached the foot of the mountains that must be crossed. There we had to dismount and climb upward by foot. By that time the sun was high in the heavens and shining with a burning heat. From below, the bare ground reflected back the heat with force and intensity. We had not climbed far before our feet began to burn, and in a little while the soles of our shoes became almost unbearable. Not a spot of shade could we see in which to rest, for the dry, hot season of the tropics was well advanced. There was nothing to do but to push on as rapidly as our aching limbs could carry us. Oh, for a drink of water! Oh, for a rest in the shade! Oh, for a minute's relief to our burning feet! But on and up we must go, with the burning sun above and the scorching heat below, and our parched mouths and fainting hearts within. At last the summit was reached, and there on the flat top was a great heavy rock. How our hearts bounded as we saw it, and what a song of praise they sang as we threw ourselves down in the shadow on the damp, cool ground and buried our feet in the green moss! A sense of peace and quietness as I had seldom before experienced came into my soul as the thought came: Jesus, as the shadow of a great rock in a weary land.

A NOTABLE CONFERENCE IN CHINA.

BY MRS. J. T. GRACEY, ROCHESTER, N. Y.

During the enforced presence in Shanghai, this past year, of so many missionary women from all parts of the empire, and of all denominations, it was a happy thought to convene a woman's conference, in order that all might give their experiences and compare notes concerning the home-life of Chinese women.

The conference opened on November 20th and continued in session for three days, as arranged by program; but such was the interest and enthusiasm, that it expanded into an overflow session on the fourth day. English-speaking women, foreign and Chinese, sat side by side to discuss problems in the home-life of Chinese women. Lady Blake, wife of the governor of Hong Kong, known for her warm interest in the condition of Chinese women, presided over the sessions of the conference. The address by the president was reported as "scholarly in composition, and delivered in a beautifully clear, distinct utterance."

The speakers were mostly from the missionaries, altho several of the resident women of Shanghai took part in the discussions. Mrs. Moule, wife of the Bishop of Mid-China, opened the meeting with prayer. Lady Blake, in closing her address, said: "We are justified in thinking that in many ways the lot of Chinese women might be ameliorated, and more interest and greater happiness might be introduced into their lives, while it is not a necessary corollary that Chinese women should adopt manners and customs peculiar to foreign races, and to which, by heredity and surroundings, Oriental women must be unfitted. Echoes from the homes of China reach us from time to time of young girls committing suicide to escape a distasteful marriage, of brides putting an end to an existence rendered intolerable by the tyranny of their mother-in-law, that lead us to suppose that there are aspects of the life of Chinese women that are capable of improvement. To enable us to understand something more of the mode of life and thought of the women of China, and that they may obtain glimmers of light on the—to them—strange and weird ways and minds of their European sisters is, I take it, the object of the conference, which may be the beginning of large efforts leading to greater mutual good will and friendship."

In all the discussions there was a very free expression of opinion on the practises prevailing in the Chinese home-life, but there was no severe crusade against existing customs; only an exception was made in the case of foot-binding, which found not one advocate in its favor, but with one voice was condemned.

The buying or kidnapping of little girls in the interior and bringing them to the coast as slaves for immoral purposes drew out very earnest protests, and the practise was unsparingly condemned. Dr. Ida Khan, a Chinese physician graduated in this country, made a pathetic appeal, and touched all hearts by the recital of incidents from personal experience, and a great desire was expressed for the abolition of this dreadful practise, bringing sorrow and shame to so many promising girls throughout the country.

Marriage, funeral, and other social customs, the treatment of children, early betrothals with their train of evils, foundling institutions,

all the customs incident to the family life of China, received great consideration, and the impression prevailed that the conference marked a new departure in woman's work in China. On the last day of the conference a public meeting was held, at which gentlemen were invited to be present, and a large number attended. Bishop Graves, of the American Episcopal Church, and Bishop Cassels, of West China, were present. Bishop Graves, a member of the committee investigating the marriage customs of China, spoke of the binding character of the betrothal, and said that marriage is not a civil or ecclesiastical ceremony, but a family contract, with which the individual has little to do. Dr. Young J. Allen referred to his forthcoming book on "The Treatment of its Women is the Test of a Nation's Civilization," showing that China's true progress will depend on the position her women are to occupy in the future. Dr. Mateer spoke of the career of women in China under the influences of Christian education.

The sentiment of the convention chrystalized in several resolutions, one requesting that publishers of Christian books bring out a series of fully illustrated books for the instruction of women and children; that sheets of instruction for the prevention and cure of simple ailments be printed for circulation in Chinese homes; and that all missions be recommended to give their women-workers some instruction in the elementary laws of health. A committee was appointed to collect information concerning the home-life and social customs of Chinese women.

The social element was not overlooked, as a reception was tendered to Lady Blake and the conference by one of the prominent residents of Shanghai, which was attended by many English and American officials.

AMERICAN MISSIONS AMONG TELUGUS, INDIA.

BY REV. JOHN CRAIG, SAMALKOT, INDIA.

Missionary of the Canadian Baptist Mission, 1878-.

Fifteen years ago the jubilee of the American Telugu Baptist Mission was celebrated, and the Canadian missions, being in a way daughters of that older work, had a share in the celebration. Then we looked back over half a century to the time when the pioneers, Mr. and Mrs. Day, reached India, and over the years since they began work at Nellore in 1840. Even twenty-five years later we find only Mr. Jewett, who had just returned to India, and Mr. Clough, who had come for the first time. And in 1870, thirty years after the opening of Nellore station, there were only three more men in the country—Messrs. Timpany, McLaurin, and Bullard. But during the second thirty years there has been a most gratifying increase in the staff of missionaries. Of fifty-two men who have come out, thirty-two are

still in the work, while thirteen have retired after longer or shorter terms of service, and seven have entered into rest. Of the five here in 1870 we rejoice to have Messrs. Clough, McLaurin, and Bullard still with us.

During the earlier period there were no single ladies on the staff, but in the past thirty years thirty-three have come to work for the women and children, the pioneer being Miss Peabody, who has long been known to us as Mrs. Pearce. Four have been called to the service of heaven, but twenty-two are still in the work, and three have a share in the work of their husbands.

The missionaries of the two Canadian missions have all entered the Telugu country within the last twenty-five years. Of twenty-eight men who have come, not including those already reckoned in the American mission, seven have left for various causes and two have died, while nineteen are still connected with the work. And of twenty-two single ladies who have come, four have left and one has died, leaving seventeen still in the work.

Taking the figures for our three missions, we find that eighty men and fifty-five single women have entered the work during the past thirty years, and that of these fifty-one men and thirty-nine women are still connected with our missions. As three of the five men at work in 1870 are still with us, we have a total of fifty-four men and thirty-nine women as compared with the five men of thirty years ago. I need hardly add that this growth in the staff of missionaries is a cause for deep gratitude.

The increase in the *number of stations* is also a cause for thankfulness. From 1840 to 1865 Nellore was the "Lone Star," but in 1866 Ongole was occupied, and in 1870 Ramapatam became the third station. Thus at the end of thirty years there were only three stations. Since then twenty-one more have been opened. The pioneer work involved in securing a compound and erecting necessary buildings often proves a great trial; hence, when this work has been well done it is a cause for rejoicing.

There is certainly a great contrast between the present state of things and that which led Mr. Jewett to appeal in 1858 for a second house in Nellore. Now the "Lone Star" station has not only its two sisters of 1870, but also twenty-one others in the American mission and seventeen others in the Canadian missions, making a total of forty-one centers of light for the Telugu country.

In the early years of the mission disciples were gathered in very slowly. In the report of the deputation that visited Nellore in January, 1853, it is stated that only three had been baptized since the mission was recommenced in 1849. In the year 1857 one was baptized. There was a change in 1858, when the brethren rejoiced over thirteen disciples following their Lord. Up to the end of 1863 only forty-one

had been baptized since the mission was founded. By the end of 1870 the total had grown to about fourteen hundred and eighty, and by the end of 1877 it had become more than six thousand. As we all know, the year 1878 witnessed the baptism of fully ten thousand people. During the next seven years about thirteen thousand six hundred were baptized, and during the next ten years twenty-eight thousand, and since then about seven thousand five hundred, making the total baptized in the American mission from the beginning up to the end of 1899, to be exact, sixty-five thousand one hundred and sixty. In the Canadian missions the number of baptisms has been about seven thousand, so that the grand total for the three missions is about seventy-two thousand. The number of members reported in the American missions at the end of 1899 were fifty-three thousand seven hundred and ninety, and in the Canadian missions four thousand two hundred and seventy, making a total membership of fifty-eight thousand and sixty. Nearly two thousand five hundred have been baptized during 1900 in the American mission, and about three hundred and seventy in the Canadian missions; hence, we may safely reckon the total membership to be about sixty thousand now. The total number of baptisms will amount to about seventy-five thousand.

In these missions it has been recognized from the beginning that the Telugus must be evangelized by converted Telugus. Every missionary has prayed for laborers. Every kind of school has been conducted largely with the hope that among those being educated God might have some chosen vessels to bear his name to this people. Nor have all these prayers and efforts been in vain. God gave us in the early days men of zeal, with little or no education, who went everywhere winning souls for Christ. And in these later years many earnest men of more or less education have helped to shepherd the sheep of Christ, and have preached the Gospel to those outside the fold. In 1870 the entire force consisted of twenty-two preachers, five colporteurs, and ten school-teachers; total, thirty-seven. The report for 1899 gives sixty-three ordained preachers, three hundred and eight unordained preachers, sixteen colporteurs, and one hundred and thirty-seven Bible women; also seven hundred and twenty-seven teachers in village schools, ninety-four in boarding-schools, and thirty in other schools, a total of five hundred and ten preachers and others, and eight hundred and fifty teachers. Adding to these one hundred and fifty-seven preachers and others, and one hundred and nine teachers in the Canadian missions, we have a grand total of six hundred and sixty-seven preachers and others, in place of the twenty-seven thirty years ago, and nine hundred and fifty-nine teachers in place of the ten of those days.

The fifty-four thousand members of the American mission are organized in one hundred and fourteen churches, and the four thou-

sand members of the Ontario and Quebec mission are found in thirty-four churches. In the Maritime Provinces mission there are three hundred and fifty members in seven churches. The contributions of the fifty-four thousand members in the American mission in 1899 amounted to a total of Rs twenty-nine thousand. The contributions of the four thousand members in the Ontario and Quebec mission came to about Rs four thousand. As a rule, the smaller the membership the easier it is to secure regular contributions, and hence a higher rate per member.*

I like to read Mr. Brock's enthusiastic reports about what his people are doing on the Kamigiri field. He writes: "We sometimes distress ourselves with the idea that before they became Christians the people spent so very much for their idols and priests. But where the Pariahs may have had a dozen priests and miserable idols there is on my field alone a mission staff of one hundred and forty-six, supported largely by these people. They keep more than one thousand children from work to attend school. In 1897 they built twelve school-houses at almost no cost to the mission. We have also a local home mission society supporting a family in a part of the field where there are no Christians."

We have at least two societies that are not local. The churches connected with the Ontario and Quebec mission organized a home mission society as far back as January, 1888. The work undertaken at first was that of mutual help in securing sites and building school-houses or chapels. For many years this society has also supported one or two preachers on the Yellamanchili and adjacent fields. The Home Mission Society of the American mission, tho of more recent birth, has great vitality, and is doing a good work among the Yanadies, the Chentsus, and the Savaras.†

Believing that knowledge is power, our missionaries have from the beginning tried to interest their disciples in the work of education. When we remember how rare it was in former days to see a Panchama who could read, we can appreciate more highly the wonderful change that has already taken place among our Christian communities. It would be difficult to estimate how many have learned to read in our schools during the past thirty years. In 1899 there were about twelve thousand pupils in primary schools in the American mission and fifteen hundred in the Canadian missions. In lower secondary classes there were about one thousand in the American mission and fifty in the Canadian missions; and in upper primary and college classes there were forty, chiefly of the former mission. In theological classes there were fifty in the American mission and ten in the Canadian missions. So far as the Ontario and Quebec mission is con-

* The Rupee varies in value, but may be estimated at about 30 cents.—EDITOR.

† These are hill tribes in regions adjoining the American and Canadian Baptist fields.

cerned, we seem to be just beginning to get on our feet in the matter of education.

The work done in our theological seminaries at Ramapatam and Samalkot has been of untold value. Some of the men may have failed to shine after graduation, but, on the other hand, many have done and are doing good solid work. They show the result of their daily contact with the missionary and his assistants. The training-schools at Nellore, Ongole, and Baptla have also been doing good work.

Our missions are almost destitute of industrial schools as yet. In the Ontario and Quebec mission a class in carpentry has been carried on, first at Samalkot and afterward at Cocanada, for some years past, and the wage-earning ability of many young men has been increased by the training they have received. A review of the educational work undertaken would not be complete without a reference to the Timpany Memorial School, which has done for many years and is doing a much-needed work for European and Eurasian children. Of the many girls who have received their education in this school, some are now teachers in the school and some are engaged in zenana work. Many a mother has expressed to Miss Folsom her thankfulness for the good influence of the school on her daughters.

We have seen that the great growth in almost all departments of work has taken place chiefly during the past thirty years. This is very specially the case as far as Sunday-schools are concerned. Even in 1888 there were only fifty-four schools, ninety teachers, and one thousand five hundred scholars reported in the American mission. The last report gives three hundred and forty-four schools, five hundred and fifty teachers, and nine thousand five hundred scholars. In the Canadian missions only twelve schools, thirty-seven teachers, and three hundred and seventy-seven scholars were reported in 1888. In 1899 one hundred and eighty schools, three hundred teachers, and four thousand two hundred scholars were reported. In the Maritime Provinces mission the scholars are twice as numerous as the church members, in the Ontario and Quebec mission they are almost as numerous, while in the American mission they number less than one-fifth.

This brief review of the past would not be complete without some mention of the Young Men's Christian associations and Christian Endeavor societies that have been organized in some of our congregations. It is believed that the young people are stimulated to fresh endeavor through their union in these societies.

The *Baptist Missionary Review* has been doing a helpful work for several years and is full of life to-day. The *Telugu Baptist* has continued, as in the past, to carry denominational and general news to many a little company of Christians. The closing year of the nineteenth

century has witnessed the issue of a new Telugu weekly under the management of Mr. Laflamme, who is also editor. This paper should have our warmest support. It may be very helpful in opening a way for the Gospel messenger in many places, and, moreover, every issue carries a Gospel message.

The opening of an orphanage at Ongole is a recent event worthy of notice. There is certainly need of an institution of this kind in connection with our missions. We may well rejoice also to know that an asylum for lepers has been opened at Ramachandrapuram. The Lord laid this burden on Miss Hatch, and He has provided the means for purchasing a good compound and erecting some suitable houses.

THE FOLLOWERS OF CHET RAM.*

BY REV. E. GUILFORD, PUNJAB, INDIA.

Missionary of the Church Missionary Society of England.

We reached the Sikh village (not far from Lahore), and late at night three men came to visit us very much as Nicodemus went to visit the master to learn the way of Christ more perfectly. One of these was a remarkable man. One had only to look at him to see that he was full of spiritual power. It was a wonderful figure and face, and one could but think of the prophet Amos as we gazed at him, for like him this man, too, is a cowherd, clothed in the rough ragged shirt or kurta of the country. The second man was the son of the famous Chet Ram, whose village and hermitage were close by. The cowherd was the chief discipline of Chet Ram, and upon him has fallen the mantle of his late master.

Who is this Chet Ram? He was a Hindu Sadh—that is, a religious ascetic of considerable note—who, when a young man, fell in with a Mohammedan fakir, who possessed a copy of the Gospels, and was convinced of the Divinity of Christ, and of salvation in and through Him alone. This teaching Chet Ram eagerly drank in, and from that time to his death he preached Jesus Christ, the Son of God, the Savior of the world. Unfortunately the fakir had a curious idea common to many of the religious mendicants of India: that it was impossible to receive the Divine inspiration to preach without first taking spirituous drink, and Chet Ram also persisted in doing this to the end of his life, not from personal pleasure so much as a religious act before preaching. Truly the ways of the Orientals are strange to the Western mind. Chet Ram refused to see the necessity of baptism, but he established a sect which now numbers thousands, and upon each it is incumbent to have the New Testament always carried about with them, whether they can read it or not, generally somewhere near their breast. He taught them by heart the following simple creed as their rule of faith:

I believe in Jesus Christ as the son of Mary, and in the Holy Ghost,

* The Rev. Thomas P. Hughes, D.D., LL.D., the author of the "Dictionary of Islam," sends us an interesting account of a peculiar sect in the Punjab Mission, known as the "Followers of Chet Ram." It is the account of a visit made by Mr. Guilford to the Sikh village, and his meeting with a man of this remarkable sect.—EDITORS.

and in God to whom prayer should be made, and in reading the Bible and Gospels for salvation.

Among his followers are all classes—lawyers, tradesmen, farmers, laborers, and beggars. The son of Chet Ram himself is a tradesman in a city some distance from his own home. Associated with him there are four other followers of his father—all tradesmen. Each of these men have a cross and a flag over their shops, and have also written on the front of their shops the above creed. This man informed me that he and his brother workmen made a rule that each one of them would preach once daily at each of the four gates of the city.

This is a truly wonderful movement, and there seems in it much ground prepared by the Holy Ghost for us to work upon. Alas! many of the first followers imbibed Chet Ram's views as to strong drink; but of late years there has been a movement against this, and the best of the disciples are endeavoring to put a stop to it.

After midnight our heads, with those of our visitors, began to nod in fitful slumbers; then they thought it time to pick up their pipes and bid us good-night.

Next morning, after another interview with our friends, we crossed the river and proceeded on our way. We passed a Sikh village and stopped to preach in it; and then trudging on we came to the mausoleum, or "Samad," where lay the mortal remains of Chet Ram, the great teacher, and those of his friend, the fakir Mahbub Shah, who taught him the way of salvation. The Samad was no more than a mud hut, carefully locked and kept watch over by fakirs, and only opened on "mela," or holy days, when the people come together in great numbers at this place. The bodies are placed in two boxes and lie unburied within the hut, as they absolutely refuse to stay under ground, and insist on coming up again when put there! So we were told in all sober earnest! A number of fakirs were about. The wife of one of them, an intelligent old woman, listened with great interest to our conversation with these men, and pulled out with great pride her New Testament to show how she always carried it under her dress, but alas! she could not read it!

Half a mile farther on was the village of the Chet Ramis. It was 3 P.M. and very hot, and, weary with our journey, we sat down under a tree, when some of the men of the village turned out to visit us. We had a nice time with them, but found them ignorant, not desirous for further instruction, and satisfied with their present creed. We hope to visit them again, but our time was very limited and we had to press on.

About 5 P.M. we started again on the remaining twelve miles march. This time we put up our beds in the Dharmasala, or rest house, in the heart of a village called Maddar. The next morning I visited the Sikh temple, where I had a long talk with two priests and a number of other men, and having done this, we started on what proved to be a twenty-five miles' trudge under a particularly fierce sun. The country presented a beautiful park-like appearance as regards the trees, but without a blade of grass or sign of cultivation in consequence of the sad drought of the last few years. Whole villages are in ruins and the population gone, as no canal water is able to reach this land and the rains have failed. In one village not yet forsaken we found one Chet Rami with his flag and his creed over his shop, living alone in the midst of the heathen.

MINISTER WU'S CONFUCIAN PROPAGANDA.*

BY ROBERT E. SPEER, NEW YORK.

His Excellency, Wu Ting Fang, Chinese Minister to the United States, in an address before the Ethical Culture Society in New York, attempted to prove the superiority of Confucianism and Confucian institutions over Christianity and Christian institutions. The temper of our day has been that Christianity has nothing so new or different as to justify sending missionaries to China. He says there are radical differences, that Christianity is a religion, and Confucianism is not; that Christianity is affirmative, and Confucianism agnostic; that Christianity regards man as an immortal soul, and Confucianism as a "social institution"; that Christianity speaks of the world above this and a world after it, and Confucianism knows neither.

As to the substance of his address, it is evident that the Chinese Minister has known few Christians, and none who truly love their enemies and seek not their own will; and the revelation of what he does not know of Christianity is equalled by his revelation of what he does know of Confucianism. On that side his address might be issued almost as a missionary tract.

His Excellency has demonstrated that all the teaching of Confucius about sincerity has left the Chinese people radically insincere. Indeed, tho the classics exalt sincerity, there is no more vivid characteristic of the Chinese government than deceitfulness, or of the Confucian-trained man than a certain unreality and disingenuousness. Dr. Wu says: "As we are not sure what religion is exactly right, we employ representatives of all sorts, so that if one does not do (secure happiness and peace for the future life), the other will." This Chinese notion of sincerity is totally different from ours. For the true Confucianist must regard these religions, Buddhism and Taoism, as superstitious; and yet he resorts to them. Resorting to a religion in which a man does not believe we call hypocrisy.

This unreality marks all Chinese institutions. The theatricalism of the government, the stilted untruthfulness of the *Imperial Gazette*, the rotten insincerity of the whole Chinese system, go on unperceived apparently by the people, who have kept up the show for so many centuries that they have become sincerely insincere.

Confucianism was pure externalism and never contained the sanctions that could save propriety from sinking into hollow mummery. As Dr. Wu said: "It is not really a religion in the strictest sense of the word. Religion tends to bring a man back from error by holding out the prospect of everlasting punishment for wickedness, and everlasting happiness for the good. . . . Confucianism is not as fascinating as some other doctrines, because it is lacking in that element of a promised reward." The consistent Confucianists have not cherished the idea of rewards and punishments in a future life, but the consistent Confucianist in this regard is hard to find. And as for this present life, Confucianism has been reduced to a matter of rewards, and only those study Confucius who are seeking rewards. With no rewards, who would take the Confucian examinations in China? In Korea, when the rewards stopped, the examinations died. And Chang Chih Tung asks: "Suppose there was

* Condensed from *The Presbyterian Banner*.

no official power whatever which would confer rank on graduates or grant their stipends, who would enter any institution established on this basis?" Is Dr. Wu altogether accurate in representing Confucianism as a system of purer and more selfless motives than prevail in Christianity? It is the very mercenariness, the self-centeredness of Confucianism which determines his view of religion. A matter of rewards and punishments! "By religion," said Cardinal Newman, "I mean the knowledge of God, of His will, and of our duties toward Him." But Confucianism does not know, and Minister Wu has not learned from it, of such a religion of fellowship with a good and loving God.

Indeed, he frankly calls Confucianism agnosticism, and suggests that the world is drifting to it. But Confucius was not a sincere agnostic. And the insincerity of Confucius is, as Dr. Wu has confessed, the insincerity of all Confucianists. They are agnostic in their philosophy, and the most fearful spirit worshipers in actual life. They have never satisfied themselves in Confucianism. In life and in death they preserve still the elementary beliefs that preceded Confucianism, that Confucius dared not deny and that survive in undiminished power. The acceptance by the closest advisers of the empress, the most orthodox Confucianists, of the claim of the Boxers to the possession of supernatural powers, was but one evidence of the irrepressible religiousness of the human spirit, even in China. The Chinese are Confucian, through and through, in their self-complacency, their opera-bouffe dignity, their external propriety; and they are not Confucianists at all in their childish beliefs in a world of spirits, a heaven and earth full of beings in which they believe the more because they know nothing about them.

Moreover, the people are without any adequate basis for their morality. It is devoid of sanctions. Man is a "social institution," not a moral personality. A system of ethics can be found in human relations, such as the five relations of Confucius, sovereign and subject, parent and child, elder and young brother, husband and wife, friend and friend. The Chinese society has rested for two millenniums on such a ground, and if undisturbed from without would have continued for centuries. But this is not a sufficient ground, and "the full strength of ethics is not discerned until the very principle of duty itself is felt to be grounded in the eternal reality of the holy and gracious God." Naturalistic ethics will answer for certain purposes and in certain limits, but there is no regenerating power in them, and they will not preserve all human interests, not to speak of divine.

Minister Wu's dominant contention is that Christianity is impracticable and Confucianism practicable. The Christian standards are "too high for frail humanity. The hold that Confucianism has on China is due to its practicability." This view is itself thoroughly Confucian. Confucianism says that is right which is practicable. Christianity says that is practicable which is right. What is the end of the Confucian view? Sheer lawlessness. "Be ye perfect, even as your Father which is in heaven, is perfect," says Christ. "Be as perfect as is practicable," says Confucianism, according to Dr. Wu. That is equivalent to saying, "Do as you please." All absolute standards go. The reign of personal caprice sets in. *Practicability as the determining element in ethics* lands us in chaos.

Are the ideals of Confucianism better than the ideals of Christianity? The former recognizes no relation to a living God. It relegates all con-

tact with heaven to an annual act of the emperor. It ignores the plainest facts of moral character. It has no serious idea of life and no deeper insight at all. "The Chinaman is mentally color-blind to the spiritual in all forms." It can not explain death. It holds truth of light account. It presupposes and tolerates polygamy and sanctions polytheism. It confounds ethics with external ceremonies and reduces social life to tyranny. It rises no higher than the worship of genius, the deification of man. It speaks no word of fellowship or progress, ignores the deepest cravings of the human spirit, and sneers at Buddhism because, passing by mere externalism, it concerns itself "simply with the heart."

We challenge Minister Wu to compare the attainments of the Confucian ideals by the Chinese with our attainments of the Christian ideals. He points to Confucius as one who was "an example of what he desired man should try to be." This was not Confucius' view of himself. "In letters I am perhaps equal to other men," he says in the "Analects"; "but the character of the superior man, carrying out in his conduct what he professes, is what I have not yet attained to. In the way of the superior man are four things, to not one of which have I as yet attained: To serve my father as I would require my son to serve me; to serve my prince as I would require my minister to serve me; to serve my elder brother as I would require my younger brother to serve me; to set the example in behaving to a friend as I would require him to behave to me. To all this I have not attained." Confucius himself appears to have found his system not altogether practicable. Christ exemplified his doctrine in his own life.

And the Chinese have not found Confucianism practicable. The high maxims of Confucius have never redeemed the life of the Chinese. There is more gambling, poverty, disorder, and vice than in any other country. And tho Confucius inculcated "indulgent treatment of men from a distance," China has been the most bitterly anti-foreign land, and those have been most bigoted, cruel, and merciless who were most devoted to Confucius. Indisputable evidence has brought the responsibility for the riots, outrages, and assaults against foreigners home to the door of the literati, Sir Robert Hart calling the Boxer movement "the product of official"—that is, Confucian—"inspiration." The outrages Eastern troops are committing all Christendom condemns and no Christian participates in. The outrages the Boxers committed Confucianism applauded and its leaders instigated and abetted.

Minister Wu proclaims the saying of Christ, "Love thine enemies," "too high for frail humanity," points out "the vast gulf between profession and practice" among Christians in the matter of forgiveness and revenge, and contrasts the teaching of Confucius, "Requite kindness with kindness and injustice with justice." But this is precisely where Confucianism has failed and Christianity succeeded. The Chinese cherish, on Confucius' authority, the right of blood revenge. The disciple Tsze-hea asked him: "What course is to be pursued in the case of the murder of a father or mother?" He replied: "The son . . . must not live under the same heaven with the slayer. When he meets him in the market-place, or in the court, he must have his weapon ready to strike him." Christians by the thousand have learned to forgive and to love their enemies.

And even if our ideals are above us still, as they are, this but proves that they are worthy ideals. Ideals that are on a level with men's lusts

are no ideals at all. Ideals not above us are beneath our contempt. And, tho there is a gulf between Christian teaching and practise, it is a narrowing gulf, while the chasm between Confucian teaching and Confucian practise is a widening chasm. We slip and fall, but Christianity has in it the power of self-purification, and it recovers itself and climbs on again. But Confucianism is dead. Minister Wu says it is alive. Yet it is slowly fading out of Japan and Korea, and while its naturalism and agnosticism will continue as they have ever been in the world, what was distinctive in it will lose its hold and drop back into that great tomb in which for centuries the Chinese people have been content to live.

We can not believe His Excellency quite sincere when he said: "Confucianism is the highest form of civilization and morality." Von Mollen-dorf, in "The Family Law of the Chinese," says: "The patria potestas over children, whether legitimate or adopted, is unlimited. The father (or after his death the mother) can do with them as he likes; he may not only chastise, but even sell, expose, or kill them if he likes. The latter occurs often enough, especially with girls, if the family is too poor to bring them up." Minister Wu knows, doubtless, of many baby markets where such children are sold for a few cents. The legislation of any land with reference to the child is a good test of its civilization and morality. The land with least human pity, without an asylum for the insane, with hospitals for dogs and cows and donkeys, but none for men; with no prisons of reform, no institutions for the blind, save brothels for little blind girls, a tarn of polygamy in its imperial palace, with its best-educated and most patriotic class "the most obstinate retrogressive"; a land, as Chang Chih Tung says, "almost irreclaimably stupid and not awake," whose women are without rights, and whose rulers—let us make honorable exceptions—without righteousness; which murders its reformers and whose intellectual life ceased centuries ago and knows neither a divine spirit nor a human soul—is this the land which displays the highest form of civilization and morality?

It is a form of civilization and morality. It has lasted many centuries, but it has broken down at last. And the moment at which it has demonstrated its political puerility, and witnessed a mighty holocaust of Christian martyrs slaughtered in its name, is scarcely the propitious moment to undertake its propagation in America.

ISRAEL AND MISSIONS.*

BY A. KOHNODIN.

Max Müller classes Israel as among the nations with a non-missionary religion, but this position may reasonably be questioned. Undoubtedly, by law, Israel was enclosed in a network of ritual observances and specific rules of conduct which could not easily be transferred to other nations. This involved, for many generations, a certain particularism which, by national pride, developed into a strong opposition to other nations. Yet through this all the missionary thought, the thought of the universal Kingdom of God, was at the center, and at last prevailed.

The thought of *one* God, and *one* mankind, sprung from *one* pair of ancestors, of itself involves the thought of the universal Kingdom. Still

*Translated and Condensed from *The Nordisk Missions-Tidskrift*.

more distinctly is this expressed in the Seed of the Woman, who is to bruise the head of the Serpent. There is a victory to be gained over evil not for one nation alone, but for all mankind, and by one whose descent is described as from the Mother of all men. Likewise the first preaching of righteousness, by Noah, was addressed to all mankind. So also the division at Babel was displeasing to God because it sought unity in human policy, and not in Him.

At last, when mankind was obstinately gone astray, God was constrained to choose out one family, yet not for itself. The blessing of Abraham was to rebound to all mankind. Moreover, as Paul says, the ground of Abraham's election was not circumcision, a national thing, but faith, which may be exercised by every man.

Even in law, tho particularistic in form, the universal purpose shines through. The slaves, tho not of Israel, were incorporated into Israel. Strangers were welcome to dwell in the land, and equity and benevolence toward them were emphatically enjoined. They had also almost all religious rights, and could easily qualify themselves for admission to the Passover.

Brilliant as was the lot of Israel under David and Solomon, the godly looked forward, with David himself, to a far more brilliant future, to grow out of the present, under a Righteous Ruler, of the seed of David.

The division of the tribes at first dampened these hopes, and even when Obadiah announces recovery and extension, it is rather in the form of judgment than of deliverance for the nations. Yet, as thought turned more and more from circumstances to character, it was seen that if ungodliness in the nations called down Divine Judgment on them, it would also call it down upon Israel, and, on the other hand, if repentance brought down God's favor on Israel, it would also bring it down upon the Gentiles. Thus particularism begins to merge into a wider view.

Joel, in a visitation which cuts short the means of making the accustomed offerings, turns the people's thoughts the more strongly to inward repentance. On this condition he foresees a happy time, when not only shall outward blessing be restored, but God's spirit shall dwell in all the people, old and young, men and women. The heathen are threatened for their misdeeds against Israel, yet individuals from among them are foreseen as coming to share the blessing of Israel. The dawn of the universal day begins to glimmer on the horizon (Joel ii : 32).

Amos now, seeing that repentance has not intervened, denounced the flaming judgments of God against the unrepentant people, above all of the northern kingdom, and asks them how they differ from the heathen. Yet he foresees repentance and deliverance under the Davidic sway, and that not only for Israel, or for scattered Gentiles, but for the whole Gentile peoples (Amos ix : 12). Hosea also speaks in the same way. Yet this is in view of their coming under the dominion of Israel.

Isaiah and Micah then come, working in God's central kingdom of Judah. Isaiah cast down over the spreading ungodliness, sees God bringing the mighty Assyrian flood over the people. Yet, when destruction is imminent, ensues the vision of the righteous Scion of Jesse, filled with all the gifts of the Spirit, not only a gathering-place for Israel, but for all the nations, and bringing in a regeneration of all nations. Nor are these any longer simple dependants on Israel. Even the two great enemies, Assyria and Egypt, with Israel as the third, are now the people of God as typical of mankind. The glimmerings of hope in Amos for the nations have now burst out into a brilliant day.

Moreover, as corruption becomes deeper and deeper even in Judah, it becomes more and more plain that the people, even as sifted, can not be the immediate organ of salvation to the world. Therefore, the foresight of the *personal* Messiah, which had long lain like a seed hidden in the earth, shoots up again into clear consciousness. It is He who must redeem Israel and the world alike.

Micah is still more distinct in his vision of the personal Messiah, and, going back of Jesse, deduces his origin from the beginning of days. All this is a preparation under the afflictive dealings of God with the people, for the deepening of the consciousness of sin, of the

need of atonement, of blending suffering with victory in the image of the Messiah, and of showing in Him the fulfilment of the ancient sacrifices. In Christ, and in Christ alone, are these apparent contradictory traits combined, and regeneration prepared for all the world on the ground of a sacrifice offered for all the world.

STATISTICS OF PROTESTANT MISSIONS IN JAPAN,* 1882-1900.

COMPILED BY D. S. SPENCER.

	1892.	1885.	1888.	1891.	1894.	1897.	1900.
1. Married Male Missionaries.....	86	103	144	181	199	206	215
2. Unmarried Male Missionaries.....	7	7	22	31	23	25	30
3. Unmarried Female Missionaries...	52	69	111	189	217	236	257
4. Persons employed as Missionaries..	....	2	4	3	4	5	4
5. Total Missionaries, Wives incl'd....	231	284	434	583	646	676	723
6. Est'd Value Mission Property (a)...	48,800	137,800	163,117	160,332	190,532	219,432	583,007
7. Native Ordained Ministers.....	56	72	106	121	202	254	306
8. Native Unord. Ministers and Helpers	81	170	223	391	569	555	518
9. Pastors in charge of Churches....	45	86	104	137	205	231	237
10. Native Bible Women.....	14	27	66	94	158	332	289
11. Full Members.....	5,092	9,536	23,026	31,360	35,534	36,307	37,068
12. Probationers or Catechumens.....	130	372	1,105	974	919	1,451	2,695
13. Total Members.....	5,634	10,542	24,131	32,334	36,453	37,658	43,273
14. Adult Baptisms or Confirmations..	1,179	3,309	7,387	3,513	2,854	2,691	3,195
15. Infant Baptisms.....	171	437	701	433	516	523	678
16. Total Stations or Congregations....	146	142	482	633	834	928	967
17. Organized Churches.....	95	115	206	297	359	375	416
18. Churches wholly Self-supporting...	14	18	68	69	77	70	71
19. Churches partly Self-supporting...	43	45	143	226	282	306	316
20. Number Church Buildings.....	56	81	95	107	136	192	289
21. Est'd Value Church Buildings (a)...	7,650	24,964	77,209	125,589	175,677	272,998	376,109
22. Number of Sunday-schools.....	49	73	267	353	575	790	864
23. No. of Teachers in Sunday-schools.	156	213	360	431	559	986	811
24. Scholars in Sunday-schools.....	4,060	6,853	16,820	20,886	28,142	34,440	33,039
25. Young Peoples' Societies.....	....	....	....	2	10	10	15
26. Boys' Schools (Boarding).....	4	8	14	17	18	16	15
27. Students in same (Total).....	280	529	2,072	1,899	1,630	1,585	1,898
28. Girls' Schools (Boarding).....	7	13	36	45	52	47	44
29. Students in same (Total).....	201	604	3,287	2,625	2,836	3,026	2,962
30. Day-schools (a).....	19	22	39	54	72	96	74
31. Students in same (Total) (a).....	749	735	281	33,225	4,664	6,727	5,111
32. Theological Schools.....	6	6	12	13	15	17	14
33. Students in same (Total).....	47	32	233	316	247	164	98
34. Est'd Value School Property (a)...	63,200	120,700	222,000	297,341	333,166	402,990	751,140
35. Number Graduates Theol. Schools.	8	32	62	112	154	224	234
36. Orphanages and Homes.....	....	....	....	....	2	4	15
37. Inmates in same.....	....	....	....	....	30	36	140
38. Hospitals and Dispensaries.....	3	3	5	8	12	12	14
39. In-patients treated (a).....	....	....	88	....	165	152	2,268
40. Out-patients treated (a).....	3,500	3,500	8,224	150	24,560	3,200	26,729
41. Amt. raised by Native Churches for all purposes, one year.....	9,722	32,843	54,996	59,894	63,303	87,132	107,450
42. Amt. contrib. Native Miss. Board..	....	1,786	2,537	3,500	5,015	8,836	8,358

All money values in Japanese yen—1 yen = 50 cts. U. S. Gold.

(a)—Reports incomplete. No duplication in 6, 21, 34.

* Condensed from *Tidings* (Japan).

EDITORIALS.

Law and Lawlessness.

Mrs. Carrie Nation's crusade against the Kansas saloons has been met by widely different judgments as to its legality and morality. One correspondent, a prominent lawyer, says :

While on general principles opposed to violations of law and order, I approve of the adoption of illegal methods when it seems to offer the only way of breaking up illegal practises. For that reason I approve of Mrs. Nation's method of attacking the liquor traffic in Kansas, where it is prohibited by law.

Mrs. John Ridwell, of California, wife of Gen. John Bidwell (once Prohibition candidate for president), who is now in Washington, said :

I can't condemn Mrs. Nation's methods. I believe that God at times is compelled to adopt startling methods as remedies for great evils. And I believe Mrs. Nation has been raised up by the Lord to bring the attention of the world to the fact that in Kansas the laws are being trampled under foot. It is a great pity that a great nation like ours, which could turn out thousands to fight in behalf of a down-trodden people like the Cubans, should regard with equanimity the great abuses that result from the liquor traffic. From all I learn it seems that Mrs. Nation is a woman of pure life and sweet character. Doubtless she was frenzied by the indifference to the existing prohibitory laws displayed by local officials.

Upon this subject we have hitherto kept silence. But there is a manifest danger to society from attacking even the worst evils by lawless methods. There is a tendency to anarchy which is one of the most alarming of all modern evils, and menaces the very existence of organized government. Lynch-law is one of its outbreaks. How often do frenzied crowds assault the jails, and take in hand the punishment of supposed, but not always convicted, evil-doers, and substituting the most reckless and cruel *revenge* for the dignified *vengeance* of Law and Justice. We make no

apology for atrocious crimes, but we believe the only way to ensure the punishment of the guilty, and secure immunity to the innocent who are wrongfully accused, is to seek reparation for all wrong-doing through the established processes of law. If the laws are not stringent enough, the remedy lies in better legislation ; if not carried out, they should be either repealed or enforced, and judges and executive officers should be held responsible. Mrs. Nation's course strikes us as an outbreak of sincere but misguided zeal. It must be remembered that to destroy the property not only of the saloon-keeper but of the owner of the premises, implies a right of private infliction of injury which might easily lead on to arson and even murder. This way of assaulting the liquor traffic is the letting out of water, which may lead to a flood, destructive of property and life, far beyond the original intention and involving many who are innocent of wrong. We believe that all the best interests of society can be conserved only as the legal processes approximate to perfection both in the laws made and in the mode in which they are executed.

Prejudice Against Missions.

It would be amusing, were it not painful, to notice the ill-concealed avidity with which most of the representatives of the secular press seize upon every item of news which appears to reflect unfavorably upon the missionaries in China who have come into honored prominence through their record in connection with the disturbances in China during the past year. It would not do to have impugned the traditional story of certain minor officials in consular service, sea

captains, and "globe trotters," who have kept as far from the missionary and his work as possible, as to the extravagance, stupidity, general incompetence, and selfishness of the missionary.

The first offset to the record of the summer was the clamor that the missionary was at the bottom of the whole trouble, and had turned the Chinese world upside down. Study of the history of the anti-foreign movement, and of the official declarations of the Chinese government itself, prove, however, the uprising almost altogether due to the political and commercial aggressions of foreign nations, and the destruction of the native Christians to be chiefly the result of their connection with the foreigner; not of their creed or of any abuses in the Church.

It was necessary, therefore, to follow another tack. This was speedily furnished by the reports of the war correspondents, who, for the sake of a cheap sensation, and to shelter themselves from the charge of promiscuous and heavy looting, seized on entirely legitimate acts of the missionaries, and proclaimed to the world that the chief of the looters were the missionaries. This ought to have been accepted by the reading public with more than "a grain of salt," as the *a priori* argument would be decidedly against the idea that the missionary, who has left much larger opportunities for the gaining of wealth, and given his life to the elevation of a heathen people, contenting himself with a bare living salary, should suddenly be transformed into a very fiend in the intensity of his desire to acquire this world's goods from a vanquished enemy. But setting aside this *a priori* presumption, what are the actual facts in the case?

1. Previous to the investment of the legations by the Chinese ev-

erything needed was purchased in the regular way.

2. During the siege of the legations, everything was subject to military authority. Acting under that authority, the food supply committee took possession of all stores deserted by their owners, and carried the goods to places of safety. Where owners remained on the premises, they were promised pay by Sir Claude Macdonald, the British minister, who was commander-in-chief. The missionaries on the food supply committee were among the chief agents in this perfectly legitimate appropriation of things needed to secure the life and health of the foreigners and Chinese cut off from normal sources of supply.

3. At the close of the siege, it being necessary to secure supplies for present and future need, a meeting of the Protestant missionaries was held, and it was unanimously decided that these two rules should be observed: (a) Where no owner of articles of necessity could be found, they should be appropriated for the general stores. (b) Where an owner could be found, all goods should be paid for at a fair price. In cases where things without an owner and exposed to general loot, yet not in themselves necessary to life, were found, they were sold to procure money for the purchase of necessities at the prevailing high prices. We do not say that no missionary took a single article of value, with the thought that the troops would carry it off anyway; but that such actions were general, that missionaries "filled their homes with rare vases, curios, silks and furs, and their "coffers" with looted silver for personal use, we emphatically deny.

Sufficient answer has, perhaps, already been made to the wildly exaggerated reports of the "missionary blackmailing expeditions."

Dr. Ament's letters to the American Board should be ample evidence of the integrity of those who went without force and with the approval of the American minister and general to arrange peaceably with local officials and heads of villages, in the approved Chinese way, for the reimbursing of native Christians whose property had been destroyed by mobs. Can there be any comparison between this method and that of the foreign troops whose path was marked by murder, plunder, and rape? Dr. Ament writes that he "welcomes the closest investigation," and we are certain that when all the facts are known many will be ashamed of their "snap-judgment" against those who, instead of harboring a "blood-thirsty and revengeful spirit" against the people who have robbed them of everything, slain their converts and dear friends, are eager for an opportunity once more to carry the Gospel of love and forgiveness to those who have injured them.

There are none who speak more highly of the Chinese character, none who utter more in excuse of the attitude of the Chinese during the past year, than the missionaries, who with the native Christians have been the chief sufferers. It must be a little harder for them to deal gently with their journalistic calumniators. F.

"Mark Twain" and the Missionaries.

The Outlook justly complains that "Mark Twain" has with eager glee accused Dr. Ament of marauding, without taking the slightest pains to ascertain his previous reputation, or the standing of his accuser, and against plain subsequent evidence of the facts.

We understand that Mr. Clemens owns to never having loved missionaries anyhow. To be sure he

praises Roman Catholic missionaries off and on, but that is a well-known trick of those who despise both. They know that their praise will do the Catholics no particular good, but may easily be turned to the disadvantage of the Protestants. Now in this case of Dr. Ament, Mr. Clemens recognized a unique opportunity of dealing a stunning blow at missions and missionaries in general. He has shown the true strategic instinct of taking time by the forelock. His charges will pass for gospel with millions who will never see the refutation. He is to be commended for his moderation! "Mark Twain's" name would doubtless have carried through charges, not of robbery merely, but of murder, incest, and parricide.

The Outlook complains that Mr. Clemens accuses Christians of condemning Satan without hearing his side, and then himself condemns Dr. Ament without a hearing.

The "answer" which Mr. Clemens promised in the *North American Review* is very unsatisfactory. He should have acknowledged his error and injustice, and retracted. Dr. Ament has been acquitted of the charges of avarice or un-Christian dealing, and all fair-minded critics will acknowledge it. But Mr. Clemens seems to be trying to "save his face" at the expense of his justice.

The Bible Translating Century.

Prof. A. T. Perry, of Hartford Theological Seminary, reckons that at its beginning there were only 66 languages and dialects in which the Scriptures had been even in part translated, while during this century the number has risen to 451. If this be a small proportion of the 2,000 known tongues in use, we must not forget that the languages into which the Word is

already translated represent about 1,200,000,000 of the existing 1,400,000,000 of earth's population and *all* the leading or dominant languages.

Negotiation vs. Arbitration.

A new way of settling Labor disputes is successfully in operation, which has many most commendable features. It substitutes *negotiation* for *arbitration*. A recent article in the *Review of Reviews*, by John R. Commons, gives an interesting sketch of this new method, as in vogue on the great lakes. There is a parliament of two houses, lords (capitalists) and commons (employees). Each firm or corporation appears in its primary right of ownership; and the lower house is a representative body of 60 or more, two delegates from each local union of longshoremen. The dock managers, 20 to 30, meet in another building opposite. Each house has a conference committee of four or five, including president and secretary, which committees act under instruction from their respective bodies. They meet in joint sessions, presenting their demands and counter-demands, which are referred back to their separate houses for consideration and further instruction, until there is agreement on a scale of wages and conditions of labor. There is no arbitration, for nothing is left to the decision of a third party. Each house has a veto on the other. Essentially the same method is adopted among the miners in four of the great states, and the plan has so many obvious excellences that it will undoubtedly secure more and more adhesion. Each party frankly admits acting only in self-interest, but there is a wholesome contact and comparison of views, a spirit of concession and compromise, infinitely better than the hostile and warlike attitude so

common in strikes. The executive lies with the workingmen, and if the operators violate the agreement the men are called out; if the men violate the laws, they are suspended. A judicial branch is added, in a "commissioner," who consults with the executive in any local dispute. The capitalist officials testify that the labor officials show shrewdness, firmness, temperance, integrity, and fidelity to contract, and the marvel is that under one leadership should be combined such multitudes of workmen, so different in race, religion, politics, and personal habits of thought and action. It seems to us that there may be in this movement a dawn of a new day, a promise of a new harmony between "capital" and "labor," whose past discords have at times threatened the very existence of society. What a social millenium love, patience, and mutual forbearance and concession would bring in!

A Letter from England.

An esteemed correspondent in Britain writes:

"The death of the queen had a most extraordinary effect on this country—a perfect godsend for the Simultaneous Mission in London, all the places of amusement being closed, and consequently the probability of many thousands being *reachable*, having nowhere else to go. Oh, that God might send an avalanche of blessing upon the country, now that hearts are bowed and somewhat softened! The present queen and her royal sisters are believed, however, to have decided High Church and Romanist tendencies.

"There is a very remarkable conflict in France; the government is trying to pass a law confiscating huge properties, accumulated by the 'associations' and 'orders,' and estimated roughly at £30,000,000. If

they win, it will be the most tremendous blow to the Roman Catholic religion ever struck in France, the faithful supporter of the pope! The fear is that the application of such a law all round will destroy the McAll Mission, which also holds property for religious purposes, and is strictly now outside the law, as are also many Protestant churches. So far the government has won in every contest.

"Good news, too, from China. The consul has given permission for all missionaries, men, women, and children, to return to Sz'chuen. So Bishop Cassell has gone, and the C. I. M. S. are preparing for immediate reoccupation. In provinces adjacent to Shanghai, also, they are returning with much hopefulness. There will be a wonderful story to be written some day of how the natives, heathen as well as Christian, have saved many lives of Europeans at the risk of their own."

William Arthur, of London.

The recent death of Rev. William Arthur, in March, 1901, in his 83d year, has brought afresh to tender recollection that marvelous booklet of his, "The Tongue of Fire." This noted Wesleyan minister was converted in a congregation of but *three*, and the fact that with such discouragements the preacher's word was still mighty to save, showed him that the power of God may attend a very humble effort when the anointed tongue is given. Before he was sixteen he began to preach; and even while yet in training at Hoxton Theological Institution, the governor of the school said of him, "We have here a remarkable young Irishman. God has given him great power to win souls, and he never preaches without seeing conversions."

In after years, as with Mr. Fin-

ney, the form and sphere of his usefulness changed, but he ever looked back with intense longing upon the days when God gave him such singular success in persuading sinners to be reconciled to God. At the age of twenty he was transferred to foreign missionary work at Gubbi, in the Mysore district of India. He soon became intensely and intelligently impressed and absorbed with the needs of India, and in his work gave promise of a brilliant missionary career. Then came to him as to so many others, the great life mystery of disappointment in service. His failing health put its iron bands about his holy endeavors, and he entered that deep valley of shadows where holy men are sometimes called to walk; he was called to an experience known only to large souls who have set their hearts upon doing some great work—to experience that most difficult and costly form of renunciation: exchanging active service for passive suffering. With inexpressible regret, yet calm resignation, he left the shores of India and returned to Great Britain.

His reappearance in the homeland as an advocate of foreign missions evoked deep sympathy. His pale face and wasted form, his failing sight compelling him to protect his eyes with a green shade—all this added to the power and pathos of his appeals on behalf of the millions of the Orient. He was comforting himself with the thought that he was at least *advocating* the claims of the heathen. But he was called upon to experience another keen disappointment. While addressing a meeting in Liverpool, carried away by the inspiration of his theme, his vocal organs suffered an injury from which they never wholly recovered, and in the very ripeness of his powers his stewardship in the holy trust of preaching seemed to a large extent revoked.

After a few years' rest on the Continent, William Arthur was again able to preach, large and influential congregations gathering to hear him. After serving as one of the general secretaries of the Wesleyan Foreign Missionary Society, he was elected as president of the Wesleyan Conference. Seventeen years having been spent at the Mission House, Mr. Arthur, in response to an urgent call, took charge of the newly formed college at Belfast. Three years later he returned to England and became honorary secretary of the Missionary Society, his sound judgment and mature experience making him a counsellor of great value.

The work of his anointed and prolific pen will hand on his name to future generations. His first book, "The Mission to the Mysore," contained his personal experience as a missionary. Biographical works followed, and other volumes which discussed the subject of Papal activity and aggression; also a masterly refutation of the modern atheistic hypothesis, entitled, "The Difference between Physical and Moral Law," also "Religion Without God, and God Without Religion," a book in three parts, which lays the whole Church of Christ under obligation to its gifted author. Mr. Arthur's work on Lord's Day observance made a great impression, and has been reissued in recent years. But it is "The Tongue of Fire; or, the True Power of Christianity" that will both perpetuate his memory and invest it with perpetual fragrance. In the truest and highest sense, the book is an English spiritual classic. It has had an immense circulation in England and America, it has been translated into many languages, and God has committed to that one book an unusually large and blessed ministry in all quarters of the earth. Its influence is by no means spent. It has many lessons

not only for preachers, but for professing disciples in all walks of life.

For ourselves, we do not hesitate to say that to have written "The Tongue of Fire," and so to have helped to perpetuate the blessing of Pentecost, is enough honor to be given to any one man, and implies a ministry to the whole Church at home and abroad. It is one of the epoch-making books of the century of missions. It would be a blessing to any minister of Christ or missionary of the Cross to read it *once a year*, as Dr. Gordon, of Boston, read David Brainerd's Life; and, if some godly disciple of means would give a copy to every theological student and intending missionary, boundless blessing might result to the Church in all lands.

The Power of the Gospel.

Dr. Alexander MacLaren recently delivered a notable address in Manchester, England, a paragraph of which we quote:

The longer I live the more steadfastly I believe that it is no use trying to get at the outcast population of our great cities, to lift people out of the slums and out of sin by any other lever than the old lever, the declaration of the Gospel. People have tried all sorts of things. When I talk of elasticity, I mean in *methods* not in the *center truth of the Gospel*. Some people have carried their desire to strike out new paths so far that they have substituted services of song for the preaching of the Gospel, cantatas about "Under the Palms," and other such like sentimental things for the old, old story, and discourses based on the last new novel for sermons based on the words of Jesus Christ. It is all nonsense. Unless ministers can fill their pews by plain, faithful, living preaching of Christ's Gospel, better for them and for everybody that the pews should stay empty.

We give prominence to these wise and weighty words of the greatest of living preachers, because we believe that they touch all missions, at home and abroad, at a vital point. Nowhere is any permanent good wrought by letting down the Gospel standard or by substituting anything else for the pure and unadulterated Gospel message. Success attained in this way is ultimately the most disastrous failure,

RECENT BOOKS ON MISSIONS AND MISSION LANDS.

THE KINGDOM OF THE YELLOW ROBE. By Ernest Young. Illustrated. 8vo, 400 pp. \$2.00. New Amsterdam Book Co., New York.

Literature descriptive of Siam is still comparatively scarce. The country is small but interesting, and little is generally known concerning its history, people, and customs. Mr. Young has spent several years in Bangkok, and has made a study of the domestic and religious rites and ceremonies of the Siamese. He here gives us very entertaining sketches of the capital city and surrounding country, the children, customs, ceremonies, and amusements, occupations, laws, worship, etc. One chapter is appropriately devoted to the elephants.

The book is full of information which would be valuable to one expecting to visit the country; it also contains much of exceeding interest to those who think of Siam either as an unfamiliar corner of the globe or as a field for Christian work.

Several chapters are devoted to the religious orders, temples, superstitions, and religious ceremonies. Buddhism and demon-worship represent the religion of Siam and Laos. The yellow-robed priests are seen everywhere in the cities. Bangkok alone has over 10,000 of them, while in the whole kingdom there are more than 100,000. Every town and village is crowded with temples, or "wats," as they are called. Their number seems to be out of all proportion to the number of the population, but the "Light of Asia" has proved inefficient to drive out the darkness of sin and ignorance which has for centuries characterized those who follow Buddha.

Mr. Young's book may be heart-

ily recommended as one of the best for the study of Siamese character and customs. Unfortunately it has no index. *

THE PHILIPPINES: The War and the People. A Record of Personal Observations and Experiences. By Albert G. Robinson. McClure, Phillips & Co.

Mr. Robinson was a staff correspondent of the New York *Evening Post*. He frankly admits that in its general tenor his book is a "pro-Filipino argument." Successive chapters, written in the easy style of the best type of a correspondent, deal with Philippine history, the causes and the progress of the war, the islands and the people, the church, the future, etc. About half of the book is devoted to the past and present struggles, and the remainder to a description of the islands and their inhabitants.

The author gives fascinating pictures of the little-known Moros, with their fine physique and fierce temper. But he devotes most of his space to "the little brown people" who have been making such a sturdy fight against the United States. He regards them as indolent, but says that they are far more intelligent than many have imagined. They eagerly welcome educational advantages, and their morality is above the average. Mr. Robinson shows clearly that they are fairly capable of self-government. They hate the friars, but believe in the Church of Rome, and generally attend the Romish services with far greater regularity and reverence than do the natives of Cuba and Porto Rico.

Mr. Robinson shows that at the root of all Philippine insurrections is the eternal hatred of the friars:

The demand of the Filipino people, repeated again and again in the past, and, I

believe, dominating all others to-day, is for the establishment among them of secular priests, preferably of the Roman Catholic Church, the incumbents to be chosen from among their own people. I go so far as to assert my belief that for every such priest, acceptable to the people, duly installed, an American garrison may be withdrawn.

We lay down the book able to understand better the causes of mutual distrust between American and Filipino. We appreciate the heroism with which our troops have met the exasperating guerilla warfare of the natives. We appreciate the immense and complex problem of the Philippines, and the exceptional need of exceptionally able men to solve it.

The book is valuable from a missionary standpoint in the insight which it gives us into the condition in the Philippines and the character and needs of the inhabitants. It awakens a new sympathy with this "people who are struggling and fighting with no mean heroism for an idea, crude and narrow tho it may be, of a fuller and freer political and religious life." H.

THE HISTORY OF THE MORAVIAN CHURCH. By Prof. J. Taylor Hamilton, D.D. 8vo, 632 pp. Times Pub. Co., Bethlehem, Pa.

This may be regarded as an authoritative and accurate record of the great pioneer missionary church of modern times. *The Moravian* calls it an "epoch-making work," so that it has the endorsement of the *Unitas Fratrum*. It is sufficient to say that even their critical eyes have found here nothing to deserve censure but so much to praise. The author has manifestly spared no pains. We can safely commend this book, so far as our own limited examination of its contents goes, to any reader who wants to get at facts and study their philosophy. Published in 1900, its appearance marks the bi-centenary of Zinzendorf.

THE STORY OF THE CHINESE CRISIS. Alexis Krausse. Map. 12mo, 287 pp. \$1.00. Cassell & Co., Limited, London, Paris, and New York.

The author has chosen a title

that is somewhat misleading, since nearly two-thirds of the entire space is occupied with information relating to the country and people, and historical matters connected with the two centuries of intercourse with Europeans. A well-informed reader will not add much to his knowledge, and yet as a hand-book upon China this latest will be found useful. The Boxer movement is presented as far down as the date of the relief of the legations. The author everywhere displays a jealousy for British commercial interests in the East, and against Russia's earth-greed. No solution of present problems appears except through a partition of the empire, including Britain's surrender of her "open door" policy as altogether inadequate and, following the other European powers, claiming the vast and fertile Yangtse Valley as her share of the spoils! Altho Christian missions have such a vital bearing on the destiny of the Chinese, the author ignores the subject, both in their relation to the Boxer uprising and their future influence in China.

A WHITE WOMAN IN CENTRAL AFRICA. Helen Caddick. Illustrated, 12mo, 242 pp. \$1.25. Cassell & Co., New York.

Miss Caddick is an English woman who traveled in South Central Africa merely for pleasure. She went up the Zambesi and the Shiré rivers to Blantyre and thence to Lake Nyasa and Lake Tanganyika. She was an interested observer of the country and people, but by no means so thorough a student or careful a writer as Mrs. Bishop or Miss Kingsbury. Her observations are rather those of a transient tourist who picks up a little information but does not inquire deeply into customs and creeds of the natives. She writes entertainingly but introduces many unimportant and superfluous de-

tails in regard to her daily doings. She visited the mission stations and speaks of them in a friendly way, while frankly criticising any points where she thought improvements might be made. The work of Dr. Laws especially is commended. She objects to the introduction of foreign clothing, houses, trades, and habits, instead of developing the best native industries, etc. She praises the education of the natives on intellectual, industrial, and spiritual lines, and advocates the sending out of more housewives to help in the social development of the country. Whiskey drinking and importation she strongly condemns, as she does the wanton destruction of African beasts and birds. The illustrations are good, but there is no map or index. *

LIFE IN JAPAN. Ella Gardiner. Illustrated. 8vo., 187 pp. \$1.50. The Cumberland Press, byterian Publishing House, Nashville, Tenn.

The world is greatly indebted to missionary eyes for true and picturesque descriptions of lands beyond the seas. Many books have recently appeared describing Japan and the Japanese, and while many are more scholarly, few are more entertaining and picturesque than this. Much information, carefully gathered, is presented in a readable form, and the descriptions of travels, scenes, and ceremonies, splendidly illustrated from photographs, give vivid ideas of the country and people. The chapters speak of the geography, government, farmers, flowers, customs, festivals and funerals, etymology, religions, missions and missionaries. *

A LITTLE AMERICAN GIRL IN INDIA. Harriet A. Cheever. Illustrated. 12mo, 281 pp. \$1.50. Little, Brown & Co., Boston.

We think that the author has failed to make the most of her opportunities. While the little

American girl and boy have a good time in India, and see many interesting sights, they are only interested in their own amusement and care nothing for the starving children or idol worshipers. Their disobedience is not commendable, and the description of the nautch dance is unnecessarily attractive, taking no note of the disreputable character of the performance. Children will be interested in the book, but there is nothing helpful in it beyond some information relating to Indian scenes and customs. *

Monthly Missionary Bibliography.

UP FROM SLAVERY. An Autobiography. By Booker T. Washington. Portrait. 8vo. \$1.50. Doubleday, Page & Co., New York.

NEWFOUNDLAND IN 1900. By Rev. M. Harvey, LL.D. Illustrated, maps. 8vo, 188 pp. South Publishing Co., New York.

MEXICO CITY. By Olive Percival. 12mo, 207 pp. Herbert S. Stone, Chicago.

BOLIVIAN ANDES. Explorations in 1898-1900. By Sir Martin Conway. 8vo, 512 pp. \$3.00. Harper & Bros., New York.

EAST LONDON. By Sir Walter Besant. Illustrated. 8vo, 364 pp. \$3.50. The Century Co., New York.

THE JEWS IN LONDON. By C. Russell and H. S. Lewis. 12mo, 238 pp. \$1.50. T. Y. Crowell & Co., New York.

EGYPT AND THE HINTERLAND. By F. W. Fuller. Map. 8vo Longmans, Green & Co., New York.

UGANDA AND ITS PEOPLE. By General Lugard. 16mo. \$1.00. M. F. Mansfield & Co., New York.

THE STORY OF WEST AFRICA. By Mary Kingsley. 16mo. \$1.00. M. F. Mansfield & Co., New York.

ARMENIA: Travels and Studies. By H. B. F. Lynch. 2 vols., 8vo. Longmans, Green & Co., New York.

CHINA FROM WITHIN. By Stanley P. Smith. 8vo, 252 pp. Marshall Bros., London.

CHINA. Travels and Investigations in the Middle Kingdom. By General James H. Wilson. Third Edition. 12mo. \$1.75. D. Appleton & Co., New York.

THIRTY EVENTFUL YEARS IN JAPAN. By M. L. Gordon. Illustrated. Paper, 8vo., 120 pp. American Board.

A NEW WAY ROUND THE WORLD. By Rev. Francis E. Clark, D.D. 8vo, 300 pp. \$1.50. Harper & Bros., New York.

PROTECTION OF THE NATIVE RACES AGAINST INTOXICANTS AND OPIUM. Edited by Dr. and Mrs. W. F. Crafts and Misses Leitch. Illustrated. 12mo, 290 pp. 75c. and 35c. Fleming H. Revell Co., New York.

GENERAL MISSIONARY INTELLIGENCE.

AMERICA.

Y. M. C. A. Very full announcements are already made of the International Jubilee Convention. The International Jubilee Convention of the Young Men's Christian Association, to be held in Boston June 11-16. The first plan of holding the convention in Tremont Temple has been abandoned, and Mechanics' Building secured to accommodate the crowds expected from this country, and the no small number of delegates from Great Britain and Europe, and from associations in mission lands, in Asia, Africa, South America, and Australia. Among the countries thus represented will be Austria-Hungary, Belgium, Denmark, France, Germany, Great Britain and Ireland, Holland, Italy, Portugal, Russia and Finland, Spain, Norway and Sweden, Switzerland, China, India, Japan, Australia, South Africa, Brazil. Not less than 3,000 delegates are expected. The President of the United States and Lord Strathcona, Lord High Commissioner of Canada, will be present unless unforeseen official engagements prevent. Sir George Williams will, it is feared, be unable to attend, but is hoping that his health will permit. There is the possibility that Lord Roberts may be present, as well as other gentlemen in high official life on the continent. Every department of the organization will be represented by some of its brainiest men who have made the movement what it is in the Railroad, College, Army and Navy, Indian, Colored, County, and Foreign departments. Striking presentations of the work of the association in its religious, physical, social, and educational features will be made in the Jubilee Exhibit, in which hundreds of associations

are to be represented by carefully prepared and extensive exhibits with the aid of photograph, chart, and illustrated statements. This exhibit will occupy acres of space in the exhibition halls.

Polacks in Chicago. The American Tract Society has a branch in Chicago with Rev. J. W. Brooks in charge. In a recent report he makes this statement concerning the aims and methods of the society. It is "to carry the Gospel to the poor and neglected population, especially by means of the printed page; to supply to missionaries and workers a suitable literature in *all languages* for gratuitous distribution; and to employ colporteurs to visit from house to house in destitute quarters, who shall by sale and gift endeavor to place as much religious reading as possible in the homes of the people." Ten colporteurs were employed last year, of whom 3 were special helpers, and the other 7 have labored mostly among people who do not speak our language, and who are thus largely outside the reach of ordinary church activities. In their visits among the foreign-speaking population of Chicago these men have been able to use orally, to a greater or less extent, in the aggregate, 7 languages, viz.: English, German, Polish, Bohemian, French, Dutch, and Hebrew. A considerable amount of good literature has been distributed also by these men in 14 other languages, making a total of 21 languages, in all of which specially prepared books and tracts have been used.

The work among the Polanders is considered of much importance. There are nearly 200,000 Poles in Chicago, and they are a people difficult to reach, except through representatives of their own na-

tionality. Forty thousand of these people have abandoned their national Church (the Romish Church) during the past 3 years, and have joined independent religious movements, and the anarchistic sentiments that have recently flourished among them can be very largely accounted for by the fact that they have been so neglected and abandoned to their own mistaken views.

Tuskegee Endowment.

The Tuskegee Normal and Industrial Institute is now in its twentieth year of work. Starting with but 1 teacher and 30 students, and in a rented building, the institution now has an average attendance of 1,050 students, representing 27 states, Africa, Cuba, Puerto Rico, and Jamaica; 86 officers and teachers are employed, and graduates and under-graduates to the number of 3,000 are doing most valuable work all over the south as industrial leaders, teachers, etc. Besides, thousands are reached by the Tuskegee Negro Conference, and its various local conferences. From the first, the main emphasis at Tuskegee has been placed upon intelligent industrial, combined with academic, moral, and religious training, and 28 industries are in constant operation in connection with the literary and religious training given.

The property of the institution is now valued at more than \$300,000, and includes 2,267 acres of land and 48 buildings, counting large and small, which have been built almost wholly by student labor. The amount necessary for current expenses of the school each year is \$80,000, to say nothing of the needed improvement of the plant in the way of apparatus, buildings, etc. An effort is under way to raise \$500,000 for endowment, of which sum about \$200,000 are already pledged.

Chinese Gifts for China.

The Foreign Missionary Journal
(Southern Baptist)
for February con-

tains an interesting article from a missionary in Chefoo, in which he says: "I was deeply affected about two weeks ago when I received a letter from San Francisco, covering a bill of exchange for \$100 (Mexican). The brethren of the Chinese Baptist churches in that city and Oakland, having heard of the sufferings of their persecuted Baptist brethren in Shantung, promptly collected this amount, and sent it to me for the relief of their suffering, imprisoned, beaten, robbed, mulct brethren here. We prize the gift for the help it will give, but very much more for the loving, sympathizing spirit that prompted it. It was entirely unsolicited and voluntary, a token of Christian love."

Bible Work in Mexico.

House-to-house Bible work among the middle and higher classes in the cities of Mexico is very effective. Colporteurs pass through the heart of the city, taking one street after another, block by block and house by house. The missionary thus comes face to face with multitudes of people who are ignorant of the Gospel, and when they ask him the character of the books he is selling, the way is opened for him to tell them personally the plan of salvation through Christ. Do not imagine that he always has an easy task in carrying his point. Besides Roman Catholics whom he meets on every hand, there are many infidels, atheists, deists, universalists, rationalists, and others who can ask questions that Solomon could not have answered.

By this systematic visiting we get an insight into the home-life of the people, and, learning from them the ground of their hope of salva-

tion and something of their difficulties, a good opportunity is given to press home to their hearts the claims and blessings of the Gospel. Going from house to house we have found a few believers who came from other cities, where they had become acquainted with the Gospel and secured copies of the Bible, but because of fear, shame, or wicked associates they had failed to come out and identify themselves with our congregation in Morelia. Nicodemus has many followers hidden away in the different cities of Mexico.

Finally, this house-to-house Bible work results in the wide circulation of the Word of God, placing it in the homes and hands of the people who, by reading it, will discover that its teachings are good for all classes, and not hurtful, as the priests would have them believe. Thus a widely extended *knowledge* of the Bible will break down the prejudice now existing against it and its advocates, and it will become "the power of God unto salvation" to multitudes who now sit in darkness and the shadow of death. May the Lord hasten that happy day! Amen.

J. G. CHASTAIN.

The Colombian Revolution. Fighting is still going on in Colombia. After professing to have crushed this revolution several times in the last two years, the government is still confronted by a hostile army representing a large and influential part of the population of the republic. The failure to pacify the country for so long a time is a moral defeat for the government, and increases the chances of ultimate victory for the liberals, who are struggling to regain the power which they lost so long ago. Those who are interested in South American missions can not fail to watch with

interest the progress of this war. If the liberals succeed in setting up a government in Bogota, it will give more promise of peace in the northern republics of South America, for, as they will then all be liberal, it will be impossible for invading armies to organize on the frontiers for the purpose of descending on their neighbors.

It means much for the progress of missions already established in Ecuador, for in the opinion of many liberals it will be impossible for their government to continue permanently in power with hostile officials in control of the affairs of their northern neighbor, and especially as the present rulers of Colombia feel that General Alfaro and his friends have encouraged the uprising which is now devastating their land, and would be glad to avenge the supposed wrong. Any change in the political conditions which now exist in Ecuador might result in the closing of many doors in the Andean cities that are now open.

The present struggle means much for missions in Colombia. Tho there is, nominally, liberty of worship as a heritage from a former liberal constitution, there is every official hindrance in the way of a spread of the Gospel, and in those lands constitutions mean nothing in the hands of hostile officials. The success of the insurrection would mean practically the opening of the door for the preaching of the Gospel to 3,000,000 people.—*The Gospel Message.*

Building a Church in Cuba. Recently our Southern Methodist friends laid, in the city of Matanzas,

the corner-stone of the first building to be erected in Cuba for Protestant worship. It was a most interesting and impressive occasion. In the ceremonies the Rev. David

W. Carter, superintendent of the mission, was assisted not only by his own brethren, but by Señor Cova, of the Southern Baptist mission, and the Rev. Pedro Duarte, rector of the Episcopal church in Matanzas. The latter read the Scripture lesson and made an address. The new building is to cost \$10,000, and is located in one of the most desirable parts of the city.

Tobago Mission. The Moravian station Montgomery, on the little West-Indian island of Tobago, near Trinidad, lately celebrated a jubilee. It is named after the father of the poet James Montgomery, who was once pastor there. It is one of the most important congregations in the *Unitas Fratrum*, having 1,400 members, 800 being communicants. It is the middle point of 13 villages. The Rev. Theodore Clemens is now the president of the Tobago mission.—*Missions-Blatt der Brüder-Gemeinde*.

EUROPE.

Only one-seventh of the subjects of the King of England, says *The Chronicle*, are even nominally Christian, but of 350,000,000 inhabitants of the empire, 240,000,000 are heathens, and 60,000,000 Mohammedan.

The Queen and Missions. Mr. F. Cunliffe Owen, in an article in the *Independent*, says that while Queen Victoria never showed any disrespect to missions or missionaries, she never showed any interest in them, or gave any marks of special interest to their leaders. Her religious gifts, he says, were indifferently distributed to churches, synagogues, mosques, and Hindu temples. He complacently cites this as a proof that the queen was so beyond measure religious that she cared little for one particular relig-

ion more than another, was glad to help on all, but not one at the expense of another.

It is not precisely in agreement with this that Victoria, on assuming the immediate government of India after the mutiny of 1857, insisted, it is said, against the misgivings of her ministers, on publicly declaring to her Indian subjects her firm belief in Christianity. The Hindus knew perfectly well that Christianity claims the sole spiritual right to exist in the world, and that a solemn public declaration of adherence implies the acknowledgment of its exclusive claims. Besides, by the laws of the land, the monarch's religion exempts all its adherents from all disabilities of caste, and raises them to an equality with Brahmins, a principle which is more and more forcing its way into application. This simple sentence of the empress has, therefore, dealt a heavy blow against Brahminical supremacy.

It is true, the extreme solicitude of the British authorities to avoid importunate proselytism, which in a ruler is too nearly akin to force, has made it impossible for the sovereign to be known as an active promoter of missions. Every high station has its own opportunities and its own restrictions. Besides, it is not likely that Victoria, with her Swedenborgian mother, and her vaguely undocctrinal, tho excellent, husband, had been educated to much interest in missions as a sign of her deep religiousness. She was so religious, it seems, that she did not care in what form religion appeared—rude or perfect, narrow or broad, spiritual or gross, pure or obscene! The Transfiguration and the Sistine Madonna are worthy of neither more or less respect than the revolting images on the temple walls of Benares! They are all religious, and therefore all equally

to be revered! The "Hallelujah Chorus" and the dull monotony of the tom-toms at a feast of Mumbo-Jumbo are both religious, and therefore equally sublime! A truly religious ruler will gladly give out money to keep up either!

"Professing themselves to be wise, they become fools."

"Our Own Missionaries" "Our Own Missionaries" in British India are such as are not supported directly by the Missionary Society, but by individuals, local churches, or other organizations. At the present time there are 907 European missionaries on the society's missionary staff, consisting of 541 men and 366 women. The honorary missionaries consist of 23 men and 66 women; in other words, the proportion is one man to three women. Leaving out of the count the honorary missionaries, there are 518 men and 300 women to be maintained by the society. Of this total of 818, no less than 414, or ten more than half, are specially supported, wholly or in part, as far as stipend is concerned, as "Own Missionaries." The men thus supported number 259, exactly half of the 518 above mentioned; the women are 155 in number, five more than half.

C. M. S. and Native Helpers. There are about 6,000 native laborers on the staff of the C. M. S., and to maintain and to increase the supply of these indispensable auxiliaries 19 training institutions are in operation in India, China, Africa, Japan, New Zealand, Northwest Canada, and Jerusalem.

Wesleyan Giving. It is stated in the report of the Wesleyan Chapel Committee that, during the last half-century, the Wesleyan Church has expended nearly £12,000,000 in the

erection of places of worship schools, mansees, organs, and on enlargement and renovation schemes in all parts of Great Britain, in addition to clearing off debts amounting to £2,624,336.

An Eminent Missionary. Mrs. Isabella Bird Bishop, whose fame as a traveler and whose interest in missions have made her name familiar in all religious circles, has offered herself to the Bishop of Calcutta for mission work in India. The step thus taken by her is a notable one, as she is not young, and does not appear to have much physical vigor. But there are connections in which she may conceivably be of great use in the field, and we trust that God may prosper her singular act of self-denial. It is a long time since she, with her mother and a younger sister, settled in Edinburgh. They were Episcopalians (Mrs. Bird was the widow of an English clergyman), but they associated themselves very much with the Free Church, and were on terms of intimacy with Dr. Blaikie, Sir Henry Moncreiff, Mr. Thomas Nelson, and others. Miss Bird was in delicate health, and one winter saw her prostrated as an invalid altogether; but to the surprise of all her friends, she faced those long journeys which have proved so fruitful.—*Missionary Record*.

Florence Nightingale. The eighty-one years of age, still takes an active part in hospital work. In the room adjoining her own are chairs for the use of the committees of hospitals and other charities in which she is interested, and Miss Nightingale communicates with them through the secretary. Nurses, however, go to the side of her couch to receive their instruction direct from her.

A Great Society.

The union of the Free Church of Scotland with the United Presbyterian Church of the same country in October last, carrying with it the amalgamation of the two missionary societies, has already issued in the creation of a society of unusual strength and of widespread influence. By this federation the new society will now have a staff of nearly 400 missionaries, including the zenana woman missionaries, with more than 34,000 native communicants. A resolution has just been adopted to make the sum of \$1,250,000 as the first year's income, which *will mean an increase of about one-fourth* on the joint incomes of the two societies for the past year, 1900. As a result of this notable union the United Free Church of Scotland Missionary Society will take the second place among the missionary organizations in Great Britain.

Christianity in the Netherlands.

Holland has no fewer than 9 distinct Christian churches. The National Reformed Church is Presbyterian. It has 1,340 charges and 2,200,000 adherents. The Free Reformed Church has 685 charges and 370,000 adherents. It accepts no subsidy from the state. Besides these, there are several separate Protestant denominations, all of them being small, except one holding Baptist principles, which has 116 congregations and 52,000 adherents. The Roman Catholic Church is comparatively strong, having 1,056 charges and 92,000 adherents, the government of which is undertaken by 1 archbishop, 4 bishops, and 2,500 priests. Ever since 1701, however, there has been a Jansenist communion in the country, which is now identified with the Old Catholics, who have 20 charges, 27 priests, and 7,000 adherents. The

Jews have 176 synagogues, and claim a membership of 97,000.

Germany and Allgem. Missions.

Allgemeine Missions-Zeitschrift for January gives the latest figures relating to 16 older missionary societies, and 7 others formed since 1889, a total of 23. They employ in all 880 European missionaries, besides 96 unmarried female missionaries, exclusive of the large number of Kaiserwerth deaconesses in foreign services. It should be noticed, perhaps, that this column regarding women's work appears for the first time—a cheering symptom of advance. These societies have also 378 young persons in training for foreign service. There are 136 ordained pastors, and 4,169 other native helpers. The principle stations number 551, and the baptized native Christians 369,493, with 35,579 candidates. In 1,829 schools there are 89,103 pupils. Their joint home income is stated as \$1,341,780; but this, while including special contributions for special needs abroad, such as famine relief, is exclusive both of special contributions for the extinction of debt and of contributions to particular funds auxiliary to mission work. If these special contributions are included, it is estimated that at least \$500,000 should be added. The income was nearly \$250,000 more than in the year preceding, 1899.

German Medical Missions.

The German churches, conservative at so many points in their evangelizing work, have been especially hesitant about (1) employing unmarried women and (2) trained physicians to minister to the physical needs of the unevangelized world. But of late in both particulars they have begun to forge forward. Thus the Basel Society

has now no less than 6 medical missionaries, while the Barmen Society can name 4 or 5.

In all German missions together, including Basel, over 16,000 baptisms from among the heathens took place in 1899, and a large number of catechumens are still under instruction: Basel Mission, over 3,000; Bremen, 720; Unitas Fratrum, 1,144; Gossner, 11,181; Leipsic, 421; Rhenish, 9,691; Berlin, 2,789.

The Basel *Der Evangelische* Society. *Heidenbote* of the

Basel mission, in a general outlook at the beginning of the century, gives the following figures: "The Basel mission has been 85 years in existence, dating from 1815. Of the 4,400,000 evangelical Christians rescued from heathenism, the fruit of all the Protestant missions, 360,000 belong to the German mission, and 40,000 of them to the Basel mission. There are 6 or 7 missions in India, 4 or 5 in China, and a mission in each of 2 African fields, the Gold Coast and Kamerun. Our principal mission, as regards numbers, is that on the Gold Coast. There are about 180 congregations and 18,000 members. The Kamerun mission is still young, but it has spread very rapidly. There are 9 principal stations and 135 out-stations. After only 13 years' labor there are 2,300 Christians."

Protestant The "Former Movement in Priest" propa-
France. ganda among the clergy and congregations of France is coming rapidly to the front. The authorities of the Church can no longer ignore its existence or its progress. Recently a prominent priest of the diocese of St. Briens, under the title of "A Pious Appeal," published an address to his fellow ecclesiastics, asking them to fast and to pray in

order that this loss to the Church might be stayed. One of the reasons why the Protestants of France have not been as friendly to the movement is the fact that some of its protagonists defend the position that they can cease to be Roman Catholic priests and can become true Christians and ministers without becoming Protestants. Felix Meillin, formerly Catholic confessor in the Lyceum of Marseilles, says: "We want the Gospel through Protestantism. Show our people in one hand the Gospel and in the other the Roman catechism. Demonstrate to the people that Protestantism adds nothing to the Scriptures and takes nothing from them. This we need emphasize again and again, that we want a false religion just as little as we do a superstitious religion."

Meillin gives an interesting view of the habits of thought and life of the 90,000 Catholic priests of France. The lower clergy are ruled tyrannically by the 84 bishops and archbishops, and are dissatisfied with their lot. And notwithstanding all efforts to keep these away from other influences, they have learned of Protestant principles and are longing for release. The fact that notwithstanding this there has been no desertion of the ranks of the priesthood in larger numbers, but only individually, is in harmony with the lessons of religious movements, and is explained, too, by the training and the awful disgrace which is popularly attached to such a step. It requires a courageous soul to risk the condemnation and curses of the former coreligionists; and on account of the meager education of the French Catholic priest, it is not an easy matter for him after his conversion to enter the ranks of the Protestant ministry. Abbé Bourrier, the leader of the "Former Priest" crusade, has repeat-

edly declared that it is in many cases only the bread and butter that keeps the priests in the old fold, and has bitterly upbraided the Protestants of France for not providing for the wants of the new converts. One of the results of this condition of affairs has been the organization of "The Fraternal Society of Former Priests," in Paris, which aims to provide for the temporary wants of those priests who have left the Church and propose to enter upon secular callings, especially by securing positions for them, where they can with a good conscience earn their bread. Quite a number of these converts propose to become Protestant pastors, and the Paris theological faculty alone has a dozen of such candidates in its charge, and others are at schools in the provinces.—*Independent*.

Russians and Anglo-Saxons. The population of the Russian empire is estimated at 136,000,000. But it must be borne in mind, as a contemporary points out, that it includes a number of heterogeneous and, in some cases, semi-hostile elements. There are, for example, some 9,000,000 Poles, who are almost literally pinned fast to Russia with bayonets; and more than 6,000,000 Finns, who are being alienated in spirit with rapidity and success. There are nearly 6,000,000 Lithuanians and 11,000,000 Turks, and 4,000,000 Jews who are held in semi-servitude and semi-outlawry. These and other alien elements are not commingled with the whole mass, but remain apart from it in distinct communities. Deducting them, the *real* Russian population is found not to exceed about 86,000,000.

Taking the Germans of Germany proper and Austria, who number 65,000,000, with the 13,000,000 Magyars and others of Hungary, who

are not only non-Slav but also anti-Slav, we have a total of 78,000,000. Then the United Kingdom and the colonial British population aggregates at least 52,000,000; while the substantially homogeneous population of the United States, totaling 77,000,000, is not so much behind Russia. It is interesting to note that against the 86,000,000 Slavs may be set 129,000,000 of the Anglo-Saxon race.

Persecution of Believers in Russia. In Russia we have the "Old Believers" in specimen of Church and State. The Church is the nation.

There are 130,000,000 of people in the Russian empire, of whom 15,000,000 are dissenters. Every priest is called a "pope," but the arch-pope is the czar, who is far more truly a *pontifex maximus* than the Roman pope. In comparison with Rome, the Greek Church can scarcely be called a persecuting Church. And yet bigotry, superstition, and rigor are sufficiently characteristic of the orthodoxy of Russia. Stundists, Mennonites, Dukhoborsti, and Jews have all been hardly dealt with. The latest victims of Pobiedonostseff, the procurator of the holy synod, are the Old Believers. The disturbance of these excellent people has come on the religious world as an abrupt surprise, for they have been regarded as almost the only privileged dissenters. Theoretically no sect is tolerated in Russia, the Church being reckoned one and indivisible; but, of course, in practise there must be some limit to intolerance. The Old Believers have been known by various names, such as Raskolniks, or Rupturists; Staroobriadtsi, or Old Ceremonialists; and Staroveri, which means Old Believers. The Raskol, or rupture, originated 250 years ago.

The principle underlying the Raskol is essentially realistic and and materialistic, pushed to its extreme limits. Reverence for the letter of the law is, for the Old Believer, a consequence of his regard for the spirit. To him all religion is merely a symbol. Law and spirit are for him inseparable. Form and essence are one. The smallest jot or tittle is profoundly holy. Thus the Old Believers cherish a faith which in its hard materialist superstition is directly in opposition to Protestantism. The Old Believers have constantly thrown off minor sectaries. Wild and eccentric secessions have occurred, and are occurring, in bewildering variety. But the main body of Old Believers are the interesting subjects of the newest efforts of the persecuting zealots of "Orthodoxy."—*Christian Commonwealth*.

ASIA.

Sects of Islam. This is yet one of the most aggressive religions. Under the personal rule of the Sultan there are about 18,000,000 Moslems, while in China, Turkestan, Persia, Beloochistan, and India there are about 99,000,000 of the followers of the prophet. The system has made great progress in Africa during the last half century, and the adherents are now believed to number in that continent 36,500,000. Under the rule of the British in India there are said to be 60,000,000. The greater part of these are Sunnis, the title of one of the two great factions into which the Moslem world is divided. The other is called Shiahhs, who hold much aloof from the former faction. At the head of the Sunni sect is the Sultan of Turkey, and with him range the vast majority of the followers of Mohammed. In addition to the two principal divisions of the cult

there have been sects almost without number, and the bitterness between different sects is said to have been almost beyond expression or belief. There must be a good deal of conjecture in the matter of the above numbers, as there are thought to be 20,000,000 in China, and this reckoning can hardly rise above guesswork.

The Growth of Islam. In the November North American

Mr. Oskar Mann calls attention to the rapid growth of Mohammedanism during the present century, and especially during its latter quarter. As might be expected, progress has been most pronounced in Asia and Africa, the old home of Mohammedanism, tho in parts of the continents not originally affected by it. In Turkey and the Balkan Peninsula a constant retrogression is to be observed, and in Asia Minor, Syria, Persia, etc., growth only keeps pace with the increase of population. But in India, Burma, the Malay Archipelago, and Africa increase greatly exceeds that of population, and is far beyond the progress made by Christianity in these lands. In British India, including the tributary states, the Mohammedan population increased during the decade 1881-89 from 49,952,704 to 57,061,796. In the Malay Archipelago the Mohammedans now number 31,042,000 of the total of 44,627,000 inhabitants. It is in Africa, however, that the greatest gain has been made. Mr. Mann places the number of Mohammedans in the Dark Continent at not less than 80,000,000 out of the 200,000,000 of population. "It is hardly too much to say that one-half of the whole of Africa is already dominated by Islam; while of the remaining half, one-quarter is leavened and another threatened by it."

Increase of Christians.—According to Dr. Grundermann's statistics, says the *Calwer Missionblatt*, the number of Protestant Christians in India and Ceylon has in fifteen years grown from 446,780 to 753,641, nearly 70 per cent.

**Another Serious news has
Famine.** arrived in England from India. In the course of a despatch to the secretary for India, the viceroy says: "In the Guzerat, Deccan, and Karnatak districts of Bombay, through the early cessation of the monsoon in September and the absence of rain, crop prospects are bad, and serious distress expected between now and August; relief measures will be required, and expenditure estimated at one crore during the next financial year, besides large loss of revenue. Number on relief works not increasing rapidly at present, but will when the harvest is completed. The affected area also includes Baroda and part of Hyderabad."

**Industrial At the Industrial
Conference** Conference, held in India. Bombay (Jan. 24, 1901), in the interests of famine children, nearly 90 missionaries were present. Five papers were read by managers of industrial institutions, which showed various ways in which children may be taught to work at useful trades. Carpentry of all kinds, blacksmithing and rug-weaving have been taught in many of these schools. The last is found to be a profitable work, as the children can make fine rugs which sell as high as \$500 each. In these schools foreign tools are used, and sometimes machinery and even steam-power; there is need also of a simpler kind of training, more after the manner of the country, and something that the children can follow up in after life, indepen-

dent of the schools. The question of village industries received considerable of attention. The following extract from one of the papers shows what may be done in India along the line of agriculture in special lines:

From the seeds of the sunflower oil is extracted and the remaining meal is fed to cattle; the seeds are also an excellent food for fowls; its tall fibrous stems are prepared for rope-making. Three distinct trades are thus embodied in its cultivation. The red beet-root grows well here in light soil, while the sugar-cane is indigenous to the country, so the sugar industry is quite feasible. The Cape gooseberry is easy to grow and makes a delicious jam which would sell well. . . . Wild pigeons flock in the grain districts, and if tamed multiply at an incredible rate and cost little to keep; tinned pigeon should sell readily. . . . Bread-baking is a business which will ensure a boy a living in any good-sized town.

One missionary gave his experience with famine orphans, raw recruits, who helped to build their own dormitories and walls; they draw water and pound grain and cook, work in the garden and take care of buffaloes, and hawk vegetables about the streets, make coffins, pull punkah, and carry water for tatties (an arrangement we have for cooling bungalows in the hot season), and the girls in addition to the above take care of the little famine babies.

The question of establishing factories of various kinds under missionary supervision was talked of, but was met also with strong disapproval by some as not being within a missionary sphere. Nothing definite was known about it.—H. HUIZINGA, *Director Faith Orphanage, Ongole, India.*

**Baptist At a recent conven-
Achievements** tion of American and Canadian Baptist missionaries this striking and most cheering statement was made: "You can travel along the coast of the Bay of Bengal from Madras to Tavoy, in Burma, about 2,000 miles, and find

some Baptist mission established at such intervals as to enable you to stop over in a Baptist home every night."

Baptist Trophies. In the Telegu mission as late as 1863 (after thirty years)

only 41 had been baptized; by 1870 the number had risen to 1,480, and seven years later to 6,031. The next year 10,000 were baptized, the next 13,000, and the next ten years 28,084. By the end of 1899 the total number of additions had reached 65,160. Adding the Canadian converts, the number of Christians now living is 58,060.

Work for Students of Calcutta. In one month the following meetings were held in connection with the College Branch of the Young Men's Christian Association, of Calcutta:

	Average Attendance.	Aggregate Attendance.
17 Gospel Meetings (Overtown Hall).....	53	904
16 Gospel Meetings (College Square).....	100	1,600
27 Bible Classes.....	13	351
3 Devotional Meetings.....	20	61
4 Workers' Prayer Meetings.....	6	26
4 Mission Study Classes.....	12	48
2 Temperance and Purity Meetings.....	262	525
1 Social Meeting.....	90	90
1 Temperance Meeting.....	175	175
3 Debating Club Sessions...	20	60
3 Other Meetings.....	30	30
81 Meetings.....Total Attendance		3,930

About 9 out of every 10 of these men were Hindus or Mohammedans, the others being native Christians.

It is noteworthy that out of a total of 81 meetings, within a single month, at least 73 were distinctly religious meetings, while even the other 8 had a religious background. It is impossible to estimate the result of such a work as this. The men being touched are the most important class in India—the col-

lege students. Ten thousand of them are studying in Calcutta, representing every part of Bengal and Assam (with a population of over 75,000,000).

Religious Paradoxes R. P. Wilder says: "This is the land of paradoxes. Men are told to look

upon the world as an illusion, and yet to observe their caste and creed. God has only an assumed existence, so assume anything as God. Men are both creators of gods and worshipers of gods. Sin chiefly means wandering from the path of caste and custom. It is possible to break the decalogue and be unpunished, but to eat with lower castes brings to the Brahman severest punishment. Moral shortcomings are sins, and yet to tell a lie to serve a Brahman is not sin. Even the gods have sinned, and yet all ideas of sin are illusion and ignorance! A man will be praised by Brahmans for being graduated with the highest honors at a British university, and then the same Brahmans will compel him to swallow the fine products of the cow to make atonement for the awful sin of sailing over the seas to England, where he secured these honors! A father will perform the funeral rites of his son who has become a Christian, and yet he will receive each month financial aid from that son!

A College of Mission Priests. To meet the need for more clergy in his large diocese, the Bishop of Madras

proposes to establish a college of mission priests in the 2 parishes of Black Town, Madras, where there are about 1,500 Europeans and Eurasians, mostly poor, with a branch of the college in the Kolar gold-fields near Bangalore, in the Mysore State. To carry out the scheme properly 5 men would be required,

2 at Black Town, 2 at Kolar, and 1 constantly on tour. Bishop Whitehead proposes that the members of the college should live together with a common fund, on the same system as the Oxford Mission of Calcutta or the Cambridge Mission of Delhi, receiving no salary, but having all their expenses paid. As the members would mostly come out only for five years, anything like a brotherhood would be out of the question. The head of the college would be appointed from time to time by the bishop, and there would be a simple rule of life approved by the bishop to which all the members should conform.

The "Indian Witness" says that it is safe to assume that 100,000,000 of the population of India have an average annual income of not more than \$5.00 a head.

Concerning the Manchus. The ruling race in China are not Chinese but Manchu Tartars, who conquered China many years ago, and have since, tho much less numerous than the Chinese, been the ruling race. Of them the *Pall Mall Gazette* says: "The true Manchus are undoubtedly superior to the Chinese, whom they so easily subjugated. Even tho they have sadly degenerated, they still excel the southern tribes, both in physique and in intellect. The women are often beautiful, and they are generally tall and vigorous. The Manchus never succeeded with the women of China as they did with the men with regard to the engrafting of the northern customs and habits. They forced the males to adopt the queue, but they could never eliminate the 'golden lily' or bandaged feet. In this single respect the two races have remained entirely distinct. No Manchurian baby's foot is ever bound, but the Chinese have obstinately conserved the cruel cus-

tom. A woman who hobbles on 'golden lilies,' whatever may be her rank, is never allowed to enter the imperial court at Peking. The Manchu ladies dress their abundant tresses in the most fantastic yet imposing style. As parties of them promenade with their children along the bank of the lovely little Siao Ho, or 'Small River,' they present a really picturesque spectacle."

A Good Samaritan at Tien-Tsin. Rev. G. D. Wilder records one very pleasing incident connected with the siege of Tien-Tsin. Mr. Edmund Cousins, the agent of a steamship company located there, took in all the refugees of 4 missions, including some 70 Chinese, and at his own expense fed them for about a fortnight. When somebody told him it would hurt his business, he replied: "It is my business to care for God's people."

The Blind Martyrs in Peking. Dr. Ament writes in the last *Bible Society Record* that Dr. Murray's remarkable work among the blind in Peking has been almost utterly annihilated. He says all the blind Christians in Peking were killed by the Boxers, and adds: "I was told that they met their death like the heroes and heroines that they were. Some of their hearts were cut out to find the secret of their strange courage."

A Martyr Church. A Congregational missionary says: "We now have a martyr church in North China. Of our 700 Christians over half have been chopped to pieces by the Boxers. Daily our poor, shivering refugees are coming in with their tales of woe. They have been scattered on the mountain sides, hiding in caves or in the high grain. In some way the house of one of our

deacons was left unburned. That is the only house of our 700 Christians that I know of which has not been burned. To-day one little boy turned up, the last of a family of 7 children. Many of our people went to their death like heroes. One man requested that he might put on his best clothes, as he 'was going to the palace of the King.' They dug out his heart to find the secret of his courage. Our farmer Christians were obliged to give up the deeds of their land before they were killed."

Modern Heroes. If this terrible massacre [of Chinese Christians] had occurred in the days of Diocletian, monuments would have been built and days set apart to commemorate so great a sacrifice, so heroic and convincing a testimony. But it has occurred in our own time; it was barely mentioned in the newspapers, which were chiefly concerned, first, with the fate of the foreign legations, then with the progress of foreign armies of relief, and now with the slow delays and machinations of diplomacy. During all this time, unreported and largely unrecorded, an army of men and women have gone to painful death without hesitation. Cases of apostacy have been so few that they are not worth taking into account, and the converts whose acceptance of Christianity was cruelly interpreted as a measure of prudence have sealed their faith with their blood. The closing year of the century was one of the most heroic in the annals of the Christian Church. When time has given that sense of perspective which brings out the heroic proportions of a great human achievement, the death of the Chinese Christians will find its record at the hands of poets and orators.—*The Outlook.*

Reopening in China. "The reopening of the work in the country," writes

Rev. A. L. Warnshuis, "was the signal for the scattering of the members of our mission in Amoy. Dr. and Mrs. Stumpf and Miss Brink hurried away to Sio-Khe to reopen the Neerbosch Hospital and the Girls' School, Miss Cappon and Miss Morrison went back to their station at Chiang-Chiu, with Dr. Myers accompanying them for a stay of a few weeks, while Miss Zwemer and Rev. and Mrs. Warnshuis went for a two days' visit to Tong-an. Damages have been settled in Amoy mission. The items were classified as here indicated: Bricks, \$35; furniture, etc., \$594.80; building, \$200; total, \$829.80. This amount we have received, and \$670.20 extra, which is to be divided among the sufferers at these stations, making the total amount received \$1,500 (Mexican)."

Among the Laos. It is hot here; yes, *hot*, altho the rainy season has set

in and the weather is supposed to be fairly enduring. I wish that some one would invent an imaginary shirt for the tropics. It is too hot for any clothing, and yet we can not dress like the natives, as we would suffer from sun blisters all the time. Even our little boy, whom we allow to run about the house with only his underclothes on, is all broken out with the heat. Through the hottest season we all go to the top of a mountain about 7 miles from the city, and there enjoy ourselves. It is 3,300 feet high. But for that mountain we would have been back in America long ago.

The language here is worse than Hebrew. It is strictly a tonal language: a full octavo. It is rather hard for a fellow who can't start "Old Hundred," or "Corona-

tion," or who can not tell the difference between "Martin" and "Refuge" when they are sung. I wish that the people here would do good straight talking, and not ask a fellow to sing a bar from some great opera every time he asks for a drink of water, or wishes to tell the cook that he is hungry. L.W.C.

In Sumatra the Rhenish native evangelists, visiting a heathen village not far from the Christian district, greatly astonished the people by their message. "There is then," they exclaimed, "another God besides our chieftain!" This discovery appeared by no means agreeable to the chief's kindred.

AFRICA.

Hospital Work "Sick Men in Egypt" is the title of an article in the

January number of *Mercy and Truth*, the medical missionary periodical of the C. M. S., by Miss Sells of Old Cairo, and is descriptive of the work and patients in the hospital there. We are very interested to find the mention of "one convert from Mohammedanism, from Morocco." There seems to be a good proportion of Moslem patients, altho there are also many Copts. Miss Sells tells of one cripple boy of twelve, who gives evidence of being truly converted, and who is quite an influence for good in his ward. He has been with them for five years. As is so often the case in non-Christian communities, there seems to be but little sympathy for the dying. The relatives of a dying patient will come and take him away, perhaps some hours' journey, within a short time before his death, in conveyances not of the most comfortable type; then, lying on a mat in his hut, he will be surrounded by a crowd of curious neighbors, and will pass away amid the wailing of

his family. "Do you wonder," asks Miss Sells, "it is with sad hearts we watch them drive away from our little hospital?"

By the Grave The Rev. A. A. of "Chinese" Cooper writes from Gordon. Alexandria, January 19th: "The

Bible Society has just removed from the small shop we first secured in Omdurman, to an excellent depot situated in the very heart of the covered 'sook' or market. No better or more advantageous site could have been found; and our depot-keeper is on pleasant, friendly terms with his neighbors in the market, to many of whom he has sold Scriptures. At the same time I am on the lookout for a small central shop in Khartum. That, however, would not replace the Omdurman depot—at least, not for a considerable time, as merchants are still coming to rather than leaving Omdurman; but it would be opened on certain days of the week, and, particularly after the completion of the great mosque, on Fridays. The society's work in these regions, I am happy to announce, now receives quite formal and explicit toleration. On the occasion of Lord Cromer's recent visit to Khartum his lordship was at pains to say that the sale of the Scriptures was nowhere in the world forbidden, and would not be forbidden in the Sudan."

Dire Perils A recent letter from from the Mr. Ramseyer to Heathen. the Basel Missionary Society describes the fearful hardships of the twenty-five days' march from Coomassie to the coast. For days they had to wade up to the chest through water and morass. His wife, and a colleague of his sick with fever (who at last succumbed from exhaustion), were carried in

hanging mats, but the porters were so weakened by hunger that they frequently dropped their burden. During the first part of their flight they were beset by pursuing Ashantees, and when the carriers lost touch of the escort, and their pursuers discovered the weakness of their guard, they harassed them in the rear, whereupon the carriers ran away, deserting everything. It was a time not of anxiety only, but of agony--their baggage lying about, husband and wife left to their fate, the enemy drawing nearer and nearer, till within some hundred yards. In their hour of extremity they prayed to Him in whose service they were undergoing this peril, and He heard their cry. An English officer and a detachment of soldiers appeared suddenly upon the scene and came to their assistance, forming their escort until they reached a place of safety.

Norwegian The Norwegian Missions in Missionary Society South Africa. has in Zululand and Natal 15 main stations and 60 out-stations. There are upward of 1,200 communicants, 235 catechumens, 2,070 baptized persons, and nearly 2,500 adherents. There are 20 Norwegian missionaries, 44 native evangelists, 670 school-children, and nearly 200 adults at 35 schools.

Outcome of It is but twenty-six Livingstone's years since David **Work.** Livingstone died near the shores of Lake Tanganyika, in South Central Africa, and his body was carried in triumph to his native land and laid with England's greatest heroes in Westminster Abbey. To-day more than 30 steamers are run on the two great lakes, Nyassa and Tanganyika, in the interests of Bible missions and a growing com-

merce, while scores of towns, with their schools, churches, and cultivated fields and gardens, are found in this land, first opened to Christian civilization through the efforts of Livingstone and the army of missionaries, inspired by his heroic life.

MISCELLANEOUS.

Progress of In North America **Protestantism.** Protestantism is the leading power, representing 78 per cent. of the population to 11 per cent. of Catholicism. In Europe the Catholics still outnumber the Protestants two to one, but in America Protestantism has seven times the strength of Catholicism. Catholic missionaries report 3,000,000 converts, and Protestants 2,500,000. The former, however, are the result of an activity of 300 years, and the latter of an activity of only 100 years. As a result, too, the educational facilities and achievements of the Protestant countries are greatly in advance of those of Catholic lands. The inferiority of the school system of Catholic countries is seen graphically in their large percentage of analphabets. Italy averages 47 per cent. who can neither read nor write; Austria, 38 per cent.; France, 14 per cent.; Germany, only 1 per cent.; Sweden, 0.39 per cent.; and Denmark, 0.36 per cent. The real reason for this remarkable contrast lies in the religious status of these lands.

Objections Bishop Welldon, **to Missions** Metropolitan of Calcutta, in the course of a sermon on missions in his cathedral, brought forward a cogent fact which it is very difficult to get opponents of missions to face. He said: "There was a time when the inhabitants of Great Britain were in civilization hardly superior to the nations which the Church is now

essaying to evangelize. But Christianity came to Great Britain; . . . it grew to be dominant in the land; it worked great changes in the course of centuries; it became fruitful in justice, liberty, and benevolence; . . . and in my heart I confess that I have never heard any argument which is urged against the effort of the Christian Church to convert by fair and generous means the Mohammedan or heathen regions of the earth at the present day, but it might have been urged, and I dare say it was urged, fifteen centuries ago, against the conversion of the primitive, remote, and pagan people who were then called Britons."

The Y. M. C. A. in the World. To some interesting figures given in the March REVIEW there may well be added: In England 64,280 members are found, and property worth \$2,757,475. In Scotland, 23,000 and \$375,000, respectively. In the entire British possessions, 130,000 and \$4,727,325. In Germany, 92,500 and \$776,250. The Netherlands, 12,000 members; Switzerland, 8,000; Denmark, 7,370; France, 4,587; Austria-Hungary, 3,085; Russia, 2,600; China, 2,052; Japan, 1,700. In Gothenberg is one of the finest of buildings, another in Rio Janeiro, and a third in Cape Town.

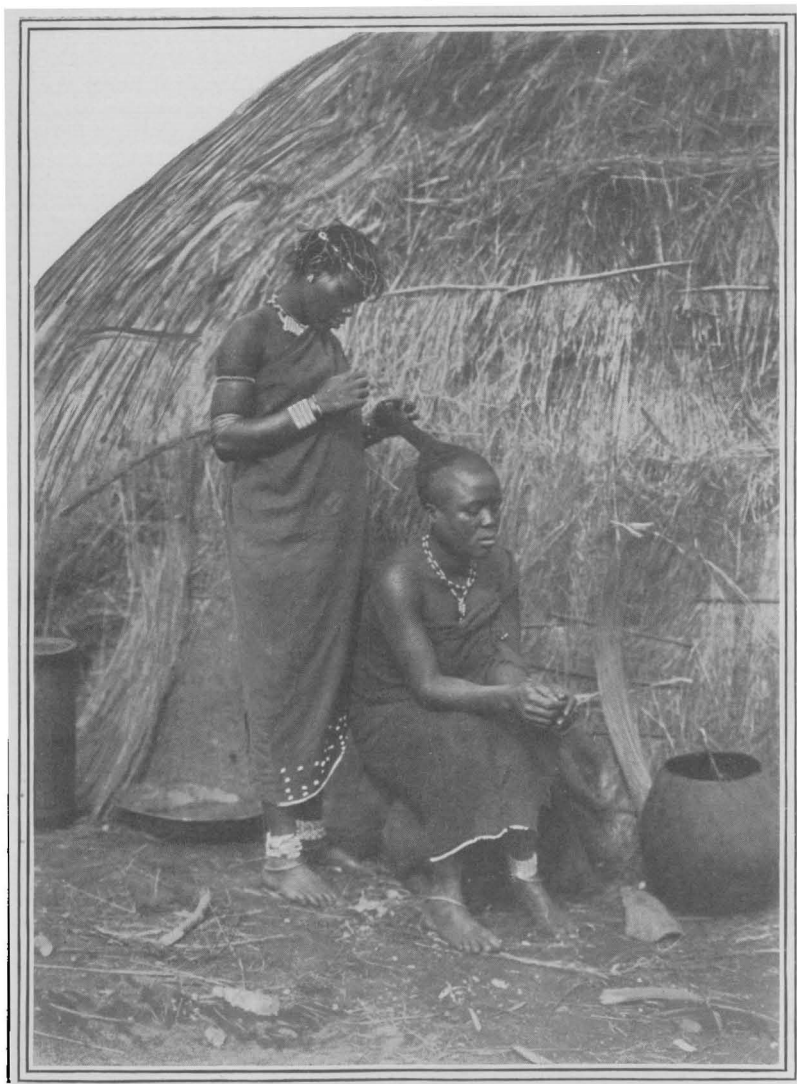
A Bad Custom. At a recent missionary meeting Mrs. Rhea, of Persia, made a very significant statement. She said: "It was forgotten to be mentioned that natives have the privilege of coming to this grand country of America to be educated, and Americans usually receive them kindly and lend them aid, without asking the advice of the missionaries of the countries from which they came. Now it is the very worst thing in the world for them, for us, for you, and the

work. They become Americanized and return with exalted ideas of what they ought to do and can do. Natives who become Christians and want an education are very much more useful if educated in their own land, in their own language, and among their own people." Mrs. Scudder endorsed this remark by an illustration of the Japanese girl who won such high honors at Bryn Mawr College. During an interview with this young lady she said: "Oh, please don't let any more girls do this. It is a grand thing to come to America and be educated, but for us to be useful in our own country it is far better that we do not have quite so much education, if we must come to America for it. How can we ever be satisfied to live our lives in Japan after having been in America," and with tears in her eyes she concluded: "*Oh, it is so much harder to be a Christian in America than in our own seminary in Japan.*"

A Babel of Tongues. Our American tongues had scarcely learned to twist themselves enough to pronounce the address of the Sisters Bauerenfeind and Kammerer, when they send us another one even worse than the first. They have been obliged to change their place of residence. Here is the address, pronounce it if you can. Kojimachi-Ku, Jidamachi Shi Chome, 22 Banchi, Tokyo, Japan. Some one remarked the other day that this would make a good college yell.—*Missionary Messenger.*

NOTICE.

The International Missionary Union will hold its eighteenth annual meeting June 5-11, 1901, at Clifton Spings, N. Y. For further information address: Mrs. C. C. Thayer, Secretary, Clifton Springs, N. Y.



A TONSORIAL ARTIST IN ZULULAND.

THE MISSIONARY REVIEW OF THE WORLD.

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SOME CONVERTS OF THE MISSION CENTURY.

BY THE EDITOR-IN-CHIEF.

"*My word shall not return unto Me, void.*" There is no such assurance for any message of man, however wise, weighty, and worthy. Even such a sage as Socrates was compelled, by those who thought themselves the very vestals of the altar-fires of wisdom, to drink the fatal hemlock. But *God's word* has a peculiar promise, because *God's power* is in it and behind it. Hence our great care is to be that the message be a Divine one, conveyed with as much purity as possible, and by an empty and clean vessel; and then trust Him to prove the excellency of the power to be of God and not of us.

In nothing have the missions of the nineteenth century given us a greater witness to God than in the power of the pure Gospel over all sorts of men and women. In fields, overgrown with rank and deep-rooted superstitions, vices, and gigantic evils, the story of the cross has proved equal to the uprooting of all these growths and the planting of God's own trees of righteousness in their stead. The greatest successes have often been given to the most unlikely fields and workers, as tho to show that it was God's Spirit, and not human might or power, that was the efficient cause of such results.

To illustrate these statements adequately, the whole field of mission work would need to be explored. But brevity forbids this. We can only instance a few representative examples, selected almost at random, premising that not in *converts* only do these fruits appear, but in native teachers and preachers, evangelists and pastors; and, best of all, in native churches that have reached that maturity of growth which is marked by three signs: self-government, self-support, and self-propagation.

Henry Martyn's solitary convert in India was Abdul Messia'h. In 1809-10, Martyn was at Cawnpore for eighteen months as missionary chaplain, among a mixed multitude of the poor and the dishonest. Jeering Moslems looked down from the kiosk on the wall of his compound, smoking their hookahs and sipping their sherbet, but there

was one of them who reached a point where he could no longer join in their sneers. It was Sheikh Saleh, a moonshi of Lucknow, keeper of the king's jewels, a jealous and zealous follower of Mohammed, who had been shocked by a recent exposure of Moslem cruelty and treachery. Just at this time, when his faith in the religion of the Koran was shaken, in contact with the saintly Martyn, he got a glimpse of the purity of God's law and the simplicity of salvation by the cross, and felt that he must find out from the sacred book of the Christian more of this teaching.

He got a place on the staff of translators. He read the Persian New Testament through, and the spirit of God wrought through it the old miracle of a changed life. He followed Martyn to Calcutta and was baptized into a new name: *Abdul Messia'h—servant of Messiah*. He won over the head physician of Bhurtpore, and, after preaching and disputing in Meerut, left him to care for Christian natives, and himself went farther to regions beyond. After Martyn's death, Charles Simeon got a letter, referring to Abdul Messia'h:

Could Henry Martyn look down from heaven and see his convert with the translated New Testament in hand preaching to the listening throng, it would add fresh delight to his holy soul.

When, forty years later, T. Valpy French gave grounds for going to Agra, he said that there this only convert of Martyn had fallen while carrying on Martyn's work, and that there was need of reinforcements lest that sacred work should fail. This it was that led the beloved French to that same field, where he wrought for forty years.*

KAMIL ABDUL MESSIAH.

Curiously enough there is another, a Syrian convert from Islam, who, after conversion, took the name of Abdul Messiah—servant of Messiah—Kamil Aretany, who belongs to the *last*, as Saleh of India did to the *first*, decade of the century. In 1890 he called at Dr. Jessup's study in Beirut, and inquired after truth, and in 1892 he died a martyr to poison. Islam has proved such an impregnable fortress that such a conversion becomes an epochal event. He had got hold of a copy of the Greek Testament, but his father had taken it from him, and he had gone to Dr. Jessup to seek his help in the further knowledge and understanding of the book. When he found the light, he not only avowed it, but began to let his light shine among his Moslem friends. Even his father now hated him and led in his persecution. Undismayed, he finally joined the Arabian Mission at Aden. His passion for souls made his labor a rest and his death a martyrdom. He made the Koran itself the arsenal and armory whence he drew his weapons for assault on Islam and his tools for Christian work; searching and comparing Mohammed's book and God's book,

* Life of Henry Martyn, 286, 543. Life of French, 1: 19.

he used both with a sagacity seldom paralleled. His methods are worth study as successful in a field where there has been so much comparative failure. He refuted the errors of Islamism, and vindicated his study of the Christian Scriptures and obedience to them, by quotations from the Koran itself, a singular instance of consecrated knowledge and tact.

For example, he pointed to the commendations of the character of Christ, and of His relations to Old Testament prophecy; he quoted the precept of the Koran that one is to "prove the truth to be such and bring to naught what is naught tho the impious were averse to it." He vindicates the intelligent and conscientious obedience to truth, quoting again from the Koran, and showing that he that knows the truth and heeds it not is "like a donkey laden with books," as the Koran says. He defies his opposers to find a sentence in the Koran, abrogating the Old and New Testaments, and gathers from that book all the precepts and counsels and concessions that can be turned to account in favor of the Gospel of Christ. It is a case of David, cutting off Goliath's head with the giant's own sword. And, withal, his spirit was so genuine, his manners so winning, and his courage so awe-inspiring and contagious, that even controversialists were silenced or compelled to admire and approve. Even the fanatical Moslems were moved to forbearance if not to toleration, At last he encountered at Busrah the Turkish soldiery, and with them there was no open door for argument. Death to the apostate was their blind motto, and they obeyed it with military precision and decision. Kamil sank under a brief and painful illness, which gave every symptom of poisoning. And the subsequent secrecy and suddenness of his burial, the refusal of an autopsy, and the concealment of even his grave, gave color to the suspicion of malice and hatred as conniving at his death.

Kamil had been but two years a convert, but he had lived long enough to prove three things: first, that a Moslem may be converted to Christianity; second, that such a convert may be made from the most learned and cultured classes; and, third, that a true wisdom in dealing with souls demands what has been called "the line of least resistance" to the heart and conscience. In moving forward to attack a false faith, we lose nothing by the generous recognition of any measure of truth or virtue which the adversary represents, and in Kamil's case the Koran proved the armory whence he drew some of his most effective weapons in the controversy with its professed adherents.

When Kamil fell a victim to the treachery of the foes of Christ he left behind him a stainless record. He was not only a convert from the false prophet to Christ, the atoning sacrifice and Savior, but he was in all respects a model of Christian courtesy, consistency, charity, and sacred enthusiasm.*

* Kamil. By Rev. H. H. Jessup, D.D. Westminster Press, Philadelphia.

The Rev. Mr. Graham, of Tokushima, has given an account of a Japanese Christian, Tosaburo Oshima, baptized in 1889, in his seventy-second year.

This case is remarkable for the esteem in which this old man held the word of God. When, in old age, failing sight threatened to deprive him of the privilege of reading the precious book, he actually set about *making with his own hands* a copy of the New Testament, in characters large enough for his own use. He began with Matthew, in 1890, and by great labor in *three or four years* carried the work to completion. It embraces *twenty* volumes—an imposing library, “eloquent in its story of devotion to the Savior, in whom he learned to trust after more than threescore and ten years in heathen darkness.” The body of the text is in black ink and the headings of chapters in red, to assist the eye. Frequently the Chinese and Japanese characters are introduced, side by side, to aid in grasping the meaning. If he has no intimation beforehand of the subject of the sermon, he carries all the volumes to the service, and, when the chapter is announced, searches out the needed portion, finds the place, and follows the public reading of the Scriptures. His character is held in highest esteem, even those who speak harshly of others always referring to him in terms of appreciative praise.

THOKAMBAU, KING OF BAU.

He was a cannibal of Fiji, especially intelligent and gigantic. When Mr. Calvert went to Viwa, this chief's conversion was especially the object of his prayers. He sought to win him, and yet by warning and reproof to be faithful to him. But the king saw that to countenance the new religion would be to renounce his own injustice and wrong-doing, and he clung tenaciously to his idols.

When his father Tanoa died, Thokambau hastened to carry out his father's last injunction, that his wives should not fail to attend him to the spirit world, and, notwithstanding the presence of Mr. Watsford, a missionary who hastened to the Bau to stay the slaughter, he persisted in strangling the five victims. Wars followed, in which the king sustained reverse after reverse, and was then brought near to death with an acute and painful disease, Mr. Calvert, always faithful to duty and opportunity, seeking to show him that God was dealing with him.

At last Thokambau yielded, and on April 30, 1854, the big death drums, which had been the signals for cannibal feasts, now sounded for the assembly to worship the true God. More than three hundred met, and among them Vu ni Valu (Root of War), who, with his large family and circle of relatives, bowed to adore the God of the Christians. The joy of the missionaries was overflowing.

Thokambau evinced his sincerity by enjoining strict Sabbath-keep-

ing, and himself attending preaching and prayer services. His little boy of seven had learned to read, and the father, at the age of fifty, humbly submitted to be taught by his child. In 1857 he was baptized, was publicly married to his principal wife, and dismissed the rest at great sacrifice of wealth and influence. His baptism was public, and was accompanied by an open renunciation of the devil and all his works, the world and the flesh, and by solemn vows of self-dedication. He then addressed the assembly, and before his court confessed the sins of his former life.

Words fail to convey what all this meant. This man had considered himself a virtual deity, and had received from his subjects virtually divine honors. He now took a humble place as himself the subject of the Almighty King, and his confessions and humiliations were made in presence of a congregation in which were gathered husbands whose wives he had dishonored, widows whose husbands he had murdered, those whose relatives he had strangled and eaten, and children of parents whom he had slain, and who had vowed to be avenged on him. Before such an audience he acknowledged himself a bad man, and the scourge of the world. He was deeply moved, and so were his hearers. He took a new name, Ebenezer, in gratitude for the help hitherto received of God, and his queen was baptized as Lydia. Henceforth he took no backward step, and his chaplain, Mr. Nettleton, bore witness that he had never known a Christian more devoted, earnest, and consistent than King Thokambau.

He made overtures of peace to his foes, unmoved to anger or revenge by the most insulting reproaches. His last act was to cede Fiji to the Queen of Great Britain in 1874, in connection with which event he sent to Queen Victoria his *war club*, in his heathen days "*the only known law of Fiji*." This relic, graciously received by the queen, can be seen in the British Museum, together with his carved Yanggona bowl, mounted on four legs, which had been so long associated with grossest habits of intoxication.

This royal convert died in 1883, after a beautiful Christian life of over a quarter of a century. His life was as eminent for piety and serviceableness after his conversion as it had been for tyranny, licentiousness, and cruelty, before. At his death his house was, according to ancient custom, torn down and cast into the sea, and his great canoe drawn up on the beach never again to ride the waves. But, so long as the memory of the Fijians retains anything, the transformation of the King of Bau will not cease to be a miracle of grace!

Krishna Mohan Banerjea, a Kulm Brahman, converted, became the editor of *The Inquirer*, and, in the native Christian community of Bengal, until his death, was the recognized leader. In 1871, out of Dr. Duff's forty-eight educated converts, nine were preachers, ten catechists, seventeen Christian teachers—thirty-six directly connected

with Christian and missionary work—the other twelve being government servants and medical men.

The Karens have become in Burma the great evangelizing force, and the despised “wild men” are not only influencing but actually evangelizing the dominant race itself that had held them in slavery.

Liang-a-fa, Milne’s Chinese convert, became a distinguished preacher and a man of wide influence. He was exiled for his faith, but after the treaty of Nankin came back to Canton and resumed work.

Joseph Hardy Neesima, whose conversion was the opening of a new era in Japan’s history, was from his own reception of Christ inflamed with a desire to bring his countrymen to Christ. His institution, the Doshisha, or the *Single-Eyed* institution, was the final outcome. When he died in 1890 the whole empire was moved by his death.

Samuel Crowther, the slave boy of the African coast, was in 1827 the first pupil enrolled in the Fourah Bay College at Sierra Leone; he became a missionary to his own Yoruba people, and then received his own mother as the first convert into the native church. Afterward he became Bishop of the Niger, and was actively at work for Africa’s redemption till his death, December 31, 1891.

TWO NOTABLE JEWISH CONVERTS.

A notable convert from the Jews was Israel Saphir, of Hungary. His young son, Adolph, became one of the most distinguished preachers and apologetes of the century, and from his London pulpit sent forth such utterances as have had in their way no parallel in our time. His accomplished pen has likewise given to the world the finest book on “The Divine Unity of Scripture,” ever issued. The father had a bitter struggle before yielding to the claims of the Messiah, but the evidence was overwhelming, and he said to his wife: “I am convinced that Jesus is the Christ; and, tho I see nothing but starvation staring us in the face, I must go and confess it.”

Joseph Rabinowitz, the lawyer of Kishenew, no sooner became a convert to Christianity than he became not only a witness to Christ, but the founder of a new movement, known as “Israelites of the New Covenant.” This man’s case is perhaps the closest approximation to that of Saul of Tarsus since the days of the “Acts.”

Nathaniel Pippet, a native of the colony of Victoria, was baptized in 1860, after thirty-six years of labor by missionaries among the aboriginal tribes of Australia, during which the natives had defied all power of Christianity to even civilize them. Various missionary societies had made the attempt in vain, and when at length this solitary convert was won, the surprising event was thought to call for a public celebration, and a meeting convened, with the governor in the chair.*

* Gospel Ethnology. S. R. Pattison.

What an unwritten history of tears and fears and prayers and hopes crystallizes about the names of *first converts* in various fields! Curiously enough, *seven years* has been the average period of apparently fruitless toil before the first fruits have been gathered, tho in some instances the unfruitful period has reached to twice, thrice, and, in one memorable case, to *five times seven!* The names of these converts are well known to all lovers of missions. For example:

Carey's Krishnapal, in 1800; Pomare, of Tahiti, in 1810; Tsai-a-Ko, of the lonely Morrison, in 1814; Mounng Nan, of Judson, in Burma, in 1819; Kho-Thah-Byu, first of Karens, in 1828; first Dualla convert, baptized by Saker, in Cameroons River, 1849; Nai-Chune, first of Siamese, 1859; Nathaniel Pipher, first of Australian aborigines, 1860.

If those who doubt the Gospel's universal adaptation and power to save would study missions in all lands their doubts would soon vanish. They would read the story of Catherine Ruyters, the Hottentot, who died in 1848, at the age of 110, not baptized till she was a hundred years old, but revealing a remarkable Christian character; they would follow Samuel Crowther, the slave boy, till he became Bishop of Sierra Leone; Moshesh, the great Basuto chief, baptized in 1869, and Moletsam, another chief, converted about the same time, both wonderful trophies of grace; in Uganda, in 1886, Bekweyamha, another chief, daring martyrdom for Christ; Cupido, the notorious Hottentot sinner, a liar, blasphemer, outlaw, and drunkard; Africaner, Moffat's great trophy; Lin Kise Shan, the opium smoker and libertine of Hankow; Yang, the Buddhist priest; Sawa and Sudziki, the Japanese; Myat Kyan, of Burma; Wiru, first of the Papuan youths of New Guinea, and Aruako, changed from a robber and murderer to a Gospel preacher; Kauhumanu, the Sandwich Island regent; Taraaere, the high-priest of Rarotonga; Paten Jacobs, the Chippewa Indian; Deacon Guergis, the Kurd; and thousands—nay, tens of thousands—like them, gathered in all lands, to prove that the Savior of men, uplifted, draws all men to Him.

The missionary converts of the century have set us a noble example of evangelism. They have been emphatically heralds of the Gospel, witnesses for Christ, and winners of souls. It is of the very genius of Christianity that every believer shall also be a proclaimer of the good tidings and a laborer in the world field. He is to regard himself not as a *part of the field*, and dependent therefore on others' tillage, but as a *part of the working force* himself to till the world field. "Each new convert was to diffuse among his friends and relations the inestimable blessings which he had received." So says the historian Gibbon, who, as a historian, could not but see and record that early disciples regarded this as a most sacred duty and, he might have added, privilege. Gibbon saw also that herein lay the secret of the rapid missionary march of

the all-conquering Gospel, "converting, advancing, aggressive, encompassing the world," as Max Müller says, who also gives a general law of the highest importance: The missionary religions are alive; the non-missionary are dead. There is nothing which so marks the missionary work of the century as genuine as the consecrated activity, the irrepressible activity of converts. While the total force of the foreign churches in heathen lands approximates twelve thousand (one-third of whom are women), the force of *native* workers is from four to five times as large, and of these probably four thousand are ordained.

A NOTE OF WARNING.

In closing this too hasty review of the century's converts, we can not but sound one note of warning: The temptation is perpetual and most subtle *to reckon success too much by mere numerical standards*. Of this we must beware. It is a fundamental and fatal mistake. To emphasize this serious danger, we here give two strongly contrasted cases, one showing how "converts" may too hastily be "made," baptized and counted, and the other showing what a difference is made in character and life by a thorough conversion and regeneration.

Baptism, as William Duncan taught his simple Metlakatlans, is like the label on a can of salmon—it is meant to signify, and vouch for, the quality of its contents; but sectarians and ritualists hasten eagerly to clap on the label without due care to the life, whether or not it corresponds.

A certain "bishop" in one single day converted and baptized a sick Indian chief of a heathen tribe. While in health he had stoutly refused even to be taught of Christians. But, being smitten with a disease which his native doctors could not cure, after a short interview with the bishop, wanting, as he said, to be saved—that is, healed—he seemed ready to yield to the bishop's advice, was baptized, and gave up his medicine-rattle to the bishop. The incident furnished a fine subject for a sensational story of conversion, and the rattle was flourished before the Indian spectators as a trophy.

But, after the bishop left his "convert," his illness grew worse. He had not been 'saved,' after all. He therefore sought again heathen counsellors, and they blamed him for giving up his rattle charm, as a medicine man. Superstition readily and rapidly regained the upper hand, and he made up his mind to demand his rattle and give back to the bishop his baptismal water. So a cup of water was at his request put by his bed. At the bishop's return, the chief, the baptized shaman, demanded his rattle with a clamorous threat, and it was returned; and, as the bishop left, the dying Indian flung at him the cup of water, crying out with curses, "Take back your baptism!" So much for "baptism" without the "new creature."

Compare with this, one of William Duncan's own converts, Legiac.

Legiac was a fierce barbarian, chief of all the chiefs of the Tsimchians. He was a brutal murderer, and boasted of the number of human lives he had taken and the human bodies he had devoured. He had previously attempted to assassinate Mr. Duncan himself. Aflame with drink, and in a furious rage, he had drawn his knife, and was about to make a thrust when he suddenly cowed and slunk away, his arm falling as if paralyzed. The fact was he had at that moment seen Clah, a faithful native teacher of Mr. Duncan, step behind Mr. Duncan and raise a revolver, and Legiac saw that his knife-blade would be no match for a bullet. Though foiled at that time, he had ceaselessly harrassed and persecuted Mr. Duncan and his followers. But the grace of God touched him, and, like Africaner, the African outlaw, he was transformed from a lion into a lamb. He became a witness of the faith which once he destroyed, and, when baptized, like Saul, he chose the new name, Paul. Here is his simple testimony at baptism :

We must put away all our evil ways. I want to take hold of God. I believe in God the Father, who made all things, and in Jesus Christ. I constantly cry for my sins when I remember them. I believe the good will sit near to God after death. I am anxious to walk in God's ways all my life. If I turn back it will be more bitter for me than before. I pray God to wipe out my sins, strengthen me to do right, pity me. My prayers are from my heart. I think sometimes God does not hear me, because I don't give up all my sins. My sins are too heavy. I think we have not strength of ourselves.

Legiac completely abandoned all his evil ways, became a simple citizen of Metlakahtla, gave up his prominence as a chief for a simple place among the brethren, and was an industrious carpenter and cabinet-maker, and a very exemplary Christian. When struck with fatal illness away from home, he dictated to his daughter his dying message to Mr. Duncan:

I want to see you. I always remember you in my mind. I shall be very sorry if I shall not see you before I go away, because you showed me the ladder that reaches heaven, and I am on the top of that ladder now. I have nothing to trouble me. I only want to see you.

So died the once haughty and desperate Indian chief, peacefully and like a child.*

Who can look at the story of the century and the roll of its converts, and not exclaim, "What hath God wrought!"

* Story of Metlakahtla. By Welcome, Pp. 12, 40

A BRIEF STUDY OF AFRICA.

BY REV. THOMAS MOODY.

American Baptist Kongo Mission.

Africa is roughly divided into North, Central, and South Africa.

1. North Africa is mostly under British and French rule. England has access to the Sudan by way of the Nile from the Mediterranean, and by the Niger from the west coast. This is, roughly speaking, a territory of six thousand square miles, with a population of about sixty millions. France has access to the Sudan by way of Algiers in the Mediterranean, and also from Senegal on the west coast.

A very successful missionary work has been carried on in Egypt by the United Presbyterians. They commenced work in 1860, and from that time to the present the Lord has wonderfully blessed their undertakings. We are told that from the beginning to the present time the church membership has numerically doubled every five years, and they now have in church fellowship five thousand seven hundred persons.

2. South Africa is a country embracing three million square miles, with about fifty million people. These are mostly under British rule. Portugal holds the east coast and Germany the west coast of this part of the continent. This portion of the country is covered pretty fairly with missions. Nearly all denominations are working here, and are organized into unions and assemblies; besides doing work among the white population, they are also doing some work among the native peoples. Several societies of Europe and America have work in this region.

3. Central Equatorial Africa. Here we have a section of country stretching from ten degrees north of the equator to ten degrees south of it, containing about forty million square miles, and an estimated population of fifty millions. It is the worst section of the world for white men to attempt to live in. This country is occupied by Germany on the east and also on the west coast; the British also are on both coasts. The Portuguese are on the west coast, and also the French are on the west coast and the Kongo. Independent Kongo State is in the center, with the king of the Belgians as its sovereign. Roughly speaking, one out of every three who go from Europe or America to this country dies or returns home; the others are usually able to stay for several years.

The Church of England Missionary Society labors in Uganda, on the east coast, and God has wonderfully blessed the work from the days of Mackay till now. They have passed through persecutions and revolutions and trials of all sorts, but their work has spread as far as Toro, at the south of the Albert Nyanza. There is a church there

now of five hundred and sixty-three members, where five years ago there was not a single Christian. This work was started by the Uganda native evangelists. At the present time they have over two hundred out-stations and seven thousand church members. This work was begun in 1876, as the result of Stanley's letter to the *London Times* and the *New York Herald*, in which he appealed for some godly, practical missionaries to come out and teach king Umteza and his people the way of life.

The British Congregationalists are laboring at Lake Tanganyika, and the American Congregationalists at Benguela, on the west coast. The British Wesleyans have a grand work at Sierre Leone, where they have labored for years, and now they have one hundred and fifty out-stations and twenty thousand church members. The Basel Missionary Society is laboring at Lagos and Camaroons, where they have ninety-seven missionaries and eight thousand church members.

In all Africa there are two hundred missionary societies at work, and they enroll half a million church members and a half million adherents.

4. The Kongo Independent State. Here we have a section of country of a million square miles, or as large as the United States east of the Mississippi River, with about twenty million inhabitants. The following is the missionary force working there:

SOCIETY.	Stations.	Missionaries.	Church Members.
English Baptist.....	12	45	500
Kongo Bololo Mission.....	6	25	....
Free Church, Sweden.....	7	25	1,500
Christian and Missionary Alliance.....	4	10	....
Southern Presbyterian, U. S. A.....	2	10	200
Disciples of Christ.....	1	5	....
American Baptist Missionary Union.....	9	30	2,900
Totals.....	41	150	5,100

These stations stretch from the mouth of the Kongo to Stanley Falls, a distance of fourteen hundred miles inland. Between Stanley Falls and Toro is a distance of four hundred miles before we have another link in the chain of missions across Africa.

The Congregationalist Bololo missionaries are working on the Lulanga River, the Southern Presbyterians on the Kassai. Both these rivers are on the right bank of the Kongo, and empty into it far in the interior.

God has wonderfully blessed these Kongo missions. Their work was only begun in 1878, the year following Stanley's descent of that mighty river, and now, in that country where life was not safe, there are Christian towns—towns which are as Christian as any we can find in America; and all this has been brought about in the last

few years! We thank God and take courage, knowing that he that has blessed, will bless.

A word more about the Sudan and the northern portion of the Kongo. Here we have a vast country occupied by European governments and traders, yet up to the present the missionary has not entered it. Here is a vast territory of four million square miles, a country as large as our own, all open and waiting for the Gospel. How long shall they be kept waiting? Ethiopia is stretching out her hands unto God, and shall we not embrace this opportunity? For four hundred years Europe and America stole Africans and made them slaves. At the present Europe has possession of eleven-twelfths of all Africa; only Liberia and Abyssinia are left. Do we not owe them something—the best thing we have: the Gospel of the Son of God?

THE NEED FOR INDUSTRIAL MISSIONS IN AFRICA.

BY WILLIAM L. THOMPSON, M.D.

Missionary of the A. B. C. F. M., at Mt. Silinda, East Central Africa.

A few years of missionary work in Africa makes many things appear in a very different aspect. The difficulties and trials which were at first dreaded have vanished, while others not anticipated have come into prominence. It is as when one views a mountain-range a hundred miles away, and then on arriving at the spot finds little resemblance to what he beheld from a distance; objects that appeared in bold relief have vanished, while others not seen before now fill the vision.

Both these viewpoints are necessary to one who would have true knowledge, and to ideas gained from a distance is due the failure of many a missionary project. Societies have been formed and missionaries sent out to the interior of Africa, bearing sealed orders from those who have never set foot on the Dark Continent. Other boards follow the wiser course of basing directions upon representations of workers on the field. A still nearer view by those who direct the work in Africa would result in a clearer apprehension of conditions and needs and better methods of work.

It is difficult for one not familiar with pagan character through daily contact to realize how great is the gulf between paganism and modern civilization, or even to apprehend in what that gulf consists. Some regard it as essentially a difference of race, and consider any attempt to bridge the chasm as hopeless, as much so as would be an attempt to change the color of the skin. And yet to one who studies closely their mental and moral activities, the conviction is unavoidable that the similarities are fundamental, the differences, like the color, are only superficial. Like many other Africans, a lad named Barnabas Root was born a heathen negro, was brought to America

while still a youth, graduated with honor from Knox College and Chicago Theological Seminary, and commanded the respect and esteem of all who knew him.

We are not disposed to deny the importance of heredity, but we believe that the differences in character and conditions due to the differences of environment *during a lifetime* are of much greater importance to us, and that were these changed, civilization might replace barbarism in a single generation.

Altho the African is so different from us, and his ideas so foreign that we can at first scarcely understand him, yet, as we become familiar with him, we are surprised to find how many and striking are the similarities to civilized men. The essential characteristics are much the same. While the Africans are almost universally deceitful, yet they can appreciate and respect candor and truth. Seeming



EARLY MISSIONARY DWELLINGS AT MT. SILINDA.

to care only for the things of time and sense, they yet believe in an unseen spirit world, whose inhabitants they fear and to whom they offer gifts and prayers.

Altho they live almost like animals—in such a way that we would think all sense of modesty would be destroyed—yet they have their ideas of propriety which they are ashamed to violate. Many suppose that the savage is free from the trammels of fashion, but this is a mistake. The most irksome and painful performances are cheerfully endured in obedience to its mandate, and the rules of their society are as imperious as are those of Europe. But altho we find the same mental faculties present, their relative development differs in many respects from that of other races. It is difficult to decide just how far the varying manifestations are the result of constitution and to what extent of education. They are undoubtedly a musical race.

Their voices are melodious, and they sing a great deal. They also manufacture a variety of musical instruments, and oftentimes their performances are pleasing even to civilized ears. While their society puts a premium on cruelty and deceit, there is evidence that their moral sense condemns these vices.

Those who have never lived among the heathen of Africa are apt to underestimate the extent to which the *demoralizing* influences of civilization affect the work of the missionary. Many think of missionaries as contending only with pagan ignorance, superstition, and vice. We forget that since Africa has been partitioned among the civilized nations unscrupulous greed and the vices of civilization contend for its possession.

Too many, perhaps, think of pagan Africa as a fallow field in which the good seed of the Gospel can be sown and left to spring up and bring forth the good fruits of Christian civilization by natural development. It is, rather, a field full of rocks and tares which needs constant care with all the latest implements to cultivate it properly. If the *fallow-field* theory of African missions was ever true, that time is past. If there was a time when we could let a civilization develop under the influence of Christian principle, that time was the same in which civilization was growing up among us. Unless the pagan receives our civilization as a source of strength and uplift, he must be crushed before its power in the hands of the unscrupulous and vicious, who are pressing in from all sides, ready to debase and defraud the helpless native for the gratification of their lust and the satisfaction of their greed. The African has fallen among thieves who are stripping him of even what little morality the restraining power of his dark superstitions has given him. They are surrounding him with the vices which only trained intellects could devise, and are robbing him of even that animal comfort which Nature has bestowed upon him. Unless we are ready to act the part of the "Good Samaritan," to turn aside from the pursuit of our own selfish interests, and to attend to the needs of those who may be as repulsive to us as the Jew was to the Samaritan, to give our time and strength and money, and provide inns—Christian schools and hospitals—for the sick neighbor, the thieves will complete their work, and the African will continue to be the prey of the slave-holder. The spirit of slavery is by no means dead; its forms of oppression may change, but its grasp does not relax.

"Knowledge is power." The African is ignorant and, therefore, helpless. If white men defraud or abuse him, he regards it as hopeless to appeal for redress to the kinsmen of his oppressors, for he knows of no justice stronger than the ties of blood. He has nothing to offer for the "redemption of his soul" but a little brute force; and if he essays to withdraw from an unwilling service, he does not know

that his "house is his castle," and those who desire to make gain of him will not inform him.

It is true, as one has said, that the principal ailment of the heathen is sin, and that the Gospel is the only remedy. A physician may rightly diagnose a disease and know the remedy, but if he fails to study thoroughly into his patient's case and to adapt the *form* of the prescription to the patient's condition and constitution, he may utterly fail.

It is to be expected that the work will only be begun by foreign agents, and will then be carried on by native converts. But what constitutes a beginning? Can we expect the savage, with bow and arrow, to fight the modern army with heavy cavalry and rapid-fire Maxim guns? No matter how gallant or loyal he may be, he will inevitably be annihilated. But if Africa is to be saved by the African, he must be prepared to meet not only paganism, but also the onslaughts of civilized vice and crime. To establish the work thoroughly we must give them the advantage of the best in modern civilization as well as Christianity—power as well as purpose. Knowledge without purpose is power which will prove a "savor of death unto death" rather than of "life unto life." Without power the purpose must fail.

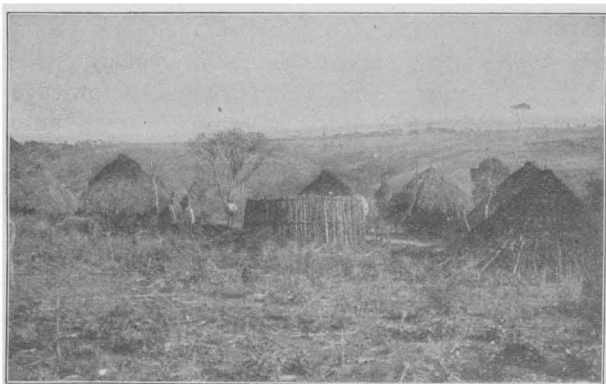
To carry on the work of civilizing and Christianizing Africa it is not necessary that the native have political independence, but he must have independence of character and personal rights. To this end he must be civilized so that he can meet civilized men on an equal footing, and he must also be able to maintain himself in a civilized life, by being acquainted with civilized arts and industries. *Hence the importance of industrial training.*

The need of such training has been overlooked and underestimated by many, largely because its universal importance in civilized lands renders it so easily attainable. In America and England almost any child learns without effort what would seem to the savage mind mysterious and complicated operations. In America industrial training is considered of secondary importance, because its universal importance renders it an all-pervading influence. In pagan Africa the case is quite different. Unless special effort is put forth to give the native industrial training, he remains quite ignorant of civilized industries and does not realize his need. As a result we might see persons who, having made some advancement in literary culture, still remain quite ignorant of the simplest industries of civilization, such as using a spade or a plow, an ax or a grindstone, building a fire in a stove, washing dishes, sweeping a room, or even shutting a door!

Consider the situation of such a person when he comes into contact with civilized men, who seek to deal with him on a commercial basis. Whatever knowledge he may have acquired has never been put into practise, or is not sufficient to enable him, a black man, to take a posi-

tion as bookkeeper or salesman. If he seeks to do unskilled labor (handling a spade or a wheelbarrow would be skilled labor in pagan Africa) he can earn only the wages of a naked savage upon which to support himself as a civilized man. Moreover, his assumption of superiority in dress and intelligence will, with the average employer of native labor, subject him to abuse and ridicule rather than to increased respect. Thus the mentally elevated African is forced to admit that his unlettered, savage brothers are better off than he. Industrial inefficiency soon forces him to relinquish his civilized garb, or his effort to continue it results in an even more disreputable appearance than that of the raw heathen.

Under these circumstances, what are the prospects of this man becoming a savior to his people? Missionaries so clearly apprehend the necessity of some industrial training that they do their utmost,



NATIVE DWELLINGS IN EAST CENTRAL AFRICA.

with the meager facilities usually at their disposal, to give some training, tho they are often little qualified to take up this branch of education.

We are also prone to forget the influence of industrial training upon the development of intellectual and moral character. It gives a practical character to the mental activity. The sense of power, which the control of nature gives, develops self-respect; and the responsibility connected with handling tools and machinery develops stability and earnestness.

It may be suggested that they learn these branches from those who come to Africa for secular purposes, so that the missionary may confine his attention to teaching religious truth. But those who come to Africa from secular motives, in their short-sighted thirst for immediate profit, do not seek to impart that knowledge to any extent. They employ natives for years as beasts of burden, apparently without any thought that they can ever be anything higher. Moreover, it

is the common experience that natives under the influence of white merchants and traders are not only not elevated but are positively taught the vices of civilization and often cursed with its loathsome diseases. Thus their degradation is intensified. But give the native a trade or a useful civilized occupation, with sterling moral principles and a knowledge of his rights and obligations to civilized society—his right to his home and his duty to discharge the functions of citizenship—and he can demand the respect of those who covet his services, and even appeal for redress when wronged.

But can we expect these barbarians to become civilized in a generation, when it has taken ages to develop civilization among us? I believe the only chance for the African to become civilized is to *adopt*—not develop—civilization. The opportunity for a slow development is past. And if it were possible to leave this race to develop its own resources, would this be the natural course? Would it be in accordance with the Golden Rule? Can we love our neighbor as ourselves and refuse to share with him the blessings which God's providence—not we ourselves—has brought to us. That would be saying to him "Be ye warmed and filled" while we refused to supply his need? Would it be wise for a farmer to continue to reap his grain with a sickle or thresh it with a flail when his neighbor is using the self-binding reaper and steam thresher because, forsooth, he thinks it fitting to wait until his own brain has developed these things for himself rather than appropriate the results of another's genius?

I believe that civilization is soon to flourish in the Dark Continent. It will not spring up as an indigenous plant, but will be *transplanted* from the other continents. The barriers are giving way before civilization. At last malaria, that mysterious, elusive, hidden foe to the entrance of the white man into the tropical continent, has been traced to its lair. The weapons for its annihilation are fast being forged in the world's scientific laboratories. Whether the civilization of Africa is to be a Christian civilization that will reach down and lift up the African, or a godless civilization that will crush him still lower in the mire, depends on the Christian Church.

Unless we are ready to raise the African to a position of intelligence and efficiency such that he may know something of his rights and have the ability to enter the competition of the nations for life and liberty, he is doomed. Until our work for the African shall have produced leaders who know the rights and privileges of civilized man, and can teach their fellows how to live in association with civilized man and maintain themselves in a civilized existence by means of civilized industries, we can never expect our work to become self-supporting or self-propagating to any great extent. We may carry it forward for a hundred years, and if we fail in this matter we have but to leave it to see it gradually fail and die. Education, then, and such educa-

tion as shall raise the people out of barbarism into civilization, must be included in our plan for the redemption of Africa.

Industrial education is not the most important part of mission work, but it is indispensable, and our work in Africa has failed at this point. In building a wheel it would be foolish to discuss which

is the most important—the hub, the spokes, or the rim. We must have them all. The hub of mission work is spiritual and moral instruction; the spokes are literary or intellectual training; but we must have as the rim and the tire industrial training, to make a stable, durable wheel which will roll the car of true civilization from one end of the Dark Continent to the other.



AN AFRICAN SAWMILL.

The Lovedale Institute is often referred to as preeminent for its use of industrial training. Its results should go far to dispel opposition to this form of effort, but it is not a prodigy of missions—an exception to what should be the rule. It is, rather, a

conservative outcome of an imperative need, the very least that the necessity of the case could accept as satisfactory. The lesson from this experiment is that all this and much more in the same line is required to meet the needs of Africa.

The arguments against industrial training for the African would apply with equal force against literary schools and colleges in any mission field. And the arguments which justify the support of schools and colleges with missionary money in any mission field apply with equal, if not greater, force in justification of industrial training for the African. Africa not only needs missionary mechanics, but also the missionary business men, missionary lawyers, and missionaries in every avocation to be "living epistles, known and read of all men."

There is another view of the question which is well worthy of our consideration—namely, its relation to economy of mission force and funds; to the question of self-support or self-help of African missions.

The East Central Africa Mission of the A. B. C. F. M. was established over seven years ago in the highlands of Melsetter, Rhodesia.

This site, two hundred and fifty miles from any civilized base of supplies, was chosen for its healthfulness and suitability as an educational center for the people among whom it was proposed to work. The average good health of the American missionary force, as well as the growing school and church, suggest that the site was well chosen. But it is very difficult for one who has never experienced life so far removed from civilization, with its numerous facilities for all sorts of work, to realize what it means grappling with nature wholly untamed. Before going out to Africa the writer had spent four summers as an apprentice to a carpenter, and had helped to build ten or twelve houses. He had been reared on the wild frontier and had seen farms hewn out of the forest, and yet he found himself quite unable to estimate the work involved in establishing a civilized home in a pagan community with few of the helps which civilization has developed. Nor have six years of earnest effort by any means been sufficient to overcome the difficulties of the situation. We still lack the facilities for giving the industrial training which we believe to be so necessary.

A great deal of "skilled labor" must be done on a mission station in Africa, whether there be any skilled workmen to do it or not, unless the missionaries are to live like barbarians. It is difficult for the inexperienced to realize the amount of time and effort that is unavoidably devoted to this department. Missionaries do not write much about it, for they soon learn that this is not what their friends wish to hear about. There is an unbounded power going to waste in unnumbered waterfalls and swift-flowing streams, which might be employed more directly, or, still better, converted into electricity. Then, too, the possibilities of using the power of the wind are immense. The question should always be, not: Will the development of these resources bring money into the treasury? but: Will it save money to the treasury in proportion to results accomplished? In our mission the cost of building our house has been several times what it would have been with proper facilities. We have had to pay enormous prices for getting lumber sawed by hand, which is very unsatisfactory when obtained, because so rough and uneven. We have had to pay the prices of experts to bunglers. Our work demands skilled mechanics, not only for these economic ends, but also and especially for the work of teaching the heathen. We have spent thousands of dollars transporting goods at ten dollars per hundred-weight on heads of human beings. With a traction engine, a saw-mill and flour-mill, and some supplementary machinery, some apparatus to facilitate the making of brick and tile, and a consecrated skilled artisan and engineer to take charge of these things, our building material might have been produced at perhaps one-quarter the cost and twice the value. Our buildings might have been erected in one-fourth of the time. The medical department might have had a hospital and dispensary instead of remaining house-

less and homeless, and the school might be on a better footing. The same may be said of all the departments of the work.

Of course to have provided these facilities at the start would have involved greater outlay than has been made, but if we had had them then we might by this time have been better housed and otherwise provided for, and might have sold to our neighbor settlers enough lumber, brick, tiles, and other products to have largely paid for our industrial plant. Coffee and tea plantations might have been started, furnishing great opportunities to bring natives under our influence. Such plantations might, by this time, be beginning to make a financial return.

In the work so far we have had to make brick and tiles by hand, saw lumber with pit-saws, and do various necessary things with little or no experience in these industries. We have had to use mud for mortar, with the result that our houses have been soaked through by rains and greatly injured. We have had to hire poor help at high prices, with money that might have supported an efficient coworker. We have had to cultivate the soil with hoes instead of plows and harrows. And we have had to take time to do all these things in an inefficient manner, while the work for which we had received special training and were sent especially to do has been neglected.

Would it not have been much wiser and, in the long run, more economical for the churches of the United States, whose work this is, to have provided the means in the beginning to have started the mission on a basis of efficient self-help? Then, is it not a matter of some importance that missionaries should not be discouraged and disheartened by being obliged for years to work in such antiquated, inefficient ways?

All missionaries to pagan Africa must experiment, because they have to deal with new and untried conditions. If we are to avoid experiments, we must steer clear of pagan Africa altogether. But if we must experiment, shall we not do it thoroughly, with a view to obtaining the best results. Should we leave the work of civilizing the pagan to the enemies of Christ? Even if they would do it, they would at the same time contradict in word and in life the Gospel message. If we refuse to accept the experiment of civilizing as well as Christianizing Africa, as it presents itself to us to-day, we may, at some future time, find that conditions have changed. Possibly we may find the work of civilization accomplished in some degree, but we shall have to meet a deeper, more hopeless moral degradation. More probably we shall find that paganism has held its own, side by side, with an incoming civilization, but its "blackness of darkness" has been intensified by the adoption of all the vices which unprincipled, base tho civilized, men can offer them.

A NATIVE VIEW OF CHRISTIANITY IN SOUTH AFRICA.

BY REV. JOHN L. DUBÉ, OHLANGE, NATAL, SOUTH AFRICA.

Superintendent of the Zulu Christian Industrial School at Ohlange.*

It is seldom that the natives of South Africa have an opportunity of expressing to the world their own impressions of things spiritual or material. Foreigners who come here and write for the public gather their information from Europeans, and seldom take any trouble to find out what the natives think on the subject. Since the British-Boer war began there have been many expressions as to the outlook for Christianity under English rule. Some of these became the laughing-stock of our people, who have from youth been associated with Christian work in British colonies.



JOHN L. DUBÉ.

In dealing with this subject two questions naturally come before me: Have the missionary societies and all Christian organizations up to the present been progressive? Has the colonial life been a help or a hindrance to Christianity? We can judge the future largely by studying these two questions.



MRS. DUBÉ.

As to the missionary work and the English churches now at work under English rule, any prominent missionary would say that their method has not been a progressive one. He would tell you that we have attempted to build a good foundation for the future Church in Africa by getting a few natives and teaching them the fundamental truths of the Gospel. I have noticed this, and have questioned whether it is the business of God's people to spend much time teaching the doctrines, or to

teach the convert that his duty is to tell his heathen brother the

* Mr. Dubé has recently started an industrial work for his own people. The purpose of it is to uplift them industrially, mentally, and spiritually. The mission is governed by a board of trustees in South Africa, and there is an advisory board in America. The treasurer of this board is Mr. Louis Stoiber, 722 Broadway, New York City.—EDITORS.

story of Christ and His saving love. I do not see any use in teaching strictly denominational doctrines to the natives just emerging from heathenism.

The slow progress is not the fault of the missionary alone, for the African is slow to learn. He has inherited this from his ancestors. Even the white people coming to Africa begin to lose the energy they possess in colder climates. The native goes slowly, and often without energy. Human nature is to be reckoned with in the progress of a people. I believe that Christianity is the only power to awaken in the mind of the African the uplifting influences which will inspire him to seek higher ideals and purposes. Their own beliefs keep their mental and moral powers in an aimless condition, without any higher desire than to herd sheep and cattle and to have as many wives as they can support. The English colonial churches take but very little interest in mission work among the natives. Those coming from England or America, where they have been members of missionary societies, find no such societies in the churches here.

I was once surprised to hear a minister say: "A mission Kafir is worse than a raw Kafir. He is not fit for work, and he finally relapses into heathenism." It is true that an educated native seeks better paying occupation than merely herding cattle. One who has had his faculties sharpened by attending school and by manual training will seek to compete with the white man, and the white man does not like it. As to going back to heathenism, a few such cases have been known, but the number is very, very small.

You can not judge the Christian natives by what you see in the city. There is a law which requires every native to dress when he comes to the city, but the majority of natives who come to these cities are heathen, and wear clothes only from necessity. As soon as they go back to their homes they take off clothes and put on skins. The Christian natives come from mission stations, and have Christian influences about them. They very seldom go back to heathenism.

The limited progressive spirit on the part of missions, and the lack of missionary interest on the part of the colonial churches, are to be considered in the outlook for the future. The forward movement seems to have the sympathy of all since the war began in South Africa. God's people here seem to have been asleep. Oh! that the Holy Spirit may awaken us all, and that we may go on and labor till the Master come! Much good work has been done, but not what the army of the Lord *might* have done.

Has the colonial life been a help or a hindrance to Christianity among the natives? The first impression one gains of the treatment of natives would occur within a few minutes of landing in Natal. It is a little better in Cape Colony. We have what we call "rickshaw men," who pull the rickshaws. As soon as you land in Natal you see

these men with their rickshaws, crowding one another in their solicitations for patrons. They are usually not at all disorderly beyond being anxious to secure customers. You would then see the police hitting them freely with sticks. The same thing is seen in railroad stations and in the streets when there is a crowd. I remember, particularly at the reception of Lord Roberts in Durban, when the rickshaw men and the other natives were wholly peaceful and inoffensive, but the police used their sticks on them promiscuously. This shows that the law of Natal permits peaceful natives to be treated in a manner which the whites would resent. Is not the British law supposed to be founded on Christian principles?

One finds by residence here that the Kafir is generally regarded as a beast of burden, and that the master or mistress only tries to get



A FIELD OF PINEAPPLES IN NATAL.

out of him as much work as possible for fifteen shillings per month (\$3.75). The native usually tries to do his best without murmur or complaint. The native heathen woman often seeks work in Durban or other cities. She prefers a situation as nurse, for then she can be out in the air with the children. They are not generally good housekeepers, and consequently have a bad name among the white mistresses. I have seldom met a master or a mistress who has taken an interest in the spiritual well-being of native servants. They seem unable to understand their responsibility toward servants; the rude shanties, called rooms, in which they make even their women servants sleep, prove this. The irritability of temper caused by lack of understanding each others' ways prevents sympathy, and, taken altogether, the harmony which might exist with moderate tact is lost.



MR. DUBÉ'S HOME IN SOUTH AFRICA.

The native has a magnificent physical development. He is cheerful, good-tempered, and child-like, but is easily led either for good or evil. His contact with the whites does not improve him, and their influence on him, as a rule, has not elevated him. Sympathy is lacking, and a sense of responsibility as to his future state is remote rather than present even with some best-intentioned people. The custom of employing married natives as house servants for only six months' service is most annoying to the white mistress. When the six months is up the servant returns home to visit his family in the kraals. This custom may, I think, account for lack of sympathy or any care for the servant's future. The native naturally wants to visit his family at least once in six months, but can not some way be provided which will not separate the natives for so long a time from their families? The outlook for the future may be affected seriously by the solution of this question.

The field for missionary labor is very great right here among the Zulus, and what must it be when the great colonies of Orange River, Transvaal, Rhodesia are considered? The lot of the native under the Boer seems to have been one of slavery, robbery, and injustice. He has been ranked lower in value than a beast of burden. When the British liberty and sense of justice are opened to them in the new colonies, a larger population of natives will be found settling in these new resorts. The Christian spirit of missionary enterprise will have an opportunity which it should not be slow to seize.

Many thousands of natives go from all parts of Africa to work on the mines at Johannesburg, and there can be no doubt that this city

influences the whole of South Africa. If the natives here can be Christianized, their influence will extend to the remotest parts of the land. If the influence of Johannesburg is evil then the native question is also for the worse. Great and good work has been done at this spot. But white miners oppose any reforming of native people, on the ground that the native may some day oust them from skilled labor, and that Christianizing them is a stepping-stone to this. Any Englishman who is afraid of native competition is not worthy of the race to which he belongs. Have we not heard enough about the native being lazy, worthless, and not to be depended upon, or trusted to do important and responsible work? If this is true, why do white men fear his entering the field as a competitor? The reason that Christian natives have a bad name, among the lower class of Europeans especially, is that he does not submit to being treated like a dog. If he despises menial labor, he ought to be taught the nobility of service, and the white man should set him an example in this respect. Industrial training is useful in teaching the nobility of labor. We honor the man who works and we despise the idler.

This great and difficult problem will doubtlessly be solved by the natives who are Christianized and taught trades. A white man will usually respect a black man who can turn out as good a piece of work as he. Until the hearts of men are so filled with the love of Jesus Christ that they regard all men as brothers, the white will never give the black a fair chance. Is the African to be won for Christ? Immense populations will settle here in the next ten years from all parts



NATIVE TRUSTEES OF THE ZULU CHRISTIAN INDUSTRIAL MISSION.

of the world. What will be their influence upon the native? If Jesus Christ could only come quickly and reign, what a blessing to men! How He would provide a way to realize the beauty of holiness and peace. The field is great, the missionaries few, and the earnest Christian citizens are but a handful—a “remnant.” How to influence men aright when the passions are aroused by what the white man calls his rights is beyond the solving of any one in this world, and God only can prepare a way for us natives. Oh! that the Christian Church would flood South Africa with Christian missionaries, and give sufficient money to establish institutions where natives may be trained as leaders to combat the evil influences which we fear! This land is a great land of sorrow! Heathen and Christian, Boer and Briton, native and foreigner, capital and labor assimilation, federation, self-government, and many other problems will give rise to much bitterness and treachery. Were it not for our faith in God, who is able to cause the wrath of man to praise Him, the outlook would be gloomy indeed, but our hope is in the everlasting Father and the Prince of Peace.

RELIGION IN THE HIGHER SCHOOLS OF JAPAN.

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

Japan is always doing something novel. Often there is a curious imitation of some Western methods of investigation which seems odd enough, because the precise intent is not apparent and the inquiry itself conducted on a basis that seems out of place; and yet all these reveal the state of mind of a people that, in less than forty years, has revolutionized everything, and sometimes revolutionized the revolution.

An instance of this curious application of Western scientific methods of inquiry in the department of sociology, including religion, comes to hand in an attempt to formulate a series of questions addressed to students in the higher institutions of learning concerning their religious proclivities and the extent of the influences through several channels which have tended to their religious mental status. It is an unusual line of investigation, and was, or rather is, being conducted in a somewhat eccentric way.

It appears that Dr. Motora, with fifteen other gentlemen, whether in an official or unofficial capacity we do not happen to be informed, though we suppose it to have been with the authority or under the sanction of the educational bureau, addressed a set of questions to the students of the universities and higher and middle schools on the subject of religion. There could scarcely have been recognition of any authority to make the investigation, since of the two thousand

(1,998) students in the Tokyo University only one in five filled out the blanks with answers. In the colleges of Law and Engineering only one in eight responded; one in five in the College of Medicine; less than one in four in the College of Science; a fraction over one in three in the College of Literature, and one in two in the College of Agriculture. In the high-schools about one in three and a half, except in the medical departments of this grade of institutions, where the replies were made by about one in five. In all other schools and colleges about one in six of the total enrollment sent any answers at all, the Nobles School and the Kyoto University standing at the bottom of the list, from the former there being no response, and from the latter only three from two hundred students enrolled.

Perhaps it will be well to state the five queries, answers to which were solicited. They were as follows: (1) Do you believe in religion? Are you at liberty to believe it if you wish? (2) Have you any desire for religion? (3) Have you at any time believed in religion? If so, and you have relinquished that belief, state your reasons for this course. (4) If you believe in no religion, what do you depend on for regulating your daily conduct? Do you dislike religion? If so, why? (5) If you do not believe in religion yourself, do you recognize its necessity for others? If so, on what ground?

It must be remembered that these questions may have suffered in translation in the form in which they reach us. We do not know if they were sent out in Japanese or English or both. As they stand, they are not well illuminated—at least, for Western readers—and we have queried what per cent. of higher-grade students in America would attempt to answer them on call, or give intelligent answers if they tried. What ambiguities surrounded these questions that may have prevented the students of Japan from complying with the application we do not know but in part. Some people would recognize Confucianism to be a religion, and others esteem it only an ethical system, and some Shintoists may have been influenced to reckon that cult outside the pale of religion, since, for reasons, the Shintoists had recently sought to have Shinto taken out of the department of religion in its relation to the State. These may have colored the answers given to the very first question, “Do you believe in religion?” Still it is significant that of the students in the universities, colleges, and high-schools of a land who made reply at all, *two-thirds* should have answered this question unequivocally in the negative. Question four, “If you believe in no religion, what do you depend on for regulating your daily conduct?” is a crucial question on the supposition that there must needs be some ethical base or society could not exist. But here, too, the Confucianists might be puzzled to answer, for if they said they accepted the teachings of Confucius they must decide whether Confucianism is to be catalogued as a religion.

After all deductions are made, however, it is significant that two out of every three of the higher student class declare they are without belief in religion of any kind. It is possible that this is only an index that Japan is in a state of transition, religiously. When men swing away from the traditional faith of their ancestors they are given to stop for a season in infidelity or indifference to all religion, and later to find new moorings. The only religionists among these students, who seem to hold fast to the religion of their ancestral faith, are Buddhists, and they do so because they are attracted by what appears to them, a philosophical element they find in it. The small number who registered themselves as Christians, only seven per cent. of the whole, are supposed to be extremely "liberal" Christians or "free-thinkers," who file up with rationalists, and profess Christianity as least encumbered with superstitions.

It is rather a hopeful sign that only one in eight, however, professed that they had no desire for religion. They were deterred from all religions alike by the inconsistencies and insincerity of the professors found among them all. It is something that the majority of non-religious students were professedly kept from accepting any from intellectual difficulties. There is some hope among men who will at least investigate with some tolerable openness to conviction, now or later on. The younger of the students were influenced by the evidences each religion had to present, and were disposed to find a basis in authority, while the more mature were more anxious to find a basis in the reasonableness of the claimant religious systems. It is still another ground of hope that many who accepted no religious system acknowledged the claims of conscience—a slight recognition, at least, of the existence of some ethical authority, some unwritten but not unstudied law of ethics as needful to control human conduct, without which society must go to pieces. A native newspaper of Japan concludes that the facts exhibited, but in a fragment in this report of these sixteen gentlemen, show that some new methods should be sought after in the presentation of religion to young Japan.

It would be interesting to be able to follow this subject through original Japanese literature, or even a wider range of European thought of those in Japan nearest to the investigation; but we have not observed as yet communications to the press of Christian countries on this curious attempt to test the religious drift of the educated and educating classes of Japan, and have been shut up to what has appeared in English periodicals of Japan, and have chiefly followed the very limited and rather incoherent statements of the gentleman, whoever he is, who acts as editor of the "summary" of the literary and religious periodicals of the empire in the *Japan Mail*. We wish he could have given a more systematic and exhausted presentation of the subject, seeing what he has given is hintful and helpful

beyond all that we have found elsewhere. We have not ourselves been able to present all the points of interest and value in what we have learned from all sources on this topic for want of sufficient space, and the Japan editors are probably no more exempt than we are from press limitations.

THE PHILANTHROPIC SIDE OF MISSION WORK.

BY REV. JAMES SIBREE, M.A., ANTANANARIVO, MADAGASCAR.

Missionary of the London Missionary Society; author of "Madagascar."

The great end of Christian missions is without doubt to make known to all mankind the Gospel of the grace of God, that Gospel which brings salvation. To save the soul from death through faith in Him who is the Savior of all men—this is the high aim and great justification of all missionary effort; nothing short of this will ever satisfy the true servant of Christ.

But this supreme object of Christian missions always has been best accomplished in connection with efforts for the *temporal* good of the people among whom missionaries labor. Our Divine Lord "went about doing good," healing the sick, feeding the hungry, and cleansing the lepers; so did His apostles, for the Gospel has "the promise of the life that now is" as well as "of that which is to come." Indeed, did Christianity not bring temporal as well as spiritual blessings we might well doubt its Divine origin, and whether it was really adapted to mankind.

Missionary work brings good to heathen peoples in many directions, and exerts a beneficent influence as the great civilizing, educational, philanthropic, and healing power in many parts of the world. It is easy to show that Christian missions are well worthy of the support of all true philanthropists, whatever may be their theological beliefs or non-beliefs, for nothing else has had a hundredth part of the influence which missions have exerted in alleviating the ills that afflict humanity. On this ground alone we might claim the hearty sympathy and generous support of every one "that loves his fellow-men."

I.—CHRISTIAN MISSIONS ARE A GREAT CIVILIZING INFLUENCE.

This is of course most clearly seen among tribes in a low state of culture, such as the Polynesian and Melanesian races, the peoples of Central and South Africa, the aboriginal tribes of Hindustan, the Eskimo and North American Indians, but it is not altogether confined to such peoples.

Throughout the Christianized islands of the Pacific many of the useful arts and manufactures have been taught by European and American missionaries, such as the working of metals, improved

methods of house-building, various handicrafts, the planting of previously unknown fruit-trees and vegetables, together with the production of nuts, roots, dyes, and fibers of commercial value. All this has of course opened up trade, and is employing large numbers of white immigrants in various ways. John Williams was the first to construct a sea-going vessel at Raiatea, and the story of his ship-building is one of the most romantic episodes in Polynesian mission history.

In the earliest missions in the South Seas, Christian artisans were a very considerable force. In Madagascar, carpentry and improved methods of metal work, tanning and leather-dressing, the manufacture of bricks and tiles, the use of roofing slates, the making of soap and numerous chemical products, useful in the arts, were all due to artisan missionaries. It has been the same in other countries. In Madagascar, the erection of four stone memorial churches by London Society missionaries produced a school of native workmen, by whose subsequent labor and teaching a town of wooden and rush buildings became at length filled with brick and stone structures, many of them of considerable architectural merit. In South Africa missionaries have not only been architects but engineers; they have made tunnels by which water has been brought to irrigate extensive districts formerly dry and barren, while in New Guinea they have constructed piers and harbors.

Industrial Schools are carried on at many mission stations, a notable example of such work being the Scotch Presbyterian colony at Lovedale, South Africa, where artisans of all kinds have been trained. In numerous places the printing-press has been introduced, and the various processes in the manufacture of books have been taught to natives, who have become very skilful and expert workmen. Missionary ladies have taught in Madagascar the manufacture of lace, which now gives employment to a considerable number of Malagasy women; and the same beautiful art was taught by missionaries' wives to Hindu women and girls in Travancore, with the same results. Photography, first introduced by missionaries, is now carried on as a profession by many Malagasy young men, and their productions are tasteful and artistic. These are but a few examples merely of work done everywhere by mission agency.

With regard to the civilizing effects of Christian missions both in Polynesia and South America, one of the most striking testimonials to their value was given by the late and eminent Charles Darwin in his "Voyage of a Naturalist Round the World," and although it has often been quoted, it may again be given here. Mr. Darwin says :

Those who attack missionaries forget or will not remember that human sacrifices and the power of an idolatrous priesthood; a system of profligacy unparalleled in any other part of the world; infanticide, a

consequence of that system; bloody wars, in which the conquerors spared neither women nor children—that all these have been abolished; and that dishonesty, intemperance, and licentiousness have been greatly reduced by the introduction of Christianity. In a voyager to forget these times is base ingratitude; for should he chance to be at the point of shipwreck, on some unknown coast, he will most devoutly pray that the lesson of the missionary may have extended thus far.

Abundant confirmation of this could be given from the books of many naval officers and travelers, especially those written by Robert Louis Stevenson, Miss Gordon-Cumming, Mrs. Isabella Bird Bishop, and by one of the most recent travelers in Polynesia, Mrs. David, in her charming book on Funafuti.

In the whole group of islands, barbarism, savagery, and cannibalism have been swept away, the people have been civilized and enlightened, and commerce and industry have been greatly promoted. The beginning and the moving power of all this has distinctly been the work in the great island of New Guinea and other Melanesian islands, and in the interior of Africa, and the same results are being produced.

II.—THE GREAT EDUCATIONAL AND ENLIGHTENING FORCE.

Every Christian missionary is a teacher, and the school is as indispensable a part of the mission station as is the church for a long time in the early stages of mission work. Teaching adults has to be done, and it is marvelous how some have learned to read, even in old age; but of course the great hope of all missions is the young people and the children; and so the establishment of schools, the training of teachers, and the preparation of school books are matters which demand a large portion of the time and strength of missionaries. To teach reading becomes thus an indispensable first step in mission work, and many of the most eminent missionaries have themselves spent much time in teaching children their alphabet and first reading lesson.

It would be difficult to give full statistics as to schools in connection with missions. The reports of the recent Ecumenical Missionary Conference in New York supply more perfect information on this head than is elsewhere available. Mission schools are numbered by thousands, and scholars by hundreds of thousands. Not only are primary and elementary schools an invariable accompaniment of missionary work, but more advanced education in high schools and colleges is carried on in every mission field. The most perfect development of such work is probably to be found in India, where Dr. Duff so strenuously promoted the education of Hindu youths in English; but it is hardly less prominent and successful in Syria, in Egypt, in Burma, and in Japan.

Ignorance has never been regarded in Protestant missions as “the

mother of devotion," but rather as the enemy of true religion; and their motto has always been: "Let there be light." It will surprise many who look askance at missions to glance through the pages of Dr. James Dennis's book on "Christians Missions and Social Progress," and to see the magnificent group of buildings of the Christian college at Madras, with its eight hundred students, or those of the Protestant college at Beirut, or those of the mission colleges at Bombay and Ongole and at Serampore and Calcutta. In these countries, with their ancient literature and culture, Christian educational work takes the highest position, and prepares thousands of youths for the government service and for commercial life and the learned professions; and even if it does not make them all professing Christians, does exert Christian influences which are slowly but surely changing native society. In countries which have emerged from lower stages of civilization, high-schools and colleges stand out prominently in their present state of advance, and are usually the only means of obtaining superior education.

In many countries, as throughout Polynesia, Madagascar, New Guinea, Africa, and North America, missionaries have been the first to reduce numbers of previously unknown languages to a written form; to investigate the structure and affinities of these languages, and to prepare grammars and dictionaries for their study. In these directions most valuable service has been done to philological science, and even in countries with a written language already existing and an ancient literature, the peculiarities of these languages and the treasures of these literatures have been opened to the learned of Europe by works such as the Chinese Dictionary of Dr. Morrison, the Chinese Classics of Dr. James Legge, and the writings of Dr. Edkins of China.

In close connection with education and school-work is the formation of a literature; and here again Christian missionaries have been writers of books wherever they have been allowed a few years of uninterrupted work. In countries like Madagascar, Samoa, Fiji, and many others, almost the only literature the natives have had is that put out by the mission presses, and both their religious and their secular knowledge is largely due to this agency. This literature includes in many languages science hand-books, histories, and periodicals. Regarding it only as a masterpiece of literature, and an elevated teacher of morals, it is an immense boon to mankind to have a book like the Bible translated by missionaries into not less than four hundred of the languages of the world.

III. THE PRINCIPAL PHILANTHROPIC AND BENEFICIENT AGENCY.

Those who hold missionary effort in slight esteem often completely ignore the fearful evils connected with heathenism everywhere, not

only among degraded and savage peoples, but almost as much so in countries with an ancient civilization, like the Asiatic races.

A very terrible and saddening catalog of cruelties inflicted, wherever the Gospel has no influence, might be made, and fully bears out the truth of the ancient saying: "The dark places of the earth are full of the habitations of cruelty."

It is hardly necessary to allude to the state of barbarous races like those of Polynesia, Melanesia, Australia, Africa, and elsewhere; the savage character of their wars, the practise of cannibalism, the prevalence of infanticide, the degradation of women, the fiendish tortures often inflicted upon captives, the wholesale slaughter of victims at great festivals and at the funerals of the kings and chiefs—all these are well known, but they are constantly forgotten or ignored by those who sneer at Christian missions. The pleasing fiction of peoples living in a state of paradisaical simplicity and ignorance has no foundation in fact, and many who lived in islands of the most enchanting beauty were being gradually destroyed by their vices and their intestine wars. But the need of Christian effort and teaching is not less great in more civilized countries like China, India, Burma, and Siam. Here we find women degraded, and polygamy a recognized part of social life; infanticide of girls is as prevalent in China as it was in Polynesia, and it is undoubtedly still very prevalent in India. Child-marriage and widowhood in India is still too little restrained by British law, and brings untold miseries to thousands of Hindu girls. Suttee, or the burning alive of widows, was also practised in that country until, about sixty years ago, it was abolished by the English government. The Chinese and other southeastern Asiatics are fearfully ingenious in devilish tortures inflicted upon criminals. The foot-binding of girls is a gigantic curse to half the population of China, and the neglect of the poor and the sick is a marked feature of heathenism everywhere. To this black list of crimes may be added the practises of self-torture and of suicide, the latter especially in Japan, China, and even in India, and also in the farther East. There is also the prevalence of slavery, with all its horrors and cruelties, in almost every heathen country.

It may be affirmed that Western civilization, apart from Christianity, hardly touches any of these evils; in fact, it has sometimes condoned some of them, even patronized them, for fear of disturbing native society. Thus, the East India Company compelled its servants to assist in worship of filthy and obscene gods, and thus earned for themselves the contempt of both Hindus and Mohammedans. It has for long protected slavery for reasons of self-interest, and it was the Christian feeling of England, roused by such missionaries as William Knibb and the persecution of the martyred John Smith, of Demerara, that, after years of toil, forced the abolition of the slave-trade and

then of slavery. It was this that encouraged the humane Lord William Bentinck to abolish suttee, and eventually obliged the Indian government to prevent self-murder under the cars of Jagarnath.

Christian missions have, in every country where they have been carried on, also put down, or largely mitigated, most of the terrible evils and cruelties attendant upon heathenism. Cannibalism, infanticide, sanguinary wars, and the enslavement of women have been abolished in whole groups of islands in the Pacific; and, altho the work to be done in the great Eastern nations and in the African continent is still overwhelming, similar efforts have followed in communities where the Gospel has been received among thousands of Africans, Hindus, and Chinese. A movement against the foot-binding of girls is gaining strength in China; the conscience of the Hindus is being awakened to the cruelty of child-marriage and widowhood; and, of course, among the native churches, infanticide, polygamy, divorce, and neglect of the sick and poor are passing away before the merciful and benignant influence of the Gospel of Christ. Impurity and cruelty and injustice are replaced by chastity and benevolence and upright dealing in proportion to the full acceptance of the teaching of Christianity. Slavery passes away, the opium-eater is delivered from the tyranny of the poisonous drug, the laws are humanized, cruel punishments are abolished, and even war loses much of its barbarity under the same influence.

In every country the Christian missionary has been known as the friend and protector of the native races against the greed and land-grabbing of unscrupulous Europeans; and the names of David Livingstone and Dr. Phillip, of John Mackenzie and John Moffatt, will long be remembered as conspicuous examples of those who have endured obloquy and abuse for their efforts to get justice for the colored peoples of Africa.

But perhaps no branch of Christian effort has so clearly shown the beneficent and merciful spirit of the Gospel as the *medical work* which is connected with every Protestant missionary society. It is well known that in heathen countries charms and superstitious practices, often most absurd and extravagant, generally take the place of medicine; surgery, as a rule, is almost unknown, and in its stead the unfortunate patients are often tortured in various ways in addition to the suffering they are already enduring. This is the case not only among barbarous peoples, but hardly less so in civilized countries like India and China. Western science, under the guidance of Christian benevolence, has brought no greater blessing to the heathen world than in alleviating the suffering by European medicine and surgical treatment, and no Christians so fully carry out their Master's commission, "Heal the sick, and say to them: The kingdom of God is come nigh to you," as do medical missionaries. A large number of the

agents of missionary societies are now thoroughly qualified and trained doctors, both men and women; there are many educated ladies engaged in the work of nursing; and numbers of other missionaries have sufficient knowledge of medicine and surgery to do much to help their people, in the absence of fully qualified practitioners.

Accordingly, we find in numerous towns mission hospitals and dispensaries; many natives are thoroughly trained to act as physicians and surgeons, and native women as nurses, especially in the ailments which are peculiar to women; many leper asylums have been formed for the alleviation of the suffering arising from that terrible scourge of leprosy, and in several countries small yet valuable libraries of medical and surgical hand-books have been prepared for the instruction of native students. It need hardly be said that in all cases medical aid is given in conjunction with religious teaching, and constant efforts to lead the sufferers to the Physician of Souls. It would be difficult to estimate the immense amount of suffering relieved and the number of lives saved by the self-denying labors of medical missionaries and nurses. The records of the thousands of cases treated in every mission dispensary, and the hundreds discharged cured from every mission hospital, may give some idea of the good done, but they can not adequately describe the blessings which such institutions have brought to the heathen world.

We submit the above facts to the candid judgment of all who are humane and compassionate, and who desire to see true civilization extended, ignorance dispersed, and the barbarities and cruelties of heathenism replaced by the mercy and kindness which the Gospel so constantly inculcates. We may fairly claim, without possibility of contradiction, that nothing in the history of the world has ever exercised such a powerful influence in all these directions as missionary effort. The only thing to regret is that it is yet so inadequate, compared with the overwhelming needs of suffering humanity. But when it is remembered that those who support missions abroad are invariably those who are also working most zealously and giving most liberally for all religious and benevolent efforts at home, and are, as a rule, not wealthy, it is not to be wondered at that the needs of the great world of heathenism are yet so imperfectly supplied. But in view of what has been here advanced, we are bold to ask for the hearty support of all philanthropists to Christian missions, as the greatest civilizing, educational, philanthropic, and beneficent **influence** at work among mankind.*

* Those who care to study the **subject** more in detail should consult the work of the Rev. James S. Dennis, D.D., entitled *Christian Missions and Social Progress: a Sociological Study of Foreign Missions*. New York, 1897, 1899. Of this book two volumes are published, but a third (besides a **volume of statistics**) is in preparation.

BRINDABAN, THE UNHOLY CITY OF TEMPLES.

BY REV. W. ROCKWELL CLANCY.

Allahabad (India) Methodist-Episcopal Mission.

Brindaban, the birthplace of the god Krishna, is a city of a thousand temples, and is one of the great shrines of Hindustan. It is built on the banks of the sacred Jumna, the sister of "Gunga Mai," "Mother Ganges," and hundreds of thousands of Hindus make a pilgrimage to it every year. Muttra, another sacred city, is only six miles distant, and the two cities are connected by a railway which was built to carry pilgrims to Krishna's city. This city of temples has the reputation of being one of the vilest on earth. Krishna's reputation is bad, and his devotees are like their god. One day I was talking with one of Krishna's followers, and asked him what he thought of the conduct of his god. He said that Krishna could not commit sin, for a god was above law; but that if he should do publicly what his god did he would be sent to prison. Radha, the woman whose name is associated with Krishna's, was the wife of a cowherd, from whom Krishna stole her. "Radha-Krishna" is repeated daily by all the worshippers of this god. Krishna's followers give themselves up to the vilest orgies during the great festivals held in honor of the god, and the temples equal in grovelling sensuality those of ancient Babylon. What heathenism was then it is now; time has not changed it. Thousands of Hindu widows go to Brindaban and devote themselves to the god in the temples.

Many of the temples are wonderful buildings. One of the largest was built and endowed by the great Seth of Muttra, who is called the Rajah of Brindaban, one of India's richest men, whose "hundies" are as good as Bank of England notes. His great temple of cut-stone and marble, with its golden pillar, cost a fortune, and its endowment supports a thousand Hindu holy men and women.

But the splendor of this temple is eclipsed by the magnificent temple built by the Maharajah of Jeypore. I visited this temple several years ago, and was shown over it by one of the Maharajah's native officials in charge of the work of construction. The architect and all the workmen were natives; the materials used were the finest stone and marble, inlaid with precious stones.

The men who built the world-famed Taj Mahal, that "dream in marble," at Agra, have worthy successors in the men who built the Maharajah's temple at Brindaban. The splendid pillars which support the roof of stone are of the finest Jeypore marble. The temple was longer in building than Solomon's, and its cost has been a heavy tax on the revenues of the kingdom. In the heart of this temple city is a splendid temple of red sandstone, which, for some reason unknown to the present generation, has lost its sanctity and is little used. At

the north end of the temple stands a small shrine, which is visited by a few people. The story is that during a Mahomedan invasion this temple was desecrated, and was then forsaken by the god. It would make a grand cathedral for Christian worship.

The greatest festival of the year in honor of Krishna, and lasting several days, occurs in March, and thousands of Hindus from all parts of India crowd the streets and temples. On the great day of the feast the building in which Krishna's great car is kept is opened; it is closed all the rest of the year. On this great day the brickwork is broken down from the archway, a cable is fastened to the car, and hundreds of people draw the car into the open amid the shouts of thousands. Radha and Krishna, in gorgeous array, ride upon the car, royal bands from native states march before the car, and a guard of honor from the armies of native princes opens a way through the dense crowd; hundreds of priests surround the car or follow in procession, while a hundred thousand voices shout "Radha Krishna Ki Jail!" (Victory to Radha-Krishna.)



RAJA, BRINDABAN.

The great car rolls slowly down the broad street to the garden of the gods, half a mile away. The garden is reached at noon, and then all the people pass out and leave the god to revel with gods and goddesses who may visit him. The gods revel in the garden, while their followers revel in the streets and temples. Lewd songs, descriptive of the character of Krishna, are sung by men and women, and obscene jests pass from lip to lip. The women enjoy the liberty of these great religious festivals. In the afternoon the procession reforms and the car is drawn back. At night fireworks and revelry amuse the thousands. This great festival offers a good opportunity for Christian work, and a large number of men and women from various missions meet at Brindaban to preach Christ to

the multitude. Through the kindness of the Raja of Jeypore a large palace on the banks of the Jumna is set apart for the missionaries during this festival, and for several hours during the day and evening the Gospel of Christ is preached to thousands who had never before heard His name.

One day, several years ago, we were all seated at breakfast in the palace, when some one noticed a large number of monkeys coming out of the ladies' apartments. They had gone in quietly when the ladies had left, and each one had taken some article of clothing. They were soon in the tops of the trees or on the pinnacles of temples tearing to pieces what they had stolen. No one would dare to touch one of these sacred animals, of whom there are thousands in and around the temples, sharing with the priests the offerings of the people.

Twelve years ago there was not a Christian in Brindaban or the surrounding country. To-day we have a dispensary, with a lady physician in charge, and an able staff of native preachers and Bible-readers. Our native Christians live in the city and suburban villages, and Christ is preached daily in the city of Krishna.

SELF-SUPPORT IN MISSIONS.*

BY REV. E. H. VAN DYKE, SHIZUOKA, JAPAN.

Dr. H. G. Underwood and his colaborers in Korea have developed a work which must provoke our admiration if not even our envy. Out of one hundred and eighty-eight organized churches one hundred and eighty-six are reported as entirely "self-supporting." A review of this work was presented to the recent Ecumenical Conference in New York under the attractive heading, "An Object Lesson in Self-Support," and seems to have made a great impression on that body; and yet, if I mistake not, not one of those one hundred and eighty-six "entirely self-supporting" churches maintains a regular and settled pastorate. Is this, then, the kind of self-support we are to fix upon as our ideal? I trow not. I am not criticising. These incidents have not been cited in the spirit of criticism. I recognize the fact that while there is but one Spirit and one Lord, there are "diversities of administrations" adapted to various lands in the various stages of their development. My object is to get at a clear and satisfactory definition of self-support, a definition that we can all accept as standard—fix as the goal, the *finis* of mission enterprise; and also to fix the fact firmly in our minds that in our common nomenclature of missions the term self-support is used only in a

* Among the excellent papers read at the General Conference of the Missions of all the churches in Japan, of which we were favored with advance copies at our earnest request, was one by Mr. Van Dyke, which we would print in full if our space admitted of it. We have waited months already in the hope of making room for several of these papers. We now furnish this extract from Dr. Van Dyke's paper.—EDITORS.

relative or restricted sense. For how can there be absolute self-support in mission work? Does not the very word MISSION preclude such an idea? When an enterprise becomes absolutely self-supporting, does it not from that point cease to be a *mission* enterprise? What, therefore, we commonly call self-support in missions represents the operation of a *principle*; not the thing itself, but an attempt to reach it; or, at best, an approximation. What, then, *is* self-support, and what a self-supporting church? Or, in other words, what is the ultimate object and aim of missionary labor in reference to any particular land or people? Must not the answer be, To establish in that land an absolutely self-maintaining, self-governing, and self-propagating church; no transplanted exotic, but growing naturally from the native soil and drawing its life from its own roots. I trust so. Having thus reached a clear view of the object before us, let us proceed to consider some of the best means of attaining it.

That a too free use of mission funds in the erection of buildings, and a hasty and unfortunate selection of native agents as evangelists and pastors, have had an injurious effect upon the work in general, and in many instances cut the nerves of effort leading to self-support, is beyond all question. That a strong and natural reaction has set in is equally true. But allowing ourselves to become over-alarmed, is there not serious danger of being carried to the other extreme? Is not the steadiest spot in a ship its center? Is not the safest position the mean between two extremes? Because an infant loses its appetite from being overfed, shall we abandon it to its own resources? Because, in some instances, the churches we have built, being too large, too expensive, or too foreign in their construction, have benumbed the incentives of the natives toward self-support, shall we cease altogether to build or assist in building churches and chapels with mission funds, and say to the infant church, Provide ye your own houses of worship such as thy soul loveth, and according to a plan that seemeth to thee good? Because some natives called by men but not of God to be evangelists and pastors have proven themselves unworthy, imparting to those among whom they labored a mercenary spirit, and thus blocking the progress of self-support, shall we say to the native churches: "Go therefore now and work, for there shall no straw be given you, yet shall ye deliver the tale of bricks"? Will not the inevitable result be bricks without straw, a body devoid of the cohesive element—the very bone and sinew, necessary alike for its defence as for vigorous and aggressive effort? Is there no mean between excessive help and an impractical demand for self-reliance?

One high in authority in mission circles at home, writing on the subject of self-support, quotes with approval the statement that "The English pound and the American dollar have done more harm to the cause of missions than all other obstacles combined." To me this

statement seems to be both untrue and pernicious. Let that sentiment prevail at home, and there is no mistaking the result. It is not the pound or the dollar, but the persons who *misuse* them that should be blamed. Because an apprentice boy in the carpenter's shop makes bungling work, shall the tool-chest be removed from him altogether? Because we missionaries, through lack of knowledge and untempered zeal, the result of inadequate training for this particular sphere of work, have turned out some unseemly work with these fine instruments—the English pound and the American dollar—shall they be taken from our hand? Nay, verily! “Let patience have her perfect work,” and soon we shall be using them far more adroitly under the stern tutorage of experience. It must be clear to every thoughtful mind that *money* and *native agency* are two of the most potent earth-born factors in the propagation of the Gospel in non-Christian land. But we must never forget that they are *earth-born*, and must needs be sanctified ere they can be made meet for the Master's use. If any one losing sight of this fact, and in lieu of the Spirit's power, begins to lean on and trust in these metallic and carnal agencies, there will be a sad curtailment of what is expected of him. It is not the *use* of money, but the *unwise* use of it that has done the harm. It is not so much the *amount* of money expended in missionary enterprises as the *way* it is expended; not so much *what* we help (*i.e.*, what line of legitimate work—educational, evangelistic, building, or industrial, etc.) as *how* we help; not so much *paid* native agents as the *kind* of native agents that determines the results for good or ill. Thus I affirm my conviction that the *right use* of the English pound and the American dollar, together with the *right kind* of paid native agents, even as evangelists or pastors, form the very best of earthly means in the promotion of self-support.

A NEW IDEA IN DEVELOPING SELF-SUPPORT.

BY REV. CHARLES S. SANDERS.

American Board, Aintab, Turkey.

When, in 1847, Dr. Azariah Smith laid, at Aintab, the foundation of the Central Turkey Mission of the American Board, self-support as a missionary policy was almost unknown. True, Abbott was working it out in the Bassein Karen Mission, but against much opposition. Support of institutions on the foreign field was taken as a matter of course.

Dr. Smith seems, like Mr. Abbott, to have been somewhat ahead of his time. During the very first month he led the congregation to contribute for their own necessities. A few weeks later the church was formed. In the temporary absence of Dr. Smith, Dr. Schneider pressed on the little church their responsibility for the salvation of

the city. The entire church became a preaching agency. On Dr. Smith's return he pressed on them their responsibility for the entire region. The little church of twenty-four members and congregation of less than a hundred accepted the responsibility. As a result of their efforts, within three years the Bible was being read, and there were inquiries in most of the centers now occupied by the Central Turkey Mission and some beyond, as Diarbekir and Malatia. The flourishing work we now see is the result of the diligent watering and cultivation of the seed then so faithfully sown, later sown, or by churches growing out of that effort. No wonder so faithful a church was signally blessed. It soon saw sister churches organized in the neighboring cities, and in 1856 one of its members was ordained its first pastor, the church assuming his entire support.

The work developed rapidly. Now we have a strong body of thirty-two churches (some with several congregations), six thousand and five church members, and a good educational plant, culminating in the college and theological seminary for young men, and also a college and three high-grade boarding-schools for young women.

One feature of the work, however, has been less fortunate. The churches at the centers have come to be very strong. They have developed better, it may be claimed, because of the missionary establishments there. Doubtless; yet it must not be forgotten that they were chosen as centers because of their greater promise. Almost all the churches at the centers have been self-supporting and self-governing for a long time. With these churches have developed many which are not yet independent. Some of them are fairly strong; others are very weak, but must be kept up because they are in centers of population where it is possible for strong churches to be developed. If the evangelical churches are to be a power in the country we must hold these places.

The great difference between the two classes of churches may be easily understood by a comparison:

		Members	Average membership about
Self-supporting churches	11	4,372	397
Non-supporting churches	21	1,633	78

Only organized churches have been enumerated. Were several congregations also in the list the average of the weak churches would be considerable lower.

It is this class of churches which constitute our problem. Up to the close of 1899 the work among these churches was very fairly maintained, our insufficient appropriations being supplemented from other sources. These sources finally failed. Naturally this was a very important question at the last session—in 1900—of our annual gathering. The question of self-support had often been raised by

missionaries and discussed by them directly with the independent churches. The pastors of the independent churches had also often spoken of the problem, but informally. The great advance this year consisted in the part taken by the strong churches, they federating themselves with the weak churches, so that all shall work together for the accomplishment of the great end—self-support as a body, even if not attained by each individual church.

The action taken was this: They organized into a home missionary society, to which every church shall contribute. This society—nominally all the churches, but the strong churches are the responsible parties—proposes to the board to turn over the entire financial responsibility for the non-self-supporting churches, giving them a sum, including present appropriations, something like what we received from all sources three years ago, to which they will add a very substantial collection from the churches. The proposition is further that each year the sum shall be reduced by one-sixteenth the original sum, until finally the mission shall cease to be at any expense for evangelistic work. The churches shall increase their gifts year by year as the board diminishes its appropriations. Some of the churches will be developed to self-support. Those that can not be thus developed will then still be carried, but not by foreign money. So far as evangelistic work is concerned, the board will be released from financial responsibility. It will also have been accomplished not by force, but with all parties to the transaction in a very happy unanimity.

There are different ways of getting at self-support:

(1) The short-cut method, according to which no help is given any way. In counties where maintenance costs little endeavor, this is the best way; but when mere support of the body takes nearly the labor of an entire day, this method can hardly succeed. There is not time enough for study, and without an educated ministry there can not be a strong church.

(2) The old method, whereby congregations were generally helped and demoralized. The missionaries under pressure from home decree a reduction, try to get churches to accede, but carry it out anyway. The former unwise leniency, however, makes it usually impossible to make the transition without the display of improper feeling on the part of the church.

(3) The correct method, whereby self-respect is cultivated from the very first and money used as little as possible, and withdrawn as quickly as possible consistent with the training up of an educated ministry. With a self-respecting church the members are as eager as the missionaries to get beyond the need of foreign aid.

A member of the native churches thoroughly in earnest in the matter can do more than a missionary in carrying out self-support.

His people more readily listen to him, and appeals to their self-respect mean more from him. When the missionary makes such appeals there is always more or less the feeling that such appeals are a duty on his part, and do not necessarily mean anything.

One of our churches, most enthusiastic in the matter of self-help, became such through the efforts of one of its members. His motto was: "God deals bountifully with those who deal bountifully with Him." A few years before the massacres he lost half his very considerable property at a stroke, and told the writer he had the hardest temptation of his life not to halve his subscription for church expenses. He withstood the temptation, and his business so prospered that ere two years were passed his losses were more than made up. When he approached the members of the congregation to speak about giving, no one could make any objection to him, because his own course was well known, and through his efforts the church was kept up to a very high standard of self-help.

It is the same when a pastor is especially interested in this matter. It can not be said of him that his pressing the question is a matter of course and for the benefit of the home treasury. When an earnest pastor presses this matter it makes a wonderful difference with the congregation.

There is, however, the danger of pressing so hard as to cause discouragement. Of course, we must carefully distinguish between the careless, who are not doing what they can, and the earnest ones, who are really doing their very best. Too much pressure in the latter case may easily result in discouragement. The wisest method of developing self-support is that which aims at drawing out all the native latent energy and is satisfied with this, leaving the question of supplementary grants, when once this has been attained, to be decided by circumstances and not by a rigid proportion to the native funds.

When, however, the proposal comes, as it does now, to the American board from a responsible body within the mission, the value of the proposal is obvious.

It gives the board an opportunity to honorably terminate its responsibility. There is nothing intended that looks to *abandoning* its work. It is committed to a responsible body with strong churches behind it. There will probably still be touring missionaries, but they will no longer, as far as the churches are concerned, represent the board, but be simply evangelists, and have business relations only so far as committed to them by the local home missionary society. The change proposed relates only to the evangelistic work. No modification is now proposed in other lines of activity.

Should it be possible for the board to accept the proposal—the only difficulty is the question of funds—it relinquishes responsibility under circumstances which will make it perfectly right to

refuse, under any circumstances whatever, to become again responsible. We are bound to develop our churches until they can stand alone. When this is accomplished under circumstances which give a reasonable probability of their being able to take care of themselves, our responsibility is at an end—much more so when, as in this case, reasonable probability becomes practical certainty, and the work is *committed to a responsible body*.

Its value as an experiment in the problem now becomes so important, and the termination, in a way honorable to all parties, of the older missions. We who are on the field do not consider it an experiment if the conditions are fulfilled. The Board, in whose experience the proposal is absolutely unique, of course considers it an experiment, but a very important proposition. Is it not probable that in the working out of this experiment valuable experience may be gained with which to meet the problem just mentioned? Under its working the present appropriation of the board—the meagerness of which so distresses its officers—would in a few years cover all necessities. For a little while, however, some extra expense would be entailed, and so it is impossible for the board in its present financial condition to accept the proposal. Extra expense for us would mean less appropriated for some other mission as much in distress as we are—a thing not to be thought of.

The territory covered by our Mission includes Tarsus and Antioch, the birthplace and the center of activity for years of the Apostle Paul, through whose efforts in their further development our race became Christian and our fathers came into the kingdom. It is this land that appeals to us for a little extra help for a few years in order that they may then stand alone and help others in that land of the earliest Gentile churches.

A TOUR IN MOROCCO.

BY CHARLES MENSINK, TANGIER, MOROCCO.

Missionary of the North Africa Mission.

Leaving Tangier one February day, four travelers, including one lady missionary, started for an itinerating trip inland under the most favorable circumstances—good roads, good horses, excellent weather, and good spirits. We encamped six times between Tangier and Meknás, at each halting-place bore witness for the Lord, and left behind portions of the Word of God. Being Ramadan (the month of the Mohammedan fast), our guides were not as active as they would have been at other times. This caused us to be a day longer than necessary on the road.

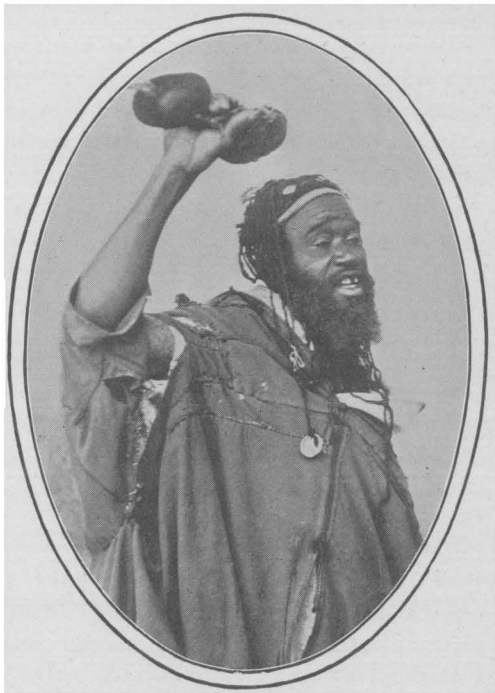
At Meknás we were most warmly welcomed by members of the Kansas Gospel Union, who entertained us in a most brotherly way.

Meknás, like all other towns of Morocco, has seen better days. It must have been a beautiful place in the days of its glory. There are signs of activity, wealth, and good workmanship; these have now given place to slothfulness, poverty, and lack of skill. Beautiful arches, broken-down bridges, gigantic crumbling walls, gardens, and some good buildings—all speak of a departed glory.

We held several open-air meetings when we had the opportunity of preaching the Gospel to those who had seldom, if ever, heard the message of salvation in Christ Jesus. Sometimes as many as a hundred persons gathered around us, listening attentively. We found everywhere some who were willing to listen, but there always appeared some adversary to oppose the claims of Christ and to exalt those of Mohammed.

Let me give an account of one day's work in Meknás. Directly after breakfast and family devotions we went to the horse-market to buy an animal for our work. We found none suitable, but we made the acquaintance of some people to whom we had an opportunity of telling of the love of God in Christ Jesus. In the afternoon Mr. Barnard, of the British and Foreign Bible Society, and Mr. Bolton and myself

went into the town again to sell portions of Scriptures and to witness for Christ. We stood at a corner of two streets, near an olive shop. One of our number bought a few olives, while I began to recommend the study of God's Holy Word. Some copies were produced, which were handed round for the people to examine. We soon had a good congregation. Many listened, but some shouted: "Don't pay attention to what he is saying!" One Arab among the company with an honest face, and apparently a mind of his own, took a book and read from its pages. Meanwhile some one shouted: "Have nothing to do with him nor the books!" Others said: "Let him witness!" (The formula of witnessing is "There is no God but God, and Mohammed is the prophet of God.") I replied that I was quite will-



A NEGRO MINSTREL IN MOROCCO.

ing to witness, and while all listened intently I said, in a loud voice: "There is no God but God, and Jesus Christ is the Savior of the World!" They said: "That is not altogether right; do it again!" "There is one God and one mediator between God and men—the man Christ Jesus." Many said: "That is not right, either! Away with him! Away with the books!" Our Arab friend all the time stood by, holding in his hand the Book of Genesis and a Gospel bound together. "No! no!" said he, "it is all true enough what he has said, and I'm going to read this Book." Meanwhile, in the sight of all, he put the Book into his bag under his outer garment.

During our stay in Meknás we had several similar meetings. We met some intelligent Moors—among others the judge of the town and his son, who were both amiable, and, on leaving, the judge accepted a complete Bible and asked me to see the various texts which I had quoted during the course of our conversation. He was much impressed with John xiv: 5, 6, and I. Tim ii: 5.

There is a small community of Jews in this place—not numerous nor as clean as in most European capitals. The lowest, poorest, and dirtiest class of Jews I ever met live in Meknás! They need help in every way. They are on a very low scale, both morally and educationally. I understand that it is common among them to marry girls as young as six, seven, or eight years of age. Boys of eight or nine years speak language even more vulgar than that of the men. What can we expect from such a state of things but immorality, oppression, and ignorance almost incomprehensible. These ancient people of God are degraded and downtrodden.

Missionaries among the Jews would find here ample scope for work. It would cost more self-denial than meeting them in some other cities, but it would be a great labor of love and mercy. "Pray ye therefore the Lord of the harvest that he will send forth laborers into His harvest."

From Meknás we went to Fez, the capital of Morocco. The road was excellent, but after being eleven and one-half hours in our saddles we were very glad to rest. Traveling in Morocco is not easy under the most favorable circumstances.

On nearing Fez I rode on in front, as it was nearly sunset, in order to keep the gates open for our party. Two of the Gospel Union missionaries were there to meet us, and kindly took us into their home, where we stayed for three weeks.

About five minutes after I arrived at the city gate a Moor walked up to me and said: "Mensink, 'Christ died for our sins according to the Scriptures.' I am a Christian. I could not forget that text. I know it says in the Koran that Christ did not die and that He was not crucified, but this text has overthrown my belief in the Koran and Mohammed." This man had been one of our congre-

gation whom we gather into a shelter on Sunday mornings in Tangier, to whom bread is given and the Gospel preached. Many destitute ones have been clothed, fed, and the Word of Life offered to them. I had occasionally given a verse of Scripture, and made them repeat it over and over again until some of them learned it. This man had evidently remembered the Word, and it had taken root in his heart.

About fifteen years ago the Bible was little known in this country, but to-day it is all over the land—from north to south, from east to west. There is not a town in Morocco where the British and Foreign Bible Society has not done a noble work, and also in a great number of the villages. Thousands have read it, and upon a few it has had the desired effect. Some of the colporteurs have carried the Bible as far as the Atlas Mountains both to Jews and Moors.

Two days after reaching Fez this man from Tangier was present at a little prayer-meeting, where he bowed his knees to Jesus and prayed aloud. One could hear that it was not the first time he had prayed to God in the name of Christ.

Fez, like Meknás, has seen better days; the state of affairs is anything but flourishing in the capital of the Sultan's dominion. Trade is bad, a great number of houses and stores are in ruin, and there is not one good street, tho there are some beautiful buildings.

There are at present seven missionaries in Fez. Four ladies of the North Africa Mission of England are doing a noble work. The other three are of the Gospel Union, U. S. A. These have only been in Fez a short time, but have already made many friends.

A Moorish lad of eighteen or twenty years of age, evidently one of the students of the Mohammedan university here, bought a Gospel from Brother Barnard, and made a hero of himself by burning the book in the sight of all the bystanders. This action was applauded by some and denounced by other Moors, who said it was a sin to burn the Word of God.

From Fez we went to a small town named Sefroo, of about three thousand inhabitants, one-third of whom are Jews. We had some difficulty in getting a resting-place in this town. The innkeeper refused us a room. The *kaid* (governor) was away to visit the sultan, and the *khalifa* (assistant governor) had orders not to let foreigners come to the place without a letter from the governor of Fez.

The khalifa sent a soldier to know if I had a letter of introduction. To this I sent answer that I and my animal would wait at his door until a shelter was given us. Finding that I persisted, the khalifa asked me in and we talked together. I told him that it was my custom to travel without letters of introduction, and that I had visited most of the towns of Morocco and was nowhere refused a place. After some conversation he became quite kind and polite. Dinner being ready, they invited me to partake. Three Moors and myself sat on the

ground around one huge dish of rice and mutton. According to Mohammedan custom, we said, "In the name of God," and dived our hands into the dish. Being very hungry after the ride, I enjoyed the food very much. The meal being concluded, some tea was served and we parted. The khalifa sent two soldiers to show us a resting-place.

The people in Sefroo are very kind, and willing to listen to the story we had to tell. At the corner of a street I began to talk to one man, and each passer-by stayed to listen, so that very soon we had about a hundred around us. Nowhere did they listen so well as in this little town. Several portions of the Word were distributed.

Returning to Fez, we came by the way of a cave village, or little town, called "Bahalil" (the fool). The Moors have awarded this name to the inhabitants of the place, who claim to be descended from the early Christians. Men and women came around—the women not veiled, as in other towns of Morocco, though they are staunch Mohammedans.

On the 18th of March we left Fez for Tangier, where we arrived on the 26th of March, praising the Lord for all His goodness.

THE "REGIONS BEYOND" MISSIONARY UNION.

To evangelize the "regions beyond," to carry the Gospel where it has never yet been heard—such was the aim of Dr. and Mrs. H. Grattan Guinness, who founded this union twenty-eight years ago. The East London Institute, originally planned to train workers for other societies, gradually gave rise to independent missions, of which there are now four.

The *Behar Mission* has only recently been started at Motiharee, in the extreme north of the province (Bengal Presidency). Many missionaries are at work in the large towns along the Ganges River; but in the up-country districts of this great agricultural province twenty-two millions are still unreached. The four workers will therefore have a large parish. Allowing a fortnight for preaching in each village during the dry season, it would take the average lifetime of two men to evangelize only the seven hundred and twenty-eight hamlets of their own police district—a mere fraction of Behar.

Three workers who have been laboring more or less independently for some years in the *Argentine Republic*, South America, have now come under the R. B. M. U., and one other has since joined them. There is liberty of religion in this country, but a debased Romanism and great spiritual darkness prevails, both among the Spanish-speaking people and the foreigners who are colonizing the country. Colonel Suarez and Las Flores, two small inland towns, are occupied with day-schools and Sunday-schools, as well as Sunday services and visiting. Some young men walk or ride twenty-four miles on winter nights to

and from the church at Colonel Suarez, and the number belonging to the International Bible Reading Association has nearly reached one hundred.

From one point of view *Peru* is perhaps the most interesting of the R. B. M. U. mission fields. Article IV. of the Constitution absolutely prohibits any public worship other than the Roman Catholic. Under these circumstances it is exceedingly difficult to carry on any evangelistic work at all. The most hopeful method is by Bible and tract distribution, which is being done by two men. The pioneers of this mission, after untold difficulties, repulses, and persecutions, have, with God's help, been enabled to establish a permanent station in Cuzco (the City of the Sun). At Trujillo, in the north of Peru, three other missionaries are settled.

Seeking to reach the people along the line of least resistance, these workers have discovered three means of exerting influence. Mr. Stark has been enabled to contribute articles to the leading liberal newspapers. On his departure lately the editor publicly thanked him for his unsparing efforts for the well-being of Trujillo. A Bible-class of educated young men meets every week (of course privately), of which the number has risen steadily from ten to thirty-five. The third method of access is by means of the photographic studio and English art and science depot in Cuzco, which gives our workers a legal footing in the town. More than this, it brings them into hourly contact with all classes of the population, including the clergy. Every one who enters is invited to accept a tract or a Gospel, and in this way as many as one hundred Gospels have been distributed in one morning, and twice as many tracts, most of them having been *asked for* by the recipients.

The *Kongo Balolo Mission* in Central Africa is the longest established of the R. B. M. U. missions, and therefore the best known. There are now five stations on the south side of the Upper Kongo—namely, Bonginda, Ikau, Bongandanga, Lulanga, and Baringa—besides two transport stations on the lower river and a staff of forty workers, including the officers of the mission vessel, the *Pioneer*, and the little steam-launch *Evangelist*. At Lulanga and Baringa the native church has yet to be built up, but at each of the three other stations there is a Christian community of about thirty to thirty-five souls, as well as about the same number of inquirers and day-schools, with one hundred and fifty to two hundred and fifty on the rolls. Visiting is regularly carried on in the neighboring villages, and evangelistic journeys to the more distant towns. Thus the Gospel is gradually being spread far and wide. But the influences of heathenism are terribly strong; the native Christians themselves need our constant prayers that their spiritual life may be built up, and that they may know the *keeping* as well as the *saving* power of Jesus, and thus become faithful witnesses among their benighted countrymen.*

*The greatest material need of this mission at present is in connection with the steamer service. The old *Pioneer* is fast wearing out, and is, besides, altogether inadequate to the needs of our ever-extending work. To cope with these, the "Livingstone" Memorial steamer is being built at Chiswick at a cost of £5,630, and it is hoped to send her out at the end of the year. A skilled carpenter and a qualified engineer are also needed.—EDITORS.

SOUTH AMERICA AS A MISSION FIELD.*

BY REV. THOMAS B. WOOD, LL.D., LIMA, PERU.

For Thirty-one Years a Missionary in South Africa.

I. SOUTH AMERICA'S PHYSICAL DEVELOPMENT.

1. Proportion of surface available for dense population.—It has no great tracts under perpetual snow, like North America, Europe, and Asia; nor any great deserts, like those of Africa, Asia, and Australia. Some day, therefore, its average density of population must be greater than that of any other grand division of the globe.

2. Extent of surface available for immigration.—South America has about seven million square miles. At least six million are suitable for immigrants—double the available territory of the United States. It has in all about half as many inhabitants as the United States; thus, it is one-fourth as densely populated as this country. No other tract of good land exists that is so large and so unoccupied as South America.

3. Accessibility to immigration.—Its coasts are all compassed by steam navigation, already well-developed and second only to that of Europe and the United States in their most densely populated districts. The interior is nearly all accessible through rivers, the greatest on earth, with navigation established for thousands of miles.

Its railway systems connecting the water ways with every part of the territory are well under way. The Pampas are being covered by a net-work like that of the United States. The Andes have been crossed at three points—the highest railway passes in the world—one of them having an elevation of 15,665 feet. The Ishmian canal and the intercontinental railway will augment this accessibility.

4. Welcome accorded to European home-seekers.—The time was when the United States could boast of this above all other countries. Now, however, its population has become so dense as to offer resistance to the incoming tide. The ten young republics of South America are now absorbing the emigration as fast as it can arrive, and are vying with each other to attract it.

5. Kinship with the United States in physical conditions and resources.—The two Americas are twin continents. The Andes and the Rockies are parts of our grand chain of highlands. The Alleghanies and the Brazilian ranges are detached portions of one system. The intervening table-lands in the two continents correspond exactly. South America has the advantage of a climate that makes all parts of it available and all its coasts accessible. Its low latitudes are offset by its great altitudes, giving it, over most of its area, a temperate zone that is wholesome and inviting for Europeans. Their mineral and agricultural resources—all their facilities for developing human welfare—are practically identical.

6. Hence the following results: (1). The streams of emigration from Europe are now turning from North America to South America. (2). That continent, in the near future, will be the home of teeming millions from the densest parts of Europe, who will assimilate one with another, and with elements already there, and will develop a new and mighty people, precisely as has happened in the United States. (3). This movement will progress on a scale unknown in history. The European influx

* Condensed from *South America*, edited by Rev. H. P. Beach, and published by the Student Volunteers, 3 West 29th Street, New York.

into the United States never reached two per cent. of the population in any year, and never averaged even one per cent. through any decade. It has averaged two per cent. per annum for the last twenty-five years in the southeastern countries of South America. The twentieth century will witness there a movement of migrant humanity of which the nineteenth century movement to North America will prove to have been but the beginning. (4). To evangelize this new development of the highest types of mankind is the work of missions in South America.

II. SOUTH AMERICA'S MORAL DEVELOPMENT.

1. Moral homogeneity in all its parts.—It has two dominant languages, but they are so closely related that they seem merely dialects of one. It has ten nations, but their frontiers are crossed by currents of thought and feeling, and by movements of immigration as freely as by the rivers and the winds. The uprising for independence swept the entire length of the continent in the space of a few weeks. Important movements in any part agitate the whole. Everywhere the Latin civilization and culture are dominant, as are the Roman Catholic religion and North American republican government and free institutions. No other territory so vast has such uniformity of moral conditions.

2. Feeling of close kinship among all nations.—They all have the same historic traditions, the same political and social aspirations, the same peculiar tendencies, and, withal, a consciousness that they form a family of nations whose interests are common and whose destiny is one. And this has come to pass despite segregation, disunion, and conflict among many sovereignties springing into existence all over the continent at about the same time, with no bond to unite them. It is the result of a mysterious providential tendency innate in those peoples, binding them together for good.

3. An all-prevailing aspiration to imitate the United States.—Those ten nations have copied our constitution, our laws, our political methods; they have introduced our school systems, and imported teachers from here to work them; they have made a study of our whole "mode of existence," as they call it, on purpose to seek to reproduce it among themselves.

Alas that, unlike the United States, they have neither the Gospel nor the moral power that goes with it! As a result of this, their efforts to imitate our "mode of existence" have thus far failed. It seems as tho God were preparing them to receive from us the one thing needful, and then through it to enter into our inheritance of moral blessings.

4. Freedom from old-world domination.—In North America, Canada is under European sovereignty; so, too, is Australia. But South America is almost wholly free. Only the Guianas—three small colonies—and the Falkland Islands remain subject to foreign powers. Unfortunately her freedom is vitiated by the lack of moral power among the masses of the people, so that they find adequate self-government impracticable, and their independence often seems to be a curse rather than a blessing.

5. Hence: (1) South America is the largest field in the world for sweeping moral movements in the near future. The multiplicity of free sovereignties facilitate the starting of a new movement which may find the ground untenable at some points, but easy to hold at others. The homogeneity of the mass facilitates extending a movement when once

started on good vantage-ground. The kinship of the several peoples aids a well-advanced movement to become universal.

(2) It is, perhaps, the grandest field for expanding the moral developments peculiar to the United States. North American influences everywhere else meet resistance in tendencies from which South America is free. And in its freedom South America is eager to accept those influences as conducive to its highest aspirations. Alas, for the great moral drawbacks that interfere as yet, and will continue to interfere, till overcome by the moral power that accompanies the Gospel!

(3) It must one day stand as the largest half of God's New World of human welfare. To make this possible, and hasten its consummation, is the work of missions in South America.

III. SOUTH AMERICA'S MORAL DRAWBACKS.

1. Priestcraft.—This was forced upon it at the point of the sword, and maintained by the fires of the Inquisition, with no Protestantism to protest against it nearer than the other side of the world. In recent years a woman was burned alive by a priest in the republic of Peru. Only a few years ago a missionary completed a term of imprisonment in Brazil for writing against sacerdotal abuses. Prelates and priests, monks and nuns, exert an influence that is all-pervading. The ethics of Jesuitism dominate and vitiate every sphere of human activity in South America. Abominations of every sort are sanctified in the name of Christ.

The priesthood as a class deserves all the curses that Christ heaped upon the priestcraft of his time, with new chapters still more scathing, for the new abominations of the confession-box, pretended infallibility, enforced celibacy, the prohibition of the Word of God, and the ancient abomination of image-worship, from all of which the scribes and Pharisees were free. Were it not for this drawback reformatory movements in Church and State and all society would be swift and sweeping, regenerating the South American people.*

2. Swordcraft.—Taking the continent at large, it is never free from wars, often having two or three going on at the same time. This never will cease until the masses of people are evangelized. South America is the most colossal example that ever was of religious unity, and the most striking example of bloody discord. Military and ecclesiastical conspiracies combine to keep politics in confusion and make impossible the progress after which these peoples aspire.

3. Failure of supposed remedies for the moral drawbacks.—The hopelessness of this situation is appalling. Noble efforts to remedy it have been made by the best minds and hearts of those countries, but in vain. Good constitutions have failed. They can not stop the waste of blood and treasure, much less the general demoralization, the prostitution of patriotism, or the insidious dominancy of priestcraft. Good laws have failed. They can not impart the moral power which is lacking to carry them out. Good schools have failed. They can not make their

* Lest the above statements may appear bigoted, the words of an Encyclical Letter of Pope Leo to the clergy of Chile, issued in 1897, are adduced: "In every diocese ecclesiastics break all bounds and deliver themselves up to manifold forms of sensuality, and no voice is uplifted to imperiously summon pastors to their duty. There is assassination and calumny, the civil laws are defied, bread is denied to the enemies of the Church, and there is no one to interpose. . . . As a rule, the priests are ever absent where human misery exists, unless paid as chaplains, or a fee is given."—H. P. B.

scholars able to do as well as they know. Railroads, steamboats, telegraphs, telephones, electric lights, and other inventions have all failed. Not a soul has been regenerated by them. They happen to abound most where wars have raged worst in the last decade. Immigration has failed. The children of the immigrants grow up as natives in the atmosphere that makes the natives what they are, and their condition remains hopeless.

All these good things will help in the grand transformation that is to come with the evangelizing of the masses. They are helping already wherever the Gospel is being strongly pushed in. But without the one thing needful they have no uplifting power. They present in South America a combination of failures so unique and on so vast a scale as to stand without a parallel.

4. Exclusion of the one thing needful.—South America is a pagan field, properly speaking. Its image-worship is idolatry; its invocation of saints is practical polytheism. And these abominations are grosser and more universal there than among Roman Catholics in Europe and the United States, where Protestantism has greatly modified Catholicism. The religion of the masses all over the continent alienates them from God exactly as in ancient and modern heathenism.

But it is worse off than any other great pagan field in that it is dominated by a single mighty hierarchy, which augments its might by monopolizing the Gospel, not in order to evangelize the masses, but to dominate them and to make their evangelization impossible. Withal there is a mysterious slowness in evangelical Christendom to bring pressure on South America. This seems due to a lack of knowledge of its moral conditions.

IV. NORTH AMERICA TO THE RESCUE.

South America stands in the following peculiar relations to Protestant lands:

1. It is situated nearest to North America of all great mission fields, but it is more remote from Europe than are many others. The two Americas, isolated from the rest of the world, and joined one to another, have a manifest responsibility each for the other. The people of the United States have not yet awakened to this great fact.

2. It welcomes influences from the United States as from no other field, while it is freer from European influences than almost any other, especially those where European sovereignty is extending. It is one of the signs of the times that superhuman power is working on those masses of humanity, preparing them for their moral regeneration in kinship with the United States.

3. North American churches have commenced operations at strategic points, tending to evangelize the whole continent. European churches are largely leaving that continent alone. Oh, that the American churches would open their eyes to the singular duty and opportunity that God has reserved for them in their own hemisphere!

4. Gospel work in South America is a success, singularly encouraging, destined to do in the future for those ten republics what progressive evangelization has done, and is doing, for the United States.

The pioneering has been done, all over the continent, mainly by the American Bible Society, whose work in the two Americas makes it the first and noblest of societies. The signs of the times point to the coming

SOUTH AMERICAN MISSIONARY STATISTICS (CONDENSED).

NAMES OF SOCIETIES.	Countries occupied; year of entrance.	Missionaries, Men.		Women (incl. Wives)	Native workers, both sexes.	Stations.	Out-stations.	Communicants. (Other adherents, 28,764.)	Day-school Pupils. (Schools, 170.)	Advanced Students. (Institutions, 14.)
1. American Bible Society	Arg. Rep. (1864), Venez. (1888), Brazil (1876), Colombia (1888)	3	47	3						
2. American Church M. S.	Brazil (1889)	16	9	4	20(?)	650	(?)			3
3. Am'n Seamen's Friend Society.	Chile, Arg. Rep., Uruguay	4		4						
4. B. of F. M. Presbyterian Church, U. S. A.	Chile (1873), Colombia (1856), Brazil (1859), Venez. (1897)	27	36	21	44	2,855	1,427			
5. B. of Missions M. E. Church (South)	Brazil (1876)	12	37	7		2,785	888		317	
6. "Help for Brazil" Mission	Brazil (1893)	6	8	5			(?)			
7. B. and F. Bible Society	Arg. Republic (1821), Brazil	3	15	2						
8. British Guiana E. Indian and Chinese Mission	British Guiana (1873)	20	19	4		771				
9. Canadian Church M. S.	Auxiliary to No. 32									
10. Christian and Missionary Alliance	Arg. Republic, Brazil, Chile, Venezuela, Ecuador	10	8	8	16	300				
11. Christian Missions ("Brethren")	British Guiana (1827), Venezuela, Peru, Uruguay, Argentine Republic	16	18	12						
12. E. West Indian Wesleyan Meth. Con.	British Guiana	12	120	6		4,212	3,986			
13. F. M. Presby. Church, U. S. A. (South)	Brazil (1869)	12	16	11	71	1,990	146		38	
14. First-Day Adventists	Peru			2						
15. F. M. Bd. of the Bapt. Con. Ontario and Quebec	Bolivia (1898)	3	2	2						70
16. F. M. Bd. of the Seventh-Day Adventists	Arg. Rep., Uruguay, Paraguay, Brazil, D. & B. Guiana, Chile, Peru, Ecuador, Bolivia	42	21	7	28	1,012	40	(?)		
17. F. M. Board Southern Baptist Convention.	Brazil (1882)	9	11	8	45	1,922	172			
18. F. M. Com. Presb. Ch. Canada (Eastern)	British Guiana (1897)	1	1	2		99	212			
19. Gospel Union	Ecuador (1896)	7	5	3						
20. Guiana Diocesan Ch'h Society.	British Guiana (1852)	32	20	24						
21. Hjelpselvförbundet	Argentine Republic (1898)	1		1			(?)			
22. Independent Baptist Mission	Peru (1898)	1	1	1						
23. Int'l Com. Y. M. C. A.	Brazil (1891)	1	1	1	3					
24. Int'l Medical M. Ass'n	Argentine Republic	2								
25. Londonderry S. Am. Faiths Mission.	Affiliated with No. 10.									
26. Miss'y Pence Ass'n	Brazil (1898), Arg. Rep. (1891)	7	4	5			198			
27. M. S. of the Meth. Epis. Church	Brazil (1836), Arg. Rep. (1836), Chile (1878), Peru (1887), Uruguay (1839), Paraguay (1738), Dutch Guiana (1739)	27	47	19	18	4,579	1,655	425		
28. Moravian Missions	Peru (1893), Arg. Rep. (1899)	46	44	22	18	8,301	2,737			
29. Regions Beyond M. U.	B. Guiana, Uruguay, Arg. Rep.	9	7	5			(?)			
30. Salvation Army		76	7	14	8					
31. Soc. for the Prop. of the Gospel in Foreign Parts	British Guiana (1835)	9	1	9		993				
32. So. Am. Evangelical Mission	Venezuela (1895), Brazil, Arg. Rep., Bolivia (1899)	13	5	2	5		(?)			
33. South American M. S.	Fuegia and Falklands (1844), Chile (1894), Paraguay (1888), Arg. Rep. (1896)	30	26	10	10	4	1,028	15		
34. Venezuela Mission	Venezuela (1896)	1	1	1						
35. Wesleyan Meth. Society (West Indies)	Colombia	2		2						
Totals		460	318	688	224	271	30,469	11,969	868	

of great sweeping revivals. All the work thus far is providentially preparatory to them.

5. Hence: (1) South America offers a most excellent opportunity for North American evangelism to extend its domain without competition, and work out results on the widest possible scale. South America calls on North American Christians, as a most imperative Macedonian cry, "Come over and help us."

(2) To preempt this larger half of our own hemisphere in the name of God and human welfare; to transform this wilderness of priestcraft and swordcraft, and bring it to the glorious possibilities of Christian development; to give the saving truth to the millions already there, and to the multiplied millions that are coming, such is the mission now before the churches in our great southern twin continent.

A SOUTHERNER'S VIEW OF TUSKEGEE.*

Since the Civil War a great deal of money has been squandered on the education of the negro by excellent people throughout the North, whose benevolence was only exceeded by their ignorance of conditions South.

That particular brand of education did not better the condition of the mass of its recipients. They were not fitted to compete in the occupations that require book-learning, and they had grown to despise what they might have done well. They fell between two stools, and swelled the list of idlers and criminals. I shall not discuss Mr. Washington's work at length. All the world knows about that. While at Tuskegee I did not see anybody studying Latin or Greek, but I saw carpenters and blacksmiths and brickmasons and farmers and tailors and barbers learning to work by working. Twenty-eight industries are taught. The students built thirty-eight of the forty-two buildings on the grounds, and they made the brick. Most of the students work their way through school. The graduate has a trade and a common-school education.

My conclusion was that, whether those students attain a high degree of skill in their several lines or not, with the habits of thrift, industry and right living they acquire there, the percentage who fail to make useful citizens will be exceedingly small.

But the point of special interest to me was the attitude of the white people in the vicinity of the school. In order that you may get my point of view I will say I was born and brought up not far from Tuskegee. My father was a slaveholder, my grandfather was a slaveholder, his father was a slaveholder, and I was *probably* a slaveholder—that is, a black boy was born on our place on the same day that I was, December 30, 1864, and by custom was considered my property. The Emancipation Proclamation had been issued, but I believe the lawyers now agree that the legal title to the black boy was perfect at that time. He and I have never quarreled about that.

For those of your readers who have not lived South it will be hard to realize the significance of the little word *mister* down there. Mr. carries with it recognition of social equality, and the Southern white man does not use it in addressing a colored man. He will even claim relation-

* Condensed from *Harper's Weekly*.

ship with the colored man to avoid Mr. "Uncle" and "aunt" are common, and I know hundreds of Southern white men of high standing who will affectionately call a black woman "mammy," but would feel disgraced if they had said "Mrs."

Prominent citizens of Tuskegee were telling me about Mr. Washington and the school. All spoke in terms of highest praise. I asked what they called the principal and members of the faculty when they met them. This question was distinctly embarrassing. One man said he did not "call" them—just said "good-morning." "But," I insisted, "why do you dodge? If you can't say Mr., why don't you say Bill, or John, or Booker?"

With an air of "taking the bull by the horns," a bluff old gentleman said: "Well, I'll tell you how I feel about that. I've known Washington and the school from the start—about twenty years. I probably know as much about him as anybody, and all I know is good. In my opinion, he has the best school in the country, white or black. At most of our white colleges, as far as I can see, a big percentage of the boys spend their time learning how to wear their hair long, and play football, and smoke cigarettes, and spend their daddies' money. We don't have any such foolishness here. They are all busy doing useful work. Both teachers and students are orderly and well-behaved. They don't try to make white people get off the sidewalk, and they get more of the sidewalk than those who do try. We have never had a case from there in our police court. They go right to work and make an honest living when they leave the school. Now when I meet the man who has done all this, I can't call him 'Booker,' like I would an ordinary nigger, but, *thunder!* I can't call a nigger 'Mr.,' so I just say 'Professor.'"

Habit and tradition still forbid the use of the word, but Mr. Washington has caused those Southern white men to *feel* Mr. The Northern white man would have glibly said Mr. from the first, but the Northern white man doesn't know what it is to *feel* Mr. in the Southern sense. The next generation will have no trouble with the word if the feeling spreads.

When President McKinley was about to visit Tuskegee a year or so ago, the local reception committee, composed largely of white Democrats, arranged for Mr. Washington and the Governor of Alabama to ride in the carriage with the President. It was reported that the Governor had said he would not ride with a nigger. This was not true, but it was believed in Tuskegee at the time, and there was considerable feeling about it among the whites. The committee consulted Mr. Washington, and he urged that the matter be arranged with an eye to harmony regardless of himself; he gave the committee to understand that it was not essential to his happiness to ride in that carriage; he did not assert any rights; he did not claim any privileges. The committee realized that Mr. Washington was neither plaintiff nor defendant; that the matter was "up to" the committee. Those people down there average high in generosity and sense of justice. Here was the President of the United States coming to their town to visit the leading institution of the town and its principal; and, solely on account of his race, this man, whose character was above reproach, was to be denied an honor to which he was clearly entitled. They decided it would be an outrage. There was a meeting, and, after serious discussion, it was declared to be the sense of the meeting that Mr. Washington should ride with the Presi-

dent; that the Governor should also be invited to ride in that carriage, but if he didn't see fit to do so, he might ride in another carriage, or go to the devil, at his discretion.

Just before leaving Tuskegee I had the pleasure of sitting around a fireside with a roomful of good white citizens. I told them Professor Washington had shown me many courtesies since I had been in Tuskegee, and that I expected to see him in Chicago soon; that I wanted to know from them—all Southern white men—how I, a Southern white man, should treat Professor Washington. One man suggested I should take him out and show him the stock-yards; another proposed the theater; another a dinner at a restaurant. A middle-aged man, a deacon in one of the leading churches of Tuskegee, said: "I respect Washington, but I don't ask him to my house here, nor even to our church, but this is on account of conditions over which neither he nor I have control. If I were in your place, living in Chicago I would take him to my house, and seat him at table with my family, and give him the best I had." After the ice was broken the others present unanimously assented to this.

I shall neither attack nor defend the social attitude of the Southern white man toward the colored man, but let me emphasize a fact: Mr. Washington has already accomplished what all the books, all the oratory, all the incendiary talk, martial law, civil-rights bills, amendments to the Constitution, have not done and never will do.

He has not carried a chip on his shoulder. He has not made a specialty of waving a red rag at every bull he chanced to meet. By the gentle methods of Jesus, Booker T. Washington has succeeded where Cæsar would have failed.

THE THREE CLASSES OF CHINA.*

BY M. PITON.

There are three parties now to be met with in the Chinese empire. First, that of the *literati*. This is the most intensely Chinese of all; it is also the most consistent with the principles on which the whole history of China has rested until this day. Hatred of the stranger, absolute, fierce, and implacable, this is its word of command, or, still more exactly, it is its ground of being. If China allies itself the least in the world with these dogs, it is the end of China.

Then there is a middle class—the class of business men, of working-men, and petty annuitants. These, it is true, do not in the least love the foreigner, but then they do love money. To gain this, they think, it will not do to bring the Europeans and Americans down upon them too hard. Discoveries and civilization, they believe, procure indisputable advantages to those who know how to avail themselves of them. Let us then, they reason, take care not to break openly with them; let them settle among us, and let us turn their energies to our account.

Unhappily, these foreigners reason the same way, in reverse order. They detest the Chinese; they despise them with all their heart; but they ask nothing better than to make use of them and of the riches of their country in order to heap up handsome profits. For this they find

* Condensed from *Le Missionnaire*.

railroads indispensable, and these involve two inevitable consequences: among themselves, competitions which sometimes result in scandal; among the people, profanations which lead to the worst excesses. The railway companies assail the government with claims which would be very droll if they were not perfectly sickening. The question is, Who shall obtain the most exorbitant and most profitable grants? It is a thoroughgoing steeplechase, in which the Russians strive to distance the English, while the French claim at least an equal share with the Germans. Each one, in short, has no other thought than to take for himself the best and largest piece of the cake, leaving to his neighbor the smallest and worst; above all, cynically plundering China, treating her territory as a conquered country, promising and keeping no promises, threatening without having the means of accomplishing the threat. And yet one would have China bow admirably before the marvellous civilization of Europe! Then, too, the railway lines can not but cross and overthrow many tombs. These are encountered everywhere. There are no burying-grounds in the Celestial empire—at least, in the parts occupied by our missionaries. Take any landscape whatever, toward whatever quarter you may look you are very probably surrounded by tombs. The reverence felt in every country toward these is, in China, multiplied ten-fold by the force of ancestor-worship. To destroy a tomb, is to attack a whole family, to violate the reverence due to ancestors, to commit a sacrilege, and to render one's self guilty of a blasphemy. Moreover, the lay of the land brings out the well-known sign of the green dragon or of the red tiger. This also is sacred. Would you drive a railroad through these venerated lines, behind which there lie entrenched whole ages of superstitions?

Here the third class, the common people, takes the field, and stretches out the hand to the *literati*. Little do they care for the progress of civilization. Ignorant and violent, they are easily influenced by the higher class, and willingly lend them their arms in hunting down the foreigner, or else, confounding all the rich in a common hatred, they form themselves into rebel bands, into corporations of bandits. Among them the secret societies find their most dangerous and sometimes their most numerous members. We find them, for instance, in their famous *Trias*, an association of the partisans of the Tong dynasty, a body whose emblem consists of three points, mysteriously disposed in the letter expressing the dynasty. They are genuine Chinese Free Masons! Sometimes these partisans fight with one another; often they will fire upon the regular soldiers; but above all are they ready to turn their blows against the strangers, and are wild with eagerness to burn their possessions. Assassins ready for everything, they may become terrible instruments in the hands of the *literati*. Officially they are disavowed when their murders become a little too compromising; but underhand they are encouraged, and their work is thought worthy of every Chinese that loves his country.

EDITORIALS.

Achievements for the New Century.

As the new century has now fairly opened, it would be well to consider what its great achievements should be. We venture to suggest *twelve* that the Christian Church should put before all disciples, and work steadily to accomplish:

1. The occupation of all now neglected fields, such as South America, and especially the Amazon River district, the Asiatic fields (Tibet, Siberia, Arabia, etc.), Africa, especially the Sudan, from the Khong mountains to the Nile valley, etc.

2. The evangelization of the Moslem world, as yet scarcely invaded by the evangelical forces.

3. The multiplication and energetic prosecution of Jewish missions, especially in the great centers of Jewish population.

4. The promotion of a far higher standard of giving and praying, the education of the children of God in stewardship and intercession.

5. The cultivation of economy and cooperation between different denominations, in order to prevent both overlapping in work and interference in work in the same fields.

6. The development of native churches with the three great marks of a complete and vigorous church organization: self-support, self-government, and self-propagation.

7. The earnest prosecution of home missions, and particularly the care of the populations in great cities on the frontiers.

8. The better training and equipment of missionaries, and the increase of the number of self-supporting laborers and sympathetic visitors of mission fields who go at their own cost.

9. The increase of missionary professorships and lectureships in colleges and seminaries of learning,

and the spread of missionary literature.

10. The revival of the monthly concert, or a stated service in all the churches for the study of the mission field and prayer for the work.

11. The preparation of cheap, attractive, and illustrated missionary books for the children of the church.

12. The large increase of the support of individual missionaries in the field by individual churches, it being considered a part of every church life and equipment to have not only a pastor at home but a missionary abroad.

Misleading Statistics.

Trustworthy statistics are very desirable. It is frequently stated on the authority of such statisticians as Dr. Dorchester that out of the 90,000,000 or so in the United States, 18,000,000 are church members, or *one in five*. Now, as three-fifths of this population are children under twelve, and therefore not properly reckoned among church members, it follows that of every two persons above twelve, *one* is a church member—which we beg to decline to believe. Evidently our statistics need thorough revising.

Missionary Losses in China.

Mr. J. W. Stevenson, of the China Inland Mission, has computed the whole number of Protestant missionaries and their families who were killed, or died from injuries received, in the recent troubles. He makes the total number: Adults, 134; children, 52—186 in all, of whom 98 were British subjects, 56 Scandinavians, and 32 Americans. That there should be so many Scandinavians is due to their sphere of action, being chiefly in Shansi and the Mongolian border. Sir Robert Hart's contention that the Boxer rising was a popu-

lar movement that spread all over China was unsound, for only in four provinces were any missionaries put to death; 157 lost their lives in Shansi and over the Mongolian border, this being the work of Yü Hsien; 17 in Chi-li, 11 in Che-Kiang, and one in Shantung. The victims in Chi-li were killed in and near Pao-tingfu.

The empress-dowager's order for the extermination of foreigners was sent to all the provincial capitals, and it is remarkable that the only notable loss of life was in one province—Shansi—and the contiguous Mongolian border. South of the Yang-tse there was no outbreak of the Boxers. Yuan Shih-kai, who was sent to succeed Yü Hsien as Governor of Shantung, has shown great firmness in protecting the missionaries and in suppressing the Boxers in Shantung. The men most to be commended—because even if they broke the Yang-tse compact they need not have feared that foreign warships would menace their capitals—are Tuan Fang, the acting governor of Shensi, and Kwei Chun, the viceroy of Sze-chuan. It must never be forgotten that these viceroys and governors disobeyed the empress dowager's murderous edict at the peril of their lives.

The Outlook in China.

A letter from the Governor of Shantung, addressed to the representatives of American and British missionary societies, says:

You, reverend sirs, have been preaching in China many years, and without exception exhort men concerning righteousness. Your Church customs are strict and correct, and all your converts may well observe them. In establishing your customs you have been careful to see that Chinese law was observed. How then can it be said that there is disloyalty? To meet this sort of calumny I have instructed that proclamations be put out. I purpose hereafter to have lasting peace. Church interests may then prosper, and your idea of preaching righteousness I can promote.

The Yuen-Shi-Kai's good faith may be open to suspicion, Dr. Grif-

fith John, of the London Missionary Society, who forwards the governor's letter, adds that the society's thirty houses of worship in a single prefecture which had been destroyed by the Boxers, would be rebuilt by the close of the year. The Church in China has come out of the furnace transfigured; her converts in general showed a splendid fidelity. Dr. John described the reception of his associates on their return to their station up the Yangtse, hundreds of miles from any foreign force. Not only were the missionaries hospitably received with many demonstrations of welcome, but the local officials volunteered to indemnify them for their losses, saying that better protection in the future would be promoted by payment of indemnity for the past. The missionaries rated their loss at less than the actual amount, with a view to the moral benefit of moderation. Such a thoroughly attested fact disposes of the assertion that the Chinese are generally hostile to the missionaries.

The New Orleans Conference.

The General Missionary Conference, held in New Orleans April 24-30th, under the auspices of the Methodist Episcopal Church, was second only in interest to the Ecumenical Conference held last year in New York. In our July number will be a valuable article on the subject by our special correspondent. Domestic as well as foreign missions were discussed, and many able missionaries and students of missions took part in the conference.

A New Weapon Against Hinduism.

A very remarkable discovery has been made in the Hindu sacred books, which suggest a new possible weapon for the demolition of heathen practices and supersti-

RECENT BOOKS ON MISSIONS AND MISSION LANDS.

UP FROM SLAVERY. By Booker T. Washington. Portrait. 8vo. \$1.50. Doubleday, Page & Co., New York.

This is the autobiography of the most conspicuously gifted and useful representative of the colored race of America. He is a sort of successor of, and improvement on, Fred'k Douglas, as the champion of the negro. He has already done more than Mr. Douglas, for he has not only compelled the respect of the whites, North and South, by his sterling personal worth, but has also given proof that he holds the key to the situation, and has discovered and applied the best method of elevating the negro, and making him indispensable to the well-being of the country.

Mr. Washington's life-story must be appreciated by reading it; no brief outline of its contents can do it justice. Here is the story of a man who was born in slavery, forty-two or three years ago. Up to the year 1872, when he was about thirteen, he had no training, and was giving no promise of his future beyond a desire and determination to get an education. Then he went to Hampton Institute, with no money and no friends, but was admitted by dint of simple perseverance—*grit*. There he received an education, struggling heroically against every discouragement. Nine years later, when twenty-two years old, he undertook to found an industrial school at Tuskegee. He found there nothing to begin with but a lot of people eager for knowledge. He got control of a shanty and opened his school with 30 students, himself the only teacher. Now he has 1,100 students, with 86 officers and instructors, and 40 buildings, with 2,300 acres of land, and the property value is half a million dollars, inclusive of endowments, all but four of the

buildings being almost wholly the product of student labor! Meanwhile Mr. Washington has personally risen to such heights of deserved popularity that he was invited to make one of the opening addresses at the great Atlanta International Exposition in 1895, and received from Harvard the honorary degree of A.M., the first representative of his race ever so honored by that university. His school has been visited by the legislature of Alabama, and by the President of the United States and his cabinet.

All these are but subordinate and incidental features of a really great career, the master characteristic of which is that the man himself has shown himself a man of such singular force of mind, strength of purpose, capacity and sagacity, that he is actually solving the most difficult problem ever before the republic, and is exhibiting the qualities of a statesman and a sage, as well as a man of affairs. The book bristles with good sense and magnanimity of motive, and will surprise and delight the reader.

THE GOSPEL IN NORTH AFRICA. By J. Rutherford and E. H. Glenny. Illustrated. Maps. 8vo. 248 pp. Percy Lund, Humphries & Co., London.

This interesting volume is in two parts: first, Mr. Rutherford's account of the history and condition of North Africa; and, second, the mission work in that region, by Edward H. Glenny, secretary of the North African mission. Both of these authors are capable and reliable. Their book covers a theme about which comparatively little is known. North Africa is yet to the bulk of disciples a *terra incognita*. Here the countries and peoples of the northern part of the Dark Continent are presented to the reader

with excellent and rare illustrations, and Mohammedanism is described, its origin and growth, and peculiar features. Mr. Glenny gives the origin of the North African mission, from the visit of Mr. and Mrs. George Pearce to Algeria, twenty-five years ago, to the present. The methods of the work, its results, and summary of the various missions, are followed by a full index. There is every indication of great care, and the book is packed full of information and its fine spirit is what might be expected from the known character of its joint authors.

IRENE PETRIE. By Mrs. Ashley Carus-Wilson. Illustrated. 8vo, 344 pp. \$1.50. Fleming H. Revell Co., New York.

This is the story of a cultured and consecrated young woman, who gave her life to labor in Kashmir, with, however, but a brief experience in the actual work, of but four years. She was a student volunteer. The introduction is by Robert E. Speer. Mr. Eugene Stock called her the "most brilliant and cultured of all the ladies on the Church Missionary Society roll."

If there be any fault in the book it is that we have to read through seventy-one pages before she is seen in Lahore, and it impresses us that there is room for no little condensation. There are nearly 350 pp. and 11,000 words. Had the story of this short life been more briefly told it would reach many more readers, and perhaps accomplish more good. But the story will be read with interest especially by young people who have similar work in view. It supplies an example of how the most gifted may find in mission work a field of attractive service, and presents a fully yielded soul, to whom the world has lost its charm and the work of Christ is all-absorbing. There were but thirty-four months of tireless labor, yet within this period she mastered

two languages and partially acquired a third; taught in the Gospel the children of Europeans, Eurasian women and children, her own Moslem attendants, Kashmir school-boys, and Zenana women, Hindu and Moslem.

ABYSSINIA. Through the Lion Land to the Court of the Lion of Judah. By Herbert Vivian. Illustrated. Maps. 8vo, 342 pp. \$4.00. Longmans, Green & Co., New York.

Abyssinia is nominally a Christian country, but in reality knows not even the meaning of the term. Menelik, the king, is said to be the descendant of the Queen of Sheba, but he has never sought wisdom from Him who is greater than Solomon. The Ethiopian eunuch was the first Christian convert mentioned from this part of Africa, but he has few descendants in faith or disposition among the subjects of the Negus. The land can scarcely be said to be open to the Gospel or even to foreigners. Comparatively few have entered it, and still fewer have resided there.

Abyssinia is, however, an exceedingly interesting country, and the people should be won to Christ. Mr. Vivian shows us how in that land we may see how men lived and thought nearly forty centuries ago, for these people still have the characteristics and customs of Bible kings and patriarchs. He claims only to give impressions of the land and its inhabitants, but they are the impressions of a skilled and careful observer, who speaks candidly and conservatively of the things which he heard and saw. After an historical introduction, Mr. Vivian takes us with him on his journey from Aden to the court of Menelik. If the book does nothing else, it can not fail to interest the reader in the land and people which it describes, and will also convince every true Christian of the great need and opportunity of giving them the pure Gospel of Jesus Christ. The Abyssinians

have many noble characteristics, and need only to have Christian light and life to make them the foremost nation of Africa.

The illustrations are a feature of the book, which is probably the most readable and one of the most reliable on the subject. *

THE SANDS OF THE SAHARA. By Maxwell Sommerville. Illustrated. 8vo, 162 pp. \$2.00. J. B. Lippincott & Co., Philadelphia.

The Sahara is not all desert, as many people imagine, but contains many large fertile tracts of land which support a numerous population. There is little doubt that some day modern science will find a way to utilize much of the territory that is now unoccupied, tho not by the chimerical schemes for making it a great inland sea.

About one-half of Prof. Sommerville's book is taken up with getting us to the desert by way of Sicily and Algeria. The remaining half deals intelligently and interestingly with the Sahara and its inhabitants. It is a land of mountains and sand-wastes, of oases and villages. A railway extends a short distance into the country from the north, and will ere long be extended to many other important points.

Prof. Sommerville describes the people as mainly Mohammedans. They trust largely in talismans for deliverance from the evils of this life, and look to observance of prayers and fasts for salvation in the life to come. The people are of many classes—the farmers, living in oases; nomads, merchants, and robbers. Camels are, of course, the usual beasts of burden, and, with the date-palm, make life possible there.

We earnestly hope that this volume will turn the attention of missionaries to the need of evangelizing these people so inaccessible to us, but by no means inaccessible to sin and its consequences. *

ECUMENICAL MISSIONARY CONFERENCE, NEW YORK, 1900. Two volumes. 8vo, 1,042 pp. \$1.50. The American Tract Society, New York. Religious Tract Society, London.

The first fifty pages of this report give the connected story of the inception and organization of this great meeting. Then follows a survey of the field. In the second volume appear the various addresses and papers given, not in order of delivery, but in a more convenient order of topics. The Appendix embraces detailed program, statistics, and an especially valuable bibliography, the most comprehensive and complete we have yet seen. The first edition (25,000) is already about exhausted. There ought to be many more editions called for, since no student of missions, lay or clerical, can afford to be without such volumes, encyclopedic in proportion and contents, and so cheap as to be within easy reach of all.

Monthly Missionary Bibliography.

- THE LAND OF THE MOORS. Budget Meakin. 8vo. \$5.00. The Macmillan Co.
- THE GOSPEL IN NORTH AFRICA. J. Rutherford and E. H. Glenn. Illustrated. Maps. 8vo, 244 pp. 4s. North Africa Mission, London.
- CALABAR AND ITS MISSION. Rev. Hugh Goldie and J. T. Dean. Illustrated. 12mo, 400 pp. 5s. Oliphant, Anderson & Ferrier, Edinburgh.
- NATIVE LIFE IN THE TRANSVAAL. W. C. Wilmoughby. Illustrated. 3s. 6d. Simpkin, Marshall & Co., London.
- ALONE IN AFRICA. Mme. Mathilde Gay. 12mo, paper, 78 pp. 1s. James Nisbet & Co., London.
- THROUGH SIBERIA. J. Stodding. Illustrated. 8vo, 317 pp. \$6.00. E. P. Dutton & Co., N. Y.
- WITH THE TIBETANS IN TENT AND TEMPLE. Susie C. Rynhart. Illustrated. 12mo. \$1.50. Fleming H. Revell Co.
- IN TIBET AND CHINESE TURKESTAN. Capt. H. P. Deasy. Illustrated. 8vo, 420 pp. \$5.00. Longmans, Green & Co.
- A YEAR IN CHINA. Clive Bigham Illustrated. 8vo, 234 pp. \$3.50. Macmillan Co.
- CHINA AND THE BOXERS. Rev. Z. Chas. Beals. 12mo, 158 pp. 60c. M. E. Munson, New York.
- AUSTRALASIA AND NEW ZEALAND. A. W. Jose. 16mo, 164 pp. 40c. Macmillan Co.
- TEN YEARS OF MISSIONARY LIFE IN BRITISH GUIANA. Rev. W. T. Veness. 1s. S. P. C. K., London.

GENERAL MISSIONARY INTELLIGENCE.

AMERICA.

Oldest Home Missionary Society. This is the diamond jubilee year of the Congregational Home Missionary

Society, and plans are already being formulated to raise a large sum of money for a worthy celebration. The society was organized on April 1, 1826, and was the first of the societies for home work. Formerly it embraced the Presbyterian work of the same kind, and 5,500 churches have been organized by the society, of which 1,500 are Presbyterians.

Growth of Social Settlements. The latest compilation of the lists of social settlements

of the world shows that there are 107 in America, 38 in England, 5 in Scotland, 5 in France, 2 in Japan, 1 each in Germany, Holland, Austria and Moravia, India and Australia. London has 30, New York 27, Chicago 17, and Boston 11. Sir Walter Besant, as the highest authority on London life, and Bishop Potter, with few peers as a diagnostician of social conditions in New York, and a host of other social workers are all on record in praise of this form of altruistic service.

A Polyglot Institution. In the French-American College at Springfield,

Mass., are over 100 students this year of ten different nationalities, from countries as far apart as Japan and Turkey. The majority are French, for whom the institution was originally founded; but those founders builded better than they knew. It is preeminently the "foreigners'" college. This year there are 22 Italians, almost double the number of previous years. There are 17 Armenians, 8 Greeks, 7 continental French, 2

Swiss-French, 2 Syrians, and representatives of other races. The good repute of the college is shown by the fact that a graduate of an Italian university, who has come to this country for his future home, has chosen this school as the best place for him to perfect his English. It is fitting that the Italians in attendance this year should be aided in the study of their native language, and that this accomplished Italian scholar should be put in charge of those studies. It is interesting that, as this man comes from Italy, a call from there also comes to know if the college has a man suitable to go to Rome and engage in the work of the Y. M. C. A. along American lines. —*Congregationalist*.

Fruit from Tuskegee. Rufus Herron, an Alabama negro who

was born a slave, and who can neither read nor write, has recently contributed \$10.00 toward the support of a newly established school for *white* students in his state, and a few days later contributed the same amount toward the support of Tuskegee Institute for *colored* students. This man owns several hundred acres of land and good live-stock, all acquired by his own industry and that of his wife. They give all the credit for their thrift and prosperity to the inspiration which they have received from the Tuskegee Negro Conference, at which they have been regular attendants ever since Booker T. Washington established it ten years ago.

Indian Schools In an address lately given in Washington, Rev. James Garvin, a full-blood

Indian pastor among the Sioux and Poncas, and teacher in Santee Normal School, said: "The government

schools are not exactly what is required, the trouble being that the State and the Church can not be combined. The present system is something like the following: An Indian enters clad in blanket and paint. He is placed in a washing-machine, and in more or less time is turned out at the other end clad in a white man's clothes, highly polished shoes, and a high standing collar. Most of them talk good parrot English. But what is the lasting effect of this on the mind? When discharged they generally go back to their old ways, and some are soon worse, since they are educated. What is needed is heart education. The only way to accomplish this is by mission schools, where a Christian training can be given in addition to a bodily and mental betterment. Send the Indian to a school where his soul, mind, and body will all be educated equally, and the much-mooted 'Indian Problem' will be solved."

Chinese in America. Rev. Jee Gam, a Congregational missionary among his countrymen upon the Pacific coast, says: "Scattered up and down this coast there are, probably, not far from 100,000 Chinese, and 75,000 at least of these are in the territory of the United States. Many of these are on ranches, in commanding camps, or so situated as to be difficult of access to the missionary unless the work is greatly increased.

Those who have already become Christians among them, either at our mission or other missions, number about 6,000. The number of missionaries of all denominations now engaged in this work is about 125. With reference to the organization of the work connected with our California mission, we have the Chinese Congregational Society, and the World-Wide mis-

sions are sustained by the members of our mission. During the past fourteen years about 500 of our 1,700 Chinese converts, resident members, have given \$19,000 for the Chinese work here in their own country. We have trained in all about 50 preachers and workers in the field, not only here and in China, but in other parts of the world. The converts of other denominations are working along similar lines.

Mission Work in Labrador. A glimpse into the difficult conditions under which missionary work is carried on in Labrador is given by one of the Moravian brethren. A member of his church had passed away, and, in order to conduct the funeral service, the missionary had to set out early in the morning and travel two full days through the snow to the house of mourning. On the third day the little company started for the churchyard, the coffin being placed on a sledge, and the mourners following in similar conveyances, drawn by dogs. In the lonely churchyard, situated near an abandoned trading-station, a number of fishermen from the bay had assembled, and here the body was laid to rest under snow and ice, the scene on that desolate shore lending peculiar impressiveness to the blessed message of everlasting life for those who die in the Lord.

Wisdom Hid in Eskimo When the Rev. Adolph Stecker, of Ramah, Labrador, registered in the visitors' book, February 4, 1901, he added these two words, *Kujalidlarpogut ovanetsung-narlaurapta*. In other words, glad to have been here. What philosophy is buried in these two Eskimo words, *Rauvengitsiar-maritsainarnngnangigalloaruptalónét Kujalijutiksakatsainaralloarpoguelle*. When dug out, they

assure us that "altho we can not be well off at all times, nevertheless we always have some reason to be thankful."—*Linden Hall Echo*.

EUROPE.

Catholics in Great Britain. It seems to be quite commonly supposed that the population of Ireland is almost exclusively Roman Catholic, but this supposition does not rest upon facts. One of our exchanges publishes the statement that there are about three times as many Protestants in Ireland as there are Roman Catholics in Scotland, and almost as many as there are Catholics in England and Wales. The Protestant Episcopal Church of Ireland has more than 600,000 adherents, and the Presbyterian Church has nearly 500,000 supporters.

Increasing Demand for Bibles. The British and Foreign Bible Society reports an extraordinary increase in the sales of Malay Scriptures from Singapore. In the past few years the sales have averaged about 3,500 per annum, and in 1899 they were even less. But last year the number of copies sold exceeded 11,000, and several new editions have had to be printed in consequence. In Japan the sale of Bibles and portions of Scripture last year was 137,422 copies, as against 98,439 the previous year.

Simultaneous Mission. The recent Simultaneous Mission in Britain, while believed to be productive of untold good in the churches and *between* the churches, was confessedly only a very partial success as regards *drawing in the outsiders*, for whom it was mainly held. This fact should be an incentive to the ministers and members of the churches carefully to examine themselves, and their methods of work, to find

the secret of the dislike evidently felt by non-church-goers to what is called "organized Christianity." Perhaps the fault largely lies in the exclusiveness and the deadness of their services, in the cold and formal welcome so often shown to strangers, and in the comparatively low level of Christian character attained by the majority of the members. There is clearly something wrong. The church should become an attraction instead of a hindrance to the Gospel. A. T. P.

Work for Sailors. The annual report of the Glasgow Seamen's Friend Society (organized in 1822) says that during 1900 over 133,000 visits were made to the rooms, and 1,525 religious services held, with an attendance at the indoor meetings of over 106,000. There had also been regular visitation of the wives and families of the sailors, and each Sabbath morning tracts were taken to 3,300 homes. Special services had been attended weekly by about 700 children. Parcels of good reading were put on board over 2,700 outward-bound ships, and during 1900 assistance was given to stranded sailors, and 1,150 lodgings were provided for them. The society has 8 paid missionaries constantly at work, besides 120 voluntary workers. The ladies' auxiliary included 25 women, who visit the widows of seamen and distressed families of seamen. At present 200 widows are on the roll.

Zenana Bible and Medical Mission. A few weeks since a meeting was held in the Egyptian Hall of the Mansion House, London, to celebrate the jubilee of the work of the Zenana Bible and Medical Mission. In opening the proceedings the lord mayor expressed his gratification that the society had so worthy a record of fifty years' noble and

glorious service. He recalled the time when the mission was inaugurated, when there were no lady medical missionaries, and very few native Bible women. The obstacles in the way of Christian missionaries who wished to reach women and children in their homes seemed insuperable. At last this society was formed, and now maintains efficient high-schools for girls at Bombay, Lahore, and Panchgani, and assisted similar schools at Poona and Benares with qualified teachers and funds. It also maintains numerous elementary schools at its mission stations. The attendance at these schools exceeds 3,000 girls, of whom 140 are being trained as teachers. At the 3 hospitals maintained by the society, containing 125 beds, about 24,000 patients were treated annually, while the total number of attendances at the dispensaries alone amounted to 65,000.—*London Christian*.

Centenary When two or three
Funds years since the
of C. M. S. Church Missionary
Society was nearing

its hundredth anniversary, requests were sent out for special gifts, and now it is able to report that in response \$1,061,265 have in all been received. No specific sum was named, tho it was suggested about \$1,000,000 should be forthcoming. One donor sent \$25,000, one \$10,000, one \$7,000, and fourteen gave each \$5,000. More than half came in sums of \$50 or more.

Protestant A pleasant gather-
Conference ing was held in
in Paris. Paris last February,
when the collectors
of the Paris Missionary Society
were invited to hear addresses
from Messrs. Sibree, Peill, and
Huckett, of the London Missionary
Society, all of whom were in Paris
at the time, perfecting their knowl-
edge of French.

"We have always felt the greatest admiration," says the *Journal des Missions Évangéliques*, "for the remarkable efforts of the English and Norwegian missions in Madagascar to adopt French methods of teaching. No one has rejoiced more than ourselves to see the colonial government recognize the amazing progress they have made in this respect. It is indeed a touching sight to see missionaries of age and experience becoming scholars again, in order that their influence in Madagascar may be in harmony with the French spirit."

At the recent teachers' examination at Antananarivo, out of 187 successful candidates 138 were Protestants, and only 49 Roman Catholics. Of the Protestants, 57 were connected with the Paris Society, 46 with the London Missionary Society, 22 with the Norwegian Mission, and 13 with the Friends.

The Swiss The story of this
"Mission mission is very in-
Romande." teresting, and
shows how the little

Swiss Church of the Canton de Vaud has rapidly gained the very front rank among missionary churches. July 9, 1875, the 2 first missionaries of the Church reached the selected location in the Transvaal, to which they gave the name of Valdezia. Until 1883 it was known as the *Mission Vaudoise*; but in that year the Free Churches of Neuchâtel and Geneva entered into missionary alliance with the Free Church of Vaud, and the mission received the name it now bears. Year by year the work grew, and its remarkable development has reacted in signal blessing to the Church at home. Twenty-five years ago the Church numbered about 3,900 members, and raised for all purposes about £7,500; now the membership is about 5,000, and

the total contributions about £10,500. At the close of five-and-twenty years the condition of the mission is as follows: In the north, in the Zoutpansberg district, there are 4 stations, Valdezia, Elim, Mhinga, and Shilouvâne; in the southwest, Pretoria; and in the southeast, in Portuguese territory, Antioka, Laurenco Marques, and Tembê; while a ninth station was to be opened to the north of the latter three, on the coast. At Elim there is a medical mission, and at Shilouvâne a training-school for evangelists. The European staff, including 17 wives of missionaries, numbers 48; the baptized Christians, 1,028; the catechumens, 1,713; and the scholars, 1,854. The income of the society last year was £7,420, of which the Free Church of Vaud contributed £2,956; Neuchâtel, £1,886; and Geneva, £1,736.

The Basel Mission.

The Basel Mission was founded in September, 1815. Its restricted and timid beginning consisted in training missionaries for societies already founded elsewhere, and when it decided to fly with its own wings, and to establish stations on the Gold Coast, it sowed with graves for a long time. One day they were on the point of forsaking this murderous clime. A single laborer remained, who asked to be recalled to Europe. "Remain," said the committee to him, with an authority which faith alone could justify. He remained. The churches of the Gold Coast are to-day flourishing; they represent a total of about 17,000 Christians, and among every 25 or 30 inhabitants one is pretty sure to find one Christian. There is even here and there a province in which the proportion is 1 to 7, and in the district of Akorpong we find a Christian community of some 1,600 souls. Christianity has there become a power; if the

heathen are not all pleased with the fact, they are at least obliged to own it. These blacks, afortime so idle, have learned to work; last year they made up among them a sum of 45,000 francs, largely gathered at mission festivals and for mission undertakings. When a chapel is to be built or a school-house, or a catechist's dwelling, they give days' work, without pay, and a great part of the materials. There are among them 266 native helpers, of whom 24 are ordained pastors.—*Le Missionaire*, Geneva.

Fruit-gathering in German Missions.

The German societies at work in foreign lands reaped an abundant harvest during the last year. Exclusive of baptized children of native Christian parents, 16,212 heathen converts joined the church by baptism. Of this number, the Rhenish Society reports 4,456; the Gossner Society, 3,119; Basel, 2,224; Berlin, 2,089; Hermannsburg, 2,074; Leipzig, 812; Moravians, 602.

Gospel Growth in Italy.

Protestantism in Italy is increasing. There are now over 20,000 communicants in the Waldensian churches. The Free Church has about 3,000 members; the Wesleyans have 1,800; the Methodist Episcopal, 1,500, and the old Catholics about 600. All of these bodies own church buildings in different cities in Italy, and spend large sums for buildings and schools.

Protestantism in Russia.

There are some 6,000,000 Protestants in the land of the Czar who enjoy religious liberty with the stipulation that they must be born of Protestant parents, and must not proselyte. Preaching in 9 languages is heard every Sunday in the Protestant churches in St. Petersburg. For 100,000 people

there are in that city 32 clergy, 18 parish churches, and 5 chapels. There are also city missionaries who visit the soldiers, the hospitals—to see if there are any Protestants among the patients—and the prisons. A Deaconess House was founded in St. Petersburg in 1859, after the model of Pastor Fliedner's. There is a Young Men's and a Young Women's Christian Association, the latter numbering nearly 500 members. Lutheran soldiers in the Russian army are not forced to attend the Greek Church. "Russians do not like people to change their religion—they think that to do so shows a lack of any strong conviction. They are, in fact, perfectly tolerant to the Protestant religion, and intolerant only when it touches the Greek Church."

The Bible in Russia. This immense empire stretches from Poland to Port Arthur, and includes nearly 140,000,000 of people, among whom the British and Foreign Bible Society distributes the Scriptures in over 70 different languages and dialects. The society's total circulation in 1899 was 578,000 copies, half of which were either complete Bibles or New Testaments. Both Church and State in Russia show warm sympathy with the society's work. Nearly 80 colporteurs are employed, who find a warm welcome in villages from the Russian clergy, and in barracks from the Russian officers. Many of these colporteurs receive free passes on the railways and steamboats, which form the main arteries of the empire. It is cheering to learn that the society's privileges and exemptions in Russia have been recently revised, confirmed, and somewhat extended. For instance, Bibles in any quantity are transported free on all state railways, but over each private line *not more than nineteen*

tons (!) of Scriptures per annum will be carried gratis. In 1899 Russian donations in money to the society amounted to £582. The vast provinces of Siberia are opening up each year more rapidly to colonists from Southern Russia. Its great iron road is creeping on eastward to touch the Pacific Coast. Translations of the Gospels are being pushed forward in several new languages spoken among the more remote Siberian tribes. We can praise God that His word has such free course over the dominions of the Tsar.—*Bible Society Reporter*.

ASIA.

Beirut "Press" When the British and the government publicly announced its intention to reconquer the Sudan by sending an expedition to Khartum, the Syria mission foresaw a great increase in the demand for the Scriptures as soon as the Sudan was open. The manager of the *Press* was at once directed to proceed to London in order to purchase a large and modern printing-machine to be used exclusively for Bible work, the old press, having been used for nearly forty years, showing signs of dissolution. Two years elapsed while the machine was being built, transported to Beirut, and set up ready for work. During those two years the English expedition had pushed victoriously up the Nile, and reopened the Sudan into the heart of Africa. The new press was solemnly dedicated to its noble work, and when the year 1900 opened the *Press* had in hand orders from the Bible societies for over 40,000,000 pages of the Scriptures, *more than can be printed and bound in a year and a half*. Since then other orders have come which will swell the output of 1900 beyond any year's work in the history of the mission. To enable the mission to

respond to these demands the *Press* building has been rebuilt and greatly enlarged in the interest of economy of production. These are very tangible proofs of the fact that the Bible is to-day the most sought after and best-selling book in the Arabic-speaking world—one-eighth of the human race.

A Visit to Rev. J. L. Potter,
a Persian a Presbyterian mis-
Magnate. sionary, writes thus

in the *Herald and Presbyterian* of an interview with the governor of one of the provinces: My first call was on his highness, the prince governor. After we were somewhat settled I wrote him a little note in Persian, requesting permission to call upon his highness. In reply he sent a kind note, which may be translated as follows:

O highness of holy title, O honorable one (may his glory increase). The brief, respected, friendship-freighted epistle arrived and was inspected. For as much as your mind was desiring the happiness of this individual, which, by the visit of Your Excellency, will be gained, I was very pleased at this design of yours. Therefore I give you the trouble of announcing that two hours to sunset to-day, let them (*i.e.*, you and your train) take the trouble of coming, for this friend is awaiting the visit. There is no further trouble. Your friend,

IMAD-I-DOULEH.

At the time appointed I went to the government house, and was ushered into the hall of audience. The prince received me very graciously, and, taking my hand, drew me to a chair close by his side, and for an hour we conversed together. Twice I asked permission to withdraw lest I should weary his highness, but he desired me to tarry longer. In the course of the interview I had an excellent opportunity to explain to him the Christian method of salvation, to which he listened with attention and apparent interest.

A Mission The American
School school for boys at
in Persia. Teheran had an
attendance of 66
last year: Armenians, 41; Mos-
lems, 22; Jews, 2, and 1 Parsee.

Two of the students are second cousins of the Shah, 1 is a *mollah*, 3 are *seyids*. On Commencement day, each of the 2 graduates delivered orations in both Persian and English, and the United States Minister, Hon. H. W. Bowen, presented them with valuable books. The school sang "Joy to the World" in Persian, the doxology and "America" in English.

Effects of Early in the year
Famine and the British govern-
Plague. ment in India at-

tempted the huge task of taking a census of the population of that vast country, vast in area and in array of human kind. In 1891 the total population was 287,223,431. Now it is found to be 294,000,000, but this includes the millions of people in territory not in the empire in 1891, and hence not included in the former census. From various sections a loss is reported; for example, in the central provinces of 1,000,000, where a gain of 1,500,000 might have been expected during the decade, in Odeypoor a loss of 840,000, Bhopaul of 800,000, District of Banda 124,000, and Bombay City, 50,000, etc.

The Students Robert P. Wilder
of India. writes in the *Inter-*
collegian: "India

has five universities modelled after the University of London. These are merely examining bodies, and, tho not themselves places of instruction, determine in a high degree the courses of study in the 115 arts and 40 professional colleges containing 19,000 students. If we include the training-schools for masters, industrial schools, schools of art, law, medicine, engineering and surveying, we find in this empire 412 higher institutions of learning, with 31,884 students. There are, in addition, 840 high-schools for boys with 183,993 pupils, and 1,922 middle English schools

with 155,841 pupils, making a total of 3,174 institutions with 371,718 pupils.

The Intercollegiate Young Men's Christian Association is also at work in this student field, having 32 separate student associations with a membership of over 1,400. There are in addition in 22 city associations, 816 past and present students. Several city associations have not reported; so the full number of present and past students in connection with the Young Men's Christian Association of India is over 2,200.

Hindus Bishop Thoburn has **Flocking to** intelligence from **Christ.** Gujarat that two missionaries, both conservative and careful men, within the limits of three days recently baptized 1,800 persons; and they affirm in addition that at least 10,000 more are fit to receive the ordinance, if only proper persons could visit them.

A Specimen Hon. K. C. Ban-
Convert. urji, the president of the College Association in Calcutta, is one of the most influential men, European or native, in India. As his name, Banurji, indicates, he belonged to the Brahmin caste, the priestly class. Mr. Banurji was converted as a college student, under the influence of Dr. Duff. If Duff's work had never accomplished anything more, the expenditure of effort and money would have been more than justified. Mr. Banurji is a barrister and a specialist in philosophy. In addition to his legal practice he lectures in two or three different law schools and at times lectures in other colleges on philosophy. He also edits a Christian paper and has all his spare time occupied in Christian work—public speaking, Bible classes, and personal work. He is an example and

an inspiration not only to the native Christians but to missionaries as well. His chief work is in connection with the Association in Calcutta.

In China there are 1,746 walled cities. Missionaries are only to be found in about 247 of these, leaving 1,500 unoccupied. In only 88 villages and unwalled towns have stations been established.

Latest List The *Chinese Recorder* for March gives this detailed statement of the number of missionaries' lives lost in the Boxer outbreak:

<i>Society.</i>	<i>Adults.</i>	<i>Children.</i>	<i>Totals.</i>
China Inland Mission.	58	20	78
Missionary Alliance..	21	15	36
American Board.....	13	5	18
English Baptist.....	13	3	16
Shao-yang Mission... 11	2		13
American Presbyter- ian.....	5	3	8
Scandinavian Alli- ance.....	5	0	5
Swedish Mission.....	3	1	4
Society for Propaga- tion of the Gospel.	3	0	3
British & Foreign Bible Society.....	2	3	5
	134	52	186

Another enumeration classes the sufferers according to nationality, thus:

	<i>Adults.</i>	<i>Children.</i>	<i>Totals.</i>
British.....	70	28	98
Swedish.....	40	16	56
American.....	24	8	32
	134	52	186

A third classification presents the same figures, arranged to their locality, under the name of the provinces in which they suffered:

	<i>Adults.</i>	<i>Children.</i>	<i>Totals.</i>
Shan-si.....	112	45	157
Chih-li.....	13	4	17
Che-kiang.....	8	3	11
Shan-tung.....	1	0	1
	134	52	186

How One A missionary of the
Christian London Missionary
was Tested. Society writes:

"The power of a Chinese parent is absolute. I have known of children, even of full age, being deliberately put to death. It is almost certain that so super-

stitious and passionate a woman as Shao's mother was only restrained from such an extreme step by the fact of his being a diligent and capable worker, whose earnings all came into her hands. But short of killing or disabling him her cruelty was extraordinary. The constant destruction of his beloved books was a trifle. Whenever the whim seized her she would, often even without pretence of provocation, beat him until he could scarcely walk. 'Lie down,' she would say, 'I want to beat you.' 'Why?' 'Because I wish!' And, incredible as it may seem, the full-grown man would lie down upon his face, while the unnatural vixen with a stout bamboo gratified her passion. Truly an extreme illustration of the Chinese ideal of filial submission! It must be remembered, however, that the woman had only to bring a charge of having struck her against him in the court to compel the magistrate to put him to death. In spite of such trials, Shao not only stood firm as a consistent Christian, but developed so much zeal and ability that he became one of the first class of student catechists in Tientsin. Just how he managed to arrange matters at home I do not know."

Chinese in Shanghai. Mrs. Bishop, in her book, "The Yangtse Valley and Beyond," says that "to mention native Shanghai in foreign ears polite seems scarcely seemly; it brands the speaker as an outside barbarian, a person of odd tendencies. It is bad form to show any interest in it, and worse to visit it. Few of the lady residents in the settlement have seen it, and both men and women may live in Shanghai for years and leave it without making the acquaintance of their nearest neighbor. It is supposed that there is a risk of bringing back small-

pox and other maladies, that the smells are unbearable, that the foul slush of the narrow alleys is over the boots, that the foreigner is rudely jostled by thousands of dirty coolies, that the explorer may be knocked down or hurt by loaded wheelbarrows going at a run; in short, that it is generally abominable." But, having persisted in her desire to inspect native Shanghai, she is able to write, "I did not take back small-pox or any other malady; I was not rudely jostled by dirty coolies, nor was I hurt or knocked down by wheelbarrows. The slush and the smells were there, but the slush was not fouler nor the smells more abominable than in other big Chinese cities that I have walked through. . . . Its crowds of toiling, trotting, bargaining, dragging, burden-bearing, shouting, and yelling men are its one imposing feature. Few women, and those of the poorer class, are to be seen. The streets, narrowed by innumerable stands, on which are displayed, cooked and raw and being cooked, the multifarious viands in which the omnivorous Chinese delight, an odor of garling predominating. Even a wheelbarrow—the only conveyance possible, can hardly make its way in many places. True, a mandarin sweeps by in his gilded chair, carried at a run, with his imposing retinue, but his lictors clear the way by means not available to the public."

Conquered by Kindness. Mr. Gilmour was one day abused in an eating-house in Ta Ch'eng tsz, Mongolia, by a man who called him "foreign devil" and accused him of stealing human hearts and eyes. The landlord interfered, and was about to beat the aggressor when Mr. Gilmour restrained him. "But the man has abused you these three days."

"Oh no," replied Gilmour, "he has abused the devil. I am not the devil. I am Ching Ya Ko (his Chinese name). He has abused those who steal hearts and eyes. I have never done these things, so he must be abusing some other person." The listeners were persuaded that there must be something in a religion which could lead a man to bear insults in such a manner. The eating-house man from that day decided to become a Christian, and was afterwards baptized.—*Chinese Recorder*.

Good Read the following
Thoughts from lines carefully, and
China. consider who can
 have written them:

How beautiful is the conception which the ancients formed of the deceased! They spoke of them as of those gone home, but of the dead as wanderers and pilgrims. To leave home and not to return thither is to be homeless. If a man is without home, the whole world condemns him. But the whole world has lost its home, and no one knows it. There is one who leaves his home village, turns his back on parents and kindred, roams about in the whole world, and knows not how to return; what sort of man is that? Certainly the world will despise him as an evil vagabond. And here is another, who holds converse with the wise of his time, displays understanding and capacity, values his good name, and makes much of himself; what sort of a man is that? Assuredly the world will hold him for a man of insight and understanding. And yet both have lost their home, altho the world despises the one and extols the other. Only the Holy One knows who is really to be praised and who is really to be despised.

Are not these wonderful words? so wonderful and deep that they might very well stand in the Bible? Who has uttered them? An ancient Chinese sage who lived several hundred years before Christ! Verily we see here that Paul has said justly of the heathen, that the work of the law is written in their heart, inasmuch as their conscience witnesses to them, accusing or excusing them. Will man yet say: "What have we to do with the

Chinese?" Our brethren they are, but brethren lost and gone astray, whom we should seek, find, and lead back into the Father's house. That is what missions are doing. Whoever scoffs at this, or even says it concerns him not, is worse than a heathen—nay, as bad as Cain, who said: "Am I my brother's keeper?"—*Missionsblatt für Kinder*.

China has been trying to persuade the world for many centuries to count her out of the nations, but God "hath made of one blood all nations of men for to dwell on all the face of the earth."—*Cromer*.

Tea-parties Rev. J. A. Wil-
 in Japan. bourn writes, in
 Spirit of Missions:

"One evening a month there is what the Japanese boys want to call a 'tea-party'—for the catechist to get acquainted with the scholars. About 60 of them quite fill up the Japanese room. There are hymns and a prayer, with speeches on religion by the catechist and Christian students, and one in English by one of the foreign clergymen, while all are free to express their views. Cakes and tea are passed around, and the meeting then lasts as long as the company care to entertain themselves with amusing speeches or songs. Men are comparatively easy to get at, but women and girls seem especially inaccessible here, and, as the Japanese express it, are very 'difficult.' Buddhist training for generations, and life in a locality where there has been a railroad for only a very few years, have bred in them a conservatism which is not easily overcome. We must remember that their mothers gave their hair to form the ropes in the Kyoto temples. When the congregation in the church numbers 75, there may be 20 women."

AFRICA.

The Scriptures for Morocco. G. S. Fisher, of the Gospel Union, with headquarters at Kansas City, writes: "We are hard at work in Morocco in making a translation of the Holy Scriptures into the Morocco colloquial. We have now the text for the Gospel of Luke almost ready for the press, and are in correspondence with the American Bible Society concerning its publication.

Lions and Ants in East Africa. Bishop Peel makes the following statements concerning the serious drawbacks to work in his diocese: "Of late lions have been forced upon the public mind because of the awful experiences in Kiu and Kima, on the Uganda Railway, but I doubt much whether any of the general public know the tragedies which are being enacted in the up-country and forest-begirt villages. In Kauna, for instance, since March, 1900, or thereabout, 5 persons have been carried off, 4 adults and 1 child. Only 1 of the 5 was rescued, a woman, who recovered from her wounds and is now a living witness to the terrible shock of being in a lion's jaws, dragged and bumped along, while waiting for a slow and horrible death. God graciously kept us in the little forest clearing, and sent us on our way full of thankfulness to the next stage, a camp amid long grass on a high ridge overlooking a valley thick with vegetation, and facing the range of small hills of Chonyi, Jibana, Ribe, and Buni (near to this is Rabai). Villages were numerous on the way. During the tramp from Rabai to Jilore, and from Jilore to Mwanzai, we had frequently to step over long rope-like masses of the dreaded *siafu*, ants which bite ferociously and

painfully. If you push them with a stick you move hundreds of them roped together by means of their legs, and then you have to move out of their way very, quickly, for they dart about looking for the enemy, and if they find flesh in go their strong pincers. When the ants are on the march two thick lines are formed across the path. In these lines the ants are several deep, and are often piled one upon another so that they form a tunnel, the two lines meeting in the center. Between the lines are the females, hurrying on in thousands, and the egg-carriers, etc. When the last of the procession has passed the soldiers fall in behind and march on until quite suddenly the path becomes free of them, tho the track of their caravan is still plainly to be seen, and often has two little walls on either side of it, made of numerous grains of earth heaped together by the protecting regiments. Sometimes we had to dance over the lines of *siafu* when the creatures had been a bit disturbed, and sometimes to run quite fast for 10 or 12 yards. They easily turn any person out of a house even, when they find entrance in numbers."

Good News from the Upper Kongo. We quote from *The Missionary*, the organ of the Presbyterian Church, South: "Dr. Snyder has kindly sent to the mission rooms a copy of the program used at Luebo, Christmas. It consists chiefly of songs and recitations. As we look at this neatly printed program of an entertainment held in the 'Presbyterian Church of Luebo,' what a marvelous transformation does it represent! Eleven years ago Lapsley and Sheppard had just left us in Nashville to go into that then unknown wilderness and plant their first station. It was not till more than a year later that they finally

penetrated far up the Kassai and began their clearing at the present station of Luebo. This was 1,000 miles in the heart of the Dark Continent. The people were wholly savage, some of them cannibals. They had never heard of the true God, had never heard of a Bible, and had only a spoken language. Now, however, there is a neat church building, crowded to overflowing every Sabbath, and some 400 of the worshipers are communicants. There is a large Sabbath-school, and before us lies the program of the Christmas exercises of this school, printed on a press now in operation in the town, and which will soon be printing the word of God in the language of this people. On January 5th, Dr. Snyder wrote that on the previous Sabbath 26 new members were added to the Luebo church, making a total of 116 communicants added during the year. At the time of his writing there were still 36 in the catechumen class."

Lovedale as a Center of Light. As showing how widespread in South Africa is the influence of this famous school, the *Christian Express* states that last year no fewer than 128 pupils (of whom 25 were young women) resorted thither from beyond the limits of Cape Colony; from Bechuanaland 35, Basutoland 31, Natal 23, Transvaal 17, Orange River Colony (once Orange Free State) 15, and Rhodesia 7.

Great Growth in Uganda. Notwithstanding the interruption to reading and teaching by reason of the new land settlement and the imposition of the hut tax, Bishop Tucker is able to report "real progress" in the church during the year "in almost every department." The native Christian adherents (including those under instruction) now num-

ber 28,282; the native clergy 24; and the native Christian lay (male and female) teachers 2,026. In the course of the year 3,180 adults and 1,124 children were baptized; and the bishop confirmed 2,233 candidates. The greatest increase in and development of the work has taken place in Toro. In the previous year the number baptized there was 153; last year 292 were admitted into the church by baptism—an increase of nearly 100 per cent. The number of native teachers at work has risen from 50 to 126.

Toro as a Rival to Uganda. Bishop Tucker visited Toro for the fourth time in December last. He describes his visit as "a time of most wonderful experience." It is only four years and a half since he baptized the first converts there, and yet on December 20th he was enabled to confirm 356 candidates—men and women. On Christmas day 428 communicants gathered at the Lord's Table. At the children's service, which was held at the same time in another building, some 600 children were assembled. Every week-day morning at least 1,000 souls are gathered together for instruction.

A Cumbersome Currency. A new treaty has recently come into force in Uganda, under which the land of the country has been redistributed, and a hut tax of Rs. 3 enforced. The great bulk of this tax is being paid in cowrie-shells, the currency of the country, at 800 to the rupee, which means 12,000 to the pound sterling. These are being poured into the capital by the million. A writer in *Mengo Notes* says:

"When we remember that 20,000 (one bundle) weighs 70 lbs., and that a million weigh 1 ton 11 cwts. 1 qr., and yet are only worth £83 6s. 8d., we get a faint idea what it must mean. The next thing will

be to decide what to do with them to get them into circulation again. One suggestion is to pay the salaries of the chiefs in shells, wholly or partially. Now imagine the Kati-kiro (Prime Minister) receiving a note something like this:

"Sir, I beg to inform you that your salary, due to-morrow, will be paid to you on application at H. M.'s Government Offices, Kampala. P.S.—You are requested to bring with you the necessary 240 men to carry the shells.' This is what it would amount to, and each man would have a load of 5 stones weight. If it should ever happen that the king should get his £1,500 a year in shells, he would need 900 men to carry them."

ISLANDS OF THE SEA.

Presbyterians The Board of Foreign Missions of the Philippines. the Presbyterian Church transferred the Rev. and Mrs. J. B. Rodgers from Southern Brazil to Manila. On the first Sunday in May, 1899, Mr. Rodgers took part in a Spanish service in a private house, and with the exception of slight interruptions regular services have been held from that date. They have now services in four different places in Manila. They are held in the English, Spanish, Tagalo, and Chinese languages. The attendance is encouraging but exceedingly uncertain, ranging from 1 to 100 persons. The Rev. and Mrs. D. S. Hibbard arrived in Manila in May, 1899, and Dr. and Mrs. J. A. Hall in January, 1900, and the Rev. L. P. Davidson in February. Two families opened a mission in Iloilo, on the Panay Island, in March, 1900. There also services are held in 4 languages, with encouraging results, especially among the Chinese. Plans are perfected for the opening of a new mission in the city of Dumaguete, on Negros. Land has been purchased and plans are made for an industrial school, and Dr. and Mrs. J. Inglis and the

Rev. L. P. Hills are expected to take up this work. It will be seen that work has been commenced on three islands, and there are on the field 6 regular missionaries and 2 more expected, besides 4 married women. They have 3 native evangelists and report 19 members and much interest.

An Anomaly in New Zealand. Some inconsistencies of the Maori women of New Zealand were presented

by Mrs. E. J. Bartol, in an address before the new Century Club of Philadelphia, recently. Mrs. Bartol has twice made a tour of the world, and while in New Zealand visited many of the remote native villages. It is an interesting incident on an election day, she says, to find a baby carriage outside the polls and the husband and wife both inside voting. Within the memory of people now living these same women have been transformed from frowsy squaws into intelligent voters. The New Zealand women are not as handsome as the men, and strive to improve their appearance by tattooing their lips and eyelids with a charcoal made from kauri gum. Horticulture is their favorite occupation.

Sunday in the South Pacific. This narrative from an eye-witness is both interesting and significant: "On

Sunday morning, June 25th, at day-break, we reached Fakaofu, one of the Union group. After the morning service we held a Christian Endeavor consecration meeting. They call themselves the 'Company of Endeavorers for Jesus.' Over 100 were present, all seated on mats on the floor, with their Bibles and hymn-books before them. After the opening hymn 2 members, middle-aged men, led simply and reverently in prayer, and then we had

the roll-call of 96 active members. One old woman I remember well. Her face was lit up with heaven's own brightness as she spoke of the love of Christ for her and her desire to follow Him closely. There was an old chief, too, who, when his name was called, humbly and simply said, 'God be merciful to me, a sinner.' Many took part in the prayer-chain, and the whole meeting was characterized by a reverence and earnestness I have not seen excelled anywhere."

Gospel Fruit The Australian in the Methodists have South Seas. fallen heir to the work opened by the English Wesleyans in the islands named below, and expended on it \$82,700 last year. These statistics have just been gathered:

Totals.....	New Zealand.....	Tonga.....	Samoa.....	Fiji.....	New Britain.....	New Guinea.....
1,172	12	74	49	886	106	85
22	2	2	2	3	3	4
101	3	17	4	71	4	2
1,333	4	16	99	1,077	98	89
3,208	57	387	156	2,516	115	37
6,211	21	356	317	5,330	134	63
40,632	12	1,239	1,680	34,497	1,806	458
8,112	131	650	612	6,336	340	374
38,270	505	3,500	1,456	30,850	3,161	1,608
131,111	3,968	8,500	6,172	91,197	12,737	13,447

MISCELLANEOUS.

A Good Rev. Edward
Program for Bright, when he
Every Church. was Home Secretary of the American Baptist Missionary Union, advocated the following features as essential to a system which should develop the giving of the people for missions:

1. A monthly missionary sermon by every pastor.
2. A missionary periodical in every family.
3. A stated contribution from every Christian.
4. A penny-a-week collection in every Sunday-school.
5. A missionary concert of prayer in every church.

The Boys' Missionary Congress. This is a legislative body in a Presbyterian church in Oregon which is

worth having, for they have just sent the \$25 for the second year's support of their boy Paul in Marsovan *six months before it is due!* With it comes \$5 for a Christmas gift.

They have a speaker, a clerk who keeps the journal of Congress, a librarian, and chaplain. The speaker, with the advice of clerk and chaplain (who is the pastor of the church as well), appoints four committees. Every boy must be upon one committee. The speaker and the chaplain are upon all. The committees are "Ways and Means," "Work," "Fun," and "Help."

Congress meets every second Tuesday, and spends forty-five minutes in "Work" and forty-five in "Fun." Each boy is a representative in Congress from some missionary land, taking some missionary hero for his hero and for his character. When they had a sale for \$25 they cleared \$60. This

money was used, in part, for the support of an orphan in Armenia; with the remainder they purchased a missionary library.

Our Vantage-ground. An article in the *Missionary Herald* for March states that the vantage-ground for missionaries in the twentieth century is: The wide enlistment of forces; the larger knowledge of the peoples and nations to which the Gospel is sent; the ease of communication of most fields; the possession of apparatus for speedy work; the greatly added light as to the best methods of conducting missions.

An Era of Giving. There has been "preacher talk" about "hilarious giving," but it seems to have become an actual experience with Andrew Carnegie and Dr. Pearson. There has been no sense of grudging about it. To use a colloquialism, "They have slapped down the money" with an ecstasy of delight at the opportunity. The spirit of these men is contagious. Men of wealth are taking seriously Mr. Carnegie's statement, "It is a disgrace to die rich," and will follow his example of giving while they live. Then giving is giving and not leaving. Every work that merits money will receive it. Here is a characteristic paragraph from Dr. Pearson:

"Now when a lot of old fellows who have money read about my giving away some they just naturally can't stand it until they do the same. They get kind of jealous, you know, and want to be talked about. It's a good thing to wake them up and get their livers to acting so that the sap of benevolence can have a chance to flow through them. Now, nothing will do this but the incentive given by some rich old fellow like myself, who is willing to set the example. My, but this giving is great fun."—*Associatio Men.*

Special Training for Missionaries. In his "My Missionary Apprenticeship," Bishop Thoburn empha-

sizes the necessity for this with great force. "It would have been well for most of us if we had been detained at home six months, or a year, and put under a special instruction for our work. Our ignorance of India and of the real nature of missionary work was very great, and ought to have disqualified us for an immediate appointment to the mission field. A brief time spent in special preparation would have been time well spent, and would have enabled us to begin our work much more intelligently, and prosecute it more successfully than we were able to do. The traditional custom—for it is still the custom—of making a hasty search when a missionary is needed, and laying hands 'suddenly' on some raw youth, and sending him off to his life-work with little or no knowledge of the country to which he is going, and little or no preparation for the peculiar duties awaiting him, is unjust to the work and sometimes cruel to the candidate."

A Hard Blow at the Critics.—The late Robert Louis Stevenson said: "I had conceived a great prejudice against missions in the South Seas, but I had no sooner come there than that prejudice was at first reduced and at last annihilated. Those who *deblaterate* against missions have only one thing to do—to come and see them on the spot." What word in the entire sweep of the English tongue is so good as that?

The Phrasology of the Club. The North German Missionary Society having published an address on "Protestant Missions in China, and their latest Accusers," Missionary

Geireihr remarks that on his voyage back from China he was present at a talk between a German-Austrian officer, a Catholic, and a Danish lady. The officer was decrying the missions (apparently the Protestant missions) in the wonted style. "The whole missionary business is of no account. The few Christians are a worthless rabble; they cheat the missionaries, lie to them and steal from them, and then take French leave of them. The missionaries themselves live well in China, accomplish little, and, coming home, tell shuddering stories about their privations and outrages suffered by them, only to make an impression on credulous people." When asked, "Do you know that you have sinned against the ninth commandment?" he owned that he did not know what the ninth commandment said, or, as the Lutherans and Catholics count, the eighth commandment. He had to own that he had never made acquaintance with a missionary, male or female, still less ever visited a mission-station! The perplexity and mortification of this competent judge of Chinese missions were great. In excuse for himself he said: "I hope you will not take it ill, but when one goes day after day to the club he can not help taking up the phraseology of the club." "Phraseology of the club!" That is one of the infallible sources out of which our opponents drew their information! —*Allgemeine Missions Zeitschrift.*

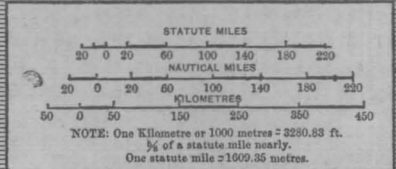
OBITUARY.

Rev. James A telegram from Chalmers, of Sydney, N.S.W., on New Guinea. April 21, announced the sorrowful news that Revs. James Chalmers and Oliver Tomkins had been murdered by natives on the Fly River,

New Guinea. We mourn the injury thus inflicted upon one of the best fields of the London Missionary Society. Mr. Tomkins only joined the mission about two years ago. Mr. Chalmers is one of the best-known missionaries in the Southern hemisphere, receiving his first appointment as long ago as 1866.

Mr. Chalmers was born at Ardishaig, Argyllshire, and became a member of the United Presbyterian Church in 1860. He was appointed to Rarotonga, and sailed from London in the *John Williams* in January, 1866, where he arrived in May, 1867. Having been appointed to New Guinea he left Rarotonga in May, 1878.

After some preliminary labors, Mr. Chalmers (accompanied by his brave young wife) began his now famous journeys among the hostile tribes of the great island. He traveled unarmed, trusting to Him in whose work he was engaged. Many years afterward he was able to say: "Only once in New Guinea have I carried a weapon, and then we had spears thrown at us." Mrs. Chalmers had the happy art of drawing the savages to her, and thus inspiring confidence and personal regard. As the months passed, native lips, failing to pronounce the missionary's name, called him "*Tamate*" (Teacher); and as they came to love and trust him, they spoke of "*Maino*" (peace) as following his steps. At length he was called in to settle native quarrels, and to arbitrate in matters of difference between contending tribes. Hence an English naval officer was able to testify: "Everywhere '*Tamate's*' influence is supreme;" and the conceptions of Teacher and Peacemaker were combined in the native ideas of the missionary and his message.



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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,

* "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.

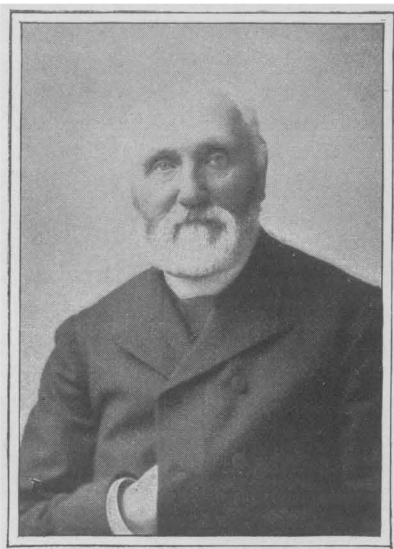
The shamans, or medicine men, seeing their craft in danger, sought to thwart his efforts, moving Legiac, the head chief, to order him to stop his school during the month of the Medicine Feast. He firmly refused to close it so long as pupils came to be taught, and persisted in his refusal, notwithstanding 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 Tsimshean 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 Metlakahla. 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

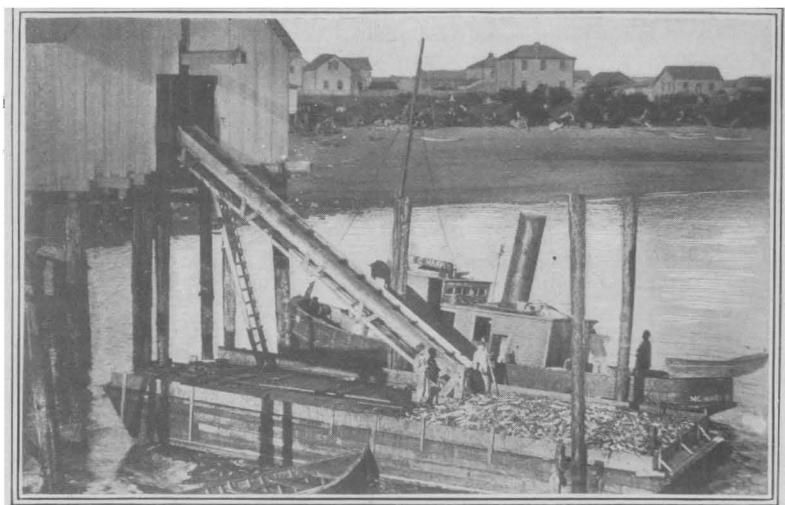


A CHRISTIAN INDIAN STATESMAN AND A PREACHER, NEW METLAKAHTLA, ALASKA.

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:

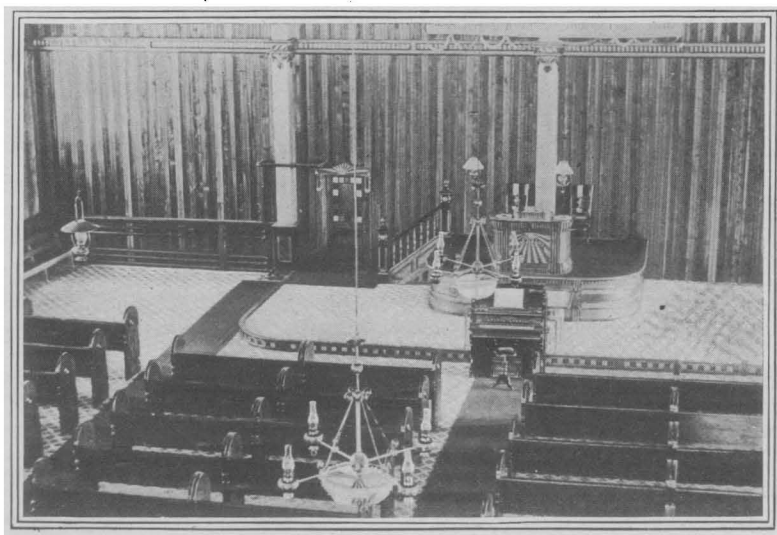
All former work, varied and interesting and impressive as ministerial life is, seems insignificant before this manifest power of the Spirit of God, touching the hearts and enlightening the understanding of so many recently buried in the darkness and misery of ignorant and cruel superstition. To a worthy, 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?

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-passagge 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.

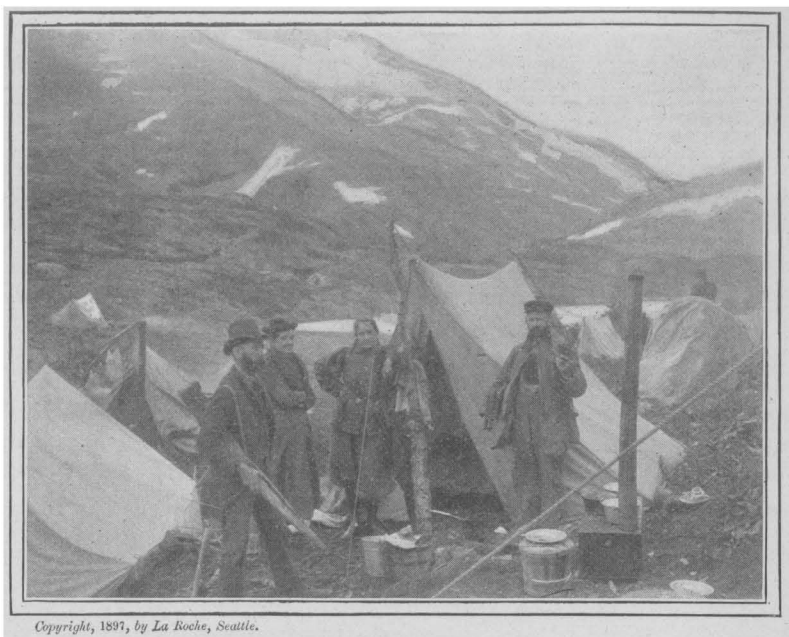
The first missions in Alaska, started in 1877, were directed entirely toward the evangelization and education of the natives.* At that time the white population was very small, being confined almost entirely to Sitka and Fort Wrangel. Of late years, however, the greatest interest has centered in the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

* 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.

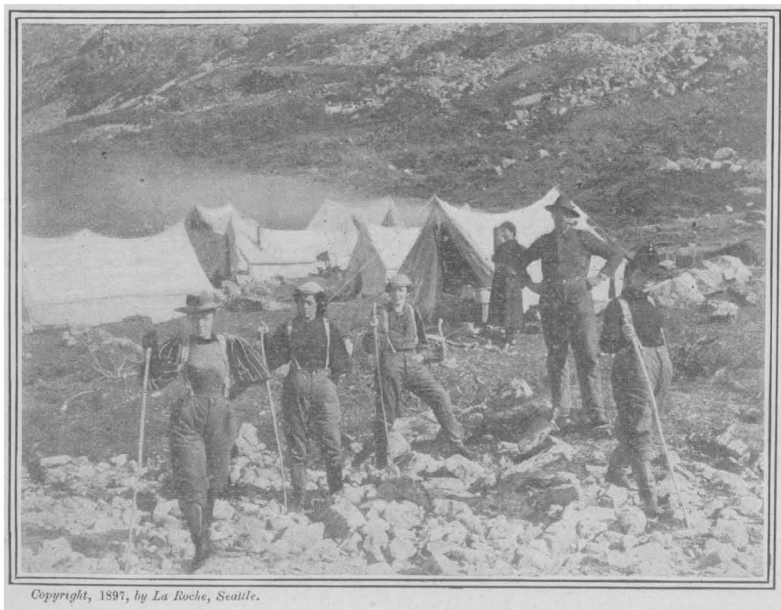
Dr. S. Hall Young and Dr. McEwen going to the Klondike in 1897.

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-

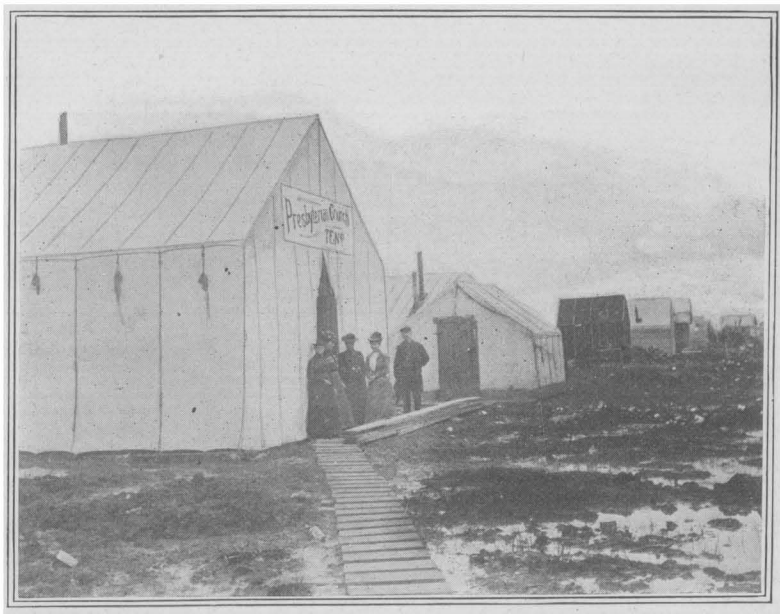
trict, following the men in their stampedes, living the life of the miners, and yet ministering to their spiritual wants. I went on down to St. Michaels, a thousand miles from Rampart, and thence one hundred and fifty miles farther on to Nome. Rev. Loyal L. Wirt, of the Congregational Church, had preceeded 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



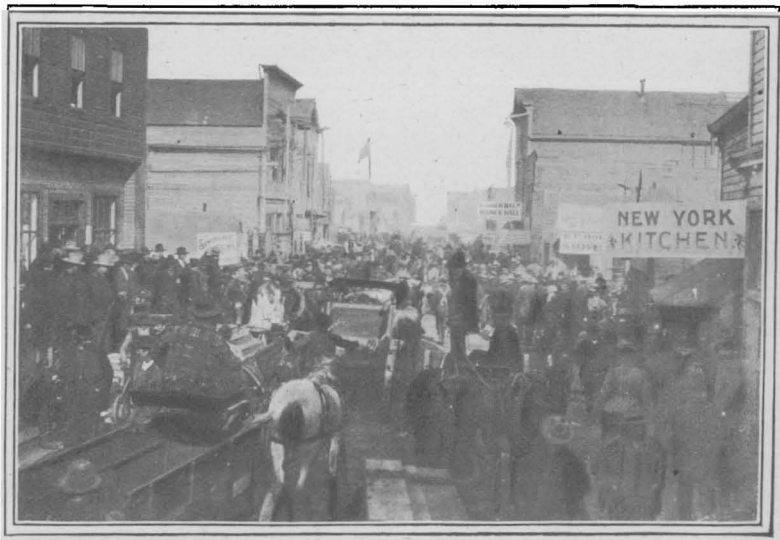
PRESBYTERIAN CHURCH AND PARSONAGE, NOME, ALASKA.

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.

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.

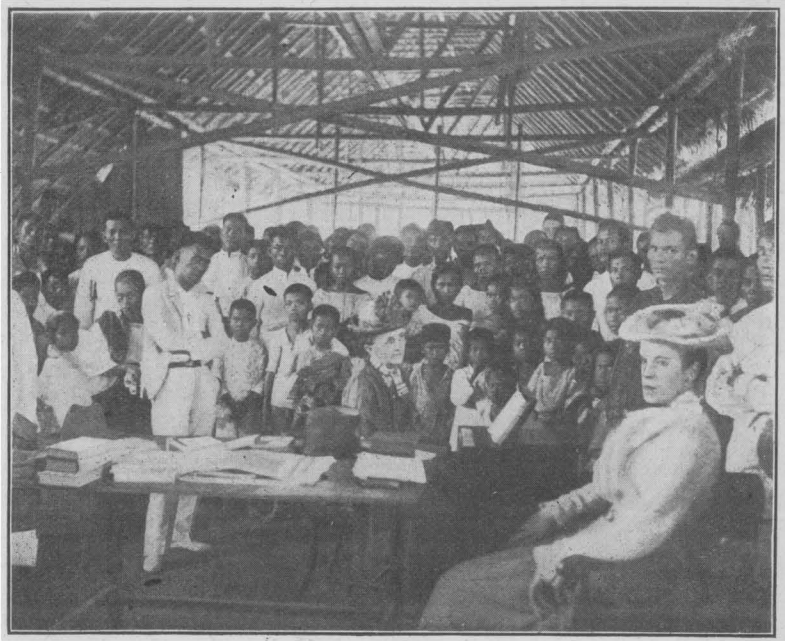
In Tondo, the large northern suburb of Manila, the people were frightened by the rumor that the friars were to return, and, disgusted by the habits of their priest, in January appealed to the leaders of the newly formed federal party in that district for advice. The leaders advised them to leave the 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.)

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."

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.

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."

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-Bohemian Protestants. There are about 335,000 immigrants 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 Home Missions. The Diamond Jubilee of the Congregational Home Missionary Society was spirited, informing, encouraging, and prophetic. It is well to note that Boston, which is described 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 Zinzen-dorf 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 estab-

lished 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 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.**

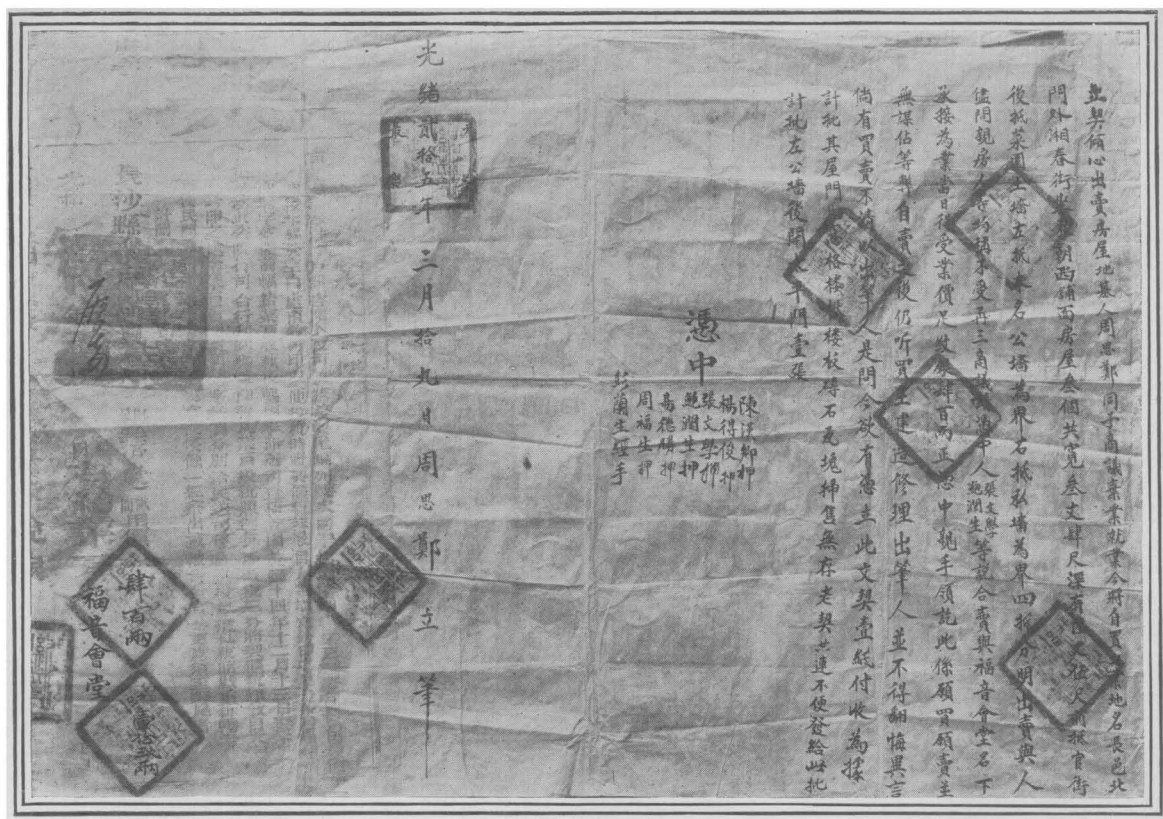
Medical Missions Not so Modern. In an address delivered by Mr. G. A. King at St. Margaret's, Lothbury, in connection with the city celebration of the S. P. G. Bi-Centenary, he said:

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."



COPY OF THE DEED TO THE FIRST PROPERTY OBTAINED FOR MISSIONARY PURPOSES IN THE CAPITAL OF THE HUNAN PROVINCE, CHINA.

This astonishing deed, a sight of which will rejoice the heart of every China missionary, consists of three parts. The first is the deed proper, and gives the description of the premises (outside the N gate of the city, on the east side of the street), and the agreement to sell and to buy; next come the names of the witnesses, or middlemen, and the date, the 25th year of the Emperor Kuang-sü, and so forth; and finally a printed form, at the left, completes the document. It is the regular form for the transfer of real estate used at the Magisterial Office of the City and County of Chang-sha.

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SOME PROBLEMS OF MISSIONS ON THE FOREIGN FIELD.

BY THE EDITOR-IN-CHIEF.

Paul's experience at Ephesus, "a great door, and effectual, opened" before him, but "many adversaries,"* has been a typical one throughout mission history. The opposing and obstructing obstacles, including hostile parties and hindrances of every sort, must be understood and appreciated; otherwise we shall get no true estimate either of the difficulties to be met, or of the success already secured. At some problems which continually confront the missionary, we purpose now to look.

Different fields present different problems, according to the character of the people, their ancestral customs, antiquated notions, religious faiths and superstitions, national prejudices, physical, mental, and moral habits, and general condition. Many hindrances are local, and some temporary; others are universal and permanent, demanding a complete revolution for their removal. But to know what the difficulties are and to study carefully and prayerfully their nature and the true method of meeting them is absolutely necessary if the great warfare of the ages is to be carried on without repeated and disastrous defeat. It is not the part of a wise man to underrate the strength of his foe, or treat with contemptuous ignorance or arrogance his resources and reserves. Certain hindrances are general, and may be passed by with a word of reference, such as those of climate, remoteness and difficulty of access, foreign and difficult tongues, deep-seated idolatry and iniquity. Some of these must be met by an advancing civilization, with its increased intelligence and precaution, its facilities of approach by good roads and railways; others must be met by patient forbearance and persistent teaching of truth, backed by consistent practise of godliness. But there are special obstacles which pertain to special fields, and it is these which we desire now to consider.

For example, to begin at the remote East, there is the Sunrise Kingdom, Japan. When modern evangelical missions found entrance

* I Cor. xvi: 9.

there in 1859, there was a strong anti-foreign tradition which was expressed on the edict boards throughout the empire, forbidding even the Christian's "God" to set foot on the islands, and these were not removed till thirteen years later. The Japanese, since 1593, had linked Christianity with anti-Japanese interests. The Jesuitical policy of Romish priests, who were believed then to be conspiring to hand over the empire to the pope, had caused Hideyoshi to seize nine missionaries and publicly burn them in Nagasaki; Sékigahara followed his example, and issued a decree of expulsion in 1600; and the tragedy of extirpation culminated in 1637, when the "Christian" party, after a siege of two months in the castle in Kiushia, surrendered, and it is said that twenty-seven thousand were either exiled or executed. It took no little time to show the Japanese that Protestant missionaries were neither intriguing Jesuits, papal minions, nor political spies, and to win for them the confidence of the government and people. It is one of the signal triumphs of missions that this was accomplished so speedily.

When the missionaries entered Japan it was, moreover, at the period of civil revolution; when the military usurper, the Tycoon, was to give way before the supremacy of the Mikado; and such a condition of national upsetting is not favorable to the planting of Christianity; the plow of revolution was turning up the soil, indeed, but the soil was not yet ready for the sowing. There was, beside, a characteristic national pride which has manifested itself more and more boldly in its jealousy of all foreign interference. Japan has been progressive and aggressive; no hermit nation has come out of its seclusion and exclusion with a keener relish for all Western learning and progress; but Japan is bound to preserve its own independence. Assistance from any quarter is welcomed, provided that the assistance does not become control; but the moment that there is even the *appearance* of domination—of influence becoming virtually a presiding power—resistance is manifested. Even the native Church, which virtually dates from 1872, has already thrown off foreign control and jealously seeks to manage its own affairs.

The missionaries had a still more formidable "adversary" to encounter in the low standard of morality, especially sexual morality. This forbids a plain showing in public print, but a hint of it may be gathered from Dr. Verbeck's experience. In 1860, while walking alone, he fell in with a respectable looking woman who, with another woman, a servant, and two young daughters, was gathering tea leaves. He said a few words to the mother, who immediately and unblushingly in the presence of the others, offered him the elder daughter for immoral purposes, assuring him that she was not too young, tho only thirteen!* What time and patience are needful to correct such

* "Verbeck of Japan," p. 85.

abominations, especially when so many foreigners from "Christian" lands are but too ready to avail themselves of such a debauched public sentiment!

With all these hindrances, the Japanese have been found to combine overweening self-confidence and self-complacence with a peculiar tendency to vacillation. They are an unsteady people; they are, like others who are unduly self-reliant, prone to make mistakes, acting impulsively and impetuously, and prone therefore to reaction. Patriotism is strongly developed, and often hinders a profession of Christianity. There is an undue anxiety to guard the national life from any outside control; and the readiness to receive and assimilate any outside notions, not obviously inconsistent with this patriotism, leaves the Japanese mind open to religious errors, and has even in the native Church caused a serious decline from sound doctrine. The recognized tendency is toward a broad Church, with a loose organization and a vague creed.

Glancing now at the Middle Kingdom, we find quite a different state of things. The first obstacle there confronted is a language which, like the Japanese, is extremely difficult of acquisition, of which it has been said that it demands a constitution of iron, nerves of steel, the patience of Job, and the lifetime of Methuselah, to master it. But the characteristic Chinese peculiarity is self-conceit. China is the Celestial Kingdom, the Flowery Kingdom, and, to Chinese notions, the world kingdom. On the Chinese map it fills the whole space, and other nations are but as specks in the remote distance, and in the Chinese mind the great empire is even more all-absorbing. Behind this conceit there are two great buttresses: first, Confucianism, and, second, competitive examination. The former furnishes a superior ethical system, and the latter a high standard of scholarship. Confucianism is not strictly a religion, but a moral and political science. Its author belongs to the sixth century before Christ. He taught several principles that, after these twenty-five hundred years, still sway the Chinese mind, even if they do not all affect their morals—such as ministry to the dead, ancestral worship, obedience to parents. But Confucianism seems to contain no traces of a personal god. This ancestral worship presents an almost insurmountable barrier to an open confession of Christ, inasmuch as the virtual worship of the ancestral tablet is to a Christian an act of idolatry; yet to abandon it would be deemed treason to the whole line of ancestors. The high ideals of ethics, however corrupt the moral practises, still foster a self-sufficiency, as tho the Chinese had no need of the Gospel, they not seeing that it is not truth alone but *power* which comes with a pure Christianity. Chinese hatred of foreigners is proverbial, whatever be its causes, and such wars as the opium war have not tended to abate this hostility to "foreign devils." The competitive examinations

already referred to are a unique feature of Chinese national life. As many as ten thousand "*bachelors*," or successful candidates in the various departments or districts, present themselves at the triennial examinations in the provincial capitals, to compete for the *licentiate's* degree. Out of these some one thousand two hundred will be successful, and these may at the metropolitan examination at Peking compete again for the doctors' degree, which perhaps two hundred will obtain. This latter success insures immediate preferment. Such a system has a direct tendency to foster not vanity, but rather pride—a pride based on intelligence and competency—and leads the Chinese to look down with a lofty contempt on those who come proposing to teach them. They think they are intellectually and morally able to teach others.

In addition to these obstacles is one more that may be mentioned: it is a sort of religious indifferentism. The three systems of Confucianism, Buddhism, and Taoism, are held so loosely as religious cults that one may belong to all three and not be accounted inconsistent. Hence we can not expect much decision of character on purely religious questions; and it is not uncommon for one who is intellectually convinced of the truth of Christianity to ask whether he may not accept Christ and still worship his ancestors. He sees no incongruity in accommodating one belief and practise to another.

As we pass further east to India, we find difficulties strangely unlike those confronted in China. In both countries intellectual pride is dominant on the part of the ruling class; but it is pride of a totally diverse nature. In India, whether it be a Brahman or Moslem, a Buddhist or Animist, he has at least a system of belief, something corresponding to a creed. The Chinese, however attached to Confucianism as a system, have no religion in its proper sense, and if he has any conception at all of Deity, it is most vague and unsatisfactory. The state religion, if such it may be called, may be polytheistic, pantheistic, or atheistic, all at once. In India there is a caste system so intolerant and despotic that no man can rise out of the level in which he is born, and, while he has no hope of rising, he may by trifling violations of caste sink to a lower level, beneath even the lowest caste. Society is divided up into cells, but the cells do not communicate, and there is no passing from one to another. If the missionary begins work with the lower castes he can hope for no encouragement from the higher, and the rigid caste rules would not suffer converts to sit together at the same Lord's table if they belonged to different castes. If the devil had invented a system specially to bar out Christianity, he could not have been more ingeniously and diabolically successful than when he set up these caste barriers.

The Levant presents obstacles which are again peculiar to itself. We use the term, Levant, in its wide significance, as embracing all those important countries bordering on the Mediterranean, east-

ward—the coasts of Syria, Asia Minor, and Egypt—in fact, the whole territory east of Rome to the Euphrates. This is the theater of some of the greatest achievements of the race, and every part of it bristles with historic significance. Here also the Christian faith, finding its starting-point, returns to find its goal, but, alas! meets some of its most formidable foes. Nowhere have its triumphs been slower and fewer. Here Islam reigns, its power and extent so far defying the advance of Christianity. On no system has the Christian missionary made so little deep impression. The Sun of righteousness here shines upon a mass of icebergs, which refuse to melt. Here are remnants of scattered Israel, with Judaism degenerate, but still resolute in opposition to Christ. Here are the Oriental churches—Greek and Armenian, Jacobite and Maronite, Nestorian and Coptic—all having a form of truth and godliness, but mostly without its *power*. Christianity is with these ancient churches largely a matter of tradition rather than of action and vital force. Ignorance, wedded to intolerance, largely has sway. Mutual jealousies beget mutual animosities. Ecclesiastical leaders are also political officials, and all that is worst in the union of Church and State is here exemplified. Few are harder to reach with a spiritual Gospel than those who, entrenched behind traditional and historical Christianity, and boasting of their being the original churches of primitive days, have lost the primitive faith and love and consecration.

Then, perhaps worse than all, this region is dominated by the “unspeakable Turk.” That word, Turk, has come to stand for all that is most repulsive in despotism, bigotry, cruelty, and a certain inflexibility of evil. The Ottoman power sits at the Golden Horn, and, weak as it is in many respects, it defies all Europe and Asia. The Ottoman Turks do not exceed nine or ten millions, and yet the Sultan of Turkey controls nearly one million seven hundred thousand square miles, and, in his immediate possessions and tributary states, thirty-three millions of people.

Beyond these representative countries we find two other prominent mission fields which should have a glance. First, Africa, so vast, so varied in climate and races—a large part of it swayed by the Crescent, and effectually excluding the Christian missionary; the slave-trade still carried on, mostly by Arabs, and difficult to suppress; deadly malaria that has made Africa the cemetery of missions; Hottentots and Bushmen of a low grade of intellect, in many parts fierce and brutal tribes, and many other tribes on the lowest level of morals—much of Africa yet difficult of access, and under the death-shade of the worst paganism—here again new difficulties meet us. Then there is the whole vast area of the Romish Church, embracing Southern Europe, South America, and many lesser territories—often the people under papal sway sunk in ignorance, superstition, and practical idolatry

which, if missionaries are to be believed, present obstacles more insurmountable than those of paganism itself.

Such are some of the problems missions are called to solve. Let us not belittle them, and let us profoundly thank God for whatever measure of wisdom and success has been hitherto given in grappling with these great and formidable foes.

The *methods* whereby these manifold perplexities have been, and are to be, met deserve now our brief survey.

First of all, the most successful missions in every part of the globe have depended, first and foremost, upon *one* great, divinely authorized weapon, the *pure Gospel*, faithfully and persistently *preached*. Christ has not been lifted up in vain. He draws "all men," that is men of all classes and peoples to himself, from the lowest to the highest. And a fatal mistake is made whenever anything else displaces or belittles the courageous preaching of Christ. We emphasize this, for it is in connection with this that the greatest wonders and modern signs have been wrought. Where the barriers seemed like walls that could be neither battered down nor scaled, preaching Christ has proven the power of God and the wisdom of God unto salvation, and, after years of seemingly fruitless evangelism, suddenly and unaccountably the obstacles have given way as mists are dissipated before the sunrise. The great peril is that, because blessing is delayed, the preacher shall be discouraged and turn to other methods as his resort. It is very important that the preaching shall be in the *vernacular*. Interpretation has well been called *interruption*. When in 1822 Robert Moffat lamented to his wife that so far there was no apparent fruit from his preaching, that wise woman reminded him that not yet had he preached to the people *in their own tongue* in which they were born, but that as yet they had heard it only through interpreters who had neither a just understanding of, nor real love for, the truth, and she besought him not to relax his efforts till he could with his own lips tell into their ears the Gospel message. From that hour Moffat gave himself without cessation to the acquisition of the language. An instance of the disadvantage of using an interpreter is given in his rendering of the sentence: "The salvation of the soul is a very important subject," which he rendered, "a very great *sack*"—a version ridiculously intelligible.

We must not forget that God has singled out this *one weapon*—oral preaching—as the all-conquering one, and to abandon it for any other, or put any other in its place, is a confession of weakness, and a forfeiture of success.

Next to that, in practical power, is the *translation and diffusion of the Holy Scriptures*. We do not now refer to the utility of the Bible, as used side by side with the oral proclamation of the Gospel, or in building up and making permanent the native churches. The

instances are countless where the simple *reading of the Scriptures* by men who had had no contact with believers has been blessed to conversion. Mexico and South America, Japan and Burma, Siam and India, and papal countries have been especially rich in examples of this fact. War introduced copies of the Word of God into Mexico in the knapsacks of American soldiers; and when, in after years, missionaries followed, they found in some cases little groups of converted people who had found the truth and the Christ through these stray copies of God's Word. God has set a special seal on this sword of the Spirit, even where there was no human hand to wield it; and where missionaries have been able to do little else, they have planted this, the original seed of the kingdom. In Madagascar, during the long period of exclusion of missionaries and persecution of Christians, what wonders God wrought by the Word, alone, the translation of which the missionaries providentially completed before their expulsion!

Next comes the *Christian school*, especially for the training of the young. Education, when conducted by a true missionary who never loses sight of regeneration as his ultimate hope, has been and is a mighty factor in solving the problems of missions. To introduce Western learning as such and for its own sake into Oriental lands is a doubtful, certainly not an unmixed, good. It is often destructive without being constructive; it demolishes the superstitions that rest on ignorance, but too often only leaves students to be without *any* faith in anything. They give up their false gods and sacred books without getting the true God and loving His Book. Educated Hindus and Japanese are to-day largely agnostic and infidels, or at least unbelievers and skeptics. It is a question how far it pays in the end to educate and acuminate the heathen mind only to leave it in a state of utter irreligion. But schools and colleges, where definite Christian teaching as such is the actual method used, and by instructors deeply imbued with the Christian spirit, can not but be a blessing.

The sanction of God upon *medical missions* has been too conspicuous to be doubted. In fact, here has been found the key that has opened long closed doors, as in Korea. The relief and cure of bodily ailments has in countless cases, as in that of Li Hung Chang's wife, predisposed parties to be favorable to the missionary, and has often opened the heart, as nothing else had done, to the teaching of Gospel truth. The century's history shows clearly that, as in education, if the medical missionary keeps before him as his goal the healing of sin sick souls, and wisely adapts his methods to that end, God is peculiarly with him. The advance in this form of ministry within the last half century constitutes a distinct epoch in missions.

The use of a *Christian literature* must not be overlooked among the means of overtaking the needs of men. It belongs among the *secondary* agencies, but among them takes a front rank. When a

heathen people begin to read, it is of vast consequence *what* they read. And, to supply books and tracts, saturated with the spirit of Christ, as the basis of a new literature, is to lay foundations for a Christian State.

But one method transcends all others in importance, because without it all else is weak and comparatively worthless—the *actual witness of a Christ life*. If the missionary exhibits a transformed character, his preaching and teaching, his whole ministry and method, have a savor which is of God. Men, instinctively, look for the fruits of faith in the teacher of truth, and the sublimer the truth the more are the fruits expected to correspond. Here is the living epistle which is known and read of all men. This is practically the world's Bible, and alas! it is generally a very poor version, sadly needing revision if not entire reconstruction. It was the *character* of Schwartz, George Bowen, and William C. Burns in India, of Judson in Burmah, of Mrs. Grant in Persia, of Verbeck in Japan, of Livingstone in Africa, of Patteson in Melanesia, of Crossley in Manchester, that made more impression than any *words* they ever spoke. And what *every* field most needs is the good seed which our Lord teaches us is found in the "*Children of the Kingdom*." Without Christ in the life, preaching and teaching, schools and medical missions are vain—the most complete apparatus of missionary work lacks its motive power. Here, in a higher type of piety, a character thoroughly permeated by true godliness, lies the final solution of all the problems of missions.

THE CHIANG-SHA DEED.

BY GRIFFITH JOHN, D.D., HANKOW, CHINA.

Missionary of the London Missionary Society.

This deed, the cut of which we have reproduced,* has an interesting history. It takes us back to the remarkable journey which was made by Mr. Sparham, Mr. Greigs, and myself in Hunan, in April and May of 1899. In that journey we spent two days, April 27th to 28th, at Chang-sha, receiving officials and discussing various points of interest with them. The first point that came up was that of admission to the city. The officials at once allowed our *right* to enter, but begged us not to press it, on account of the examinations that were going on at the time. The second point was that of our being allowed to procure a house at Chang-sha for missionary purposes. Seeing that entering the city would amount to nothing more than being carried into it and out of it in a closed chair, and that in the dark, we came to the conclusion that it would be our wisest policy to give up the first point, if

* See Frontispiece, opposite page 561.

by so doing we could secure the second. So we told the officials that, tho very anxious to enter the city, under the circumstances we would not press our right to do so if they would give us the permission to purchase a house at Chang-sha, stamp the deed in the event of our finding a seller, and protect the mission when once established. This purpose was no sooner made than they jumped at it, thinking, no doubt, that any effort put forth by us to procure a house at Chang-sha would be labor lost. But, fortunately, we had already found a man who was willing to sell, and he was in the boat at the time, listening to the conversation between the officials and ourselves. No sooner did they leave the boat than our friend expressed himself as perfectly satisfied and quite prepared to complete the bargain. The deed was written out on board the boat and the earnest-money paid. Having thus purchased the house, we sent word to the officials to inform them of the fact, and to request them to seal the deed according to promise. For this, however, they were not prepared. The fact is, they never expected us to succeed, and they never expected that their promise should be taken as serious by us. On the morning of the 29th we waited some hours to see if any action would be taken by the officials, but not a man among them would come near us. The district magistrate sent his card, but would do nothing more. I sent my card to the military official in charge of the city, who had on the previous day shown great friendliness, but he went so far as to return it, and thus added insult to injury. Later on, however, a messenger was sent by him to say that tho nothing could be done at that time, the matter would be taken up and put through on our way back from Heng-chou. Another *empty* promise, of course.

Seeing that the officials had 'come to their wits' end, and that to wait longer would be simply wasting valuable time, we resolved to proceed on our journey without further delay. On our way back to Hankow we called at Chang-sha again, and made another attempt to get the deed sealed. Mr. Peng, our native evangelist, took it to the *yamen*, and asked the magistrate to kindly fulfil his promise and stamp it with his official seal. The magistrate took the deed and bagged it, telling Mr. Peng that he would return it after consulting the higher officials. This was on the 29th of May, 1899. Thus began a fight between ourselves and the Chang-sha officials over this precious bit of paper, which lasted nearly two years. The English consuls at Hankow gave us every help in their power, but apparently to no purpose. The Chang-sha officials had made up their minds to keep us out of the city, and we had made up our minds to get in. They fought hard, and but for the trouble of last year would have succeeded in carrying on the fight a year or two longer. The Heng-chou riot, however, supplied us with the very leverage we needed in order to deal effectively with them and gain our point. It has been a

long fight and a hard one, but it has ended in a great triumph for the missionary cause in Hunan.

The deed was sealed in February and sent to Mr. Peng, who received it at Heng-chou. He forwarded it to Hankow, and I received it on the 19th of March. The sight of this deed, I need hardly say, made my heart glad. No foreigner had ever held property in Chang-sha till now. Even the Roman Catholics have not succeeded in gaining a footing in that famous city. We, however, have succeeded, and have the full permission of the Chang-sha officials, both higher and lower.

It is now about twenty years since I first saw Chang-sha. Ever since then it has been one of my great ambitions to establish a mission at that splendid center. For years there was nothing in the outlook to inspire hope. At one time it looked hopeless. Thank God, it is now an accomplished fact. But the opening of Chang-sha really means the opening of Hunan. Being in possession of the capital, we shall have no great difficulty in securing a footing in any other part of the province. Christians will, I feel sure, join in praising God for the good news.

P. S.—I am receiving very good news from Heng-chou. Mr. Peng has returned to the city several weeks since, and was received with every demonstration of cordiality by the officials and people. The magistrate had provided a large house for him, in which he might live with his family and carry on his evangelistic work. He is surrounded by about fifty converts, who meet regularly for worship. He is now arranging to start building, so we are hoping to have our chapel and dwelling-house at Heng-chou restored before the end of the year.

ROMANISM AND PROTESTANTISM IN FRANCE.

BY REV. RUBEN SAILLENS, PARIS.

For the last seventy-five years France has been under the influence of secularism. Convinced, and rightly so, of the impossibility of reconciling the spirit of Rome with the modern craving for liberty and progress, the fathers of the present republic enforced a system of public education based on Agnosticism. They hoped that compulsory instruction, with a set of teachers more enlightened than the "friars and sisters" who had so long been in charge of the French youth, would not only rid the country from superstition, but also give the people a superior morality.

Every religious notion, therefore, was banished from the standards of the national schools—not that disrespect was meant to the beliefs of any one, but in order to leave perfect liberty to all in the matter of belief. Much blame, and even abuse, was poured upon the authors of

that system; even in Protestant countries the French *Ecole sans Dieu* (godless school) was sometimes held to opprobrium. But we fail to see what else could be done if France was to be delivered from the baneful influence of Rome. In a country where the Romish Church is nominally the religion of the majority of the people—however loosely it is professed by them—no religious instruction can be given in the public schools except the one which Rome approves of.

Far from being to blame for their attempt at secularization, those men—Gambetta, Paul Bert, Jules Ferry—who undertook the stupendous task of freeing France of clericalism* are to be blamed for having not gone far enough. These measures in the domain of public instruction should have been accompanied by the disestablishment of the Church. It was a mistake to pay out of the same exchequerer the priest and the schoolmaster, who was to be his greatest opponent. Disestablishment would have opened the country, in a marvelous way, to Protestant evangelization, which would have provided for the people that religious element without which neither man nor society can live very long.

It is not to be wondered, therefore, that these half-and-half measures did not bring about the results which were expected from them. Notwithstanding the fact that every one now can read and write in this country, the Church of Rome has not lost her hold on the people, nor has its morality increased. Crime, especially youthful crime, has augmented. A new demon unknown in this country fifty years ago, alcoholism, has made its appearance, and is making greater havoc among us than among most of the other European nations. The relations of capital and labor are becoming more and more strained. This, of course, is a general feature in the civilized world to-day, as well as the increasing boldness of the revolutionary and anarchists party, and it would be unfair to single out France on this point. However, the impression has grown upon the people that secular education has been a failure, and this accounts for the religious reaction which we are now witnessing in France.

For *there is a religious reaction*. The school system has not been abolished, but the Romish free schools compete with the national ones in a most threatening manner; the government is still anti-clerical in its policy, but the bold denials of infidelity are not as popular as they once were, and it seems as if the people were slowly turning away from the apostles of emptiness. For, down in the heart of every man there is a craving for a higher ideal than money and pleasure—there is a thirst for a future hope which science can not quench. **FRANCE NEEDS GOD!**

This movement should, therefore, cause the heart of all Christians

* "Le Cléricalisme, voilà l'ennemi!" (Clericalism—that is the enemy!) is the celebrated saying of Gambetta.

to rejoice; yet our joy can not be full, for, at the outset, the Church of Rome will get the benefit of this new disposition of the French people. It does so already. Never were the Romish churches so well attended, never the pilgrimages so numerous. A few days ago sixty thousand pilgrims met at the shrine of the Virgin at Lourdes from all parts of France; and this, tho the largest, is by no means the only place of the sort in this country. Never was the exchequer of the Church so overflowing with the offerings of rich and poor; millions of francs are pouring in, month after month, in the coffers of the religious orders, the wealth of which has become so threatening for the welfare of the country that the government, tho unwilling to launch us into a religious war, have been compelled to introduce before the chambers a bill against the unauthorized orders—a bill, however, which may prove impotent, as are all measures which are not sufficiently drastic and do not go to the root of the evil.

Here are, briefly, the main reasons of this movement of "Back to Rome":

In the first place, the people really know no other religion. Catholicism plunges its roots in the very heart of the country, by its one hundred thousand priests, its innumerable monks and nuns, all recruited from the people, and in most cases from the peasantry, which is so powerful an element in France. On the other hand, Protestantism is utterly unknown in many towns and villages, except for the passing visit of a colporteur. Wherever it is known, the Catholic press and clergy take good care to disfigure it, by representing it as being a foreign religion—the religion of those countries which have been for ages the rivals of France (England and Germany), thus exciting against us that most dangerous of all fanaticisms—jingoism. There are, as every one ought to know, six hundred thousand French-born Protestants (the descendants of the noble Huguenots), but they are scattered throughout the country; many of them are timid, others have lost the faith of their forefathers, and it is not uncommon to meet Frenchmen who do not know the existence of *French* Protestantism. To the more thoughtful and enlightened part of our population Protestantism is puzzling, on account of the complexity of its aspects under its various denominations. But the great advantage of Romanism over us—one which, however, we are far from coveting—is its easy system of penance, of accommodation with the laws of heaven; Protestantism has the reputation of being more exacting in its demands on the conscience and the life of man. For all these reasons one can not wonder that a superficial awakening of the religious sentiment, which has not yet reached the hearts and consciences of the people, should profit mainly to the old-established religion.

Another cause of the present growing popularity of Roman Cathol-

icism is its wonderful gift of adaptation to the political conditions of the country.

As long as the pope seemed to be on the side of the monarchists' party, the people, now intensely republican, would not listen to the priests. But a few years ago Rome enjoined on all the bishops and clergy to accept without reserve the institutions of France, and still later the pope issued those famous encyclical letters which, in a mild form, assume a socialistic tendency. The heads of the clerical party, the late M. Chesnelong, Comte A. de Mun, Abbé Garnier, and many others, have organized Roman Catholic guilds of workingmen, labor demonstrations, etc.

A few striking conversions from infidelity to Romanism have had an enormous influence. I can only mention M. Brunetière, the gifted editor of *La Revue des Deux Mondes*; M. François Coppée, a poet and dramatist; M. Jules Lemaitre, a literary critic—all members of the *Académie Française*, all known previously as free-thinkers.

This movement has been fortified by another, which is far from being peculiar to France alone: I refer to the revival of the nationalist spirit, which tends to strengthen in every country the partiality to the native institutions, and especially to the national churches.

Notwithstanding all this, France is not really popish, and this revival of Roman Catholicism can not last very long. It mainly rises from an equivocal conception of what Roman Catholicism is. There are many among its present followers who would fain believe that Catholicism is one thing and Jesuitism another; that it is possible to-day for a nation to hold the first while repudiating the second. But any one who has studied Roman Catholicism knows that whatever semblance of liberalism it may put on, it is dominated by the spirit of Loyola; and if the French hate anything, it is that spirit. Jesuitism has never been able to rule in France. Our national temperament is too frank, too open, to submit to it; hence the constant struggle of the French people against ultramontanism. If this paper were not already too long, I could bring here many facts in support of this statement.

It is certain, therefore, that whenever France awakens from her present delusion, and discovers that there is absolute incompatibility between liberty and Romanism, and that to be a Catholic means to be a slave of the Syllabus, she will turn again, perhaps with greater disgust and violence than ever before, from the loathed system; and as she has had a full and discouraging experience of mere secularism, whatever will there be left for her but to accept the simplicity and freedom of the Gospel? Thus, the prospects of a near future are for a new and thorough French Reformation.

This is a bold word to write; yet symptoms of this coming movement are already showing themselves in the most marked manner.

There is a minimum of truth in the Church of Rome; she carries in herself the very means of her destruction. She has the Bible, which her priests are allowed to read, tho it is forbidden to the lay people. Moreover, the wonderful progress of evangelical Christendom can not fail to strike many of her thoughtful members. We live in a time of world-wide information, and even convent gates are not so carefully shut against the modern magazine and the books of science that men could dwell in medieval ignorance behind its walls. There are signs of disquietude among the clergy. During the late two or three years over two hundred priests, many of whom are learned men, and for the most part truly religious, have left the Church of Rome. Most of them have joined Protestant churches. These men are editing two weekly papers in Paris—*Le Chrétien Français* and *Le Prêtre Converté*. The first one is the organ of those former priests who have embraced the views of what is called the New Theology, and who aim at establishing a new French Catholic Church, equally distinct from Rome and from the historic Protestant Church. The second is more strictly Protestant and evangelical. We are told that there are among the French clergy *thousands* of priests who would follow the example of those two hundred if the question of material support for them were not in the way. This exodus of priests, tho yet small, is certainly the widest and deepest movement of the kind that has ever taken place in France since the sixteenth century.

Moreover, there is a marked and increasing success in the work of evangelization which is carried on by a score of societies, notwithstanding the lack of means from which they all suffer.*

In the southwest several new parishes of the Reformed Church have lately sprung up, the people themselves, in some cases, building their own place of worship. In one place the priest, M. Bonhomme, declared himself a Protestant, and his congregation, almost to a man, followed him. After a course of study in a school of theology he came back among them, and is now their pastor. Several thousands of people, in those districts and in other parts, have during the last few years joined the Protestant communities.

The pages of this REVIEW have often mentioned the good work

* These are the principal societies at work in this country for the conversion of Roman Catholics:

- The Société Centrale, organ of the French Reformed Church, the largest society at work.
- The Commission of the Free Churches.
- The Methodist Committee.
- The Baptist Committee.
- The Société Evangélique of Paris.
- The Société Evangélique of Geneva.
- The McAll Mission.
- The Mission Intérieure.

Also a French tract society, two Bible societies, besides an agency of the British and Foreign Bible Society, and le Dépôt Central. The whole annual expenditure of these societies can not be less than two hundred thousand dollars a year, most of which comes from the French Christians themselves. They ought to be able to spend ten times more.

started by the late Dr. R. W. McAll nearly thirty years ago, a work which has certainly been most useful in disseminating the simple Gospel, thus breaking the ground for ecclesiastical action. No one can speak of it with more gratitude than the writer, for it was partly the means by which, twelve years ago, a mission church, formed of converts from Roman Catholicism, was established by him in the center of Paris. In those twelve years seven hundred have confessed Christ in baptism, three hundred and ten of whom are now in fellowship with us, while a large number have joined various other organizations in Paris and the provinces. To speak of the Baptist denomination alone, which the writer knows better than any other, the increase in Paris during the last twelve years has been sevenfold, and nearly all at the expense of Roman Catholicism.

These are but a few incidents of the present movement in the midst of the clerical reaction which I have described. May we not hope, and even believe, that when this current has passed away—tho, it may be, not before it has brought to us a recrudescence of suffering and persecution*—the Spirit of God will still be at work among the people, deepening the religious feeling which as yet has not reached the moral depths of the nation, and causing them—or at least those of them who are sincere seekers after truth, and there are many such—to embrace the Gospel of our Lord and Savior Jesus Christ, the only religion which will save France—poor France, tired of drifting from rank infidelity to dark and hopeless superstition!

AMONG THE DOUKHOBORS IN CANADA.

BY NELLIE E. BAKER, KINGSTON, ONTARIO.

“And the heavy night hung dark
The hills and water o’er,
When a band of exiles moored their bark
On a wild New England shore.”

The Doukhobor settlements in the undulating prairie lands of Eastern Assiniboia, Northwestern Canada, are the sequence of their immigration to Canada after long and terrible sufferings for conscience’ sake at the hands of the Russian government. When at last the Czar, yielding to the appeals of influential sympathizers with these persecuted people, permitted their departure from his dominions, this “band of exiles,” numbering some seven thousand souls, embarked in four large steamships from the eastern extreme of the Black Sea for their long voyage to St. John and Halifax. The vessels were

* The cry of “*Vive la Saint-Barthélemy!*” was heard lately in a public hall, raised by six hundred voices—a Roman Catholic demonstration against Protestantism—a sign that our work tells.—R. S.



IVAN MACHORTOFF AND HIS WIFE.

Ivan came before the other Doukhobors to make arrangements with the Canadian government.

chartered and funds contributed through the London and Philadelphia Society of Friends on barely ten days' notice—a testimony to their world-wide sympathy with the oppressed. After this unprecedented pilgrimage across thousands of leagues by sea and thousands of miles by land they reached their destination, where, by persistent labor in the face of difficulties known only to the pioneer, they have at last been enabled to establish their homes and their “faith’s pure shrine.” Here it was my privilege to visit them, and in some degree to come to know them.

Wild sunflower and coreopsis shone bright among the prairie grass, and the bracing Assiniboia breeze fluttered the papers from the tent table, as on one Sunday morning we sat chatting and resting. The sweet, rich notes of a Russian hymn floated to us on the breeze. Stepping to the tent door we could hear the low rumble of wheels on the trail, and soon a team came trotting around the willow bluff. A man and two women in a farm wagon drove up and alighted, making

impressive salutations. We were to go to their house. We said that we would go after dinner, but were told that dinner was waiting for us at their place. In the back of the wagon was a seat placed lengthwise, covered over with an Oriental rug, and the wagon-box was filled with hay. Such preparations won the day, and we hurried for our hats, while bright satisfaction shone from the Doukhobor's eyes.

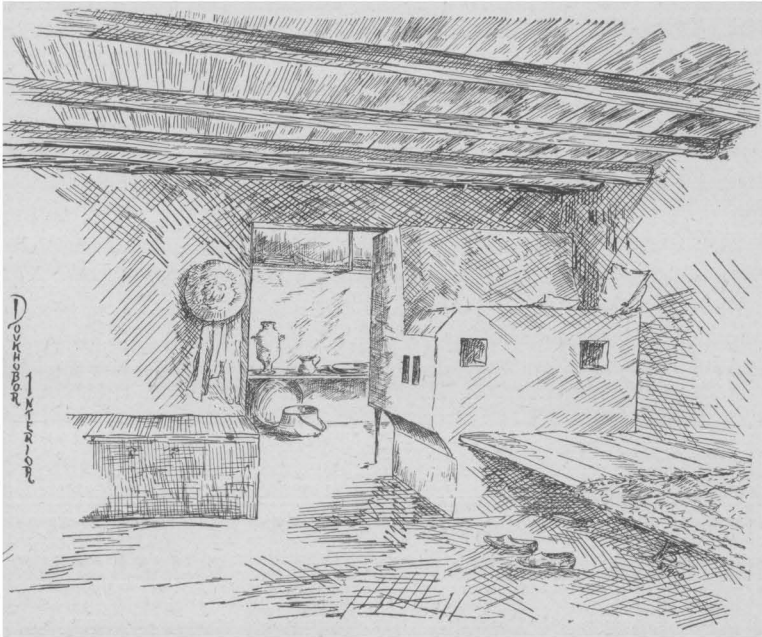
Driving past the fields of grain and flax, we noticed near the popular bluff groups of small, hive-like structures made of branches, and some of them partly covered with sods. These were the first temporary Doukhobor shelters. Beyond the poplars and willows we come to the homes of to-day. On each side of the village street is a row of snug, warm houses built of logs and plastered; the roofs are of sod, and a low chimney of sun-dried brick rises from the center of each house. One is a bath-house, where the villagers enjoy a weekly Turkish bath. In front of each dwelling is a little garden with nodding cultivated sunflowers and vegetables, and to the right and left of the village are the larger gardens. This village not being near a river, each house has its own good well with a tall well-sweep. The stable is attached to the house, and behind that are the beautifully trimmed stacks of prairie hay.

As we pass through the village the people bow to us, the men lift-



RUSSIAN DOUKHOBORS IN HOLIDAY DRESS.

ing their caps with much ceremony. Their costumes are bright and picturesque. The dark flat-topped caps of the men have a red piping around the crown and patent-leather peaks. Shining white, full-sleeved shirts bag into loose folds around their waists and meet the trousers of wonderful cut, also gathered at the top. Almost any garment would look well set off by the long Russian boots, the soft leather wrinkling about the ankles. Their coats and waistcoats fit to the waist, and the former have a long, gathered frock of more than



eighteen inches from the waist down. Buttons are used, but only for ornament, as the actual fastenings are hooks and eyes.

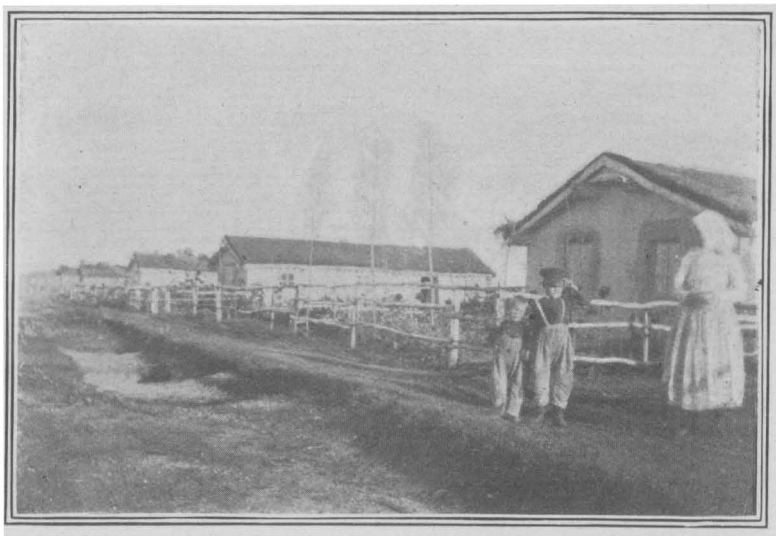
The women's shoes are also of Russian leather, low shape, showing well-turned ankles in wonderfully knitted stockings. On their heads they wear bright caps, over which they put handkerchiefs, tied under their chins. "Gassets," or sleeveless coats, cover their bright "waists." Their skirts are also of some bright color, and are caught up in front to show the fine, home-woven linen underskirt, with its red and white border. Their aprons are specially fine, with two or three bright strips and lace across the bottom.

The Doukhobor meal begins with tea, bread, and salt, then vegetable soup, fried potatoes, pancakes of excellent quality, and eggs. Other dishes are cheese-cakes, pie-crust served in many fantastic shapes, fresh sweet turnips, radishes, onions, and sometimes fruit. The guests sit down and the members of the household wait on them,

merrily exchanging thoughts in broken English and Russian, eked out by signs.

The interior throughout is finished in yellow plaster, made from the clay that lies underneath the rich black Assiniboia soil. Their houses have four or five rooms, the largest compassed about by a seat, which is quite broad on one side of the room. On this, each evening, some of the beds are made, a thick rug being first put over the boards, then a big feather-bed, fresh white sheets, square pillows, and a quilt. All this is neatly folded and put away during the day.

At the end of the broad seat, in the corner, is the big brick oven—a picturesque feature of every Doukhobor house. They display much taste in oven-building, using sun-dried bricks. At the other side of the room is a small, high table. The floor is of smooth-trodden



A VILLAGE STREET IN THE SOUTH COLONY, CANADA.

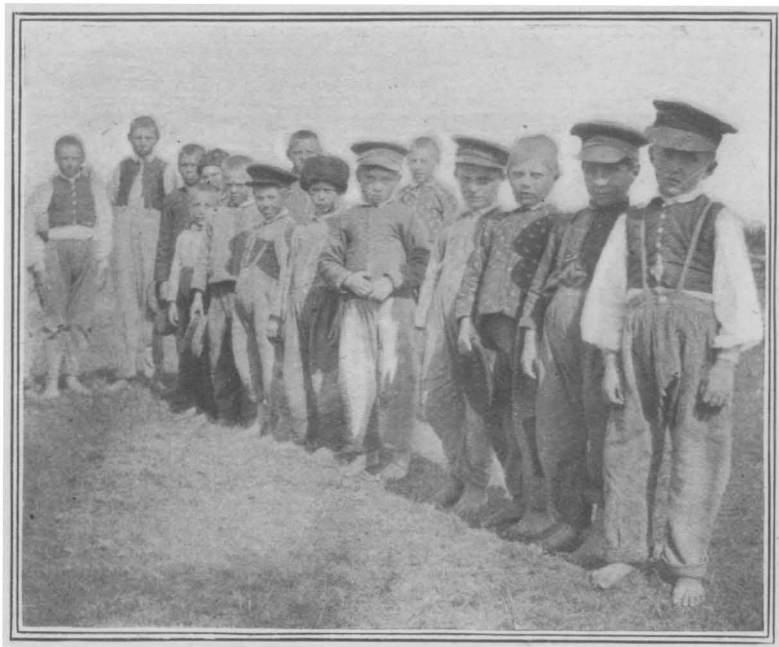
plaster and earth, kept beautifully clean by sweeping with green bunches of prairie "broom."

After thanking our hosts for the dinner, we are invited to rest on the broad seat, with our feet dangling in the air or resting on wooden footstools. Some of the villagers sing as they sit around the table, which has been cleared of everything but the homespun linen cloth. The singers seem to think only of the hymn or chant, and the others listen attentively. It is curious but very beautiful music. Outside the deep-set window the sunflowers move in the breeze, and the sun shines in, enriching the beautiful colors in the costumes, and in contrast bringing out the soft, wonderful shadows of the interior.

During our summer's visit we slept many times in these houses. Early in the morning the family would be astir, tho quietly, and by

the time we were dressed there was generally a row of children, washed and ready for the day, reciting the commandments, psalms, and other portions of Scripture. It is a pretty sight, as they stand, their attention on the recitation and their faces full of earnest thought. The mother or grandmother, who has been busy in the adjoining room, listens the while, and presently comes in; she bows, the bow is returned by the line of little ones, a few sentences are said back and forth, and then off go the children.

Family affection is very strong among the Doukhobors, and the standard of morality is high. The old people receive the greatest



DOUKHOBOR BOYS OF THE SPIRIT LAKE SETTLEMENT, CANADA.

love and respect, and often have their sons, grandsons, and great-grandsons living with them. The average family consists of four or five children.

In some districts the Doukhobors live in a community, in others each have their own gardens, stock, and fields. The strong bond holding them together is not tribal, but rather arises from similarity of belief. Their Sunday village service is held at daybreak in the largest room in the village, and is very impressive. It continues for about two and a half hours, the men and women standing on opposite sides of the room. The service consists in recitation of Scripture, chanting, and then greeting each other with the holy kiss. The men greet the men and the women the women. The men wear a fine

woven woolen sash of many colors, and the women wear a curious white knitted head-dress, over which is arranged a dark red silk handkerchief.

In all the villages are good blacksmiths and carpenters, and the women will show with pride the heavy winter coats spun, dyed, and woven by themselves in Russia; also linen table-napkins, very long and narrow, which serve for a number of people.

Thus far the great problem which confronts the settlers has been to utilize the material at hand for immediate necessities. Their pioneering arrangements are so thorough and ingenious there is no doubt that they will use the larger conveniences of this country with the same skill as they come within their reach.

After having sojourned in scores of Doukhorbor villages and hundreds of their homes, I believe that we have as important lessons to learn from them in Christlikeness as we have to impart. When we consider what these people have suffered through persecution, exile, and actual martyrdom for conscience' sake, and the fact that there is scarcely a family among them unrepresented by a father, brother, or son still in Siberia, we need not scruple to extend to them the hand of Christian fellowship.

SOME PRINCIPLES OF RESCUE MISSION WORK.

BY MISS MARGARET BLAKE ROBINSON, NEW YORK.

Editor of *The Herald of Light*; author of "Souls in Pawn."

The problem of the survival of the unfit is one that has always confronted the Christian world, for Christ was a worker among individuals rather than the builder of an ideal society. The halt, the lame, and the blind, the mentally and the physically unfit, were the objects of His special care, while, very often, the objects of His scorn and the subjects of His denunciation were those whom the world would call the leaders among the fittest. There may be a natural "doctrine of election," but it is not determined in the same manner as its spiritual counterpart. In the natural it is the perfection of the best; in the spiritual it is the regeneration of the worst. So we face the question of rescue work and its relation to the Christian.

Mrs. Ballington Booth is certainly competent to speak on this subject, and it is with no uncertain sound that she voices her opinion. In an interview with the writer she said:

I believe in rescue work because I believe in God and in His power, and my experience with men and women convinces me that the one who is easiest to reach and help is the one who has never had a chance. The overpowering force of an unfavorable environment, and the degrading influences of a life into which none of God's purity enters, deform the best material ever given to flesh and blood to profit by. But let the Holy

Spirit speak to one whose life has been spent even under such circumstances, let loving hands be stretched out to help, and, tho it is not fully appreciated then, there is an eagerness to claim it that is rarely found in the one who has advantages, and has, out of sheer wickedness, chosen the wrong.

But if I believe in the work I do not always believe in the methods used. For instance, I do not believe that, as a rule, men should take any active part in rescue work among women. One may cite our Lord as the foremost rescue worker, but He was the Son of God, and while we accept His humanity without question, we can not class Him with the carnally minded Christians who foolishly rush into work for which they have neither the grace, the tact, nor the wisdom. A woman who talks with a Christian man about the details of her sinful life detracts from whatever delicacy she has, and does not add to his. Besides, he is not competent to advise her. He may say that he knows the world better than Christian women do, that he understands human nature better, and that because of his wide experience he is apt to be more charitable. We do not want charity for sin, though we do want tenderness in dealing with the sinner, and a woman can express that better and with more grace than a man. It is not necessary to know the world in an evil sense to deal with evil or to understand sinners. Our salvation was a living proof of this. But it is necessary to have the simple faith of a child of God, the love that suffereth long and is kind, and the guidance of the Holy Spirit. A rescue worker should be a spirit-filled Christian, not a faddist, a sentimentalist, or a sensationalist. Then, too, men are apt to be misunderstood and their actions misconstrued in a way that those of a women could not, and while it is true that in Christian work we will be all called upon to suffer such things, yet we ought, if possible, to avoid all appearance of evil.

Public "testimony," as usually given, especially by women, I object to strongly. The poor girl has suffered enough from the results of her past life; let her commence to plant anew and forget the old harvest. It is the word of God and the power of the Holy Spirit that converts the soul, not a testimony of former wickedness. A duty that Christian workers ought to feel deeply is the need of getting redeemed men to view sin as a horrible thing. Carlyle was right when he said that "all progress begins with a sense of sin," and how can there be any deep sense of it as long as one speaks of it and dwells upon it, and finds that she is interesting because of what she knows of it. Has a physician usually the same shrinking from disease and its filthiness that a healthy-minded non-professional has? We know that he has not, and I believe that a good deal of spiritual retrogression among "rescued" people is because of the charnel-house exhibitions they give unblushingly, and which some Christian people encourage them to give. If a girl has no shame for what has gone before, we ought to create it in her, and if she has it, we ought not to take it from her or exploit it.

There is another and sadder aspect of it. The testimony that the young convert has given in the first flush of her confession is not held as a sacred confidence, or as one given to the glory of Christ. The one who gives it is pointed to from time to time as one "our mission saved," her private affairs are discussed without delicacy or reserve, and often her family are dragged into it in a way that is positively shameful as well as unfeeling. In the business world this will injure her prospects, and no

matter how true her consecration, how high her family connections or social advantages are, she will walk among Christians in future, not as a Christian woman, but as a "redeemed" woman. I never talk to my boys about their sins, except from the purely spiritual side, and in the dealing of such questions as "I can not believe," "I can not hold out," "I am too bad," etc. As I do not want my own mind filled with vile pictures or my soul initiated into the secrets of Satanic rites, I am always careful about what kind of confidence I encourage. Those that deal with impure details I never want to learn about. I want the dear, true, and best hearts of my boys and girls. I want to see the hidden goodness, the submerged nobility. Let go of the past, I tell them; look out into God's future, and do not dwell on that old being who was not the real man you are now.

Miss V. C. Furry, who has been engaged for several years in mission work in New York's Chinatown, heartily agrees with Mrs. Booth. The old grave-clothes ought to be left in the tomb where their owner walks in newness of life, and I am entirely opposed to the unfeeling and careless methods carried into rescue work at times. I know of three girls who lived wild and reckless lives some years ago, but who were regenerated through the power of Christ and became new creatures in every way. Neither one ever gave a public testimony of their wrong-doing, and I believe that is one reason why they have all done so well. Discouragement will come to the best of us at times, and the fact that a girl has made the public her father confessor in a moment of warm-hearted enthusiasm will often embitter her life afterward. Besides, it is a great incentive to a girl to keep true and walk carefully if all her Christian friends believe in her; but if they know of her former life many are ready to look on her with suspicion whenever the occasion arises, and if she makes even a little misstep they are ready to say "What else could you expect?" And the girl knows that they are not confident that she will hold out.

Of course, every Christian should give a testimony to the grace of God and His saving power, but I do not believe in giving impure details or in having a lot of girls on exhibition in a mission. This method does more harm than good. When Christ told the sinful woman to go and sin no more He said not a word about retailing the story of her sin. The woman of Samaria testified that He told her all that she ever did and cried: "Is not this the Christ?" but she did not relate what were the things which she did. She simply preached Christ.

Some rescue workers may say that testimonies help others who were bound by similar sins, but the conversions of the Bible and thousands of others in our own day are opposed to the truth of this. The names of the penitent thief, the woman taken in adultery, "the woman who loved much," and the woman of Samaria have never been written; and the mere mention of their sins is all that we have, though much is made of their spiritual regeneration. It is as if the

Lord did not want to perpetuate the names of the sinners or the story of their sins as much as he did the beautiful attributes of their repentance and risen life, and the evidence of His Father's love.

It is true that a man does not suffer from society what a woman suffers, even if he confesses to all that he ever did. But is it fair to his wife and children that he should blazen forth (as I have heard men do) the fact that he used to beat his wife and do sundry other blaguardly things? Does it not degrade the wife every time she hears it, and will it help his children? How much better it would be for him to forget that, and if he spoke of his family at all, to tell what a Christian man's home is like and what is his interpretation of loving his wife as Christ loved the Church. A story is told of a little boy who went away from his club-room one night crying. A little friend asked him what was the matter, and he answered: "Oh, dat club makes me sick. It gets us boys in to make us good, but I never done nuttin bad, so I c'n only be a private. D'odder fellers used ter smoke an' shoot craps, an' dey is all generals."

Is it not sometimes the case that a sort of a premium is put on "the best" testimonies? With this, naturally, comes the temptation to make the story as thrilling as possible, and to live over again the real past, and enter into the imaginary things that savor of the vile and the corrupt. Not long ago I heard a man in a Third avenue mission, New York, deliver a ringing speech on his own badness, with a few words about God in the end. I mentally thought, "That man does not know the vileness of his past sin, nor does he understand the purity of Christ." He is now serving a term in prison on Blackwells Island. A very large percentage of those who reveal the unclean secrets of their lives in missions find it easy to fall back again into the life they live over again every night. Every rescue mission worker knows this to be true, and he also knows that those who love Christ deepest, talk much about Him and little about themselves.

Are rescued men and women more tender and sympathetic toward the fallen than others? There may be more of a sympathetic understanding, but real sympathy only comes with the "love of the brethern" that is imparted by the Holy Spirit, and if they have not Him, their experience will mean nothing. Mary Magdalene had no more love for Christ than did the apostle John, nor would the thief on the cross have had more zeal than had Paul. Dwight L. Moody, Henry Drummond, Mrs. Ballington Booth, and Cathrine Booth, Finney or Martin Luther lost no influence with sinners because their lives had been pure. On the other hand, I know of several rescued men whose coarseness of language in describing their former wickedness repelled many whom they might have helped. One sainted man I know lived for thirty years in awful sin, but whose consecration is so thorough that his very face and laugh are so full of God and purity that one

can not possibly conceive of his ever being anything else than what he is now. Saints and sinners go to him for counsel and admonition, and many wealthy society women go to him to pray for them. The secret of it is in the Christ life he lives, not the devil life he once lived. Put your redeemed sinner to work for God, not because of his past life, but because the life of Christ is made manifest in him. Make him a general practitioner rather than a specialist in certain sins. When he is a true apostle of God a loving Father will restore into him the years that the locust hath eaten, and can even use his worldly knowledge to the blessing of others if he is a spirit-filled man and will read God's lessons at each unfolding of the scroll.

Let no one think that I mean that "redeemed" men and women do not do a great deal of work, or are not capable of being mightily used for God. I only want to make clear that it is not their past sin that makes them great; on the contrary, that is the thorn in the flesh over which the grace of God has to hold constant sway. If they love much because they are forgiven much, it is because they view sin rightly—at least, their besetting sin. If others who were never degraded outwardly by sin do not feel the great love that comes with forgiveness, it is because they do not understand themselves. A deep sense of sin always accompanies a truly consecrated life.

A redeemed girl who was once well known in the "Tenderloin District" of New York had the following to say to me on the subject of rescue work among women:

It is women's work, and only they should deal personally with erring girls. A woman of the world has no faith in men, and you can not convince her that their questions have a pure meaning. Of course, when she is converted she knows there are thousands of good and pure men, but she has to be educated up to it. I was converted through a good, pure woman, and tho I have led many souls to God since then, I have never once mentioned my own life, tho I have used to good advantage my knowledge of the world. It has kept me from being deceived by imposters, and I have often used illustrations in talking to girls that revealed to them their own folly. They thought I got such knowledge in my work, and they clung to me because of their belief in my goodness, not because I had been one of them, for of this they were wholly ignorant.

Another girl in a Chicago jail said to me that she was sick of sin, and that she hated its touch and wanted no one near her who had been as vile as she. This statement was occasioned by a redeemed girl (her fellow prisoner) who wanted to talk with her about her soul. Of course this is an extreme case, but it is by no means a rare one.

One of the knottiest problems that faces the rescue worker is the problem of work for girls. It is my belief that the model rescue mission should have two houses, one in the city and one in the country. The city home should not be stamped as a rescue home, but as a *Christian home*, and the old life should be left outside of its door.

If there are confidences given they should be held sacred by the women who receive them, and everything that savors of a desire to talk on unhealthy topics should be discouraged. Outsiders should not be permitted to enter the home and stare at girls as if they were curios on exhibition. Only those chosen to entertain and instruct should be allowed to visit the home, and they should be carefully chosen. The moment a girl is converted she should be removed at once to the home in the country, where a pure, healthy, Christian environment will be hers. The city home for the unconverted girls are needed because a city girl (unless she be truly born again) will rarely consent to a life in the country. When God speaks to her soul she will be glad to leave the bustle and rush of her former life, and revel in the beauties of God's world. Her body may be broken by sin so that she should not be pressed into work immediately, but should have spiritual and physical help so as to be well prepared for the battle of life. She should be taught a trade or helped to a profession, and she should not be allowed to take up the burden of life until the song on her lips has become the swelling melody of her soul. Where one is compiling statistics for annual reports she might not seem to be of great importance, but in the eyes of her Redeemer and in the eyes of all thinking people that finished work would be worth more than a hundred "cases" who were prayed with and given a bowl of soup.

There are thousands of brave, self-sacrificing rescue workers, men and women, in the great cities of the United States. They are doing much good and are giving their best to the work, but until they realize the sacredness of each individual life, and the failure of all socialistic schemes that sacrifices one for the good of the whole, or sacrifices the Spirit of God for methods and machinery, they will not find the secret of the survival of the unfit.

RELIGIOUS CONDITIONS IN PHILIPPINES.—II.

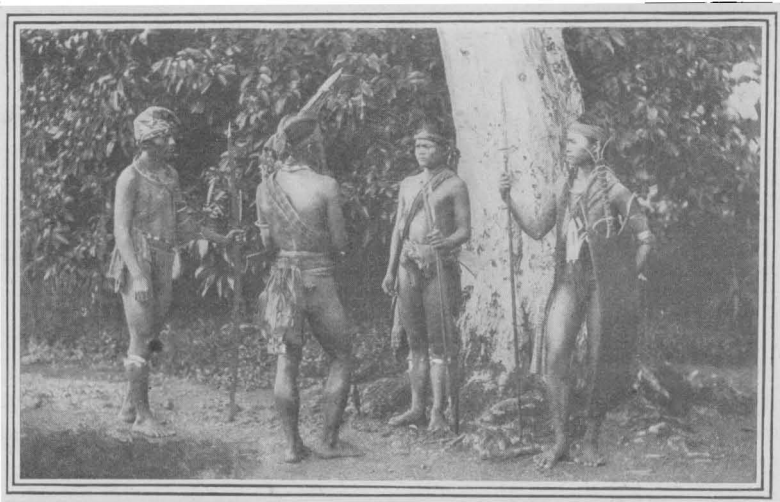
BY REV. JAMES B. RODGERS, MANILA, P. I.

The conditions already described are so patent and the needs so pressing that it is no wonder that we forget the scattered tribes of wild men who inhabit the backbone of Luzon, and are found in many of the other islands hidden from the gaze of the traveler and soldier. The only ones who have come into any notice are the Igorrotes of the northern provinces, whose faithfulness and trustworthiness are favorably commented on by the officers and men who have met them. But they were already more or less accustomed to the ways of the white man, and so I suppose would be included among the civilized.

Of the other tribes very little is known, for in the olden time Civil-

zation only showed her brutal aspects to them, and their natural wildness seems to have become more savage and timid, and their object in life was to escape the beneficent (?) effects of the white man's civilization and religion. They were treated as little better than wild animals, and writers refer to the Spanish estimate of many of the peoples by repeating the injunction so often given to them: "When you see one of the wild men, shoot him."

It was said that the Igorrotes were cruel and untrustworthy. Experience has shown that when treated with fairness and justice they have proven trustworthy. It is but fair to suppose that the other tribes will also be amenable to fairness and kindly treatment. They do not seem to be fierce and untractable, but rather timid people,



MACABEES OF THE PHILIPPINE ISLANDS.

descendants of the original tribes who have all but succumbed to the inroads of the new peoples who inhabit the islands.

The Protestant Church should not be one whit behind the Roman in their efforts to civilize and Christianize these tribes, but I doubt if their life as a distinct people will be very long. The proper method of reaching them with the Gospel will be for the Protestant people in each district to strive to reach those that are within their province and most easily reached. This will give to the native members of the Evangelical Church an opportunity for genuine missionary work, and will be a practical and economical way of doing this necessary work. The people are so scattered that a definite mission to the wild tribes would be a difficult and trying work. However, if any man feels called of the Lord to carry the Gospel, let him obey the call.

The evangelization of the southern islands offers problems that

are essentially different from those we meet in the Visayas and in Luzon. There, people are another branch of the Malay race and seem to have come in later. There is a small population of Filipinos in the fringe of towns that surround the Island of Mindanao. They are exotic and not native to the soil, many of them traders from the north, and still more descendants of exiles who were sent from different parts of the north for political or criminal delinquencies. In Zamboanga Spanish is the language of the people, as they represent so many different dialects that no one of them served as a medium of speech. Then, side by side with these Filipinos, and also in the interior, are the Mohammedan tribes, who are the most numerous and powerful of the Island of Mindanao, and almost the only inhabitants of Jolo, Basilan, and Paliwan. The missionary problem here is the same as in Borneo, the Straits, and probably similar to the Mohammedan problem in India and Persia.

When and how an effort should be made to reach them I do not know. The commanding officer in one of the important southern towns said to me that he did not want any missionaries in his district for at least two years. His idea was that the confidence of the people in the American government should first be won by kindly and firm treatment before the subject of religion ever appeared. It has been said many times that the Moros do not think that the Americans are Christians because they are different from the Spaniards, but that they are a kind of second cousins to the descendants of Mohammed, possibly by his second wife. Professor Haines, formerly of Berkeley, and later on General Wheaton's staff, left here about six months ago for Mindanao, to found an agricultural establishment. His idea was to reach the Moros by justice and kindness, and thus disarm their suspicion of Christians before teaching them religious truth. The Word should be preached by the life before the tongue utters doctrines.

THE WORK BEING DONE BY THE MISSIONARY SOCIETIES.

Among the wild tribes and among the Moros nothing is being done as yet. There was talk in the papers about two years ago of the Hawaiian church sending missionaries to the Mindanao tribes, but nothing has been heard of it since. Guam, by its proximity to the Carolines, naturally has fallen in the sphere of the American Board, and a mission has already been established there.

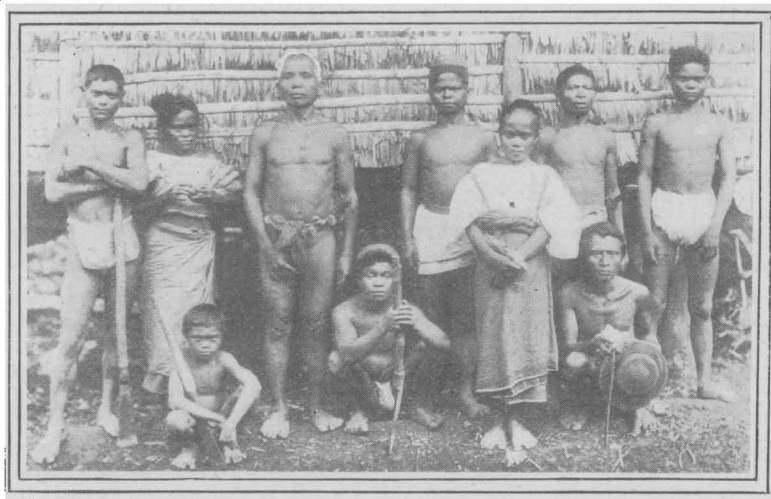
All effort in the Philippines so far has been exerted in Manila, Iloilo, and the adjacent towns. The Presbyterian mission have a force of ten Americans on the field, of whom there are three ministers in Manila (two married); one minister and one physician, with their wives, in Iloilo; and one minister in Dumaguete. In this latter place land has been bought and plans are being made for an industrial school. Another physician and his wife are expected shortly. Dr.

Rhea Ewing, president of the Forman College in Lahore, India, is to spend some months in studying and organizing the school.

The Christian and Missionary Alliance have one lady on the field, who for the present is working with the Presbyterian mission, as is also Dr. Alice Condict, formerly of Bombay.

The Methodist mission had, thanks to the work of a Christian layman, a most excellent foundation laid when the first missionaries arrived in the beginning of 1900. They have now on the field two ministers (one married), and two ladies, one of whom is a physician in Manila, and one minister in Dagupan. They expect shortly a minister of experience to take charge of the English work, and another minister to occupy Vigan in the north.

The American Baptist Missionary Union is represented by two



NEGRITOS OF THE PHILIPPINE ISLANDS.

missionaries—one in Iloilo, and the other across the strait in Bacolod Negros.

Two young men of the United Brethren are expected daily in Manila, to open work somewhere in the islands.

The greatest credit for effective service is due to the American and British Bible Societies. The latter was probably the first Protestant organization to attempt to reach the natives. The American society entered the field a year later. The two societies have a force of col-porteurs and workers in addition to the agents, and are the pioneers, being the first to enter the new fields. About fifty thousand copies of the Scriptures have been circulated since September, 1898. These have chiefly been single Gospels in the native languages. Work on the translations is going ahead steadily. The New Testament is

translated in Tagalog, tho not ready for publication, and Gospels have been published in Tagalog, Pangasinan, Pampango, Ilocano, Bicol, and Visaya (Ilongo).

The situation is the same with all the societies. More work urges than can be done, and all are agreed that this is the time for effective forward work.

MISSION FEDERATION IN THE PHILIPPINES.

The latest movement among Protestant missions in the Philippines is of great importance in the future Christian church in these islands. It will double the urgency of the call by promising extra efficiency in the work.

We have all felt the especial responsibility laid upon us of avoiding the mistakes of other fields, and of so laying the foundations of the evangelical work here that the greatest amount of good might be accomplished with the greatest economy and least friction possible. We realized that if we allowed a few years to slip by, division of fields would be impossible, and comity would be nothing more than an agreement to be on fraternal relations with one another as Christian churches.

A providential gathering in the city of Manila for a few days of special representatives of the Presbyterian, Methodist, and United Brethren missions gave an opportunity for a conference on the subject of mission relations. In fact, all the Boards at work here were represented with the exception of the Baptists, whose missionary in Iloilo was ill.

At its annual meeting in December last the Presbyterian mission addressed a letter to the other missions on the subject of comity, and the propositions laid down at that time were brought up again. In order to increase the efficiency of our work as evangelical missions, the following propositions were made:

I. That the field be so divided that each mission shall assume the responsibility of the evangelization of a certain well-defined district.

II. That all missions adopt a common name for the Filipino churches that shall be raised up, "La Iglesia Evangelica Filipina," placing in brackets when necessary the name of the mission under which it has been fostered—*e.g.*, "La Iglesia Evangelica de San Fernando (Mision Methodistista Episcopal)."

III. That the church be so developed as to produce and promote practical unity.

IV. That conference be had among the missions in order to avoid unnecessary duplication of general work, such as presses, newspapers, colleges, and so forth. After careful and prayerful thought over these propositions, they were agreed to by all present, and later by the Baptists.

In order to solve the problems suggested by the third and fourth propositions, Bishop Warne suggested that we form a federation of

missions and churches. This was heartily agreed to, and after two days' study in committee the Evangelical Union of the Philippines was formed. Its membership includes all representatives of evangelical organizations working in the islands, and such other Christian laymen and women, together with army chaplains, as may be elected by the Executive Committee. It will have as its constituency all the evangelical churches in the islands. As these churches will be united by a common name and in this union, there will be very little to prevent the Spirit welding them together in the most effective kind of unity. Under the present circumstances such an association is better than one single church with its single government. For such a



MOHAMMEDANS OF THE SULU ARCHIPELAGO.

church could have schisms and questions, while the union, having no authority, will avoid to a great measure these dangers.

The union is to be governed by an Executive Committee composed of two representatives of each organization on the field. To it are to be submitted all questions that may arise between different missions. It is to meet incoming missions, and persuade them to join the union and assist them in choosing fields. It is to promote annual conventions of the union, and do all in its power to increase the efficiency of the work and cement the ties of Christian fellowship among the churches.

After discussion in committee the first proposition for a division of territory was agreed upon. It necessitated some readjustment of fields and the withdrawal of some missions from some towns already occupied, but it resulted in a division that is fair and practical and that will add greatly to the efficiency of the work. The agreement is subject to revision after three years. The fear expressed by some

that it was unwise to limit ourselves by any hard and fast lines was met by the idea that we accepted the responsibility for the evangelization of certain well-defined fields.

Beginning at the north of Luzon, the United Brethren assume the responsibility for the three provinces of Ilocos, North and South, and Union. The mountain and eastern provinces are still open. The territory between the Gulf of Lingayen and Manila—that is, the central portion of Luzon—the Methodist Church takes as its field. While all the island of Luzon to the south and east of Manila is to be the care of the Presbyterian Church. This insures to the missions contiguous territory and similarity of dialects. The United Brethren mission has but one dialect to learn—the Ilocano; the Methodist mission has three, with a possible five; and the Presbyterian two. The city and province of Manila is considered common ground. Full conference must be had over new work.

In the Visayas the Baptists and Presbyterians had already divided the islands of Panay and Negros. No one can accuse us of assuming responsibility we can not expect to fulfil, nor of crowding out other missions, for nearly half of the islands are not mentioned.

In this action we feel that we have been definitely guided by the Holy Spirit, and it seems to us now as tho this step is a guarantee of effective service for the Master. We attain practical unity without sacrificing the individuality of any mission. We trust that friction and rivalry between the different missions are forever banished, and that the path has been made straight and cleared of all impediment that the Lord of Glory may have free course for His Gospel.

CONSTITUTION AND BY-LAWS OF THE EVANGELICAL UNION OF THE PHILIPPINE ISLANDS.*

Article I. Name.—The name of this society shall be the “Evangelical Union of the Philippine Islands.”

Article II. Object.—It shall be the object of this society to unite all the evangelical forces in the Philippine Islands for the purpose of securing comity and effectiveness in their missionary operations.

Article III. Membership.—All regular appointees of recognized evangelical organizations working in the Philippine Islands may be members of the Union. Other Christians, lay or clerical, may be elected to membership by the Executive Committee.

Article IV. Management.—There shall be a central Executive Committee composed of two members from each recognized evangelical organization represented in the union and working in the Philippine Islands. Each organization shall choose its representative in the committee. This committee shall consider and make recommendations upon all questions referred to them affecting missionary comity in the Philippine Islands. The Executive Committee shall elect its own officers.

Article V. General Officers.—The general officers of the Union shall

* Adopted by the conference of missionaries in Manila, April 24-26, 1901.

be a president, two vice-presidents, a secretary, and a treasurer, to be elected at the annual meeting on nomination of the Executive Committee.

Article VI. Amendments.—This constitution may be amended upon recommendation of the Executive Committee at any annual meeting of the Union by a majority vote, due notice having been given of proposed amendment.

BY-LAWS.

1. The Executive Committee shall meet once a year or at any time upon the call of the secretary, for any special business to come before the committee.

2. The Union shall have an annual convention, arrangements for which shall be in the hands of the Executive Committee.

3. One of the duties of the Executive Committee shall be to meet and confer with workers of any societies that are not now parties to this agreement, and to confer with and advise representatives of societies arriving in the future as to the location of their respective fields. Also to earnestly urge them to become parties to the agreement and to choose members who shall represent their missions in the Executive Committee of the Union.

4. The name "Iglesia Evangelica" shall be used for the Filipino churches which shall be raised up, and when necessary the denominational name shall be added in parenthesis—*e.g.*, "Iglesia Evangelica" de Malibay (Mision Methodista Episcopal).

OFFICERS:

President,	MAJOR E. W. HALFORD, M. E. Church.
Vice-presidents,	{ REV. C. W. BRIGGS, A. B. M. U.
	{ REV. E. S. EBY, United Brethren Church.
Secretary,	REV. L. P. DAVIDSON. Pres. Board.
Treasurer,	MR. C. C. COLLINS, Y. M. C. A.

THE PROTESTANT CHURCH OF GERMANY AND ITS FOREIGN MISSION WORK.

BY PROF. GEORGE H. SCHODDE, PH.D., COLUMBUS, OHIO.

The Protestant Church in the land of Luther has not been a leader in the Gospel propaganda which has made the nineteenth century the greatest mission era in the history of the Christian Church since apostolic times. Even now the German Christians contribute only one-fifteenth of the sum expended by the Protestant world in this great cause. The bulk of the money raised for the work done is no doubt to be credited to the English-speaking churches, and the leadership of evangelical England and America in the Gospel crusade is undeniable. The Germans themselves keenly feel that they have not done what can fairly be regarded as their share in this world's conquest for Christ, and the practical men of the German churches are profuse in their praises for English and American activity and liberality in the cause of missions, and frequently point

to the example of the English Christendom as an object-lesson for Germans to imitate and emulate. While the Germans have not been standing in the market-place idle, and have done more in the foreign mission field than is generally known or for which they receive credit, yet the fact remains that, considering the high intellectual development and the spiritual factors and forces over which the Church in the land of Luther commands, that Church has not done what it could in this all-important sphere of Christianity.

There are many reasons why the Protestant Church of Germany, which is the leader of the world in theological scholarship, has not been a pathfinder in this chief work of the Church, and they are principally found in the history and the development of the Church itself. External and internal influences have united to prevent the growth of a strong missionary spirit within the German churches. Originally the Protestant Church of no country, not even England, was a missionary communion. In the field of foreign Gospel conquest the Roman Catholic Church has an advantage of nearly two hundred years over the Protestant churches. The Protestant churches of the Reformation era had more than enough to do in perfecting their own organization and providing for their own home fields. But the Church of the Reformation could not have been a missionary Church, even if the missionary sentiment had been strongly developed among them. The reason for this disability is found in the fact that in the age of the Reformation the avenues to the foreign mission fields and the means of trade and transportation were entirely in the hands of forces antagonistic to the Protestant cause. Portugal and Spain were mistresses of the sea. The powers which controlled the outward destinies of the nations at that time were Roman Catholic. The Protestant Church would scarcely have founded missions among the people sitting in heathen darkness because the means of access, or at least the power to protect such establishments after founding, was lacking. The Catholic Church would never have permitted Protestant churches to engage in mission work in lands under its control. The Protestant Church could not engage in foreign mission crusade until Protestant powers secured colonial possessions and controlled the highways that opened to them. This was done when England and Holland secured that supremacy on the high seas that Catholic countries of Spain and Portugal could not hold. The English-speaking world had the opportunity to spread out its network of Gospel stations and took advantage of this opportunity, altho it would be unfair to attribute to this fact alone, or even chiefly, the prominence and predominance of English work in the foreign mission field. Had not the English and American churches been prompted by a vital Christianity and a keen recognition of their duties in this regard, their opportunities would not have been used as they were.

Germany has not had these opportunities, and perhaps, too, has not had this faith—at least, at as early a period and in the same degrees as there existed in the English-speaking communities. Germany has always consisted of a number of petty states, sometimes dozens and scores in number, weakly united into a confederate empire, and they managed to give so much trouble to each other that Germany as a state was practically a nonentity in the foreign field. Not until the new empire was established in 1870-71 did Germany develop a colonial policy and seek to make her influence felt outside of her own territorial boundaries. Only since then has Germany been a world power, which has really made wonderful strides in her competition with other and older nations for the supremacy in foreign lands. But at the time when the great mission propaganda of the nineteenth century began, Germany was, in the foreign field, as little a factor as she was in the councils of the nations of Europe. The German churches accordingly never had the opportunities and possibilities under the flag of their nation to take part in the war against the stronghold of anti-Christian powers.

To this might be added the significant fact that in the beginning of the nineteenth century German Christianity was suffering from the rot of rationalism. Liberal and radical, or rationalistic, Christianity is always barren of good results. Advanced theology would never Christianize the world. People of this stripe can not give what they themselves do not possess. Even the revival of positive principles that was inaugurated by Schleiermacher was not of the kind that would produce activity in mission causes. During this period there were only a few bright spots in the German Protestant Church in this department, notably that noble band of practical Christians, the great mission church of the Moravian Brethren, and the adherents of the Halle pietistic movement. But the German churches as such had not the appreciation of mission duties and work which became so early in the century a potent factor in the English and American churches. For both external and internal causes the Protestant Church of Germany came into the field of foreign missionary work too late to become propagandists and pathfinders. These are the historical causes that have prevented the Church in the country that was the cradle of the Reformation from holding that preeminence in the great practical development of Gospel propaganda among the heathen people.

Other reasons for German inactivity may be found in the very organization and government of the German Protestant churches. In that country State and Church, or, rather, states and churches, are combined. There is no such an organization as the Protestant Church of Germany, which is indeed politically but not ecclesiastically united. There are no fewer than forty-eight different state churches in the land of Luther, each one governing its own affairs independently of

the others. In principle, however, they all agree—namely, that the state makes provision only for the immediate wants of the congregation, but does nothing whatever for the Church in addition. The state builds churches and schoolhouses, pays pastors and teachers, but that is all; for all the foreign and home mission work done by the Church, as well as all its charitable undertakings, are purely the result of voluntary effort on the part of the churches. The various missionary societies, of which there are now in all twenty-three, are all volunteer associations organized without any assistance or moral support from the Church or State governments, and there are no organizations of the kind within any special country or district of Germany. All are organized along the line of theological views, and are recruited from all the various other churches. Indeed, it had been rather an element of weakness to the Protestant mission work of the Germans that State and Church are united. The German authorities are more than anxious to put their colonies on a firm footing, and they have found that the Catholic missionary is a better colonizer than the Protestant. The latter finds his highest idea and ideal in the work of saving souls and in his service of the Gospel. The former is willing to lend his service to the state in return for outward protection in his work of making the heathen outwardly and mechanically members of the Roman Catholic communion. As a consequence even the Protestant emperor and other Protestant princes regard the Catholic mission prelates as *personæ gratae*, and permit them to exercise and influence the government policy that has in more than one case proved to be dangerous. It has been demonstrated by documentary evidence and first-class sources that the German occupancy of Chinese territory, which was really the beginning of the present Chinese trouble, was done at the express solicitation of the Catholic bishop, Von Anzer. And throughout this trouble the public press of Germany, almost without exception, has made bitter attacks on the Protestant but not on the Catholic missionaries in China, maintaining that the former are the chief cause of the Boxer revolts and the murder of so many missionaries. The Protestant government of Germany is not a friend of the Protestant mission cause and its work.

Yet, while Germany during all this period of mission activity has not been able, except to a limited extent, to do pioneer work in this line, and has not done a little in keeping others, there always have been a band of practical Christians in the German churches who were eager to engage in this good work, and who, because they did not find the opportunity at home, sought for this abroad. In this way the Halle movement, through the Danish Missionary Society, send such pioneers as Schwartz and Ziegenbalg to India, and in the first half of the present century the German element in the employ of English societies was very great. An example in hand that could

readily be duplicated is found in the work of the London Society in that old home of Christianity in Africa—namely, Abyssinia. In the annuals of this work the most prominent workmen are such as Gobat, afterwards the second Anglo-Prussian Bishop of Jerusalem; as Kugler, Isenberg, the great Amharic scholar, Kraff, Flad, Bender, Mayer, Kienzler, Müller, Stein, etc. All of these were Germans, and the most of them come from the mission house of the Basel Society. The same is true of the Jewish mission work carried on by various English societies—the majority of the workers have been either German missionaries or German-Jewish converts. Among these not a few have attained a world-wide reputation, such as the Picks and the Ederscheims. It is expressly to be noticed that many of the scholars used by English societies in their work of Bible translation, etc., have been German.

But in one department, at least, the German even now leads the world of mission workers, and that is in the theoretical field. Nowhere else in the Protestant churches are the theoretical problems of missions so thoroughly discussed as is done by the Germans. In the three-volume work of Professor Warneck, of the University of Halle, the only occupant of a theological chair in Christendom devoted exclusively and alone to missions, entitled “*Missions-Lehre*,” is the only really exhaustive scientific discussion for subjects of missions extant. Particularly strong are the Germans in the Biblical phases of mission problems, and this engaged the attention also of leading university men in other branches. In a collection of masterly essays, called “*Skizzen*,” by the great New Testament savant of Erlangen, Professor Zahn, is one of the most thorough and excellent discussions of Paul as a missionary—an exceptionally fine analysis of the Pauline mission methods and manners. The Germans also make the introduction of the Biblical idea of missions into their congregation a matter of the greatest importance. In regular mission-hours (*Missions-Stunden*) the German pastor will once every month, or every two months, give his people a lecture or semi-sermon on a mission topic, usually in exposition of some Scriptural text. The Germans are laying the foundation wide and deep for the prosecution of Gospel work along evangelical and Biblical lines, and when the time comes and the German Christians have become as wealthy and liberal as the church people in England and America, then it is probable that the Germans, with their deeper conception of the current Biblical principles of mission work, will prove to be prime factors and forces for good in the world's conquest for the Savior. The future has, no doubt, wider and deeper opportunities for the Germans in store in this department of church work.

As at present organized, the German societies work entirely independent of each other. They differ in reference to doctrinal position, the Hermannsburg, Neudetteslau, and Leipzig societies being most prominent in their confessional and Lutheran attitude. A good

bird's-eye view of the work of these societies can be gained from the following schedule, prepared to show their status at the beginning of the twentieth century:

Names of Societies and Chief Fields of Operation.	Founded.	Leading Stations.	Baptized Children.	European Missionaries.	Native Helpers.	School-children.	Expenditures (in Marks = 24 Cents).
1. Moravian Brethren (Labrador, Alaska, Indians of North America, West Indies, German East Africa, etc., Central Asia, etc.)....	1732	131	91,283	216	1,114	24,174	621,498
2. Basel Society (South India, China, Africa)....	1815	56	40,765	207	588	19,993	1,817,511
3. Berlin Society (I) (Africa and China)....	1823	74	37,293	122	559	6,606	591,049
4. Barmen Society (Africa, India, Dutch Islands)....	1828	91	77,819	144	980	13,988	752,803
5. North German Society, Bremen (Africa)....	1836	4	2,407	19	21	1,037	144,000
6. Gossner Mission (India)....	1836	20	43,348	44	305	4,368	239,597
7. Leipzig Society (India and Africa)....	1836	45	18,538	52	286	7,587	534,423
8. Women's Society for Women in the Orient (North India)....	1842	1	.....	9	3	316	26,089
9. Hermannsburg Society (India and Africa)....	1849	55	50,163	62	303	6,928	365,569
10. Berlin Woman's Society for China....	1850	1	.....	4	11	100	17,526
11. Jerusalem Society (Jerusalem and Vicinity)....	1852	6	370	4	5	370	119,438
12. Schleswig-Holstein Society (India)....	1877	7	1,108	14	16	692	115,709
13. Neukirch Society (Dutch and English India)....	1881	10	992	17	24	432	89,637
14. Protestant Society (Japan)....	1884	3	112	8	7	130	89,955
15. Society for East Africa....	1886	8	343	20	.....	572	242,639
16. Neudetteslau Society (South Sea Islands)....	1886	5	14	12	.....	90	78,629
17. China Society....	1889	7	62	9	12	34	21,707
18. Society for Blind in China....	1897	1	.....	1	.....	8	3,558
19. German Basel Society (Africa)....	1898	13	2,142	7	50	1,300	51,204
20. Free Church, Hanover (Africa)....	1892	9	2,730	9	12	300	25,028
21. Basel Mission for China....	1895	3	.....	5	.....	.....	7,762
22. German Inland China Mission....	1898	1	9	1	4	32	.....
23. Eisenach Mission (Africa)....	1900	1	.....	.....	1	150	.....
Totals.....	.....	551	369,493	976	4,305	89,103	5,449,276

PIONEERING AMONG THE CANNIBALS.—II.

BY REV. SAMUEL McFARLANE, LL.D.

For a time Pao's enemies prevailed, and the son of old Bula, who succeeded his father, had also to escape for life. This defeat of the king's party was regarded by Pao's friends as a judgment upon them for their hypocrisy—a view that soon became prevalent. In the midst of these troubles Pao, accompanied by a few influential natives from Mare, visited Lifu; but he was received with hostile demonstrations, and owed his safety, no doubt, to the influence of his Mare friends. His faithful few urged him to return to Mare for a little longer. So again he put to sea, with a sad, perplexed heart, no doubt. He had to learn that *our* work is to surround the walls of idolatry and blow the Gospel trumpet; God will do the rest. Pao's trumpet had given no uncertain sound on Lifu; the blasts had been long and loud, and had echoed through every village on the island; now he was to retire till God threw down the walls that stood between him and his work.

The change that took place in the minds of Pao's enemies was remarkable for its suddenness and completeness. They felt the truth

of what he had said about their desolating wars; they heard with interest the glowing accounts of the transformation effected on Mare by the Gospel; they were losing confidence in their gods, and becoming more and more afraid of "Jehovah;" and the little band that Pao had left behind were zealous in disseminating as much of the truth as they knew; so that a few months after Pao left Lifu, messengers arrived at Mare earnestly begging him to return and assuring him that those who had formerly been his enemies were ready to receive him with open arms.

We may conceive how Pao's spirit was stirred within him when he received this news. He was too impulsive to brook delay, and had but few preparations to make. His canoe was soon launched again and his mat-sail unfurled, and he and his companions flying before a trade wind to the sea of his labors. He was received with unmistakable demonstrations of joy by the people when he landed. He found that the wall had, indeed, fallen down flat, and that all they had to do was to go straight before them and take the city. They consequently threw themselves into the work with an ardor and heartiness befitting the circumstances.

Temporary buildings were erected in which regular services were conducted, and these were numerous attended. Schools were also established; and very soon some of the natives, to the astonishment of their friends, could name any letter in Pao's New Testament. The wonderful change taking place in the Lösi district, where Bula was supreme, became the talk of their enemies on the other side of the island, where Ukenezö was the great chief; the district was called Wet, and between the people of Wet and Lösi there had been wars from time immemorial.

One of the most influential of the heathen priests, or *sacred men*, in the Wet district received a message from a friendly priest in the Lösi district, informing him that they were all going to embrace the new religion, and urging him to adopt the same course. This priest, who had already heard much in favor of Christianity, declared his readiness to receive Pao and hear what he had got to say. Pao regarded this open door as providential, and determined to enter at once with the Word of Life. When he made known his intention many of his followers strongly opposed it, declaring that he would be killed by their enemies. Others, who began to comprehend better the design of the Gospel, were anxious that the Wet people should embrace it, and thus end their wars; all, however, agreed, that if he went he should be well escorted. In vain did Pao assure them that his God would protect him as He had done before. They seemed to think that neither he nor his God knew the character of their enemies half so well as they did. The result was that a large number of armed men accompanied him to the village of the heathen priest. Haneka

heard all he had to say, declared himself a Christian, and delivered up his gods to Pao. He then accompanied them to the great chief Ukenizō, who, hearing of their approach, and fearing an attack, had two parties placed in ambush near his house for his protection. Altho no disturbance took place, the interview was too martial and Moham-medan-like to be productive of much real good.

The king declared himself satisfied with the gods of his fathers, and openly avowed his intention to live and die a heathen. For a time Haneka was the only man in Wet who dared to become a Christian. He was a man of great influence, so great indeed, that even the great chief Ukenizō was afraid of him. Haneka's son, an energetic, fearless man about thirty years of age, joined his father, and became a means of communication between his father and Pao. This man was most indefatigable; he seemed by his frequent intercourse with Pao to imbibe his spirit, and became really the evangelist of Wet, carrying Pao's messages from village to village, and running off to him with every hard question or case of difficulty. Numbers flocked to old Haneka at his home to learn about the new religion, and wherever his son Tubaisi went they gathered round him to hear and become converts. It was not long before Pao had adherents in almost every village in Wet, he himself paying them personal visits as often as he could, altho his life was frequently in great danger. It soon became a question with Pao where he should settle as his headquarters. The spirit of the man was shown in his choice. All wanted him, of course, and the natives of the two districts very nearly came blows on the subject. He settled the question by building his house on the battlefield between the two districts. No coconut-tree, nor indeed food of any kind, was ever allowed to grow there. The idea of establishing a village at We was quite amusing to the heathen party; even Pao's followers looked upon the undertaking as a hopeless one, and endeavored to dissuade him from it. Soon, however, a neat little cottage stood by the roadside on that dreary plain. So extraordinary a phenomenon was the subject of general conversation and astonishment, and there were but a few who believed that it would be allowed to remain. It certainly did not remain *alone* very long. Natives from the extremity of both districts gathered around Pao; houses were erected, groves of coconut-trees planted, and ere long it became the talk of the island that bananas were to be seen growing on the roadside at We, and even bunches of ripe ones were allowed to remain on the trees. Here was a palpable telling fact in favor of Christianity. We soon became a populous and flourishing village, with a neat lath and plaster church in its center, glistening among the coconut and banana trees, a pleasing illustration of the fulfilment of Isaiah's prophecy: "The wilderness and the solitary place shall be glad for them; and the desert shall rejoice and blossom as the rose."

The success of Pao spelt failure to cannibal Charley; even among the heathen his influence gradually waned. He knew that cannibalism and all the dark deeds of heathenism were doomed, and as he desired to continue the sort of life he had adopted, he embraced the opportunity offered by a vessel calling at Lifu on its way to the Fiji islands, and leaving his harem and infamous example behind, he settled among the notorious cannibals of Fiji, where he spent the remainder of his life. And what a life! It should be a *warning*, as Pao's is an *example*.

This white heathen had left Lifu before my arrival. Of my work on that island the public have had an account in "The Story of the Lifu Mission." I conclude this paper with a brief reference to the last days of this noble pioneer evangelist.

During the illness from which he did not recover, he expressed a strong desire to make his *will* (!) in my presence. Altho he was twenty miles from the place where I was living, I started at once to show the Lifuans as well as Pao my respect for him. Arriving in the evening, I presented myself at his bedside to receive his commands about the disposal of his property, which consisted of a scanty wardrobe and a few carpenter's tools, both of which were well worn. However, with Pao, the business was as serious as if he had been a millionaire.

He had a wife and two little daughters; one of the latter he *disinherited* altogether because she had not been attentive to him during his illness, preferring the playground to the sick-chamber. I remonstrated, but he remained firm. He then charged me to see that the following distribution was made of his property:

To a friend at Aitutaki—An old black cloth coat, the best he had.

To a native at Raratonga—A carpenter's brace and bits.

To another friend of the same island—A large auger.

To his wife—Her own box, containing two dresses and a piece of calico.

To the younger daughter—The remainder of his property, which consisted of a few carpenter's tools, all of which were specified; also what clothes remained after he had been buried in a suit.

He desired me to see that his wife and children went to Raratonga by the *John Williams*. Then he died happy. Thus passed away the apostle of Lifu—more like an apostle than many of us. What a contrast between his usefulness and will, and those of many professing Christians! Pao was not qualified for the steady, systematic duties of a settled teacher; his work was simply that of a pioneer. On two occasions, accompanied by some Lifu men, he crossed over to New Caledonia in a canoe, and sought to introduce the Gospel to those savage cannibals. His death was mourned by the whole population, and so great is the respect for his memory that many years after his death the natives and foreigners united in raising a monument to commemorate his life and labors at Lifu.

I write this account of the first two foreigners who settled among the savages and cannibals of Lifu as a *warning* and an *example*, showing to what depths civilized man may fall and to what heights savage man may rise.

INTERNATIONAL MISSIONARY UNION.

EIGHTEENTH SESSION.

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

Napoleon said: "Every age has its tendency; the tendency of the present age is to unity." In nothing is this more manifest than in foreign missions, of which the International Missionary Union is a conspicuous illustration. It now numbers over one thousand living missionaries of all fields, and of most of the boards in the United States and Canada, with several of Great Britain, and even has representation from the continent of Europe. Of its scope and influence, Rev. Dr. F. F. Ellinwood, President of the Board of Trustees of the Sanitarium, said in a note of welcome to this body this year:

In regard to the International Missionary Union, I think it scarcely possible to say too much of its broad and noble aims. In one respect these annual meetings have become the most truly ecumenical of all religious gatherings, and I hope they will continue to be held on and through the century. Already you have had from first to last representatives of all, or nearly all, the mission fields of the world, and the union has done much to break down barriers and render jealousies and rivalries of different organizations difficult, if not impossible. The spirit of comity, cooperation, and brotherhood has been greatly advanced. The wisdom of the wisest has been made common stock. In a very exalted sense Clifton has become the seat of a great missionary trust. The experience of the veterans has been capitalized, and in one sense concentrated, while in another sense it has been disseminated. Better than any possible treatise on the science of missions is the grand total of personal experience which has been gained, and as the years go on all missionaries, young or old, ought to be very wise.

The Union has been valuable also in its reflex influence upon the home churches. Every year hundreds of guests become witnesses of this fraternal interchange, catch the spirit of the occasion, and go back to their homes friends and supporters of the great missionary enterprise.

Dr. Judson Smith, secretary of the American Board, also one of the trustees of the sanitarium, in a communication to the Union said: "The International Missionary Union has already a great history, and has rendered a great service to the cause of missions and has yet a more hopeful future."

These assurances came with great fitness at this time, as since the preceding annual meeting Dr. Foster, the founder of the sanitarium, who provided for the entertainment of the missionaries here, had been transferred to a higher sphere. One of the speakers at the memorial meeting said: "Dr. Foster 'walked with God,' and one day he walked away with God." Mrs. Foster, who succeeded to the superintendency of the sanitarium, by mute eloquence of her personal presentation on the platform, underscored all formal words of welcome, and appropriated all the responsibilities of hostship which she and Dr. Foster have so fully met through a dozen of the eighteen years of the life of this Missionary Union.

The missionaries in attendance numbered one hundred and fifty-

six, which is one more than the largest representation of 1897, the hitherto high-water mark of answers to the roll-call. The countries represented were:

China	46	Micronesia	3	Malaysia	1
India	42	Assam	2	Mexico	1
Japan	20	Hawaii	2	S. America	1
Burma	12	Am. Indians...	2	Russia	1
Africa	10	Korea	2	Spain	1
Bulgaria	4	Laos	2	—	—
Turkey	4	Italy	1	Total	156

Fifteen members of the union had died during the year, five of whom had been killed in the uprisings in China. These were: Rev. and Mrs. C. W. Price, Rev. F. W. Davis, Rev. H. T. Pitkin, and Miss Mary Morrill. Dr. Cyrus Hamlin, whose name had for fifteen years lent luster to the roll, had ascended up on high from the coast of Maine, and Bishop E. W. Parker from the snow-line of the Himalayas in India—

“ From earth’s wide bounds, from ocean’s farthest coast,
Through gates of pearl, streams in the countless host,
Singing to Father, Son, and Holy Ghost:
‘ Hallelujah!’ ”

CHINA.

Naturally China assumed prominence in the addresses and discussions of the week. The sentiment of the whole body was expressed in the note of Dr. Judson Smith, already alluded to, and which was read at the great platform meeting on China—to-wit:

In the foreign missionary cause it is a time of unusual promise. The signs of our sky are most auspicious. Even in China, where violence and bloodshed have broken in upon our work and left wide regions in ruin and disorder, we must not forget the other rare and radiant signs that have arisen, the light of martyrdom, the spectacle of a glorious Christian example, the voice from blood that speaks better things than that of Abel, and that assures us of a great and fruitful harvest in that populous land. The summons is of God, and the missionary host in China is to go forward and possess the land in the absolute assurance that where the martyrs have fallen the Church shall rise in fulness and strength, and the Celestial Empire come into and form a glorious part of the kingdom of God on earth.

Among the missionaries from China were several who had endured the hardships of the siege of Peking. Miss Edna Terry, M.D., had recently spoken in the church where, owing to her reported death at the hands of the Boxers, her funeral sermon had been preached; at her presentation at the ladies’ meeting it was said, “She being dead yet speaketh.” Rev. Mr. Whiting told thrilling tales, and Rev. Mr. Gamewell in an hour’s talk gave a masterly description of the siege, and emphasized the marked providences by which they were saved. Rev. Mr. Sprague and wife, Rev. Mark Williams, and Miss Virginia Murdock, M.D., were of the Kalgan party who escaped by the “back door” of China over the desert of Gobi. Rev. Mr. Dreyer, of the

China Inland Mission at Ping Iang Fu, gave a vivid description of the experiences of the missionaries, especially in Tayuen, when over thirty were butchered in the open court by the officers and mob. Mr. Dreyer's party of ten ladies, two children, a sick man and himself started from Kuh-U under guard, but with the mob all around. The servants were beaten, they were robbed on the road, threatened repeatedly from day to day; the way was opened for the forty-five days' journey through the turbulent province of Honan. Traveling as prisoners, they were subjected to every indignity, while on every hand were reports of the disturbances. There came sickness, too, and the two children died. Through all this the native Christians stood nobly by their faith. Many died, many were wounded, but all stood faithful. Mr. Dreyer told of native Christians who had been obliged to drink the blood of martyred missionaries before being beheaded themselves.

Dr. Howard Taylor, son of J. Hudson Taylor, gave a brief sketch of the relation of the famine to the recent outbreaks. The drought of a year ago had stirred the Chinese of Northern Shansi to seek its cause, and they hit upon the empress dowager's deposition of the emperor. Considerable opposition to the government was developing when she took advantage of the Boxer movement to turn the popular feeling against the foreigners. Now the government is thoroughly discredited, and as the need of the famine district becomes more apparent there is an opportunity for the Christian world to prove the falsity of the charges against foreigners. In this connection reference was made to the relief fund started by the *Christian Herald*, of New York, and to be distributed by a committee of American missionaries, embracing Drs. Arthur H. Smith and Robert Lowry, and others. The meeting heartily commended by resolution this movement of Mr. Klopsch. Mrs. Taylor called attention to the fact that this famine gives promise of being even more severe than that of twenty years ago, when seventy million men and children were starving, and expressed the belief that just as out of that famine came some of the best workers in the native churches, so out of this there might come some to take the place of those who had fallen as martyrs. This, however, would come only as the churches at home made manifest their love for these very people who had committed such crimes. Dr. Baldwin referred to the universal testimony of the missionaries, even of the widows of those who had fallen, to their love for the Chinese. Not one word of harshness has been heard even from those who suffered the most.

In regard to the moot question of the wisdom and safety of sending ladies to out-stations, where no male missionary was, the testimony was that a great deal of the pioneer work of India was done by single women. Mrs. Stott, of the China Inland Mission, which has had far

the most of such agents in China, said they had been uniformly well received, and Mrs. Dr. Howard Taylor (*née* Geraldine Guinness) said that no riot had ever broken out in any mission where there were only women missionaries. Miss Irwin had worked ten years in Quang-Kio Kiangsu, on the Kuangsu River, where from the extreme east almost to the west of the province there is a chain of mission stations worked by single ladies only. In the last ten years the whole district has been evangelized by two "small-footed" women, who, with herself, had traveled many hundreds of miles by *wheelbarrow only*. She had seen over a hundred converted, and left a little church of eighty-three members. All the single women had been welcomed back by the villagers since the troubles had calmed down.

JAPAN AND KOREA.

Rev. Mr. Gring, of the Protestant Episcopal mission, gave an historical survey of the missions in that land. Mr. Scott, who spoke of the changes that are taking place in the attitude of the people toward Christianity, in the social evil, due to the heroism of Miss Peckany, who braved the hostility of the most powerful class and compelled the State to declare girl slavery illegal; in the education law or rather in its interpretation by the courts granting government recognition to schools that have the study of the Bible in their regular course. Miss Curtis told of the change in the Doshisha College, bringing it back into line with Christian life, and then spoke of the work opening up among the lower classes which constitute the great majority of the population. Miss Deyo referred to the statement by some that Japan no longer needs missions, and dwelt upon the change taking place for the worse, especially among the young, which causes the leaders great anxiety. Still there is great yearning for better things, and the children are especially easily influenced. Miss Parmalee and Miss Alling followed with evidence of the great need of temperance. It used to be that, according to Dr. Verbeck, at least three-fourths of the men went to bed intoxicated, altho this was not often manifest in public life. This is still true in a degree, and there is added more publicity, but men are awakening to the danger.

Dr. Correll referred to the impression made on Japan by Christianity as an elevation of ideal, introducing a higher, nobler conception of life. Another influence excited has been that of honesty and Sabbath observance. One man not only closed his shop, but paid his employees for seven days, taking them on Sunday to the church services as their Sunday work.

Mrs. Swallen, of Korea, spoke of the delightful feeling that comes with the new life that is coming into the experience of its ten million people. This change has been very rapid. Already there are three thousand church members and five thousand catechists who have

thrown aside their heathenism and are ready for Church membership. A great element in this has been the great circulation of the Bible and especially the work of native evangelists. Some of these are employed in cities, others go all over the country supporting themselves and preaching. Some of these are men of great power. One, a Roblen chief, has done noble work. Mrs. Swallen emphasized the fact that Korea had been forced to stand alone before she was ready for it, and needed the cordial support of Christians.

AFRICA.

There was early in the week a protracted discussion on the strategic points of missions throughout the world in the present century. Dr. Baldwin contended for Shanghai as against Peking, and Mr. Openshaw claimed that Hankou was the real center of Chinese influence, the center of railway activity, of trade, of language extension—of everything. Many other points were emphasized, as Port Said; some contended this was to be determined by present opportunity, and others that respect should be had to classes; the women of heathendom afforded the special power available against heathen society.

It was in contention for the relative place to be accorded Africa that Mr. Bunker, of Natal, sketched rapidly and vividly the strategic points along Africa's backbone, commencing with Khartoum on the Nile, already entered by many missionaries, and passing south through Uganda, where the Church Missionary Society of England has done such magnificent work; Lake Nyassa, where the Scotch societies are located, to Lovedale with its famous industrial school, and Johannesburg, where there are such opportunities as missionaries seldom see. With its bed of gold five thousand feet deep, and covering an area thirty miles in diameter, it is attracting not merely foreigners but natives in great numbers from every section of the continent. Before the war there were seventy thousand of them. Soon there will be two hundred thousand. Gathered in compounds where they are easily accessible, the missionary may preach to them seven days in the week, any hour in the day, and through them reach sections hitherto practically untouched. Following Mr. Bunker, Miss McAllister, from Liberia, defended the west coast of Africa against the charge of being so unhealthy, claiming that it was the white man's fault if he died there any sooner than he would anywhere else. One special point of value, in her view, was the character of the women of the tribes, who were perfectly competent to hold their own with the men, and did so even in matters of public interest.

At another session Mr. Bunker spoke of the result of the Boer war being freedom for native evangelists such as had never been enjoyed under Boer rule. Now these men of high character, great ability, and

the most earnest spiritual life, can go from one end of the country to another with no hindrance. Miss McAllister, who went out to West Africa as a member of Bishop Taylor's self-supporting mission, told of the utter failure of every attempt to raise coffee, make molasses, or starch, so as to support themselves, and of the great success which attended their efforts when they devoted themselves to spiritual work.

ISLAM, ISLANDS, AND INDIA.

It is impossible to summarize the sharp points of statement about all the countries. Mexico was championed by Mrs. Brown in its Pan-American relations. Hawaii changes favorable to evangelism as the result of annexation were shown by Rev. Thomas L. Gulick. Micronesia, Bulgaria, Turkey, and other lands were represented by persons long familiar with them, and one young woman, Miss Abell, formerly of Micronesia, was delegated to our new possession—Guam.

It is impossible to give even a hint of the notable utterances on India by the prominent men and women from that country. Dr. Mansell, Dr. Humphrey, Mr. Lawson, and others, with the lady missionaries, made points enough of value to fill many pages of this periodical. Dr. Downie spoke of the energy of Moslems for extension in India. The sixty millions of them in India were in close touch with the thirty millions in Malaysia and the Philippines, and the thirty millions in China, and he urged strong reenforcements to reach them. Dr. Humphrey denied that Moslems are inaccessible, or that they can not be impressed.

The features of the week alluded to above were not more valuable than were others, and have been mentioned in disregard of the "survival of the fittest." The session on Medical Missions, the discussion on the work at home, the remarkable contrasts of Christ's Kingdom with world kingdoms of Dr. Baldwin's sermon on Sunday morning, the great farewell meeting, with sixty missionaries on the platform about to depart for foreign fields, the powerful devotional meetings throughout the week, all demand, but can not receive now, becoming notice. The union publishes a full report of these sessions in "The International Missionary Index," which may be ordered of Mrs. C. C. Thayer, Clifton Springs, N. Y., at ten cents a copy.

ROLL OF MISSIONARIES IN ATTENDANCE AT EIGHTEENTH ANNUAL MEETING.

NAME.	FIELD.	NAME.	FIELD.
Abbey, Mrs. L. S.	China.	Bechan, Miss Emily.....	Am. Indian.
Abell, Miss Annie E.	Micronesia.	Belden, Mrs. W. H.	Bulgaria.
Allen, Rev. Ray.....	India.	Benedict, Miss Harriet M.	Japan.
Alling, Miss Harriet S.	Japan.	Bliss, Rev. Edwin M.	Turkey.
Alway, Miss Hester.....	India.	Bliss, Mrs. Edwin M.	Micronesia.
Archibald, Rev. I. C.	"	Bond, Rev. G. A.	Malaysia.
Archibald, Mrs. I. C.	"	Bostwick, H. J.	China.
Baldwin, Rev. S. L.	China.	Bostwick, Mrs. H. J.	"
Beach, Rev. Harlan P.	"	Boughton, Miss Emma F.	"

NAME	FIELD	NAME	FIELD
Braddock, Mrs. Effie H.	India.	Lawson, Rev. H. M.	India.
Bradshaw, Rev. F. J.	China.	Lawson, Mrs. H. M.	"
Brown, Mrs. H. W.	Mexico.	Lawson, Miss Anne E.	"
Bunn, Miss Zillah A.	Burma.	Lawson, Christina H.	"
Bunker, Rev. Fred. Robt.	Africa.	Logan, Miss Beulah.	Micronesia.
Bushnell, Mrs. Albert.	"	Lyon, Rev. D. N.	China.
Carleton, Mary E., M.D.	China.	Malcolm, William, M.D.	"
Carr, Miss M. E.	Burma.	Malcolm, Mrs. William.	"
Clancy, Rev. Rockwell.	India.	Manly, Rev. W. Edward.	"
Clancy, Mrs. Rockwell.	"	Manly, Mrs. W. Edward.	"
Clarke, Rev. James F.	Bulgaria.	Mansell, Rev. Henry.	India.
Clark, Rev. E. W.	Assam	Mansell, Mrs. Henry.	"
Clark, Mrs. E. W.	"	Mattox, Rev. Elmer L.	China.
Cole, Rev. J. Thompson.	Japan.	McAllister, Miss Agnes.	Africa.
Correll, Rev. I. H.	"	Merritt, C. P. W., M.D.	China.
Correll, Mrs. I. H.	"	Merritt, Mrs. C. P. W.	"
Crane, Rev. H. A.	India.	Miss La Verne.	"
Cronkhite, Mrs. L. W.	Burma.	Moody, Rev. Thomas.	Africa.
Curtis, Rev. W. L.	Japan.	Moody, Mrs. Thomas.	"
Cushing, Rev. C. W.	Italy.	Murdock, Virginia, M.D.	China.
Darmstadt, Miss Kate.	India.	Openshaw, Henry J.	"
Deyo, Miss Mary.	Japan.	Openshaw, Mrs. Henry J.	"
Downie, Rev. D.	India.	Owen, Rev. William C.	India.
Downie, Mrs. D.	"	Owen, Mrs. William C.	"
Dowsley, Mrs. A.	{ India. China.	Parmalee, Miss H. Frances.	Japan.
Dresser, Miss Ellen E.	China.	Parrott, Miss J. Emily.	Burma.
Dreyer, F. C. H.	"	Perkins, Mrs. H. P.	China.
Faye, Miss Mary D.	India.	Phelps, Miss Fidelia.	Africa.
Ferris, Mrs. Geo. H.	"	Porter, Miss Francina E.	Japan.
Fisher, Rev. A. N.	Hawaii.	Pratt, Miss Clarissa H.	Turkey.
Fisher, Mrs. A. N.	"	Price, Miss Martha E.	Africa.
Foote, Rev. Frank.	India.	Priest, Miss Mary A.	Japan.
Foote, Mrs. Frank.	"	Relyea, Miss Stella.	China.
Foreman, Miss Emily N.	"	Riggs, Miss Mary E.	"
Freeman, Rev. J. H.	Laos.	Roberts, Mrs. J. S.	"
Freeman, Mrs. J. H.	"	Roberts, Rev. W. H.	Burma.
Gamewell, Rev. F. D.	China.	Roberts, Mrs. W. H.	"
Gracey, Rev. J. T.	India.	Selkirk, Thomas.	"
Gracey, Mrs. J. T.	"	Selkirk, Mrs. Thomas.	"
Griffith, Mrs. C. M.	S. America.	Schenck, Mrs. J. W.	Japan.
Gring, Rev. Ambrose D.	Japan.	Scott, Rev. J. H.	"
Gring, Mrs. Ambrose D.	"	Scott, Mrs. J. H.	"
Gulick, Rev. T. L.	Spain.	Smith, Miss Laura C.	Africa.
Hallam, Rev. E. C. B.	India.	Sparkes, Miss Fannie J.	India.
Hallam, Mrs. E. C. B.	"	Sprague, Rev. William P.	China.
Hance, Miss Gertrude H.	Africa.	Sprague, Mrs. William P.	"
Harris, Rev. Edward N.	Burma.	Stephens, Miss Grace.	India.
Harris, Mrs. J. E.	"	Stone, Rev. Geo. L.	"
Harris, Rev. H.	Japan.	Stone, Mrs. Geo. L.	"
Harris, Mrs. H.	"	Stone, Rev. J. S.	"
Hartwell, Rev. Geo. E.	China.	Stone, Mrs. J. S.	"
Hawkes, Miss Harriet E.	Burma.	Stott, Mrs. Grace.	China.
Hickman, Rev. Frank D. P.	Africa.	Swallen, Rev. W. L.	Korea.
Holmes, Rev. Thomas.	China.	Swallen, Mrs. W. L.	"
Holmes, Mrs. Thomas.	"	Tague, Rev. Chas. Allen.	Japan.
Humphrey, Rev. J. L., M.D.	India.	Tague, Mrs. Chas. Allen.	"
Humphrey, Mrs. James L.	"	Taylor, F. Howard, M.D.	China.
Inglis, Rev. Thomas E.	"	Taylor, Mrs. F. Howard.	"
Inglis, Mrs. Thomas E.	"	Terry, Edna G., M.D.	"
Irvin, Miss Grace.	China.	Thayer, Rev. C. C., M.D.	Turkey.
Irwin, Rev. J. M.	India.	Thayer, Mrs. C. C.	"
Irwin, Mrs. J. M.	"	Thompson, Miss Mary A.	China.
Kelly, Miss Martha E.	Japan.	Watson, Miss Isabella.	Burma.
Kingsbury, Rev. F. L., M.D.	Bulgaria.	Whiting, Rev. Joseph L.	China.
Kingsbury, Mrs. F. L.	"	Whiting, Mrs. Joseph L.	"
Knight, Rev. Walter Perry.	China.	Williams, Rev. Mark.	"
Knight, Mrs. W. P.	"	Williams, Mrs. George L.	"
Kuss, Mrs. B.	Russia.	Worthington, Miss M. C.	"
Kurtz, Miss Susie L.	India.	Young, Rev. Egerton R.	H. B. India.
Total.			156

CHRISTIAN VS. HEATHEN LIBERALITY.

BY REV. EDWARD N. HARRIS, BURMA.

Missionary of the American Baptist Missionary Union.

To institute a just comparison between the liberality of Christian people and that of the heathen in the support of religious institutions is by no means easy. To the casual observer the heathen might seem far to excel in this particular. When one sees the magnificent temples, the vast monasteries, the towering pagodas, the stately avenues and approaches erected by them in devotion to their false faiths, one is tempted to doubt whether Christians do as much in devotion to their holy religion. Even between Protestants and Roman Catholics in this country there appears a marked disparity to the disadvantage of the former, and on the foreign field the missionary is sometimes amazed to see Christian converts giving for the cause of Christ not a tithe of what they formerly spent on their heathen devotions, and giving that little grudgingly. Does our spiritual religion exercise less power over its followers than do its grosser rivals? is a question which has no doubt often suggested itself to the earnest Christian worker.

Only when all the phases of the varied problem are taken into consideration can this question receive adequate answer. First may be raised the question of fact: Do God's spiritual children really fall behind the children of darkness in giving of their means for the support of religion? As to the immense display of wealth on the part of the ecclesiastical forces of Roman Catholicism in this country, we know comparatively little of it represents the actual gifts of its adherents; and as to Christian converts in heathen lands, while a few may, because of faulty training or for some other reason, be remiss in their duty, it is probable that the vast majority respond nobly to the demands made upon them by their newly acquired faith. But among its converts in heathen lands the Gospel has scarcely had a chance as yet to show what it can do, and so anything like a just comparison should be taken, not between them and their heathen neighbors, but between the heathen in their own land and Christians here. And even in making this comparison much care should be taken to see that all the elements of the problem are alike. For instance, we ordinarily include under the head of Christian benevolences such contributions only as go directly for the support of the Gospel, unless indeed it be such additional contributions as are used for the support of religious education, whereas among the heathen the gifts for religious purposes usually cover the total expenditure for educational purposes in the land. The religious teachers are also generally the secular teachers, and the monasteries are quite as much schools for the youths of the land as asylums for members of the sacred order. In some countries the entire judicial system as well is in the hands of

the priests. Now if to the contributions of the Christians of America for instance were added the cost of all the school buildings that dot our land, the endowments of all our colleges, and the salaries of all the teachers and professors employed, the disparity between their contributions and those of the heathen in Siam or some similar country would seem less marked, if indeed it did not altogether disappear.

But even when due care has been taken to make the comparison between heathen and Christian liberality absolutely just as regards these and other like superficial elements of the problem, there still remain certain considerations which, being taken into account, tend to reverse conclusions which might be founded on mere outward showing.

I. While the gifts of Christian people the world over are purely voluntary, the contributions of the heathen for the support of their religions are made largely perforce of circumstances, or are the result of customs handed down from previous generations when such circumstances existed. In almost all countries which are under the dominion of heathen rulers, probably in all, except such as Japan, which have been more or less enlightened by Christian civilization, it is not, generally speaking, safe for any but those in authority to become rich, for as soon as the ordinary citizen acquires a little property it excites the cupidity of officials and magistrates, and he is subjected to any amount of annoyance of one kind or another until he is glad to disgorge his possessions. The consequence is that as soon as a man gains a little competence he must either hide it or find some other way of placing it beyond the reach of his superiors. Now it goes without saying that to most men the chief satisfaction in the possession of wealth is in the display of it. In this country if a man becomes wealthy he buys houses and lands, and indulges in luxuries quite as much to impress his neighbors as to minister to his own comfort. But in heathen countries there is one way only in which the man of means may display his wealth without danger to himself—namely, by devoting it to religious objects. Wealth so given will be respected, for in all countries by a sort of law of Corban all religious offerings enjoy peculiar immunities. The result is that what an American spends on horses and carriages and houses and lands the Chinaman or the Siamese or the Thibetan spends on his devotions, and the aggregate is, of course, enormous. So true is this explanation that it may be laid down as an almost invariable principle that the liberality of a people in matters of religion sustains an intimate relation to the character of its rulers. If they are domineering and rapacious, large sums will be spent on objects of devotion; but if they are lenient and easy-going, less will be spent on devotion and more on personal comfort.

Turning now to heathen countries which, like India and Burma, have fallen under the control of Christian nations, we shall find that

while large sums are still devoted to religious objects, this is the result of habits and customs long established, which, in the nature of the case, could not be expected to yield at once to changed conditions. The East moves slowly, and time is required to change the settled practise of centuries. Nevertheless, there is already complaint on the part of the priesthood that the contributions of the people are on the decline. It is, in fact, evident to every one that independently of the aggressions of Christianity, heathenism is languishing. Of course several generations will yet be required to overcome entirely the power of customs established under centuries of heathen rule, but it is safe to say that even if the enlightening influences of the Gospel and of Christian civilization were never to reach a single heathen country, and nothing but absolute security of life and property could be assured to the people, the resulting freedom from fear alone would, in the end, tend to the enfeeblement of the entire heathen system.

II. While Christian people are accustomed in greater or less degree to do their alms in secret, expecting to receive their reward from their Father in heaven, the heathen are wont to perform their devotions before men—to be seen of them. My acquaintance with heathenism is confined chiefly to Burma. That acquaintance leads me to believe that from end to end of that land never a Buddhist prayer is offered, never a Buddhist alms is given, in secret, and I have little doubt that the same might be said of similar acts of devotion in all other heathen lands. That the left hand should not be allowed to know—should not, in fact, be made to know—what the right hand doeth is an unheard-of, an unthought-of, thing. The whole system of heathenism is built up as an appeal to the selfishness and vanity of man. If a worshiper goes to the pagoda, he rings a gong before him to proclaim his coming. If an offering is to be made, it is presented with an ostentation and display that to the Christian onlooker is ludicrous and amazing. If one is to undergo penance of any sort, it must be done out in the open where every one can see it. While the heathen may seem lavish in their gifts, a little scrutiny reveals utmost economy of expenditure in view of the extravagant returns expected in the form of glory from men. Surely, as it is written, they have their reward; and without hope of the reward we may well believe they would not do the works. The practise of piety and philanthropy for their own sakes is unknown among them. The hypocrisy of some professing Christians is doubtless sad enough, but it is as nothing compared with the shameless lack of sincerity on the part of the heathen. Many are their forms of religion, but not one of them has what we mean by religion. A young man once asked me why we should send missionaries to the heathen to teach them Christianity when they already had such good religions of their own. He was an ungodly man of slight education and accustomed to associate with

rude men, being a horse-jockey by trade, but I knew him to have some degree of sincerity, so I replied to his question, using language which I knew he could understand:

There are many churches in this country, but might you not belong to any or all of them and still not be any the better for it? But wouldn't it be a good thing for you if you had religion, real religion? Just in the same way it is a good thing for the heathen to get religion. They have their religions in abundance, but they still need religion, and that is what we go to teach them.

This is an absolutely true representation of the case. There are many heathen religions, some of which have been greatly admired, but not one of them teaches religion, and all the deeds of righteousness that have ever been performed in the name of these heathen religions have had as their object in some form, not the practise of righteousness and virtue for their own sakes, but for the glorification of self.

III. While among Christian people religion is practised as a virtue, among heathen people it is practised as a vice. All vices are the perversion of certain virtues, or at least of certain functions the right exercise of which is virtuous. It is not, perhaps, so generally recognized that not only some but all virtues may be perverted so as to become corresponding vices. And the more intellectual and spiritual the virtue, the more subtle and destructive is its vice. The gambling vice is the perversion of the incomparable virtue which in its higher manifestations is called Hope, worthy peer of Love and Faith, and it exerts a power over its victims incomprehensible to those who are not touched by it. How is it that men can take pleasure in casting the dice when they know it to be a mathematical certainty that in the long run they will lose? How it is that they should be willing to lose, to stake all they have and more, to risk the happiness of wife and children, to face disgrace and even death itself, merely for the sake of the mental excitement or irritation of uncertainty and suspense, is something that is not to be understood of those who have not experienced the gambler's intoxication; but it is nevertheless a fact, and this vice is the most subtle and powerful of all the vices commonly recognized in civilized lands. I believe that those missionaries who have had most intimate acquaintance with heathenism in its subtler manifestations will bear me out in saying that there is a vice of religiosity common among heathen peoples which holds a more powerful sway over its victims than any of the commonly known vices, and it is this which largely gives to heathenism its power. There is undoubtedly implanted in every human heart a religious instinct, but heathenism is always the perversion of this instinct, never its rightful exercise. It is a vice from the power of which those practising it can be delivered by Divine grace alone.

Now the indulgence of a vice is an entirely different thing from the practise of a virtue. Virtue is naturally economical. It is the vicious who are extravagant. If, then, it should be shown that the heathen expends vastly more on the indulgence of the vice of religiosity than the Christian does in the exercise of the virtue of pure and undefiled religion—which I do not concede—it nevertheless need occasion no surprise, and need give rise to no thought of admiration for the heathen nor of condemnation for the Christian.

THE ANTICLERICAL MOVEMENT IN SPAIN.*

BY PROF. A. BEAUMONT, PARIS, FRANCE.

For the last two years Spain has been in the throes of an important movement on the part of the clergy against the bishops and higher ecclesiastics. The name "Anticlerical" has been chosen by the authors of the movement, tho in reality it might be called an "Anti-Papal" movement.

The leading spirit of this bold struggle for freedom is an eminent Spanish priest, Pey Ordeix. He was born in Vich, in the north of Spain, took his degree in the University of Salamanca, and for a number of years was a parish priest in Mallorca and Barcelona. He was first aroused by the arbitrary acts of the Bishop of Mallorca against a number of earnest priests who had the good of the people at heart. Next he inveighed against the rapacity of the same bishop and several of his colleagues, who, not content with robbing the poor people, also insisted on extorting all sorts of contributions out of the clergy. The despotism of the bishops became so offensive to this fervent apostle that he began to combat them openly in a weekly paper which he published and called *El Urbion*. This paper was soon suppressed by the Bishop of Mallorca, and Pey Ordeix then went to Barcelona. Here he founded a second paper, which was also suppressed, and then a third, *El Cosmopolita*, which was condemned last November. A climax was reached when the Bishop of Barcelona ordered all his priests to keep a monthly balanced account of the donations they received for masses. Pey Ordeix rose up and said:

"If the bishop takes all his priests for robbers, why does he not suspend them? And if he wants us to keep an account of every little gift we receive for his inspection, why does the bishop not also publish an account of his receipts, and, above all, of the way he spends his money and fabulous wealth, for our inspection?"

Pey Ordeix was supported in his indignant protest by about two hundred priests of the diocese of Barcelona, and the bishop became so frightened that he called upon the government to arrest the refractory priests. The government took some steps in that direction, but halted for fear of a general disturbance. Pey Ordeix was publicly suspended by the bishop, and forbidden to enter a church. The heroic priest replied:

"You forbid me to enter the church? Well and good; I can speak to the people in the theaters and public halls just as well as in a church. You forbid me to administer the sacraments, but I am free to preach the Gospel in the open air, on the streets and public highways. The day when I respected your tyranny and rapacity is over, and I shall go forth with as many friends as will follow me to preach Christ and the Gospel."

Pey Ordeix has become a hundred-fold more popular since the bishop suspended him than he was before. Not only do immense crowds gather at all times to hear him, but nearly two-thirds of the clergy of Barcelona are eager to support him and help his cause. During the months of February and March he went from town to town addressing sometimes audiences of several thousand people and rousing popular indignation against what he calls the yoke of clericalism. Like Luther, when he first broke loose from the Church of Rome, Pey Ordeix seems to be still

* Condensed from *The Converted Catholic*.

groping in the dark as to his ulterior direction, but one thing is plain, he hates clericalism, and tho he does not seem to realize it fully himself, clericalism is Romanism in the Catholic Church. In the first week of March he delivered an address to nearly two thousand people at Villanueva, at which the mayor and a number of government officials were present. His speech was one of the most fiery and impressive that could be imagined, and after he finished the people almost trampled on each other in their enthusiasm to go and shake his hand and encourage him in the good work. The following are some extracts from his speech:

"I have come to speak against clericalism, and I shall do it without beating about the bush. In the clerical theory the idea of a God disappears, for the cleric usurps the attributes of God for himself. He strips God of His prerogatives and assumes them himself, calling himself infallible, so that we are supposed to believe blindly everything clericalism asserts. The clericalist calls himself indefectible, by which he means that even when he tells us falsehoods we must believe them true; his assertions are held to be incontrovertible, and not only what he says, but also what he does, must we approve. Such is the clerical idea; in the parish it is the parish priest who is infallible; the bishop claims infallibility for the diocese, and the Pope for the whole Church and all Christianity. They tell us to believe all they say blindly; to reverence all they do; to obey in everything they command; never to distrust, never to criticize, never to judge their actions or their motives. What do they do but set themselves up in the place of God? Is this not claiming omnipotence and omniscience for humanity? Clericalism supplants God in the human conscience; it dethrones Him in order to take His place, and in place of religion it gives you the priest.

"They speak very much and very piously of God in order to conclude by saying, 'I am God!' (Enthusiastic cheers greeted the speaker all through this part of his discourse.)

"Clericalism wants to suppress the individuality in every man by making him a blind, obedient beast. It wants you to sacrifice your reason, and with your reason your intelligence. When the priest says black is white you are to believe him, for is he not your superior? Is he not your God? With reason they also take away liberty; you are not to know why anything is commanded; you are not to know why you ought to obey. You are supposed to be as a stone in their hands, like a beast that they can move and place where they like, and this is their ideal of human perfection and liberty. (Applause.)

"Clericalism wants your conscience for itself. No individual is supposed to have a conscience, to be allowed to choose between right and wrong. All conscience is in the hands of the superior, who claims to be infallible. In the place of a man clericalism sets up a beast without knowledge and without liberty. What I am telling you is not an invention. I am taking these facts from the catechism, where you can all see them. These are the doctrines taught in the seminaries, and which the bishops want us to teach you. And they want you to be especially blind and obedient, and to bring all the money you can to the church without looking at it, without counting it. And then they raise an outcry when we preach against their infamous traffic, when we wish to drive the buyers and sellers out of the temple. Clericalism wants us to become mute, and when we were not silent they persecuted our periodicals and excommunicated the pages that held them up to infamy. (Loud applause.)

"They say that we lie, and yet do you not hear them in their pastorals, in their sermons, always crying out for what is yours? They want everything; they say it is for God, for pious purposes, but it is for themselves. They pretend to be poor in order to get alms from the poor; they set themselves up as agents for the souls of purgatory, as representatives of the saints in heaven to have your alms, to induce you to pull out your purse, and to offer it to them on the pretext of piety and religion. (Applause.)

"And then they have the audacity to say that you can not do without them; that in case the priesthood should fail you would no longer have

any communication with God; thus they make themselves lords and masters of heaven and of earth. As you see, even in politics they want everything. Religious government, they say, is to political or civil government what the soul is to the body. As the body should not move without a command from the soul, so there should be no civil government without the intervention of the priest. Thus it happens that the parish priest assumes the functions of the mayor of the town; the bishop becomes governor of provinces; the nuncio becomes king; and the pope becomes emperor, claiming whatever else is on earth. They do not use the title of king or emperor; they want to have the power without the responsibility. The privileges are for themselves; responsibility, obedience, and slavery are for the laymen. This theory has been effectually put in practise by invisible threads called the confessional, the pulpit, and spiritual direction of souls. The family, the city, the nation, is moved by these secret strings, and no one dares take a step without the intervention of the priests. These men plunge into the very depths of consciences, and there they exert their despotic, blind, absolute, and inquisitorial dominion. (Prolonged and reiterated applause.)

"In a country, alas! where such theories have been put in practise there is no God; the clergy is God. All the scapulars and medals you are told to wear, with holy water sprinkled over them, are nothing but symbols of your slavery, symbols of idolatry. You are reduced to stupid, ignorant beasts without conscience, without virtue, and without honor. The most apostolic virtue is to obey blindly and to act like a brute. (Applause.) Why should it not be so, when among the greatest criminals in history we can mention popes, such as Sixtus IV., who had the Medicis assassinated (1478), and that in the very church where he was saying mass, and at the moment he raised the host in sacrilegious mockery? What are the virtues that such models can command?

"You have your political organizations. Fight clericalism whenever and wherever you can. Keep together. Call in whoever wishes to help you in the good work in your own way. You fight clericalism in politics, and we shall fight it in religion with the habit and the cassock, which we persist in wearing in spite of the bishops and excommunications. Let us all, cleric and lay, pursue the same end. Let us work together like brethren. And I beg you, wherever you see a poor priest, wandering about alone, outlawed by the clerics, excommunicated and suspended because he is anticlerical, give him your hand; comfort him; let him be your friend. Let him be a cleric, but a decided enemy of clericalism and its vices." (Loud and prolonged applause.)

The enthusiasm excited by the discourse of Pey Ordeix was indescribable. It was midnight before the hall was cleared, and it was remarked that two members of the Spanish Cortes were present and applauded him throughout, accompanying him after the address to the railway depot. The lecture created a sensation in the Catholic press, and as Pey Ordeix has since given three or four lectures a week in Barcelona and neighboring places, the whole north of Spain is in a ferment, and on many occasions the people have formed in the streets and marched *en masse* to the Jesuit convents and threatened to destroy them.

As is evident from his discourse, Pey Ordeix, while calling himself merely anticlerical, is in reality a staunch Protestant. He can not attack the infallibility of the popes and bishops as he does the doctrine of purgatory, the wearing of medals and scapulars, and the confessional, without putting himself outside the pale of the Roman Catholic Church. Words matter little; the important thing is that in a priest-ridden country like Spain a deep, popular agitation such as this should at last be started, and as Pey Ordeix has large numbers of fellow priests on his side, who support and encourage him, it is likely that the movement will have lasting and beneficial results.

JEWISH MISSIONS AT THE CLOSE OF THE 19TH CENTURY.*

BY REV. LOUIS MEYER, HOPKINTON, IOWA.

In the closing year of the eighteenth century no regular missionary labored among the Jews, and only one society for the purpose of bringing the Gospel to the Jews was in existence. The Institutum Judaicum in Halle, founded by the pious Callenberg in 1728, for the preparation of missionaries to the Jews, had been abandoned in 1792, a victim of the rapidly increasing German Rationalism. The Moravians, who had entered upon the work among the Jews with great enthusiasm in 1739, sending Rabbi Samuel Lieberkucher to Amsterdam to preach the Gospel to his Jewish brethren, had become discouraged and abandoned the work, soon after the death of Count Zinzendorf in 1760. The Esdras Edzard Institution in Hamburg, founded in 1667, was the *only* society, so far as we know, which labored for the evangelization of the Jews during the closing years of the eighteenth century, and which could report a few conversions almost every year. In England, France, America, and all other countries, no attention was paid to the benighted Jew. While the Gospel was carried with ever increasing zeal to the heathen, the children of Abraham seemed to be forgotten.

Yet God had not forgotten them! The morning was very near. Joseph Samuel Christian Frederick Frey, predestined by the Lord to become the father of modern Jewish missions, had been baptized in 1798, and the beginning of the nineteenth century found him in the Missionary Seminary in Berlin, where he was preparing himself for the preaching of the Gospel. Before the century had far advanced the Lord opened the way, and in 1805 he began to preach the Gospel to the Jews in London, under the auspices of the London Missionary Society. In 1809 the London Society for Promoting Christianity Among the Jews was formed by Frey, Way, and others, and soon missionary societies for the evangelization of the Jews were founded in all parts of the world. The New York "Society for Ameliorating the Condition of the Jews" received its charter on April 14, 1820. The Berlin "Society for Promoting Christianity Among the Jews" was formed in 1822. The Basel "Society of the Friends of Israel" saw the light in 1830. The year 1838 brought an increased enthusiasm for the evangelization of the Jews, when McCheyne, Bonar, Keith, and Black were sent out by the Church of Scotland "to visit and inquire after the scattered Jews." To the Church of Scotland God gave the great honor to first undertake Jewish work *as a Church*, and she started her first missions among the Jews in Pesth and Jassy in 1841. Since then, society has followed society for the evangelization of the Jews, denomination after denomination has obeyed the Master's call to preach the Gospel to the Jew, until now, in the closing days of the nineteenth century, we find one hundred and nineteen societies for the evangelization of the Jews, employing more than eight hundred missionaries in two hundred and forty-six stations (see my "Christian Efforts Among the Jews" in *Jewish Era*, April 15, 1900). Of these societies we find thirty-seven in Great Britain, eighteen in Germany, five in Scandinavia, four in the Netherlands, two in France, seven in the remaining parts of Europe, two in Africa, six in Asia, four in Australia, and thirty-four in America.

* Condensed from the *Jewish Era*, Chicago.

The most encouraging thing, as we consider the Jewish missionary field, is perhaps the fact that during the century so many *denominations* have entered upon the Jewish work *as such*, and we hope and pray that the day may not be very far off when Jewish work shall have the same rank with foreign missionary work in the councils of the churches. The following denominations are to-day engaged in Jewish work (we add the year in which the work commenced): The Episcopal Churches of England (1815), Ireland (1889), Australia (1890), and America (1842, resp. 1878), the Church of Scotland (1840), the Free Church of Scotland (1843), the Presbyterian Churches of England (1871), Ireland (1841), Australia (Victoria 1896), and America (1870), the Lutheran Churches of Germany (1822, resp. 1871), Scandinavia (1856 and 1865), and America (1878), the Reformed Presbyterian Church of North America (1894), the United Presbyterian Church of North America (1899), and others. The oldest society is the Esdras Edzard Institution in Hamburg, founded in 1667.

The largest society, and the most influential of all, is undoubtedly the London Society for Promoting Christianity Among the Jews (Church of England), founded in 1809. It employs 226 missionaries in fifty stations and has an income of about \$190,000. The largest undenominational society is the Mildmay Mission to the Jews in London, founded by Rev. John Wilkinson in 1876. It employs sixty-five workers in nine stations, and has an income of \$45,000. Its chief work is the free distribution of the Hebrew and Yiddish New Testament.

Among the numerous missions in the United States the Chicago Hebrew Mission deserves especial mention, not so much on account of the magnitude of the work, as on account of the wise and prudent management, and the great influence it is exerting upon other missions. It is interdenominational, and was established in 1887 by that great lover of Israel, William Blackstone.

When we look at the *manner in which the Gospel is brought to the Jews*, we find several things of great interest. In general, the preaching of the Gospel is considered the chief means of reaching the stiff-necked Jews—and so it ought to be—and, in addition to preaching, all the larger societies sustain well-ordered schools, reading-rooms, and free dispensaries. Since the Jews are an intellectual people and in general well educated in their religion and language, the distribution of literature claims a more prominent place in Jewish work than in any other, and the missionary to the Jews has to be well supplied with New and Old Testaments and tracts in the different languages used by the race (Hebrew, Yiddish, German, Russian, Spanish, etc.). Rev. John Wilkinson, of the Mildmay Mission in London, was led by the Holy Spirit to distribute the New Testament (in Hebrew and Yiddish) freely among the scattered Jews, and he has done a great work during the last decade of the nineteenth century. It is well worth our notice that to-day any worthy missionary to the Jews is provided freely with Hebrew and Yiddish New Testaments by the Mildmay Mission, of which the Chicago Hebrew Mission is the sole agent in this country. During the last years Marcus Bergmann has translated the Old Testament into Yiddish, and a society has been formed for the distribution of this quite expensive book.

Since the work is considered peculiarly difficult, men are continually looking around for new methods of work. The late Mr. A. Ben Oliel, of Jerusalem, wrote and printed pamphlets of his own, and sent them by mail to "educated, wealthy and busy" Jews. William Greene, of the

Postal Mission to the Jews in London, approaches the Jews in personal letters, while A. E. Abrahamson, of the *Hebrew Christian Message* in London, asks Hebrew Christians for testimonials of their religious experience, and sends these testimonials to the Jews. Wurts & Brown, in Philadelphia, started in 1898 the Jewish Bible Shop-Window Mission. Open Bibles in Hebrew, Yiddish, German, and Russian, as well as tracts in different languages, are laid in the show-window of a store in the Jewish quarter to attract the passing Jew. The pages are turned every day to cause inquirers to return, and Bibles, New Testaments, and religious papers are distributed freely by the person in charge of the store. Bible shop-windows of this kind are established in eight or nine cities of the United States, and claim to have abundant success. It is too early to say whether these shop-window missions are a step forward or not. Dunlop, of Philadelphia, established, in 1898, "Open-Air Work Among the Jews," traveling over the country and preaching to the Jews in the streets. Professor Stroeter became, in 1899, an "Evangelist in Israel," and is now traveling and preaching in Russia and Poland.

In regard to *the amount of money* which is spent annually in missionary work among the Jews, we can give only an estimate. We believe that during 1899 about one million dollars was spent.

It now remains that we consider *the field itself*. Missionary work among the Jews is to-day carried on in every part of the world, and wherever the Jew is found to-day the Gospel is preached to him. Yet while some parts of the field have only one missionary for more than two hundred thousand Jews, other parts are simultaneously occupied by missionaries of different societies, which often not only fail to work in harmony, but oppose each other vehemently. We hope that the new century will bring about harmony among the different societies, so that the field may be properly divided and cultivated, and money be no longer squandered by sending new missionaries to fields already occupied by other societies.

If we look at the state of the soil—that is, at the attitude of the Jews toward Christianity and toward the missionary who brings the Gospel to them—we can naturally only speak in general terms, which admit of exceptions in particular localities. Yet we can truly say that the attitude of the Jews toward Christianity is far more favorable in the present day than it has been at any period since Apostolic times, and the hostile opposition of the orthodox, as well as the reformed, or rationalistic Jew, is greatly diminished and mitigated. But we must be careful to discern between the attitude toward Christianity and the attitude toward the missionary. In regard to the latter we can only say that very much depends on the missionary himself. The Hebrew Christian meets naturally greater difficulties than the Gentile, for the old prejudice against the "apostate" Jew remains unchanged, although the progress of civilization has covered it a little. Add to this prejudice the fact that Gentile Christians, especially in America, often think that any Jew who claims to be converted is a missionary whether he be educated or not, and that many missionaries sent out in this manner, whether they be frauds or not, are a hindrance to real missionary work among the Jews; and you have the main reason why work among the Jews is to-day not as prosperous as we would like to see it. The last years, however, have taught the Christians the lesson that Jewish missionaries must be just as well prepared for the work as missionaries to the heathen,

and the Institutum Judaicum Delitzschianum in Leipzig, the Institutum Judaicum in Berlin, and other schools of the same kind are steps in the right direction.

In general, however, the attitude of the Jews toward the missionaries has become an attitude of polite inquiry, and tho the audiences in Jewish mission chapels are still small, vehement interruptions and open outbreaks of violent hostility become less and less frequent. Open-air preaching seems to be most offensive, tho it is quite successful in particular localities. Missionary schools and kindergartens are well attended, free reading-rooms are heartily welcomed, and both have certainly a softening influence upon the Jewish people; and even the curses of the enraged rabbis can no longer keep their sick parishioners from the free dispensary and the Christian hospital. The Zionist movement seems to me a great hindrance, rather than a help, to missionary effort among the Jews, since it puts great emphasis upon the fact that "the acquisition of a publicly and rightly assured home for the millions of persecuted Jews" is the only salvation of Israel. The true cause of Israel's suffering and dispersion—the rejection of the Lord Jesus Christ—is left out of the account, and the Jew is taught to look for temporal prosperity only. The great annual gatherings, however—the Zionist congresses, which are attended by ever-increasing numbers of Jewish delegates from all parts of the world—give the missionaries good opportunities to speak to the delegates individually of the true salvation of Israel.

After all, when we look over the field, we can truly say, "The fields are white to harvest." And the laborers? They are few; but the day is breaking. The Church of Christ is awakening from her long sleep and is coming to a knowledge of her long-neglected duty to the Jew.

And as the nineteenth century closes we stand with grateful hearts as we look over the Jewish field, and we exclaim, What has God wrought in the last century!

"For if the casting away of them be the reconciling of the world, what shall the receiving of them be but life from the dead?"—ROM. xi. :12, 15.

THE CHINESE REFORM EDICT.*

SIR ROBERT HART'S EPITOME OF THE EXTRAORDINARY DOCUMENT.

Principles shine like sun and star, and are immutable; practice is a lute-string, to be tuned and changed. Dynasties cancel one procedure and substitute another; succeeding reigns fall in line with the times and conform to their requirements. Laws, when antiquated, lose fitness and must be amended to provide for the security of the State and the welfare of the people.

For decades things have gone from bad to worse in China, and what calamity has been the result! But, now that peace is on the eve of being re-established, reform must be taken in hand. The Express Dowager sees that what China is deficient in can be best supplied from what the West is rich in, and bids Us make the failures of the past Our teachers for the conduct of the future.

The so-called reform of the Kang gang have not been less mis-

* From *The Christian Work*.

chievous than the excesses of the hybrid Boxers, and beyond the seas he is still intriguing; he makes a show of protecting Emperor and people, but in reality he is trying to create palace dissension!

The fact is, such changes mean anarchy and not good government, and lucky it is that Her Majesty came to Our rescue and in a twinkling arranged matters. If anarchy was thrust aside, let it not be thought Her Majesty forbade reform. If We Ourselves were intending changes, let it not be supposed We meant to sweep away all that was old! No—Our common desire was to select the good which lay between; mother and son are of one mind—let officials and people fall in line!

The Empress Dowager has decided to push on reform, and, as a preliminary, sets aside such hampering distinctions as ancient and modern, native and foreign; whatever is good for State or for people, no matter what its origin, is to be adopted—whatever is bad is to be cast out, no matter what be its antiquity.

Our national fault is that we have got into a rut hard to get out of, and are fettered by red tape just as difficult to untie. Book-worms are too numerous, practical men too scarce; incompetent red-tapists grow fat on mere forms, and officials think that to pen a neat dispatch is to dispose of business. Old fossils are continued too long in office, and openings are blocked for men possessing the talents and qualifications the times require. One word accounts for the weakness of the Government—selfishness; and another for the decadence of the Empire—precedent. All this must be changed!

Those who have studied Western methods have so far only mastered a smattering of language, something about manufacture, a little about armaments; but these things are merely the skin and hair—they do not touch the secret of Western superiority—breadth of view in chiefs, concentration in subordinates, good faith in undertakings, and effectiveness in work. Our own Sage's fundamental teachings—these are at the bottom of Western method. China has been neglecting this, and has only been acquiring a phrase, a word, a chip, a quality; how expect people to be prosperous and State to be powerful?

Let the high officials at home and abroad report within two months on these points, and let each submit for our inspection what he really knows and what his experience really suggests! Let them compare native and foreign institutions and procedure, whether affecting Court, Administration, People, Education, or Military matters; let them say what is to be done away with, what is to be changed, what is to be added, what is to be adopted from others, what is to be developed from ourselves; let them advise how national reforms are to be made a success, how talent is to be encouraged and employed, how expenditure is to be provided for and controlled, how the soldiers are to be made what they ought to be!

After perusing their reports, we shall lay them before Her Majesty, and then select the fittest proposals and give real effect to those that are selected.

We have before now called for advice, but the responses were either concocted from newspaper sayings or the shallow suggestions of Dryasdusts, this one opposed to that, and none of them useful or to the point. What we call for now is something that shall be practical and practicable.

But even more important than measures are men; let men of ability be sought out, brought forward and employed!

What must be insisted on as a principle is that self shall be nothing and public duty everything, and, as procedure, that the real requirements of real affairs shall be so dealt with as to recognize fact and secure practical result. Hereafter, let the right men be selected, and let high and low cooperate!

We Ourselves and the Empress Dowager have long cherished these ideas, and now the time has come to put them in force. Whether the State is to be safe or insecure, powerful or feeble, depends on this. If officials continue to trifle, the statutes will be applied. Let all take note!

EDITORIALS.

The Y. M. C. A. Jubilee.

The jubilee of the American Y.M.C.A. was celebrated in Boston from June 11-16, and awakened great interest. The purpose was to set forth the growth in numbers and influence of the whole Y. M. C. A. movement in America, the adaptation of the organization to reach and mould young men physically, intellectually, and spiritually, and to train them both for active spiritual work and leadership. Delegates were present from Europe, Asia, Australia, Africa, and South America. The work in cities and among railroad men, students, colored people, in army, and navy, and foreign lands, and the missionary aspects of the work were all embraced in this showing. President McKinley and the Lord High Commissioner from Canada, Bishop Potter of New York, presidents of colleges, Principal Booker T. Washington, and others were on the program, or sent letters of interest and salutation. A son of Sir George Williams, Mr. Howard Williams, was present in behalf of his father, the founder of the Y. M. C. A., and Earl Kinnaird were among the London representatives. The exercises elicited great enthusiasm.

The Mohunk Conference.

The Arbitration Conference, held at Mohunk by invitation of Mr. and Mrs. A. K. Smiley, was large and influential. One fact was presented of great interest: that the Supreme Court of the United States, which, at its first session had not one case brought before it, is now one of the world powers. All present rejoiced that the International Court at The Hague is ready to act and established as such. In the platform adopted it is said:

"No war between great and

highly civilized powers has occurred within thirty years. During that period more than a hundred disputes between nations have been submitted to arbitration, and in no case has any appeal to force for the execution of decisions been necessary."

The following paragraph from the platform deserves careful attention and permanent record:

"The Conference expresses its sense of the great importance of making the tribunal of arbitration effective, not for the repression of diplomatic action, but for precluding warfare where diplomacy fails. It is essential that cases which threaten to lead to war should be promptly brought before this court, and it is highly important that minor disputes, which nations may be less reluctant to submit to adjudication should also be brought before it, in order that precedents may be created, and that the custom of appealing to the court may be speedily and firmly established. We wish that the United States might be foremost in submitting cases to the tribunal which they have had such an honorable share in creating. We would call the attention of all who mold public opinion to a special opportunity, that, namely, of strengthening the feeling in favor of arbitration during the critical period before the court shall have come into full activity; particularly should laborers who bear the brunt of wars, be induced to use their collective power to prevent them. In like manner should Chambers of Commerce, Boards of Trade, Bankers' Associations, and organizations of manufacturers and merchants in specific lines of business, as well as individual financiers, be induced to use their power for the same object. Such action is called for in behalf of their own interests, and in behalf of those greater interests of humanity which are in a sense under their guardianship."

Another Zionist Conference.

The Fifth Zionist Congress is to be held again in London this summer, and All Souls' Church is put at its service by Rev. F. S. Web-

ster, the rector. Jews are expected from all parts of the continent and the lands of their dispersion, and a large supply of the Yiddish Scriptures are to be prepared for circulation at the congress and during the solemn festivals and Day of Atonement in September. It is therefore proposed to reprint the illustrated Epistle to the Hebrews, which is now complete with Old Testament references, and prefaced with Leviticus xvi. and Isaiah lii: 13 to the end of chapter liii, setting forth the Atonement of the Messiah. A united missionary effort will be made to circulate these Scriptures, and some 100,000 copies will be needed; £5 will pay for more than a thousand copies of the above important portions of Scripture, and the same sum pays for a hundred copies of the complete New Testament. Only the printers and binders receive payment for this work, so that every penny that is subscribed goes directly toward the production and free circulation of the Word of God.

Anti-Papal Movements in Europe.

All Europe has been moved by uprisings against the Roman Catholic Church. We have already referred more than once to the agitations in Austria and France, and in this number give an account also of the uprising in Spain.

In Austria the movement has assumed a semi-political aspect and has shaken the foundations of the empire. Recently it has taken on a decidedly Protestant aspect and thousands have allied themselves to reformed churches. It looks as if the days of papal supremacy were numbered unless that hierarchy changes her methods and demands to suit the occasion. In Italy the revolt has been less open and marked, but no less real. There has been a quiet but increasing

defection among priests and people both in connection with Protestant propaganda and quite independent of it. In France the priests who have left the Romish Church and become Protestants have been especially numerous, and this has so alarmed the Church as to call for active measures to stop it. Spain is the last to join in the cry of "Away from Rome!" and there it is more anti-clerical in name but no less anti-papal in fact.

In countries where she has had full sway, Rome and her emissaries have long stood for oppression, repression, and depression. Enlightened reason revolts against the dictation of pope and priests, therefore the people are kept ignorant. Superstition helps to fill the coffers of the Church, and the confessional gives added power to the clergy. Priests with great power too often find the temptation to abuse it too great, and become selfish, indolent, and vicious. Therefore the people are degraded rather than elevated.

But in many places they await only a leader to revolt from the iron hand of Rome. The evidences of the effect of priest-rule are too potent and numerous to require argument to prove its baneful effects. There comes a time when the people weary of selfish and incompetent teachers and leaders, and desire to see the Church purified, the State freed, and their children educated. The crisis has already come in Austria—it is coming fast in Spain and France, and will yet come in Italy. In Spanish America the State and Church are separate with few exceptions, and individuals at least are seeking the light. Let us pray that with the exit of papal dominion there will enter a reign of righteousness, and that the people will look to God as their ruler and Christ as their Savior and their Guide. *

Saved from Shipwreck.

Mr. Henry Frost and Walter Sloan, who left Shanghai April 23d, after a very blessed visit to China in this crisis of the China Inland Mission work, on the second night out, between 3 and 4 o'clock A.M., suffered shipwreck and narrowly escaped with their lives. A few extracts from Mr. Frost's letter, received June 11th, will be of interest. He writes May 9th, from the steamer *Baluarat*, near Hong Kong:

While we were all asleep the noble vessel upon which we journeyed ran suddenly into a fog, and in a moment later went hard on to some submerged reefs, and then crashed into a mass of jagged rocks. We felt the vessel sinking slowly beneath our feet. Mr. Sloan was first on deck, going up without dressing, and presently returned to tell us that we had run into an immense pile of rocks, the tops of which could just be seen through the darkness and fog. The dear fellow then put his arm over my shoulder, and with beaming face said, "Well, dear brother, I think we are going to have the privilege, at last, of seeing the King." So it did seem as if our turn, along with Mr. Cooper and others, had come to finish our course with joy, and, aside from the first horror of the thought of being drowned, the prospect was only bright and beautiful and blessed. So Satan was defeated from the first. Three hours later we had found what God could do in delivering the soul that trusts in Him, for He not only gave rest and peace and joy, but also snatched us out of the very jaws of death. An hour after the accident occurred we were all safely away from the steamer in the life-boats, and an hour and a half later, when morning dawned, we saw what was nothing less than a miracle—that God had lodged the vessel between two great rocks, one at the bow on the port side and one at the stern on the starboard side, so that the steamer could not turn over either way; and, as the tide went out, she rested upon a reef, so that she could not sink further. And there she lies still, her bow torn into ribbons for thirty feet back, her hull full of holes, her deck opened, the water in the hold, engine-room and in other parts, a total and unrecoverable wreck, but still above water, and a silent witness to the fact that God can save the lives of the saints. Truly it was a marvelous deliverance, such as has awakened the wonderment not only of ourselves, but also of godless and otherwise thoughtless men.

We were safely landed upon a beach upon the evening of the day we were wrecked, and stayed there in roughly constructed tents for three days, the men having slept for the first night in the open, and a passing steamer rescued us then and kept us aboard for two days until the P. & O. steamship *Coromandel* was sent to take us aboard and to save what could be saved from the wreck.

Mr. Nasmith and I have lost almost all our luggage; the only thing he has being a box of curios (!) and the only thing I have being my trunk, which I had carefully packed with my overcoat, rug, and other things as use-

less, so far as present need is concerned. Poor Mr. Nasmith has nothing but his clothes he stands in, and I am in about the same condition. My Bible I did save; but my photos, the manuscript of the "Story of the Mission in North America," and my Bible Readings are all gone. This last to me is a serious loss, for it will take me years to gather together again what I had before. Mr. Nasmith has taken the spoiling of his goods in a beautiful spirit, as he did also the shipwreck, being calm and happy through it all. As for myself, the spiritual blessings obtained from our experiences have been so rich and deep and sweet that any loss or discomfiture has seemed scarcely worth thinking about. I did think I had been blessed in this last visit to China beyond the point of experiencing anything fuller or better; but what has occurred has exceeded all. Truly, since God appointed it all, I would not have been without the experience for anything. It has been a wonderful discovery to find out what God can do for the soul in time of need, and how sweet even death may become when the Lord's rod and staff comfort you. All life will be different to us from this time on, because of the memory it will hold. I do trust we may never lose the sacred influences which have been so richly and graciously granted to us.

Rev. Dr. Maltbie D. Babcock, of New York, who died, at 43 years of age, in a Neapolitan hospital, was a noble-hearted friend of missions. A memorable sentence of his address before the Ecumenical Conference, New York, will be recalled when, speaking of the heathen, he said: "You are wronging unborn children by not putting the light in the faces of their fathers and mothers." Now is the time to work for the generations coming into paganism, that when they come they may not remain pagan, but may find an easy highway into Christianity already prepared for their childish feet. Dr. Babcock sought to keep himself in what he called an "aseptic condition" for his work as a Gospel minister. Being invited by some gentlemen friend to smoke, he excused himself tactfully by saying that a tobacco odor would unfit him for delicate ministries to the sick and dying. And, to the offer of an opera box during the season, he made similar reply, that he must keep himself spiritually aseptic—a noble ideal for a worker for God which may well be commended to every minister and missionary.

RECENT BOOKS ON MISSIONS AND MISSION LANDS.

A HISTORY OF AMERICAN BAPTIST MISSIONS.
By E. F. Merriam, Baptist Publication
House in Philadelphia.

Gammell's History, issued over a half century ago, was a valuable book, and full of both information and inspiration. But as it is now over a century since Baptist missions began, and 87 years since the American Baptist Missionary Union was formed, there is ample room for a new volume like this, which in 23 chapters gives us the account of the Burmese mission, the work in Assam, Southern India, Siam, and China, Japan, Africa, Europe, and South America, Mexico, Cuba, and the Philippine Islands, as well as much interesting history of the Baptist denominational work, in home missions, publication, woman's work, etc. Mr. Merriam's work will be a helpful contribution to the centennial volume which will undoubtedly follow when the century of American Baptist missions has been completed. The story of the Teluga work has perhaps no superior for fascinating interest in all the history of the mission century, and occupies chapter xiv. It is told here anew with fresh attraction and power.

TWO THOUSAND YEARS OF MISSIONS BEFORE
CAREY. By Lemuel Call Barnes. The
Christian Culture Press, Chicago.

This book supplies a decided lack, and is a capital piece of work. The effort has been to be at once careful and accurate and catholic in spirit. The author has gone to original sources for information, and the book gives evidence of pains and patience. It aims to trace the apostolic succession of missions and missionaries through the entire period of Christian history. As for half this time all missions originating in Europe were necessarily Roman Catholic, the succession must be traced through

Romanists; and many will think that too much confidence is placed in the testimony of Romish writers, and in the somewhat careless methods of compiling these statistics. But the book will be to many a revelation, for very little is known of that long period stretching between the apostolic days and the Reformation era, and Christians are but half acquainted with the noble efforts of the Moravians and others long antedating Carey's sermon at Nottingham. We commend this book to students of missions who desire to trace the many links that make the one chain from the beginning until our own day. The book has both a chronological table and a Bibliography at the close.

DIE MISSION IN DER SCHULE. By Von Gustav
Warneck. 9te Auflage. Gütersloh, C.
Bertelsmann. 1901. 8vo, 203 pp.

This little volume is a classic in mission literature. Its author easily stands at the head of writers on theoretical mission problems and as the occupant of the only chair in a German university devoted exclusively to missions (*i.e.*, in Halle), as the author of many mission works, and especially of the only scientific treatise on this subject written on an extensive scale (his three large volumes on *Missionslehre*), and for 28 years the editor of the thorough *Allgemeine Missions-Zeitschrift*. Warneck is the leading mission authority on the continent. This volume, as indicated by the sub-title, "A Handbook for Teachers," has a practical purpose in view—namely, to furnish the teacher of religious instruction in school, college or seminary with the outlines of the theory and historical data which he needs for his work. After discussing the right of missions to a

claim in an educational curriculum and the proper methods of teaching them there, Warneck answers the fundamental questions as to the character and purpose of Christian missions, and this is followed by a brief thorough exposition of the mission ideas of the Scriptures, both in the Old Testament in historical order as developed by the various writers, and then more extensively in the New, special attention being devoted to the teachings of Christ and to an analysis of the Acts. This is followed by a brief survey of the history of missions, in which special attention is given to the methods and manners prevailing at different times and practised by different communions; and then comes a chapter instructing how missions may be taught in connection with religious instruction, especially on the basis of Lutheran catechism, and in connection with the teaching of geography. The last two chapters, on the German colonies and on the mission work of Germany, are of special interest to the author's people. We believe that a translation of one of the earliest editions of this excellent handbook was published in English, but a new version of this enlarged edition with data and detail to date, and wonderfully rich in material for the student of missions, is really with some slight change a desideratum in our English literature.

G. F. S.

SOULS IN PAWN. Margaret Blake Robinson. 12mo, 308 pp. \$1.25. Fleming H. Revell Co.

New York life furnishes abundant material for sermons and stories, humor and pathos, tragedy and comedy. These elements are woven into Miss Robinson's book in a very interesting and skilful fashion. In the course of the narrative she takes occasion to introduce many helpful thoughts on Christian life

and work. The reality of divine healing; the wisdom of limiting rescue work (as a rule) to those of the worker's own sex; the crankiness of some excellent people; the error of those who "trust the Lord for their daily bread" and live at the expense of others; the true way to deal with falsehood and hypocrisy; and many hints concerning work for prisoners and girls—these and other subjects are suggestively touched upon.

The story has many excellent points, and not a few weaknesses. The spirit is thoroughly Christian, and tends to inspire the reader to a more consecrated life. *

MUHAMMED'S LEHRE VON DER OFFENBARUNG, QUELLENMÄSSIG UNTERSUCHT VON DR. OTTO PAUTZ. J. C. Hinrich'sche Buchhandlung, Leipzig, Germany. VIII. 304 pp. Preis, 8 Mark.

Otto Pautz, Ph.D., of Ratzebuhr, Pomerania, Prussia, has published a work on Islam and its Doctrine of Revelation, founded on first-hand study of the sources, which has been very favorably received.

The growing intimacy of relations with the Eastern world is directing special attention to the study of Mohammedanism. This not only includes one-fifth of the Indian populations, and that the proudest fifth, as having once been rulers of India, but even in China is a more powerful influence than is commonly supposed.

This growing interest in Islam has called into existence in Germany a number of new periodicals, dealing in large part with Mohammedanism. †

LITTLE CHILDREN IN BLUE AND WHAT THEY DO. By Florence I. Codrington. Illustrated. 8vo, 77 pp. 2 shillings. Marshall Bros., London.

Few more charming missionary books than this has been published for children. It has the interest of "Alice in Wonderland," with the value of being fact, not fiction. It describes the children in the province of Hu-cheng, China, tells where they live, how they look, their homes, their joys and sorrows, their beliefs and education, and much else. By reading it, children old and young will become interested in Chinese children and in missions, in spite of themselves. *

GENERAL MISSIONARY INTELLIGENCE.

AMERICA.

Phillips Brooks House. A structure bearing this name has been reared in the Harvard grounds to commemorate one of the most eminent in the long list of Harvard's alumni. The house is used in part to furnish accommodation for undergraduate religious societies and other philanthropic associations, 4 such societies having permanent quarters in the building. The "Brooks Parlor" on the ground floor is used for social gatherings; the professors' wives, for instance, have afternoon teas there for the undergraduates, and there the latter may receive their visitors. There is also a "study," with books and writing-tables, and a little hall for formal meetings named after the late Dr. Andrew Preston Peabody. In the large vestibule is placed a bust of Bishop Brooks, and over it is the inscription: THIS HOUSE IS DEDICATED TO PIETY, CHARITY, AND HOSPITALITY IN GRATEFUL MEMORY OF PHILLIPS BROOKS. Another inscription gives in brief outline the events of the Bishop's life, and a third inscription characterizes him thus: "Majestic in stature, impetuous in utterance, rejoicing in the truth, unhampered by bonds of church or station, he brought by his life and doctrine fresh faith to a people, fresh meaning to ancient creeds. To this university he gave constant love, large service, high example."

Work for Sailors. According to the Seventy-third Annual Report of the American Seamen's Friend Society that organization has chaplains and missionaries in Denmark and Sweden; at Hamburg, Antwerp, Genoa, and Naples; in the Madeira Islands; at Bombay and Karachi, India; at Yokohama, Nagasaki,

and Kobe, Japan; Valparaiso, Chile; Buenos Ayres and Rosario, Argentine Republic; Montevideo, Uruguay; in Gloucester, Mass., in New Haven, Conn., in New York City, Brooklyn Navy Yard, Norfolk, Wilmington, Charleston, Savannah, Galveston, Mobile, Pensacola, New Orleans; in Astoria and Portland, Oregon; in Seattle, Tacoma, and Port Townsend, Washington. During the year ending March 31st the society sent out 292 loan libraries, of which 95 were new. The total number of volumes in these libraries is 12,556, and of new volumes 4,085, available during the year to 3,609 seamen. The whole number of new libraries sent out is 10,812, and the reshipments of the same 12,869, making in the aggregate 23,681. The number of volumes in these libraries, 586,812, has been accessible by first shipment and reshipment to 415,724 men. The number of libraries placed on United States naval vessels and in United States hospitals up to date is 1,069, containing 39,049 volumes; and these have been accessible to 125,313 men. In the stations of the United States life-saving service are 161 libraries, containing 6,293 volumes, accessible to 1,315 keepers and surfmen.

Baptist Missions. The total receipts of the American Baptist Missionary

Union last year were \$543,650. The churches on the mission fields contributed \$490,495, only a small part of which was included in the receipts of the Union, so that the total expenditure on the missions was about \$1,000,000. The churches in connection with the Union number 1,912, with 206,746 members, and 112,668 scholars in the Sunday-school. Of these 927 churches and 105,212 members are in heathen lands; 6,741 were baptized last year

in the missions to the heathen, and 5,280 in the European missions; a total of 12,021. In the missions to the heathen there are 3,482 native helpers, and 36,335 scholars in the mission schools. The largest number of baptisms were in the Telugu mission of South India, 2,223; Burma coming close after with 2,113. The largest percentage of increase was in Africa, where the 953 baptisms in the Congo mission represent a growth of almost 50 per cent. in the year. The total number of missionaries reported is 472, including one who has gone to open new work in the Philippine Islands.

Baptist Home Missions.—The society having these in charge reports 1,199 missionaries and teachers, of whom 2 are in Alaska, 8 in Puerto Rico, 9 in Cuba, 20 in Mexico, 43 among the Indians, and 144 among the Negroes.

Southern Baptist Foreign Missions. The Southern Baptist Missionary Convention, at its recent forty-sixth annual session, gave this summary of work in foreign lands to date:

COUNTRIES.	Churches.		Missionaries.		Ordained Native Helpers.		Unord'd Native Helpers.		Baptisms.	Memberships.
	Male.	Female.	Male.	Female.	Male.	Female.	Male.	Female.		
China...	24	19	30	12	37	13	200	2,440		
Africa...	6	4	3	2	7	2	33	382		
Italy...	24	3	1	...	26	...	104	615		
Mexico...	36	7	8	14	16	...	208	1,314		
Brazil...	35	8	9	12	20	1	449	1,932		
Japan...	2	5	5	1	4	3	15	90		
Total	127	46	56	41	110	20	1,009	6,773		

Foreigners in Massachusetts. Of the 448,572 immigrants in this country last year, 39,474 came to the Bay State. more than to any other except New York and Pennsylvania. Italian, Hebrew, and French constitute nearly one-third of the Massachusetts contingent. The Home Mis-

sionary Society now aids the preaching of the Gospel in 9 languages within the bounds of this Puritan commonwealth. There have been notable advances among the Armenians. The 9 French churches report 30 additions by confession, while the German work in Clinton and Fitchburg has been particularly fruitful. Mr. Vaitses continues his effective work in behalf of the Greeks, of whom there are no less than 3,000 in Lowell. Congregationalism also has its roots in the midst of Norwegian, Swedish, and Italian elements in our population, while the Polish element is not overlooked.

Presbyterian Missions. The last year closed with a missionary force numbering 715, of whom 299 are men, and 416 women. The native force numbers 583 ordained preachers and licentiate, and 1,258 other helpers, making a total of 1,841. There are now 636 native churches, with 41,559 communicants—4,481 having been added during the year; and 718 schools are maintained, with 25,910 pupils. There are in Sabbath-schools 38,137 pupils, and 84 students are preparing for the ministry. The Board has 117 mission stations and 1,182 out-stations, distributed through 13 different countries.

The Gospel in Alaska. In this "newest" portion of the area of the Union are found something more than 25,000 Indians and Eskimos, of whom 7,600 are Protestants, 13,735 are under the care of the Greek Church, and about 500 are Catholics. Ten Protestant societies are at work: the Presbyterians with 8 stations, 6 missionaries, 11 teachers, 8 schools with 570 pupils, and 950 church members; the Moravians with 12 missionaries and 778 members; the Episcopalians with a bishop and 4

missionaries; and, besides, Baptists, Congregationalists, Methodists, Quakers, and Swedish Lutherans. The Greek Church receives \$60,000 a year from the Russian government, and yet is steadily declining in influence.

A New Synod In Mexico. In 1872 the Presbyterian Board sent its first representatives to our neighbor republic, and the Presbyterian Church, South, followed two years later. The work has been so successful that 4 presbyteries have since been formed, 3 of them by the Northern Church, and all these united this year in sending petitions to the general assemblies asking assent to the organization of an independent synod of the Presbyterian Church in Mexico. The request was granted, and commissioners were appointed to bear to the new synod the congratulations of the mother churches.

Orphans in Cuba. One of the results of the reconcentration policy of Spain was the appalling number of Cuban children left homeless and helpless. The insular government acted promptly and energetically in its establishment of a special department for the care of these children, and assumed the guardianship until sixteen years of age of every destitute child legally committed to its charge. However, the need was still hard to compass. In 1899 Mr. Elmer E. Hubbard (for five years a missionary in Japan, and having given special attention to work for orphan children there) went to Matanzas and rented a small house, making a home for twenty boys. This Matanzas Industrial Home has grown, until there are now fifty children in two houses, one for boys and one for girls, who are sent to school and receive Christian training, care,

and instruction. Mr. Hubbard has had a hard struggle to support the home. Once, when funds ran very low, he took the opportunity that offered of earning a dollar and a half a day by putting on the roof of a new Methodist church near by, rather than close his own doors. When a freshman in Ann Arbor, Mr. Hubbard and his chum boarded themselves for 71 cents a week, but he writes he could do it in Cuba for 50 cents. The food at the school, consisting mainly of wheat (which the boys clean, grind, and roast) and of fruit, costs but 5 cents a day apiece. Two dollars and a half a month will feed, clothe, educate, and train one child.* Appeals from other parts of Cuba are coming to Mr. Hubbard for the establishment of a work like his at Matanzas. In Cienfuegos, out of a population of 30,000, there are 1,400 poverty-stricken widows with children. At Cárdenas the mayor states that there are 50 orphan children greatly in need of homes. What it will mean to Cuba to have these children come under the influence of a good Christian home, instead of growing up uncared for waifs, without training or responsibility, is beyond estimate.—*The Outlook*.

Presbyterian-ism in Brazil. The first Presbyterian church in the state of Santa Catharina, Brazil, was organized December, 1900, with 14 members, at San Francisco, one of the ports. At Florianopolis, the capital, another church was founded on the first Sunday of the new century, with 35 members. Mr. Lenington says that the two men who were ordained elders belong to different political parties, were formerly bitter opponents, who scarcely spoke

*Any who are interested in aiding this charity may get fuller information by writing to Miss Grace Williams, Secretary, 610 Williams Street, Nashville, Tenn.

to one another, but "they are new men in Christ Jesus and cordially embraced each other" on that "joyous Sunday." Among additions to this church during the year were 6 young officers of the Brazilian army.

EUROPE.

The Greatest The British and Bible Society. Foreign Bible Society is not only the oldest (1804), but also has the largest income (\$1,107,675 last year), and prints the largest number of copies of the Word. In 1900 the issues were over 4,900,000 copies. For the eighth time the annual figures have exceeded 4,000,000—in 1899 they were over 5,000,000 copies. Out of every 100 copies issued last year 17 were Bibles, 27 were New Testaments, and 56 were Scripture portions, chiefly Gospels or Psalters. The sales by over 850 col-porteurs in 30 different countries exceeded 1,600,000 copies, while 616 native Christian Biblewomen in the East read the Scriptures to 40,000 women every week, and taught 2,700 to read for themselves. Every great British foreign mission is supplied from this source with the bulk of the Scriptures it needs for its work abroad. Thus, the S. P. G. draws Scriptures in 60 languages; the C.M.S. in 80; the L.M.S. in 50; the W.M.S. in 40; Presbyterian missions in 50, etc.

Zenana Bible At the recent annual and Medical al meeting it was **Mission.** reported that this society employs 154 Europeans, 197 native teachers, nurses, etc., and 92 Biblewomen, at 36 centers in India. There are 66 schools, with 3,739 pupils; access was had to 5,446 houses, with 2,883 regular pupils under Christian instruction; the Biblewomen also visited 1,035 villages. At the hospitals in Lucknow, Patna, Benares, etc., 20,047 patients and 61,634 dis-

pensary attendances were reported. It was stated that the society's income had reached £20,634, the largest on record, besides £3,747 raised in India.

The C. M. S. The income of this 1900-1901. foremost of missionary societies

reached a total of \$1,681,434 (£323,686.) These figures tell something of the story of growth: Stations, 541. European missionaries: Ordained, 421; lay, 151; wives, 356; ladies, 343, total, 1,271. Native clergy, 375; native lay teachers, 7,515; native Christian adherents (including catechumens), 281,640; native communicants, 75,854. Baptisms during the year, 18,693. Schools, 2,325; scholars, 104,401. Medical work: Beds, 1,493; in-patients, 11,730; visits of out-patients, 689,639. The figures are approximate, as no returns have been received from some of the missions. Twelve European missionaries were admitted to the diaconate by the Bishop of London, 1 by the Bishop of Uganda, 1 by the Bishop of Lahore, and 2 by the Bishop of Western China, and 26 native Christians were ordained.

The S. P. G. The Society for the 1900-1901. Propagation of the

Gospel dates from 1701, and has had a noble career, and does work not only in behalf of British subjects in divers far-off lands, but also for the benefit of the unevangelized. The number of ordained missionaries, including 12 bishops, on the society's list is 761—that is to say, in Asia, 254; in Africa, 196; in Australia and the Pacific, 54; in North America, 169; in the West Indies and Central and South America, 52; and 36 chaplains in Europe. Of these 131 are natives laboring in Asia, and 52 in Africa. There are also in the various missions about 2,900 lay teachers, 3,200 students in

the society's colleges, and 38,000 children in the mission schools in Asia and Africa. The income last year was \$891,980.

Livingstone College. An institution which has been established for 7 years for the purpose of training foreign missionaries in the elements of medicine and surgery, has recently become an incorporated society, under the title of Livingstone College. New premises have been acquired at Knott's Green, Leyton, and it is intended that this building should be a permanent memorial in London to the work of Dr. Livingstone. About £4,000 have been subscribed, but it is believed that another £4,000 will be required to complete the work.

Wesleyan Missions. According to the last report, the Wesleyan Society has now 319 principal stations, and 2,406 chapels and other preaching stations, the staff consisting of 365 missionaries and assistants, 3,262 teachers and other paid agents, and 6,095 local preachers, Sunday-school teachers, and other unpaid agents. There are 48,711 church members, with 13,597 on trial for membership, and 96,501 scholars. The year's income on current account has been with a trifling balance brought forward, £135,494. The Women's Auxiliary for Female Education in Foreign Countries and other benevolent purposes has expended £14,499, besides furnishing school material, clothing, etc., to many parts of the mission field.

United Free Church Missions. For the first time the work of this body (recently formed by the coalescence of the Free Church and the United Presbyterians) appears.

The more important figures are found in the table which follows:

Total income.....	\$548,290
Foreign mission fields.....	15
Ordained European missionaries.....	110
European medical missionaries.....	34
Women's Society missionaries.....	96
European evangelists.....	52
Total European agency.....	292
Ordained native pastors.....	38
Native licentiates.....	15
Native evangelists.....	537
Native teachers.....	1,062
Other helpers.....	102
Women's Society teachers.....	474
Biblewomen and other women helpers.....	135
Total native agency.....	2,363
(In addition there are 114 missionaries' wives.)	
Principal stations.....	153
Out-stations.....	673
Members in full communion.....	42,133
Candidates or catechumens.....	13,282
Attendance at eight colleges and schools.....	968
	57,677

The "New Reformation" in France. In a recent issue of *Le Siècle*, M. le Pasteur Robert, of Pons, Charente Inférieure, had a remarkable letter on the campaign for freeing France from the clerical yoke. As founder and director of L'Œuvre de Pons, M. Robert is a well-known and highly esteemed worker. Addressing M. Y. Guyot, he writes:

Everywhere Protestantism is being expounded, I may say revealed; for it is absolutely unknown to three-fourths of our fellow-countrymen, and it meets with sympathy. The Reformation in La Corrèze is not an isolated movement. La Saintonge has been for several years the center of a most fruitful Protestant propaganda. Several evangelical stations have been established in Les Charentes in response to the wants and appeals of the Roman Catholics themselves.

I was led to establish the mission at Pons, five years ago, in consequence of the sympathy for Protestantism which was excited in that part of La Saintonge by the conversion of a priest, M. l'Abbé Bonhomme, curé of Saint Palais de Pholien. We have received many invitations from 34 communes situated in a circumference of from 20 to 25 kilometres around Pons.

In consequence of this missionary activity, 14 Protestant stations have been organized in connection with the parish of Pons, where there was not a single Protestant by birth. Nearly a thousand Roman Catholics have become Protestants, not alone by showing sympathy to us, or by attending our services occasionally, but by signing themselves as members on our register, and formally

abjuring Catholicism. The number of Protestant parochial electors at Pons are 5 times as many as they were 3 years ago; they have increased from 29 to 142. The funds for carrying on the work come from the members.

In a long letter in a later issue of *Le Siècle*, the writer describes the rise and remarkable progress of the new Reformation, especially in Les Charentes, and then observes:

The movement would have been much more intense, and would have spread with much greater rapidity, but for the failure of pecuniary resources. Meeting-houses and temples were not sufficiently numerous for the new converts. "If we could be sure of pastors," say the villagers, "we should be many more in numbers." Forty heads of families in Médillac petitioned for regular worship in their midst; but months passed before anything could be done in the way of meeting their demand. The harvest is great and the laborers are few.

Good Cheer *Journal des Missions Evangéliques* Protestants. for January (the organ of the Paris Missionary Society), reviewing the century which has expired, dwells on the marvelous expansion of the society's work, especially during the last ten years of the century. It notes that through this development of missionary work the whole of French Protestantism has been quickened with new life, has felt a new appeal to energy and sacrifice, a new source of healthy emotion, of duty, and of blessing. No less remarkable has been the constant growth of the society's resources, the miracle, six times repeated, of a large deficit cancelled almost as soon as it became known. And it concludes thus: "The society will keep its mission fields, and will fulfil its work, as long as it can count among its directors and friends a sufficient number of hearts determined to embrace all this great work in faith, love, and prayer. Such hearts are the real missionary society and its true strength. Its unity and its life are constantly

renewed in them; and in their souls are prepared and accomplished the deliverances which it experiences."

Protestants in Spain. One of the best-known Protestant missionaries in Spain was until recently Pastor Fritz Fliedner, a son of the famous founder of the Kaiserswerth Deaconess Home, and himself a prominent figure at international conventions of the Evangelical Alliance. Pastor Fliedner, who died recently, made his headquarters in Madrid, where he had been conducting excellent schools and a successful Protestant publication house, which has done much to spread Protestant literature throughout the peninsula. He also established congregations and missions in a number of places. In addition to the English-Spanish and the German-Spanish congregations resulting from the efforts of these men, there exists also the *Iglesia Española Reformada*, a number of Protestant communions established and led by Bishop Juan Bautista Cabrera, who years ago was ordained by the Archbishop of Dublin. He aims at the organization of a purely native Protestant Church in Spain. Formerly a Catholic priest, he has become strong exponent of the Evangelical cause. One of his leading principles is that the work should be done only by native Spaniards and not by foreigners, as only the former can successfully accomplish the ends desired. All these movements have in their employ colporteurs, who spread Bibles and evangelical literature wherever possible. Aid also comes from the periodical Protestant press, of which *La Luz* and *El Cristiano* are leading representatives. Numerically the Protestants of Spain are not strong, but intrinsically the cause is stronger than surface indications might suggest.

Home Mis- On account of
sions in the phenomenal
Germany. growth of cities in
 Germany, the home
 missionary problem has become a
 most serious one. Berlin has risen
 to a fourth place among the world's
 cities; Munich has reached 500,000,
 a growth of 22 per cent. in five
 years; Hamburg has increased by
 12 per cent., and ranks fourth
 among ports. Mannheim has in-
 creased by 43 per cent., Stettin by
 50, Posen by 58, and Nuremburg
 by 60. While in 1871 there were
 but 8 cities with a population of
 over 100,000, there are now 33.
 During the same period Frankfort-
 on-the-Main has grown from 60,000
 to 300,000.

A German "The Society for
"S. P. G." the Propagation of
 the Gospel" has
 been organized by a number of
 Lutheran pastors and laymen, who
 have been impressed by the needs
 of their Catholic fellow-country-
 men and the duty of carrying on
 active evangelistic work among
 them. The society will aim at
 deepening the conviction among
 evangelical Christians of their re-
 sponsibility to the Catholics around
 them. It will seek to strengthen
 the hands of pastors working in
 districts of mixed Protestant and
 Catholic population. It will do its
 utmost to help those working in
 strongly Catholic districts, to find
 able pastors, and to cultivate warm
 congregational life. The Scrip-
 tures and Protestant literature will
 be widely circulated. Evangelists
 and Bible colporteurs will be em-
 ployed. It will undertake the spir-
 itual care of Catholics who have
 joined the Evangelical Church,
 especially the care of priests who
 may leave Rome. Two societies,
 working on a similar but narrower
 plan, are already in existence,
 which this new society will not

supersede but strengthen. The
 Gustavus-Adolphus Association ex-
 ists to support Protestant pastors
 in Catholic districts, while the
 Evangelical Bund seeks to prevent
 any interference with the rights of
 Protestants, and keeps the evan-
 gelical public informed of move-
 ments in the Catholic Church
 affecting their interests.

Statistics of There are now in
German Germany 23 Prot-
Missions. estant missionary
 societies, with 551
 main stations, 880 missionaries, 96
 female missionaries (unmarried),
 136 ordained and 4,169 other native
 helpers, 369,493 Christians, and 89,-
 103 scholars in 1,829 schools having
 2,610 teachers. First year's re-
 ceipts at home, 5,367,127 marks;
 outlays, 5,449,276 marks (about \$1,-
 350,000). This is about 1-14 of the
 missionary (Protestant) receipts
 throughout the world. Thorough-
 ness and sobriety in the missionary
 work are German traits; as wealth
 increases liberality will no doubt
 in due time be added.

ASIA.

For the Energetic colpor-
Jews tage work is being
in Smyrna. carried on in
 Smyrna by the
 agents of the London Society for
 Promoting Christianity among the
 Jews. Two weekly services are
 held on Saturday mornings and
 Sunday evenings. These are very
 well attended. The small mission
 chapel has often been quite full on
 Saturdays, the Jewish Sabbath. It
 has been of no infrequent occur-
 rence that between 40 and 60 adults
 have attentively listened to the
 message of the atonement. A sew-
 ing-class for women has been com-
 menced in order to get at the Jew-
 esses in Smyrna, of whom there
 are about 10,000. On Thursday
 evenings a number of Jews attend

the singing practice, which is always commenced and closed with prayer in the name of the Lord Jesus.

Sultan and the Zionists. Dr. Herzl, by invitation, saw the Sultan of Turkey at his palace, and was by him decorated with the order of the Medjidjie in May last, and presented with a pin set in brilliants. The exact results are not yet divulged. Dr. Herzl "offered considerable monetary payments in consideration of definite security of tenure, and what practically amounts to internal governing rights over great tracts of land"; and Zionists, it is said, received the greater part of what they wanted, so it is rumored; but until the next Zionist congress the truth will not be known. Meanwhile this step—the interview with the Sultan—awakens very deep interest, and is really a notable event.

Let Britons Bestir Themselves. In a recent anniversary address, the Bishop of Newcastle uttered to his countrymen these solemn words: "Was the appeal ever made to a nation so forcibly as it is made to us? What nation has ever had so world-wide a dominion? Consider that great dependency of India, with its 300,000,000 of souls so lately devastated by plague and famine! God has blessed our labors in India, and yet so far more has America realized the need of winning India to Christ that, as I have frequently said before, a hundred years hence, if England and America send out missionaries to India in the same proportion as during the past 30 years, *India*, for which Great Britain is primarily responsible, *will owe its Christianity more to America with its various Christian bodies than to all the societies*

of Great Britain and Ireland combined, and I am not willing that this reproach should remain."

Islam in India. More than one-third of the adherents of Islam are in India.

Nowhere else are Moslems so accessible. Nowhere else is there such immunity to the missionary from hostile resistance to his work and from lawless effort to destroy the result of his labor. Nowhere else is the Moslem, from the force of circumstances, so powerless for mischievous aggression and malevolent resistance to the peaceful efforts of evangelism. Perhaps in no other land do we find Islam in a more orthodox form, and with so many followers in a reasonable and enlightened frame of mind to meet the advances of the missionary in the prosecution of his work. Perhaps no land has yielded so many converts to Christianity with so large a number of enlightened and faithful workers for Christ.—REV. T. G. SCOTT.

South India Statistics. These figures are for the C. M. S., Diocese of Travancore and Cochin, giving a comparative view for the last decade:

	1890.	1900.
Stations.....	152	210
Clergy { Europeans.....	10	11
{ Native pas- tors.....	19	28
Agents (of all grades, { males and females) }	264	597
Baptized.....	22,388	35,910
Catechumens.....	3,549	5,977
Communicants.....	6,553	10,713
Schools.....	189	258
Scholars.....	6,351	12,369
Income locally raised from all sources.....	Rs. 8,789	Rs. 20,715

Buddhist Morality. Toward fellow-men Buddhist morality

is based on the notion of the equality of all; respect is to be paid to all living beings. The 5 rules of righteousness which are binding on all followers of the Buddha are:

1. Not to kill any living being.
2. Not to take that which is not given.

3. To refrain from adultery.
4. To speak no untruth.
5. To abstain from all intoxicating liquors.

To these are added 5 more for members of the order, viz.:

1. Not to eat after midday.
2. Not to be present at dancing, singing, music, or plays.
3. Not to use wreaths, scents, ointments, or personal adornments.
4. Not to use a high or a broad bed.
5. To possess no silver or gold.

The American Marathi Mission. The annual report of this flourishing mission of the American Board has recently appeared and is full of interest. Toward the close of the report is given the number received to communion at the close of each period of five years. Thus in 1835 the number was 18, in 1860 it was 373, in 1890 it was 858, and in 1900 it was 2,928. Similarly, a comparison of mission statistics for the years 1875 and 1900 is full of encouragement. Every department shows an increase, thus:

Missionaries.....	From	27	to	37
Stations.....	"	6	"	8
Out-stations.....	"	57	"	124
Churches.....	"	23	"	49
Pastors.....	"	15	"	23
Preachers.....	"	5	"	25
Bible readers.....	"	28	"	47
Biblewomen.....	"	15	"	93
Teachers (men and women).....	"	48	"	301
Schools.....	"	51	"	159
Pupils.....	"	965	"	7,946
Contributions (Rs.).....	"	2,129	"	7,206
Communicants.....	"	868	"	4,877
Baptized children.....	"	741	"	3,738
Total of Christian workers.....	"	112	"	499
Villages in which Christians live.....	"	133	"	373

"Compelling Them to Come In." May their tribe *not* increase. A missionary writing from Naini Tal, in

North India, says: "Every Sunday, from 12 to 2, a most remarkable meeting is held by the Tibetan mission. The Bible injunction of 'compel them to come in' is literally put into practise. Sunday is the great market-day, which numbers of Tibetans attend, to buy and sell. A number of workers station themselves all along the streets, and as soon as they spy one, by main force (withal with smiling

face) they are forthwith dragged into the meeting-room and made to sit down. I was so amused to see one and another just bundled in, their loads taken off their backs, and seated on benches, till the place was full. Then hymns were sung, and short, straight talks given to the audience. They bear it in wonderfully good part, for instead of taking offense they consider it quite a joke. I do believe many on that day when the Lord comes will thank God for being *compelled* to hear the Gospel."

Martyrdom of Blind Ch'ang. The "Blind Apostle of Manchuria" is also among those who have won a martyr's crown. He and a deacon were seized by the Boxers and dragged to a temple. There they were told to worship the idols and burn incense. The deacon yielded, but old Ch'ang would not. He told his persecutors, "I can only worship the one living and true God." When commanded to repent, he said, "I have repented already." When asked if he would believe in Buddha, he answered, "No, I believe in Jesus Christ." "Then you must die," they said, and as the sword came down to behead him Old Chang was singing a hymn. Many of the Roman Catholic converts also showed great steadfastness.

Memorial Service to Martyrs. Dr. Maud Mackey, of Peking, sends home an account of the memorial service which was held at Paotingfu, March 23d. On the desolate site of the old cheerful compound a temporary enclosure had been erected and arranged for the occasion, not by Christian hands but by Chinese of the city. Upon an arch at the entrance were characters signifying, "They held the truth unto death." Inside, pots of beautiful flowers stood on tables,

and scrolls and banners decorated the matting walls. The 2 Roman Catholic priests in the city also sent flowers, with a kind letter of sympathy. There were present at the service 18 missionaries, representing 4 missions; Chinese Christians, some of them from Peking; French and German army officers and Chinese officials at Paotingfu. Mr. Lowrie gave his address in Chinese, Mr. Killie, Dr. Wherry, and others taking part in English. A German band furnished low, sweet music. "Asleep in Jesus" was sung in English and "I'm but a stranger here" in Chinese. On the day following a similar service was held at the south suburb.

A Hint from The Berlin correspondent of the Hart. *Daily Chronicle* sends home an article contributed by Sir Robert Hart to the *Deutsche Revue*, in which this sage suggestion is made to heralds of the cross laboring in China:

"Would it not be better for missionaries to distinguish between essentials and non-essentials, and to resist every temptation of divesting their environment of its local character, or the individual of his nationality. European domestic manners and customs may appear of great significance to missionaries themselves, but not one of them has anything to do with the salvation of the soul, or with heaven. The object of missionaries should be to make the Chinese Christians, but not Occidentalists."

Catholic Martyrs. In addition to the long list of Protestant missionaries who were slain in the Boxer uprising, this one also should be scanned, relating to Roman Catholic loss of life, which was sent to *The Independent* by Rev. A. H. Smith. He suggests:

"It will be seen that the aggregate appears small in comparison with the former, but this is not owing to the sparsity of their numbers, nor, in most instances, to their early escape, tho in some cases (as in Paotingfu) this took place. It appears rather to be due to the greater size of the Roman Catholic flocks, and to the circumstances that in numberless cases they have extensive establishments which they had defended with earth ramparts, deep ditches, and rifles or even foreign machine-guns. The number of such places successfully defended is at present unknown, but is certainly not a small one, and thus far we happen to have heard of but two instances where these defenses failed."

LIST OF ROMAN CATHOLIC LOSS OF LIFE IN THE
BOXER UPRISING (FOREIGNERS).

PROVINCE.	Men.	Women.	Total.
Manchuria.	10	12	22
Shansi	5	7	12
Mongolia....	7	..	7
Chili	4	..	4
Hunan.....	2	..	2
Peking.....	7	..	7
	35	9	44

A Spiritual Awakening in Japan. Rev. Eugene S. Booth, Principal of Ferris Seminary of the (Dutch) Reformed Church Mission, Yokohama, Japan, writes under date of June 11, 1901:

TELL IT OUT TO THE CHURCHES: "The Holy Spirit has come upon the churches in Japan!" This is the thought that is upon the lips of many missionaries in this land today. And why? Because wonderful things are being done daily. Missionaries meet one another and say, "It is wonderful, wonderful." "I cannot understand it!" Thank God, we don't have to understand it. Our eyes have seen and our

ears have heard, and the things we have seen and heard we bear witness. God the Holy Ghost is moving upon the hearts of the Japanese in a marvelous way. The oldest missionaries have never seen anything like it in the history of Protestant missions in this country. Other lands and islands have in the past borne testimony to similar eagerness on the part of the people for the salvation of God, but never before Japan. Eighteen years ago Japanese pastors and helpers received a manifest baptism of the Holy Spirit, following the Osaka General Missionary Conference, but the people were not moved as they are now. Since the Tokyo General Missionary Conference, held in October last, there has been among missionaries, Japanese pastors, and helpers a "stirring up of the Gift", that is in them, and the result has been marvelous in our eyes. Nearly all evangelical missionaries, Japanese pastors, and helpers have fallen in line with the organization of the general committee appointed by the conference to inaugurate a twentieth century general evangelistic movement.

Much preparation had been made and much material prepared. More might have been prepared, but both fund and agents were limited. About three weeks ago in Tokyo, in the Kyobashi Ku district, a sound was heard, not of a "mighty rushing wind," but of the coming together of comparatively a large number, many of whom were young people and children. Backsliders and lukewarm Christians were awakened from the sleep into which they had fallen; meetings were continued daily. A poor dumb boy was among the company. He read the tracts and saw the faces of the people. The matter was explained to him. He became an evangelist by distribut-

ing notices of the meeting and tracts. The church became overcrowded, other churches in the neighborhood were opened, and on Saturday, June 8th, I attended the workers' meeting, which is held daily at 3 P.M., and learned that there were then 20 places for daily evening services, and it was proposed to increase the number to 30 this week. From the reports that came in it was ascertained that on the previous evening 187 had expressed a desire to learn more of Christianity; 618 had expressed such desire since the previous Sunday. More than 2,000 have been brought under instruction, many of whom may reasonably be regarded as converts, having had more or less previous intellectual knowledge of the Gospel.

For two weeks the blessed work has been carried on in Yokohama with similar results. The people are willing, and even glad, to come to the meetings. Street preaching has been possible through the orderly behavior of the auditors, and only once, so far as I have heard, have the police interfered, and when that was brought to the attention of the authorities, assurance was given that no further interference need be feared so long as care was taken not to interfere with traffic.

The secular daily papers have given reports of the meeting in a friendly and sympathetic spirit with favorable comments. **TELL IT OUT TO THE CHURCHES!**

AFRICA.

Rome in the Dark Continent. The late Cardinal Lavigerie's "White Fathers" have now in Africa 50 stations, with a staff of 249 missionaries, 132 nuns, and 642 catechists. This body of more than 1,000 workers has gathered 67,190 neophytes and 180,080 catechumens.

The "White Fathers" also control 184 schools, with nearly 6,000 children. The order is fed by 2 training colleges in Jerusalem, which together have 139 students.

The North Africa Mission. This society has now 150 agents—men and women—in North Africa generally, besides 130 in Egypt. This mission was initiated in the year 1881 by Mr. George Pearse, Mr. Guinness, and Mr. Glenney. The first beginning was by Mr. Pearse among the Kabyles of Algeria. The Kabyles are in many respects a noble race—Mohammedans, but "not at all deeply imbued with Mohammedanism." The mission in Morocco, at Tangiers, was initiated in 1883. The Tunisian mission was begun in 1885. The Tripoli mission was inaugurated in 1887, and that in Egypt in 1892. The principal mission in Egypt is in Alexandria; but there are branches at Rosetta and Shebin-El-Kom. The missionaries go out on their own initiative, with the concurrence and under the guidance of the council. Some have sufficient private means to support themselves; others are supported, wholly or in part, by friends, churches, or communities, through the mission, or separately. The remainder receive but little, except such as is supplied from the general funds placed at the disposal of the council. The missionaries, in devotedness to the Lord, go forth without any guarantee from the council as to salary or support, believing that the Lord, who has called them, will sustain them.

Africans for Africa. The plans matured 3 or 4 years ago by the C. M. S. for training West Indian negroes for missionary service in West Africa are now bearing

fruit. One colored man from Jamaica, Mr. Blackett, is already doing good work at Onitsha on the Niger, and two others, Mr. Binger and Mr. Thompson, arrived lately in London, were received by the committee, and in due course sailed for West Africa. We trust these three are but a first instalment. The hopes of the society when, after the emancipation of 1834, it founded the institution in Jamaica, which subsequently was handed to the Lady Mico Trust, and has now trained these men, may even yet, in God's good providence, and after so long an interval, be fulfilled.

The Gift of a Mission. The Church of Scotland has been offered an African mission, along with an endowment and reserve fund amounting together to £37,000. It is the East African Scottish Mission, founded nine years ago by a mercantile company of Christian men, and endowed in memory of the late Sir William Mackinnon, chairman of the mission, and the late Mr. A. L. Bruce, its honorary secretary. It is on the railway to Uganda, and and its healthy site is 6,500 feet above the level of the sea.

The Mission on Lake Tanganyika. The *Chronicle* of the London Missionary Society speaks very hopefully of its mission in Central Africa. It is now more than twenty years since its earliest pioneers began their march from the mainland near Zanzibar toward Ujiji, the proposed center of the work. Three stations were founded at Tanganyika: Ujiji on the east side, Mtowa on the west side, and at Kavala Island, midway up the lake. At each of these stations a school was opened, and frequent evangelistic journeys were taken round the lake. But the spiritual

results were apparently small. The country proved unhealthy, a removal was necessitated to the south end of the lake, and the almost fruitless work at the northern part was abandoned. The present Tanganyika stations are at Kawimbi, Niamkolo, and Kamboli. At Kawimbi a few converts have been won, and at Niamkolo there is much influence at work among the women. The regular congregation at the Sunday services is about 700. At the Kamboli schools are about 400 scholars. The first two converts were publicly baptized in May, 1900. To the south of these missions is the country of the great Awemba tribe. To the west is that of the Kazembi. Into these newly opened spheres the representatives of science and commerce are pushing their way, and the doors are also open for the messenger of the Gospel of peace.—*Intelligencer*.

ISLANDS OF THE SEA.

Dr. Paton's Unique interest at Return.atches to the meetings to bid farewell to the venerable missionary, Dr. John G. Paton, of the New Hebrides, which were held in Exeter Hall, London, on Wednesday, June 5. Seldom in missionary annals has the heart of Christendom been so stirred as by the life of the aged apostle of the New Hebrides; and the spectacle of the brave veteran returning to Australia and to his beloved islands—at the age of 78—determined to live and die in the sacred cause to which he has devoted his life, should arouse the missionary enthusiasm of London. We wish him Godspeed.

Episcopal Expansion. George C. Thomas, treasurer of the Domestic and Foreign Missionary Society of the Protestant Episcopal Church, has given \$6,000 for the erection of an

Episcopal Church in San Juan, Puerto Rico. The proposed church will cost \$10,000, and the remaining amount has been subscribed. Bishop George W. Peterkin, of West Virginia, is now in Puerto Rico looking over the island in the interests of the Church. This same Church proposes the establishment of a diocese in the Philippine Islands, with a resident bishop and ministers. If this plan is effected this will be the first diocese of the Protestant Episcopal Church of America to be established beyond the confines of this country.

A Late Word from Rev. James Chalmers. The Rev. Stanley Rogers, of Liverpool, has received a letter from the Rev. James Chalmers (dated British New Guinea, March 9th), which must have been one of the last written by him before the massacre. Some of its sentences have a peculiar interest in view of the event which so soon followed. "Time," says Mr. Chalmers, "shortens, and I have much to do. How grand it would be to sit down in the midst of work and just hear Him say, 'Your part finished, come.'" He writes most hopefully about the prospects of his mission on the Fly River, and looks forward to the time when many of the children now in training will become evangelists. "If," he says, "the directors grant the flat-bottomed vessel which I have asked for we shall be able to undertake the Fly River properly. At present the work has got ahead of us and we must try to get abreast." Mr. Rogers suggests that the churches shall take up the Fly River mission in memory of the man who was its pioneer, provide all the equipment he asked, and speedily send forth a strong staff of men who shall carry on the work so nobly begun.

MISCELLANEOUS.

America as a Missionary Force. It has been known for some time that the French Canadian Catholic returning to the provinces from New England is a layman of a different sort, far less tractable under priestly compulsion. It is interesting to find Mr. Bolton King, in his new book on "The Italy of Today," asserting that one of the chief reasons for optimism concerning the Italy that is to be is the fact that so many Italians who have prospered in North and South America are returning to Italy with their little fortunes and a wealth of new ideas respecting life which make it impossible for the Italian priest to handle them as he has in the past.—*Congregationalist*.

How His Interest Grew. A truly Christian man grew interested in missions. At first he began to pray, "Lord, save the heathen!" After a time he prayed, "Lord, send missionaries to save the heathen!" Later on he prayed, "Lord, if you haven't anybody else to send, send me!" Then he changed his prayer, "Lord, send me; but if you can't send me, send somebody!" Finally, he changed and said, "Lord, send whom thou wilt; but help me to pay my share of the expenses." Then for the first time the Gospel to him became a reality and giving to the missionary cause a pleasure.

The Gospel for the Jews. Over 125 converted Jews are now filling Protestant pulpits; converted Jews are found in nearly all denominations, and 4,500 of them are in the United States alone. During the nineteenth century there were 204,540 Jews baptized, 72,240 being in evangelical churches, 57,300 in Roman Catholic churches, 74,500 in the

Greek Catholic churches. The average number of Jewish baptisms is 1,500 a year, exclusive of the Roman Catholic Church. These are distributed as follows: Lutherans and Episcopalians, 800; other Protestant churches, 200; and the Greek Catholic Church, 500. These statistics indicate that work among the Jews is not in vain.

The Law of Christ, the same Service. yesterday and today, would still seek the lost, but He must now do it on our feet. He would still minister, but He must do it with our hands. He would still warn and comfort and encourage and instruct, but He must do it with our lips. If we refuse to perform these offices for Him, what right have we to call ourselves members of His body, in vital union with Him?

A Lesson in Toleration. If John Eliot and Father Gabriel Druillette, Puritan and Jesuit, could spend weeks under the same roof (and that roof Eliot's) in prayer and consultation, drawn together by the thought of the spiritual destitution of the few thousand aboriginal inhabitants of New England, surely it should be easy for those who are united in the fellowship of a common evangelical faith and a common spiritual religion to confer in the most fraternal way, as they seek to give the light of life to the thousand millions of earth's population who are still enveloped in Pagan darkness.—REV. H. M. KING.

DEATH NOTICES.

George L. MacKay, We regret greatly to hear of the death, of **Formosa.** at 67, of Dr. George L. MacKay, of Formosa, whose work for nearly thirty years on that island has been so amazing a display of the power of God. He died on June 2d of can-

cer of the throat. George Leslie MacKay, a native of Zorra, Ontario, began this mission in 1872, and three years later was joined by Rev. J. B. Fraser, M.D., and subsequently by Rev. K. F. Junor, and still later by Rev. John Jamieson. Dr. MacKay married a Chinese lady, who proved very helpful in securing the attention of Formosan women and in conducting the girls' school. He held from the first that Chinese evangelization must depend for large success on Chinese native agency, and he early sought to develop young men as teachers and preachers. The story of his work will be found in a fuller form in Vol. VII., pp. 421, 491, and in Vol. IX., p. 81, of this REVIEW. His book, "From far Formosa," is most valuable and interesting. His death in comparative prime is a calamity to missions for which we can find no adequate comfort save in the control of a higher Master.

A. T. P.

Joseph Mr. Stonehouse, of Stonehouse, the L. M. S., was of China. recently murdered in North China.

He had been visiting several villages near Tung-an to ascertain the damage done to the mission property. On Saturday, March 23d, he and a native evangelist left Hsin-an at six o'clock in the morning on his way back to Tung-an, traveling in a Chinese cart. They were attacked by some 30 men, variously armed. The cart was riddled with shots, and Mr. Stonehouse fell wounded on his side. He had a revolver, but apparently did not use it. The robbers immediately made off with all the missionary's things, and Mr. Stonehouse was placed on a plank and carried to a neighbor's house, where he died soon after.

The body was brought to Tung-an and reverently prepared for burial

by the Christians there. The funeral took place in the English cemetery in Peking, March 27th.

The following words, spoken at the graveside by his friend and colleague, Mr. Biggin, well serve as a tribute of honor and affection:

That his work and love were not lost in writ large enough for all to read who will; the roll-call of true martyrs from his church is second to none in Peking, if any can equal it. They are men that he loved as his own children, and no one knows how much their loss has meant to him. . . . He died at his post, as a man may wish to die. He has given his life in the service of those who were dearer to him than life.

B. C. Henry, Rev. Benj. C. Henry, of China. D.D., of China, passed away June 21st at Morris Plains, N. J., at the age of fifty-one. Dr. Henry was a devoted follower of Christ in his college life, both in Canonsburg and at Princeton, where he was graduated. He offered his services to the Presbyterian Board of Foreign Missions, and went to China in 1873. In all his mission work in China he combined with his consecrated piety a brilliant intellect and an aggressive will. Dr. Henry leaves three daughters and a son about to enter on his theological course.

Joseph Cook, One of the prophets of Boston. of the nineteenth century was Joseph Cook, whose death was announced on June 24th, at Ticonderoga, N. Y., at the age of sixty-three. He was in every way massive—physically, intellectually, spiritually. He was a born leader of men, and nobly did he employ his heritage. From deep conviction, reinforced by continual and thorough study, he was a pillar of conservative thought. From the wide sympathy of his heart, and from his superb courage, he was in the van of every reform. For years he was, more than any other man, the mouthpiece of Boston Puritanism, and his "Boston Lectures" made him famous throughout the world,

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JOHN ELIOT, APOSTLE TO THE RED INDIANS.

BY THE EDITOR-IN-CHIEF.

This man, one of the pioneers, belongs in the same rank with Raymond Lull and William Carey, Robert Morrison and Samuel J. Mills, John Williams and James Wilson, John Vanderkemp and Henry Martyn, Allen Gardiner and William G. Schauffler, Alexander Duff and Alphonse La Croix, John Wray and Keith-Falconer, Peter Greig and Samuel Kirkland, David Livingstone and David Brainerd.

John Eliot was born in Nasing, England, at the beginning of the seventeenth century, 1604, and died in Roxbury, Mass., in 1690, at the ripe age of eighty-six, lamented by all New England, his death, even at that extreme and exceptional limit of life, being felt to be a public calamity. This is itself a sufficient tribute to his character and career.

He was graduated at Cambridge University, at nineteen, and ordained as a minister of the Gospel by the non-conformists; in 1631 he removed to Boston, and the next year became congregational pastor in Roxbury, where for almost threescore years he lived and labored in the spirit of an apostle.

That with which we are now mainly concerned is his life work among the Indians, which is the more worthy of record and emulation, as incidental and complementary to the busy life of a pulpit and parish. It both demonstrates and illustrates what one man can do, without separating himself from his chosen calling or entering an entirely new sphere of labor, by simply using the opportunity which lies next him; and it further proves that there may be large exertion without exhaustion, multiplied and manifold labors without premature death or even decay of faculties. As pastor Harms at Hermannsburg was an example of a parish clergyman, organizing a great foreign mission work inside parish limits, pastor Eliot was an example of a busy minister, in himself uniting the charge of a pulpit and parish with personal work among what was essentially a foreign people, thus conducting foreign mission work on home territory; acquiring the language and adjusting himself to the customs of a strange community, becoming to the Indian tribes preacher, teacher, and translator, and all else for which we look in the most accomplished, industrious, and successful foreign missionary. These facts and features mark John Eliot as a unique subject of study in the department of missions.

The way he was led into this work forms part of the essentials of the history. He looked upon the Indian tribes as portions of the lost tribes of Israel, and hence was peculiarly drawn toward them. Moreover, he saw a new civilization landing on American shores and pushing the original inhabitants and possessors of these domains further and further before it, and then leaving them to suffer as victims also of spiritual neglect. The stronger and dominant races always naturally subject the weaker, and the tendency is always to treat subject races with carelessness if not with contempt. It is a historic law, however unjust, that inferiors can only be held in subordination by being kept in ignorance and degradation. The nightingale's song will not be heard in the cage unless the bird's eyes be put out; and as soon as the serf or the slave begins to see the possibilities of freedom, he can no longer be content behind his bars. Hence subject races have always been kept down by being kept in ignorance, or at least left to virtual barbarism, as was the course of Russia with her serfs, and of America with her slaves.

Eliot had too big a heart to leave these poor Indians alone in half savagery and total unregeneracy. Scarce dreaming of any large work among them, he took one step at a time. To reach them at all he must get some knowledge of their language, and with the aid of a captive Pequot, he studied their strange tongue, and began to preach to them, at first with an interpreter's aid; meanwhile beginning his work as a translator by clothing the Decalogue, the Lord's Prayer, and many leading Scripture texts with their own familiar words, and seeking fitness to address them without an interpreter's aid.

In 1646, when he had been but fifteen years in America, he made the first visit to the Indian camp, near Newton, and preached to the Indians in the wigwam of Waban, their chief. *This was the first sermon ever preached in North America in a native tongue.* It was in many respects a memorable service. It lasted three hours, and from the first the smile of God was upon the work. The Indians proved no indifferent auditors. They wearied him with questions which showed that the Gospel message had found a good soil. A fortnight later, at a second visit, an old warrior, weeping, asked if it were not too late for him to come to God; and when, after a fortnight more, the Roxbury pastor again found time to come to the camp, the interest in his message was so deep and so widespread that the enemy of souls was bestirring himself and on the alert to hinder the work. The powwows—the conjurors, or juggling priests—were violently opposing Mr. Eliot and inciting hostility in the tribe. But the spirit of God was helping while Satan hindered. Waban himself was so moved that he gathered his Indians about the evening camp-fire, to talk about these new and wonderful words and the story of the cross.

John Eliot had put his hand to the plow, scarce realizing what he was doing, but he could not look back. He must guide the plow to the end of the furrow and the limits of his field. He saw, as Duncan did at Metlakatla, that civilization must be the handmaid of evangelization, and instinctively he felt that a community must be formed of those who had heard, and were inclined to heed, his Gospel message, and so he took his next step as God seemed to lead. On the site of their camp ground, four miles from Roxbury, they were formed into a settlement, to which was given the name "*Nonantum*" (Rejoicing)—now called Brighton—and Eliot's sagacity and tact were used to encourage the Indians to adopt the forms and fashions of civilized life. A simple civil state was set up, with a court over which an English magistrate presided, under appointment by the general court of the colony, and social and industrial improvements, as well as religious doctrines and duties, were embraced in the training of Eliot's "Praying Indians."

The Roxbury self-constituted missionary was courageous in his work, and, when opposition threatened to reach the point of personal violence, he calmly faced the powwows and hostile head men, and said, "I am doing the work of the great God: He is with me; touch me if you dare!"

Neponset was another place of meeting with the Indians, whose chief was the first sachem to whom Eliot preached. A sachem at Concord got his people to petition for similar privileges, and a teacher was given them. In 1648, Mr. Eliot visited Pawtucket, and a powerful chief and his two sons gave evidence of true conversion and sought to induce Eliot to come and live with them. Another chief, sixty miles off, not only besought him to visit his people, but sent an escort of twenty warriors to guard him on the way. It was a weary journey, involving much exposure; a large part of the time he was obliged to travel in wet clothes. But with the spirit of Paul he rejoiced in sufferings and privations which enabled him to fill up what is behind in the sufferings of Christ for the sake of His body—the Church.

It was thought best that all Eliot's praying Indians should be gathered in one settlement. His converts were formed into a church in 1660, but his plan of gathering them all into one mission settlement at Natick failed, and thirteen other towns of praying Indians were formed. After twenty years of direct labor, he had, in 1674, eleven hundred converts under his immediate care, and more than twice as many more were scattered through Massachusetts, and on Nantucket and Martha's Vineyard, under others' care, but whose conversion is traceable to him. He gave attention to teaching and training natives for preaching and teaching, and lived to see twenty-four of them heralds of the Gospel.

His translation of the Bible has made John Eliot famous. The

New Testament was first issued in 1661, and the Old two years later. This Indian Bible is the *first printed in America*. Edward Everett said of it, that the history of the Christian Church contains no example superior to it of resolute, untiring, and successful labor.

He translated also "Baxter's Call" and other practical religious works. He also prepared an Indian grammar, primer, psalter, and catechism. The sentence he wrote at the end of the grammar has become as famous as Carey's motto: "*Prayer and pains, through faith in Jesus Christ, will do anything.*"

He was a great-hearted man. His charity to the poor is one of the marked features of his unique personality. Nearly all his salary, received from England he gave to the Indians, and on one occasion the parish treasurer tied up the money due him in a handkerchief with hard knots, to keep him from giving it all away on the way home. In the first house he visited he found such poverty and sickness that he could not withhold relief; and as he could not untie the knots, he left them the handkerchief and all it held, saying: "Take it; God seems to mean that you shall have it all."

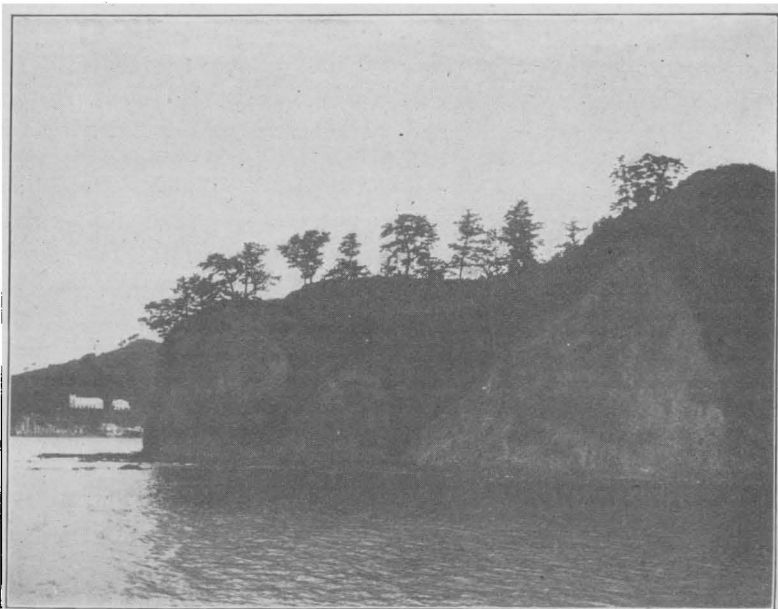
He kept up his pen work to the last. And, when age and its disabilities kept him from longer visiting his beloved Indians, he asked certain families to send him once a week their negro servants, that he might teach them the Gospel. His wife died three years before him, and his own last words were, "Welcome joy!"

It is hard to believe that such a man could be maligned and aspersed even by his own countrymen; but it was so. Both in old England and New England his beautiful and self-denying work was ascribed to ambition and greed—it was a money-making scheme; and the conversion of the Indians was a mere fable. Persistency of work, constancy of faith, heroic silence conquered; and before the middle of the century he had won the good opinion even of detractors, and a society for the propagation of the Gospel in New England was formed, which sent him £50 a year to supplement his £60 stipend as Roxbury pastor.

At South Natick—a town whose history dates from Eliot's coming, in 1651, with a band of praying Indians from Nonantum, and where his monument stands in the cemetery—his descendants met on July 3d, of this year, to keep the two hundred and fiftieth anniversary of the event just referred to. The exercises occupied the day, and included a welcome from Rev. Leverett R. Daniels, of the Eliot Church, with a response; an oration on the distinguished missionary, by William Sidney Eliot, Jr., of Chicago; an address on his work at Roxbury, by Dr. James De Normandie, his successor; an oration on Rev. Jared Eliot, by William R. Richards, Esq., of Boston, and various other exercises both interesting and appropriate.

There is much in this notable history that has never been, and

never will be, written. And for two reasons: first, because much of the best part of a life is among the secrets of God, not to be divulged to men but belonging to the *arcana*; and, secondly, because the highest charm of a God-filled, spirit-anointed life is too subtle and ethereal to be caught by the pen and fixed on paper. The pen, like the pencil, may give us form and color, but never fragrance. There is about a life a savor that is evasive, as to all description, but none the less pervasive, as to influence. John Eliot broke on his Lord's feet an alabaster box of ointment very precious. Its value only God knows, or what it might have been sold for in the markets of the world, if the same precious treasure of industry, genius, enthusiasm, had been for sale for commercial purposes. But the fragrance of the outpouring of this lavish heart treasure "fills the house" to this day; and tho it can not be caught and bottled up in biography, we feel its pervasive influence. The secret of such service is not so hard to find as it is to follow. It is all embraced in that one word "Love"—for love means preference for God and for man, above self. It is therefore the soul of that self-effacement which is the condition of service to others. To empty ourselves of what is selfish and self-absorbing, is to be prepared to recognize and respond to the destitution and degradation which in man constitutes God's high appeal for a self-denying usefulness.



From a Photo by Dr. W. A. Briggs.

MARTYR OR MISSIONARY ROCK, JAPAN.

Upon this rock Christians were murdered during times of persecution.

THE GREAT AWAKENING IN JAPAN.

BY REV. THEODORE M. MACNAIR, TOKYO, JAPAN.

A Buddhist monk recently remarked to a missionary: "Buddhism is now at its height [lifting his hand to his head], and Christianity is down here [by the knee]; but by-and-by Christianity will have made such progress that the two religions will be on the same level. They will then be united in one, and I shall become a Christian."

It is unusual in such a quarter to find so frank a recognition of the trend of current events and the confession that Buddhism is seriously threatened as the leading religious influence among the Japanese. Nor is the time of its surrender to Christianity so very far distant, if one may judge of the probabilities by what is now transpiring. The churches in Japan have shared with Christians elsewhere in the feeling that the opening year of the century should be signalized by an especially earnest effort to reach the masses with the Gospel message, and plans to this end were forming as early as the spring of 1900. Some of them were distinctly denominational, others were more general in character, one in particular which bears the name of the Evangelical Alliance. Under these several auspices special preaching services have been held throughout the country during the winter and spring, and are continued with increasing interest and promise. But the movement as conducted for six weeks past in the city of Tokyo, and with denominational differences wholly forgotten, has been of peculiar significance, and is producing results unparalleled in the history of Protestant Japanese Christianity.

At a meeting of pastors and missionaries held in April it was decided to try the experiment of concentrating effort for a fortnight upon one of the more densely populated wards of the city, in the hope that the impression already created might be deepened and its influence extended. Six of the churches in this quarter, Presbyterian, Baptist, Methodist, etc., were selected for nightly preaching, and the most central of them for a gathering of workers every afternoon for concerted prayer and the hearing of reports. In each of these churches, and in others that were added to the number as the work progressed, volunteer bands of Christians were organized numbering from five to twenty or upward. The members undertook to devote a large part of their time from day to day to promoting the success of the movement through personal attendance upon the meetings, and to making appeals to neighbors and friends, and carrying invitations and literature from house to house in the districts severally assigned them. They would start early in the morning, to make sure of finding the people at home, and then as night drew on one might see little groups here and there at the crossings of important streets, distributing printed notices of the meetings to all who passed and pointing the

way to the nearest meeting-places. To further advertise the movement, colored posters were prepared and placed conspicuously about the ward. These were fifteen by eighteen or twenty inches in size, and were printed in a variety of colors with two flags crossed at the top—one the flag of Japan and the other that of the crusaders.

The meetings grew in interest and importance from the outset. They were characterized by the direct preaching of the Gospel, rather than by lectures about Christianity, and by a spirit of earnest attention on the part of those who attended. There was no undue excitement, either among persons bent on creating disturbance or by believers carried away with the enthusiasm of the movement. Night after night when the sermon was ended, and the invitation given for those who desired to become Christians, or to enter seriously upon the study of Christianity, to indicate the fact by rising or holding up the hand, sometimes half a dozen, sometimes ten, twenty, thirty, fifty would respond. In one case there were as many as seventy-seven, in another over ninety. The names and addresses of all such were taken, and they were asked to remain for immediate personal interviews and that arrangements might be made for their further instruction.

Many of these "deciders," as they are called, or "inquirers," had come to the meetings at the invitation of Christian acquaintances or of the volunteer bands, but others were as certainly led of the Spirit apart from direct human instrumentality. Parents came with children who had been at the daily children's meetings and told at home of what they had heard there. The effective influence of friendship was signally illustrated. Here sat a woman seated with two or three of her neighbors on either side of her, and she praying for them almost audibly as the service progressed. At the end their names were enrolled as "inquirers." At one of the meetings there was present a Christian of high standing in the community, and seated beside him a gentleman whose time he confessed to have "borrowed." He had asked for two hours of the friend's evening, and had then brought him to hear the address of a prominent Methodist pastor given in a Presbyterian pulpit and with the after-enforcement of the appeal made by a layman member of Parliament. One of the most earnest promoters of this whole union movement is a man who has held important positions abroad under the government; and no less keen is the interest manifested by the president of the lower house of Parliament, a Presbyterian elder.

Besides the nightly meetings in the several churches there has also been wayside preaching, and persons of prominence have participated in it, ladies even accompanying the evangelists to help with the singing and in distributing invitations and literature. There have even been university graduates among the speakers. On these occasions banners were carried stamped with a red cross, the symbol of salvation,

and with appropriate Chinese characters, also huge paper lanterns similarly decorated and fastened to long bamboo poles. No objection has been made by the police to this open-air method of work, except in one or two instances when the spot chosen for making a stand was in a street too narrow for the purpose and the service became so "popular" as to interfere with traffic.

A unique opportunity offered in this connection. A large Buddhist temple replacing one that was burned had just reached completion, and was to be formally opened by the Lord Abbot of the sect to which it belonged. The temple stands in a part of the ward which is completely surrounded by canals, and can only be reached by crossing one or other of the dozen bridges which lead to it. Thousands of Buddhist worshippers were expected to attend the opening exercises during the three days they were to last. In order to reach these people a band of Christians was stationed on each of the bridges with notices of the meetings and a supply of suitable tracts. A hundred thousand copies of one tract in particular were printed for use during the festival period. A great many people were in this way notified of the meetings, and the invitations and tracts were received with almost uniform courtesy and interest. The rudeness and personal violence which Buddhist threats had rendered by no means improbable were experienced in but one or two instances, and then without serious results.

The afternoon meetings for prayer and conference were attended by increasing numbers from day to day, until on the Sunday closing the second week over eight hundred persons were present. Clearly the special efforts should not end at this point, as had been intended, and they were prolonged for another week, with the result for the whole period of twenty-two days that a total of over eleven hundred "inquirers" was reported. Some of these were residents of other parts of the city, but by far the greater number belonged to the single ward within which the union effort had thus far been confined.

Naturally an experience so remarkable and, as many confessed, "beyond all expectation," would extend its influence to other districts. An evangelist whose work lies in a locality six or eight miles distant, on going one Sunday evening to his preaching-place, was surprised and delighted to find, not the usual audience of fifteen or twenty people, but a crowded house, and at the close of the address seventeen became *kyudoshu*, or inquirers.

When the three weeks' effort was concluded in one ward, it was taken up simultaneously by the Christians of two adjoining districts lying to the north and south of it. In one of these the result in ten or eleven days' time—half the former period—reached again a total of over one thousand. Night after night in the larger churches hundreds of people came together, until it became necessary to close the

doors in obedience to the laws against overcrowding. At a large mission school situated within this district a series of meetings was arranged for the students, and a class of nearly forty inquirers was organized at the close of the very first service; and at a Gospel temperance meeting, also held in connection with the general movement, the outcome was alike gratifying. The address was given by a prominent Japanese gentleman who before he became a Christian was at times very intemperate. He told how the grace of God had enabled him to break from the tyranny of the taste and smell of liquor, and then asked any who desired to escape from the same dreadful bondage to indicate the fact in the usual way. Immediately up went scores of hands, and a large part of the audience retired to the galleries for *shitsumon*, or inquiry, the Christians remaining below for a season of prayer.

In pursuance of the general plan of the movement, as the work drew to its close in this second district, it was entered upon in another quarter, where in turn it has exhibited results that are even more phenomenal than those already described. Here again the thousand point was reached in half the previous time—namely, in six days from the beginning. And a similar or greater awakening is looked for in still another section where there is an enormous student population, and which contains, besides the several churches, the headquarters of the flourishing Young Men's Christian Association.

Two or three facts are particularly noteworthy in connection with this remarkable series of events; one, that the work is clearly of the Lord, and as such is destined to extend, not only throughout the capital, but elsewhere over the empire. In some places, notably the neighboring city of Yokohama, it has already a fruitage of between seven and eight hundred, which makes a grand total for the two cities of well over four thousand enrolled inquirers. A further fact is that, so far as human instrumentality is concerned, this is diversified to an unusual extent. There is no single individual (like Mr. Moody, for example) in whom the personal influences of the movement can be said to center. Indeed, personality as such seems to have been entirely lost sight of. Pastors and evangelists, missionaries, Bible-women, students in mission schools, ordinary church members, have all worked together with no one person or group of persons standing out preeminently above the others. Furthermore, the interest is of the nature of a harvest, and this gives the greater assurance of a substantial ingathering into the churches in the weeks and months to come, as the effort is followed up by the regular church activities. It has been for many simply the time of decision, those on the one hand who are already asking for baptism, and others who also acknowledge having heard much concerning Christianity before the meetings began. This fact of antecedent seed-sowing was gracefully referred

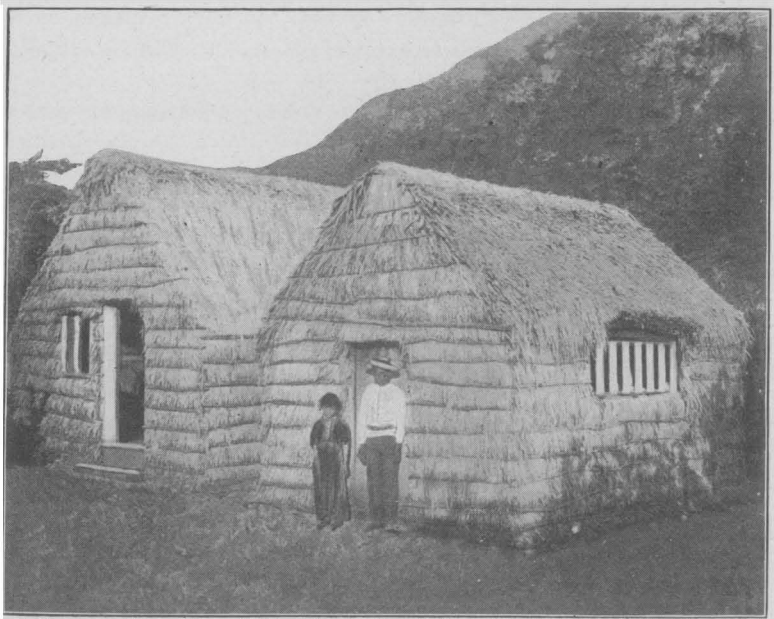
to by one of the Japanese pastors who said, pointing to two of the older missionaries, "This outpouring of the Spirit of God, and these happy results, are God's answer to the prayers and labors of these brethren and of their Japanese associates in the ministry for over a quarter of a century, and we who are younger in the faith and service rejoice that we are deemed worthy to run in the same race and share in the triumph."

THE BONIN ISLANDS.

BY REV. CAMERON JOHNSON, KOBÉ, JAPAN.

Missionary of the Presbyterian Church (South), U. S. A.

About one hundred years after Columbus discovered America an adventurous Japanese sailor named Ogasawara was carried by a great tempest away from the coast of his native islands far to the southward, and after days of tossing upon the angry deep he fetched up at a cluster of uninhabited islands. Thus it was that he became the first discoveror of the Bonin Islands, which lie five hundred and eighty miles almost due south from Yokohama, Japan, and about one hundred and ninety miles north of the tropics. When calm weather came again he set sail as best he could for his native islands, and we know of no subsequent visit he paid to those he had discovered. They seem to have become but a name to his countrymen, who designated them on their maps by the characters which were pronounced



NATIVE HOMES IN THE BONIN ISLANDS.



BANANA AVENUE, BONIN ISLANDS.

Mun-nin-to (meaning No-man-land). This was afterward corrupted into Bu-nin-to, and then shortened into the present form, Bo-nin. For more than two and a quarter centuries we hear little of them, except that they were visited from time to time by whaling ships which touched there for water and fuel, and a legend says that it became a place where whalers and pirates hid their treasures, a mass of stones on one of the islands to-day giving its silent tho doubtful testimony in support of it.

The modern history of the islands dates from their rediscovery in the year 1827 by one Captain Beechey, a British sea-captain, who was out in search of the John Franklin expedition. He formally took possession of them in the name of King George, and nailed a copper-plate to a tree with the statement thereupon, and gave names to the various islands, there being three distinct clusters, each cluster having three or four medium-sized islands and numbers of rocky islets too small to be habitable by man.

He notified the British Consul in Honolulu of his discovery, and three years later a small vessel was equipped with a motly crew of stranded seamen and natives, supplied with a few cattle, fishing and farming implements, who came to settle the islands in 1830. Twenty-three years later Commodore Perry, U. S. N., touched at the islands, encouraging the settlers whom he found there, giving them assistance of various kinds, and the living record of his visit to-day remains in

the person of Horace Perry Savory, for whom the Commodore stood godfather at his baptism during his visit.

The settlers were mostly of European extraction, and many nations have contributed a man or two to the settlement. The names indicate American, English, French, Danish, Portuguese origin, besides several nondescripts. Foremost among them were an American named Nathaniel Savory, a native of Bradford, Essex County, Mass., three Englishmen named Webb, Gilly, and Robinson, and a Portuguese named Gonsalves. The settlers to-day are mostly descended from these forefathers.

The islanders lived in prosperity and comfort, gaining an abundant living from the well-nigh inexhaustible multitudes of sea-turtles and fishes, besides raising goats, poultry, and crops from the rich soil of the islands. They procured wives from among the natives and half-breeds of Guam, and in no case is there a record of a mother being a pure-blooded European woman. Hence the Bonin Islanders are a mixed race, and are peculiarly a Eurasian colony.

In the year 1876 the British government formally ceded the islands to Japan, and since then the Japanese colony has become too large for the islands, numbering now about three or four thousand souls. The Japanese have brought in their train the usual diseases and hard problems that accompany the Asiatic in all his travels, and there has been no little friction between them and the descendants of the original settlers. These have now dwindled to such an extent, and so much advantage has been taken of them by the shrewder and more unscrupulous Japanese, that now they have but little property left. The chief occupation of the men has been hunting seals and otters, shipping as hunters in the various schooners that used to touch there every spring, coming from Japan and various of the American Pacific ports. They have been sought after from year to year, for they are considered crack shots with the rifle, enjoying a reputation in this line as broad as the Pacific itself. But even this is now a glory of the past, for the seals have become almost extinct, so that they hardly make back in a whole season the advance pay which is given them before embarking.

The problem that confronts the Bonin Islanders to-day is a choice of three things: (1) emigration; (2) absorption by the Japanese element; (3) extinction. Two of the men went to visit Guam last year, after they had heard that it had been taken under the American flag, but they returned with no flattering report, so that others are not disposed to look to Guam as a desirable change. Some of the younger men have taken to themselves Japanese wives, as they are too nearly related among themselves (everybody being "cousin" to every one else) to intermarry further. A few of the younger generation have left to seek their fortunes in the great wide world outside.

The history of missionary work among the islanders dates from a chance visit of the Rev. F. B. Plummer (Church of England) in the year 1877. He became interested in the islanders and took several of the young lads to Japan, and put them in a mission school. They remained only long enough to gather a small knowledge of books, and returned to their island home. The one who made the most of his advantages was Joseph Gonsalves, a very earnest and pious young man, now about thirty-one years of age. He is the regular catechist and representative of the Church of England (S. P. G.) in the islands, and devotes his entire time to the good and uplifting of his fellow-islanders. He teaches the children in school every day, and holds service and Sabbath-school on Sunday. About once a year he comes up to Japan for further study, and has the hope of one day being an ordained evangelist or pastor. He has suffered persecution for the name of Jesus, and his life shines with no uncertain light. Tho a young man in years he is rich in experience, so that all the islanders look up to him, and come to him with all their troubles and sorrows, and regard him as their Solomon.

There has never been a resident foreign missionary in the islands. In the year 1895 Miss J. N. Crosby, of the Woman's Union Mission in Yokohama, went for a six months' visit to the islands, and won the affection of the women. The writer followed, and remained six months in the winter of 1895-'96, making a later visit of six weeks in the summer of 1899. Bishop Awdry paid his first visit to the islands in the spring of 1899, and while there confirmed fourteen, the total number of those confirmed being now eighteen, and of those baptized, fifty-three. The average attendance in Joseph's day-school is fifteen, but some of his pupils are now in the mission schools at Kobé. Since the year 1894 there has been an annual visit paid to the islands by members of St. Andrew's Mission, Tokyo. They have baptized those ready for baptism, and have cheered and helped the little band of Christians on the islands.

In former days the men of the Bonins were notorious as heavy drinkers, often distilling their own liquor from sugar-cane and bananas and other products, but the writer formed a temperance society among the men during his visit four years ago, and now the drunkard is the exception rather than the rule. I have found them eager for education, and soon after my departure they sent up to Japan and had the necessary heavy timbers shipped down, and built for themselves a substantial building, which is used for school on week-days and church service on the Sabbath. This they did entirely at their own expense, and at a cost of four hundred and twenty-five dollars (Japanese).

Remember to pray for this little flock of sheep, far separated from Christian fellowship, and surrounded, as they are, by many of the devices and temptations and assaults of the devil.

THE INDIA OF TO-DAY:

BY REV. H. M. LAWSON, PH.B., AHMEDNAGAR, INDIA.

Missionary of the American Board, 1893-.

This is a time of great religious unrest and turmoil among the educated and thinking classes in India. This has been brought about by the introduction of English education and the study of English literature, by the introduction of Western civilization, by contact with Europeans, but most of all by the teaching of the missionaries. In the educational institutions of the missions we make it a rule that every student who attends shall become acquainted with the life, character, and claims of Jesus Christ.

Any Hindu who comes to know about Christ can not go back and be an orthodox Hindu again. He has caught a glimpse of something better, so that the old religion can not satisfy him. Still, he fights against the idea of becoming a Christian, and seems to consider that the last method to be chosen to get ease of conscience. Perhaps he seeks to revive the ancient Hinduism, which he thinks is purer than the present, and joins the Arya Samaj. Or more likely he seeks to ease his conscience by a compromise with Christianity, accepting Jesus as one of the great religious teachers of the world, and he joins the Brahmo Samaj or the Prarthana Samaj. These organizations make great claims for themselves, such as the following, which I heard Mr. Nagarkar make after the Parliament of Religions:

Christianity must give up its claim to be the one absolute and universal religion of mankind, and come down and take its place with the other great faiths of the world. The universal faith of the future will combine the good points of every religion, and of that new liberal faith of the world the Brahmo Samaj is the exponent.

These persons are highly delighted when Max Müller or some other Westerner points out some good feature of the religions of India. They cling tenaciously to Max Müller's skirts in seeking to prop up the old religion. Professor Müller had been supposed by them to be as much of a Hindu as he was a Christian, but before his death he wrote a letter to the leader of the Brahmo Samaj, urging its members to take the Christian name. No one can say now that he considered Hinduism as good as Christianity. The advanced Brahmo Samajists hold practically a Unitarian position. Here is an extract from their organ, *The New Dispensation*, of Calcutta, which is very interesting as showing the effect which the preaching of Christ is having on India:

It is an undoubted fact that the moral code of Christians and even the personality of their founder are finding an increasing acceptance with the better classes of the Hindu population in the advanced presidencies of Bombay and Bengal. The officials chosen from the educated Hindu community are about as free from current religious practises as

the English themselves, the growing public spirit among all classes has an unmistakable likeness to what is done by people in Christian countries, and the Bible is read in places where its very name was tabooed half a century ago. The life and character of Jesus Christ are studied with genuine reverence, and it is not an unusual thing to find a likeness of Christ hung up in the parlor of an educated Hindu householder. Our determination is to take the universal principles of spiritual life inculcated by Christ himself. Thoughtful Hindus, however, always make a distinction between essential spiritual Christianity and the theological ecclesiastical system which is popularly preached as such.

The Christian missionaries in India are generally accused by the Hindus of bigotry. Here is a specimen:

The grievous blunder of the Christian missionary movement lies in its dogmatic aggressiveness, a spirit of antagonism toward all other religions, which soon graduates into bitter denunciation. But it is useless to preach these elementary truths to Christian missionaries. The failure of their missions makes them rather sour tempered, and prevents them from looking on things from the correct standpoint.

The reason for this accusation of bigotry is that the missionaries present Christ as the incarnation of God and the one divine Savior of the world. This the Hindus do not like. They say: "We have our incarnations and Christians have theirs. The Christian incarnation differs somewhat from ours, but the general object of all incarnations is the same, hence there is no reason that we should give up our own and accept Christ alone." Even as enlightened a man as Mozoomdar says: "Many educated Hindus honor the character of Christ and really love him, but their repugnance to what is known as popular Christian theology is complete." By this theology he means the divinity of Christ and the atonement. If this is bigotry I do not see how the missionaries are going to help being bigoted. The Hindus are willing to add Christ to their pantheon or put Him on a level with Buddha and other religious teachers. Hinduism tries to swallow up every religion with which it comes into contact. It is omniverous. It is now trying the same process on Christianity. Will it succeed? The Brahmo Samajists make the claim that because they are Orientals they can understand the Oriental Christ and interpret him far better than we Occidentals. They also claim that, in common with the Unitarians and the Universalists of the West, they have the great liberal faith of the future. They claim to suck the honey from every system of religion, but practically their religion is a compromise between Hinduism and Christianity. Neither it nor the Prarthana Samaj are making any great progress, and they depend for their life on the activity of the surrounding missionaries. They indicate, however, that the great controversy of the future will not be between Christianity and heathenism, for the latter will die of itself with the incoming of popular education and the introduction of Western ideas and civilization. The caste system, too, will ultimately succumb to

the forces that are now slowly undermining it. But the great controversy of the future will be between orthodox Christianity and a species of Unitarianism represented by these Samajes on the one hand and by the Mohammedans on the other. The preaching of the Cross is still "to the Jews a stumbling-block and to the Greeks (and educated Hindus) foolishness."

It is a study to observe the effect of Christian preaching on the Hindus. If we hint at the evils of caste or the degrading effects of idolatry, they say:

You would point us out our superstitions and show what evil they bring upon us. You would throw dirt on us to induce us to join your ranks. You rather alienate our sympathies by this policy. One great defect which we find in you as a class, and which makes us resent your advice from time to time, is that you are often dogmatic in your assertions. Thus you maintain that there is the truth and nothing but truth in Christianity, while there is hardly any particle of truth in other religions. You assume that you have come to know all the inscrutable ways of the Almighty which, after all, feeble mortal can never aspire to do, and you try to correct the defects in other religions from your own standpoint, supposed to be invulnerable.

Even in the case of so broad-minded and sympathetic a presentation of Christianity as that given by Dr. Barrows, a prominent native editor remarks:

These lectures were one and all rhetoric and nothing else. They were luminous with learning, but no one need think anything of them, and as to the dogmatic assertions of the superior merits of Christianity, which Dr. Barrows made, why even a converted native street preacher of that religion could have sufficed very well, and there was no need for a learned divine being specially sent from America for that purpose.

When men's hearts are evil, and they prefer darkness rather than light, they will not accept the truth, no matter in what an attractive garb it may be presented.

But the above represents only the feeling of a certain class toward the missionary. There are many others who are coming to realize the great debt which India owes to the Christian missionary. A prominent Hindu recently wrote: "I know that it is the fashion in some quarters to cry down the missionary, and to ignore the debt of gratitude we owe him for what he has done and is doing. If to-day there is an awakening among us on the subject of religion and society, it is largely due to him. Christian missionaries have also helped to educate us and revive our vernacular literature. While we were prating about industrial reform, a Christian missionary, Rev. James Smith, of Ahmednagar, has put his hand to the plow and shown us how to do it. The moral is that it is pseudo-patriotism which leads some misguided men among us to point the finger of scorn to the Christian missionary. Tho we may not exactly accept all he says,

there are some matters where we may all be wiser and better from the inspiration of his example and light of his teachings."

The report of the American Marathi Mission for 1899 says:

In India there is a new and active life which is causing great change. Sometimes it develops normally and healthily, sometimes it is resisted and twisted. But even those who thus deal with it are irresistibly borne somewhat forward by the general movement. Analyzed by a sympathetic Christian missionary, the new life in India may be described as in general a movement toward Christ and the Christian standard, but where a pronouncedly religious expression is required, it is not a movement toward Christendom, or toward the expressions and institutions which Christianity has taken on in the West. To one who realizes the immense gulf between the East and the West this is not strange, probably it is not to be entirely regretted. As the East comes under the influence of Christian ideas it may avoid some of the mistakes which the West has made. It is in danger of making other mistakes of its own.

There are many indications of this new and abounding life. They are manifest in educational changes, in social changes, in political ferment, in religious advance. In some communities the advance is more marked than in others; but in all—Hindu, Mohammedan, Parsee, Christian—large numbers are thinking new thoughts, are seeing new ideals, and are beginning to talk these things over. The young men are getting an English education, and are beginning to think in a Western way. Female education is still in its infancy; but when one comes to know the position of women in India, it is a most remarkable thing that the idea of female education has taken as much hold as it has. In Baroda, a large native state of western India, in 1875, there were only two girls' schools with twenty-two pupils; now there are one hundred and eight such schools, with over nine thousand pupils, besides many girls attending boys' schools.

LITERATURE—GOOD AND BAD.

Within a generation the press has become a mighty power in India. There are dailies in the large cities, and weekly papers in English and the vernacular abound. This periodical literature shows that the quality of the new life is of mixed soundness, and does not average high. Some papers are of sterling worth; many are edited by immature young men; some by reactionaries. Well-informed and discriminating people might differ in their estimates whether on the whole the influence of such a press is good or bad.

If the right kind of literature could always be put into the hands of the young men of India it would be an immense blessing.

Dr. F. B. Meyer, on returning from his recent tour there, speaks of the black sewer of pernicious literature that is pouring into India. There are one hundred and ten weekly newspapers published in the vernacular, which have a distinct bias against Christianity and the

settled order of Christian civilization. In Lucknow and Cawnpore fifty presses are turning out tons of impure and infidel literature. Buddhist priests translate infidel tracts to counteract missionary teaching, and not a student leaves the University of Madras without receiving a packet of infidel literature. The old religions of India, mighty as they are, are crumbling away before the progress of education, and many a student, in passing through college, loses all his religious belief. Then, when the soil should be ready for the Christian missionary, the infidel steps in and sows tares, and the great fight of the coming century will not be against misbelief, but unbelief. To pour in a flood of Christian literature, says Mr. Meyer, is the only way of saving India to Christianity, and perhaps to the English crown.

Another evidence of the new life is the social changes which are going on. The ideas of the majority of Hindus about caste have changed, and in some places the practises have also greatly changed. But still as a general thing the educated men, who have come to see the absurdity of caste, still conform to its rules in order to avoid trouble from the female part of the family and the ignorant masses. There are a great many social reformers among the younger educated men. A social conference is held every year along with the National Congress, to discuss matters of social reform. Eloquent speeches are made there about the need of improving the condition of women, educating girls, raising the age of marriage, remarriage of widows, allowing Hindus to travel in foreign lands without losing caste, etc. But when it comes to carrying these things into practise, there are very few that dare to take any practical step. There has been a good deal of talk lately about "reform along the lines of least resistance," which is a phrase used to excuse the reformers for not taking more strenuous measures.

One encouraging thing is that the intelligent people of India are becoming ashamed to have Europeans know of many of their practises. A student, for example, is very reluctant to admit that he ever worshiped an idol. I found it extremely difficult to get students to talk with me freely and confidentially about their own religion and its practise. This increasing sensitiveness to European opinion on such matters as idolatry, caste, treatment of women and widows, is an excellent sign.

Many educated Hindus now live a double life which is pitiful to see. At school, college, in the government office or on the platform, they are intelligent, progressive men, very much like intelligent people from the West; but in their homes, at their temples, or at a marriage or a funeral, they are idolaters and blind followers of the absurd customs of their forefathers. Moral courage is a quality greatly lacking among the Hindus.

The young Hindus are coming to have political aspirations, and

oftentimes, as they have no responsibility for the government, these take the form of the wildest denunciation of the British government. But usually their criticisms have very little foundation. The British government of India is really a remarkable one in what it has been able to accomplish for the amelioration of the conditions of the people of India. It has to meet many and trying problems, and our sympathies should be strong with the men who are so nobly striving to solve them. Dr. R. A. Hume, after twenty-five years of experience in India, says:

In our opinion the present government of India is, in its circumstances, the very best government on the face of the earth. The extent and value of its services to the people can not possibly be understood by one who has not long lived here. The mass of the people are loyal to it, and especially when famine comes do the people know what a benevolent and strong government they have.

During the famine of 1900 there were between five and six millions of people supported at the relief works. Never was such a spectacle seen before in the history of the world.

The recent terrible famine in India, dreadful as it seems, may be an instrument in the hands of God to break up the power of the old religions and prepare the way for the new and better faith. Surely the vast amounts of contributions from Christian Great Britain and America, with the grain that is being sent to feed the starving, must lead the people to see that the religion of Christ makes His followers kind and loving even to those of another race and color. They can not help contrasting this kind treatment of Christians with the lack of compassion of well-to-do Hindus, who had rather give money to save cows than human beings, or with the hardness of the Brahmin sub-officials at the relief works, who extort a pittance from the meager wages of the sufferers. When this famine is over we may expect a great addition to the Christian community. The missionaries do not receive any in famine time, but keep the newcomers who apply for baptism on probation, to see whether they will be true Christians when there is no famine.

One noticeable and encouraging fact in the religious condition of India is the attempt to bring about a revival of Hinduism. It is encouraging, because it is due to the alarm felt at the spread of Christianity. A foremost Hindu revival organ says:

Christianity, now in the zenith of its power, politically and numerically, is even more formidable. The strength it derives from its ubiquitous organization, its political advantages, and, most of all, from its financial resources and the enterprising character of its multitude of workers, is marvelous, and it bids fair to undermine the foundations of Hinduism unless the latter takes betimes the necessary defensive measures. Missionary schools and colleges are dotted over the land. Hindu youth at their most impressionable period of life come into con-

tact with missionary teachers, with the result that the young men who have been induced to leave the parental roof and all the steady influences of home, have become painfully numerous. Vigorous pamphletting agencies are at work, and Christian tracts, full of the worst religious venom, flood the land. The people of the lower classes, such as the Pariahs, who form the backbone of Indian society, are becoming in large numbers converts to Christianity. Not only no steps are being taken to keep these people within the fold of our religion, but every facility is given for their secession to the ranks of other religions.

There is a striking resemblance between the religious condition of India to-day and that of the Roman empire during the early Christian centuries. In many respects the difficulties are greater in India, but the resources of the Christian church are immensely larger to-day. It took three centuries for Christianity to become even the nominal religion of the Roman empire. Christian missions have been going on for a century now in India. Give us two hundred years more, and we may confidently expect that then India will be a Christian land.

THE HAWAIIAN ISLANDS AND THEIR PEOPLE.*

BY HENRY W. FROST, TORONTO, CANADA.

Home Director of the China Inland Mission.

The Hawaiian Islands, formerly called the Sandwich Islands, lie nearly midway in the Pacific Ocean between the United States and Japan. They consist of eight principal islands, Oahu (with its chief city, Honolulu), Kauai, Maui, Hawaii, Molokai, Lanai, Kahoolawe, and Niihau; also of four smaller islands which are uninhabited, Molokini, Kaula, Lehua, and Bird Island, besides a few others far to the northwest, recently added to the group. The whole comprises a geographical area of 6,455 square miles. The islands are widely scattered, some being separated from the others by interstices of ocean one and two hundreds of miles in width.

It appears from the investigations of scientists that the islands are the tops of a great mountain range, in some parts 14,000 feet beneath the sea, most of the peaks having been elevated above the waters by volcanic eruptions thousands of years ago. Much of the mainland was formed by the flow of lava from volcanic peaks down the mountain-sides, while a large portion was fashioned through the scattering by winds of what the geologists call tuff—namely, the ejecta thrown into the air by the explosive force of subterranean fires. Most of the volcanoes are now extinct, tho a few remain intermittently active. Some of these are splendidly formed and most are impressively high, the highest, Mauna Kea, rising some 13,825 feet above the sea. Maui,

* The writer is indebted to "America in Hawaii," "The Transformation of Hawaii," and "The Hawaiian Annual," obtained during a passing visit in January, 1901, for his information. The illustrations are from "Hawaii, Our New Possession," by John R. Musick.



NATIVE STYLE OF EATING.

another crater, has an area of nineteen square miles, or 12,160 acres; its circumference is 105,600 feet, or twenty miles; its extreme length is 39,500 feet, or 7.48 miles; and its extreme width is 12,500 feet, or 2.37 miles.

The islands are surrounded upon almost all sides by submerged coral reefs, over which the breakers dash in perpetual foam. As borings in some of the islands have revealed coral formation at great depths and almost at the heart of them, it is evident that ages ago the islands were far less extensive than now, and that subsequently various volcanic eruptions greatly added to their extent. The earth formation is generally dark red in color, and is unusually productive, the vegetation being tropical in both kind and variety.

The climate is sub-tropical. While the sun most of the year is intense in its heat, its warmth is mitigated by almost constantly prevailing ocean wind-currents. The minimum average temperature for the year 1899-1900 was 69°, and the maximum was 80.9°, the average of the two giving a mean temperature of 74.9°. There is one principal rainy season in the month of October. The total rainfall in October of last year was 4.02 inches; the total throughout the year was 20.45 inches. The climate is not prostrating but rather invigorating, and for most persons it is exceptionally healthful. Tuberculous disease, except in the form of leprosy among the natives, is unknown, unless persons come to the islands with it. Leprosy is somewhat prevalent among the natives, there being about 1,500 lepers at the present time. These are confined to the otherwise uninhabited island of Molokai, where they are kindly cared for until death, at government expense. Apart from this unfortunate development, the health conditions of the islands is uniquely excellent, a special proof of this being found in the fact that those who have lived upon the islands longest—namely, the aborigines—are an exceptionally well-developed and healthy race, both men and women generally being tall and well-formed.

The origin of the Hawaiian people is clouded in mystery. The natives, in their early days of contact with the white people, declared that they had no knowledge of their derivation, except that their forefathers came to the islands many years before from a very great distance. It is probable that the race belonged originally to the southern Pacific islands, and that they were driven north from their native shores by unpropitious winds and currents, or that they came of their own accord, seeking a less-crowded and more favorable home. However this may be, it is supposed that they had lived upon the islands some five hundred years before the white man found them. In the mean time the people had settled upon a number of islands, and had become unlike in many particulars, each island having its own chief or chiefs, and having varying customs, both religious and social.

The discovery of the islands and their inhabitants was made by Captain Cook, of Pacific Ocean fame, who arrived upon the scene in January, 1778, with two armed ships, the *Resolution* and the *Discovery*. As the natives had a legend that their great god Lono had wandered away, having lost his reason as a result of killing his wife in a fit of anger, and as they were looking yearly for his return, they thought that Captain Cook was Lono and the sailors his attendants. Hence the white men were enthusiastically received, their every need was provided for, and they were even given divine honors. The spell of fascination was soon broken, however, as the manners of the white men were anything but godlike. After one or two visits troubles arose, and at the third visit, during a dispute over a boat that had been stolen, Captain Cook was murdered. At this early time the population of the islands was large, some estimating it at 450,000. Since then this number has steadily declined, there being now not more than 40,000 natives, 9,000 of whom are only part Hawaiian. Recently there have been added to this native population many foreigners, which gives a total (census of 1896) as follows: Chinese, 19,382; Japanese, 22,329; Hawaiian-born foreigners, 13,733 (this item is now considerably increased); British, 1,538; German, 912; French, 75; Norwegian, 216; Polynesian and other foreigners, 833—or a total population of over 109,000. The census of 1900 brings up the population to a total of 154,000.

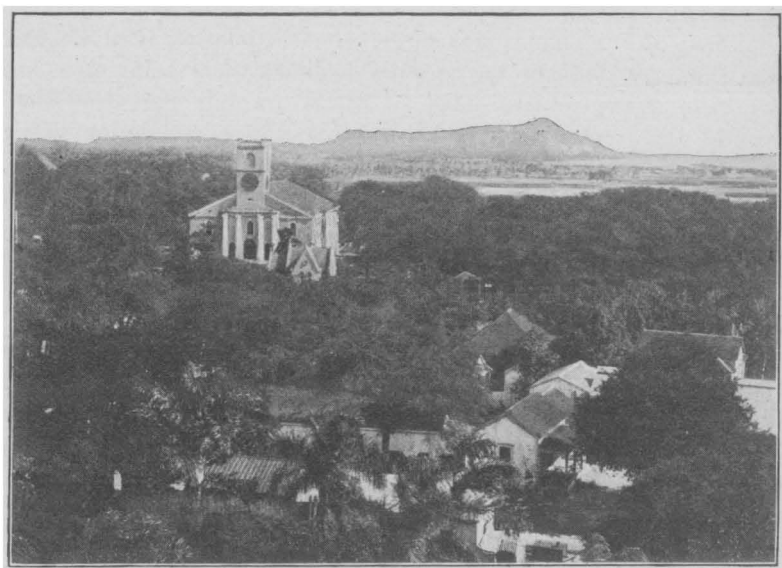
It is clear from this that the discovery of Captain Cook was one of prospective conquest; for the white men and the foreigners of other nations have gradually pushed the native race into the background. The blessings of a better established government, which now exists through annexation with the United States, may do something to retard this movement of extinction, and may prove the physical salvation of the people. If it does not, its doom promises to be not only certain but rapid, for statistics show that there has been a steady decline in native population, it reaching as low an ebb in 1896 as 39,594 souls from the higher tide of only thirty years previous of 58,765 souls.

POLITICAL HISTORY.

The political history of the Hawaiian Islands is unique and interesting. When Captain Cook discovered them he found existing petty kingdoms upon the various islands, the kings being supported by chiefs. In some places a given island was divided into more than one kingdom, and in almost all cases each island had a separate government. As time went on the power of these kings and chiefs increased, until there came into existence a feudal system similar to that which once existed in Europe. There finally rose out of this a movement toward centralization, some kings becoming more powerful than

others, and such having ambitions to rule all the islands. This movement led to inter-insular wars; but no king became supreme until the great warrior Kamehameha came upon the scene; he finally subjugated all his enemies, and established his kingdom throughout the main portion of the islands.

In this chieftain's reign trade with foreign parts largely increased, English, French, and American war and merchant ships making frequent calls at Honolulu and Hilo. The American trade, however, rapidly excelled that from other nations, soon amounting to four-fifths of the whole. These were the palmy days of whale fishing, and fishermen from Nantucket and other parts of New England made the



KAWAIAHAO CHURCH, HONOLULU, H. I.

islands their meeting-place for the laying in of stores and the transfer of their cargoes to merchant vessels bound for the States. In this way American influence became predominant, and the American missionary movement in behalf of the islands in 1820 went far to emphasize and confirm it. The outcome of such a condition was jealousy on the part of England and France, and twice over these nations obtained preeminent powers by force of arms. The general sentiment of the people, however, was toward American supremacy, and the United States soon manifested a disposition to let the nations know that she considered the Hawaiian kingdom her political ward. Such statements as she made to this effect were finally respected, and the rulers who succeeded Kamehameha I. were glad to retain the pro-

tection thus given. Internal troubles in the government of the kingdom were not infrequent through the years, the line of direct succession to the throne failing several times, and rival claimants leading to internecine strife. The final outcome of these troubles was the suggestion to the wisest statesmen of the islands of a political, integral alliance with the United States, and for many years, off and on, this matter was made the subject of diplomatic correspondence between the two countries. Finally, in the first administration of President McKinley, the subject received favorable attention from the United States executive, and at last the United States Senate confirmed the treaty of annexation which had been so long mooted and which the Hawaiian people now so fervently desired. Previously, in 1894, the kingdom had given place to an independent republic, with Mr. Sanford B. Dole, the son of an American missionary, as its first president. Mr. Dole became governor of the islands, and the group, in July, 1898, became a territorial part of the United States with its local legislature, and its representative, a native Hawaiian, at Washington.

RELIGIOUS HISTORY.

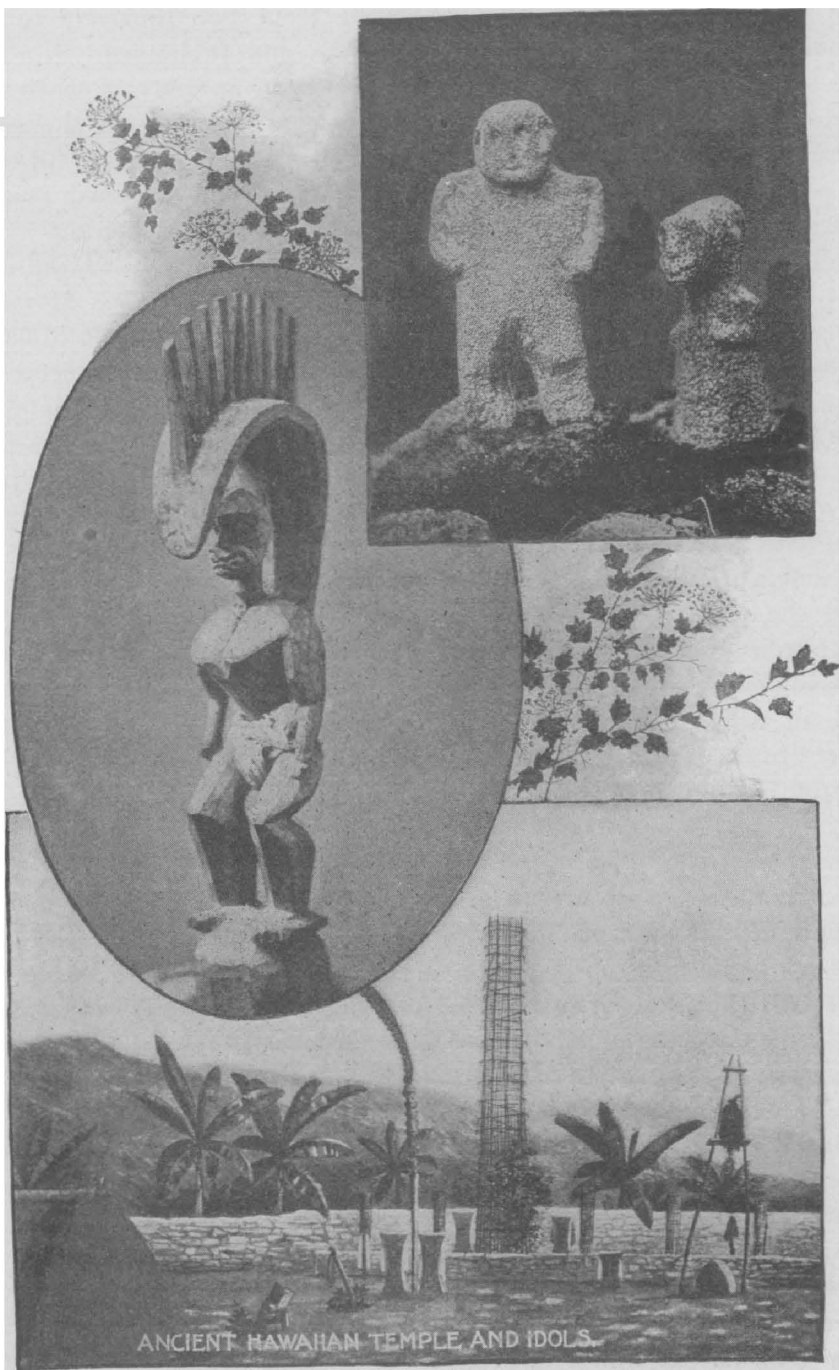
But what most interests Christians in the Hawaiian Islands is the religious history of the people, beside which few narratives are more fascinating and thrilling. News had reached America, and especially New England through the home-coming of the Nantucket fishermen and others, concerning the islands and its native population, and the story of these people's spiritual needs had deeply stirred some compassionate hearts. Nothing in the way of definite action took place, however, until one day in New Haven a native Hawaiian youth was found sitting upon the steps of one of the college buildings weeping bitterly. Being questioned as to the cause of his sorrow, he confessed that he had left his far-away home in pursuit of an education and that he had come to New Haven to obtain it, but had no one to instruct him. Mr. Dwight, a student of the college, was at once interested and undertook to help him, and afterwards Samuel J. Mills, of Williams College fame, having come to Yale, became deeply interested in his welfare.

This Hawaiian youth was Henry Obookiah, and his presence in New England, and especially his subsequent conversion and prayers, were to form the providential link between the Christians in America and the savage tribes in Hawaii. Obookiah, after his conversion, began at once his preparation for missionary work in the islands, and greatly roused the interest of the churches as he plead his people's cause. Suddenly Obookiah died. But the interest he had aroused did not die; on the contrary, the passing away of the earnest youth deepened and extended interest, and finally the American Board of Foreign Missions took definite action to evangelize the islands. Hiram

Bingham volunteered to go in Obookiah's place; Asa Thurston agreed to go with him; and others, including two Hawaiian Christian youths who had come to America for an education, joined them. In October, 1819, a farewell meeting was held in Boston in connection with the going forth of a party of seventeen persons. This party immediately set sail, and in March, 1820, their ship *Thaddeus* dropped her anchor in Hilo Bay.

The missionaries found the stories of the wretched condition of the islands more true even than had been anticipated. Nakedness of women as of men was almost universal. Polygamy and polyandry were common. Infanticide was terribly prevalent. Personal and property rights were only respected as the stronger enforced his claims upon the weaker. The presence of white traders had made morality worse rather than better, the women swimming out to every incoming fleet for immoral purposes, and life on shore, when vessels had arrived in port, being nothing short of unbridled licentiousness. Tabu prevailed everywhere; this was a system of prohibition of certain foods to special classes, especially women, of certain special laws of living being established as between king and subjects, husbands and wives, and of certain silence-days being imposed upon the whole people by the will of the king. It was practical demon worship, undertaken to appease evil spirits, and it held the people in superstitious fear, if broken being punishable with death. Savagery in terrible forms was everywhere prominent, murder was frequent, and cannibalism was practised as often as possible.

The missionaries found it no easy task to face heathenism of this sort. But they did so in the fear and strength of the Lord. Before they landed, through a strange and signal intervention of Providence, the custom of tabu was discountenanced by the king, tho not given up by the people. After landing, favor was shown them by the king and his people. Study then began. The language was mastered and was also reduced to grammatical form, twelve letters of our alphabet being taken to represent the native sounds and words. Translating and printing work soon followed, and shortly evangelistic service in different parts of the islands began in earnest. From the first the people were impressed. Kings, queens, princes, and princesses were among those affected. Converts began to multiply. As the missionary force was augmented from home and native church, leaders were raised up, and the work multiplied and extended. Finally a deep conviction seized the missionaries that new spiritual power might be theirs for the asking. Meetings for prayer were held and a new filling of the Spirit was sought. The effect was phenomenal. A revival spirit broke out and spread like prairie fire before the wind. Word came from all parts of the kingdom that men and women were asking how to be saved. The people came to the missionaries in crowds, like



doves to their windows. The missionaries were overwhelmed, and could with difficulty find time to eat or sleep, or strength to deal with the inquirers. Congregations averaged from two thousand to six thousand, and the meetings were reverent and prolonged. Nor did the interest lessen as time went on. Beginning in 1837, it continued in full force until 1843. During the six years twenty-seven thousand were admitted to church fellowship out of a population of one hundred and thirty thousand, almost all of whom remained true to Christ. The movement was fitly termed the Great Awakening.

The results of this evangelization and conversion were widespread. Ultimately, the State was affected as deeply as the people. Morality became widespread; heathenish customs were abandoned; idolatry became a thing of the past; tabu was practically as well as theoretically given up; the Decalogue was chosen as the basis of the laws of the kingdom; the Gospel of Jesus Christ was declared to be the perpetual religion of the government and the people; kings and others of noble blood became, with those of lesser rank, preachers of righteousness, and in inner life largely, in outer life wholly, the country became Christian. A few more years of seed-sowing and supervision, and the American Board felt that its work was done, and in 1863 withdrew from the field, leaving further care and advancement to the native church. Thus in the brief space of forty-three years the Gospel, of which Paul was not ashamed, had turned this portion of the world upside down, and a nation which for centuries had neither feared God nor man was left a worshiping people at the feet of Jesus.

THE OUTLOOK.

It is necessary to add, in order that prayer may be continued in behalf of this interesting part of God's vineyard, that the native race has reached a position in its history which may prove to be not an unmixed blessing. The physical decadence has already been noted, and the incoming of the white man in larger numbers will tend to push the weaker native race to the wall. More than this, with the larger commercial activity and prosperity will come in forces which will not make for righteousness, but rather against it. A casual visitor may see that such forces are already strongly at work, and a native church, which has been left almost the sole guardian of the public moral and religious weal, may prove utterly inadequate to stem the tide of iniquity as presented in the stronger intellectual character of American, English, French, Portuguese, and other foreign settlers and traders. It would be a crime as well as a calamity if this fair jewel in our Savior's crown should be made to lose its luster. The Hawaiian Islands have been called the "Paradise of the Pacific." God forbid that in this Eden there should be another Tempter and another Fall!

WHAT WOULD PAUL DO?

BY REV. DAVID GILMORE, TAVOY, BURMA.

Missionary of the American Baptist Missionary Union.

There are indications that Paul directed his fellow workers in general to devote their attention to particular and limited fields. If Titus could bring Crete into line, he would do all that Paul expected of him. But Paul, burdened with "the care of *all* the churches," must be "in journeyings often"—tho not always, as some think. Now, we live in a restless age. "Motion is an appetite" with us.

"We,
Like Ariel, post o'er land and sea,
With careless parting."

A missionary who runs away with the idea that Paul was always on the "go," and adds to it the other idea (equally erroneous), that he must show a mileage equal to Paul's—such a man will convert an exceptional method into a general one, and develop a way of working more likely to gratify twentieth century restlessness than to accomplish ponderable results.

Paul's method of work was not inconsiderably affected by the fact that he possessed, in the Greek language, a medium of communication unequalled for universality by any language now spoken on mission ground. Wherever he went, from Antioch on the Orontes to Rome on the Tiber, Paul could always be understood by a considerable portion of the community, and often by the greater part thereof. And they would understand not only "bazaar talk," but religious discourse; they possessed not only the vocabulary of traffic, but the terminology of philosophy and religion in the language which Paul commonly spoke. This made it possible for Paul to itinerate over a very large area, and find himself useful to the fullest extent on the day of his arrival among a new people. Far otherwise is it with the missionary in these days. On arriving among a new people he finds that he can do practically nothing. He must learn the language before he can begin to be of use. At the end of a year, more or less, he will probably be preaching intelligibly, and feeling just pride in his progress. At the end of five years he will, likely enough, be getting down to the serious study of the language. Suppose, now, he let himself be persuaded by some of the home guard who project missions out of their own consciousness, to "Push on into the regions beyond," to "Follow the example of Paul." The whole process of learning the vernacular has to be gone over again. What a loss of momentum! When Paul went into the regions beyond he knew that he could at once make himself understood. And when English comes to be as widely and as well understood in Asia as Greek was in Europe it will be practicable, and

doubtless useful in some cases, for missionaries of Pauline endowments (and enduement) to itinerate as extensively as Paul did. Until that time, having mastered a vernacular, the missionary will, as a rule, find his usefulness limited by the same lines that circumscribe the speakers of that vernacular.

The question of education is a perennial question in missions, and the opponents of educational missions appeal with considerable confidence to Paul's example. "Paul founded no schools," we are told, "not even for the training of native preachers." Certainly there is no record of his having done so. But it need not be at once conceded that among the churches founded by Paul there were no Christian schools. We know that the early churches were organized on the model of the synagogues, and we know that the synagogue was just as truly a place of instruction as a place of worship. And it becomes extremely probable, in the opinion of some competent scholars, that in the early days of Christianity, as in some heathen lands at the present day, every church expected to provide instruction, secular as well as religious, for the children of its members.

But be this as it may, it remains to inquire whether a neglect on Paul's part to take up education as a branch of mission work should be regarded as a conclusive argument against educational work in connection with the missions of the present day. Suppose we concede that Paul founded no mission schools; the questions may then be raised, Had Paul any occasion to found mission schools? Had occasion demanded them, might he not have founded them? Are there not occasions in our present missionary work which do call for them? Does not the missionary now face a state of things so different from that which Paul faced as sometimes to justify—nay, to demand—an attitude in respect to education such as Paul had no occasion to adopt? Paul went out among a literate and intelligent people. In this respect he may be said to have met them on a level; for if many of his hearers were his inferiors in education, many others were his equals or superiors. He could write an epistle to any one of his churches, confident that it could be read, and not only read but understood and appreciated. His converts already possessed that modicum of mental training which experience always proves to be necessary, as a rule, to any strong, stable, and forceful Christian character. The necessity of providing for the mental training of the Christians under his care never arose in Paul's missionary experience. Hence his failure to make such provision proves nothing at all.

But in our day many a missionary finds himself confronted by a condition far different from anything with which Paul ever had to do. He may find himself laboring for a people utterly ignorant—unable even to read—perhaps destitute of so much as a written language. What guidance, save of a most general nature, does he find in the

example of Paul? When did Paul ever deal with such a state of things as that? To teach such a people to read is but a small part of the problem; when they are taught to read the Bible they understand it only in parts, and these parts are apt to be few and far between. Whole books of the Bible are sealed books to them. It requires a certain amount of mental development to understand the Bible. In giving us a written revelation God might perhaps have "brought it down to the meanest comprehension"; but since He did not do so, a missionary often finds himself forced (as Paul never was forced) to set about bringing the meanest comprehension up to the Bible. Hence he feels a need of schools such as Paul never felt. The greater comparative degradation of those for whom he labors often compels a missionary to give to the people among whom he labors much instruction such as Paul never needed to give to his converts.

This line of argument applies not only to mental training, but to industrial and technical education, to medical work (tho was not Paul's ally Luke, the first medical missionary?), and to the contravention of heathenish customs, such as foot-binding, child-marriage, and caste—customs which are generally pernicious, and often directly opposed to the fundamental idea of Christian living.

It is also a fact that Paul found ready to his hand such a preparedness for the Gospel as missionaries do not now find. The converts from Judaism to Christianity must have formed a valuable nucleus. As Jews they had Christians in the germ, as Christians they were hardly babes in Christ. They entered upon the Christian life familiar with all the fundamental, ethical, and theological ideas of Christianity. They gave tone to the churches; they were qualified to lead. The presence of such men greatly facilitated the indoctrination of the early churches. No such aid has a missionary nowadays. He must usually build up from the beginning.

A final consideration which should be borne in mind is that Paul did not himself consider his example as binding in all things upon his brethren and coworkers. Paul was a celibate, and Paul often (tho not always) supported himself by a secular vocation. But Paul very plainly stated that neither he himself, nor any other worker, was under the slightest obligation to adopt either of these courses. A missionary who deems it best, in view of all his circumstances, to follow either of these plans, may undoubtedly claim that he is justified in doing so by Paul's example; and this example justifies the statement that any missionary should be ready to do either of these things, if he is convinced that by so doing he can best further the spread of the Gospel. But Paul's example, as interpreted by himself, affords no ground whatever for an attempt to impose either of these things as an obligation upon missionaries generally. No man has a right to dictate to another, or to judge another, in these matters.

Every man must decide for himself. It was well that Paul, a homeless wanderer, constrained by duty to undertake frequent, toilsome, and perilous journeys, had not to "lead about a sister, a wife." To him a wife would have been a burden. Does it therefore follow that a missionary who finds his usefulness doubled or trebled by the help of a wife does wrong in having a wife?

Paul was not averse to receiving financial support from the older and better established churches. But when remittances failed to arrive, what was he to do? He could not look to the heathen for support, and any missionary will appreciate the fact that he could not throw himself upon the infant churches just gathered from among the heathen. Under these circumstances Paul, like William Carey after him, did the one practical thing—he earned his living by such secular vocation as was open to him. But does it therefrom follow that in these days a missionary, with a church behind him abundantly able to sustain him, and under the most sacred obligations to sustain him, ought to devote to the earning of a living time which could profitably be spent in direct mission work? Paul's own teaching is a sufficient refutation of the supposition.

On the wall of many a Christian home may be seen a card bearing the inscription: "What would Jesus do?" Not "What *did* He do?" but, "What *would* He do?" It is admitted that we can not do everything that He did. But we are to think of Jesus as placed in circumstances similar to ours, to consider what His course would be under such circumstances, and to make that our course. And in so doing we consider that we are following the example of Christ. And we should follow the example of Paul in a similar way. We are not to copy him with mechanical exactitude. Not what Paul did, but what Paul would do if he were alive and working in a foreign mission field is the standard to which the work of a missionary should conform.

THE CHURCH AND CHINESE INDEMNITIES.

BY REV. LLEWELLYN JAMES DAVIES, CHI-NANFU, CHINA.

Missionary of the Presbyterian Church, U. S. A., 1892-.

A literal application of the teachings of Jesus to the present Chinese situation would, I believe, lead the Church to forego indemnity for losses incurred at the hands of the Boxers. The opinion that it is neither equitable nor politic to accept money indemnity for Christian life taken by non-Christian mobs has of late years rapidly gained ground. I believe that it would be the highest Christian ethics and the best possible common sense to take this position not alone with regard to life, but property as well. The ethics of present day politics and commerce is too much like the ethics of the savage

and the criminal. The ethics of the "mailed fist" is akin to the ethics of the slungshot, and it is the "mailed fist" argument, and this only, which will draw indemnities from the Chinese.

It is confidently believed by many that for the Church to abstain from an indemnity collected from the Chinese government at the point of the bayonet will be the highest worldly wisdom. In a recent article, Bishop Moule, of the Mid-China Diocese, after stating that the missionary would be clearly within his legal rights in asking indemnity continued as follows:

Policy and other considerations, such as humanity, may forbid what equity would fully justify. And I do not hesitate to say that I shall rejoice if the Church Missionary Society sees its way, at least in the case I have instanced (destruction of property at Chu-chi) to take upon itself the responsibility for indemnifying those who have suffered loss in its service and to forgo its own claim upon the Chinese government for pecuniary compensation.

I propose to mention some of these considerations which would indicate that it will be good policy for the Church to seek no indemnity from the Chinese government.

I. The probable effect upon the Chinese government and upon the communities to which the missionary goes. Almost all Chinese officials believe the missionaries to be political agents. Dr. Sheffield says that "Missionaries are feared and hated, not because of their religious teachings, but because they are thought to be political emissaries." While in China I was repeatedly asked my rank as "an American official," and whether I "report in person to my emperor on my return to my native land," "how much salary my government allows me," and many other similar questions. There are doubtless many things which, interpreted from the standpoint of the Chinese official, would appear to warrant such a view. Nothing could be better policy on the part of the Church than to take some action which would distinguish it from the governments of Europe and America, and no action would more sharply differentiate the Church from the land-grabbing powers than a refusal to accept indemnity.

Another item is the probable effect of the collection of indemnity upon the local communities where property has been destroyed and outrages have been committed. The criminals in these cases have been two, first the rowdies and second the government. It will be impossible to collect money from the rowdy class and foolish to expect that the government will punish itself. Those upon whom the burden will fall are the gentry and the well-to-do farmers and merchants of the community. It is from this class largely that the Church must grow. It is said that the gentry might have restrained the mobs, and having failed to exert this power should suffer; but these men might reply that in some cases those of their number who were friendly were overpowered by the hostile. I am informed that such was the case at Weihsien where the Presbyterian mission compound was destroyed.

The first business of the missionary is neither to uphold the formal dignity of his own government nor to see that criminals get their just deserts, but by all means to win men to Christ. In China, as in America, he must win his own way into men's hearts before the door will open to the Master. To be the recipient of funds contributed under force by members of the community whose responsibility for the outrages is at most only indirect, will win the missionary the good will of no one, but will alienate the very ones we seek to win.

As affecting the non-Christian Chinese there is a further item indicating this policy. A refusal to take indemnity for the destroyed property would, I believe, impress the non-Christian Chinese with the unselfishness of the Church and with the spirituality of the Christian religion. They would be forced to recognize a condition of mind very different from anything they know in men who, having the power to collect a just claim, should voluntarily lay aside that claim. If the Church will pass over its claim it will not alone influence the Chinese but will startle the world. Chinese papers, both secular and missionary, will pass the news, and as the missionaries return to their posts the Chinese pastors, evangelists, and church members will spread the news.

II. A second general consideration which indicates this policy is its probable effect upon the Chinese Church. By the extra territorial treaty clauses the foreigner in China is governed by the laws of his own nation. The policy of the Chinese government during the past few years has been to avoid trouble by letting the foreigner have his own way whenever possible. Both Protestants and Romanists are charged with using their influence to protect their followers. Missionaries generally agree that there are cases of persecution in which to refuse aid would be unjust. The opinion is equally unanimous that a disposition to take advantage of the influence of the foreigner is very widely diffused in the Chinese Church, especially among those whose knowledge of the Christian truth is slight. That the Chinese officials feel this state of affairs to be very troublesome is known to every one who comes into contact with them. Their sentiments were voiced long ago by Wen-Hsiang, who said, in 1868:

Take away your extra territorial clause, and merchant and missionary may settle anywhere and everywhere; but retain it, and we must do our best to confine you and our trouble to the treaty ports.

Whatever may be done, no one will maintain that the collection of indemnity will tend to lessen this spirit of dependence on the political influence of the foreigner, which is an acknowledged weakness in the Chinese Church of to-day. On the other hand, no action of the missionary body and of the Christian Church would tell more powerfully for the destruction of this spirit than forgoing indemnity. It was said to me once by a Chinese teacher, when I refused to interfere in behalf of some Christian school-boys who had been beaten in a street

fight: "If it were you who had been beaten, you would take the matter to court fast enough." Example is better than precept, and I believe that the example of an American and European Church, sufficiently Christlike to take joyfully the spoiling of its goods, would prove a death blow to political influence as a factor in the life of the Chinese Church. From the standpoint of its effect upon the Christian Chinese, it would therefore be good policy to take no indemnity.

III. A third argument for this policy is its effect upon the Christian Church in Christian countries. That the Church needs a fuller baptism of spiritual power is certain. The spiritual life of the Church will be quickened if it takes spiritual nutriment and spiritual exercise. To forego indemnity, and to make good our losses, will require the exercise of a spirit of dependence upon God which we hardly manifest in the ordinary life of the Church, and further of a spirit of sacrifice which will be very closely akin to that of Jesus himself. It is vain to expect God's blessing if we rise not above the merely commercial idea which views the money spent in mission work as an investment to be governed by the same laws as the investments of commerce, and to be defended with battleships and Maxim guns. It was not by means of this kind that the apostles and early martyrs turned the world upside down.

IV. A further consideration is the probable effect upon the whole Christian world. Governments are straining every nerve to construct more battleships, raise larger armies, and to increase and perfect their armaments. On the other hand, there is an ever-increasing body of thoughtful men and women who deprecate war as a means of settling international disputes, just as many Christians deprecate the appeal to force in private affairs. There is no reasonable doubt that this century upon which we now enter will see a wonderful advance along these lines in an application to international life of the principles upon which the individual life of civilized men is now based. The peace conference of Nicholas shows that the eyes of some are turned toward the light; that they catch a glimpse of an ideal state in which the reign of justice and love shall bring peace to all men. The Church has now presented to it an opportunity to assume the leadership in these great movements. The road is not that of earthly glory. If the Church is willing to be lifted up in sacrifice as Jesus was lifted up, it will draw the world to Him. The day of justice and peace must come, and the Church has now the power to hasten that time. The door is open—the door of suffering, of self-abnegation.

In spirit I have suffered with those whose goods have been destroyed; I have wandered with the homeless Chinese Christians; I have felt the agony of a strong man overpowered in defense of those dearer than his life; I have stood beside that Christian mother who saw father and children and grandchildren slain before her eyes; the

unutterable shame of outraged Christian womanhood has burned into my soul. But beside all these sufferers I have seen the form of One who is able to succor, who came with angel hands to receive them; and still in His side was the mark of a spear and the hand outstretched to save was pierced, and again I heard from those sinless lips the prayer: "Father, forgive them, for they know not what they do." Above the strife and trial of earth they have joined the great multitude from whose eyes all tears are wiped away, and should we listen we might almost hear their triumph song. Shall these have died in vain? In the name of the Infinite sufferer and of those who in following Him have known the fellowship of His sufferings, I plead that we who remain may so act that their blood may be indeed the seed for the redemption of the Chinese.

AT THE GRAVES OF THE MARTYRS.

BY MISS LUELLA MINER, TUNG-CHOW, PEKING, CHINA.

Missionary of the American Board, 1887-.

On a Wednesday morning in March a strange procession moved through the bare brown fields between Peking and Tung-chow. At the head rode a lieutenant of cavalry with six men; then came two great army wagons followed by three more cavalymen; then a long line of thirty-six Peking carts. The first two were occupied by missionary ladies, the others by Chinese men, women, and children. There was also a white sedan-chair in which a young Chinese woman was carried. Two missionaries on horseback completed the cavalcade. Some of the carts were covered with white, the Chinese token of mourning.

Nine months before other bands had been moving over these same roads, fierce-looking men with red sashes and head-bands, brandishing great swords. Sometimes they were pursuing fleeing women, crying, "Kill! kill! kill!" Sometimes they carried frightened children bound hand and foot. Many a shallow grave had been made by the roadside, many a mangled body had been left for the dogs to eat, and many a home had gone up in smoke, all that was left of its inmates a few charred bones. The blood-stained soil of many a yard where happy children once played had been hastily thrown up to make a resting-place for father, mother, child, and aged grandmother—all dumped in one common grave. Upon hundreds of these nameless graves the summer rains beat down. Had not the Boxers triumphed? Were not the Foreign Devils and the Secondary Foreign Devils all exterminated or driven from the land?

Then came the tramp of armies executing dire vengeance. Again the mangled bodies of women and children lay by their village homes, the innocent suffering for the guilty, again fire and sword desolated

the streets of Tung-chow. It was the turn of the Boxers to flee, while back from their hiding-places in mountain caves and beyond the Great Wall, and from the beleaguered legations in Peking, came hundreds of haggard, anxious Christians. Again they sought the spots which they had once called home. They uncovered the pits into which the coffinless bodies had been thrown. Sometimes a long braid of hair, an earth-stained garment, would be the only means of identifying the remains of a loved one.

As the months passed by long conferences were held between representatives of the Church and the village gentry, or leaders. The result was that in March in five towns and villages cemeteries had been given and coffins provided for the bodies of eighty-three martyrs.

It was to hold funeral services for these that the company of American soldiers, missionaries, and Chinese Christians started out from Peking that bright spring morning. Scores of others in Tung-chow city, in its suburbs, and in lonely hamlets still lie in dishonored graves. As time goes by may we have the opportunity to pay the same loving tribute to their memory!

There seemed little need of the foreign cavalry as we wound through the deserted fields and passed the quiet villages, the villagers greeting us with curious interest as in ante-Boxer days, yet not quite the same. There was a new flavor of respect in their salute, (or was it fear?) inspired by the handful of cavalry. When we came to our first stopping-place and found hundreds awaiting us, we realized why it had been thought best to ask for a guard, but not until two weeks later, when an English missionary was killed when visiting his little parish only a few miles from the railroad between Peking and Tientsin, did we believe that we might possibly have been in real danger had we gone unprotected on that long circuit through our country field.

Half way from Peking to Tung-chow, a few miles west of the main road, we made our first stop. Several men, women, and children in white mourning robes got out of the white-covered carts, and were met by others in the waiting crowd wearing the same signs of bereavement—friends and relatives, not themselves Christians, but who were united with the Christians in a common grief.

Last June, when the Tung-chow missionaries fled to Peking, a warning was sent to this circle of Christians, and all but four joined us in Peking before the bands of murderers reached their homes. The spot where these four met martyrdom was pointed out to us as we entered the temple where the funeral services were to be held. The spot was a low, dreary, depression only a few yards away. We could not help wondering, as the great crowd parted to let us into the temple yard where four coffins lay in state in a matting booth, how many of them had cried "Kill! kill! kill the Secondary Foreign Devils!" that sad June day when Mr. Pi and his son were dragged from

their burning home to this same temple. It was a touching scene when the widow, sons, and other relatives walked forward to look at the coffins, but there was no demonstration—only a few quiet tears.

Before the services were held we sat down to a feast provided for our great company by the leading men in the district, who had made all the arrangements for the funeral. It seemed strange to see the Buddhist priests waiting on all so deferentially. Sometimes the food almost choked us as we thought that many who had contributed toward that feast were doubtless Boxers during those terrible summer days. The eating of this feast might be compared to the smoking of the pipe of peace. We Occidentals can hardly imagine what a weight of grief and resentment on one side and of shame and fear on the other may have been removed in partaking of that feast. "Thou preparest a table before me in the presence of mine enemies."

The services were held in the open court in front of the booth in which the coffins rested. The sides of the booth were hung with scrolls on which were the mottoes, "Martyrs for righteousness," "They offered their lives as a sacrifice for truth," and similar sentiments. Then we went about half a mile to the cemetery, where another hymn was sung and a prayer offered. By a quarter past three the cavalcade was again on its way to Fu-Ho, four miles north of Tung-chow, where forty-two Christians met a cruel death. Only one man, our evangelist Kao Hsin, with his little deaf and dumb daughter, his decrepit grandmother, and six orphans representing five different families, survive from that once flourishing community.

We passed a corner and turned down a street leading to a great threshing-floor on the edge of a village. In front faced the cavalry, their yellow-lined blue capes fluttering in the breeze, behind lumbered the army wagons and carts. Under a line of booths about fifty yards long, extending along one side of the threshing-floor, stood a long row of coffins, side by side. They were all labeled, and six little orphans were soon standing by the side of the bodies of father or mother. Kao Hsin, with face very white but very calm, led us from one end of the row to the other. Near the middle was the coffin of his mother, and on it he laid two crosses of artificial flowers which had been handed him as he left his cart. There too were his wife and two boys, his wife's father, mother, and other relatives. Beyond were four coffins marked with the names of teacher Ts'ao, of the college, his wife, and two daughters. His ten-year-old boy, the only one of the family left, covered his face with his hands and sobbed. There were few dry eyes in all the company of Christians. The crowd of on-lookers, many of them the leading men of the town who were managing the funeral and entertaining the company, more of them simply idlers who had come to enjoy the excitement, was absolutely quiet, perhaps awed into silence by the pathos of the scene, perhaps

some of them humbled with contrition as they thought of their part in last summer's carnival of crime. Now and then we would catch the old-time leer or look of scorn which ever of yore greeted the "Foreign Devil" when he faced a heathen crowd. But either sympathy for our sorrow or a wholesome respect for the military escort kept the swarming hundreds very quiet.

The whole company was entertained on the premises of a very wealthy man who refused to join the Boxers, packed up his most valuable property and left the village, saying that he could not hinder their using his deserted houses, but that he himself would have no hand in their devilish work. There were many such men outside the ranks of the Christians. There were thousands of others who took the Boxer knives in their hands to save their own lives or property, but who never stained those knives with blood. For these weaker ones we must cherish the widest charity. Perhaps they formed a large proportion of the seething crowds which greeted us everywhere. The Boxer leaders would hardly have ventured to stay in the neighborhood of those well-armed American soldiers.

The funeral services were held the next morning on the threshing-floor. No room at any place which we visited would have held the crowds. The white-robed mourners stood each by the coffins of his own friends, and white sashes for mourning badges were given to all us who cared to wear them. The leader stood opposite the booth containing the coffins, in front of another long booth hung full of scrolls presented by outsiders—"Faithful unto Death," "Dying for the Truth," "Seeing Danger, Sacrificing Life," "His Place is in Heaven," were a few of the mottoes. The eleventh of Hebrews was read, and seemed very appropriate for those who had been "tortured, not accepting deliverances," and "had trial of cruel mockings and scourgings," were stoned or "slain with the sword," or had "wandered in deserts and in mountains, and in dens and caves of the earth."

As the long procession moved out to the cemetery, in the cart in front of mine was seated a heart-broken old lady not a Christian; nine members of her family had been killed, and she, with the other three remaining members of the family, had been living in exile until a day or two before the funeral. She was wailing as those who are not Christians always do. "Oh! my sons, my sons, I saw them torture you with their cruel knives!" then the wild sobs would break out, and the cry, "I saw the flames burning your poor bodies—nothing left but a few bones!"

We stood a long time in the newly made cemetery while the coffins were being lowered and a touching service held. This "God's acre" will ever be a sacred spot.

Perhaps the bitterest pangs of sorrow that day came when we stood amid the ruins of our helpers' home, our chapel, and school building.

They showed us the pit in the yard where the bodies of Kao Hsin's mother, wife, and two boys had been buried last June, and from which they had been taken only two days before to be placed in coffins. There was the tree around which the five-year-old boy kept running while the fiends stabbed him with their sword points. What wonder that the frenzied mother flung her year-old baby with all her might against a tree, hoping to dash his brains out and save him from torture!

At the village of Ts'ao-Fang eleven coffins were arranged under an awning by the wayside, only a few rods from the ruins of one of the homes of the Christians. It was in the early twilight that the Boxers set fire to the house, killing two old ladies and a four-year-old boy. Two eleven-year-old girls escaped in the darkness, and, after perils manifold and marvelous escapes, found a haven of rest with us in Peking last October. Both were with us that day. The coffins which this village had provided were poorer than at the other places, and the attitude of the crowd seemed less sympathetic. Those who were mourning their loved ones felt it, and the woman who sat beside me, near the coffin of her child, with that of her mother-in-law just beyond, said firmly before the service began: "I will not cry. That would only fulfil the wish of your hearts." The proud eyes did not shed a tear, the resolute voice sang every verse of the familiar hymn. The service over, the lid of her mother's coffin was lifted, and Mrs. Lee looked into the coffin; then with head raised proudly and burning black eyes she faced the crowd. "See what you have done! Just one or two poor bones left to put in this coffin! And she never hurt a soul in this village, not even a dog. I can stand here and look in the faces of some of the men who did this!"

We spent that night at an inn in Tung-chow—wicked, blood-stained Tung-chow—which, at the hands of the Russians, French, and Japanese, has paid double for all her sins. The ruins of two great mission compounds, one containing the beautiful buildings of the North China College, witness against her. Amid the desolation wrought by war it will be difficult ever to find the bodies of our scores of martyrs there, or to distinguish them from the victims of the avenging army. In spite of the havoc wrought by a terrible gunpowder explosion, by fire and sword and looting soldiers, life and prosperity are returning to her deserted streets. The present population is estimated to be about eight-tenths of that of a year ago.

Early Friday morning we were on our way southward to our largest country field, and memories flooded in upon us as we traveled the familiar road. About noon we approached Niu Mu T'un, where our first Tung-chow martyrs died on the night of June 6th. A mile away we could see the crowds awaiting us, and some of the gentry of the town came out about a quarter of a mile to meet us. In our party was the evangelist, Mr. Lee, stationed at this place last year, who saw

his father and his bride of a few weeks brutally butchered, and was himself left for dead amid the smoking ruins of his home, with a spear wound in the abdomen, and face and hands a mass of blisters. The bodies of thirteen belonging to this church had been placed in coffins. A few were killed after fleeing to other places.

It was a ride of six miles from this place to Yung Le Tien, our largest out-station in this region. Our helpers' home, our chapel, our building for women's classes, had stood on the outskirts of the town. This had been one of the happiest of our Christian homes, where love and mutual helpfulness reigned, where the unselfish father was never too tired to teach his children at the close of a day's work, where the sick and sorrowing and suffering always knew they would find a welcome. Here too the missionaries were eagerly welcomed, and we all loved Li Te Kuei as a brother. A few hours after the massacre at Niu Mu T'un the last meeting had been held in that little chapel; then Mr. Lee, with his wife, two boys, and a baby, accompanied by a number of the other Christians, started on that flight to Tung-chow on which they were to meet their death. The baby was first killed, then the two boys and their mother lay bleeding to death by the roadside. With fiendish cruelty Mr. Lee was saved until the last. Some in the crowds which followed the Boxers tell how he knelt and cried "Lord! Lord!" A woman of the party who lay bound by the roadside heard him pray, "Father, forgive them, for they know not what they do."

We drove past the ruins of this once happy home. Only a few yards beyond, close beside the street, in a matting booth, were coffins containing the bodies of these five and nine others. On both sides of the street there was a sea of heads. Our carts stopped, and Mr. Lee's oldest son and two daughters, who were away at school when the storm burst, walked slowly toward those coffins. Poor grief-stricken children! The day before, at Fu-Ho and Ts'ay-Fang, they had stood beside the graves of both their grandmothers and many others who were near and dear to them. What wonder that sixteen-year-old Shu Ch'uan and eleven-year-old Shu Ch'eng leaned against the coffins in a passion of grief, and sobbed quietly all through the service! Mr. Lee's wife was the only sister of Kao Hsin, the evangelist who had buried so many loved ones at Fu-Ho, and we noted his pale, set face as he looked into the coffins. Mrs. Yang, the woman who lay bound by the roadside and heard Mr. Lee's words, also saw her two children, her only ones, slowly stabbed to death. She looked into her little girl's coffin, standing with others in that long row, and could still distinguish where a spear-thrust had wounded the little cheek, just as she had seen it that June day. For some reason this wayside grave in which Mr. Lee and those who suffered martyrdom with him were buried together, was dug deeper than usual, so the summer rains and heat had not penetrated it.

Of all the meetings this left the most vivid impression on my mind. I shall never forget how we tried to sing, "For one to live is Christ," to the accompaniment of suppressed sobs, surrounded by that crowd, half curious, half awed. While one of Mr. Lee's classmates in college and theological seminary, with eyes bright with tears, was paying a loving tribute to his memory, a newcomer pushed his way to the front with a rather festive air. It stirred the indignation of the speaker. "Don't come here as if to some merry show. You should bow your heads with shame, you should weep with these children whom you have made orphans."

Everywhere the statement was made that the "Jesus Church" would not avenge the blood of its martyrs. "Vengeance is mine, I will repay, saith the Lord." "The only reparation you can make," said one, "the best monument to the memory of the noble dead, is for you all to turn to the Lord and Master for whom they laid down their lives."

It was too late to go to the cemetery that night. We slept in a temple just outside the gate of the walled town. The next morning was fair and beautiful, with a promise of spring in the air, as we stood by the graves of the martyrs. The wheat-fields were beginning to show a faint tinge of green. "Except a corn of wheat fall into the ground and die, it abideth alone; but if it die, it bringeth forth much fruit." It is the faith and hope that in the coming years we shall see the "much fruit" of all this bloodshed and agony that comforts us in these dark hours. On the ride of twenty-five miles back to Peking, the words of the hymn sung at the grave kept ringing in my ears:

"Sheaves after sowing, sun after rain,
Sight after mystery, peace after pain;
Joy after sorrow, calm after blast,
Rest after weariness, sweet rest at last.

"Near after distant, gleam after gloom,
Love after loneliness, life after tomb;
After long agony, rapture of bliss,
Right was the pathway, leading to this."

REV. EDWIN WALLACE PARKER, D.D.

METHODIST MISSIONARY BISHOP OF SOUTHERN ASIA.

BY REV. HENRY MANSELL, D.D., METHODIST MISSION, INDIA.

It was sad news to the Methodist Episcopal Church in America when the cablegram of July 4, 1901, announced the death of Bishop E. W. Parker. Most people have good things said of them after their departure. Of our beloved Bishop Parker I can say nothing since his death that I have not thought and said during his life. Two of these things had crystalized into foundation-stones of a

most admirable missionary character. First, he was the most unselfish and self-sacrificing man I ever knew. Second, he was the best practical executive missionary of the past century.

Edwin W. Parker was born in St. Johnsbury, Vermont, January 21, 1833. He was graduated from Concord Biblical Institute in 1859 in the same class with Dr. S. L. Baldwin, of China, and now of the Methodist Episcopal Mission Secretariat. Mr. Parker was ordained the year he graduated, and sent at once to Dr. Butler, in India, in company with James Baume, J. R. Downey, C. W. Judd, J. M. Thoburn, and J. W. Waugh. His first appointment was Bijnour, N. W. P., where he soon acquired the language and began to gather in converts. He was appointed presiding elder in 1864, when the India Conference was organized by Bishop Thomson, who asked the conference to elect by ballot three men as a missionary committee, and he would consider those the men the conference wished for presiding elders, and he would so appoint them.

E. W. Parker, J. W. Waugh, and C. W. Judd were elected, Mr. Parker receiving all the votes cast except his own, showing him the most popular man in the conference. He continued in the office of presiding elder ever after, except two years, till elected in 1900, by a practically unanimous vote of the General Conference, a missionary bishop of Southern Asia. His popularity was not obtained by self-seeking, but by unswerving devotion to principle and right. He was sent to five successive general conferences, and he wrote more of the present Discipline than any other man except Wesley himself. He gave his Church its present translation of this Discipline in Hindustani. He was a methodical and indefatigable worker, as well as a Napoleonic organizer. He, with Bishop Thoburn and the writer, organized the "District Conference," and the writer was instructed to present it to the General Conference of 1872 for sanction. It was sanctioned and made the basis of the revised District Conference of our Church. He adapted the American camp-meeting to the Hindu mela, and the first camp-meeting in India he held in Amroha, in the Moradabad district. Now all of the seventy-five districts of Southern Asia hold these Christian melas combined with workers' meetings in connection with their district conferences, all after Dr. Parker's model.

He was one of the founders of the Methodist Episcopal Church in Southern Asia, and saw it grow from one member to one hundred and twelve thousand communicants, with a Christian community besides of one hundred and twenty-five thousand. He was one of the founders of the Woman's Foreign Missionary Society, and saw the first two young women sent to India, and has seen it grow until there are sixty foreign missionaries, one hundred and eight assistants, and one thousand one hundred and twenty-five female workers and Bible-

women appointed in India under that society. He was the first national president of the India Epworth League, and heard reported eleven thousand four hundred and ninety-nine Epworth Leagues in Southern Asia.

While he was a first-class organizer, and could get more and better work out of American and native preachers, exhorters, and teachers than any one else, he could show all how to do their work, and could then turn in and do more than any one else at any kind of work. He was most helpful to young missionaries and native helpers, and was greatly loved by them.

He was a competent financier, and most economical and careful of mission money, so he was universally trusted in India and at home.

He was a model husband; his was a sweet, happy home. He was married before going to the theological school. Mrs. Parker took the entire course with him, and was one with him in all his life and work in India, and without her he never could have been what he was. He was great enough and wise enough to consult with her in everything, and she was devoted and modest enough to never let it be known. They had no children, and he said it was that he might love and be loved by all the missionaries' children. He gained their affection and admiration, and gave them advice, help, and good cheer, which all remember and profit by. Rudyard Kipling has said that when a good man dies there are fifty to five thousand qualified to take his place. It seems to me there is none qualified to fill Bishop Parker's place. He did not want the bishopric for the honor of it, but that he might do more work for the Master; but his work was done. He returned to us in India a bishop, but was not able to hold one conference. He went to Kasgunj District Conference, but was stricken down and could not finish it. He made a most heroic struggle for life, but relapse after relapse finally conquered his giant frame and freed his spirit to join Christ the King in glory, and greet the redeemed millions from India and the world, and to induct them into the higher and the grander triumphs of the spirit world.

THE JAPANESE ON THE PACIFIC COAST OF AMERICA.

BY REV. M. C. HARRIS, D.D.

Superintendent of the Japanese Methodist Mission, San Francisco, California.

In the year 1870 eleven Japanese came *via* Hawaii to San Francisco and settled there. The increase in the number of emigrants from the Sunrise Kingdom was very small, for up to 1886 there were not more than a thousand of them in California. At first all landed in San Francisco, but afterward they began to come to Victoria, B. C., and to Seattle and Portland, Oregon. At present there are about forty thousand on the coast, including British Columbia, distributed as

follows: In California, 15,000; Washington and Oregon, 10,000; Arizona, Nevada, and Montana, 5,000; and in British Columbia, 8,000 or 10,000. The greatest influx was that of a year ago, when 13,000 arrived in a few months. Since July of 1900 the arrivals have ceased, because of the action of the Japanese government in prohibiting further immigration. This was done on account of the agitation against Japanese cheap labor by the labor organizations of the coast. Recently the prohibition has also been applied to British Columbia.

Merchants, artisans, tradesmen, farmers, laborers, and students make up the populations on the coast. Among the whole number there are few idlers, all being actively employed on farms, railroads, or in shops, families, or attending schools. All who come seek improvement. They are hospitable toward new ideas that may be practically utilized in Japan, and are therefore eager learners. The relatively large number of students is surprising; these are young men from the age of fifteen to thirty, mostly poor in purse but proud of learning, and willing to endure great privations for the pearl of knowledge. In California there are at least five hundred of these, earnestly studying in our schools, public and private. The Christian missions conduct English language schools, and thence they enter the high-schools, colleges, seminaries, and universities. There are twenty-five at Stanford and California universities, and the number pursuing higher education is constantly increasing. Including those on the coast with those in Hawaii, there are about one hundred thousand Japanese of all classes in America, for the most part young men, self-reliant and ambitious, and seeking better things for themselves.

FIRST CONVERT AND MISSIONARY.

In 1877 there landed in San Francisco a little brown man bearing in his hand a letter of introduction from Dr. George Cochran, a missionary in Tokyo, to Dr. Thomas Guard, pastor of Howard Street M. E. Church. On inquiry he found that the doctor could be seen in his church on Sunday morning at eleven o'clock. Armed with his letter, he arrived after the service had begun, but, nothing daunted, he marched down the aisle, up the steps of the pulpit, bowed low, and presented his letter. The good doctor received the letter and motioned him to a seat in the Amen Corner. It should be remarked that our friend did not understand English, and this was the first time he had ever been in a Christian church. The next day Dr. Guard introduced him to Dr. Otis Gibson, the founder and superintendent of the Chinese M. E. Mission of California. As the youth had come with a desire to learn English, he was admitted to the school for Chinese, and then and there began a new existence which was destined to be the means of great blessing to his countrymen. He learned English, and listened with great delight to the Gospel from Dr. Gibson's lips. The Word was

received into an honest heart and transformed him completely. In a few months he and two others were baptized, and formed the nucleus of Japanese missions in America that have spread far and wide, and have carried blessings to thousands of his compatriots.

Soon after his conversion this man, Kamichi Miyama, was truly called to the office of an evangelist, and began work among the few Japanese in San Francisco. This took form in the organization of the "Japanese Gospel Society," auxiliary to the Chinese mission. Under Dr. Gibson he was trained for the ministry, and the two toiled together like Paul and Timothy until the physical breakdown of Dr. Gibson in 1885. In September, 1886, the Japanese separated from the Chinese, and formed the Japanese mission, under the superintendence of the writer, who had been transferred from the Japan Conference for this purpose.

In the year 1889 a memorable work of grace was wrought among the members of the little mission. One young man, deeply convicted of unbelief, was led by the Spirit apart, and for many days he prayed, fasted, and searched the Scriptures. Finally he emerged, filled with the new life and surcharged with the message of salvation, and began to witness and exhort with startling earnestness. Conviction of sin, the need of forgiveness, and the anointing of the Spirit came upon many. For days and weeks this went on, culminating in a regenerated, Spirit-filled church, ready for the service of the Lord. It pleased God to call many to be His witnesses and evangelists. Without purse they went forth with tracts and Bibles, and told their countrymen what God had done for them. "Sin and salvation" were the themes illustrated by their own experience, and the Lord confirmed their words and deeds with many signs. Scores were converted, and new missions were formed. Out of the revival came the forces which carried the Gospel to all points in California occupied by Japanese. The baptism which came upon these young men not only filled them, but has remained as a permanent experience and a convincing proof of the reality of spiritual life.

Growing out of the conditions of the people, and a desire to meet them, each mission is a Young Men's Christian Association, with the home idea added. A building is used for dormitory, restaurant, school-room, religious services, social hall, reading-room, trunk-rooms, etc., making it an institutional church.

In 1894 the first Japanese church in North America was erected in San Francisco, at the cost of about twenty thousand dollars, of which the converts gave over three thousand dollars. Beside the two-story church there is a dormitory for young men and a printing-press in a separate building. The Anglo-Japanese Training School is conducted both day and night, and the average attendance is above one hundred and thirty.

All the missions are presided over by a Japanese preacher or teacher, and the business is conducted with the help of his members and official board. The writer is the only American who is officially connected with the Methodist Episcopal missions on the Coast. In the matter of financial support they exhibit unusual liberality. For

church benevolences they have given in the past seven years five thousand five hundred dollars, and for self-support fifty-two thousand dollars. Since 1877 over one thousand eight hundred have been baptized, and during the last seven years, 1893-1900, above one thousand five hundred.

Associated with the Methodists are the Presbyterians, with two strong establishments in San Francisco and one in Salinas, California. The Rev. T. Yoshimura is in charge of a Protestant Episcopal mission in San Francisco, and in Seattle and Tacoma the Baptists conduct two prosperous missions. Unity of spirit and close, sympathetic cooperation exist among all the churches and missions, greatly contributing to the extension of our Lord's Kingdom.

The regenerating influences of these missions upon the dwellers on the Coast is direct and very salutary, and upon Japan, tho indirect, it is nevertheless very helpful. Many Japanese who have come to the Coast as students and traders have, upon their return to Japan, admirably succeeded in many callings. Among these are a number of Christian men. I can count thirty men, pastors, teachers, and evangelists, who have been converted here and are now potent factors in the churches in Japan. In British Columbia vigorous missions are being maintained at Victoria, Vancouver, and at Union and Fraser River.

It is an inspiring truth that not only every steamer carries native Japanese Christians from Victoria, San Francisco, and Seattle, but on these same vessels are hundreds of letters from Christians laden with love-messages and fragrant with prayer for the loved ones at home. Whole families have thus been changed into Christian households by these loving epistles.



THE JAPANESE METHODIST CHURCH IN SAN FRANCISCO.

DISEASES AND DOCTORS IN KOREA.

BY REV. HENRY MUNROE BRUEN, TAIKU, KOREA.

Missionary of the Presbyterian Board, U. S. A.

The medical institution at Taiku consists of one room, probably thirty by ten feet, containing the medicines, water-still, and operating-table (home-made), and, in addition, three small rooms, ten by four each, for store-room, consulting-room, and waiting-room. Here the faithful doctor labors, giving his life for this people. With no nurses, no surgical or other wards, no trained assistant and in crowded quarters, he is obliged to come into close contact with every form of disease, from leprosy down to toothache. Many times he must say to serious cases, "I have not the facilities to help you. Go home again." Antiseptic and satisfactory surgical work is almost impossible. Yet his reputation has rapidly spread, and every day at an early hour a crowd gathers, in order that they may be among the favored few who can have the opportunity of seeing the "great foreign doctor." Notwithstanding the difficulties in the way, he has been able to see some encouraging results, and to give relief and healing to many sufferers. Abscesses and fistulas are very common. They are aggravated by the uncleanly habits of the people, and by the utter lack of the knowledge of the rudiments of physiology and hygiene.

Consumption is very common; often however, the tubercular germ has found lodgment in the glands of the body instead of in the lungs. Smallpox is universal. I have been told by one of our Koreans, who is employed as a teacher, that he did not know of a person who had reached twelve years of age without having the smallpox. It makes dreadful ravages among the children, and there is a common saying that a Korean mother does not count her children till they have had the smallpox.

The Koreans call this disease "the guest." One explanation of the origin of this name is that smallpox originally came from China. Another explanation is that the disease is a spirit which must be induced to leave by worship and the offering of food. To this end the child, formerly scolded and cuffed about, is regaled with dainties and addressed in the most honorific terms. They have an ingenious way of inviting the "guest" away from the house. A little straw horse is made, which is loaded with offerings of rice, wine, etc., and the "guest" is invited to go for a ride. The horse, offerings, and spirit guest are then taken out into the country and the horse is turned loose to pasture.

Another complaint which is universal among the Koreans is indigestion. When little children they are stuffed with rice, and their little stomachs patted and rubbed by their fond mothers, who think

that their children's strength will be in proportion to the amount of rice they eat. This stuffing process produces greatly distended stomachs. All Koreans bolt their food; when they eat they attend strictly to business, and all that can be heard from a group at meal-time is a sound resembling that made by water disappearing down the waste-pipe of a sink. The louder the noise the greater is their appreciation of the food. Half-cooked rice, eaten with quantities of red pepper, form the substance of the meal. The combination is, of course, more than the stomach can stand, and produces what they call "that worm." They say that of course they know that it is not a worm which troubles them, but that it is a mass of saliva which forms a ball that rolls around in the stomach. To break this ball up and get rid of it they place two thimblefuls of sulphur and other drugs on the child's back, and set fire to it. The Korean idea is that this treatment breaks up "that worm," and drives it up and out through the crown of the head. The frequency of the complaint and the prevalence of the remedy is testified to by the white scars, the size of a quarter or half a dollar, which one can see on the back of almost any Korean child when in its summer (birthday) costume. Why they do not apply the remedy directly to the stomach is a mystery.

Leprosy is very common. Dr. Johnson sometimes meets several cases in a single day in the dispensary. It is not, however, as severe a form of leprosy as that found in India. The Koreans are very much afraid of it, and when the spots first appear they burn them out, and claim that if taken early enough it can be cured. A young Buddhist monk recently came to the dispensary with his fingers and toes dropping off. He was a leper, and wanted medicine that would cure him. When told that he could not be cured he cried and refused to go away, but when convinced he threw down money and asked for some medicine that would kill him.

The Korean doctors always claim to be able to help or cure a patient, whatever may be the disease. The people therefore can not understand why American doctors will not always promise to do the same. They do not see the need of a continued course of treatment, but expect one bottle of medicine to cure them. If it does not they can not see why more of the same can do any good. A patient who was given a bottle of medicine with prescribed doses to last ten days returned the next morning with the empty bottle, saying that as he lived some distance out in the country he had taken the medicine, and would like some more to take home with him. He doubtless reasoned that if one bottle would cure in ten days if taken in ten doses, then the bottleful taken in one dose would cure in one day; but to make assurance doubly sure he wanted another bottle to take at his leisure.

RESULTS OF MEDICAL MISSIONS IN KOREA.

BY J. HUNTER WELLS, M.D., PYENGYANG, KOREA.

Philanthropic work has always found its best expression in emulation of the example of the Good Samaritan. Nothing is more marked in the life of Christ than His work of healing the sick, and there is nothing more marked as one of the general results of Christianity than the acknowledgment of the obligation to provide systematically for the sick, the sorrowing, and the poor.

Some one has said that "philanthropic work [medical] should be limited by the possibility of its evangelistic utilization and influence." This is not in accord with the spirit of the aid given to the man who had fallen among thieves; but since missionary funds are limited, such policies must be acted on to some extent; and as no one can tell just to what extent evangelistic influence is manifested, it will be difficult to lay down rules on this line. Korea was opened to the Gospel by the indirect influence of the medical work. All this growth in northern Korea is synchronous with the establishment of the medical work, and no human factor in the work for Christ in northern Korea has been more potent than the dispensary and hospitals. Over fifty thousand persons have been directly or indirectly treated in the two little institutions here, and double that number have been influenced during the past four years.

A very low estimate of the economic value rendered to this pitiful people by these two little institutions places it at \$350,000, while the funds used from America, exclusive of the physicians' salaries, has been less than \$3,500. Surgery of a high order, especially eye surgery, is practised at both hospitals, and scores of totally blind people have been restored to sight. The numbers of conversions in both hospitals, which usually result in an indirect way, since the work is so large, would be accounted marvelous, were it not that there are some two hundred meeting-places, or so-called churches, in as many different cities and towns in an area about one hundred and sixty by fifty miles. There are but few nooks or corners in this district in which dispensary patients, with the pamphlet they have received and the word they have heard, have not permeated. The largest factor, however, has been the general influence which has pervaded the whole region, and has made possible the wonderful progress in Gospel work.

So on the lines of simple unity and a medical work pursued and carried out as a Christian obligation, tho it costs less than \$400 a year, and with self-help, self-support, and a personal salvation emphasized, and with the country's religion of Buddhism and Confucianism and the worship of spirits in a bad way, the Gospel is making immense strides. But over it all, explaining all, simplifying all, is the fact that the Holy Spirit has come in power on these people.

KOREAN CHARACTERISTICS.*

BY REV. JAMES S. GALE, SEOUL, KOREA.

Missionary of the Presbyterian Board; author of "Korean Sketches."

The poor Korean is the last man in the world to know his whereabouts. Times and seasons with their accompaniments have no place in the region of his comprehension. It may be to-day, or it may be yesterday, or it may be a thousand years before the Flood, it is all the same to him. His grandfather lived, and his son lives—why should he care? "What have I got to do fooling with the eternal laws of heaven and earth?" is one of his oft-repeated sayings. He never dreams of material cause and effect, linked together, living on earth and ruling among mortals. Every change and chance for him has its rise in some mysterious omen, or sign, or spirit rapping, or offended ancestral god. With him spirit is always greater far than matter. It moves and matter responds, and as you can not hope to oppose spirit, leave matter alone also.

Not long ago one of my friends painted a little pig with strong poison and made it fast to a tree. A tiger came by and ate the pig, but he repented forthwith, and proceeded to unburden his soul of the whole undigested mass. While thus engaged friend Kang shot him with his ancient flintlock gun. Later another tiger was secured, but the wife tigress came to sit as sentry, and the flintlock was too uncertain; so Kang called on me for a rifle. An American Martini I had, a strong gun, sufficient to withstand all manner of shock and jar. I gave it, saying, "Be careful now; with the gun on one side and the tiger on the other, I am anxious, but I disclaim all responsibility." "Oh, yes, yes, I know all about it," said Kang; "let tigers beware," and he marched off in triumph. He shot off a cartridge to let his friends hear the noise, and another for other friends who had not heard the first; then he proceeded to wipe out the barrel with a wad of rag and the steel rod. In less time than I take to tell it he had rag and rod fast half-way down. Out it would not, nor would it in. He perforated his front garments and nearly gave himself appendicitis by his efforts to push. Said he, "The law that governs this affair contradicts everything I have seen in heaven and earth; I'll put a cartridge in and shoot it out." There was a flash, a burst of artillery, with sparks of fire, and Kang for one small instant wakened wide up to see if he was alive. He brought home the gun and reprimanded me: "Don't you ever loan that kind of weapon again. Anything that bursts like that and flies all over is dangerous." I asked, "Are you alive?" "Yes," said he, "but it was near death I was." I replied: "After my warning you, too. I have no words; I am speechless; go in peace." Kang holds me responsible to-day for certain powder-marks that disfigure his person. I have done him an injury, and the professor of logic in Harvard itself could not put any other idea into his head. There is no such thing as cause and effect in Korea. The case of Kang represents the whole peninsula. Think of it.

With recent wars and rumors came ten thousand French rifles landed at Chemulpo. This week they were distributed to the Korean soldiers, the old ones being cast aside. I stopped yesterday before a group gathered at a sentry-box. "These are the new rifles, are they?" I asked. "Yes-s-s," with rather a monotonous expression. "Are they not satis-

* Condensed from *The Outlook*.

factory?" "The rifles are all right, but the cartridges won't do." "How is that? don't they fit?" "Oh, yes, they fit; but the odor—no powder about it at all, just a nasty fishy smell; we can never use them." Of course the smell of the cartridge has more to do with the Korean than the distance the ball will carry, or the extent of its power to perforate. Smell and spirit are about the same to him. I venture to say that if these soldiers had their way they would dump every box of these cartridges into the river, and let the fates take the country.

The Korean might well be placarded the Unconscious Human. Just now round about him are gathering shadows and mutterings, the full import of which he seems to hear not; at any rate, which he certainly understands not. He says the graves of his ancestors must be moved to some more propitious place. To this extent only is the national mind alive to the situation.

On the north, Russia is bearing down slowly and steadily. She is like the glacier—not a good train to go by when you are in a hurry, but a through train nevertheless, if you give her time. She is just enough civilized to come within the limits of Oriental comprehension. For that reason she is the choice of the Orient before all other Western nations. Her flag flies over Manchuria, but of course she disclaims all thought of annexing the same, and the governments at home, busied over the despatch, forget about the flag; but the flag will fly, and places once called Maershan and Teungwhaseung will become known as Muravieff and Kornoloff. All around these coasts go the ships of various nations. There are no lighthouses; there is a tide of thirty-six feet off Chemulpo; there are untold dangers to navigation throughout the Yellow Sea; but the ships go on forever, and among them the Russian, in and out, taking Masanpo to-day, when there are too many eyes watching Manchuria, and withdrawing to-morrow, saying, "I have just given up Masanpo; what more do you want? I shall give up Manchuria in the same way."

The skilful way in which Russia manipulated her forces so as to gain Port Arthur and push the railway down from Nertchinsk, before the world was aware of what she was about, illustrates her methods. She now has Port Arthur and Manchuria; she has a solid footing at Masanpo, a place of great influence in the capital of Korea; and she is gathering her forces, fleet and army, for another glacial step forward. France in the mean time acts as her aide-de-camp. Russia is apparently after Korea, and unless more than ordinary diplomatic intelligence is displayed, she will outwit the other Powers and get full possession, without the Korean soldiers having occasion to smell a single fishy cartridge.

This would undoubtedly prove true if Russia had to deal with European Powers only, which she has so long and so successfully hoodwinked; but here there is another factor to reckon with. An Oriental nation, awake and armed and ready, is watching every move. Japan was deceived once, and by it lost Port Arthur. She will never be deceived again. Russia gained by the acquisition of this point an open harbor and key to the Yellow Sea, but she won as well the eternal enmity of Japan, and a day of reckoning is surely coming. The little Japanese soldier, broad as long, game as any terrier, once stormed the heights and took this fortress from the Chinaman; he would enjoy the sport much more keenly to storm and take it from the Russian. No one knows what Japan will do; she is ready; she will fight to a finish, for it will mean to her life or death. It must come unless Russia yields Korea, or comes to

some reasonable understanding in the matter of boundary compensation. Will Russia do so? She may; she will if she is wise.

While the surrounding atmosphere is electric with coming possibilities his Korean majesty is busy with his dead ancestors, oblivious to the living. He is building a beautiful mausoleum behind the United States Legation, where the pictures and tablets of his deceased forefathers are to repose. These pictures were copied from originals kept in Yung-Hung, two hundred miles away. A wide and beautiful road was made across the peninsula along which to escort them. A body-guard of several hundred officials, including the prime minister, accompanied them on their way. It was a great reality to his majesty, this arrival of the pictures, while gunboats crowding into Chemulpo and dangers threatening north, south, east, and west are viewed simply as foreign phantasmagoria. As the smell of the smoking powder is more to the Korean soldier than the force or direction of the bullet, so the pictures of his ancestors are more to the emperor than all the eager, crowding faces of the living.

So the weeks pass by, and his unconscious majesty prattles them away with trifles. It was but a day or two ago that he was invested by the British representative with the most eminent order of the Indian empire, the accompanying note signed "Victoria," and dated less than a month before she died. But what did he know of Victoria or the Indian empire? The chain of solid gold, weighted down with hangings of elephants, tigers, and flowers, caught his eye for the moment, so that he smiled pleasedly and made a pretty little speech in reply. Said he: "My joy is great, but yet it is mingled with sorrow to think that she who gave it is gone back home." It was the act of a play-house king, the speech and the donning of the order. His eyes would glance aside to ask of his ministers, "Have I said what I ought to?" He is an absolute monarch, tho all unaware of the actual world he lives in. His unconscious subjects, too, dare have no thoughts whatever about their country. They are to take quietly what he and fate decree. Pitiful beyond expression is the position of the Korean people! A kinder, more lovable race never lived. We who have known them for years, and have never met with insult, who have had access to every home and to many a heart, know how to appreciate and sympathize with them in this their time of helplessness. As for their future—a race of slaves, we fear.

THE OPENING OF HUNAN, CHINA.*

BY REV. GRIFFITH JOHN, D.D., HANKOW, CHINA.

I have just paid another visit to Hunan, accompanied by my colleague, Mr. Sparham, and by Mr. Grieg, of Yochou. The round trip was about nine hundred and twenty English miles, and we did it in less than eighteen days. We went by one of the ordinary steamboats to Chang-Sha, where the Hunan governor, Yü Lien-san, was kind enough to lend us his steam-launch, which took us up to Hengchou and back all the way to Hankow. The governor would not have done this a year ago. The fact of his doing it now shows what a tremendous change has come over the official mind in these parts since the recent troubles. Of all my visits to Hunan, this has been, in most respects, by far the most interesting.

* Condensed from the *North China Daily News*. Letter dated May 18, 1901.

At every place we were received most cordially by all the officials, both higher and lower.

At Chang-Sha we called on the governor, and he received us with every demonstration of respect. Taotai Tsai, the official in charge of foreign affairs in Hunan, treated us with marked friendship. He gave us an excellent feast, and we spent hours together conversing in the most familiar manner on all matters connected with the well-being of the empire and especially of Hunan. It was a real joy to visit Chang-Sha this time. The old opposition is dead, and the city is open. We met with nothing but civility everywhere and from all parties. Private gentlemen invited us into their houses, and there we sat chatting and sipping tea, with the delightful sense of being quite at home with our Chang-Sha friends. We called at the house bought by us two years ago, but actually handed over to us only two or three months since, and found that a part of it had been turned into a chapel, and that public preaching was carried on in it for hours every day. The two native brethren in charge are good and earnest men, and have the respect of both the officials and people. They are working hard, and have already gathered a small congregation of believers around them. We had the pleasure of seeing some of these men, and were much struck with their respectable appearance. It remains to be seen whether they are sincere. We would have preached at the chapel, but the congregation was too large for the building, so we moved to an empty space in front of the principal temple in that part of the city. Here we stood on benches and preached to a large congregation. The people listened well, and behaved themselves admirably, and we came to the conclusion that the people of Chang-Sha are as ripe for the Gospel as the people of any city in Hupeh. There is no difficulty now in purchasing property for missionary purposes in the city. The people would be glad to sell, and the officials are not at present in a mood to object. The Roman Catholics have just bought a large piece of land outside the city, on which they intend to build without delay. One of the officials told me just before leaving that he would be glad if a missionary of the London Missionary Society would come at once and live in Chang-Sha. Such is the present state of things, and nothing could be more satisfactory. I have always maintained that our difficulties in Hunan sprang from official opposition, and that what kept us out of Chang-Sha was an official sentiment. Our difficulties have never been with the people, but with the governing classes. So far as the people are concerned, there is no reason why Chang-Sha should not be made an open port at once. There are thousands upon thousands in Chang-Sha who would hail the event with unfeigned delight.

At Hengchou there was a wonderful display of pomp and ceremony on our arrival and departure. It was, I suppose, the official way of showing their respect to us, and of impressing the imagination of the people. We called on the officials and they called on us, and our intercourse was of the most friendly character. All expressed their deep regret for the riots of last year, and their sense of indebtedness to us for the kindness we had shown in the settlement of our difficulties. In asking only 16,000 taels indemnity, we have, they said, shown ourselves to be true friends to the officials and people. The taotai, the prefect, and the two district magistrates gave us a magnificent feast at the taotai's yamen. The underlings of the Chingchüan yamen insisted upon sending in another feast. Two of the military officials gave us another.

The Christians, of course, were not going to be beaten by the heathen, so they sent in feast after feast.

We moved freely among the people of Hengchou, and were received everywhere with every mark of respect. There was not a black look to be seen anywhere, nor an angry word to be heard. It was interesting to visit the spot on which our chapel stood before its demolition in July last. There we found the bare ground and nothing else. There was not a brick to be seen; the whole building had been completely destroyed, and everything in the shape of materials had been carted away. We were told that such was the state of things at all our missionary stations in the Hengchou prefecture. The London Missionary Society had in the prefecture between twenty and thirty places of worship. All, without a single exception, were utterly destroyed last year. Orders, however, have been given to start the work of rebuilding, and we are hoping to see all our buildings up again before the close of next year.

The whole city was open to our inspection, and we made the best use we could of our opportunity. We were struck with its size and population, being much larger in both respects than we expected to find it. We estimated the population at not less than two hundred thousand. Looked at from a missionary point of view, it is a splendid center, and its importance can not be overestimated. The work of the London Missionary Society in the prefecture is even now a truly great work. The prefecture consists of seven districts or counties, and we have an important work going on in six out of the seven. This is the only Protestant society that has had any work in the prefecture so far. It is to be hoped the other societies will soon begin to turn their thoughts to this part of Hunan. A more inviting field Hunan does not present.

The Sunday we spent at Hengchou can never be forgotten. A goodly number of Christians residing in the surrounding country had heard of our arrival and came in to see us. Others came in as candidates for baptism. We had two services held in the open air, there being not sufficient room for the congregation in the house. At the close of the morning service twenty-eight persons were baptized, and at the close of the afternoon service nine more were added to their number. Thus there were baptized in all thirty-seven persons on that ever-memorable day.

Among those who were baptized on this occasion there is one remarkable character. Some years ago Mr. Peng was passing through a market town, about fifteen miles distant from Hengchou. There he made the acquaintance of a well-to-do family. Mr. Peng preached the Gospel to them and gave them some books; both husband and wife seemed much interested in what they heard from Mr. Peng, especially the wife. The husband became a believer, but, being an opium-smoker, has not taken an active part in propagating the truth. The wife, however, became at once an earnest propagandist. Having mastered to some extent the contents of the books, she began to teach others; she turned a part of her house into a meeting-place for the believers, and invited them to come and join her in Christian worship. About a hundred people have been influenced by her example and teachings, of whom nine or ten were baptized at Hengchou on this occasion. When asked to whom they were indebted for their knowledge of the truth, the answer invariably was "to Mrs. Wu." They spoke of her as their teacher and of themselves as her scholars. Last year this little band of converts suffered dire persecution, but especially Mrs. Wu; her house was demolished, her business

ruined, and her property stolen. Mr. Peng estimates her loss in property at about \$4,000; her life was sought by the enemy, and for four months she wandered about from place to place in a state of great destitution. Nevertheless, her heart is full of gratitude, and her faith in God is as strong as ever. She told us that in the midst of trials she cherished no hatred of her enemies, no ill-will, no desire for revenge, and all the others spoke in the same way. It was very interesting to listen to their tale of suffering, and still more interesting to hear them say that they could and did forgive their enemies, and were actually praying for those at whose hands they had suffered so much. The Church in China can boast not only of heroes, but of heroines, and Mrs. Wu, of Chūanhishih, ought to be known as one of the most distinguished among them.

An incident occurred before we left Hengchou which greatly interested us. Hengchou can boast of five colleges, the most famous of which is the Shih-ku-shu-yüan, or Stone-drum College. Four years ago Dr. Wolfe, the famous German traveler, made an attempt to visit this college, which attempt almost cost him his life. He was attacked by a furious mob, consisting of students and others, and compelled to beat an ignominious retreat, without even effecting a landing. On this occasion, however, four of the students called on us and presented me with a pair of complimentary scrolls, accompanied with an invitation to go and see the college. We had a long talk with them, and were greatly pleased with their intelligence and friendly bearing. They told us that they would be glad if we would establish a college at Hengchou for the teaching of Western languages and science. At Chang-Sha the students connected with certain colleges there expressed the same desire. Such is the change that has come over the students of Hunan, and I can not think of it without wonder and deep gratitude.

On our way down the river we called at Hengshan, where we had an interesting service with the converts residing at and around the city. At the close of the service twenty-five persons were baptized, making sixty-two baptisms in all in the Hengchou prefecture on this visit. Our native evangelist in charge of the work at Hengshan told us that some of the converts in that district fell off during the persecutions of last year, but that the majority of them stood the test well. It was a great joy to see so many of them at the service, and to find them all so bright and happy.

The above is only a very brief outline of our experiences on this visit to Hunan. To tell all would require a volume. The one fact that stands out prominently in this narrative is this: *Hunan is open*. I have longed for many years to be able to pen that short sentence of three words, but could not do so till now. Once and again have I said during the past two or three years that Hunan was opening, but never till now have I been able to say that it was open. I can say so now, and my heart is full of joy as I do say it. I do not mean that we shall have no further trials in Hunan, and that the missionary after this will find Hunan a bed of roses. What I mean to say is that the old wall of partition which excluded him from Hunan is thrown down, and that it will be his own fault if he does not enter in and take possession.

And to what is the opening of this hitherto anti-foreign, anti-Christian province to be ascribed? It is to be ascribed to a combination of causes. The persistent attacks of the missionaries on Hunan, for the last twenty or thirty years, have had a great deal to do with the bringing around of the present state of things. Tho not allowed to live in

Hunan, their visits to the province as preachers and colporteurs have been numerous during these decades. The noble work of the native colporteurs in Hunan, carried on for many years with hardly a break, has had much to do with it. The degradation of Chou Han, and the suppression of the Hunan anti-foreign literature, must be regarded as a most important factor. The China and Japan war must be taken into account in any attempt to explain the new order of things which has been setting in for some time, not only in Hunan, but in every province throughout the empire. And then come, last but not least, the troubles of last year in the Hengchou prefecture. These have brought matters to a point, and made it impossible for the higher officials to carry on their procrastinating policy any further. The following words were penned by me just four years ago:

Is it not full time to put an end to this Hunan tomfoolery? It could be done to-morrow if our ministers were to insist on it. The opening of Hunan will take place when the official policy changes. I am not speaking of the policy of the local magistrates. The lower officials count for little in Hunan. I am speaking of the policy of the central government in Peking and of the higher officials in the Hunan province. "What can we do?" said one of the local magistrates at Yochou. "Let the foreign ministers deal with the Peking government. When Peking wants Hunan opened it will be opened, but not till then. We, the smaller officials, can do nothing." In that remark you have the truth, the whole truth, and nothing but the truth.

That is exactly what has taken place. The official policy has changed and Hunan is open. There have been many influences at work, and God has been working in and through them all, and all have been made subservient to the realization of what we witness to-day in Hunan; but among these influences I am inclined to assign a foremost place to the troubles of last year.

Now that Hunan is open, let the missionary societies be careful as to the stamp of men they send there. Hunan needs our strongest and most cultured men. None but the wisest and best should go to Hunan. There is no room there for the weak-minded and the unspiritual.

THE BIBLE IN ARGENTINE REPUBLIC.*

BY THE ARGENTINE MINISTER OF JUSTICE AND PUBLIC INSTRUCTION,
DR. OSVALDO MAGNASCO.

When the Romans spoke indefinitely of a city as 'Urbs' it was always understood that they meant the great city, the head of the old world. The word represented the monopoly of thought by its grandeur.

Thus also has it happened with the old 'Biblos.' The same antonomasia; the identical monopoly. And, in truth, none like the Bible deserves the name of 'book.' It is peerless because of its intrinsic excellence. In its pages throb the teachings of ineffable wisdom; all other books are but amplifications of this book. It is itself the sure way to the attainment of all the greatest human ideals—truth, kindness, and beauty. Its philosophy contains a purity too often forgotten; its morality is the simplest goodness, its art the supreme beauty.

* Condensed from the *Bible Society Record*. Copied from the Argentine government paper *La Tribuna*.

He who has not read the book will be incapable of experiencing the great sensations of intelligence; neither can he bear upon his soul the marks of the tracks along which men and peoples go most surely to their natural destinies.

The worship of the Bible is not the worship of the past or of anachronical things, for it is a book which is eternally new and fresh as a perennial spring. And eternal also are its teachings; they come to us from the remotest depths of time; they comfort the present and illumine the future with everlasting light.

The Book of books deserves to-day more than ever the glorious monopoly of thought. There is no book outside of this book. And those who, through I know not what strange wanderings attributed to the modifications effected by modern civilization, judge of its value merely from the standpoint of bibliophiles, manifest clearly their rashness in so doing; and it is easy to understand that they have never meditated deeply over its pages nor brought their spirit into the presence of its crystalline founts.

Our people must be built up with its teaching, and the book must be upon the tables of our homes and on the desks of our schools.

The children of ancient Rome learned to spell from the text of their fundamental law—the Twelve Tables. It was not first of all the attainment of literary progress which induced the Roman matron to proceed thus: the children drank in a spirit of truth and justice from among the asperities of that primitive text, as from the jutting crags of the rugged rock the water leaps forth with more transparent beauty.

Our children should learn to read from the pages of the book—the fountain of eternal health, the key to all progress.

THE BIBLE—A LETTER TO DR. MAGNASCO.

The Minister, Dr. Magnasco, has received from the Rev. William C. Morris, Superintendent of the Argentine Evangelical Schools, the following letter:

“When that which you so wisely advocate comes to be an accomplished fact—when the Book is the counselor of our Argentine homes, and occupies the place of honor which rightfully belongs to it in the Argentine schools—we shall then have commenced to build the greatness of our Argentine nation upon the immovable rock of eternal truth.

“Kindly allow me, Mr. Minister, a moment of frank and sincere intercourse. You have been the first member of the Argentine Executive, from the date of our national independence to the present day, who has had the wisdom and the courage to propose the reading of the Holy Bible in our public schools—I refer to your message to the Honorable Congress, dated June 5, 1899—and now you plead with powerful eloquence in this magnificent testimony for the Bible in the home. . . .

“If I might be permitted to do so, I would beseech you, in the name of the sincere affection which we profess for the Argentine people, to urge forward this propaganda in favor of the Bible which you have initiated. This cause, of which you are the leader and defender, will triumph. Its triumph is inevitable; and on this triumph depends the complete freedom, the true progress, the abiding strength, and the lasting greatness of this great nation. . . .”

EDITORIALS.

David Brainerd and John Eliot.

Recently an inquiry was made as to the truth of the statement that nobody living could read "*Brainerd's*" translation of the Bible into the language of the Delaware Indians. The question was referred to Rev. Egerton R. Young, of Toronto, and we give his reply. Mr. Young is adding to his numerous works on North American Indians a large volume on their "Folk-Lore."

I have delayed writing until I could again thoroughly examine a number of historical books and documents in reference to the *literary* works of John Eliot and David Brainerd.

Of John Eliot the list of his works is simply marvelous. In my "Bibliography of the Algonquian Languages," the record of his works, with remarks on them and some quotations, begin at page 127 and extend to 184. Eliot was perhaps the most prolific writer or translator into Indian dialects and languages we have ever had.

As regards David Brainerd, I have carefully reread his "Life," by Jonathan Edwards, and also some briefer "Memoirs," and the testimony of all is that Brainerd did not write or even translate anything into any Indian language. He died October 9, 1747. On February 24, 1745, he wrote:

"In the morning was much perplexed. My interpreter being absent, I knew not how to perform my work among the Indians. However, I rode to the Indians, got a Dutchman to interpret for me, tho he was but poorly qualified for the business."

Thus it is, all through. He is constantly referring to his *interpreter*. With his assistance Brainerd translated some prayers into the language of the Delawares, but says that even in this simple work he "met with great difficulty by reason that my interpreter was altogether unacquainted with the business."

Brainerd was born April 20, 1718, so he was only 29 when he died. A victim of consumption, really a

dying man all through the few years he spent among the Indians, he had not the physical strength or vitality sufficient to do much more than travel about until his interpreter could tell them the story of that Savior he himself loved so well.

So these are the reasons why to Eliot, and not to the saintly Brainerd, we must give the credit of the translations of the blessed Book.

As regards your query about none now being alive who can read Eliot's Bible, there was an interesting "item" in the New York *Christian Advocate* some years ago that some of the Indians in Michigan could read and understand one of his translations. I did not preserve the "item," and can only call it up from memory. It may be interesting to *remember* the name of the interpreter whom Brainerd employed. It was John Wan-waump-e-qu-un-naunt.

The Algonquians, to whom you refer in their various subdivisions, occupied a vast stretch of country, as they reached from Labrador to the Rocky Mountains and from York and Churchill rivers in the Hudson Bay to Pamlico Sound in North Carolina. In their tribal subdivisions they were Abnaki, Blackfeet, Chippeway, Cree, Delaware, Micmacs, Massachusetts, Montagnais, Nipissing, Menomoni, Pottawattomi, Saukteaux, and some others. **

A Missionary Boat for Korea.

Some time ago Dr. Horace G. Underwood, of Seoul, Korea, wrote us the following letter in reply to an inquiry as to how friends in America might best help materially in the work in Korea. A magnificent work is going on there, and God is manifestly acknowledging the witnessing of His servants, as will be seen from the brief articles in this and other numbers of the REVIEW. We earnestly hope that some friend will undertake to supply this need, and thus contribute materially to the means used

for winning Korea to Christ. Dr. Underwood writes:

I have now under my care 30 out-stations, where there are held during each week about 140 meetings. All these places could be reached by boat with a great deal less physical fatigue, and therefore more energy spent in the preaching of the Gospel. In addition to this, I could much more easily carry on this work among the thousands of islands around this coast. I would need a boat after the native style, so that natives could run it, and at the same time one adapted to both river and sea travel. It must be arranged with a center-board, that can be raised and lowered. Such a boat as this, fitted up with a cabin to sleep in, and a small cupboard with medicines for medical work, with sleeping accommodation for the sailors, would cost about \$400. Such a boat would be a great help, and would assist very materially in carrying on the work.

Prudent Foresight.

Christians ought to understand that in pursuing missions they are not only benefiting the heathen, but are throwing out an anchor of safety for themselves. We are not referring just now to the reflex influence of missions, altho this is of the greatest possible moment. There is another reason, expressed in the work: "The Kingdom of God shall be taken from you and given to a nation bringing forth the fruits thereof." This is not only true of the transference of the Kingdom from the Synagog to the Church herself. North Africa, for ages, was filled with flourishing churches. Where are they now? At the time when they were dying out, the Kingdom of God was rooting itself among the barbarians of the North. The Church thereby became stronger than ever before. Yet how weak she would have been had she lost North Africa without gaining Germany, Britain, and Scandinavia. And from these regions powerful Christian churches

are extending through America, South Africa, Australia, and New Zealand, while in these churches largely lies the hope of recovering North Africa itself to the faith.

And while the churches of the Levant have not been extinguished, yet they have been fearfully diminished and oppressed and corrupted, so that the hope of their ultimate enfranchisement, reinvigoration, and purification depends mainly on those Christian nations which have been converted by them or by their Western sisters. In favoring missions, therefore, the Eastern churches were also providing for their own future life in ages far remote.

Will such times of diminution, oppression, corruption, and utmost need ever come to us? We can not say. They may. There is quite as much likelihood of such a time for us as there was in 400, of the devastations of Mohammedanism in Syria, North Africa, and Spain.

True, there is one way, much used, of greatly lessening these probabilities. Only let us call everything Christian that calls itself Christian, and we shall get on very nicely. A leading paper, pleasantly called religious, calls this "the day of the Church's triumph." How can this be doubted? Look at Mormonism spreading all through the Rocky Mountains, and seemingly about to invade Mexico. Here is a form of triumphant Christianity. Its members read the Bible, and practise baptism and the weekly communion. To be sure, they tell us that the only God with whom we have anything to do is Adam, and that every polygamist Mormon is, under Adam, to be the God of all his prosperity. Yet they call themselves Christians, and who would be so impolite as to tell them that they are liars? Then there is Christian Science spreading rapidly among us, so-

called, as the *New World* happily says, because it is neither Christianity or science. True, it denies all distinction of being between God and the creature, thereby denying the reality of both God and the creature. It denies the possibility and reality of sin, and thereby of holiness, which is nothing if not a free choice of the better part against the worst. Of course, Christ is not our Redeemer, for there is nothing from which He can redeem us. What of all this? These people call themselves Christians and have churches. Let us thank God for the triumphal march of this new form of Christianity.

At this rate, we can not tell how soon, in order to maintain the real Gospel among ourselves, we may have need of help from the now despised churches of the Kongo, or of Sze-chuen, or of Sumatra, or Borneo. We can not be too earnest in spreading the Gospel abroad, to provide against the possibility that some day there may be no Gospel at home to spread. Already we begin to hear it taught by prominent members of prominent churches: "The great present duty of a Christian is to make money." There is a bold and bald proposal to make Mammon the head of the Church. "Lord Jesus! come quickly." †

Summer Evangelistic Work.

Some very successful evangelistic campaigns have been conducted in our great cities during the past few summers. Mr. Moody was strong in his support of these efforts to reach the masses, and both New York and Philadelphia have had organized work during the past three years. At Buffalo this year there have also been in successful operation tent meetings near the exposition grounds. Among Presbyterians action was taken at the last general assembly in Philadel-

phia to organize a similar work in each of the large cities of the United States. A competent committee was appointed, and every effort is being made to insure widespread and permanent success. We believe that every denomination and every Christian church should be making systematic and persistent efforts to reach individually and collectively those who do not attend church. We must follow the example of Christ and the apostles in not waiting for men and women to come to us, but in conveying the Gospel to them when they are at home as well as abroad. The tent work is a move in the right direction, but it is not sufficient; there must be more individual work for individuals. *

Professor Warneck and Great Britain.

Professor Warneck writes that his attitude toward Great Britain was misapprehended by the REVIEW (April, 1901, p. 295), and in justice to Dr. Warneck we think it best to quote the substance of his words without further comment.

He disclaims all hatred toward England, and on the contrary declares he belongs to those Germans who take special pains to keep down popular passion and to insist on justice toward that nation. But he maintains that England is now doing in South Africa something that cries to heaven. He specially regards it as hostile to the interests of missions, etc. He says that citations from correspondence or printed papers do not always do justice to a writer, but had he treated matters in a REVIEW article he would have gone into details.

Donations Acknowledged.

No. 236. Ramabai's Work, India..... \$4.00
 " 237. Congo Bololo Mission..... 30.00

One of these gifts comes as a thank-offering "for blessing received in Mr. F. B. Meyer's meetings." A deep spiritual experience always opens the heart to give to the Lord's work. How much owes thou to thy Lord?

RECENT BOOKS ON MISSIONS AND MISSION LANDS.

THE ANCIENT SCRIPTURES AND THE MODERN JEW. By David Baron. 8vo, 6s. Hodder & Stoughton, London.

This volume will be welcomed by all who know Mr. Baron, who is doubtless one of the ablest living converts from Judaism, and a man who is as worthy of love as he is of respect. Among all the men who have spoken at Northfield conventions not one ever surpassed him in Bible exegesis. His modesty is equal to his merit. This latest work is in two parts: first, he gives a series of fulfilled prophecies which prove God in history; and, second, he discusses the Jewish question. This twofold division explains the double title of this book. Part I. contains four sections; Part II., eight; and there are five appendices. To any student of the Jewish people and their history, and especially their place in the plan of God as unfolded in prophecy, this book will be an indispensable help to the understanding of these great questions.

In part first Mr. Baron has a chapter of peculiar interest, in which he treats the conclusion of the Hallel—the 113th–118th Psalms—as a prophetic drama of the end of the age. In part second there is a chapter on anti-Semitism, which will open the eyes of many to the real situation of the Jew in Europe; and among the appendices will be found a careful treatment of the Urim and Thummin, and of the structure of the second half of Isaiah's prophecy. Mr. Baron reminds us of Adolph Saphir in his Biblical learning, of Joseph Rabinowitz in his zeal for the conversion of his people, and of Professor Margouliouth in his ability to deal with the positions of the destructive school of criticism. But the book is throughout a missionary treatise,

aimed principally at the salvation of the Jew.

THE GOSPEL IN NORTH AFRICA. In two parts. Part I.—History and Condition of North Africa, by J. Rutherford, M.A. Part II.—Mission Work in North Africa, by Edward H. Glenny, Honorary Secretary of the North Africa Mission. 8vo, 250 pp. Illustrated. Office of the Mission, 21 Linnton Road, Barking, London. 1900.

This interesting volume is true to its title, and gives in brief the story of the need and the work of missions in a region little known to the general student of missions. The subjects treated are large and of intense interest, but they are well handled, and, except for one erroneous statement regarding Islam, page 110, the book can be considered authoritative. A rapid sketch is given of all the countries of North Africa. The diabolical cruelties of Morocco are exposed. The peoples that sit in darkness pass before us in array. The religion that usurped the old strongholds of African Christianity gives verdict on itself in the pages of history. The volume lets us behind the scenes regarding French rule in Algiers and Tunis, as well as the awful misgovernment of Morocco. The chapters on the origin and work of the North Africa Mission are inspiring. Other missions are given credit for their work, and the treatment of the whole subject is broad and interesting. The book has more than one hundred and forty magnificent illustrations from photographs, and is printed on fine paper. Among the illustrations of lands and peoples there are also the faces of the early pioneers in this part of the Dark Continent. It is an inspiration to look into their eyes and read of their work of faith and labor of love. Results in North Africa, as in other Moslem lands, still await the pa-

tience of hope, but no one can read this book and *not* hope for the triumph of the Gospel in North Africa. Eight maps and a full index make the volume useful for students of missions. S. M. Z.

WITH THE TIBETANS IN TENT AND TEMPLE. By Dr. Susie C. Rijnhart. 12mo, 400 pp. Illustrated. \$1.50. Fleming H. Revell Co., New York. 1901.

Dr. Susie Rijnhart is a Canadian who married a Scandinavian, and went with him to preach the Gospel to the hermits of the "Great Closed Land." They crossed the borders from western China, and after burying their infant child, the husband one day disappeared, and was killed by Tibetan nomads. Mrs. Rijnhart was thus left alone in a strange and hostile country, and after many hardships reached a mission station in West China destitute and nearly dead. She has since returned to America, and here gives a valuable record of her observations and experiences. The story is as thrilling as that of Henry Savage Landor, and is far more trustworthy and Christian in purpose and spirit. It is well worthy of a place in missionary libraries, but will not be allowed to repose in peace on dust-covered shelves. *

THE INHABITANTS OF THE PHILIPPINES. By Frederic H. Sawyer. Map. Illustrated. 8vo, 422 pp. \$4.00 net. Imported by Charles Scribner's Sons, New York.

Mr. Sawyer's book is an attempt to do justice to the natives of the Philippines—something which he feels has not been accomplished by other English writers. During his 14 years' residence in the islands he came into contact with all classes of the people and improved his opportunities to study them, and endeavors to describe the people as he found them. He says that as clients they were punctual in their payments, and as employees skilful, industrious, and grateful. Their failings he thinks to be due to

the dishonest and inhuman treatment they have received at the hands of Europeans. Mr. Sawyer has even a good word for the Spanish government and for the friars—for the former on account of its few reforms and improvements, and for the latter because they have not been "wholly bad." The Americans, he thinks, have made many unfortunate blunders in dealing with the people, but believes that they will be able to make a satisfactory arrangement with the natives.

Mr. Sawyer's book is a valuable addition to our knowledge of the Filipinos and their history. It is divided into six sections—descriptive, historical, resources, social, geographical. Over half of the volume is devoted to a description of the various inhabitants. The author's estimate of them is apparently unbiased and just. *

CHINA AND THE BOXERS. By Rev. Z. Charles Beals. Illustrated. 12mo, 158 pp. 60 cents; paper. 30 cents. M. E. Munson, Bible House, New York. 1901.

This is a brief history of the Boxer outbreak in China by the editor of *China Messenger*. It gives a short account of the organization and causes of the outbreak of the "I-Ho-Chuan," the sufferings of missionaries and native Christians, and the relief by the allies. The account is not as complete or as thrilling as many others, but gives the main facts in a reliable and readable form. Mr. Beals believes the outlook to be full of promise, while full of problems and difficulties. It is a time to advance in works of faith and labors of love. *

HISTORY OF THE UNITAS FRATRUM. By Bishop De Schweinitz. Moravian Publishing Co., Bethlehem, Pa.

We have already noticed Prof. J. Taylor Hamilton's "History of the Moravian Church," which is really a continuance of this. The account of the inception and growth of the

Brotherhood from the days of John Huss, down through the first quarter of the eighteenth century, and the "resuscitation" of the *Unitas Fratrum*. We need only say of this volume as of its companion volume, that it is indispensable to any complete missionary library, and contains a fascinating story of the rise and progress of an Apostolic Church.

THIRTY EVENTFUL YEARS IN JAPAN. By Rev. M. L. Gordon. 8vo, 119 pp. Maps, Illustrations, Index. Paper. American Board, Boston.

Dr. Gordon, who died last year, was one of the ablest of the Japan missionaries. His 28 years of missionary service has left its mark on the Japanese, and he has seen the land of his adoption grow from hostility to everything Christian or Occidental to friendliness and receptivity. He gives us in this pamphlet the fascinating history of the events which marked the wonderful transformation that has taken place in Japan during the last 30 years. His record has especial reference to the work of the American Board, but it has lessons and facts and suggestions for us all. *

HUNTS ON MY HOBBY-HORSE. Gertrude T. A. Frere. Illustrated. 8vo, 48 pp. 2s. Church of England Zenana M. S., London.

This book is written for the purpose of interesting children in foreign missions. It is the story of how a charming lady missionary interested boys and girls in the people of India and China, by taking them to ride with her on her pet "hobby-horse." The story is bright and interesting, and the facts are just those which children should know and like to hear about—small feet in China, snake charm-ers in India, modes of travel, and child life in Asia. Incidentally there are numerous hints on meth-

ods of dealing with children—*e.g.*, "Cousin Grace never said 'I will take the children,' but, 'May the children take me.'"

The illustrations add much to the attractiveness of the book, and convey not a little information as well. *

EAST AND WEST. Mary N. Tuck. Illustrations. 8vo, 220 pp. 2s. 6d. London Missionary Society.

These are stories of life in India and Burma told at a missionary band of English boys and girls. They are stories of Hindu gods and children, of missionaries and their experiences, calculated to interest boys and girls in their brothers and sisters in Asia. The serious purpose of the book does not prevent its being thoroughly readable and adapted to children. The information given is of course reliable and the influence is wholesome. *

THE KOREA REVIEW. Edited by Homer B. Hurlbut. Seoul, Korea.

This magazine, which began in January, replaces the *Korean Repository*, which was recently discontinued. Like its predecessor, it is filled with valuable articles on the country, people, and customs, and the missionary work. We recommend it to all who are or who are willing to become interested in Korea. *

THRILLING EXPERIENCES OF THE MISSIONARIES OF THE CHINA INLAND MISSION IN CHIHLI PROVINCE, CHINA, DURING THE "BOXER" TROUBLES OF 1900. By Mr. and Mrs. Green. Pamphlet. 10 cents. Presbyterian Mission Press, Shanghai.

This personal narrative of persecutions, flight, hiding, discovery, hardships, and final escape of the authors and the family is indeed thrilling, and as well as any history we have seen puts vividly before us the character of the Chinese upheaval and the sufferings of the missionaries. *

GENERAL MISSIONARY INTELLIGENCE.

AMERICA.

Choice Fruit of Self-denial. Columbia University has received from a donor, whose name is not given, but who is described as a millionaire who has devoted a considerable amount of study to Chinese matters and admires the Chinese, the sum of \$100,000 to establish a department for the study of Chinese language, customs, and literature. The donor—an old man—sent President Low a letter of explanation, in which he stated that the sum donated represented what he might have spent during his life on whiskey and tobacco.

Work of Baptist Women. These figures set forth something of what the women have done who are connected with the Baptist Missionary Union: Receipts for last year, \$100,043; schools, 367; pupils, 14,033; Biblewomen, 112; baptisms, 845.

Presbyterian Reinforcements. At the recent fourth conference of the newly appointed missionaries of the Presbyterian Board 46 missionaries under appointment were present, 16 ordained ministers, and 27 women; 9 are assigned to China, 10 to India, 6 to Korea, and 2 to Japan, 4 to Persia, and 3 to the Philippines; Africa is to have 3, Brazil 2, Siam 2, and Chile 1; 4 are unassigned. Officers and members of the board, veteran missionaries and eminent friends of the cause discussed the results of past efforts, the best methods of winning heathen souls, the doubts and fears of timid novitiates—every phase of the past and every widening hope of the future. Afternoon hours were given to the inspection of mis-

sion and philanthropic work in the city.

Bible Circulation. The report of the American Bible Society for 1900 shows that its total issues for the year, at home and abroad, amount to 1,554,128 copies—147,327 above the previous year. Of these, 580,513 were distributed in the United States, and 973,615 in foreign lands—an increase of 141,118 in the foreign distribution. More than half of the issues were printed at the Bible House, New York. Of the remainder, a large part were printed in Syria, Turkey, Siam, China, and Japan. The total issues of the society during 85 years amount to 68,923,434.

Mission Study for Laymen. The Advisory Committee of the Forward Movement for Missions of the American Board called their first general council July 6th to 15th, to meet at Silver Bay, on Lake George. They invited "men of the Congregational churches of the United States and Canada." The Student Volunteer Movement needs a correspondingly vigorous movement for sending forth those who are ready to go, and it is the home department as the base of support that it has now sought to inspire and strengthen. The first council was held at Plymouth, Mass., last March, and it is proposed to hold one within the bounds of every Congregational conference in the country, with the aim of enlisting and training leaders in the home department of the foreign work. A considerable number of business men were invited to attend the general council at Lake George. The program was varied. A course of daily studies on "The Beginning of Christianity," conducted by Professor Bos-

worth, of Oberlin, a daily Free Parliament on Ways and Means, conducted by the Rev. Harlan P. Beach, of New York, with the aid of other practical men, and a Conference on Bible Study and Missions, led by Mr. L. D. Wishard, the director of the Forward Movement, were assigned to the mornings, while the evenings were occupied mainly with addresses and special subjects. We shall refer to this conference more fully in our next issue.

America's First Missionary Society. The American Board of Foreign Missions was founded in the year 1810.

"The Society for Propagating the Gospel among the Heathen," the Moravian organization, antedates the American Board of Foreign Missions, having been founded in 1787. The first missionary society of the Moravian Church in the United States, "The Society for the Furtherance of the Gospel," was formed in Bethlehem, Pa., in August, 1745, and was the predecessor of the association mentioned above.—*The Moravian*.

Missionary Speakers' Bureau. The Archdeaconry of Washington has established a Bureau of Information

in regard to speakers on missions, with headquarters at Trinity Parish Hall, Third and C Streets, N. W., Washington, D. C. A register has been provided, in which speakers who are visiting Washington may inscribe their names, temporary residence, length of sojourn in the city, topics upon which they are prepared to speak, and fields of missionary work in which they have labored. The Junior Auxiliary will have charge of this bureau, and desires to be informed of the approaching visits of any speakers who are willing to volun-

teer their services. This would be an excellent example for other cities to follow.

Evolution of the Negro. According to Booker T. Washington the evolution of the blackman from savagery into Christian civilization is one of the marvels of this age. "This evolution has taken place to such an extent that I am safe in saying that nowhere else in the world can there be found 10,000,000 people of African descent whose industrial, mental, and religious condition is so advanced and so hopeful as is that of the nearly 10,000,000 negroes to be found in the United States. If the negro follows the lead of the white man in the worst things he also follows him in the best. The transformation of the 20 heathen slaves into a great race that now has 21 city Young Men's Christian Associations and 54 college associations, reaching and lifting up thousands of men, all within less than three centuries, represents one of the most wonderful evolutions of any age among any people. In every part of this country the race is coming up. It is sometimes creeping up, sometimes crawling up, sometimes bursting up, but nevertheless in some form it is coming up."

Italy in Pittsburg. The last Sunday of June was a high day in the history of the *Evangelica Chiesa*, or Italian Presbyterian church of Pittsburg. It was their communion Sabbath. Malta Hall, in Sheridan street, in which the congregation meets at present, was filled with more than a hundred serious worshippers. Fourteen new members were received into the fellowship of the Church, 10 on profession of their faith, and 4 on certificate. Two elders from the East Liberty

church distributed the elements. Rev. D. Moore also took part in conducting the service. This mission church is doing excellent Christian work. Its minister, Rev. Thomas Fragalee, is a very earnest and zealous laborer and a fervent preacher of the truth. His people prize his ministry very highly.

A Chinese Reformer in San Francisco. John Ming, of the Christian Endeavor Society, single-handed, prosecuted 4 Chinese gambling establishments, secured 2 convictions, and so stirred the city that the mayor ordered all its gambling dens closed. Endeavor work, the night-school for Chinamen, and the love of Jesus Christ deeply moved Ming in view of his fellow countrymen being given up to gambling. His pastor, Rev. C. T. Brown, was his friend at court in explaining to him American law, what sort of evidence to secure, how to meet cross-examination, etc., and his testimony could not be shaken. But Ming had very dark weeks. Dr. Brown went to Chicago on home missionary business. Ming was persecuted, his life threatened, and true Christian friends advised him to desist. The tears rolled down his wrinkled face. He had but one answer, "*That gamble must stop, if I die.*"

How Our Chinese Shame Us. The Congregational Chinese Endeavor Society of San Francisco, Rev. Jee Gam, pastor, has made splendid records heretofore in missionary giving. This year, with about 44 present active members, it has \$1,521.88 for missions. Is there a society in the world that has done better? It proposes to open 3 missions in South China, involving the support of 3 missionaries and a traveling evangelist.

Unexplored Canada. Adventurous travelers need not sail to Africa or even to

South America in order to find regions yet unexplored. The director of the geological survey of Canada asserts in his last report, as quoted in the *Scientific American Supplement*, that there are more than 1,520,000 square miles of unexplored lands in Canada out of a total area computed at 3,450,257 square miles. Even exclusively of the inhospitable detached arctic portions, 954,000 square miles are for all practical purposes entirely unknown. The writer goes on to say:

Beginning at the extreme northwest of the Dominion, the first of these areas is between the eastern boundary of Alaska, the Porcupine River, and the Arctic coast, about 9,500 square miles in extent, or somewhat smaller than Belgium, and lying entirely within the Arctic circle. The next is west of the Lewes and Yukon rivers, and extends to the boundary of Alaska. Until last year 32,000 square miles in this area was unexplored, but a part has since been traveled. A third area of 27,000 square miles—nearly twice as large as Scotland—lies between the Lewes, Pelly, and Stikine rivers. Between the Pelly and Mackenzie rivers is another large tract of 100,000 square miles, or about double the size of England. It includes nearly 600 miles of the main Rocky Mountain range. An unexplored area of 50,000 square miles is found between Great Bear Lake and the Arctic coast, being nearly all to the north of the Arctic circle. Nearly as large as Portugal is another tract between Great Bear Lake, the Mackenzie River, and the western part of Great Slave Lake, in all 35,000 square miles. Lying between Stikine and Laird rivers to the north and the Skeena and Peach rivers to the south is an area of 81,000 square miles, which, except for a recent visit by a field party, is quite unexplored. Of the 35,000 square miles southeast of Athabasca Lake, little is known, except that it has been crossed by a field party *en route* to Fort Churchill. East of the Coppermine River and west of Bathurst Inlet

lies 7,500 miles of unexplored land, which may be compared to half the size of Switzerland. Eastward from this, lying between the Arctic coast and Black's River, is an area of 31,000 square miles, or about equal to Ireland. Much larger than Great Britain and Ireland, and embracing 178,000 square miles, is the region bounded by Black's River, Great Slave Lake, Athabasca Lake, Hatcher and Reindeer lakes, Churchill River, and the west coast of Hudson Bay. This country includes the barren grounds of the continent. Mr. J. B. Tyrell recently struck through this country on his trip to Fort Churchill, on the Churchill River, but could only make a preliminary exploration. On the south coast of Hudson Bay, between the Severn and Attawapishkat rivers, is an area 22,000 square miles in extent, or larger than Nova Scotia; and lying between Trout Lake, Lac Seul, and the Albany River is another 15,000 square miles of unexplored land.

South and east of James Bay, and nearer to large centers of population than any other unexplored region, is a tract of 35,000 square miles, which may be compared in size to Portugal.

The most easterly area is the greatest of all. It comprises almost the entire interior of the Labrador peninsula or Northwest Territory, in all 289,000 square miles, or more than twice as much as Great Britain and Ireland.

Statistics of American Converts. The *Evangelisch-Lutherisches Missionsblatt* gives the following statistics for 1901 of Protestant converts from heathenism in America, not counting the negroes in the United States:

Alaska.....	9,000
Greenland.....	10,000
Labrador.....	1,800
Canada.....	40,000

WEST INDIES.

Moravians.....	40,000
Baptists.....	130,000
Methodists.....	150,000
Anglican.....	380,000
Moskito Coast.....	5,300
British Guiana (29,000 Moravians).....	143,000
Tierra del Fuego.....	200
Total.....	908,800

Presbyterians in Spanish America. This table relates to the work of the Presbyterian Church in the lands

lying to the south of us, the fruit of about 40 years:

	Population.	Mission Established.	Missionaries.	Churches.	Communi- cants.
Mexico.....	12,619,959	1872	23	68	4,398
Guatemala.....	1,535,632	1882	4	2	105
Brazil.....	14,333,915	1859	26	32	3,500
Chili.....	3,049,352	1873	13	9	426
Colombia.....	4,000,000	1856	19	2	38
Totals....	35,538,858	—	85	113	8 517

EUROPE.

English Friends and Missions. The British Friends gave \$94,340 last year for work in the foreign field.

Of the 82 missionaries (wives included), 29 are in India, 19 in Madagascar, 18 in Syria, 13 in China, and 3 in Ceylon. Five of the number are medical missionaries, 4 men and 1 woman.

English Presbyterian Missions. The society having this work in charge reports an income

of \$186,225; 64 Europeans and 301 natives engaged in toil, 95 churches, 7,157 communicants, and 12 hospitals in which 40,000 patients were treated last year. The work centers in Amoy, Swatow, Formosa, Singapore, and India.

Müller's Faith Still Lives. It is known that the Rev. James Wright,

his son-in-law, succeeds the Rev. George Müller in the management of The Scriptural Knowledge Institution, and the Orphan Houses at Bristol. These institutions are carried on upon substantially the same principles upon which they were founded. The main one of these was that of

entire dependence upon God to provide for their temporal support. In a late statement Mr. Wright has the following in regard to God's providential provision: "In one respect this display of His revealed character has surpassed that of all the former 66 years of its career. I refer to the receipt of a legacy of £18,000 to the orphan fund. This sum exceeded by about £7,000 the largest amount ever before received in a single payment."

French Catholic Activity. The following figures illustrate the growth of a well-known Roman Catholic missionary society. They are quoted from a recent number of *Illustrated Catholic Missions*, and refer to the Société des Missions Etrangères de Paris. The periodical referred to compares the statistics for 1822 with those for 1899. The number of missionary bishops has increased from 5 to 34; missionaries, from 33 to 1,099; ecclesiastical students, from 250 to 2,121; churches and chapels, from 10 to 4,690; adults baptized, from 800 to 46,003; catechumens receiving instruction, from 100 to 60,000; native priests, from 120 to 598.

Missionary Beginnings in Germany. The people who in the year 1800 turned the missionary thought into deeds, stood apart from the broad highway of the spirit of the age. There were, it is true, the wise and noble after the flesh among them, but their predilection for the conversion of the heathen was so much the more imputed to them as a singular fantasy.

The houses of God were not to be used for missionary meetings, and the state organs, mistrusting every social religious impulse, so far as it was not ecclesiastically sanctioned, cut short the freedom of missionary union and collections. The Ham-

burg Missionary Union, in its statutes of 1828, prescribed literally the following rules, evidently having been previously instructed by the city government as to the utmost allowable limit of its freedom of movement:

The number of friends of missions that pledge themselves to attend the meetings must not go beyond 12. Now and then one may bring a friend with him; but at most there must not be more than 16 together. Ladies, until further order, must not attend these meetings, altho we reserve the right of perhaps deciding otherwise about this. On leaving the meetings every one is urgently besought to go quietly home, and not to draw attention by conversations in the street.

Who, in view of such pitiful and narrowing precautions, can wonder that the missionary impulse of that time did not remain free from one-sided and even unhealthy ways?—*Evangelisches Missions-Magazin.*

German Students and Missions. The federation in Germany of students in missionary work can not boast large numbers, but both in numbers and in interest it has shown perceptible growth during the past four years. At the recent convention of the German Student Missionary Alliance at Halle a hundred or more students were in attendance, besides many pastors and laymen; there were also delegates from the Students' Associations of Holland and Switzerland. Compared with the five thousand Student Volunteers in America, the numbers in Europe seem proportionately small. The members of this Alliance have found it regarded by students of law, medicine, or philosophy as belonging only to the theological domain. All the conferences of the German Students' Alliance so far have been held at Halle, a town traditionally favor-

able to aggressive missionary work. At the recent meeting the address of welcome was delivered by Dr. Johannes Lepsius, of Berlin, the celebrated Orientalist and leader of the Oriental Mission. The devotional hour was led by Dr. Hering, Professor of Practical Theology at Halle. The sermon was preached by Dr. Creamer, Professor of Theology at Greifswald and one of the strong evangelical men of Germany. On the following day an address was delivered by Professor Kähler, Professor of Theology at Halle, who enjoys an international reputation; he is an especial favorite of American students. The principal address at the conference was delivered by Professor Warneck, who occupies the honorary professorship of missions at Halle, the only chair of its kind in Germany.

**Lectures on The Missions-Blatt
Missions in of the Moravian
Universities. Brethren mentions**

the interesting fact that in no fewer than 13 continental universities this winter lectures on missions are among the courses delivered by members of the staff. These universities are Berlin, Basel, Bern, Halle, Marburg, Erlangen, Göttingen, Königsberg, Leipzig, Jena, Strasburg, Lausanne, and Paris. In 11 of the universities there are university missionary societies, which last winter numbered 357 members.—*Mission World*.

**Statistics of From 1890 to 1899
Basel the Basel Cameroon
Missions. missions in West
Central Africa ad-**

vanced as follows:

	1890	1899
Stations.....	4	9
Out-stations.....	20	133
Missionaries.....	9	28
Female Missionaries..	3	11
Native helpers.....	28	130
Members.....	256	2,282
Scholars.....	344	3,372

For the last five years there have been in the Basel missions the following number of expulsions in proportion to members and baptisms:

	FOR EVERY 100 MEMBERS.	FOR EVERY 100 BAPTISMS.
At Cameroon.....	9	40
“ Gold Coast.....	2.5	40
“ China.....	1	13
“ India.....	0.5	20
	FOR EVERY 100 EXPULSIONS.	
Cameroon.....	25	readmissions.
Gold Coast.....	40	“
China.....	23	“
India.....	68	“

—*Le Missionaire*.

**“Away from The Protestant
Rome” Oberkirchenrath, of
Statistics. Vienna, has pub-**

lished the statistics of changes from the Catholic to the Protestant Church as a result of the “Away from Rome” movement in Austria during 1900. The figures are practically official, and are as follows:

1. The Lutheran Church has gained from the Catholic 1,922 men, 1,585 women, and 740 children, or a total of 4,274; and from other sources 272 additions, making the total accessories 4,519.

2. The Reformed Church has gained from the Catholic Church 181 men, 208 women, and 63 children, or a total of 452 persons, to which are added 87 from other sources, making a total of 539.

This makes 5,058 accessories to Protestantism in a twelve-month, and of those 4,699 came from the Catholic Church.

On the other hand, the Lutheran Church lost to the Catholic 433, and to other churches 36, or a total of 469; while the Reformed Church lost to the Catholic 272, and to other churches 344, or a total for both churches of 813, of whom 705 became Catholic.

This makes a total net gain for the two Protestant churches of 4,245, against the Roman Catholics' gain of 3,994.

A year ago a similar official report was published for 1899, from which it appeared that the total gains for the Protestant Church for that year had been 5,620, against the Roman Catholic of 5,372. This makes a total for the past two years of 11,443, of whom 10,746 were formerly Catholics. In commenting on these figures the Evangelical *Kirchenzeitung*, of Austria, the leading Protestant periodical of the country, states that the actual total of the conversions has really been higher, as many changed their

church relations before 1899, and many who have done so in the last year have not yet officially announced this step. If to these are added those who have joined the Old Catholics instead of the Protestants, or who have broken with their Church, but not yet formally connected themselves with any other, then it is no exaggeration to say that the Catholic Church in Austria has lost 20,000 members as the result of this movement.

ASIA.

Light Spreading in Turkey. The annual report of Anatolia College at Marsovan gives the number of students as 252, of whom 178 are Armenians and 74 Greeks. Nearly 100 of these students are, to a greater or less extent, meeting their expenses by labor in the self-help department. The report says:

No institution enters upon the new century with a more open door before it than Anatolia College. It has not far from half of Asia Minor for its proper field, while pupils come also from Greece and other regions as distant. As concerns the number of candidates for admittance, nothing remains to be desired; the number of applicants has for several years been beyond the capacity of the buildings. The people of the land are more and more eager for education.

Turkey Makes Payment at Last. For years and years claims for losses suffered by Americans during the massacres have been pressed by our government, but payment was stubbornly resisted, in spite of all that such men as Terrill, Angell, and Strauss could do. But now at length Minister Leishman sends word that \$95,000 have actually been paid, the bulk of which will fall to the lot of the American Board, whose college buildings were destroyed at Harpoot and Hintab.

Deaconess Homes in Turkey. It was in 1851 that Fliedner commenced his work at Jerusalem in a small house, which had to serve for hospital, dwelling, and training-home. This modest beginning has developed into the spacious training institute, Talitha Cumi, outside the gates, where 9 sisters are stationed and 127 girls are trained. Associated with it, and not far from it, is the stately hospital, with accommodation for 800 patients, under the superintendence of Charlotte Pilz, a venerable worker (now in her 82d year), who has been at her post at Jerusalem ever since 1855. The next station was Constantinople, where the hospital is managed by 13 sisters, and where 2 others are conducting an infant-school. At Smyrna was established a higher grade school for girls, the first of its kind in the East, and an orphanage, where 130 Armenian girls have found a refuge. Among further extensions may be named a hospital and an orphanage at Beirut, a convalescent home for the sisters on the heights of Lebanon, an infirmary at Alexandria, and a hospital at Cairo. About 100 sisters are busily engaged on these various stations, and when it is considered that at first no Mohammedan would condescend to come under a "Christian dog's" roof, the success of their work is conspicuous. The confidence of the Mohammedan population has been gained to such an extent that, from the sultan down to the poorest, application is made for their services.

Missions No Grievance in India. The Bishop of Bombay says: "The days are long past when the people of India regarded the preaching of a foreign faith as a grievance. Whether by virtue or necessity

they have acquiesced in the policy of a fair field for all faiths, and in the case of Christian missions they have learned to value them for the wholesome moral influences which they diffuse all around, and we absolutely subscribe to Lord Lawrence's opinion that the missionaries have done more than all other agencies combined to benefit India."

A Great Beneficence. The Lady Dufferin Fund, named for the noble wife of Lord Dufferin 16 years ago, then Viceroy of India, was established to secure medical and hospital treatment for women of India, who for generations had endured frightful tortures in the name or pretense of healing their physical maladies. Nearly 350 hospitals and dispensaries have been established, all under the care of women physicians, graduated from the best medical colleges of England, with the help of 400 assistant surgeons and trained nurses. Over 1,500,000 patients are now treated yearly, and hundreds of natives are being educated as doctors and nurses.

Converts in India. Says Sir Charles Elliott, speaking from long and intimate acquaintance with the facts:

With regard to the number of converts made, while the general population of India has risen in the last 20 years by 20 per cent., the number of Christians of all kinds has risen by more than 60 per cent., and the number of non-Roman Christians by 145 per cent. Then turn to the question, "What is the quality of those converts?" Of course, the answer is that the quality is of all kinds. The great majority of the converts belong to the aboriginal races, with whom there does not exist any very great attachment to their ancestral beliefs, so that Christianity has a special advantage in presenting itself to them, and it is among them that the largest proportion of the converts have been made. But there have also been a very consider-

able number of converts from those races which are called the Aryan races, those races in which the institution of caste exists. The institution of caste is the greatest difficulty which has to be dealt with, because caste is the social and religious influence which holds the people back more than anything else from any change. It is difficult to conceive any restriction which could be put on a man greater than the feeling that by making a change he would break off all his old connections, and that he would be cast out from his family, and that his wife and his children would reject him, and that he would be altogether an outcast in the place in which he had hitherto lived. It is impossible to conceive that any man would go through such a trial with a light heart carelessly, and it is hardly possible that he would do it even for the sake of gain. I think that we may justly say that it is impossible for conversion to take place in such circumstances except by the action of the Spirit of God upon the conscience and the soul of the man who is converted.

A Hindu's Tribute to Christianity. Christianity makes visible progress. There are educated Hindus who see plainly enough that the hope of individual and national salvation lies in the Christian religion. One of them wrote:

I have given the subject of social reform my best thought and attention these twelve years. My conviction is that the liberal education of women and the consequent happiness of the home is possible only in the Christian community. It is Christianity that permits the postponement of the marriage of girls. It is Christianity that allows widows to remarry. It is Christianity that gives fallen women a chance of reclaiming themselves from evil ways. It is Christianity that allows foreign travel. It is Christianity that teaches the dignity of labor. It is Christianity that allows all facilities for being rich, wise, and philanthropic. It is Christianity that gives free scope for women to receive complete education. It is Christianity that gives salvation without the laborious and multifar-

rious ceremonies. If ever the Hindus are to rise in the scale of nations, it must be by Christianity, and Christianity only. Some of my Hindu brothers may say that agnosticism or atheism may produce these results; but I do not believe in that. Man can not do without religion.—MR. SLATER, in the *Harvest Field*.

The Tibet Prayer Union. This is the name of a society which sends out a quarterly paper from Tarduf, Polmont Station, No. B., and reports from time to time the efforts made to force an entrance into that Closed Land from the western, the southern, and the eastern borders; or by the Moravians, from Leh; the Church of Scotland, Kampilong; Scandinavian Alliance; Assam Frontier Mission; and the Tibet Mission Band of the China Inland Mission.

Testimony of Griffith John. It has, indeed, surprised the "man in the street" to read that one-third of the whole number of foreign residents in China are missionaries—that there are nearly 3,000 of them; and it is just as well that it should be recognized generally and universally that these missionaries

"represent all that is highest and best in the religious and social life of Christendom, and as such they are respected more highly by the people than any other class of foreigners. They have among the people tens of thousands of genuine friends, among whom there are multitudes who would, in times of danger, lay down their lives in their defence. . . . The missionaries are here for the good of China, and the Chinese are not altogether ignorant of the fact. Speaking of the Protestant missionary, I (Dr. Griffith John, of forty years' experience at Hankow) can say emphatically that the masses of the people do not hate the missionary, and the longer he lives among them the more friendly they become. . . . The fact is, the missionaries are emphatically the friends of the

people, and the people are becoming more and more convinced of the fact every day. The missionaries are more than religious teachers; they are *benefactors* of the people in every sense of the term. The poor are taught in their schools, the sick are healed in their hospitals, and the helpless are helped by them in manifold ways. . . . The missionaries are not perfect men, but they are true men, and they love China. They love China for Christ's sake, and their one ambition is to promote the well-being of her people."—C. M. S. *Intelligencer*.

Timothy Richards on Indemnities. The new Governor of Shansi, on taking the seals of office and finding affairs in great confusion, sent for the enlightened taotai, Shen Tun-ho, and asked his advice. He recommended that Rev. Timothy Richards, a man in high repute for his wisdom, be asked to come and give his advice. On being informed of the matter, Li Hung-chang and Prince Ching asked Mr. Richards first to visit them, which he did. He then drew up his suggestions, which he presented to the Governor of Shansi and to Li Hung-chang, and the latter is reported to have been exceedingly pleased with the moderation of Mr. Richards' views, and to have exclaimed that never yet in China had there been such an enlightened and moderate gentleman, and that if his suggestions could be put into effect there would be no more missionary troubles in the empire. He wishes envoys were as moderate. Mr. Richards' suggestions were as follows:

As to the punishment of those who had murdered foreigners he says nothing, as that is in the hands of the plenipotentiaries; and as to the murderers of converts, he knows they are legally guilty of death, but as they were under evil official and Boxer influence he does not ask for the punishment of more than one single leader in any prefecture in which there were murderous riots, as a warning for the

future. If the guilty ones will repent, the missions will ask for their pardon. Next, those who lost their property and homes should be indemnified, and widows and orphans supported; and, as a fine, 50,000 taels a year should be paid for ten years to support schools of practical education, under the general charge of one well-educated foreigner and one well-educated Chinese, to correct the evils that come through ignorance. Monuments should be erected in honor of those who have been killed, stating their innocence and condemning their murderers. Missionaries who return should be treated with courtesy, and native converts treated by officials precisely like other Chinese, punished or honored as they deserve. Any who stir up fresh disturbances should be severely punished. Mr. Richards also recommends that foreign experts be at once engaged in railroads, mines, manufactures, and commerce, thereby bringing prosperity and peace.

These are the demands on the Protestant side. The Catholic Bishop of Shansi has, it is officially stated, demanded 7,000,000 taels as indemnity for losses suffered by the converts.

Good News "You would be from Hankow. glad," writes Dr. Griffith John, "to see the aspect of things at Hankow just now. The hospitals are crammed with patients; the schools are crammed with scholars; the chapels are crammed with most attentive congregations. There are 50 boys at the High School, and had we room we could take in as many more. There are 13 students attending lectures at the Theological Hall, and more are wanting to come in. It is a fine sight, and very inspiring." At Hankow everything is "crammed." Further west they are only "packed." "Last Sunday morning," writes Dr. Wolfendale, of Chung King, "the chapel was packed; it is always packed nowadays, with an average congregation of about 400. We are very busy in the hospital,

and indeed all our work is going on just as if the Boxer had never existed. Mr. Wilson had over 60 at his inquirers' class this evening. A fortnight ago he baptized 5 adults and 3 children."—*L. M. S. Chronicle.*

Politicians Adopting Missionary Methods.

The success of medical missions in China has long attracted the attention of the Chinese, and in some places, as in Swatow, the wealthier men have sought to set up rival dispensaries and hospitals, but up till now with very little success. Indeed, success is impossible until Western skill, as well as Western methods in the form of dispensary and hospital, is appropriated. Unfortunately for them, the appropriation of Western skill would mean a religious revolution, the study of anatomy and physiology running counter not only to their prejudices, but to their deeply rooted ideas concerning the other world, into which they must carry, if possible, all their bodily members.

The Boxers In the *Missionary in Manchuria*. *Record* a statement is given by Dr. Christie, of Mukden, that in that district probably about 250 Protestants had been killed and 600 Roman Catholics. Adjoining districts suffered similarly. The stories of the sufferings of the native Christians are most heartrending. The majority of those who were killed were beheaded, while some were burned after being wrapped in cotton soaked with oil. One of the preachers was tortured. After his ears were cut off and his eyes gouged out, he was asked, "Do you still believe in Jesus?" "Yes, I believe in Jesus," he replied. Then his lips were cut, saying, "that will stop you." He was then slowly cut to pieces. Others

were tortured in similar ways, while some escaped marvelously. A Biblewoman in Yung-ling was heard singing a hymn when the sword came down upon her neck. An old bookseller, named Wang, was brought to a temple where many Roman Catholics had been killed. There were 200 Boxers there, their swords covered with blood. He was made to kneel, and was asked, "Do you follow the foreigners?" "No," he said, "but I follow Jesus." "Will you worship Buddha now?" he was asked. "I will worship the true Buddha. I believe in one true God," was his answer. The sword was placed on his neck, and he supposed that it was his last moment on earth, but for some reason he was spared, tho he was afterward bound tightly and severely thrashed, and his beard pulled off. Strange to say, he was subsequently liberated and was full of praises to God for his deliverance. Many other instances are given of steadfastness in the faith.

Korea Coming Rev. S. A. Moffett, writing from

Pyeong-yang, says:

"We still continue to reap a rich harvest, and to all appearance our work is gaining in solidity and strength as it grows in extent. At our service last Sabbath we baptized 91 adults and had a congregation of more than 1,000, of whom 400 partook of the Lord's Supper."

The Great Awakening A few extracts from letters from different centers in

Japan will give the status of the general advance movement. Dr. DeForest writes from Sendai: "We have had an unusual experience here. There never have been such quiet and impressive meetings, and such direct preaching of the Gospel. It is certain

that many people have gotten a new idea of the power and value of faith in the living Christ." From Matsuyama comes the word that "aggressive Christian work in this city grows more aggressive and more interesting with each added month of the new century. Attendance at church services has been increasing, and is decidedly larger now than for a year past." In this connection it will be remembered that the purpose of this movement was to inspire the professing Christians to a deeper personal consecration and zeal in the work of the Master and individual responsibility in carrying the Gospel to those without.

AFRICA.

Good News In a letter from Cairo, dated Easter

Eve, Rev. Douglas

Thornton, of the C. M. S., writes:

"Quite a movement has 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. 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 C. M. S. Bishop Gobat School, Jerusalem, and there first drank in (all unconsciously) Christian teaching."

On to the Sudan. The Rev. J. Kelly Giffen and Dr. H.

T. McLaughlin having explored the region of the White Nile above Khartum, report in favor of beginning work at a place on the Sobat River, which they designate as Dolaib Hill, about ten miles from the entrance of the river into the White Nile, and the same distance from Tewfikiah, on that river. The government has given leave to prosecute mission work among the non-Arabic-speaking tribes of that region, and made a grant of the free use of 200 acres of land for the station. The mission will be a distinct one, to be known as "The Sudan Mission"; \$5,075 have been appropriated out of the Sudan Mission Fund for the expense of the work for the current year. Messrs. Giffen and McLaughlin will return to the field in August, and at once open up the work.

Bishop Tugwell in Hausaland. Bishop Tugwell, writing in *Niger and Yoruba Notes*, reviews the past

year's work in Hausaland, and says: "It must be admitted that we have failed to *establish* a mission, but the effort can not be regarded either as premature or fruitless. We have gained a great deal of experience, which ought to be of much value in days to come. We have learned much regarding the country, its people, its climate, its foods. Hausaland is no longer a great unknown

country, shrouded in mystery and hard of approach. We have ascertained the attitude of the people toward Christianity, Western civilization, education, etc., and are satisfied that the reports of the fanaticism of the Hausa Moslem have been greatly exaggerated. We have been treated with respect not only by the people, but by their mullams, altho we have not disguised the fact that we are Christian teachers, and that our mission is to proclaim Jesus Christ as God and Man and the Savior of the world. At first we were careful to avoid the names of Christ and of Mohammed, basing our teaching on the lives of the Old Testament saints; but during the last six months we have taught the people plainly concerning Christ, and, more recently, have contrasted Christ and Mohammed. Our teaching has excited no violent opposition; on the contrary, many have asked for fuller teaching. We have gained the confidence and regard of many in Kano, Zaria, Gierko, and the neighborhood. The distinction between the European soldier and the European missionary is now understood by a large number of people. We have been enabled to preach daily, in sundry places and to people coming from all parts of the Hausa States. Viewed as an evangelistic effort alone, our mission could not be termed a failure. During the seven months spent at Gierko, people have been enabled to witness the daily life of a Christian community. All who have sought help have been welcomed, while many of the destitute have experienced for the first time the meaning of Christian loving-kindness. Good progress has been made in the study of the language, and Dr. Miller has translated the Gospel according to St. Luke, The Acts of the Apostles, and has compiled "Notes" on Hausa grammar.

Enlargement on the Gold Coast. The Basel Missionary Committee, in spite of a disquieting deficit in the home treasury, has decided to open this year a large new station at the Gold Coast. This extension is made necessary by reason of 1,000 Christians scattered in a dozen little communities, much threatened by Islam, and too far removed from the mother station to be conveniently superintended and directed. The 28 missionaries of the Basel Society at the Cameroons have made, during the 15 years since they received this mission from the Baptists, a very gratifying progress. At last dates they had 9 stations, 133 annexes, 2,282 Christians, 3,372 pupils in schools, and 14 young men in training as evangelists. The translation of the New Testament is now completed. The good news also comes that Fernando Po, an island in the Bight of Biafra, has been transferred from Spanish to German hands.

Sorrow on the Zambesi. Sad tidings continue to come from this mission. M. George Mercier has died, and still another family has been obliged by ill health to return to France. "That which deeply afflicts us," writes M. Coillard, "is the desperate indifference of our poor Barotses. In a sermon lately I drew their attention to the graves which are multiplying and which still do not check the zeal of the churches that sent us, nor of the new missionaries who continue to come, full of enthusiasm for preaching to them the Gospel. I made an enumeration of these graves since 1877, counting also the children and the Basutos (evangelists from Basutoland), and I reached the number of 30. This discourse did not move the chiefs. 'What is

that to us?' said they. 'We never asked the missionaries to come; they are here of their free will. And then, is it not God who made our country what it is?'" In the midst of their deep trouble, M. Coillard is still able to say, "From this chaos which disconcerts us, but which accomplishes the designs of God, shall shine forth the splendor of His glory." A reinforcement of 5 new missionaries left France in April last, undeterred by all these discouragements.

Baptisms in Uganda.—From October 14, 1900, to February 21, 1901, Bishop Tucker held confirmations, and confirmed 1,353 candidates. The bishop left Mombasa on April 19th, and reached London on May 13th. Before leaving Mongo he held a confirmation at which a record number of candidates were confirmed, 176 men and 236 women (412 in all). Eighteen of the candidates walked 100 miles from one of the adjoining provinces to be present.

The Future of The Nordisk Missions Tidsskrift South Africa. marks that our common assumption that the Cape Colony is a Christian country takes into account only the whites, the half-breeds, and the Hottentots. Of these last two classes, out of 300,000 only 60,000 are still heathens. Yet they are people that have no future—a wreck, moored in the harbor, which will never put out again into the sea of an active life. Add to these the Kafirs, and out of the whole population of 1,200,000 only 300,000 are baptized. In Natal, out of 600,000 blacks only 36,000 are Christians; in Basutoland, out of 218,000 there are 50,000 Christians; in the Orange Free State, 36,000 out of 130,000; in the Transvaal, 70,000 out of 650,000 natives. The *Tidsskrift* says:

It is the vitally strong peoples

of South Africa—that is, the Basutos and Bechuanas, the Kafirs and Zulus—that have South Africa's future in hand. It is neither the Boers nor the English. The fall of the Boer states is a righteous retribution for the tyranny with which they, especially the Transvaal, have sought to hold the natives in bondage. It is only reluctantly that they have yielded room to missionary effort, which on the other hand finds a powerful support in the English government, so far as this is not cramped by colonial self-government.

Africa and the "Black Peril." If the "yellow peril" looms ominously in Asia, the "black peril" threatens to assume no less serious proportions. America feels the gravity of it already. So too will South Africa at no distant date. The Kafir race in peace multiplies at an alarming rate. Given fifty years of peace and good government and education, and that race will be the predominating race in the Cape and its allied colonies. The British empire has added several millions to its subjects in the heart of Africa. By the end of the twentieth century Britain will have a "black peril" of her own as serious as the "yellow peril" that threatens to mar the peace and security of the world. The remedy is the same—namely, the Christianizing of the native race. It seems a selfish argument, but it is sound.

The great African task of the twentieth century is this Christianizing of the people of this continent. With perhaps the sole exception of Portugal, every European power will hold to the portion of African territory which it possesses at present. So, to all intents and purposes, the game of grab has ceased because there is nothing more to grab. We must deal with what we have acquired, and deal with it from the first effectually. It must be no mere process of producing and

administering a revenue. Self-support is not the first element in states any more than in missions. It absorbs energies which should be devoted to the elevation of the people. If we look on them merely as tax-paying machines, without body or soul to be cared for, we shall do our own selves the greatest possible injury, and those who come after us will be the greatest sufferers.

Our children will reap the fruit of what we are sowing to-day. The spectacle of 20,000,000 Mauser-armed Chinese is a terror to civilization even in the thought of it—as great as that of the Huns to the peace of the Roman and Teuton world. A black peril added to the yellow would be a catastrophe to the world's history. Christianity alone will save us from it.—*Life and Work*, Blantyre, B. C. A.

ISLANDS OF THE SEA.

Mohammedans "The fact that a million or more Mohammedans have been brought under our flag in the Philippines renders statehood or territorial government for some of the populations of the islands an impossibility for many years to come," said Gen. John C. Bates, formerly in command of the department of southern Luzon, in an interview here. "The Mohammedans' conversion to the Christian faith is claimed by many as hopeless, altho Jesuit missionaries have gone among them undaunted. They were won to the Mohammedan faith from their native paganism by Mohammedan missionaries who had an outpost in Borneo. The relations of the Christians and Mohammedans in Mindanao are not altogether harmonious. According to the mandate of their prophet, the latter were told to kill all unbelievers, unless such a slaughter should interfere with

their own advantage. The Jesuits deal with them so diplomatically, however, that outbreaks are infrequent. The Mohammedans will grow jealous and hostile, however, as soon as the zeal of the Christian missionary becomes greater than his tact. The United States has dealt liberally with them, however, in order to show that it has no partiality to any creed or religion. They are called Morros, or Moors, by the Spanish, after their ancient enemies. These Mohammedans welcomed our rule. They said they were glad of the protection we offer, and that they dreaded conquest from some European or Oriental power, which would use them for its own aggrandizement. Many of them practise polygamy. The example of the Sultan of the Sulus is already familiar."

Maoris Not Dying Out. An Auckland correspondent writes: "The New Zealand census returns give the Maori population as 42,861, an increase of over 3,000 since 1896. Nearly half a century ago Dr. Featherston said: 'The Maoris are dying out, and nothing can save them. Our plain duty, as good, compassionate colonists, is to smooth down their dying pillow.' Dr. Featherston was not alone in such pessimistic views, but altho all efforts seemed hopeless, Church and State have during the last year or two renewed a most discouraging struggle for the betterment of this noble native race, and now at last it seems as tho their efforts will be successful. First the steady decrease of the Maori population was stopped, then their number appeared to be stationary for a while, and now there is a substantial increase. Thus is rewarded the increased efforts to improve the sanitary surroundings of the race, the efforts of the Young Maori Party to improve the social

life of their people, and the awakening of the Church to its responsibilities."

MISCELLANEOUS.

Comity in the Air. Bishop Warne, who aided in the formation of "The Evangelical Union of the Philippine Islands," has reached the conclusion that some such union is possible in India, and would be very useful. He says the spirit of the union is abroad as evidenced in the British Federal union, the Presbyterian union in India, and in the annual conference of foreign board secretaries in the United States. Bishop Warne thinks that one executive committee could not be of much service for all India, but that there could, however, be a union and branch union by presidencies or provinces or missionary conferences, which could meet and deal with local questions. It will be remembered that the object of the Evangelical Union of the Philippines is "to unite all the evangelical forces in the Philippine Islands for the purpose of securing comity and effectiveness in missionary operations." Certainly there is a growing conviction that all friction between evangelical bodies on the field, all careless overlapping of operations or unnecessary duplication of equipment, militate against economy of energy, of money, and of life.—*Northwestern Christian Advocate.*

Substitutes for the Saloon. Says Rev. R. L. Melendy, writing in the *Independent*:

"The present conditions are the culminative result of a long series of events, and not to be abolished at one stroke by legislation. For reasons brought out in the study, no system of substitutes can—much less will—abolish the saloon. Gradually some of the causes for the present evil may be removed.

"By improvement in methods of lodging the people, as by model tenement houses.

"By increased facilities for obtaining cheap and wholesome food, such as is provided in the coffee-houses of London.

"By a ministration by proper authorities to such necessities as public toilet conveniences, labor bureaus, public parks, etc.

"By a more general recognition by the churches of their social mission, and by a spread of the movement already begun by the better elements of the community to furnish places for recreation and amusement and the means of social intercourse for the masses.

"By a more general spread of education—education in the trades and professions—education that leads to an equality of opportunity."

How One Man A recent number of "Endured." the *Church Missionary Gleaner* tells an interesting story of a Mr. Perkins, who spent 30 years of his life in the Indian civil service and rose in it to the high position of a commissioner, but who, on retiring, became an honorary lay missionary in the district of which he had been a ruler. Two years afterward he was ordained and continued to labor in the same field for 8 years longer. At the end of that time he returned home, and gave most acceptable work in the offices of the society with his pen and by his advice. Mr. Perkins has lately died, leaving a record which his friends must look back upon with pride and satisfaction.

Converted by Some 12 years ago **One Verse.** a learned Coolin Brahman, who was then an ordained Presbyterian minister in India, paid a visit to the Bible House. In the course of a most instructive conversation, he

was asked what first drew his attention to Christianity. He said that while waiting to see a gentleman at whose house he had called, he took up a book lying on the table, and turned to the opening page. The first words instantly arrested his attention: "*In the beginning God created the heavens and the earth.*" Being familiar with the Hindu Cosmogony, so prolonged, abstruse, and wearisome, the brevity, dignity, and self-evident truth of this assertion so impressed him that he at once procured a Bible and read it carefully, with the ultimate result that he became a whole-hearted and avowed believer both in the Written and in the Living Word.—*Bible Society Reporter.*

A Good "End- A New York **Less Chain."** gionary, a tithe-giver for 12 years, began to give a part of his tithe to educate a young man. When this beneficiary secured a position, the two started in to educate another young man. When this third young man became able to earn money he joined the other two in educating a young lady and a young man, and when we heard from them the latter task was just completed. Each time the money was repaid, and used over again for a similar purpose. They intend to continue the blessed operation.

Mohammedans from India, trained in the schools and colleges founded by the British, are to be engaged to teach the Mohammedans of Mindanao in the Philippines in schools founded by the United States. This is a profoundly suggestive and interesting fact.

Every boy of 15 is familiar with the achievements of great army and naval heroes, but if a company of young people is asked to name the heroes of the Cross, embarrassing silence follows.—S. EARL TAYLOR.

[illegible]

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SOME HOME PROBLEMS OF FOREIGN MISSIONS.

BY THE EDITOR-IN-CHIEF.

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

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

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

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

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

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

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

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

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

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

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

There is no reason why the evangelization of this world should not be attempted and accomplished in our generation. If Ahasuerus could twice send out a proclamation to every subject in his vast king-

dom, extending over five million square miles, and do it inside of a year, even with the slow "posts" of his day, what may not fifty million Protestants do, scattered from the rising to the setting sun, and from pole to pole, with the Bible translated into more than four hundred tongues; with steamships and railways that can carry us at from twenty to sixty miles an hour, and with all the new facilities for the work that make this the unique era of history!

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

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

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

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

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

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

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

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

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

A MISSIONARY CONVICTION.

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

HOW TO PRAY.

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

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

The Church needs an aggressive and progressive type of piety.

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

THE DECLINE OF THE EMPIRE OF ISLAM.

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

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

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

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

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

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

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

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

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

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

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

To this historical outline let me add:

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

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

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

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

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

ARABIC CONTROVERSIAL LITERATURE FOR MOSLEMS.

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

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

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

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

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

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

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

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

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

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

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

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

A CLASSIFIED TABLE OF RECENT ARABIC CONTROVERSIAL LITERATURE.

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

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

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

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

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

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

THE SPAWN OF SLAVERY.

THE CONVICT-LEASE SYSTEM IN THE SOUTH.

BY PROFESSOR W. E. BURGHARDT DuBOIS.

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

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

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

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

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

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



GIRL PRISONERS IN ALABAMA.

They are in charge of a white overseer.

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

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

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

THE EVIL INFLUENCES.

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

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

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

INCOME AND EXPENSE OF STATE PRISONS AND REFORMATORIES, 1890.

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

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

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

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

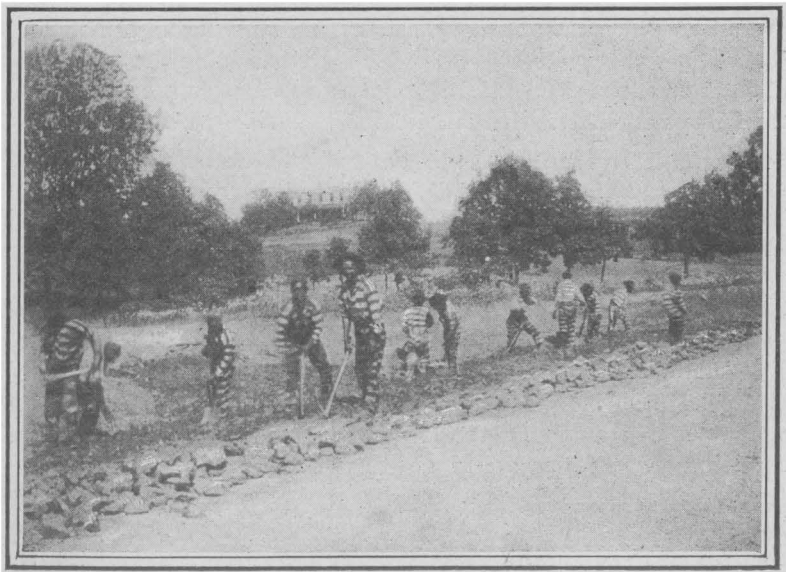
as simply forms of the white man's oppression. Punishment, consequently, lost the most effective of its deterrent effects, and the criminal gained pity instead of disdain. The Negroes lost faith in the integrity of courts and the fairness of juries. Worse than all, the chain-gangs became schools of crime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

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

WHAT HAS BEEN DONE.

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

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



A COUNTRY CHAIN-GANG IN ALABAMA.

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

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

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

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

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

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

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

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

CHRISTIAN FORCES AT WORK IN THE TURKISH EMPIRE.

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

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

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

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

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

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

I. THE OLDER AND RETROGRESSIVE ELEMENTS.

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

THE ROMAN CATHOLICS IN TURKEY.

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

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

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

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

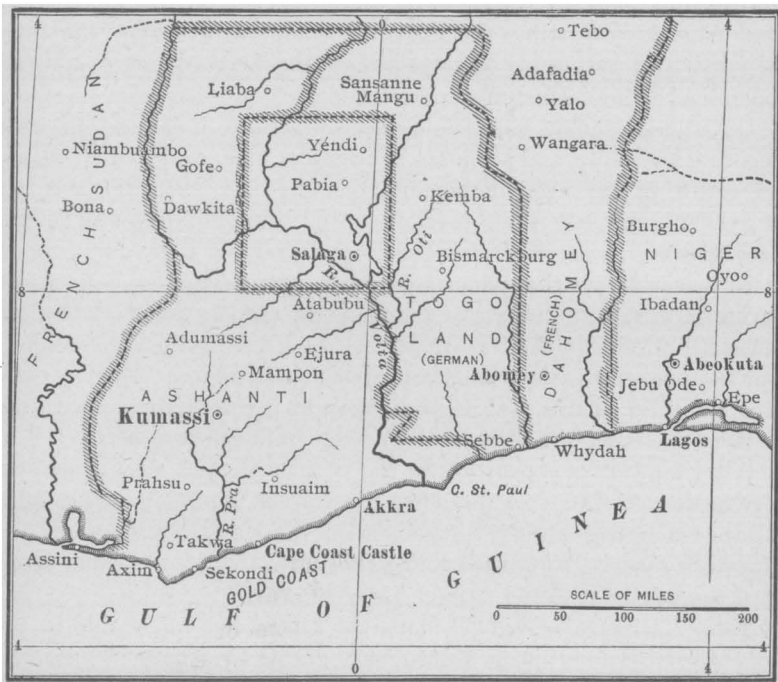
teenth century the entire Armenian Church recognized a sort of union with the Church of Rome, but it was not long before they declared their absolute independence, and from the time of the Council of Florence, in 1441, only a small portion of the Church elected to remain in connection with Rome. Rome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

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

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

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

(To be concluded.)



ASHANTI LAND

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IN BLOOD-STAINED ASHANTI LAND.

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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



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

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

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

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

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

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

SELF-DESTRUCTION IN JAPAN.

BY J. H. DÉFOREST, SENDAI, JAPAN.

Missionary of the American Board.

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

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

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

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

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

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

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

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

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

Her letter of regret to her parents was as follows:

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

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

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

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

DID THE BOXER MOVEMENT HELP OR HURT CHINA?

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

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

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

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

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

The affirmative claimed:

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

The speakers on the negative side argued:

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

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

9. The missionary problem is now much more complicated.

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

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

EDUCATION IN CHINA.

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

Methodist Episcopal Mission.

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

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

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

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

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

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

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

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

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

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

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

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

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

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

THE FIRST GENERAL COUNCIL ON BIBLE STUDY AND FOREIGN MISSIONS.

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

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

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

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

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

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

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

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

PROTESTANT MISSIONS IN GREECE.*

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

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

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

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

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

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

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

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

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

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

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

GIRL SLAVERY IN CHINA.*

BY DR IDA KAHN,† KIUKIANG, CHINA.

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

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

* From *China's Millions*.

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

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

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

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

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

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

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

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

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

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

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

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

MASS MOVEMENTS TOWARD CHRISTIANITY.*

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

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

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

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

* Condensed from the *London Missionary Chronicle*.

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

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

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

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

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

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

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

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

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

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

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

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

EDITORIALS.

A New Critic of Missions.

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

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

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

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

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

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

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

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

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

Convict Chain-Gangs and Camps.

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

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

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

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

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

practise to inveigle, or force, Negroes into them.

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

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

The South African War.

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

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

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

Missionaries Needed.

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

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

The Gordon Training School.

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

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

RECENT BOOKS ON MISSIONS AND MISSION LANDS.

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

Monthly Missionary Bibliography.

MISSIONARY ISSUES OF THE TWENTIETH CENTURY. (New Orleans Conference.) Maps and charts. 8vo, 598 pp. Barbee & Smith, Nashville. 1900.

PRESBYTERIAN FOREIGN MISSIONS. By Robert E. Speer. 12mo, 296 pp. 50 cents. Presbyterian Board of Publication, Philadelphia. 1901.

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

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

MISSIONS OF THE MORAVIAN CHURCH. By Prof. J. Taylor Hamilton, D.D. 8vo. Times Publishing Co., Bethlehem, Pa. 1901.

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

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

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

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

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

JAMES CHALMERS OF NEW GUINEA. By William Robson. (New Edition.) Maps, illustrations. 12mo, 176 pp. S. W. Partridge, London. Fleming H. Revell, New York.

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

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

SKETCHES FROM THE DARK CONTINENT. By Willis R. Hotchkiss. Illustrated. 12mo, 160 pp. Friend's Bible Institute, Cleveland. 1901.

LATIN AMERICA. By Rev. Hubert W. Brown. Illustrated. 12mo, 308 pp. \$1.50. Fleming H. Revell Co., New York. 1901.

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

THE NEW BRAZIL. By Marie R. Wright. 4to, 450 pp. \$10.00. George Barrie & Son, Philadelphia. 1901.

THE LAND OF THE AMAZONS. By Baron Nery. 8vo, 405 pp. \$4.00. E. P. Dutton & Co., New York. 1901.

HISTORY OF THE MEXICAN PEOPLE. By Francis Newton. 12mo, 625 pp. \$1.50. A. C. McClurg, Chicago. 1901.

HANZINA HINZ. (Moravians in Greenland.) By H. G. Schneider. 1s. Religious Tract Society, London.

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

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

THE SPANISH PEOPLE. By Martin Hume. 12mo, 555 pp. \$1.50. D. Appleton & Co., New York. 1901.

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GENERAL MISSIONARY INTELLIGENCE.

AMERICA.

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

EUROPE.

Church of England Missions. The two great missionary societies under the care of the English Church

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

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

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

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

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

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

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

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

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

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

**Moravian
Missions
in 1901.**

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

**Norwegian
Missionary
Society.**

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

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

**Protestant
Revival in
Austria.**

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

**Protestants
in Russia.**

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

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

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

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

ASIA.

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

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

The Light Rejected.

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

The New Moslem Woman.

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

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

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

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

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

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

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

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

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

works on March 31st of last year :

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

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

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

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

Education. sionary Associa-
tion, held at Co-

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

Superstition Dr. Ashton refers to
vs. the superstitions of

Medicine. the Hindus with re-
gard to disease,

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

A Noble Some time since the Chinese British and Foreign **Dignitary.** Bible Society resolved to make no claim whatever on the Chinese authorities for the damage, amounting in all to £3,000, sustained through the recent outbreak in China. The Rev. G. H. Bondfield

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

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

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

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

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

AFRICA.

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

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

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

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

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

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

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

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

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

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

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

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

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

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

ISLANDS OF THE SEA.

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

Higher Education for Fijians!!! How incongruous the very idea! And yet at the last conference in Australia a proposal was discussed that provincial and high schools be established in Fiji under the auspices of the mission board. Numbers of common schools have been coexistent with the Methodist Mission to Fiji, and the education of the people undertaken by its agents. A demand was being made for higher education, ranking somewhere between the Navuloa College pertaining to the mission and their common schools. It was pro-

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

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

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

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

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

MISCELLANEOUS.

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

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

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

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

OBITUARY NOTES.

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

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

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



HEATHEN NATIVES OF NEW GUINEA.

The two lads on the right are dressed for initiation into full tribal privileges. The shell on the arm of the other indicates that he is in quest of a wife.



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BACKWARD MOVEMENTS OF THE LAST CENTURY.—I.

THE SPIRIT OF ANARCHY AND THE WEAPON OF ASSASSINATION.

BY THE EDITOR-IN-CHIEF.

The cruel blow which laid low the chief magistrate of the United States was a blow struck at the world. It affects every nation, government, and people on the habitable globe, and, to a remarkable degree, this community of interest has been recognized. Never before in the memory of men has the death of any ruler evoked such world-wide sympathy. About the bier of this Christian President all nations have, in a sense, gathered as mourners—a conspicuous instance and example of the fact that the race constitutes one body politic, in which, if one member suffer, all the members suffer with it.

This event has, however, a significance far deeper than that of any mere personal or national bereavement or official vacancy. It is a symptom of a disease which threatens not only the health but the life of the whole body. The assassin's bullet was aimed at organized government, constitutional authority, which involve the very existence of society. Hence the disaster, wrought by the red hand of murder, demands consideration as the sign of an impending danger to the liberties of all law-abiding citizens, and the securities which are the safeguards of life and property in every land beneath the sun.

This is not a time for passionate excitement, for reckless speech, for careless and hasty governmental action—above all, for extreme, vindictive measures. Such are the weapons of the assassin and the conspirator, and not the tools which befit the upright, peace-loving, law-loving citizen. In the family the spirit and motive which are behind parental discipline are commonly reproduced in those who are the subjects of correction. Anger awakens anger, and impatience fans like flames in the child; whereas, patient, tender, loving, reluctant chastisement goes far to soften and subdue a rebellious spirit. Never has this government, and other powers that be, been challenged by events to pursue a more wise and sober course in dealing with the

restless, reckless, lawless spirit that is swaying such masses of men.

A mere superficial glance at social conditions will show that something must be done and done quickly. A New York daily sounds the alarm, calling public attention to the many attempts at assassination of rulers and of men in official stations during the last half century, many of which have been, unhappily, but too successful. The statement we quote without having verified it, and with a conviction that it does not embrace the whole number of these deeds of violence: *

From 1848 to 1901 the following attempts, many of them successful, were made to kill royal personages and rulers:

Queen Victoria's life was attempted three times.

Two efforts were made to kill the Prince of Wales.

Napoleon III. frequently was shot at, but died in bed.

The King of Prussia twice was fired at in 1851, but escaped injury.

King Victor Emanuel of Italy narrowly escaped death at an assassin's hands in 1853.

King Ferdinand of Naples was stabbed by a soldier in 1856.

Queen Isabella of Spain was attacked by Fuentes in 1856.

The Queen of Greece was shot by a student in 1862.

Abraham Lincoln, President of the United States, died on April 15, 1865, from a bullet fired by Wilkes Booth the night before.

One attempt on the life of the German Emperor in 1873 and another in 1878.

King Alfonso of Spain was shot at in 1878.

Alexander II. of Russia was assassinated on March 13, 1881, in St. Petersburg. Unsuccessful attempts on his life had been made in St. Petersburg in 1866 and in Paris in 1867.

President James A. Garfield was shot by Charles J. Guiteau on July 2, 1881, and died on September 19th.

President Carnot of France was stabbed to death by Caserio Santo, in Paris, June 24, 1894.

A bomb was thrown at President Faure of France on June 13, 1897.

The Empress of Austria was stabbed to death by Luigi Luccessi, September 10, 1898.

King Humbert of Italy was assassinated in Monza on September 30, 1900, by Angelo Bresci, an anarchist from Paterson, N. J. Two former attempts had been made to assassinate King Humbert.

Several months ago a workman attempted to kill the present Emperor of Germany by hitting him in the head with a piece of iron. The Kaiser only was injured slightly.

The *Springfield Republican* calls this "an epoch of assassinations." It says:

The nineteenth century ran red with the blood of rulers, beginning in 1801 with the killing of the Czar Paul of Russia by some of his nobles. There were over fifty assassinations or attempts at assassinations of ruling statesmen and crowned heads, beginning with Czar Paul and ending

* *New York Press*, September 7, 1901.

with President McKinley. But a clear distinction can be drawn between those which occurred prior to 1894 and those which have crowded the few years since Carnot fell. . . .

The assassination of President Carnot in 1894 was the first avowed work of the modern revolutionary anarchists, whose propaganda of murder is aimed against all government of whatever character and however liberal and free. Every assassination and attempt at assassination since then have been their work. They have been exceedingly busy and their bloody harvest has been uncommonly fruitful. Within seven years they have shot the presidents of the two greatest republics in the world, besides killing the monarch of a great power, the empress of another great power, the prime minister of still another European kingdom, and have attempted the life of the heir to Britain's throne.

A most startling fact is that this republic, the boasted refuge of the oppressed and home of liberty, should, of all lands, be the scene of the most frequent and fatal attempts at such assassination. Abraham Lincoln was shot by John Wilkes Booth on April 14, 1865; James A. Garfield, by Charles J. Giteau, on July 2, 1881; and William McKinley, by Leon Czolgosz, September 6, 1901. Thus, out of seven presidents, occupying the chair of state during the last thirty-six years, three have fallen by the deliberate hand of lawless and defiant assassins. When, even in the great republic, the chief ruler has thus but four chances out of seven of living through his official term the situation becomes serious. Not the most tyrannical and despotic of earth's empires furnishes any parallel to this in modern times. We must go back to the days of pagan Rome for the counterpart to such crimes.

THE REASON AND THE REMEDY.

What does all this mean, and what is the remedy? These are questions compelling attention. The necessity of guarding the life of a ruler in the discharge of his official duty is the first matter forced upon us, and there is a general sentiment that such an assault with intent to kill must be construed not as a common act of felony but as treason, and liable to its penalties.

But there is a treasure to be guarded far greater than any man's life, however valuable or officially sacred. The life of the nation itself is endangered by the growth of anarchy. Such deeds of violence, so bold and so frequent, tend to wreck the foundations of the social order. Liberty may run into license, and toleration of traitors may in effect allow nests where anarchists brood and assassins are bred.

The words "anarchy," "nihilism," "communism," "socialism," so frequently on our lips, have a meaning and a history which it may be well briefly and succinctly to examine and trace.

Anarchy is the general term expressing a state of society without any regular, constituted government. Complete anarchy would be

necessarily of short duration, for it would make the earth virtually uninhabitable. Could anarchists of all lands be banished to an island somewhere, they would soon destroy each other. The claim is that the overthrow of existing government is in order to a reconstruction upon a new pattern, more or less indefinite. The anarchists' method of reforming the world is to pull down everything that exists. Destruction is the first step and construction is secondary. Whether there shall be left anything to reconstruct does not appear to have absorbed much attention.

Nihilism, as its name implies, is the theory of bringing to nothing "existing institutions as preparatory to some indefinite and spontaneous readjustment of society on the basis of individual freedom." The most recent doctrine of nihilists is that anarchy is not chaos but simply an order of things in which individual self-control and voluntary cooperation are substituted for external government.

The term "nihilist" was introduced by Turgenieff, the Russian poet and novelist (1818-1883), but Mikhail Bakunin (1814-1872) is called the Father of Nihilism, of the militant type, as Herzen is of the doctrinary and Tchernyshevsky of the scientific. It was Herzen who, in 1848, cried "Death to the old world! Life to chaos, destruction! Room for the Future!" In Geneva, in 1868, Bakunin boldly proclaimed no right but might, and no law but one's own happiness. Assassination rapidly followed the proclamation of nihilist sentiments. In 1873 a false emissary of Bakunin was slain and a hundred and eighty-three others were implicated. In 1869 the czar was shot at, in 1878 the chief of police, Mezentzoff, was killed, and Trepoff, another chief, the same year. In 1879 Prince Kropatkin and a commander of gendarmerie at Kiev were slain, and the czar was shot at again, and in 1881 killed. These are only a few of the first fruits of these doctrines.

Communism—a state of things in which all things are common—separate property rights, and the relation of husband and wife being abolished, with the domestic government founded on parental authority. Robert Owen, St. Simon, Fourier, Proudhon, *Enfantin*—these are some of the names closely identified with communism, which is associated with France as nihilism is with Russia, altho the first consistent practical teacher of what is known as a "French fallacy" was an Englishman. The key of Owen's system he put in capitals for emphasis:

Any character—and from the best to the worst, from the most ignorant to the most enlightened—may be given to any community, even to the world at large, by applying certain means, which are to a great extent at the command and under the control, or easily made so, of those who possess the government of nations.

The real purport of such teaching was not suspected until Owen

struck at the root of the family. One needs to study his "parallelograms" and Fourier's "phalanxes," and the history of the attempts to work out these ideas, at Orbiston, Hampshire, Rambouillet, and Menilmontant. Even the government of Louis Philippe brought the communistic leaders to trial as underminers of morals and religion.

Socialism opposes the present and historical organism of society, aiming at a new distribution of property and labor, with *cooperation* displacing *competition* as the dominant law. This is the mildest form of anarchistic doctrine, and, like other extremes of error, has at bottom a great truth and a resistance against much that is wrong. But its spread, which has been very rapid in Germany, has led likewise to acts of violence. Two attempts on the life of the emperor led, in 1878, to stringent repressive laws. Yet the party grew, and, in 1890, the socialists elected thirty-five deputies, in the city of Berlin polling one hundred and twenty-five thousand votes, and in nearly every industrial center scored a triumph. In England and America the spread of these doctrines has been rapid. Edward Bellamy's "Looking Backward" had an immense sale and led to many *nationalist* clubs. Louis Blanc, Ferdinand Lassalle, Karl Marx, and others are well known in this connection. Hall Caine's "Eternal City" exhibits the doctrines of socialism in their most attractive form and as opposed to violence. Yet even the hero of this work finds himself grappling with the temptation to use the weapons of the assassin.

All these systems of teaching are thus of recent growth and none of them are a century old. Their most fruitful period was the decade of years from 1848 to 1858, and the great leaders in all of them have been cotemporaries. Nihilism is mainly associated with Russia, communism with France, and socialism with Germany, England and the United States being closely linked with the milder forms of socialist propagandism.

ANARCHY AND ATHEISM.

It is most noticeable that the roots of nihilism in Russia reach back to the Western-European atheism and the French revolution of the eighteenth century. Bakunin was an avowed materialist and atheist. Socialism and communism were also the fruit of that same revolution which attacked the whole system, rooted in the feudalism of the middle ages.

However much of truth and right may be mixed with all these teachings, as systems they are more or less boldly infidel, and the remedy ultimately must lie in the Gospel that uproots hatred of God and inculcates love to man. The bottom difficulty is irreligion, and all forms of lawlessness are essentially anarchistic. Booker T. Washington, not without cause, indicts the whole nation. His words deserve a hearing. He says:

In all sincerity, I want to ask, is Czolgosz alone guilty? Has not

the entire nation had a part in this greatest crime of the century? What is anarchy but a defiance of law, and has not the nation reaped what it has been sowing? According to records, two thousand five hundred and sixteen persons have been lynched in the United States during the past sixteen years. There are or have been engaged in this anarchy of lynching nearly one hundred and twenty-five thousand eight hundred persons.

To check the present tendency, it seems to me there are two duties that face us. First, for all classes to unite in an earnest effort to create such a public sentiment as will make crime disappear, and especially is it needful that we see that there is no idle, dissolute, purposeless class permitted in our midst.

Second, for all to unite in a brave effort to bring criminals to justice, and where a supposed criminal is found to see that he has a fair, patient, legal trial.

Let us heed the words of our departed and beloved chief, as he lay upon his dying bed, referring to his murderer: "I hope he will be treated with fairness."

If William McKinley, as he was offering up his life in behalf of the nation, could be brave enough, thoughtful and patriotic enough to request that his assailant should be fairly and honestly tried and punished, surely we can afford to heed the lesson.*

To the same effect are the manly and timely words of Judge Lewis in connection with the trial of the assassin. They deserve to be written in gold or engraven on stone. While he denounced the crime and the criminal, he defended the right of the most guilty to a fair trial, and in unsparing terms rebuked the lawlessness which resorts to lynch law. We add a few condensed quotations from this courageous speech:

A defendant, no matter how enormous the crime, is, under our laws, entitled to the benefit of a trial. There are individuals scattered all over our country who think that in a case like this, or even of much less enormity, it is entirely proper that it should be disposed of by lynch law, and we can hardly take up a paper without learning that in some part of this free country a man has been mobbed upon the suspicion or belief that he was guilty of some crime.

It is charged here that our client is an anarchist, a man who does not believe in any law or in any form of government, and there are, as we are told, individuals who entertain that opinion, societies which entertain the same opinion. We all feel that such doctrines are dangerous and criminal, and will subvert our government in time, if allowed to prevail. But while I firmly believe that, I do not believe that in danger to this country it is equal to the belief, becoming so common, that men, charged with crime, shall not go through the form of a trial in a court of justice, but that lynch law should take the place of the calm and dignified administration of law.

When that doctrine becomes sufficiently prevalent in this country,

* The *Chicago Tribune* gives the total number of lynchings from 1881-1901 as three thousand one hundred and thirty. In 1892 alone there were two hundred and thirty-six—an awful exhibition of anarchy.

if it ever does, our institutions will be set aside and overthrown, and I suggest that that class of our community who are suggesting that a man, charged with the crime that this defendant is, should not be permitted to have a trial before a court of justice, are more dangerous than the anarchists.

Judge Lewis cited the example of William H. Seward, who, when a colored man had murdered an entire family, went on the streets of Auburn and resisted the mob violence that was bent on disposing at once of the murderer, and then volunteered to act as his counsel, not to shield him from his due punishment, but to protect him from lawless violence and insure him a legal trial. Judge Lewis added:

That far-seeing statesman saw his opportunity to give an object-lesson to the world as to the proper disposition of such a case, and stubbornly insisted that he would defend the negro. He was put upon trial, and it occupied some three weeks in obtaining a jury, and the trial consumed at least two months, and I listened to the defense that Mr. Seward interposed—not that he cared anything for the negro, but he wanted to teach the people of the country the sacredness of the law, and to impress upon them the importance of maintaining the law and putting down mob violence.

And this trial is a great object-lesson to the world in that regard. If there ever was a case that would excite the wrath of those who saw it, this was one, and yet, under the advice of the President, “let no one hurt him,” he was taken, confined in our prison, indicted, and put on trial.

That speaks volumes in favor of the orderly conduct of the people of Buffalo. The President of this great republic, a man of irreproachable character, a man against whose character not the least stain had ever been known, had come to assist us in promoting the prosperity of our great exposition. He submitted to being met by the people who desired to see him, in order to help on this great enterprise in which we have been interested, and he was stricken down and died from the effects of the wounds. It has touched every heart in this community and in the world, and yet we sit here to-day in this room, quietly considering the question whether this man is responsible for the act which he committed, and that, gentlemen of the jury, is one that you are called upon to decide.

We can not suppress the solemn conviction that this awful event in American history is a new and loud challenge to the Church of God to preach the Gospel to the poor. Nothing can save society from such horrors but the “peace on earth and good will to men” that are the fruits of the sowing of the seed of the Kingdom. It is a choice between superstition, ignorance, irreligion, and infidelity, or pure and undefiled religion, faith in God, intelligence, and love. Missions to a lost world alone hold the key to the problems now demanding a solution.

ECUADOR, THE REPUBLIC OF THE SACRED HEART.

BY CHARLES S. DETWEILER, QUITO, ECUADOR.

Missionary of the (Kansas) Gospel Missionary Union.

By decree of the Congress of Ecuador, October 8, 1863, Ecuador was consecrated to "the Sacred Heart of Jesus," who was declared to be the Patron and Protector of the nation. This act of the legislators was a compromise to some of the more pious Ecuadorians, who wished to have the name of their country changed to the above title as a permanent testimony to their religion. In 1899 a Liberal Congress formally annulled that act of consecration; but it has not ceased to be a subject for jest on the part of some, and an occasion for fervid appeal to religious feeling on the part of others. Among the neighboring states it still serves as an apt designation of the country and of the character of the people.

Ecuador is among the smaller of the South American republics. Its area is about equal to that of Iowa and Missouri together. A large part of this territory is unexplored, and much more undeveloped and uninhabited. The population numbers about 1,300,000, including uncivilized Indians. The mountains are rich in minerals, and the soil still richer in vegetable products. Fully half of the cacao of the world comes from this land.

The climate is varied, not so much according to the seasons as according to the locality. In general the interior has an ideal climate; it is temperate and yet bracing by reason of the high altitude. On the coast, consistent with the latitude, it is warm, but not dangerous to the foreigners who observe the laws of health.

The people are similar to those of other South American states. Those of pure white blood are comparatively few in number, but occupy the highest social position. The cholos, who form the artisan class and are the bulk of the population, come next in influence. They are a mixture of Indian and white, negro and white, and of all three races in various degrees. Then there are some pure negroes, and last and lowest of all are the Indians. Most of these are domesticated and are practically serfs. They are not taught any trade or given an opportunity to learn to read and write, but are wholly engaged in menial service. It is pitiable to see these descendants of the fine old Incas completely crushed in spirit and turned backward in their history. Still more pitiable is the utter lack of sympathy in the attitude of the white men toward those whom they have degraded. They look upon them as animals, incapable of the exercise of the higher faculties of the soul. East of the Andes, among the headwaters of the Amazon, are some savage tribes, still roaming the forests in their native freedom, but their number is small and uncertain.

Religiously the nation is noted for its faithful adherence to the *Roman Catholic Church*. It was the last of South American states to admit (in 1896) the Bible and Protestant missionaries. The country received its religion as a heritage from Spain, and began its independent career as a papal republic. But there have always been two parties in the nation—the Liberals and Conservatives—and sometimes the former have had the upper hand. Indeed, the whole history of Ecuador is but the record of the rise and fall of presidents amid revolutions and counter-revolutions. Between 1830 and 1840 there was a president so liberal as to establish a girls' school under the direction of a



A CORPUS CHRISTI ALTAR, AMBATO, ECUADOR.

Protestant, Mr. I. Wheelwright, agent of the American Bible Society. But such reforms were of short duration, and most of the time the Conservatives have prevailed. In 1860 there came into office a president who was perhaps the most bigoted Romanist of this continent. He arranged a concordat with the pope, which made of Ecuador a virtual theocracy according to Roman Catholic ideals, and which, with some slight modifications, remained in force up to the year 1896, when the present liberal government was established. In all those years, from 1860 to 1896, the Roman Catholic Church had full power to make of this people what she would, morally and religiously, and in this her efforts were reinforced by three centuries of Catholic training and prejudice.

Doubtless if some Chateaubriand had read the reports of Jesuit

missions among the Indians of Ecuador, and had heard from orthodox sources of the close harmony existing between Church and State, he would have drawn a picture of this country closely resembling the paradise he described in Paraguay. But the state of the country at the close of this long period of papal theocracy unfortunately proves the contrary. The Church is wealthy. However much the material progress of the country has been retarded by poverty, there is no lack of churches, convents, and landed estates for the maintenance of religion. One result of this is that the priesthood is notoriously immoral. A true picture of them may be found in the pages of Erasmus and Von Hutten, who describe the clergy of their time as sleek, sensual, jolly-faced wine-bibbers and adulterers. Most complaint arises from their extortionate collection of fees. In the case of death they have been known to refuse burial until the required sum had been paid, even when it meant the selling of the last burro or sheep. If the charges for the keeping of a grave can not be paid, the bones are dug up and thrown on a bone pile to be burned.

Under such conditions infidelity and spiritualism have been spreading through the country, for they have had strong arguments for popular appeal in the outrageous inconsistencies of the priests. Especially in the coast regions have the losses of the Romish Church been heavy.

But the growth of sentiment against the Church does not mean an improvement in the morals of the people. On the contrary, the Christian missionary meets with opposition from the forces of immorality, just as in the interior he must contend principally against bigotry and ignorance. As one wrote to the Genevese in the early days of Calvin's residence among them:

You hated the priests for being a great deal too much like yourselves; you will hate the preachers for being a great deal too unlike yourselves. The same thing will happen in Geneva which happens among any people who have groaned for a long time beneath a hard and tyrannical power; delighted to see themselves free, their love of liberty is changed to a love of license; every man will be his own master and will live as he pleases.

This has actually come to pass in the coast provinces of Ecuador. There are churches or chapels in every town, but many of them are permanently closed, and there are not enough priests to perform the usual ceremonies deemed so essential to salvation according to the Roman system. Life is free and easy, and vice flourishes openly. Especially in the relation of the sexes is this looseness most general and appalling.

In the interior, behind the great mountain walls of the Andes, the condition of affairs is different. The people are, in a measure, isolated even from a greater part of their own nation. Travel is slow

and laborious; newspapers are scarce, and outside of a few cities there are none whatever, either local or foreign, so that the majority of the inhabitants live in total ignorance and unconcern of the great world about them. Here the Roman Catholic Church exercises undisputed sway, but the conscience of the people is no further developed than among those on the coast; the same immoral customs are common among them, tho not practised so openly, and more attempt is made to excuse flagrant breaches of morality. In short, here is phariseism.

In the mountain provinces there is religious zeal of an extreme type—bowing down in the streets before the wafer or the sacred images, multitudes kissing a cross or some noted relic, and children falling upon their knees to receive a blessing from a passing priest. On the coast this devotion is ridiculed as superstition, but in the interior no one dares to do so, and tho many are opposed to such prostration, they yield outward conformity to it in order to avoid trouble. In the streets of Quito I have seen hats violently knocked off the heads of those who failed to remove them in the presence of the host. To be known as a consistent Protestant means persecution, rarely dangerous, but always of a malevolent nature.

The popular amusements, cock-fighting, dancing, and drinking-orgies, are commonly held at the same time with religious festivals. In the morning the natives attend mass, in the afternoon engage in their sports, and in the evening devote themselves to their revels. The clergy are one with the people in these public games and pleasure seeking.

In public education the influence of the Roman Catholic Church still prevails. In the primary schools throughout the country the steady drone of the children repeating the catechism may be heard several times each day. The Jesuits and Christian Brothers also control most of the high-schools and colleges. But with the growth of the Liberal party this condition of affairs is gradually being changed, and colleges are being established wholly under the power of the State. Normal schools have recently been opened in Quito and Cuenca, under the direction of American Protestant teachers brought into the country for this special purpose.

Ecuador has now entered upon a new period in her history, marked by growth and improvement along every line. After years of isolation she seems to be just waking up to the advantages of intercourse with foreign nations. A railroad is in process of construction by an American company, which will connect Quito, the capital, with Guayaquil, the principal seaport, and which will open up the rich provinces of the interior. Without doubt this will exert a powerful influence in breaking down the barriers of fanaticism and in aiding the spread of liberal ideas, so that we may look for similar changes in the

mountain regions as have already taken place on the coast. The question for the small force of missionaries on the field is whether they will be able to keep pace with this movement by a wide dissemination of the Gospel. When the coast first began to respond to the influence of the outside world the government was in the hands of the papal party, and the Bible and evangelical literature were vigorously excluded, so that the natural course of revolt against the Church was toward infidelity. As the greater part of the population belongs to the highlands, we may justly speak of this present tendency as the awakening of the nation; and the preachers of the Gospel who are now on the field have the glorious privilege of contributing the powerful element of Scripture truth to those forces which are working in the body politic to form a new and modern republic.

At present there are three points in the land occupied by missionaries—Guayaquil, Quito, and Ambato. In each of these places the Gospel Missionary Union of Kansas City, Missouri, has workers, besides having two young men free for itinerating. There are also in Guayaquil two married missionaries of the Christian and Missionary Alliance of New York, and one independent worker. Through the efforts of the two itinerating brethren, a large number of Bibles and tracts have been circulated in the lowlands. In the interior, Bible-selling and evangelistic work progresses slowly, and many hardships have to be endured because of the fanaticism of the people and the natural difficulties of travel in a rough land.

Thus far the lines of evangelistic activity have largely been confined to a district along the main route of travel from the sea to the capital. In the north and south are large provinces thus far untouched, so that the evangelization of this land has hardly begun. In many places the mail is used to carry tracts regularly to a few interested ones who have asked for them. This method of scattering the Word of God is being rapidly extended in all directions, and in this the workers are favored by the liberal postal laws, which allow second-class matter to go free.

For the Indians of Ecuador no direct work is being undertaken. In 1899 the writer and one companion made a tour of exploration in that vast wilderness east of the Andes, called the Province of the Orient. Five years ago the Jesuits were banished from that province by the national government, and had to abandon a flourishing work, having gathered some twelve thousand Indians under their care. Now hardly a trace of that work remains. The deserted chapels and convents are gradually falling to pieces in the midst of a dense tropical forest which is steadily encroaching upon them. The Indians that remain in those districts, having never been truly converted, are going back to heathen customs, while many of them have drifted away into the land of their wild brethren. The proper field for Gospel

effort in the future would be among the unknown wild tribes who are yet living in primitive paganism. There is work here for an explorer, for practically nothing is known about these savages except their existence. Adventurous men searching for rubber have pushed their way up some of the strange rivers of that land and have brought back stories of cruel wars with naked barbarians. Beyond this no reliable information is to be had. White men have no dealings with those tribes and do not know their language, for they are very different from the peaceable ones among whom the Jesuits labored. If they are to be reached at all it ought to be before unscrupulous traders settle among them. The pioneers of civilization in the wilds of South America thus far have proved themselves to be entirely devoid of the finer instincts of humanity in their contact with the lower races. The result has been that wherever settlements have been made, the aborigines have been debauched and brutalized, or filled with an implacable hatred and distrust toward the whole white race.

The Indians of the inter-Andean division of Ecuador present another problem. Physically speaking, they are easy to reach, as they are all about us. They sweep the streets and carry burdens for us; they till the soil and sell the produce to us; they are going in and out of the city all day long; and yet, morally speaking, they are hard to reach. They have been trained to look upon every white man as a superior being, whose shoe's latchet they are not worthy to unloose. Whether they know us or not, they take off their hats when passing. If we address them, they are in the attitude of one receiving orders, and ignorantly assent to everything that is said to them. They do not exercise their thinking faculties, because white men have always done their thinking for them.

They are also the most devoted Catholics in the land. Altho there is hardly one who can read, all of them know the catechism so that they can recite it by rote. Their religion is a part of their life. It crops out in their speech—"Holy Sacrament" instead of "Good-morning," and "May God repay you" instead of "Thank you." It enters into their amusements—on religious holidays, when they drink and dance. And they are charmed by the splendor and pageantry of the Romish worship, which serves as a diversion in their otherwise dreary life.

Finally, the majority of these Indians are serfs of the white men, and belong to some hacienda. They can not be reached without the consent and approval of their masters, and many of the latter have already provided for their religion by building chapels on their estates and having worship regularly conducted for them. One frequently hears complaints about the poor and unreliable service rendered by these Indians, and yet any effort toward lifting them out of their low

condition into the position of intelligent workmen would be strongly opposed, because then they would no longer serve the white man's purpose of being beasts of burden and objects of abuse.

One thing in their advantage is that almost all of them know Spanish as well as the Quichua, their native language. Otherwise they seem to be effectually shut up in the power of their oppressors. They present a difficult field, yet surely God has some one who will take this burden upon his heart, and who shall finally receive their Lord's commendation for a persevering faith that attempted great things for God.

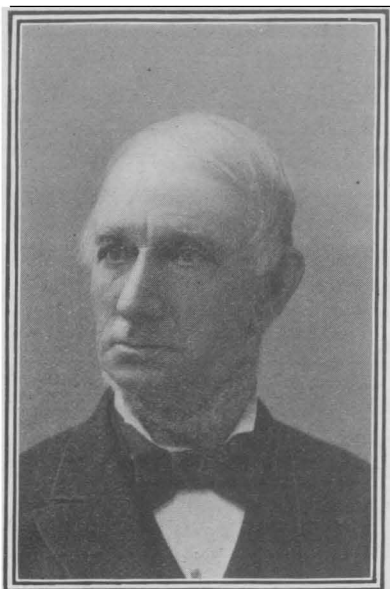
The land of Ecuador invites our interest, not merely for its past romantic history, but for its present tendency, when it seems that God is remembering its long-buried wrongs of ecclesiastical oppression and corruption; and the hand of Divine retribution is breaking the power of the false religion to make way for the true.

HOME MISSIONS IN THE NORTHWEST.

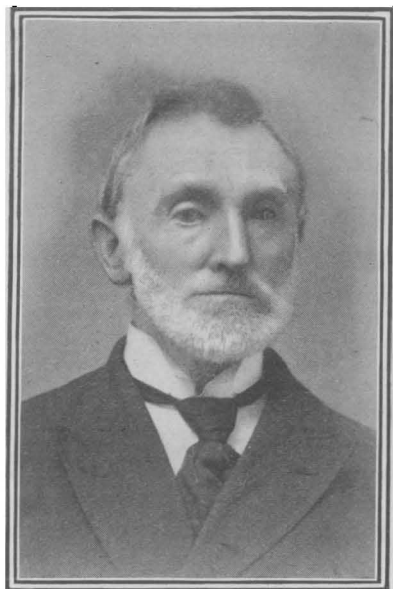
BY REV. W. S. HOLT, D.D., PORTLAND, OREGON.

Home missions in the Northwest began in the romantic period of the history of the Pacific coast. The reader will recall the pathetic visit of the Indians to St. Louis in 1832; the banquet and farewell speech of one of the four who sought the white man's "book of heaven"; and the coming of Jason Lee and party, of the Methodist Church, and Samuel Parker and Dr. Whitman, Spaulding and Gray, all Presbyterians, altho sent out by the American Board. But, altho these movements led to the home mission work as it now is carried on, they were, in reality, *foreign* missions. Oregon was not then a part of the United States, and the purpose in view was not to bring the Gospel to white men, who were few then, but rather to meet the need of the Indians, whose cry for help had aroused the Eastern Church, and, in fact, it was many years later when the Presbyterians began any effort for the white settlers. Whitman, however, early recognized the principal work of the missionary as not for the aborigines, who must soon pass, but rather for the incoming multitudes of the dominant race, whom the "star of empire" led always "westward."

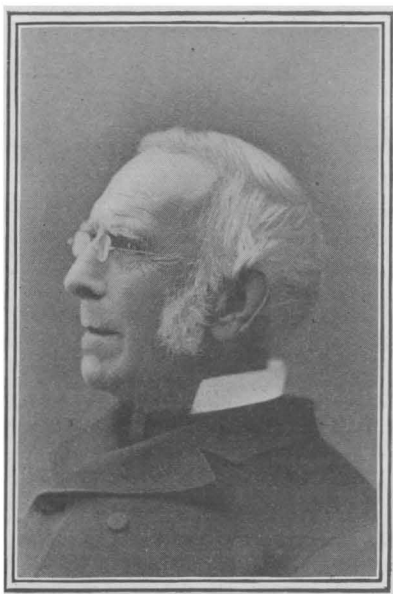
The pioneer Presbyterian home missionary was Rev. Lewis Thompson. He came not as an agent of a society, however, but rather like others. With a small herd of cattle he made the weary journey from Missouri to Clatsop Plains, which lie along the Pacific, directly south of the mouth of the Columbia. There he made his home, where luxuriant grasses afforded abundant pasture for his stock, and a genial,



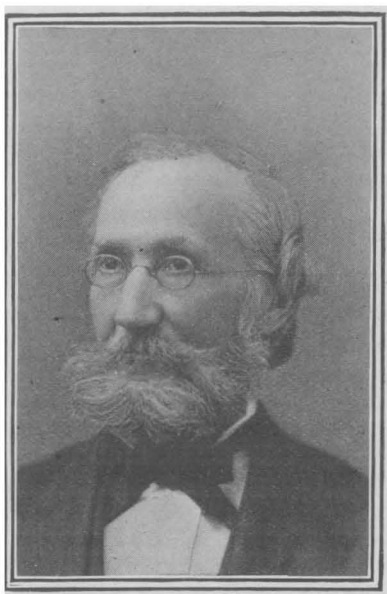
REV. G. F. WHITWORTH, D.D.



REV. ROBERT ROBE.



REV. E. R. GEARY, D.D.



REV. A. L. LINDSAY, D.D., LL.D.

FOUR PIONEER MISSIONARIES IN THE NORTHWEST.

equable climate promised health. Already among other American families living on these plains were W. H. Gray and family, who had retired from the Eastern mission, and the Condit family. These were Presbyterians. Lewis Thompson was quick to appreciate the situation, and on September 19, 1846—the year of his arrival—organized the First Presbyterian Church in what is now Oregon, with four members, Mr. and Mrs. Gray, and Mr. and Mrs. Condit, Mr. Condit being elected ruling elder. This Clatsop Plains church was the most remote church in the United States. Its members lived and labored within the sound of the Pacific surf. At the same time there was a foreign mission church in the territory, organized at Wailatpu, now Wallawalla, in what is now Washington. Its pastor was Spaulding, the Presbyterian foreign missionary; its elder, Marcus Whitman; its members the wives of these two men, several Christian Hawaiians, with possibly some whites and a few Indians. But this church perished in 1847, in the disastrous Whitman massacre, and a small Congregational church exists in this region.

Not until 1851 did the Presbyterian Church begin home mission work in the Northwest. Then Rev. (afterward Dr.) E. R. Glory and Rev. Robert Robe were sent out, the former belonging to the distinguished family of the same name in Pennsylvania. He was a great man well qualified by nature and grace to found missions and to lead in educational work. Robert Robe, who still survives, was an agreeable, social young man, ready to be used for the glory of God, and counting himself as nothing that the cause of Christ might be advanced. On November 19, 1851, at Mr. Glory's home, near what is now Lafayette, they, with Lewis Thompson, organized the Presbytery of Oregon. They constituted the entire clerical force, with the one church of Clatsop Plains, which was not represented. Mark the extent of that primitive presbytery. Oregon, Washington, Idaho, and a piece of Montana fell within its bounds, which as yet only confidence in the future of this nascent region indicated whereunto this movement would grow. If "Father Robe," as we love to call him, lives until November 19, 1901, he will see the fiftieth anniversary of that presbytery, and he has been connected vitally with all its growth.

On January 1, 1854, the first church of Portland, Oregon, was organized with twelve members by Rev. J. L. Yantis, D.D., assisted by a newcomer on his way to Washington as a home missionary—Rev. George F. Whitworth, D.D., the patriarch of the synod of Washington. Under his eye, and aided by his wise and faithful efforts, the work of the Presbyterian Church in Washington has outgrown that of Oregon, and he still shares in the joy of success that continues in the growth of the Church in the state which he adopted so long ago.

These men, with others whose names are on our records, and whose

activities are now translated to the Better Land, are our heroes, whose example we can only strive to emulate.

For twenty years progress was slow. The population was increased by the cattle-train. People sailed into the Northwest in prairie-schooners. Communication with the East was wearisome and long delayed. But as men were needed they came, and occupied the new places, erected churches, established preaching-places, and helped to mold this growing empire.

Then there came to this region a statesman in far-seeing wisdom, whose influence was felt from the moment of his coming and remains yet a blessing. The first church of Portland, organized and sustained in a feeble, flickering life by the Home Board, entered upon a career of extended growth and usefulness. Rev. Aaron L. Lindsay, D.D., was called as pastor. He accepted, and from that day onward not only the Church but the entire Northwest felt his power. That Church was too large-minded to keep him selfishly to itself, as he was too broad-spirited to be so kept. He reached out into all parts of the Northwest. He saw the needs of Alaska, and organized and helped to maintain the first Presbyterian missions among the natives; the Indians of Idaho and East Oregon felt his beneficent touch; the Chinese shared in his sympathy and interest; while both he and the grand Church to which he ministered lent a helping hand to every struggling community and to every worthy interest. Without that man and Church, and others like them, our work would be far behind its present proportions.

PECULIAR CONDITIONS IN PIONEER WORK.

The conditions of missionary work here are peculiar. Oregon and Washington were not settled by men driven here for gold. Rather were the early settlers influenced by the opportunities for farming and stock raising. The government encouraged such pursuits by giving a square mile of land to a settler simply on condition of occupancy—action which favored scattered residents rather than congested communities. Each of these states contain more than ninety thousand square miles, and it was thought that large areas were fit only for sheep, horses, and cattle, and that the arable land was scattered; hence the people spread themselves readily about the country. The Church has been compelled, literally, in this great Northwest, to go everywhere preaching the Gospel to reach the people, who are everywhere. This has given many laborers areas to *traverse* which they could not fully cultivate. The first minister, for example, who preached in Portland had another church more than sixty miles distant, which he reached on horseback, in a country where rain falls heavily and continuously in winter. To-day we have *one field* in Oregon which measures ten thousand square miles, and *ONE MAN* spreads himself over that field,

in which New Jersey, with over three hundred Presbyterian churches, would be lost.

We have in Oregon alone *nine* whole counties with one Presbyterian minister *in each*, and there are seven other counties into which we have never been able to go. School-houses and post-offices abound, but opportunities to hear the Gospel are scarce.

In one of our coast counties one home missionary tries to *reach* five preaching-places, in the most populous region along the ocean, by living in the center and traveling by stage thirty miles north and south. Usually he is the only minister in the region, except in one village. This diffusion of population is what keeps much of our Northwest dependent upon the Home Boards, until increased population make possible self-support.

There are about two hundred and forty Presbyterian churches in the synods of Oregon and Washington, the population of the two states being nearly three-quarters of a million, about two-thirds that of Philadelphia, in which, counting the two presbyteries of Philadelphia, North and South, there are less than one hundred and fifty churches. Many of our smaller villages, however, are reckoned as *strategic points*, and occupied with a view to the future. *And that future is ours.* What is called the Northwest now (let not St. Paul and Minneapolis be offended!) is in the middle zone of our empire—we had almost said country. The trend of population is this way, and in which of our humble villages it will settle, who can tell? In 1852 Portland was a hamlet, among the stumps. To-day it is the metropolis of the Northwest. These two states are full of hamlets, each larger than Chicago was once, and many of them ambitious to become cities, and laid out on metropolitan plans, with twenty-five feet lots, held at all they are worth.

Another factor in our home mission work is the character of our people. For the most part they are men and women of energy and ability, and largely from the East. This needs to be reiterated. College-bred men and women are everywhere. There is culture and refinement in places where they would not perhaps be looked for.

Recently, going out into the backwoods, I rode with a school-teacher, acting as mail-carrier, to get ahead, financially. On a little boat was a captain, dressed in coarse apparel, with a slouch hat, who was a gentleman from Maine, every sentence he spoke revealing culture, as did his manners. I met a rancher, who lives four miles from nowhere, a college-bred man of influential and cultivated family.

Such men want the Church, and they want it to be first-class. A loud noise which covers lack of thought and preparation does not deceive or edify them. They like earnestness and sincerity, and detest hypocrisy and cant. Such people need the cultivated, educated

minister of the Gospel. Only the best will help the West. Not long since a certain minister came from the East. His congregation was a simple-minded people, and a wise man from the East could meet their needs easily enough. What could such a people know of labored preparations for the pulpit or of beaten oil for the sanctuary? A plain hearer said, "He is smart and has good ability. We like him, but he *don't study*." This plain hearer often wears overalls, and can do carpenter's work and many other things, but he is a college graduate, accustomed to think, and knowing when other men think. Indeed, that whole congregation appreciates the best sermons.

Another feature in this region is the absolute independence of most people in religious matters. Perhaps most of our people have broken loose from old habits and traditions, and many have lived for years beyond the influence of the Church, many of the younger people never having been to church at all. Christian people come here and become engrossed in worldly pursuits, especially the men. The home missionary must often arouse the religious instinct, bring home old and forgotten truths, and make them alive again, not in a conventional way, but there must be a man behind the message if the message is to help a man.

A home missionary secured the good will of a certain class of people by a simple act. A notorious woman died. There was no one to conduct the funeral. He was out of town, but came riding in, just as a crowd of her sort had assembled. He was recognized as the minister, and was asked to conduct the funeral. He did so, and went to the grave attended by a concourse of such people as he never saw together before, and now, said he, "I am solid with them." This touch of sympathy won men and women who never darken the doors of a church, but who knew the minister who was friendly to them.

DENOMINATIONAL CROWDING.

In some parts of this country denominationalism retards the legitimate home mission work, which is to bring the Gospel itself into every community. Unfortunately, often this has been interpreted to mean the Gospel as some particular church teaches it. Sometimes crowding has been done, under the belief that the hamlet will soon become a city, and then will have room and demand for all the denominational churches. Property owners are always ready to give lots for church buildings, for they in turn help town sites.

Some crowding is due also to the fact that some denominations think "a town is vacant which is without their particular church," and when such a spirit exists there is nothing to do but to submit or quit the field. But no great amount of Gospel teaching goes with such effort. There are instances like the following: In a town of less than two hundred people there are the Methodist Episcopal, Methodist

Episcopal South, Campbellite, Baptist, and Presbyterian Church organizations, three buildings which cost together not less than three thousand five hundred dollars, and always two ministers, and sometimes four. But the Presbyterians, Methodists, Methodists South, and Campbellites have each one Sunday in each month, and when there are five Sundays in the month the Baptists have one. Yet there is no town in this state where so large a proportion of the community attend church. There is variety. There are regular services every Sabbath. The bell tells where the services are held, and the people turn out. The churches seem to be on good terms. The ministers preach on *circuits*, or fields, somewhere every Sabbath. Now in this special community all the churches together and all the population could not support one minister; but on the circuit plan and with the help of the Boards three men are sustained, who carry the Gospel as they teach it to, perhaps, six or eight different communities.

The religious element in every community is divided among the different denominations. The Methodists North and South are kept apart by the old dead issue, while the denominations persist in maintaining a separate life and work. What shall the individual do? How can a man who believes in "falling from grace" unite with a perseverer? Or how shall the man who believes in immersion as the only form of baptism fellowship the others?

The responsibility for multiplying churches in a given community is not all with the churches themselves. It belongs largely with the community. After one church is organized and a building erected, where only one is needed, a second can not be organized and housed without blame on the part of the community. A church may be organized by any one having the authority. But it must remain a homeless body until the community helps. There is yet to be found an instance of a church going into a town and spending its own money entirely for lots and building. And when communities will be bold enough to say, "We neither need nor can maintain another church," there will be an end of building three church edifices in a village of two hundred people.

In the Northwest there are still communities devoid of Gospel privileges. People are coming our way and opening up isolated regions. They are raising families in forest and mountain and valley. The Church must follow them and take care of them. The fidelity with which it does this great and pressing work at home will be a proof that it can be trusted to help people abroad.

THE MALAYSIA MISSION FIELD.

BY BENJAMIN F. WEST, M.D., PENANG.

Straits Settlement Methodist Episcopal Mission.

Malaysia embraces the Malay Peninsula and the adjacent islands, including the Philippines. The many languages and religions met with in this territory are great obstacles to its speedy evangelization. There are many tribes within its borders to whom no missionary has as yet gone. Protestant mission work is carried on by the Society for the Propagation of the Gospel (a High-church organization of the Church of England), the Plymouth Brethren, the English Presbyterians, and the Methodist Episcopal Church. In Java, Sumatra, and Borneo the Dutch and German societies have work, and in the Philippines the Presbyterians of the United States, the Episcopal Church, and others, in addition to those mentioned above.

I desire to call attention particularly to that part of the field embracing the Peninsula, Sumatra, and Borneo. Three societies are doing all the work that is done (leaving out the S. P. G., which does very little for any except English-speaking people), and of these three the Methodist Episcopal has much the largest work. We have work in four Chinese languages, in Malay, and Tamil. Our work is evangelistic, educational, and literary. The beginning was on the basis of self-support, and this took the form of schools for the teaching of English. This branch of the work has gone on until now we have large schools for boys in Singapore, Penang, Ipoh, and Kuala Lumpur. The school in Singapore has about eight hundred boys in average attendance, that in Penang nearly six hundred, Ipoh has over two hundred. We have also a number of smaller schools. Schools for girls have also become a prominent part of our work. These schools are all self-supporting. Such has been the character of our work that the government has always shown a willingness to help us, and in the last two years has made over to us valuable lands and buildings for school purposes. Our success is a source of trouble, in that it is very difficult to provide qualified teachers for these schools. We need at the present time three or four young men of good education to go out as teachers in these mission schools. Strange as it may seem, it is very difficult to find young men for this work. Our mission press has grown from a small beginning with a hand-press, to a large establishment with three power-presses, doing work in thirteen languages and employing seventy-five to one hundred men and boys. We print Bibles, school-books, hymn-books, newspapers, and religious literature of every kind. We need a missionary printer to take charge of the mechanical and proof-reading departments of this great institution at once.

The evangelistic work is not behind in the general advance. Every-

where there are openings. The opposition we met with in the beginning has lost much of its intensity, and calls for instruction come to us from every side. Our force of foreign missionaries is too small to effectually develop the field. We can not man the stations already open, and the calls that have come to us from the west coast of Sumatra and from North Borneo must remain unanswered, notwithstanding the fact that there are no missionaries of any society working in these places. Perhaps the most important phase of our work at the present juncture is the Theological Training School. This is an institution for the training of native young men for the ministry. Already we have sent out a number of young men to take charge of stations, but we need many more, and as the work develops the need will increase. We are hindered in this work by a lack of funds. The institution was made possible by the gift of £200 by a Scotch lady, a member of the Church of England, and has been sustained by the voluntary contributions of friends on the field. Young men who give evidence of having been called to the work of God are taken for a three years' course, and as they are all poor and dependent upon their labor for support, we have to provide for them during their course. We give them \$2.50 per month, and with this they provide food, clothing, books, and all other expenses of living. As the ultimate success of all our work depends upon a capable native ministry, we are anxious that this Theological Training School should be maintained; \$500 would provide an endowment which would support a student in perpetuity. Is it unreasonable to hope that from among the many who are looking around for useful investment for their money, there are some who will give us endowments for this school, and thus provide for the training of young men who will go out to teach the people in far away Malaysia the way of life? The sum of \$2.50 will support a student one month, \$30.00 for one year, and \$500.00 will endow a scholarship. Students are prepared in the Hokkien Chinese, Hak-ka Chinese, Canton Chinese, Tamil or Malay languages. For years we toiled in hope, seeing little to encourage, and oftentimes cast down. To-day we rejoice in the fruition of our hopes, but anxious that the splendid opportunities of the present be accepted by the Church without delay.

The Chinese are here in large numbers. They are the brain and muscle of all this Eastern world. They do the trading and shipping and mining and farming. They are eager for an education. The old prejudices and superstitions and religions are losing their hold on them. They are restless and seeking for help to escape from the bondage of the past. The reform spirit is dominant in every part of their life. Reform in burial and marriage ceremonies, in education and dress, in family and social relations, is the urgent demand of the hour. Shall we as Christians help them in the hour of their awaken-

ing, and give to them the shackle-destroying Truth? Shall we lead them to Him in whom is no darkness, or shall we allow them to escape from the darkness of idolatry only to fall into the perhaps deeper darkness of an imitation of Western civilization with no Christ? Many of the future leaders of China will come from the Chinese of the Straits Settlements. Already the Chinese navy, the imperial customs, the large trading concerns, the banks, and the educational institutions have in them men born, educated, and trained in Singapore and Penang.

As yet little is being done for the Malays. They are a wide-spread race, being found not only on the Malay Peninsula, but in Sumatra, Borneo, Celebes, and the Philippines, besides the almost innumerable smaller islands of the East Indian archipelago. There is not a single missionary, with possibly one exception, who is devoting all his time to this people. That they are not inaccessible is proven by the fact that there are many converts from among them in those places where missionary work has come in contact with them in Sumatra and Java.

We have flourishing churches and schools among them, but are unable to do for them what ought to be done, because we have neither men nor money to enable us to enter the open doors. In all this wide extended field, reaching from Burma and Siam on the one side to New Guinea on the other, and from Java on the south to the Philippines on the north, "the fields are white unto the harvest." "Pray ye the Lord of the harvest to send forth reapers."

OBLIGATION AND CALL TO MISSIONARY WORK.

BY REV. J. L. HUMPHREY, M.D., NAINI TAL, INDIA.

Missionary Methodist Episcopal Church, 1857-.

No one who has given the subject attention can doubt the obligation to do what he can to spread the knowledge of Christ in the world. This, like many other things required of us, is not left to be inferred from the general scope of Christ's teaching, but it is made binding by all the force of an express command. "Go ye, therefore, and teach all nations, baptizing them in the name of the Father, and the Son, and the Holy Spirit. Teaching them to observe all things whatsoever I have commanded you, and, lo, I am with you alway, even unto the end of the world."

This must settle the question of obligation in the mind of every loyal disciple of Christ. The command is in terms too plain to admit of doubt. No conditions are interposed to modify our action in any respect. Our Lord does not say, Go, if convenient, or if you feel dis-

posed to go, or if everything favors. Nor does He say, Hold yourselves in readiness to go if you are wanted—if the people invite you and are ready to receive your message, and welcome you as Christ's ambassadors; but we are to go because they need the message we have received from our Lord and Master for them, and not because they desire us and call for us.

This command is general, and is not, in any special sense, binding upon one more than upon another. Every one may do something to extend the kingdom of Christ, and *obligation* is equal to *ability*. The fact that we can not do as much as some others is no reason why we should not do what we can. The little we can do is important and essential, as well as greater things others may do. Whatever we do for Christ in the true spirit of a disciple, be it little or much, will be accepted, and will not fail of its reward. If all could see it in this way, and would act accordingly, the world would be speedily revolutionized.

Not every one can go in person, but we can go or help others to go. Christianity is preeminently missionary in its spirit. Christ was himself the great missionary. His Church must ever be a missionary Church. It has been successful in the past only as the missionary fire has glowed upon its altars; it will only be so in the future as this condition is observed. There is such a thing as apostolic succession. The true succession, however, is found just here. It was made solemnly binding upon the apostles and their successors to the end of time to give the Gospel to every creature. So long as there is one human being in any place on this earth that has not heard the tidings of salvation, this obligation will continue binding upon us as the disciples of Christ.

We live in a grand time—the best the world has ever seen. More has been accomplished in the spread of the Gospel during the past century than in the whole Christian era before it, and without a doubt we are on the eve of greater things still.

The world is being stirred as never before. It may be in opposition, as seems to be the case in China, but be it so, this is better than apathy, tho it is quite well understood now that this outburst of wrath is rather anti-foreign than anti-Christian. The whole history of the Church shows that violent outbursts of hostility to Christianity, indicate a spirit of resistance to the truth operating upon the heart unsubdued by it. Such seasons of seeming disaster and defeat indicate that great triumphs are near at hand. It was so in the great Sepoy mutiny in India in 1857, when it seemed that everything belonging to Christianity must be blotted out, but it did not prove so. On the contrary, in the end it put the country far ahead, and Christianity took a firmer hold and progressed as it otherwise would not have done. It will surely be so in China as the outcome of the recent

uprising. These convulsions are but the birth-pangs of a new and better era for China. We may be assured that they will be overruled for the advancement of the cause they sought to overthrow. In a short time there will be more missionaries in China than ever before. For every native Christian slain ten will be raised up, and the world will be forced to recognize the spirit of the old martyrs in many of them. I was told by an English gentleman, when in China a few months ago, that he did not believe there was a single real Christian in China. When the events of this uprising are written up we have reason to believe that Chinese Christians will stand higher than ever before. It is quite possible that from among the fanatical Boxers may yet be raised up some great apostle for Christ. The great missionary movement has but just begun. Many more in the near future than in the past will be going out to foreign lands. Every one that goes will have to consider this subject of a call to this work. It would be a great mistake to go without such a call. Some may say it is a question of expediency or preference only. Some say the same in regard to the work of the sacred ministry.

We believe our Lord chooses his ministers and lays upon them the obligation to preach the Gospel. The necessity is laid upon them and they feel they must go forward in this work. The call to be a missionary in a foreign land may not be just like this, but it is like it in some of its aspects, at least. In a sense, I think we may claim that God calls us to every kind of work for him—"the steps of a good man are ordered of the Lord." "And thine ears shall hear a word behind thee saying, This is the way, walk ye in it, when ye turn to the right or to the left." Isaiah xxx:21.

Certainly it is reasonable to infer that there would be a somewhat special call to a great special service like this. As a matter of fact, I think I may safely say that I have never known a successful missionary who did not feel that God called him to this work, as certainly as he called him to the ministry. The impression will be made upon the mind by the Holy Spirit in some way that we are called to this work. This impression will be so strong that it can not well be removed. I believe God as certainly calls women to this work as he does men. It is one of the wonders of the age, what women are doing for Christ. In addition to the impression made upon the mind, other things must confirm or sustain it. There must be good health. One must have good natural abilities and at least fair attainments. I would lay special stress upon the importance of good judgment, and on the need of the importance of tact, ability to master foreign languages, and to understand and utilize strange environments. The importance of these can not be overestimated. One must know human nature and how to adapt one's self to it. We must know the people to whom we go, have sympathy with them, appreciate their feelings, and be able to see things as they see

them. We never can win the people to Christ only as we win them to ourselves first, and to do this we must gain their confidence, and we can only do this by convincing them that we know how things appear to them. Knowledge of human nature, sanctified common sense are indispensable qualities to make a successful missionary. The highest literary attainments, while not absolutely necessary in every case, will find ample scope for their fullest exercise. There are special facilities now offered to young people proposing to go out as missionaries, that we did not have in former years. To acquire special instruction for the fields we propose to enter is very important. It is an immense help to acquire some knowledge of the language and the people before going out. The importance of this is coming to be more and more felt. What a glorious opportunity presents itself to consecrate young men and women, well equipped for work for Christ! Oh, may a mighty army of such be raised up and thrust out into the great field already white to the harvest!

MISSIONARY MEETINGS FOR YOUNG PEOPLE.

BY V. F. PENROSE, GERMANTOWN, PA.

The smallest child that attends a primary school is not too young to become interested in missions. An object from some other land, such as an idol or a string of prayer-beads, held up before the children's eyes, can be taken as a starting-point. If separate children's meetings can not be held, a regular monthly ten minutes' talk in each department of the Sunday-school often secures a well-attended missionary meeting, the results of which are not to be measured. At these meetings appeals for money should be omitted, but needs of the people in other lands should be presented and the spirit of prayer for them inculcated. It is most interesting to see how the children look forward to these talks and how they miss them if omitted. This is the simplest method of training in missions.

A talk on Syria may be begun with showing a string of Moham-medan prayer-beads, one bead for each of their ninety-nine attributes of God, and this followed by the story of Kamil,* a young Moham-medan forbidden by his father to pray "Our Father."

The intelligent interest of the teachers is often secured by asking them to give a ten minutes' talk from time to time. One teacher, when asked to speak on Korea, said:

"But I know absolutely nothing of Korea. Ask me to tell

* See "Kamil," by Rev. Henry H. Jessup, D.D., of Beirut, Syria. The Witherspoon Building, Philadelphia. Price, \$1.00.

of city missions—I could do that.” “No, Korea is what we need.”

One or two fine pamphlets were handed him to read. A week later he said he needed more information, and took four books on Korea. Later on he declared he never had known missionary books were like that!

“Why,” he said, “Gale’s ‘Korean Sketches’ is just *fine!*” And those ‘Korean Tales’ (Allen)—I never knew there were such books!”

So great was his enthusiasm that he presented these two books to the young men of his class at Christmas-time, and his talk interested every one; it was brimful of enthusiasm, and showed very plainly that he felt the subject too big for such brief time, yet his allusions probably made others want to read for themselves. Some boys were greatly impressed by it.

In this school each department has a missionary head who arranges with the teachers for the monthly talk. Should a missionary be in the neighborhood he is secured, and the attention paid by all the scholars is always noted as remarkable. Their offerings have increased, and they are merely for the general fund, occasionally some special object as an extra creating great interest.

“What has interested you most in missions during the year?” was the topic for a boys’ meeting. The president, whose interest had been rather slight, gave as his interest, “The great amount of black still on the map of the world, 1,900 years after Christ came,” referring to the map of the world colored for the progress of religions. This map is one of the greatest educators. It is colored after Dr. Pierson’s little map in “The New Acts of the Apostles,” and can be easily drawn on a large sheet of cloth in outline and the colors washed in with water-colors. My own map is that of the A. B. C. F. M., Congregational House, Boston, eight feet six inches by four feet six inches, price two dollars and fifty cents, and after the colors had dried gold stars were pasted on to show where all denominations were at work. This map always interests. It is, indeed, a liberal educator. It is a constant reminder of the “land yet to be possessed.” It shows the need of more prayer. At every missionary meeting such a map is of first importance.

In making maps of the separate countries to be studied, it would be well to have them colored for the religion of the land; thus, Syria and Persia green, for Mohammedan; Mexico and South America red, for Roman Catholic; India, China, Korea dark, for heathen. The boys and girls can make excellent maps on large sheets of manilla paper, on cloth, on the blackboard, and thus an essential feature of missionary meetings is secured at the cost chiefly of time and increased interest. But a good missionary meeting must have the maps of the world and that of the country to be studied. “Information precedes

interest" is a maxim always found true. Localize the information on the map. The interest thus becomes more intelligent.

In giving talks to children—to any one, in fact—it is essential that one should be so full of the subject he will forget himself, and present it as the most interesting and important possible. The love of Christ must constrain. It must not be *work*, it must be Christ Himself who inspires if the audience is to be roused to action.

A good meeting can be had if the leader gives all the information, but pauses after each special point and lets the young people pray for the needs mentioned. Thus, a meeting on Siam was based on the bi-monthly letter just received by the leader, who had had little time to arrange for the meeting. As one point after another was read or told pause for prayer would come, and thanksgiving for good news, prayer for more workers, prayer for increased interest at home came from all over the audience—a Christian Endeavor Society. They had been told this would be their only opportunity for taking part, and they availed themselves of it gladly. This was called a most interesting meeting.

A unique society is in Montreal. Here old and young—three generations—meet monthly, all having a share. The children take up the collection in little decorated baskets. They always have some exercise of their own during the hour. There are one hundred and fifty children who attend, and an equal number of grown people. The meetings are never attended by less than two hundred, but the average is two hundred and fifty up to three hundred. There is a social hour afterward, when fifty hostesses serve tea and biscuit or chocolate and cake, only two articles being permitted. They have badges with "Hostess" plainly printed, while the ushers, decorators, program, reception, and serving committees all have their own badges of various colors. Each woman in the church is called on once a year for service. At the junior meeting which I attended the children had entire charge. One after another stepped forward, announced a hymn, prayer, Bible reading, recited a poem, introduced the speaker, asked for a vote of thanks, etc.—all in very brief fashion, but very many had a share. On this occasion forty of them were hostesses, and did the honors well.

The idea in this society has been to give as many as possible a share in the work, and as sixty at least always take part in the ways suggested there is perpetual interest. The hostesses are this year taken alphabetically to insure greater variety and better knowledge of each other socially. Once a year a paper will be assigned to a member, and the necessary study creates enthusiasm, while the knowledge that it is but once a year any one is asked to do this precludes refusal. Common-sense methods allied to great enthusiasm and love for Christ on the part of the president have secured unequalled results. Each

member is expected to read one missionary book a year. No paper must exceed ten minutes, nor can any exercise. A program is printed in the fall, when the work begins, with full lists of all who take part and their appointed times, with books suggested for readings, a letter from the president, and the "Missionary Creed," which is also in each hymn-book:

"We believe in God the Father, and in His Son Jesus Christ, and in the Holy Spirit, whom He hath sent.

"We believe it our duty to tell the heathen of the plan of salvation that God has provided through the death of His Son, and applied through the agency of the Holy Spirit.

"We therefore believe it our duty to send them the bread of life by the hands of our missionaries, and to pray for our missionaries, and do all in our power for the spread of the Gospel on the earth, that Christ's kingdom may come."

Each committee, and there are eight for each meeting, or "monthly missionary tea," has a committee meeting, usually at the home of the president, that all may be thoroughly imbued with the spirit of service for Christ before the meeting.

If the many monotonous, spiritless societies that exist in so many places would but put these plans into prayerful execution, a new life would come into existence that would delight all who use such methods in the Christian Endeavor, Junior, and other organizations, and your meetings will interest all. It is here taken for granted that all are members of the missionary society, and so all expect to be asked to help. Too much interest is killed by a select few, who always do all the work, reelect themselves each year, and that regardless of the fact that they may not be at all suited to their work. Think of the harm done by a missionary treasurer in one church thus kept in office for twenty years, but who had absolutely no interest in foreign missions, openly saying so! Should Christ's work be retrograded by such painful adherence to old ways?

At Junior Christian Endeavor rallies the meetings that roused most interest in one section were the missionary rallies. One society would give a missionary exercise, another society was responsible for a Bible recitation, still another would give missionary music, and the talk (on China, perhaps), illustrated by various curios, would be brief and as interesting as possible. One hour was the limit permitted for the rally, and it never was exceeded, the children, after being dismissed, always lingering long to examine the curios.

If you have not a missionary library begin to get one, for it is important to be able to supply books on the land or topic assigned. There are many helpful leaflets, a few of which are given below.

Ribbon charts used in connection with the maps help crystalize the important facts. The annual expenditures of the United States

may be shown by a series of ribbons fastened on a stick, the ends of the ribbons weighted with shot:

Yellow, 1 inch, Foreign Missions.....	\$5,000,000
White, 24 inches, Home Missions.....	120,000,000
Blue, 25 inches, Church Expenses.....	125,000,000
Green, 60 inches, War with Spain.....	300,000,000
Red, 50 inches, Dress.....	250,000,000
Orange, 2 yards 18 inches, Jewelry.....	450,000,000
Brown, 3 yards 12 inches, Tobacco.....	600,000,000
Black, 6 yards 27 inches, Liquor.....	1,200,000,000

For religious populations:

Pink, Greek Church, 4½ inches.....	99,000,000
Yellow, Protestant Churches, 5½ inches.....	150,000,000
Green, Mohammedan, 6½ inches.....	200,000,000
Red, Roman Catholic, 7 inches.....	210,000,000
Black, Pagan and Heathen, 40 inches.....	900,000,000

Many brief prayers, spirited singing, simplicity of plan, as many individuals as possible to feel a share in the responsibility of the meeting, and all of it for Christ's glory alone and the spread of His kingdom—these are factors that will secure good meetings for children and adults. But Christ must be supreme, and you must not dwell so much on curious customs in a land that His work is overlooked or neglected. Interest may be secured at too great cost if this is done. The work is not for time but eternity, and a mere ephemeral interest is dangerous. That it is simple obedience to Christ must always be shown as the underlying motive.

Every point must be prayed over. Every committee, even for the mere directing of envelopes, should first pray. Each member should be asked to pray. No prayerless gift should be made. Give special objects to pray for. Teach all to know your missionaries by name and pray for them—their needs, their health, their work, their helpers. All work is barren of blessing unless prayer envelop it. We are not to work in our own strength. "My God shall supply all your need, according to His riches in glory by Christ Jesus."

LIST OF LEAFLETS, MUSIC, MAGAZINES, BOOKS.

Send to each Board at the addresses given for their catalogue and annual report. The following leaflets are useful to all:

LEAFLETS AND MUSIC.

Topsy-Turvy Land; It's no Use Trying to Convert Mohammedans; Break Cocoanuts Over the Wheels; How Hindu Christians Give; The Man with the Wonderful Books; price 1 cent each. The Dutch Reformed Board, 25 E. 22d Street, New York.

The Bible and Foreign Missions; The Bible for the World; Told for a Memorial of Her (Philippine Islands); Bible Work in the Philippines. American Bible Society, Bible House, New York.

In the Tiger Jungle; The Hand of God in the Circulation of the Bible; price 2 cents each. American Tract Society, 150 Nassau Street, New York.

Facts from Foreign Fields (Flag Series)—Africa, Italy, Mexico, South America, etc.; 5 cents each. If They Only Knew; Music and Musicians in India; Power of Christian Song in Mission Work; Original Native Hymn (India); price 2 cents each. Hindustani Ghazal (music), 3 cents. W. F. M. S., Methodist Episcopal, 36 Bromfield Street, Boston.

Voices of the Women, and Studies on Burmah, Siam, India, etc., 3 cents each; A Plate of Peas for Perplexed People, 2 cents; Seven Cents a Day, 5 cents; The Story of Andalo, 10

cents; For Farther Lights (A Series of Programmes, China), 15 cents; Our Juniors in Africa, 15 cents; Bright Bits (Excellent Stories and Selections), 40 cents; Studies for Juniors and Bands. W. Baptist Board, Tremont Temple, Boston.

Hobeana (Africa), 2 cents; O. P. J., 2 cents; Questions and Answers on Africa, China, India, Japan, Mexico, 5 cents each; Answered Prayers, A Cry from the Congo, and Japanese Lullaby, 1 cent each; Missionary Exercises, No. 1, 2, 3, 4, 30 cents each; Question Book Series, Missionary Poster, 5 cents each; People and Places on the Foreign Field (a book of 180 pictures), 10 cents; About Foreign Hospitals and Dispensaries, 3 cents; Hero Series, 2 cents each; Historical Sketches (of all fields), 10 cents. Presbyterian W. F. M. S., at 501 Witherspoon Building, Philadelphia, Pa.; or, Room 822, 156 Fifth Avenue, New York; or, 48 Le Moyne Block, Chicago, Ill.; or, 1516 Locust Street, St. Louis, Mo.

Orient Picture Co., Mt. Vernon, N. Y., has pictures from China, Japan, India, Arabia, 25 cents for 25, 2 cents in lots less than 25.

A Chat About Missionary Books; Twenty Questions on all Fields, 4 cents; Cycle of Prayer, and all the free leaflets for S. S., etc. Presbyterian Board of Foreign Missions, 156 Fifth Avenue, New York.

Portfolio of Programmes for Missionary Meetings, 10 cents; Maps and Money, Christian Endeavor and Missions, Missionary Plans for Junior Christian Endeavor Societies, 3 cents each; Tenth Legion Ballots, 15 cents per 100. U. S. C. E., Pray Building, Boston, Mass.

"I Don't Believe It;" Indian Missions (Letter from Bishop Hare). The Missionary Library, Protestant Episcopal Board, Church Missions House, Fourth Avenue and 22d Street, New York.

"Thanksgiving Ann," "The Deacon's Tenth." Layman, 310 Ashland Avenue, Chicago, Ill. Package of leaflets on "Giving," 25 cents, from C. K. Ober, Y. M. C. A., Chicago.

A Sermon on Tithes; Heathen Claims and Christian Duty; The Story of a Carpet; The Beloved Physician, or Medical Missions. A. B. C. F. M., Congregational House, Boston.

MAGAZINES.

The best magazine of all is "The Missionary Review of the World," \$2.50 per year, 30 Lafayette Place, New York. "Woman's Work in the Far East" (undenominational—two numbers a year), 35 cents per year, American Presbyterian Mission Press, Shanghai, China. "The Gospel in All Lands," \$1.00 per year, 150 Fifth Avenue, New York. "Woman's Work for Woman," 156 Fifth Avenue, New York. "The South American Messenger," 50 cents per year, 66 Yonge Street, Arcade, Toronto, Canada. "The Young Folks' Missionary," Revell (10 cents per copy in clubs of 10), 25 cents. "Over Sea and Land" (Home and Foreign, club of 5, 25 cents each), 35 cents per year, 503 Witherspoon Building, Philadelphia. "The Mission Day-Spring," Congregational House, Boston, Mass. "Without the Camp" (Mission to Lepers in India and the East), 15 cents, 8 and 10 Lombard Street, Toronto, Canada. "Medical Mission Record," \$1.00, 118 East 45th Street, New York. "Medical Missions at Home and Abroad, 1 shilling 6d., John F. Shaw & Co., 48 Paternoster Row, London, England.

A FEW BOOKS.

The Holy Spirit in Missions; The Missionary Biography Series (Livingstone, Moffat, Crowther, Freeman, etc.), 75 cents each; Missionary Annals (brief and interesting)—Livingstone, Woman and the Gospel in Persia, etc., 30 cents; Chinese Characteristics, Rev. A. H. Smith, D.D., \$1.25; James Gilmour and His Boys, \$1.25; From Far Formosa, Rev. G. L. Mackay, D.D., \$1.25; In the Tiger Jungle, Rev. Jacob Chamberlain, D.D., \$1.00; The Cross in the Land of the Trident, Rev. Harlan P. Beach (educational), 25 cents paper, 50 cents cloth; Korean Sketches, Rev. James Gale, \$1.00; John G. Paton: An Autobiography, \$1.50; On the Indian Trail, Egerton R. Young, \$1.00; Pilkington of Uganda, Battersby, \$1.50, Fleming H. Revell Co., New York, Chicago, and Toronto. (Write for the Missionary Catalogue.) Moravian Missions, Dr. A. J. Thompson, Scribner's, New York.

Vikings of To-Day, Wilfred T. Grenfel, M.D., \$1.25; Medical Missions, Rev. John Lowe, F. R. S. C. E., \$1.50; John Kenneth Mackenzie, by Mrs. M. I. Bryson, \$1.50; The Personal Life of David Livingstone, W. Garden Blaikie, D.D., LL.D., \$1.50, Fleming H. Revell Co. Behind the Pardah, Irene H. Barnes, \$1.50, Thomas Y. Crowell, New York and Boston. The Lepers of Our Indian Empire, W. C. Bailey, \$1.50, John F. Shaw & Co., London, E. C., 48 Paternoster Row.

The Missionary Pastor, Adams, \$1.25; Missionary Methods for the Missionary Committee, David Parke, 25 cents, Fleming H. Revell Co., New York, Chicago, and Toronto. Fuel for Missionary Fires, Brain, 35 cents; Missionary Manual, Prof. A. R. Wells, 25 cents, U. S. C. E., Pray Building, Boston, Mass.

Encyclopædia of Missions, \$12.00, Funk & Wagnalls, New York; Christian Missions and Social Progress, Dennis (3 volumes), \$2.50 each, Fleming H. Revell.

Every church should possess "Christian Missions and Social Progress." It is the most comprehensive and remarkable missionary book of the age—a veritable encyclopædia.

TRIUMPHAL REENTRANCE OF SHANSI.

BY REV. I. J. ATWOOD, M.D., TAI-YUAN FU, CHINA.

Missionary of the American Board, 1882-.

When the missionaries returned to Tai-yuan fu for the first time after the terrible massacre, it was a sad but triumphal return. Ten li out of the city we were met by some of the lower officials and exchanged our carts for litters that had been sent to receive us, while our servants took the litters. With the escort of soldiers our procession was over half a mile long, and as it neared the great south gate the soldiers opened ranks with four banners on each side, and the Shansi mounted police with their carbines at "present arms," while we passed through with the city police escorting our carts. Just outside the gate the officials had prepared a place for the first reception, and here we dismounted in order previously arranged to represent the different societies. Our first salute was to the military officials out in the open air; then we entered the court, where were long rows of the gentry on one side and on the other scholars, to whom we gave the Chinese salute, and then passed on to the front of the reception-hall, where we met the magistrate of the Hsien and the tao t'ai, who is the director of foreign affairs for the province, and lately appointed to this office. He speaks English quite fluently, having studied at Cambridge, England, for a year.

Our reception here was a memorable one, and the consequences, we believe, will be far-reaching. The hall is a large one, and on the tile floor was spread a beautiful woolen rug of great size, and the room was furnished with elegant furniture. The honorable seats were given to us all, and in a semicircle were arranged near the door, in the humble position, about twenty officials. Dr. Edwards and Major Pererira, in his bright English uniform, occupied the highest seats of honor, and next were Duncan and myself, representing the English Baptist and American Board, and then came Mr. Hoste and Mr. Tjader, of the C. I. M. and Swedish missions, and the others, not representing missions, sat at the ends.

This was a representative reception, and is similar to that which has been accorded us at all the places through which we have come. It was ordered by the Peace Commissioners, Li and Ching, and means an apology from the Chinese government. This was one of the things suggested by Mr. Richard, who was called to Peking to advise with the commissioners.

The ceremony in the city by the higher officials, the fu t'ai, fan t'ai, and hsien t'ai, etc., was a far more elaborate and elegant affair, but does not mean so much to us as this public reception before the people. There were great crowds of people on the plain outside the

gate; and the long streets through which we passed on the way to the Chamber of Commerce, which had been fitted up in grand style for this reception, were lined with dense crowds of respectful people all the way; their conduct would put to shame the crowds of most any American city so far as order is concerned. The governor, Tsen, was sick, but the provincial judge and treasurer, with a large number of other officials, were present. After the first formal salute was over, which was in Chinese style, we all threw off all formality and had a regular American sociable.

The officials have done their utmost to try to make our stay as pleasant as possible. It is impossible to forget the cause of all this elaborate ceremony, for it occurred on the anniversary of the awful massacre of our dear friends. Just a year ago to-day their mutilated bodies were lying uncared for in the governor's yamen, only a few hundred yards from where we are now staying. To-day we have been returning the official calls, and have been passing and repassing in quietness and peace through the streets through which they passed under such an awful and appalling cloud and horror of deep darkness, in which, however, they were assuredly not without the comforting presence of our Divine Lord. Their present glory can borrow nothing from this hollow show. If they can see they will be satisfied that it is for the good and hope of the Kingdom in China that we endure official ceremony; for however insincere the officials may be or not be, it is certain that the gates are being lifted up that the King of Glory may come in, and that the Lord of Hosts, who is the King of Glory, will make even the result of all these things work out the glory of His name and of His Church in China.

When passing the North "Heaven Gate," at Ching Hsing Hsien, we saw the stone barricades at the top of these great natural fortifications, and were told by Dr. Edwards how the Germans had driven away the forces of Liu Kuang Tsai in utter rout, and how they fled out of the province, pillaging and murdering and committing excesses as they fled. This caused the wave of terror and consternation that swept over all of Shansi, making such a complete revulsion in all the province. When we arrived at Shou Yang, Pastor C'hu and Hau Chang Lac met us. They were in this city at that time, and they reported that when the news of the fall of the pass came to Tai-Yuan fu the fear and consternation was so great that five hundred waiting officials fled from the city, and no amount of money could tempt them to become officials. Their desire for office evaporated like the morning dew in a Shansi sun. Those who had befriended foreigners were about the only ones that had a steady hand to hold their reins of office; the people were in abject fear. It is said that the Hu Nan soldiers seized ten thousand animals from the people in

that county to carry off the booty they had stolen from the Chinese, and that they carried off many Chinese women. The French and German soldiers have not a clean record, it is true, but the real offenders are these Chinese soldiers, than whom there are none worse in the world.

About thirty li out from Shou Yang we passed the heads of three robbers hanging in cages by the roadside. This was a gruesome sight, but five li outside of Shou Yang we had the more pleasing prospect of a score or more of Christian members from Shou Yang, and Tai Ku, and other places. Here I met my medical assistant and the wealthy Christian member who was so long in jail. He now finds friends enough among his relatives; it is more popular now to be a relative of a Christian member than it was before. At Shih, Tieh Kou had to hasten back to Tai Ku because he heard that his wife was worse, but I had time to make some inquiries concerning the present condition of the few remaining Christian members there and at Fen Chou fu. He had received 300 taels of the money that Rev. A. H. Smith had sent some months ago to Tai-Yuan fu through the English Baptist Mission; of this money he had sent 150 taels to Fen Cho Fu, to be distributed among the most needy Tai Ku Christians. That this help came none too soon is illustrated by the family of Mr. Liu, our martyred preacher. His wife and son and two grandsons, that he longed so to have enter the ministry, were in the condition of beggars, and their father, who is still an opium sot, was on the point of selling his little boy as a slave, and their grandmother had lain in a swoon for days over the matter, when help arrived. The daughter, Siu Chenger, also was cursed with an opium sot of a husband who had sold their two beautiful daughters and had afterwards hung himself, but Siu Chenger was still enduring her miserable lot.

There were two changes of governors, more or less rapid, before the present humane Governor Tsen came into office, and things went on in much the same devilish fashion for some months, but when he gained control there began a change for the better in the lot of the Christians and they began to get relief. Hei Kou received 1600 taels from him, which he distributed, 800 taels in Fen Cho fu and 800 taels at Tai Ku. The Hsien magistrate also issued relief in grain, once in February and once for the spring sowing. Hei Kou was arranging with him for further relief when the governor's soldiers came to degrade him from office. The commutation of his sentence, I hope, will prove an act of justice and redound to the general good of the cause. The Christians have expressed a desire that he be pardoned.

JAMES CHALMERS, THE APOSTLE OF NEW GUINEA.

BY REV. EDWARD C. STORROW, BRIGHTON, ENGLAND.

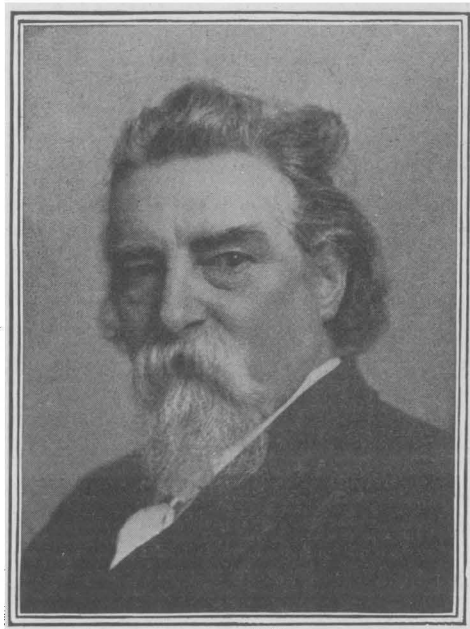
Author of "Our Sisters in India."

In the death of James Chalmers, of New Guinea, one of the most heroic and successful of pioneer missionaries to barbarous races has passed away. His life story is well worth recording.

The London Missionary Society, having successfully evangelized many Polynesian islands, resolved, in 1871, to transfer one or two of its most experienced missionaries, with a number of native assistants, to New Guinea, the largest island in the world, and one of the most savage and barbarous. This vast and little-known region was inhabited by numerous tribes, all barbarians, many of them cannibals, habitually at war with each other. Chalmers was sent, in 1877, in company with ten Polynesian native teachers, to British New Guinea, where two missionaries and fifteen native helpers had already begun work amid many difficulties, but had met with considerable success.

The reinforcements were needed to extend the mission as far as possible along the coast and in islands of the great Gulf of Papua. Chalmers was admirably fitted for this great but difficult pioneer work. He was a man of splendid physique. His childhood and youth had made him familiar with hardship and danger on land and sea. He was brave even to rashness, hopeful, optimistic, resourceful, active rather than studious, and possessed much tact in dealing with all sorts of men.

There was already a central station at Port Moresby in charge of Dr. Lawes, besides several outstations under Polynesian teachers on the mainland and some adjoining islands. These formed the basis of the sphere which Chalmers gradually developed and extended with marvelous energy, courage, and devotion.



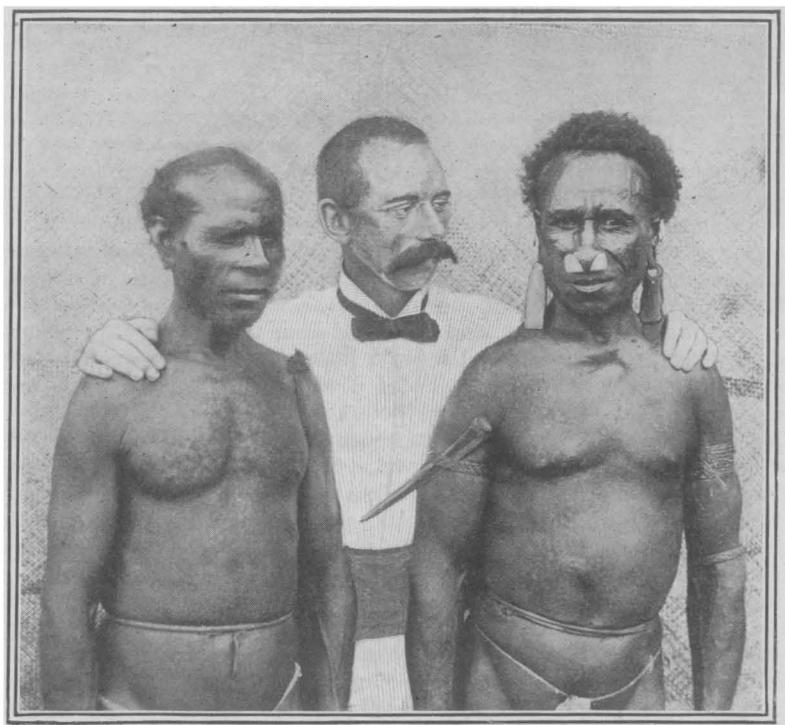
REV. JAMES CHALMERS, OF NEW GUINEA.

Mr. Chalmers' primary object undoubtedly was to evangelize the utterly heathen and barbarous natives of New Guinea, but he gradually saw the extent and intensity of the difficulties in his way, and shaped his methods accordingly. The natives were, beyond any Asiatic race, uncivilized and destitute of religious ideas or aspirations. He declared that he had "never met a tribe who desired to have teachers so that they might be taught the Gospel." But they were willing and glad to have them because of the trade and the worldly goods that usually followed. Chalmers saw that the greatest hindrance to the settlement of teachers and to the successful prosecution of their mission lay in the frequent wars and suspicious nature of almost all the tribes. The climate also and the conditions of life made it expedient that the evangelization should be attempted by indirect as well as by direct agencies. The repression of war, the encouragement of trade, the introduction of civilized customs with the teaching of Christian truth, must be combined so as best to overcome their low standards and habits.

Chalmers was not a learned theologian or scientist, but he had great common sense, a very practical turn of mind, boundless energy, a love of adventure, marvelous tact, and sympathy and true unselfishness. He once wrote: "We speak too much of sacrifices for the Gospel's sake. May there never be a missionary or his wife in this mission who will speak of their sacrifices or what they have suffered."

Chalmers' energy was chiefly directed to finding out the most suitable localities for the native evangelists, the gaining of protection for them from the chiefs, and tolerance by the people. He even appealed to their selfish and mercenary instincts, and sought to persuade tribes habituated to massacre and war to be at peace, with a view to securing the happiness of the people and a permanent basis for Christian effort. He made use of the friends he made among the heathen to communicate to other heathen the elementary knowledge of Christian truth and civilized customs. No white man had ever had a more wide and varied knowledge of the mainland of New Guinea, or visited more tribes, or made more "friends," or endured more hardships, or faced more perils, than Chalmers. His powers of endurance were remarkable. He would walk and wade and swim with almost inexhaustible energy on his tours. He could do without food or sleep as few other men could. His marvelous presence of mind and great tact in dealing with men often stood him in good stead.

There grew up among many of the people a great respect and admiration for this majestic man who was always brave and kind, gentle to women, little children, and the distressed. He was a peacemaker everywhere, and always an agreeable companion, so that they trusted him implicitly and were proud to call him "friend." Even non-Christian natives often warned him to avoid unfriendly tribes, and



A MISSIONARY AND TWO NEW GUINEA NATIVES.

would accompany him rather than have him go alone. Some years ago a treacherous massacre took place at Kalo. It was important to bring the ringleaders to account, and to show the people that the British government would not allow such atrocities. Chalmers went alone and unarmed to inquire into the facts of the case, but suffered no harm.

On another occasion he resolved to visit the chief of a wild tribe, notorious for his many deeds of treachery. A woman on the beach warned him not to land. When he did so the crowd seemed threatening, and when he approached the chief his present was declined with something like disdain. Seeing the serious aspect of affairs, he said to his companion, "Gould, we had better get away from here. Keep your eyes all round, and let us make quickly for the beach." The crowd followed, one man with a great club uncomfortably near. "I must have that club," said Chalmers to himself, "or I fear the club will have me." Talking to the savage all the way, he skilfully diverted his attention by an attractive present, seized the club, rushed to the beach, and gained the boat just in time.*

* See "Work and Adventure in New Guinea, 1885." "Pioneering in New Guinea, 1887." "Pioneer Life and Work in New Guinea, 1895."

In a recent report Mr. Chalmers gave the following account of work in his own immediate sphere, which is illustrative of his usual methods of work at Saguane:

Two years ago we began to hold morning and evening services in the chapel for all the people of the village. These services were never to exceed ten minutes. A hymn is sung, a short passage of Scripture read, and prayer offered. At first very few came, but I insisted on the services being continued, and every morning at sunrise and every evening at sunset the bell rings. We get many visitors from time to time, and generally these attend. Among others we had Mauata and Tureture natives, and they were so taken with the morning and evening prayers that on their return to their homes they introduced the same there. Soon their house of meeting was crowded, and a great blessing was given them. They began to observe the Sabbath and did what they could to have three services in the day—that is the orthodox number in these parts. Now they must have missionaries, so large deputations waited upon me and I promised to do my best for them and get, as they begged for, Samoans. They will not have the Straits natives as teachers.

The tide of blessing spread to other parts along the coast, and to the river. New chapels were built by the people at Mauata, Tureture, Kunini, Geavi (Wigi) Parama, and now, here, Iasa and Ispid are beginning. All services are well attended on week-days and Sabbaths, and there is a great interest shown in all they hear. In October I baptized one hundred and four, and last month fourteen, besides very many children, and there are now awaiting baptism a very great number. Wherever our people go they hold services and do, tho in much ignorance, what they can for Christ.

Here three times on the Sabbath is the chapel crowded. At eleven we have Sunday-school in our school-room, when we have a large attendance of young men, boys, and girls. At the same time, in the chapel, the teacher's wife has the women, old and young. We have during the week meetings for prayer, and many men often join us.

We have had a good average attendance at school here throughout the year—fifty-four. Living with us are lads from other villages. We will not have them from this village to live in the grounds. The school is so popular that we have had to turn many applicants from other villages away. A goodly number, twenty, read simple English fairly well.

Now located on the coast of New Guinea, over a distance of some hundreds of miles, there are, mainly as the result of Chalmers' labors, eleven European missionaries, with one hundred and twenty-two trained native teachers, and a considerable number of other helpers, who at stations far apart have gathered converts, and are witnessing for Christ and civilization in the "regions beyond." While honor is given to Chalmers, let honor be also given to the European and Polynesian missionaries who have shared his labors and seconded his efforts, and to who now is left the task of carrying on their common work for God.

The number of church members in the New Guinea Mission

amounts to more than one thousand two hundred, and the adherents to more than five thousand. In their ingathering many have shared; but as an explorer, peacemaker, teacher, encourager of trade and commerce, and all round example of manly and Christian virtues among black and white races alike, he stood prominent.

Details of the manner of his death, given from Sydney, are most probably correct. On April 6th he, with a young missionary of great promise and twelve native students, went to the mouth of the Aird River in the mission steamer *Niue*. Many armed canoes came, and Chalmers was invited to go on shore. Something aroused his distrust, and he urged his young companion to remain on board. However, the two, with the native Christians, went ashore, surrounded by a large fleet of canoes. This was the last seen of them. Natives came off afterward in crowds to the mission vessel, but no tidings were heard of the mission party, and after two days of reconnoitering, the *Niue* sailed away. Sixteen days after, a government official reported: "Massacre confirmed; entire party killed. Human remains discovered; unrecognizable."

Thus ended one of the noblest and most unselfish of lives—a true pioneer missionary, whose experience in many ways touched the account of his own given by St. Paul in II. Cor. xi:23. It was noble and Pauline in its principles and methods, and fruitful in its issues.

Chalmers was one of the most eloquent speakers in behalf of missions I have ever heard. His death and the manner of it should now speak on this the grandest and most Christlike cause with a tenderness and power beyond even that of his commanding, living presence.

CHRISTIAN FORCES IN THE TURKISH EMPIRE.—II.

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

Missionary of the American Board.

II. THE NEWER AND PROGRESSIVE ELEMENTS.

The Oriental and Roman Catholic churches and communities would in themselves furnish but a poor outlook for Christianity in the Turkish Empire. Tho making some progress in their material interests, and even in enlightenment and education, they appear to be actually losing ground in religious and spiritual matters. What they have gained in enlightenment and liberality is more than balanced by the sad loss in the sphere of faith and devotion. It is then a pleasure to find that there is another side to the picture, and that there are forces at work in the empire which have already vindicated the reasonableness of their avowed aim—the spiritual regeneration of the whole community. These forces naturally classify themselves in two groups—namely, Foreign Agencies and Native Organizations. As these actively

and heartily cooperate, it is difficult at some points to distinguish between them; but they are organically separate, the work of the former being purely temporary and auxiliary, their functions to be gradually assumed by the native organizations.

Foreign Agencies.—These are almost all essentially missionary in their character, but technically they are not all so called, and for the sake of clearness as well as accuracy we will classify them as: (1) Missionary Bodies, (2) Bible Societies, (3) Educational Institutions, and (4) Independent Enterprises. The educational institutions are mostly the fruit of missionary effort, but are not all now directly in charge of missionaries. The foreign agencies are for the most part American, tho well seconded by the English.

(1) *Missionary Bodies.*—The nineteenth century has proved itself the missionary epoch of modern times, and opens up an unspeakably brilliant opportunity to the Christian Church of the century to follow. The missionary work in Turkey began early in the century, and covers the period of some of the most thrilling chapters in the story of the empire's decadence. It has been coincident in time with the great awakening of the nations of the East from the sleep of ages, and has contributed in a valuable way to the stimulus of that renaissance, but it is innocent of the charge of fomenting unrest and revolution. Only a concise statement of the facts, and forces at present in the field can here be given.

A. The American Board of Commissioners for Foreign Missions.—This board has missions covering the whole of Asia Minor and European Turkey, including Bulgaria. The courteous comity of the great missionary bodies has left this territory almost wholly to the care of this board. Its only purpose is to evangelize the masses. As access to the Mohammedans is cut off, it confines its efforts to the re-Christianization of the nominally Christian races. The original aim was to induce a general reformation from within the existing ecclesiastical organizations, but this endeavor was frustrated by the bigoted attachment of the clergy and many of the laity to their traditional forms. As the clergy were for the most part very ignorant, and had their living from the institution as it then was, it is not surprising that their selfish interests induced them at once and vigorously to oppose any such innovation. The individuals who accepted the evangelical teachings were immediately persecuted, anathematized, and driven out of the Church. This necessitated a new method on the part of the missionaries. Evangelical churches had to be formed, and many difficulties were encountered similar to those experienced by the reformers in Europe three centuries ago.

a. Organization of the Work.—The American Board has four missions in Turkey, named, respectively, the Mission to European Turkey, the Western Turkey Mission, the Eastern Turkey Mission, and

the Central Turkey Mission. Each of these organizations is independent of the others, and is responsible directly to the officers of the board in Boston. One man, however, who resides at Constantinople, acts as treasurer to all four of the missions, and most of the publication work for the four is also done at the capital.

The European Turkey Mission is devoted mainly to work among the Bulgarians, with some efforts for Albanians, Greeks, and Armenians.

The Western Turkey Mission occupies the western part of Asia Minor, its eastern boundary being an irregular line running southwest from the eastern end of the Black Sea and skirting the northern boundary of Cilicia. The work in this mission is among the Greeks and Armenians.

East of this mission lies the Eastern Turkey Mission, with the Russian border on the north and the Persian on the east. It covers the region drained by the upper Euphrates and Tigris. The work is almost wholly among the Armenians.

South of these two missions lies the Central Turkey Mission, of which the western portion is the Province of Cilicia, so intimately associated with the life of St. Paul, and its eastern part takes in a section of Northern Syria, including the city of Antioch, the original center of the early foreign missionary activity of the Church.

Much of the territory covered by these four missions was included in the original mission to the Armenians. But the immense extent of the region, and the primitive and inadequate means of travel, made it impossible to operate it under one organization, and successive changes of name and boundary have resulted in the present division. Each mission is divided into several station fields, and each station is surrounded by a number of outstations. Each station is occupied by from one to five male missionaries, ordained men or physicians, with their families, and with them about the same number of unmarried ladies. The outstations are for the most part occupied by native laborers, whose work is overseen by the missionaries by means of visits, correspondence, and conferences.

b. Departments of Work.—The one aim of all these missionary enterprises is the preaching of the Gospel for the salvation of souls and the true Christianization of the people. All literary, educational, or humanitarian work is but means to this end. These means, however, are thoroughly organized, and necessarily absorb much of the time and labor of the missionaries, while much of the direct evangelistic work can be done by trained native laborers.

The following are the principal departments of effort:

(a) *The Evangelistic.*—The missionary's share in this part of the work is not limited to superintendence. The hearts and lives of all about him are open to the influence of his direct and indirect efforts

toward their regeneration and edification, and he finds opportunities to do his best in the preaching line to the congregation in his central station, to his pupils and hospital patients, and, above all, to the towns and villages he visits on his special tours. These he reaches in their chapels and in their homes, in the coffee-shops and in the market-places, in the wretched inns by the wayside, or on the lonely mountain top. This line of service almost every missionary considers the very cream of all his work, and begrudges the imperative calls that take him away from it. He sits in council with the local church committee or session, and gives his advice with regard to the admission of individuals to church membership and in cases of discipline. With them and the local preacher he studies into and plans for all departments of work in the parish—the schools, the building projects, the financial problems, the young people's enterprises. He visits the sick, comforts the sorrowing, warns the erring, stimulates the young, and during the few days of his stay he takes largely the rôle of pastor, always with the most scrupulous deference to the position and rights of the stated incumbent. With him he walks and talks in the most frank and fraternal way, trying to remove his difficulties and to pour into him spirit and stimulus for coming months of lonely labor. When possible to avoid it the missionary will not go on these tours alone. He will sometimes have with him a native evangelist or a Bible-seller, or, better yet, one or more of the ladies of the station will go with him. Sometimes they work together, at others the lady follows parallel lines of effort with the women and girls, who are often too timid and shrinking to be reached by the man. The missionary is often pained and disappointed by the apathy and indifference of those whom he labors so hard to reach, but often too his soul is refreshed by the eagerness with which his words are listened to, and he fairly trembles at the responsibility of setting the message of salvation before the surprised mind of the listener, who hears it perhaps for the first time in his life. Thus the seed is sown beside all waters, and the modern apostle feels the joy of treading literally in the footsteps of Peter and Paul and John as he wields one of the most powerful of "Christian forces" now operating in the empire.

(b) *Educational*.—Two lines of reasoning have combined to compel the missionary from the beginning to give much attention to matters of education. One was the ignorance of the people and the uplifting power of education, especially as a means for spiritually reaching the rising generation; the other was the imperative need of suitably trained native helpers in the evangelistic work. The result has been the establishment of a complete system of educational institutions for both sexes, from the kindergarten up through the primary and graded common schools and higher preparatory schools to the college and theological seminary. These institutions have not only

worked their way to a very extended patronage, but they have served as models which have been very extensively imitated by the nominally Christian communities, and even to some extent by the Mohammedans. It is right to expect that in due time the missionary should be relieved of the labor of conducting these institutions, and that the responsibility for them should pass to native hands. It is encouraging to observe that to a very creditable extent this result has been accomplished. The professors and teachers in the high-schools and colleges are very largely natives of the country, and the entire system of parish schools connected with the evangelical churches and congregations is in the hands of those bodies—taught by their own young people who have been trained in the missionary schools.

(c) *Publication*.—This is another very essential branch of the missionary undertaking. Were there any degree of freedom of the press in the country, small local presses would undoubtedly be vigorously plied at the several stations. But as no press can exist without special imperial charter, and everything published must get the authorization of the government censor, practically all the printing done by the missions is done in Constantinople. Bible printing is spoken of later. The mission publications are mainly of three classes—devotional and other strictly religious books and tracts, school-books, and weekly and monthly family papers. In all these lines the missionaries have done pioneer work, and have furnished models which have had a powerful influence in the formation of the local literature. The monthly child's paper was the first illustrated periodical published in Turkey, where now there are many of all kinds. The publication and circulation of Christian literature has been met by all manner of unreasonable opposition, public and private, yet the seed is being scattered, and its stimulating influence is felt throughout the empire.

(d) *Medical*.—This arm of the enterprise has not been as prominent in the Turkey missions as it has in some parts of the world; yet the work done in the early days of the mission by Grant and Goodell and Nutting and Jewett and Pratt, and later for many years in Sivas by Dr. West, training many to take up his work, and Dr. Thom, still in Mardin, and in these latter days through the hospitals in Aintab and Cæsarea and Marsovan, has been more than merely an untold physical blessing—it has opened the way for the Gospel to the hearts and sympathies of the people. These dispensaries and hospitals, these devoted doctors and nurses, are a practical object-lesson in applied Christianity which will reach the consciousness of many who are inaccessible to sermons or religious books. The marvels of modern antiseptic surgery are, like the miracles of our Lord, a convincing evidence of a higher power which appeals to the people with tremendous force; prejudice is broken down and a great moral leverage is gained.

(e) *Relief*.—Besides the medical work, opportunities are not lacking to secure the true interests, as well as the lasting gratitude, of large numbers of stricken and helpless ones, and from such labors the missionary can not withhold his hand. Persecution and famine and locusts and cholera and massacre, in succession sweep over the land, and leave a swath of agony and want. These are the distresses which, more than the direst spiritual needs, loose the purse-strings of our people of means at home, and on each of these occasions thousands of dollars have been generously furnished for distribution among the needy. This is a new department of work forced upon the missionary, and much of his time and nervous energy must go to the wise administration of this charity. In order to avoid the demoralizing effect of the mere scattering of pittances, and to make a limited sum of money do its work over and over again, the missionary has in some instances set himself up in a large supply of raw material, and assuming the position of manufacturer has given employment to large numbers, who thus gain in health and self-respect while they honestly keep the wolf from the door. This gives the missionary an immense social grip on the community, but it can not be done without expenditure of time and sacrifice of some other interests. Then also these public calamities cast into the streets hosts of helpless orphans. Thousands of these are now gathered at the various stations in Asia Minor, and besides being decently clothed and fed are taught trades and the rudiments of an education, and chiefly are impressed with spiritual Gospel truth, and are thus prepared to be useful and truly Christian members of society.

There are numberless other phases and relations of life in which also the missionary's attitude and course of action is uniformly dominated by the supreme purpose of his existence, the glory of God in the regeneration of the people. In his social relations with the people of the land and with foreigners who may be in his vicinity, in his official and semi-official relations with public officials, both of his own nationality and of the country in which he lives, in imparting information regarding modern and scientific methods of doing things, and sometimes in acting as medium for the introduction into the country of useful books, apparatus, etc., in geographical, historical, archæological, geological, ethnographical, and philological observations and discoveries incident to his journeyings, he finds opportunity for the exercise of the finest and the loftiest qualities of mind and character, and he shrinks from none, but turns them all in to serve the one object to which his life is devoted.

(To be concluded.)

BED-ROCK PRINCIPLES OF RESCUE WORK.

BY REV. SAMUEL H. HADLEY, NEW YORK.

Superintendent of the McAuley Mission, 316 Water Street, New York.

Rescue mission work is of comparatively recent origin, and in the providence of God it has been almost wholly in the gift of laymen and laywomen to carry it on. The first one, the old McAuley Water Street Mission, was started twenty-eight years ago by the great apostle to the drunkard, the harlot, and the outcast. This mission may perhaps be taken as an example for what I may say on this most important subject. From the outset it has been a return to primitive methods. Jerry McAuley had been a thief, a drunkard, and was an ex-convict. He had been one of the worst of men, and could scarcely read. Most people would not hesitate to say he was the last man on earth to lead a religious movement which was to reach and save a class of people almost wholly neglected at that time. But God's ways are not our ways, and Jerry was chosen to begin this rescue mission. The work was owned of God from the start, and has been ever since, where the same conditions are observed.

Simplicity and good square horse-sense, coupled with the blessed overwhelming love of Christ and a special tenderness for the man or woman who was lowest down, were the chief characteristics of Jerry McAuley's work. A belief in the Bible as God's own blessed word, and that it means just what it says, without any ifs or buts or high-toned and ambiguous explanations, was another feature. There was also a firm belief that no crime and no sinner could be outside of God's forgiveness if he came as a sinner, repented and forsook his sins, and lived an honest, godly life. There was an absence of cant phrases, and a spade was called a spade. Sin was called sin, and dealt with as such. No silly sentimentality was indulged in. Satan's power has always been fully recognized, and but one power on earth is greater than his.

Among other features of this work, which came to be widely recognized, was the power of personal testimony. Preaching had failed to relieve the dreadful situation, and this class of people would not enter a church; indeed, they would not be permitted to enter most of them. So when Jesus had come in and made their life all glorious sunshine, they were asked to stand up on their feet and tell what He had done for them. In this way perhaps twenty-five grand sermons were preached every night, and instead of it being a theoretical testimony, or a story some one had heard of or read in some Sunday-school paper or book, it was a bonifide flesh-and-blood occurrence, told by the man or woman who had experienced it and lived it.

An article in the August number of the REVIEW, entitled "Some Principles of Rescue Work," discusses some questions in a way which

calls for a reply. The author objects strongly to the testimony of redeemed drunkards and harlots who have been wonderfully brought into the light. Testimony is not a new thing, by any means. King David testified far more plainly than I have ever heard any one do in any meeting that I have ever attended. He gave utterance to such soul-stirring psalms as "Bless the Lord, oh My Soul," but he also, in the bitterness of his soul, left on the imperishable pages of Holy Writ such expressions as: "My wounds stink and are corrupt because of my foolishness" (Psalm 38:5).

In the fifth chapter of Mark we read of the poor woman who had an issue of blood for twelve years and could find no help. She stole behind Jesus and clutched the hem of His garment, and was made whole instantly. She was going to keep quiet about it, but the dear Master would not have it so. Under the Jewish law this woman was unclean, and should not have come into contact with any one; but Jesus called her, and she came trembling and fell down before Him, and told Him before all that crowd of people, men and women, on the public street, "all the truth." Jesus sealed this honest confession by a blessing on her head and calling her "daughter." In the same chapter hear what Jesus said to the demoniac out of whom the legions of devils had been cast. When he wanted to follow his precious new-found Friend, Jesus said, "Go home to thy friends and tell them how great things the Lord hath done for thee, and how He had mercy upon thee."

I have been living in rescue missions almost ever since my conversion, over nineteen years ago, and have heard tens of thousands of testimonies; I have never heard one that would shock the decent ears of any Christian woman who was a friend to sinners. I have been in the Florence Crittenton Mission over a thousand times, where the testimonies are chiefly by redeemed women. I have heard them tell, with streaming eyes, how Jesus had saved them from a life of shame and sorrow, and with nothing suggestive of anything unwholesome or unbecoming. One of the grandest workers I know of among the lost is a person who had been a thorough-paced man of the world and had sunken down in sin, and was saved in the Florence Mission, one night nearly seventeen years ago, while I was there, by hearing just such a testimony as I have described. This is by no means an isolated case. I have attended testimony meetings at Mrs. Whitteman's Door of Hope time and again, and at the Wayside Home, in Brooklyn, and have heard the sweet story of rescue and salvation from the lips of the redeemed ones, and never a word to offend.

I was saved by the testimony of redeemed men, and it is a sensitive subject with me. On April 23, 1882, I went into Jerry McAuley's Mission, a dying drunkard. I had just come from the station-house, where I had gone to have myself locked up with delirium tremens.

I had never been in a rescue mission before, and there I saw Jerry McAuley stand up before a crowd of ladies and gentlemen and sinners of every type, and he said: "I am saved to-night from whiskey and tobacco and everything that's wicked and bad. I used to be a regular old bum and a thief down in the Fourth Ward, but Jesus came into me and took the whole thing out of me, and I don't want it any more." Never had I heard anything like this. I had heard people tell how good they were, but the candor of this man convinced me it was real. Then sister McAuley stood up and said she had been saved from a life of drunkenness and shame by the precious Savior fourteen years before, and had been kept sweetly ever since, and the great tears of love rolled down her cheeks. I said, "I wonder if I can't be saved?" and I was saved that night and have been kept saved ever since.

A large part of the article referred to undertakes to show that work for women should be done by women, and work for men by men. Now I contend that this distinction should not be brought forward in Christian work. God made us male and female, and the question of the sexes should not be brought up to be a hindrance to Christian work. If women alone ought to rescue their fallen sisters, why don't they do it? The author quotes Mrs. Booth as an authority that men should not engage in rescue work for women, and yet she has made advancement beyond any other living women in rescue work among the thieves, the drunkards, the murderers, and the deepest dyed criminals on earth. I have followed her in the prisons of this country from the Atlantic to the Pacific, and I can say without fear of contradiction that Maud B. Booth can under God awaken by her matchless eloquence, her tender, heartfelt pathos, and the Divine power of Jesus, who is in her soul, more determination to righteousness than any woman on this earth. Why is this? Because God has called her to it, and has made her love these unfortunate men whom so few love and care for. For ten years I worked beside one of the grandest women who ever was called to work among men, but she could not do anything among women. She would change instantly, and the tone of her voice would drive them away. Too often women do not believe in women as readily as men. I have heard the sad stories of thousands of women whom I have tried to rescue, and have yet to hear a word that my own dear wife could not have listened to. Men should make greater efforts to save women than women, for ninety-nine out of every one hundred fallen women fell through the love of some man.

In closing, I wish to speak of one whose love for lost and ruined girls is only limited by the confines of the globe. I refer to Mr. Charles N. Crittenton, the founder and president of the Florence Crittenton Missions—a man who had amassed a fortune in active business, and was at one time a fast, godless man. But God took his darling child, and in her memory he started the Florence Crittenton

ton Mission, 21 Bleecker Street, April 19, 1883. From the very start the worst women on earth came in and were saved by Christ alone, and they have gone out all over the land to work for others. Over fifty branches of this blessed work have been opened since, and the fame of that blessed, loving, tender-hearted man of God has gone from one end of this land to the other, and in every haunt of sin it is known that if a girl wants to fly from destruction, if she can get word to Charles N. Crittenton she can find a friend.

Let us not raise so many useless questions of methods, but get to work in dead earnest. The Holy Ghost in the soul and a love for sinners fits a man, or woman either, for work in any field to which God calls them.

A COURSE PROPOSED FOR THE UNITED STUDY OF MISSIONS.

It is well known to most workers in Woman's Foreign Missionary Societies that at one of the women's meetings at the Ecumenical Conference, attention was called to a plan for the study of missions, modeled somewhat after the International Sunday-school Lessons, in which women's societies of all denominations could unite. At the close of the conference a committee of five, afterward increased to six, was appointed to consider the whole matter, and, if thought practicable, to prepare a course of lessons to present to the different societies for their acceptance. This committee was composed of representatives from the Baptist, Congregational, Episcopal, Methodist, and Presbyterian societies.

At the Interdenominational Conference of Woman's Foreign Missionary Societies, held in New York in January, 1901, the whole matter was fully discussed. Since then the following course of six lessons has been adopted by the committee:

AN INTRODUCTION TO THE STUDY OF MISSIONS.

1. Paul to Constantine.

From the Apostolic Age to the Christianization of the Roman Empire. First to the fourth century.

2. Constantine to Charlemagne.

From the Christianization of the Roman Empire to the establishment of the Christian Empire of the West. Fourth to the ninth century.

3. Charlemagne to Bernard of Clairvaux.

From the establishment of the Christian Empire of the West to the Crusading Church. Ninth to the twelfth century.

4. Bernard of Clairvaux to Luther.

From the Crusading Church to the Reformation. Twelfth to the thirteenth century.

5. Luther to the Halle Missionaries.

From the Reformation to the Foundation of Early European Societies for the Propagation of the Gospel. Sixteenth to the eighteenth century.

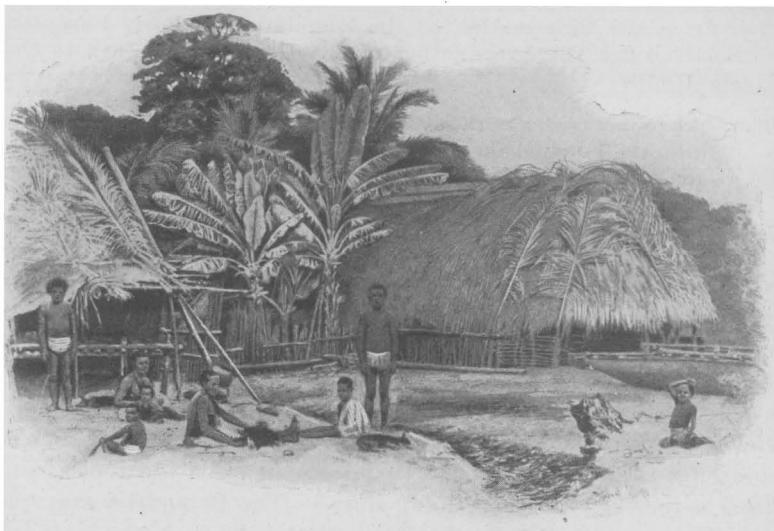
6. The Halle Missionaries to Carey and Judson.

From the Foundation of Early European Societies for the Propagation of the Gospel to the Beginning of Nineteenth Century Missions. Eighteenth to the nineteenth century.

To accompany this list, Miss Louise Manning Hodgkins, editor of the *Woman's Missionary Friend*, has prepared a text-book, at the request of the societies, which contains in compact form information needed for each of the six lessons, with suggestions for advanced study, and for papers and discussions. The book is one which has to do with the march of Christianity throughout the world in the first eighteen centuries of the Christian era, and can not fail to be of the greatest interest to every Christian woman. Miss Hodgkins has made the topics, condensed as they are, a most thrilling story.* The Committee say: "It is scarcely necessary to state that this course is by no means intended to exclude the consideration of present conditions, as it is expected that at every meeting current events and items of denominational interest will be a part of the program. The committee feel, however, that the introductory course is of the utmost importance, as an absolutely necessary foundation for future study. The committee look forward to the time when the regulation one-hour meeting will be all too short for the fascinating programs that will be arranged." They hope for a delightful union of societies of different denominations, as all study the same lessons.

The committee consists of Miss Abbie B. Child, chairman; Miss Clementina Butler, secretary; Mrs. J. T. Gracey, Miss Ellen C. Parsons, Mrs. A. T. Twing, Mrs. N. M. Waterbury.

* The book is to be furnished at forty cents, cloth, and twenty-five cents, paper, cover. Macmillan Company are the publishers.



A CORNER IN DELENA VILLAGE, NEW GUINEA.

"TAMATE," THE HERO OF NEW GUINEA.*

BY REV. GEORGE ROBSON, D.D.

In geographical circles James Chalmers was known as the explorer who had penetrated farther into New Guinea than the costliest expedition had been able to reach. By colonial government officials he was held in honor for his services in the promotion of peace and order among the tribes. Vice-Admiral Bridge, formerly Commander-in-Chief of the Australian Station, says in a letter to the *Times* of May 8: "I can honestly say that I do not know how I should have got on without him. He had an equal power of winning the confidence of savages quite unused to strangers, and the respect, and even love, of white seamen. . . . It is difficult to do justice in writing to the character of this really great Englishman." Robert Louis Stevenson aptly styled him the "Greatheart of New Guinea," and desired to survive him, to have the opportunity of writing his biography.

Spiritually, James Chalmers was a son of the old United Presbyterian Church at Inveraray. He was born at Ardrishaig in 1841; but his parents shortly afterward removed up the loch-side to the county town, and there the boy grew up, inheriting the striking features and deep blue eyes of his Highland mother, thin and wiry in frame—with no promise of the stalwart figure that came with manhood—generous in soul, of irrepressible energy, and with a keen enjoyment of frolic, sports, and adventure. Twice he was carried home apparently drowned, and he is said to have four times rescued others from drowning. During his student days at Cheshunt and Highgate he is known on four occasions to have saved life in this way. He was still a boy of fifteen when the first seed of missionary impulse lodged in his heart. One Sabbath afternoon, in the Sabbath-school, Rev. Gilbert Meikle told the story of the triumph of the cross in Fiji, and added, "I wonder if there is any lad

* Condensed from the *Missionary Record of the United Free Church of Scotland*.

here who will yet become a missionary. Is there one who will go to the heathen and to savages, and tell them of God and His love?" James Chalmers went behind a stone wall on his way home, and, kneeling down, gave himself to God for this work. But as the lad grew up he showed a marked coolness toward religion. In 1859, however, a remarkable revival stirred the little town, and one night the news came to Mr. Meikle that James Chalmers was in the street, crying aloud for mercy. Through that crisis he was wisely guided by his minister; and then the lawyer's clerk, happy in the grace of salvation, began to devote his free hours to incessant evangelistic work in the town and neighborhood. James Chalmers later passed into the service of the Glasgow City Mission in connection with Greyfriars Church, then under the pastorate of Professor Calderwood. His work lay in one of the most degraded districts of Glasgow, and his straightforward, sympathetic dealing with the sunken and the suffering sharpened his insight into human nature, and made him an actor in many a tragic scene. At Greyfriars Church one day Dr. Turner, of Samoa, encountered the young missionary, and laid before him the claims of the foreign field. The memory of the early dedication behind the stone wall came back upon him, and offering himself to the London Missionary Society for service, he was accepted for training, first at Cheshunt College and afterward at Highgate.

In January, 1866, Chalmers at length sailed for the mission field. He was accompanied by his wife, a woman whose rare fortitude and calm discretion were veiled by the gentle meekness of her disposition. Their destination was Raratonga, in the Hervey group in the Pacific. But hardly could their way have been more full of peril and discouragement. The *John Williams*, in which they sailed, was nearly wrecked in a disastrous gale in the Channel, and had to put in to Weymouth for repairs; on entering Aneityum it struck the reef, and was with great difficulty saved from sinking, and taken back to Sydney for further repairs; on leaving Niue it was finally wrecked; and not till seventeen months after leaving London did the travelers land at Raratonga. Chalmers' courage was an inspiration in the moment of peril; he shared with the seamen their hardest toil. And he was always the missionary. Up in the cross-trees of the mainmast he found a favorite retreat for studying Raratongan, while among the roughest in the ship's company he sought and won souls for Christ.

Exactly ten years were spent in Raratonga. He landed on the island in the season of its direst distress. Two hurricanes in succession—an unprecedented circumstance—had devastated the island, and Chalmers was just the man to redeem the opportunity of such a situation. Vigilant and prompt, but patient and loving, he met the natives with a masterful, brotherly kindness, which compelled their obedience, while it drew to him their trust and their affection. He toiled incessantly, preaching the Gospel, dealing with individuals, training the students, superintending the several stations on the island, and visiting the other islands in the group, while at the same time he was bravely weaning the natives from old and bad customs, and educating them to industry and independence.

In 1871 the London Missionary Society advanced on New Guinea from the Loyalty Islands. The privations and perils of the enterprise were not ignored. The Papuans were reputed to be the most degraded and cruel savages in all that world of islands; but it is now recognized

that the high-handed proceedings of white traders, which were nothing less than commercial brigandage, had not a little to do with the deeds of blood which occasioned this evil repute. When Mr. Macfarlane, of Lifu, was appointed one of the pioneers of the new advance, every student in the Lifu Institution, and every native teacher in that island, volunteered his services. And it may here be added that, in the whole history of missions, there are no nobler illustrations of a true understanding of the missionary obligation, and no nobler instances of personal devotion, than are to be found among the natives of Polynesia who gave themselves for the work in New Guinea. To dissuade one of the first band from venturing to Murray Island, a native said, "There are alligators there, and snakes, and centipedes." "Hold," said Tepeso, "are there *men* there?" "Oh yes, of course; but they are such dreadful savages that it is no use your thinking of living among them." "That will do," said Tepeso; "wherever there are men, missionaries are bound to go." In the first twenty years of the mission a hundred and twenty Polynesian teachers died of fever, were poisoned, or were massacred; but for every vacancy scores of others immediately offered.

The part of that large island—three times the size of Britain—which was selected for the enterprise was the southern coast of the eastern section, from the Fly River eastward. Various points were selected, at which the Polynesian teachers were located. Three years later the Rev. W. G. Lawes arrived at Port Moresby, the first European missionary to settle in that section of the island; and after another three years James Chalmers arrived.

The story of the New Guinea Mission teems with heroisms, shadowed by tragedies and illumined with the triumphs of Gospel love. Chalmers said of this mission: "I know of no mission that can compare with it in results;" and were the story of it worthily written, it would be the greatest missionary epic of modern times. The transformation already effected where the Gospel has gained a footing, and the development of native evangelistic forces, are a splendid demonstration of the power of the name of Christ in one of the darkest places of the earth. A single incident illustrates the process of transformation. One evening Chalmers arrives at a large village, where his coming had been heralded, and is warmly welcomed by the chief. Their temples, where the slain were presented to the idols, are the finest he has seen; the carvings such that Chalmers distinguishes the natives as "cannibal semi-civilized savages." To a crowd of them gathered in the largest temple, lit only by flickering firelights, with skulls in abundance all around, the two teachers begin to preach Christ; and at last Chalmers goes out to sleep on the platform outside. When he awakes, after sunrise, and goes into the temple, he finds one of the teachers still at it, and hoarse with talking; they would not let him sleep, they had always more to ask. Once more he tells them the story of Christ; and when he has finished, there is but one response from all their lips: "No more fighting, Tamaté—no more man-eating; we have heard good news, and we shall strive for peace."

It would require a volume to describe the part which Chalmers took in planting the Gospel in Guinea. The main fact is that he was himself a living epistle of it. His very aspect, at once commanding and winning, gave him favor with the natives. Alert, resourceful, and muscular, he had the knack, in every critical moment, of doing exactly the right thing to avert peril or to evoke friendship. To win the trust of the natives, he

knew that he must trust them; and tho his life was almost in constant peril, he carried no weapon, except a simple walking-stick. The love he had for the people gave him a vision of their better qualities, and made him yearn the more for their redemption; and so they came to cherish toward him a boundless confidence and affection, and his name "Tamaté"—the native pronunciation of Chalmers, and for that very reason fondly used by himself in familiar letters home—was spoken with wonder among tribes that had never seen him as that of the "white man who brings peace and friendship." Along the extending line of stations he seemed to be ubiquitous, promptly appearing wherever occasion required, and always "saving the situation." He was the servant of all; and at his own station he would give himself to the teaching of the alphabet to a class of little children with as whole-hearted earnestness as if he were quelling a fight or addressing a multitude. And while thus absorbed in immediate duties, he was always considering and planning with statesmanlike foresight the future development of the work to the regions beyond.

There were few breaks in those arduous labors. The first came only two years after his arrival. His wife's health broke down, and she went to recruit with friends at Sydney, but slowly sank. Chalmers was sent for, but on the way learned from a newspaper of her death a month before he reached Sydney. In 1887 he came home on furlough. His graphic narrative and manly eloquence thrilled the large audiences which crowded to hear him. When he returned to his work he took with him his second wife (Sarah Helen Harrison), a true and worthy helpmeet, who nobly shared his toils until her death, just six months before his own. When Chalmers again visited Scotland, in 1895, he was received with still greater enthusiasm. By his side on that occasion stood the guide of his youth and lifelong friend and correspondent, Mr. Meikle, who survives to mourn his loss. Many a minister in an obscure and struggling charge little knows how great may be the after-fruit of his faithful toil!

Almost from the first the Fly River, the highway into the unknown and perilous interior, had been the object of Chalmers' endeavor. But the deadly swamps about its numerous outlets proved too fatal for the Polynesian teachers, and operations in that direction were suspended till Papuan evangelists, trained in the institute at Port Moresby, were ready for the task. Chalmers' first settlement was on a little island near the South Cape, at the eastern end of the island. After his wife's death his headquarters where removed to Port Moresby, where in 1881 the first church was opened and the first three converts baptized. So he advanced westward, until at last he established himself at Saguane, on a large sandy island dividing the main outlet of the river. Driven from it by the encroachments of the sea, he moved last year to Daru, an island forty miles to the south, and the seat of the western magistracy. From there, one day in mid-April, he sailed on the *Niué*, a "beautiful little lugger" of fifteen tons, gifted to the mission ten years ago by the church in the island of that name (Savage Island). He was accompanied by his recently appointed colleague, the Rev. Oliver Tomkins and twelve students. Their destination was the Aird River, to the northeast of Fly River, one of many streams which flow into the northwest corner of the Gulf of Papua, the one blank spot in the knowledge possessed of the southern coast of New Guinea. Chalmers had visited that quarter once or twice,

but had had very little communication with the people. They had attracted him as a fine, warlike race, who would furnish splendid Christians. It is said that there was tribal war, and Chalmers hoped to make peace. At Aird River the whole party put off from the *Niue* in a small boat; and as they were about to land, a fleet of canoes filled with armed cannibals swept round them, and they were seen no more. An expedition sent by the Queensland government to ascertain their fate found only some indistinguishable remains. So died Tamate, the Greatheart of New Guinea.

Not vengeance is asked for, or, rather, only the revenge of Christian love, such as burned in Tamate's heart. When the first Gordon was murdered in Erromanga, the second Gordon went to preach the Gospel of love over his brother's grave. When he too was killed, young Robertson and his brave wife saw in the crime a call to choose that island as their sphere of work. Now it is a Christian island. So may the death of Tamate call the messengers of the cross to carry the Gospel to those savage tribes, for love to whom he counted not his life dear unto him.

THE STORY OF THE NEW GUINEA TRAGEDY.*

BY REV. A. E. HUNT, PORT MORESBY, NEW GUINEA.

The report of the massacre of James Chalmers and Mr. Tomkins was first brought to us at Port Moresby on Saturday, April 27th. Fortunately his excellency the lieutenant-governor was in port with the *Merrie England*, and on hearing the news he at once decided to go and investigate. During an interview with his excellency I expressed what I felt was the opinion of the directors, and what I am sure Tamate himself would have wished, deprecating anything in the way of revenge or reprisals. His excellency replied that while he would do his utmost to respect our wishes, he was bound to do what he thought necessary in the interests of peace and justice.

The *Merrie England* anchored off Goaribari Island about 2 P.M. on May 2d. The whole expedition, consisting of about twenty Europeans and forty natives, was divided into six parties, and made for the island in six boats, towed by a steam-launch. As we rounded Risk Point we saw numerous natives attempting to cross the channel in catamarans, but at sight of the launch they turned back and fled into the swamps. At 4.30 P.M. the first village was reached (Dopima), and here two boats were left to search, while the rest proceeded to the second village, Turotere. The steam-launch and boats went ashore, but as they neared the beach about a hundred armed natives rushed out of the swamp and fired their arrows at them. His excellency then gave the signal, and several volleys were fired. The party then landed, and rushed after the fugitives. Leaving two more boats at the second village, his excellency went in with the steam-launch and two remaining boats round the point to look for other villages. At Aidia he was attacked, and fired upon the natives, who ran into the bush. Desultory firing continued in the three villages, and a loud explosion at the second village announced that a large war canoe had been blown up by dynamite.

* Condensed from the *London Missionary Chronicle*.

The next morning his excellency came off, and reported that he had abundant evidence of the truth of the murder. A captured prisoner had given them the whole story, which was as follows: The *Niué* anchored at Risk Point on April 7th, and a crowd of natives came off. As it was near sunset Tamaté gave them some presents, and made signs that they were to go away and the next day he would visit them ashore. At daylight the next morning a great crowd of natives came off and crowded the vessel in every part. They refused to leave, and in order to induce them to do so Tamaté gave Bob, the captain, orders to give them presents. Still they refused to move, and then Tamaté said he would go ashore with them, and he told Tomkins to remain on board. The latter declined and went ashore with Tamaté, followed by a large number of canoes. When they got ashore the whole party were massacred and their heads cut off. The boat was smashed up, and the clothing, etc., distributed. All the bodies were distributed and eaten, Tomkins being eaten in the village of Dopima (where they were all killed), the body of Tamaté being taken to Turotere. His excellency informs me that the fighting-chief of Turotere was the man who killed Tamaté. No remains of the bodies could be found, tho we diligently searched for them; but we found Tamaté's hat and pieces of the smashed boat. Altho no natives were fired upon unless they first attacked, some twenty-four were killed and many more wounded. His excellency gave orders for all the fighting-men's houses and war canoes to be destroyed, but no dwelling-houses. This was done in all the surrounding villages (nine). We found the houses and dubus filled with skulls. In one dubu alone seven hundred skulls were found, and in another four hundred. Every village had been thoroughly searched for remains, but with no result.

Tamaté has died the death, I believe, he himself would have wished to die. He has died in New Guinea for New Guinea. He has finished his course; he has won the crown. Tomkins had already won the love and esteem of all who knew him. Both were men we could ill spare. Thank God for both men and the work they *did* accomplish! It remains for the churches at home to see that their places are well filled. May God give us grace to imitate them in their love and zeal in the Master's service, that we, too, may hear with them the Master's voice: "Well done, good and faithful servant. . . . Enter thou into the joy of the Lord."

NOTE.—In one of the last letters written by Chalmers he said: "Time shortens and I have much to do. How grand it would be to sit down in the midst of work and just hear the Master say, 'Your part is finished; come!'" His desire was granted in the sudden summons, tho not in the exact way he had in mind. He no doubt rejoiced to give his life for the Master and for the people he loved. Who will take up the work which he laid down? The London Missionary Society is endeavoring to raise a "Chalmers Memorial Fund" of at least £2,500, to establish a mission near the scene of martyrdom. There could be no more fitting monument.

SOUTH AMERICA: ITS POLITICS, MORALS, AND RELIGION.*

BY MR. A. R. STARK, PERU, SOUTH AMERICA.

Missionary of the "Regions Beyond Missionary Union."

One of the great events of modern history was the discovery of America. The honor of this discovery falls to the lot of Spain, then in the plenitude of her power. The discovery of America by Spanish explorers was followed by the conquest of Mexico and Peru by Spanish adventurers. With the conquerors came the Spanish priests, the prime object of the conquest being the extension of the Spanish empire and the conversion of the heathen.

Spanish America is divided into three distinct regions—viz., Mexico, Central and South America. South America is 4,500 miles in length and over 3,000 miles wide, enclosing 7,000,000 square miles of the land-surface of the globe. Its great rivers (the Orinoco, the Amazon, and the Plata), its beautiful forests, plains, and pampas; its wonderful mountain ranges, stretching from Panama to Punta Arenas; its almost inexhaustible agricultural and its fabled mineral wealth present a magnificent field of enterprise for the energetic European. For in the heart of South America there is more undiscovered territory than in any other continent in the world, Africa included.

The continent is divided into ten republics and three small European colonies—viz., British, Dutch, and French Guianas, Brazil, Uruguay, Paraguay, Argentina, Chili, Bolivia, Peru, Ecuador, Colombia, and Venezuela. At a rough estimate it has thirty-eight million inhabitants. Spanish is the official language of all South America, except Brazil, where Portuguese is spoken. The inhabitants of the interior are of many aboriginal types, scattered over wide areas of territory, and speaking a great variety of dialects. Chief among them are the civilized Quichua and Aymara races, inhabiting the great table-lands of Peru, Ecuador, and Bolivia. The Chibcha Indian lives in Colombia. In the great impenetrable Brazilian and Orinoco forests there are hundreds of savage tribes, among which are the Guaranis, Tupi, Caribs, Orejones, Chunchos, Piros, Napos. The Patagonians, Fuégians, and Aruacians, who are disappearing before the march of civilization, live in Chili and Argentina. The combined aboriginal population is calculated at six millions.

In 1531, when Pizarro sailed down the Pacific coast from Panama to conquer the land of the Incas, he landed at Tumbes, on the north coast of Peru. This bold adventurer then marched on Cajamarea, in the Andes, one of the three capitals of the empire of the Incas. Here the Spaniard found a new kind of civilization. The Incas, or "Children of the Sun," were ruling a vast empire. They believed in one supreme, invisible Creator; the sun was the supreme object of worship. Pachacamac (the creator of the world) was worshiped on the coast; Huiracocha (the beginning of all good) was adored in the sierra. To these deities magnificent temples were erected on the coast and in the sierra. The ruins of Pachacamac, one of the largest, may be seen to-day near Lima. There was a numerous priesthood in connection with their religious ceremonies. At the time of their discovery the nation had emerged from the patriarchal stage of social development to that of the consoli-

* Condensed from *The Illustrated Missionary News*.

dated condition of military allegiance. They had attained to a high degree of civilization. Astronomical science was known; the true length of the year had been established. They had domesticated the animals of their country. Potatoes, maize, and manioc were cultivated with wonderful success. The coca plant, from whose leaves we have the valuable extract of cocaine, now so widely used by medical men, was cultivated by the Quichua race. Peruvian bark, or quinine, which has been such a blessing to humanity, comes from the same region. Metal, textile, and pottery industries were in progress. Military roads were built through the great Andean ranges 1,500 miles in length, connecting the distant outposts of their empire with Cuzco, the capital, and bringing their civilizing influences to bear on the savage tribes. Temples and monuments were erected, and their ruined aqueducts for irrigating the barren coast stretch for leagues down the western slopes of the Andes. The conquest of this wonderful people was carried out with remorseless cruelty and wanton extermination. Pizarro slew their Inca Atahualpa, sacked their temples, stole their gold, devastated their country, threw their complex governmental system out of gear, and carried on a war of extermination among the subjects of the Inca.

It is estimated that the population of the empire of the Incas—Peru, Bolivia, and Ecuador—exceeded *ten millions* at the time of their subjugation, where to-day, after four centuries of Spanish and Romish rule, there are not three millions. It was a magnificent empire, inhabited by a civilized, intelligent, and progressive people. Behold the contrast of the high civilization of Inca and Aymara races before they were conquered by Pizarro, and their moral and social degradation under the influence of Romanism in this twentieth century of progress and social development.

DEPLORABLE CONDITIONS.

These civilized, pure-blooded Quichua and Aymara descendants of the Andean races are in a deplorable condition to-day. The corrupt form of Romanism, mingled with aboriginal paganism and vice, is their religion. Christ is only a helpless infant in the arms of the Virgin Mary, and His priceless death and atonement are a meaningless tragedy. Education, for the Indian at least, does not exist. They are ignorant, superstitious, and dirty. They are poor, and in many instances little better than slaves to the priests and prefects. After centuries of oppression, they have deteriorated in character, and are sullen and suspicious. Drink (the native chicha, made from maize) is a terrible curse among them. The great festal days are simply days of moral and social degradation. The priests are blind leaders of the blind, "holding the truth of God in unrighteousness." But the son of the bleak sierra is imbued with a deeply religious nature, as witness his practise as he journeys on these great table-lands. When he passes a cairn on the highway he frequently stops, casts his quid of coca-leaf as offering on it, and in his Indian language says, "I worship here."

The Romanism which has cast this moral and social blight on this once industrious, progressive, and happy people is the Romanism of the countries of South America. The religion of South America is popery in its grossest form. The whole continent is priest-ridden, bruised, and bleeding. The confessional-box and enforced celibacy are awful abominations. Churches for masses and image-worship, monasteries for monks,

and convents for nuns have multiplied. Fathers of the Sacred Heart, Jesuits in black, white-frocked Dominicans and Augustinians, Redemptionists, Capuchins, and Recoletas walk the streets of the cities. When Peru became a republic the Inquisition was abolished, but the spirit of the Inquisition still burns in the bosom of the Church. In no part of the world, during the last four centuries, has Romanism been more supreme than in the historic land of the Incas. It is charged against the Church of Rome that she has amassed wealth and property at the expense of the community. Many of her clergy live notoriously immoral lives, and the great Andean range rings with their misdeeds. The Protestant Bible is declared to be a "prohibited and immoral book," and very few know much about it. The ignorant and the weak are slaves to this tyrannical system; for centuries the inhabitants of South America have been groaning and bleeding under its galling yoke. The Gospel of Jesus is the only power that can quicken, regenerate, and redeem this continent from its hopeless and backward condition.

This has been called the "Neglected Continent," because British missionary organizations have forgotten it, and turned their attention and energy to Africa, India, and the East. But missionary enterprise has been carried forward by the great Boards of America. For years the noble Bible societies have been circulating Spanish and Portuguese Scriptures. This pioneering is preparing the way for a more permanent form of work. Missionary societies are occupying the strategic points. The coast has been circumnavigated. From Panama to Punta Arenas, from Punta Arenas to Para, there is a chain of missionary stations. Pioneers are entering the interior of the continent too. Cuzco, the heart of the Inca empire, has become a center for Gospel operations. La Paz, the capital of Bolivia, has been sealed by a missionary grave. Bogota, in the interior of Colombia, is held. Quito, the capital of Ecuador, is occupied. Missionaries are advancing among the savages of Paraguay; others are penetrating the great Brazilian forests as messengers of the Gospel of Peace.

Brazil, with a territory as large as the United States and eighteen million inhabitants, has eighty-three missionaries and fifty native preachers. Argentina and Uruguay, with their increasing populations, have received a good deal of attention. Chili is the most aggressive republic. The strength of its missionary staff is about sixty. Venezuela, with two million five hundred thousand inhabitants, is reported to have sixteen missionaries. Colombia, with a population of four million, has three mission stations. The land of the Incas—Peru, Bolivia, and Ecuador—is the darkest and most neglected part of South America. As late as 1888 there was not a single resident missionary in all this territory. The American Bible Society, the Methodist Board, and the Gospel Union first began work, and the independent missionaries now under the Regions Beyond Missionary Union soon followed. Several strategic points are now occupied. The constitution of Peru declares that the state professes and protects Roman Catholicism, and *prohibits the public exercise* of any other religion; and Bolivia is practically in the same position.

EDITORIALS.

A World-Wide Prayer Cycle.

A new spirit of prayer is manifestly awakening disciples in various parts of the world. Among other signs of this is "The World-Wide Circle of Prayer." The first day of this year was observed as a time of united supplication for a great revival of religion and the hastening of the Kingdom of God. The basis of this world-wide circle is "all one in Christ Jesus;" its object, continuous prayer, with special emphasis on the first day of each month, for "the increased manifestation of the Holy Spirit's presence in all Christians, and fuller blessing upon all Christian work in all lands."

Such men as the late Bishop of Durham, and the new bishop-elect, Dr. Moule; Rev. Hugh Price Hughes, Dr. Alex. McLaren, John McNeil, Dr. G. S. Barrett, Francis E. Clark, D.D., L. B. Meyer, the Editor of this REVIEW, and perhaps a thousand ministers of the Gospel, at home and abroad, are already embraced in this circle. Any whose hearts incline them to join this movement, which has no pecuniary conditions or other bonds of obligation, may report to this REVIEW, or directly to Rev. T. E. Titmuss, of Birmingham. The membership cards cost one penny each (two cents), which is all the expense—a mere token of this fellowship in prayer. Let the membership go up into the thousands and millions.

The believer ought to need no motive to pray beyond his own need and the universal need about him; nor any incentive to pray beyond the promises of God. From beginning to end the Word of God is full of two classes of most unequivocal promises: first, of salvation to him who believes, and,

second, of succor to him who prays. These promises may be counted by hundreds and even by thousands. All the most conspicuous saints of Bible history, from Abel to Paul, have been men of prayer. All the greatest results of history have been wrought in answer to prayer, and the decay of the praying spirit means general decline and disaster. *Let us therefore pray.*

The Revival in Japan.

The revival in Japan is one of the most notable ever known in the history of Christian missions. In this land where, thirty years ago, the Gospel had apparently taken root so firmly, and was spreading so rapidly that Japan promised to be a new power for the world's evangelization, there came, twenty years later, a movement so decidedly retrograde that "Back-slidden Japan" came to be a proverbial phrase, and even Neesima's *Doshisha* seemed destined to be a school of Unitarianism and skepticism.

There has been of late much special prayer for a new quickening in the native Church. Particularly there has been a special united movement—the *Taikyo Dendo*—to give the Gospel to the whole island empire, if possible, before the first year of the new century is passed. This was decided by the Japanese Evangelical Alliance last year, and submitted to the Foreign Missionary Conference in Tokyo in October, and by them warmly approved. The central committee was located at Tokyo, with ramifications in all the districts outside.

It was easier to work the district scheme than the Tokyo field, with its wilderness of little houses. After much prayer, the Kyobashi district

of the city was chosen as a starting-point. There was singular humility and sense of weakness in coping with such a vast field, and daily prayer was an important feature of the effort. Street-preaching and distribution of notices and tracts, with a concentration of all the workers at night upon the six meeting-places, were the main features of the work. On the *first night* inquirers were numbered by tens, and the hopes of the workers were thus far exceeded. This, announced at the union prayer-meeting next day, gave new courage and zeal to all engaged; and for the whole two weeks of the meetings the tide of blessing rose higher and higher. Backsliders confessed and sought restoration. Debts were paid, quarrels made up, Sabbath-keeping revived, and even children began to beg others to pray for them, or, themselves finding Christ, begged their parents to accept Him. Ladies of high rank and members of parliament were walking the streets, giving out invitations to the services. Crowds packed the churches, and overflow meetings had to be held outside. At the end of a fortnight, over 700 souls had been saved, and the work had only begun, and two weeks more were added with like fruits. Yokohama, Nagasaki, Saga, Osaka, and other places have shared in the campaign, and Dr. Greene, of Tokyo, wrote that up to the middle of June 4,000 persons had there expressed a wish to be Christians. Similar reports come from Sendai and Matsuyama. The evangelistic movement continued through the summer, and in the autumn a further advance was planned.

Meanwhile, July 14th, 48 years after Commodore Perry first landed in Japan and presented President Fillmore's letter, the anniversary was kept by the Japanese with great eclat, and they planned to

mark the place of his landing by a monument to the commodore, 33 feet in height, and consisting of a huge slab on a base of granite. It was a gala day—that 14th of July—and the Japanese and American navies were represented, with 5,000 Japanese troops. The premier and many high officials were also there to express gratitude for what intercourse with the United States has done for the Sunrise Kingdom. What a happy contrast to the conditions in China! And what a new incentive to prevailing prayer and consentaneous evangelistic effort. The motto of the Student Volunteers, "The World for Christ in this Generation," has proved in Japan a mighty trumpet-peal and signal for revival.

Rescue Mission Work.

An article by Rev. S. H. Hadley, of the Water Street Mission, New York, appears in this issue of the REVIEW, in reply to one by M. B. Robinson in our August number. We think that the two positions merely show the two sides of the questions discussed.

It is the testimony of many rescue mission workers that, as a rule, the best results are obtained and the least risk run when workers devote their attention to members of their own sex. There is so much evil in the human heart and so many hypocrites in the world that every precaution should be taken to guard against putting temptation in the way of those who have already fallen. Sentiment is closely akin to religion, and very often, unfortunately, is mistaken for it. There is no doubt that sentiment may at times be used as a handmaid to religion, but there is always a danger lest it be given too much freedom. On the other hand, no one would be so foolish as to deny that some of the most success-

ful work is done for women by men and for men by women—*e.g.*, by Charles N. Crittendon, Mrs. Ballington Booth, and others. God chooses His workers and fits them for the sphere in which He would have them labor, and it only remains for them to follow His guidance and consecrate every power to His service.

The other question, of the benefit of public testimony, also has two sides. Christ told some of those whom He healed to tell of what had been done and enjoined silence upon others. The Gospel is to be spread by witness-bearing, and the story of conversions have been the means of leading countless multitudes into the light. But there is a difference in testimonies and in times and seasons. Emphasis should always be placed on the power and goodness of God rather than on the wickedness and weakness of men and women. Public *confessions* are in general unwholesome, especially in promiscuous audiences. There are doubtless testimonies which help to retard growth if they do not degrade the speaker and prove unwholesome to the hearers. There should be fresh experiences to testify to daily, so that the same story need not be repeated unaltered for forty years. But testimonies to the grace of God have been used and are being used daily and hourly to the salvation of souls, and we heartily believe that more, not less, are needed in our churches, as well as in our missions—not testimonies which fix the attention of the hearer on the speaker or on the sin, but which point to the all-sufficient Savior, who can save even unto the uttermost. We need more testimonies of the John the Baptist type: "I am not He. . . . I am a voice. . . . I am unworthy. . . . This is He. . . . He must increase, but I must decrease," *

Joseph Cook on Mormonism.

The late Joseph Cook, of Boston, was in many respects a remarkable man, and seems to have been raised up especially to combat the skepticism of the last thirty years. His so-called "preludes" to his Monday lectures, brief as they were, often proved like thunder-peals in behalf of the right in matters of State and Church, the family and nation.

A correspondent in the *Western Christian Advocate* describes a scene that he witnessed, which he regards as Joseph Cook's greatest effort. It was in the United States Court-house in Salt Lake City, the United States marshal with armed deputies being present, and the audience being mainly Mormons, some of them well known as violators of national laws.

"As Mr. Cook went on with rising excitement, pouring forth satire, invective, argument, giving accounts of Mormon crimes with names of their perpetrators, there were muttered oaths and contradictions, which were repressed by the marshal. At last Mr. Cook came to the climax, introducing the well-known carving over Brigham Young's Beehive house, and these were his final words, which fell on the ears of men whose faces were ghastly and livid:

"I have long been seeking some emblem into which, for the sake of clear understanding and easy recollection, I might crystalize my conviction in regard to the central principle of this Mormon blasphemy. I had to come right here among you to find such a speaking symbol. And in the carving over the gate which leads to one of your prominent official houses I find that *your own prophets and leaders have unwittingly proclaimed their central principles. It is the figure of an eagle pressing his talons into a beehive; rapacity preying on industry!* That is Mormonism! If only the eagle were a vulture the emblem would be without a flaw! A more industrious and patiently plodding people can not be found on the globe. Their toil has made deserts green with meadows, golden with harvests, and bright with

flowers. Yet a more greedy horde of cormorants calling themselves bishops, elders and priests the world does not contain."

Work Among Students.

Dr. and Mrs. Howard Taylor, of the C. I. M., who were engaged in a notable campaign among North American educational institutions during the winter and spring of 1900, have decided to continue the work through the present academic year. They seek especially to present to college and medical students the opportunity for service on the foreign field. Incidentally they are disseminating much intelligence about missions, and creating or nourishing a permanent enthusiasm founded upon a true self-dedication. In 4 months last year 77 institutions of learning were visited, including 40 medical schools, 21 colleges and universities, 10 theological seminaries, and 6 dental, technical, and kindred schools. This necessitated about 4,000 miles' travel, from Montreal and Minneapolis to Baltimore and Nashville. Two months were given to women's colleges, Mrs. Taylor's visitations being nearly as extensive as her husband's. The Student Volunteer secretaries made all local arrangements. To all who heard them these appeals bore the seal of prayer and spiritual power.

The Life of George Müller.

Those who have by prayer helped on the project of the author of the authorized Life of George Müller, of Bristol, and his beloved collaborators, Mr. James Wright and Mr. G. Fred. Bergen, of Bristol, will be glad to know that thus far in answer to prayer about 8,000 copies have been gratuitously distributed among missionaries, and the work is still going on. Pastor Lortzsch, of France, has translated

this Life into the tongue of that country, and this enables us to distribute it also among French missionaries and workers. Translations are in progress also into Danish, Swedish, and German, and, we believe, Dutch also. We ask further prayers. Those who have read this Life will on page 358 find a foot-note explaining the desire of the writer and of his brethren who have succeeded to Mr. Müller's work to put a copy into the hands of every missionary family abroad and every single missionary worker. When this is done we hope to extend this distribution to the missionaries at home also. We have already been enabled to donate 500 copies to city missionaries in London. Those who feel moved to aid in this distribution may communicate with the editor-in-chief.

The late Dr. E. B. Underhill, Hon. Secretary of the Baptist Missionary Society (London), has had official connection with that society since 1849. For 27 years he held the secretaryship, and on retiring accepted the honorary secretaryship. In 1854 he went to India, and spent two and a half years in inspection of the work. He also paid a visit to the West Indies, and published an "Exposition of Abuses in Jamaica." He also went as a deputation to the Cameroons in West Africa. His opinions were valued even in governmental circles.

A Correction.

In the article on Jewish missions in our August number the name of Rev. A. Ben Oriel, of Jerusalem, was accidentally used in place of that of his brother, Maxwell M. Ben Oriel, a clergyman of the Church of England, who conducts the Kilburn Mission to the Jews in London,

RECENT BOOKS ON MISSIONS AND MISSION LANDS.

MISSIONARY ISSUES OF THE TWENTIETH CENTURY. 8vo, 598 pp. \$1.00. Executive Committee of the Methodist Episcopal Church (South), Nashville, Tenn.

This volume contains papers and addresses of the General Missionary Conference of that Church, as held in New Orleans in April last, with charts, maps, and statistical tables. We have been unable as yet thoroughly to examine it, but if we may judge by the paper of O. E. Brown on the "Aim and Scope of Foreign Missions," Bishop Hendrix on "The Missionary Idea," Dr. Sutherland on "Oneness in Christ," and the like, it is a volume of rare worth. Every address we have so far read has the true ring. In literary excellence it has a high grade, and already we have seen many sentences in it that are worthy to be sounded as clarion-peals to the whole Church. There is much that is informing, for some half or two-thirds of the book contains reviews of the missionary work in China, Mexico and Cuba, Brazil, Japan and Korea, and in the United States. Mrs. Howard Taylor's closing address on self-sacrifice strikes a high-water mark, as may be supposed. We advise all our readers to get this book, if only for a perusal.

LATIN AMERICA. By Herbert W. Brown. Illustrated. 8vo, 308 pp. \$1.20. Fleming H. Revell Co., New York and Chicago. 1901.

We rejoice that South America is not as "neglected" as formerly in the literature of missions. Mr. Brown has been for many years a resident of Mexico, and has made a thorough study especially of the religious history of Central and South America. He gives the results of his study and observation in this volume, which contains the lectures recently delivered to the students of Princeton Theological Seminary.

It is evident even to a superficial reader that the author knows whereof he speaks. Under the alliterative titles, "The Pagans," "Papists," "Patriots," "Protestants," and "Present Problem," he sets forth the condition, customs, and beliefs of the various classes of Spanish America, religiously considered. Few realize the vast regions still unexplored and unevangelized in South America, or the real intellectual, moral, and religious condition of the people even in the more civilized portions of the continent.

Protestant missionaries are not sent to South America because the people are Roman Catholics, but because they are *not Christian* and have no true idea of Christianity. They are practically idolaters or atheists, and the priests for the most part spend more energy in opposing Protestant missionaries and the circulation of the Bible than in preaching the Gospel and training converts in Christian character and conduct. Mr. Brown quotes from Roman Catholics themselves to show their beliefs and practises; eye-witnesses tell of degradation and ignorance, and Christian logic draws the only possible consistent conclusion that there is a tremendous and pressing need for a more faithful and widespread preaching of the pure Gospel of salvation through Christ to the fifty million people of Spanish America. *

AS THE CHINESE SEE US. By Thomas G. Selby. 8vo, 253 pp. T. Fisher Unwin, London. 1901.

This is an irenicon. It is not easy for peoples of different nationalities to understand each other, specially when their civilizations are at the extreme of divergence from each other. The author gives

statements and arguments in the form of a series of imaginary dialogues, in which he seeks to set forth the criticisms of the West on the laws, manners, and customs of the East, and *vice versa*, with the explanations and answers of each. The subjects treated are many, but they are grouped in ten chapters, treating of international prejudice, much of which is founded on mere ill-acquaintance with the facts, the history, and the philosophy of laws, manners, and customs. Till they are better acquainted with each, this mutual ignorance will result in separation and dislike beyond what is reasonable. The rival systems of education, the Western and Chinese systems of Democracy, the ethics of the East and of the West, the comity of nations as disregarded in the matter of forcing opium on China, the relative points of merit and demerit of the competing religious systems, Christianity and Confucianism, are touched upon. The Chinese ideas about the new imperialism of the West admit of some very satirical setting, and the compliments are even. If the West laughs at the inefficiency of the Chinese navy, China does not find the efficiency of the field army of the British in Boerland a whit better. The China reform movement was claimed as of Western inspiration, but the writer has found room for some stinging sarcasm at the way the foreigners failed to support them when they undertook the work. The last two chapters are on "Boxers, Cossacks, and Others," and "The Diplomatist's Balance-sheet." The offset of the barbarity of soldiers in the late "international incident" against those of the Boxers is little to the advantage of the first-named. The missionary question comes in for a share of consideration in the diplomacy of the allies in Peking.

Of course the treatment of so wide a range of topics is necessarily superficial, but the book is hintful and helpful. **

THE MORMON MONSTER. By Edgar E. Folk, D.D. Illustrated. 8vo, 372 pp. \$2.00. Fleming H. Revell Co., New York and Chicago, 1901.

This description of Mormonism is almost too plain spoken for publication. If it were less important it would be inexcusable. But unfortunately it is not untrue; the picture presented is too well authenticated to be discredited, and stands as an unanswerable refutation of the claims that Mormonism is only political, that it is a form of Christianity, that it is harmless, and that the belief in and practise of polygamy have been given up.

The author first gives a history of Mormonism, and shows conclusively how it was born in fraud and ignorance, and nurtured in vice and superstition. He then considers it as a religious, a social, and a political system, and shows it to be a menace and a curse to the individual, the home, and the nation. That it is in many respects a powerful institution none will deny, and therein lies much of the danger from it. The perfection of its political organization surpasses that of Roman Catholicism, and the appeals to the lusts of the flesh surpass even those of Islam. These two elements constitute its strength and its weakness; they give the secret of its attractiveness to the natural man and foretell the certainty of its overthrow. Let not American Christians slumber while this life-destroying octopus is in our midst. *

THE CHILD OF THE GANGES: A TALE OF THE JUDSON MISSION. By Rev. Robert N. Barrett. 12mo, 355 pp. \$1.00. Fleming H. Revell Co., New York. New Edition, 1901.

Under the guise of fiction the fascinating story is well told of the beginning of missions in Burma, together with a narrative of some of the events connected with the Indian mutiny of 1857. Originally written twelve years since, and when the author was but twenty-one years of age, it is now reprinted in part because, as the Preface suggests: "A number of young people already have gone to the foreign field, testifying that they received their first impressions from the reading of this book, while thousands in the home land have been inspired with greater zeal in the cause of missions." The reader can never forget the unsurpassed heroism of Adoniram Judson and Ann Hasseltine, ***

GENERAL MISSIONARY INTELLIGENCE.

AMERICA.

The Y. M. C. A. in North America. "The Jubilee Year-Book of the Young Men's Christian Associations of North America,"

just issued, is a volume of more than 250 pages, containing elaborate particulars of the remarkable progress of Y. M. C. A. work throughout the United States. There are now 1,476 American associations, with a membership of 268,477, an increase of over 13,000 on the figures of last year, while the gross value of property in buildings, real estate, etc., is returned at £4,343,220; 161 railway branches are in operation, largely supported financially by various railway corporations; army work has been carried on at 321 points, and 89 rooms or buildings are used for the work by permission of the authorities; the naval institute at Brooklyn has been visited during the year by 38,973 sailors and marines; 577 student associations have done excellent work in colleges and preparatory schools; and special departments have been successfully carried on at numerous centers for boys and for colored men.

A Model Y. M. C. A. Building. The design for one of the most extensive plants yet established for a Young Men's Christian Association—that at Dayton, Ohio—has been accepted. It represents the study of 25 years, and will be the fourth building erected for that association. The estimated cost, including furnishing, is \$350,000. It will contain an auditorium seating 2,000 persons and 300 on the stage; the assembly-hall and parlors will seat 300 at tables; 5 busi-

ness-rooms for rental are provided, and 164 sleeping-rooms for young men. The educational equipment will provide for 1,000 students and will include 18 classrooms, 8 shops and laboratories. The gymnasium and bath facilities will accommodate 2,000. The building provides for a membership of 4,000 men and 600 boys.

Are We to be Buddhized? As a result of the Japanese Buddhist mission to this country, instituted a year or so ago, a church called the "Dharma-Sangha of Buddha" has been established in San Francisco, with 3 branches in other Californian towns. In the San Francisco temple there is a membership of 300 in the Young Men's Buddhist Association, mostly of Japanese. At an English service on Sundays, 20 or more Americans are present, of whom 11 have already been converted to Buddhism, and have openly professed that they "take their refuge in Buddha, in his gospel and in his order."

Problem of the Foreign-born. Some idea of the foreign population of the United States may be gathered from the following figures: For the year ending with June 30, 1900, the total foreign immigration was 448,572. Of the whole number of arrivals representing 41 nationalities, 9 races contributed 85 per cent.—viz.: Croatian and Slavonian, 17,184; Hebrew, 60,764; Italian (southern), 84,346; Japanese, 12,628; Finnish, 12,612; Magyar, 13,777; Polish, 46,938; Scandinavians, 32,952; Slovak, 29,243. The destination of the greater part of this immigration is registered as follows: To New York, 155,267; to Pennsylva-

nia, chiefly to the anthracite and Pittsburg regions, 86,534; to Illinois, chiefly to Chicago, 27,118; to Massachusetts, 39,474; to New Jersey, 23,024; to Ohio, 13,142; to Connecticut, 12,655; to California, largely Asiatics, 11,997. Or to New York, Massachusetts, Illinois, and Pennsylvania nearly 69 per cent. This may be stated in another form. Of the Hebrews over two-thirds remained in New York; of the Italians, five-eighths came to New York, but the Poles, Croatians, Bohemians, and Slovaks sought Pittsburg and the lake cities.

Facts About (1) Generals Miles, the Shafter, Wheeler, **Army Canteen.** Guy V. Henry, Ludlow, Boynton, O. O. Howard, Rochester, Bliss, and fifteen others, and also forty-five colonels, have expressed themselves as being strongly opposed to the regimental liquor saloons, commonly called canteens, because of their demoralizing effects.

(2) Nearly all the chaplains have been in strenuous opposition to the army saloons.

(3) Secretary Long did not issue his order abolishing the sale or furnishing of intoxicants to the officers and men of the navy until he was strongly advised to do so by leading admirals and other naval officers.

(4) General Wolseley, the former commander-in-chief of the British forces, and General Roberts, the present head of the army, have unqualifiedly condemned the liquor canteen; insisted on total abstinence from strong drink during campaigns, and urged it in peace camps and garrisons.

(5) The long march to, and the victories at Khartoum and Omdurman, one of the most remarkable of military feats, was accomplished by soldiers to whom intoxicants were absolutely prohibited.

(6) General Gallieni, the commander of the French forces in Western Africa, and afterward in Madagascar, has testified that the efficiency of them was increased forty per cent. by his substitution of temperance drinks for alcoholics.

Los von Rom This partial summary of serious lapses from Rome is significant. In Detroit, 14 years ago, thousands of Poles rebelled against certain would-be despots, and built a fine church, tho they were afterward persuaded to return. In Cleveland, 10 years ago, thousands of Poles threw off allegiance to Rome, and to-day possess a church and a newspaper. Six years ago, in Buffalo, with a bishop for leader, another company, composed of the same nationality, took a similar step, and now rejoice in a sanctuary of their own, a school, a priest's house, and thousands of worshipers. About the same time, in Chicago, Bishop Kozłowski began an independent work, which has since grown to 4 parishes in that city and 1 in South Chicago, a paper, a school, a hospital, a home for the aged, and an orphanage. And in Scranton, Pa., Bishop Hoder conducts a Bible-class, and urges his flock both to buy and to study the Word of God.

A Christian Social Settlement. The Christodora House, at 147 Avenue B, in New York City, is a

highly successful specimen of a social settlement avowedly and spiritually Christian. All social settlements are Christian in their philanthropic aims, since they seek to discharge the debt due to the claim of human brotherhood by the supply of physical wants and of intellectual needs. But the supply of religious and spiritual needs is also required to render social ministration thoroughly Christian, and

in this completeness of ministration to its poor neighbors the Christodora House has achieved an effectiveness which disproves the current notion that a social settlement must be non-religious if it would succeed among neighbors of other creeds—a notion which has forbidden, “for fear of the Jews,” even the explanation of the word “Christmas” to the children. Seventy per cent. of those attending Christodora are Jews and Roman Catholics. Both Jews and Roman Catholics study the New Testament in its Bible classes. Nor has less been achieved for physical and intellectual improvement than by social settlements not thus completely Christian. The hold which Christodora has gained on its neighborhood in the three years since it began in a cellar room is apparent in the throngs it attracts, which it has hardly room to receive—a daily average last year above 200.

The Something of the
“Tribune” business connected
“Fresh Air with a “Fresh Air
Fund.” Fund” such as the
 New York Tribune

has for years conducted, may be gathered from a few significant figures. During the first week in August 5,848 children and poor mothers benefited by that fund alone; 43 parties of children were started for the country, being sent to 79 different towns in 6 states. These children must first be gathered, then conducted to the station, then accompanied to their destination, and then returned safely to their homes. The agents of the fund must be picked with great care and possess special qualifications. That they are thus gifted is proved by the fact that handling over 7,000 children in a single week not a hitch occurred, and no slightest accident in their transportation.

Let Baptists Dr. Mabie states
Bestir that since 1890 142,-
Themselves. 000 converts have
 been baptized and
added to the churches in connection with the American Baptist Missionary Union. This is twice the number permitted any other society in Christendom to gather in. It is because of the large success attending the foreign work of our Baptist brethren that broad-minded members of other bodies are contributing to their funds. Dr. Mabie refers to gifts from two Congregationalists of respectively \$20,000 and \$25,000. A Presbyterian has given donations of \$2,000 and of \$4,000, and now proposes to add \$5,000 more, while a Scotchman has contributed \$10,000. The Baptists should be humbled and encouraged to do far greater things.

A Great Fisk University,
School for Nashville, Tenn., is
Negroes. one of the best of
 all the schools for
colored people. It is under the auspices and patronage of the Congregationalists. Since its organization, January 9, 1866, it has graduated 420 young colored men and women, of whom 394 are still living, and are distributed over 25 states and territories; 8 of them are college professors, 46 are principles of high and grammar schools, 165 others are teaching, 19 are preachers, 17 doctors, 9 lawyers, 16 students in professional schools, 13 in business, 9 in the government's employ, 44 are wives and not classified above, 9 miscellaneous, and 13 living at home. Since the aim of Fisk University is to educate colored people to be worthy leaders in their own race, this record is a most creditable one. An interesting fact is that the Jubilee Singers, famous throughout the world, earned, from 1871 till 1878, \$150,000 in money, besides much valuable

apparatus for the college, the present value of whose campus buildings and apparatus exceeds \$350,000.—*Cumberland Presbyterian.*

Hope for the Indian.

In the United States to-day there are 38,900 Indians who earn their living by farm-work. Last year they sold their farm products for a combined sum of \$1,408,865, over and above the expenses of living. This was nearly \$40 per capita, which is very good considering the fact that 30 per cent. of them had never before farmed an acre of land. Some of the Indian farmers never did a day's work in all their life before. Some have been at work for five or six years. One farmer, a Kiowa, living in Oklahoma, raised last year wheat making 26 bushels to the acre, and corn running 60 bushels. He tilled the fields alone, except in the harvest-time, when he engaged a number of harvest hands to assist. His income from last year's crop was \$3,500. His farm is a model one. Originally the land, 600 acres in extent, was set aside to him by the Indian agent. It lies in a valley near the Washita River, and the soil is well watered and rich. In the edge of a patch of trees bordering on the farm was a fine five-room cottage. The stock was fattened, and every farming implement was shedded for winter. This Indian, who was once a noted fighter, now puts in seven months in each year on his place, and works even harder than the average white farmer. To make a good farmer out of a warrior requires no less than seven years.—*Harper's Weekly.*

The Episcopal Church in Alaska. In our August number an error appeared in regard to the missionary force of the Protestant Episcopal Church in Alaska. From the latest

report we gather the following statistics:

Mission stations.....	14
Churches.....	12
Bishop and clergy.....	8
Lay-missionaries.....	2
Lay-readers.....	14
Communicants.....	394
Baptisms.....	64
Hospitals.....	3
Sunday-school pupils.....	439
Indian school pupils.....	14
Parish school pupils.....	328
Value of property.....	\$63,600.00
Total contributions.....	\$6,993.60

The past year has been exceedingly prosperous in spite of many difficulties and much sickness. The missions are located at Anvik, Tanana, Rampart, Fort Yukon, Circle City, Eagle, Nome, Point Hope, Sitka, Juneau, Douglas Island, Ketchikan, Skaguay, and Valdes.

To Work Among Lepers.

Mrs. Laura Schwichtenberg, a wealthy young widow and niece of Mr. John Wanamaker, has decided to devote her life to the leper colony on the island of Cebu, one of the Philippine Archipelago. Some time ago she received, at her urgent request, appointment as government inspector of hospitals in the Philippines, at which time she visited the leper colony, declaring that her commission took that in, as the whole colony was a hospital. She was greatly impressed with the lack of sanitary conditions prevailing, with the hopeless condition of the 30,000 lepers congregated here, and especially with the large number of sad children. "I did not see a single happy-faced child there," she says; "the scenes still haunt me. I long to return and take a little sunshine into their lives." Let her name stand with that of Mary Reed.

Religious Liberty in Ecuador. By the new law of Ecuador the Roman Catholic Church continues to be the religion of the State, and the priests have perfect liberty so long

as they do not interfere in the affairs of the State. The government secured freedom to all, and now that the door was opened it had to be entered by the Gospel. Colporteurs were sent, and the priests were up in arms; but, notwithstanding many clerical prohibitions, good sales of the Scriptures have been made. In an interview with the president, Dr. Wood (American Methodist Episcopal Mission) and Mr. Milne met with much sympathy. Now the normal schools at Quito, the capital, are under the control of 4 Methodist missionaries (supported by the government), who are free to preach the Gospel on Sundays, and missionaries are settled at Cuenca and in other parts of the country.

EUROPE.

Circulation of the Bible. In the first year of Queen Victoria's reign, 1837, the British and Foreign Bible Society issued 550,000 copies of the Scriptures. In the last year of her reign its circulation was nearly ten times greater—namely, 5,074,000 copies. In 1837 the society issued the last Scriptures in 135 languages. Last year its list included 373 languages. This shows that during Queen Victoria's reign in no less than 238 new languages at least some portion of the Scriptures has been prepared, and the work of revision and translation is still going on.

Zenana Bible and Medical Mission. In a circular letter just issued, signed by the president, the Countess Roberts, the following statement appears: "Fifty years ago there were no zenanas open to Englishwomen. To-day the missionaries of this society alone visit 3,754 zenanas, and teach the women who spend their lives in them of the Savior who died to free them from a bondage even worse than that of Hindu

custom. Fifty years ago there was practically no education for the girls of India. To-day this society supports 67 schools for girls, and has 3 institutions in which native Christian women are trained to be teachers. Fifty years ago there was no intelligent medical assistance possible to the Indian woman. To-day this society maintains 3 hospitals and several dispensaries, in which about 24,000 patients receive medical aid and Gospel teaching, the dispensary visits averaging upward of 60,000 annually. Fifty years ago a woman teaching among the villages was unknown. To-day this society sends missionaries and native Biblewomen who strive to teach the women in about 1,000 villages."

Industrial Missions Aid Society. This most useful organization held its anniversary recently in London,

and among the rest Mr. H. W. Fry, its founder, named these as among the objects to be pushed forward:

- (1) To open a central office in Bombay, and to secure the assistance of a thoroughly competent manager and staff.
- (2) To initiate new industrial enterprises, and to take over and develop existing industrial work.
- (3) To start household industries in the villages in India to enable natives to carry on work in their own homes.
- (4) To purchase and ship to England the produce of missionary industries.
- (5) To open in London a depot where missionary products of every kind can be sold.
- (6) Generally to take steps to extend industrial missionary effort in all parts of the foreign mission field.

For the above purposes capital will of course be needed, and the society appeals to all interested in foreign missions to provide the necessary means, either by gifts or loans (upon which interest will be paid), to enable them to carry out this important work.

The Wesleyan Missionary Society. This society, in its eighty-seventh annual report, states that there has been a substantial increase in the income. The district auxiliaries

in Great Britain have contributed £2,400 more than in the previous year. The London mission-house list shows an increase of about £1,000. Gifts made in recognition of the special financial difficulties of the year bring up the total increase to £4,600. The total income is £135,474. This does not include extra income, chiefly for the relief of famine in India, which amounts to £23,967. The society now has 319 central stations, in connection with which are 2,404 chapels and other preaching-places. There is a working staff of 364 missionaries and assistant missionaries, with 3,241 other paid agents, and some 6,102 agents under voluntary service. The church membership on the mission field numbers 48,478, with 13,622 on trial. There are 96,363 scholars attending the schools; 40 missionaries have been sent out during the year, and 5 deaths have been reported. But for the war in South Africa, which has led to the loss of income in the Transvaal, and the necessarily heavy expenditure in Central China, the regular income would have more than met the expenditure. Valuable aid was rendered by the Woman's Auxiliary, which has expended during the year £14,500 on female education, and acts independently.

Miss Gladstone's Work In September Miss Helen Gladstone, daughter of the great premier, took residence in the University Settlement, at Nelson Square, Southwark. She has given up her high educational work at Cambridge, in order to prosecute a practical social effort among the industrious poor of Blackfriar's Road and Borough. As warden she will be the head of a band consisting of 16 members and students, all of whom are earnest workers in the cause of social

reform. Women and children are their chief concern, spending their time in visiting, nursing the sick, teaching cripples, providing country holidays, and generally striving to make the lives of the people happier and brighter. Miss Sewell, who now retires on account of ill-health, has been warden for many years.

The English Presbyterian Church has just received an additional sum of £20,000 from the estate of the late Mr. Sturge for its China Mission. The mission hitherto has received from him £22,000, to be devoted to the furtherance of Christian work in China.

The Pope Even the Roman world *does* move. **Accepts the** Inevitable. For, according to dispatches from Paris, the Holy See has reconsidered his determination to resist the newly passed French Associations law. This is evidenced by the publication of a letter from Cardinal Gotti, Prefect of the Congregation of Bishops and Regulars, to the heads of the various Catholic orders, saying that the Holy See has decided that while condemning all provisions of the law impairing the rights, prerogatives, and legitimate liberties of the congregations, nevertheless, in order to avert the very grave consequences which would follow the extinction of the congregations in France, which do so much good, it will permit unrecognized institutions to apply for authorization under conditions specified in the letter. Here the Roman Curia acts with its usual tact and accepts under constraint what it is powerless to resist. These pontifical instructions constitute the first victory for the new law. They imply the submission of the congregations, while the conditions specified leave absolutely intact the fixed rights of civil society over re-

ligious associations. It is a gain for the State, and accents the wisdom of M. Waldeck-Rousseau, under whose inspiration the measure was passed.

Federation in Italy. A conference of the representatives of the different Italian

Protestant churches was held in Rome recently, in which the Waldensians, Baptists, Methodists, and others participated. A full agreement was reached in what for Italian Protestantism is its chief object, the work of evangelization among the Catholic population, and a *modus vivendi* was established, the whole propaganda to be controlled and guided by a committee, consisting of representatives of the various denominations engaged in Gospel work in that country. The members of this "*Comitato interdenominazionale*" will have their headquarters in Rome. The special work of this body is to consist in the following: 1. Division of work among the different denominations, consisting in the establishment of new stations, but also restriction and concentration where different churches have been interfering with each other. 2. Publication of hand-books in the interest of missions, such as catechisms, hymn-books, etc. 3. Maintaining a publishing concern for the publication of religious journals and of a general daily. 4. Direction of the individuals engaged in the mission work. 5. Management of the social work, such as aid and charitable societies.

Italian Evangelical Church. Statistics published in July show that the Italian Evangelical Church consists of 35 congregations, with 5 others in process of formation. The communicants number 1,815 and the catechumens 502, with 20 pastors, 10 evangelists, 1 Bible-

woman, 3 workers on trial, 35 elders, 75 deacons, and 25 teachers. In the 24 Sunday-schools 1,302 boys and girls are under the instruction of 63 teachers. A special effort is made to secure the placing of the Scriptures in the hands of the people, and in twelve months 868 Bibles and 2,588 New Testaments were sold or given away.

ASIA.

A Missionary Held for Ransom in Turkey. Perils from robbers still threaten missionaries traveling in Turkey. On September 3d Miss

Helen M. Stone, a missionary of the American Board, was captured by brigands while journeying from Bansko, Macedonia, to Djumiak, Salonica, with an Albanian preacher and a party of students. The party was surrounded and Miss Stone was separated from the others, and is held for a \$110,000 ransom. Letters from her say that she is in good health and well treated. It is believed in Constantinople that the Bulgarian-Macedonian Committee are actively responsible for this outrageous abduction. The American Board have asked the government to take steps to secure the release of Miss Stone, but is also seeking to raise the money to pay the ransom. Miss Stone was stationed at Salonica, and is highly esteemed and greatly beloved by missionaries and natives.

A Quarter Centennial in Turkey. The annual meeting of the Central Turkey Mission was held in Aintab from

June 23d to July 1st. The twenty-fifth anniversary of Central Turkey College and the plans for a summer school, to be held at the close of the meeting of the conference, drew a larger attendance of college graduates and delegates and visitors from neighboring cities than usual,

and gave special importance to the educational interests of the mission. Considerable time was given to the discussion of the establishment of a home missionary society, the fact being that over one-third of all the churches in this field are already wholly self-supporting, and that many of these stronger churches have been for a considerable time carrying on small and independent missions in various places. The closing exercises of the girls' college were held on June 14th, when 6 girls took diplomas, all of whom expect to teach as have the 6 who graduated last year.

A Polyglot Institution. It seems that even yet Western Asia is the seat of Babel, for no less than 5 tongues, English, Armenian, Russian, Turkish, and Persian, are taught in the boys' school at Tabriz, Persia. So no wonder that at least one of the missionaries sometimes sighs "for a one-language field," and recalls the cry of a young Englishwoman in delirium, "Oh, let's go home, where everybody talks English!"

The Bible in Arabia. At the Bahrein station a population of 300,000 is within reach of the Gospel, and there are located Rev. S. M. Zwemer, Mrs. Zwemer, Dr. S. J. Thoms, and Mrs. Thoms, who is also a physician, and Rev. James E. Moerdyk, with their native colporteurs. The distribution of Bibles, Testaments, and other religious books, with personal conversation, is the way as yet in which most good can be done, while the medical work is a large and ever-growing factor in reaching the soul as well as the body by the power to bless given to His servants by the Great Physician. Of Bibles, Testaments, and portions of Scripture, 932 were sold during the past year at Bahrein, 86 per cent. being to Moslems. Mr.

Zwemer remarks in his report: "Looking over all the work at this station, the past year offers much encouragement. Where 7 years ago there was only 1 missionary, and fanaticism forbade him a dwelling, we now count 2 missionary families and 3 native helpers, besides the church in our house. The medical work is full of promise. The colporteurs know how large is the field of their sowing and are eager to go to places which once they feared to do."

Irrigation for India. It is reported that the great Chenab Canal, in the northern provinces, which was recently built by the government for the purpose of irrigating a region specially liable to suffer from drought, has proved a great success, and last year 1,353,000 acres were irrigated, giving excellent crops throughout the district. There are already 429 miles of the main canal, besides a vast number of channels for distribution. The expenditure in construction was 25,000,000 rupees, or over \$8,000,000, but the crops of last year from these lands are valued at twice that amount.

The Rain and the Famine. The recent rains throughout India generally has been fully up to average, and above it in Northeast India, where the fall during the previous fortnight had been deficient. The total amount, however, which has fallen since the beginning of June is still heavily behind in Gujarat, Baluchistan, Northwest India, and parts of the East Coast. There has been a decrease of 13,000 in the number of persons in receipt of famine relief in the Bombay Presidency, and of nearly 3,000 in the Madras, but in the native States there has been a total increase of 3,000. There are now no persons on relief in Madras,

but the numbers in Bombay and in the Central Provinces still amount to 442,000.

Afraid of the Census Man. The census in the Chin Hills was carried out under somewhat difficult conditions. It was wisely decided to perform the work under armed force, as there were indications that the people suspected the census-taking was the forerunner of increased taxation, and the Chins have always been used to resist such demands. The prevailing idea was that each household would be taxed in proportion to the number of inhabitants found in it, so it can not be said that the total number of inhabitants arrived at—namely, 87,101 (of which 85,063 are Chins), is absolutely correct. It is believed, however, not to be very far out, as in many cases the people whose curiosity to compare the number of inhabitants of their villages with those of others overcame their suspicions rendered active aid in the census-taking.

The Basel Mission. According to the *Bombay Guardian*:

"Among the successful missions in India in regard to spiritual results, and particularly in regard to the industrial training of their converts, this one must be counted. The missionaries number 79 and the wives 58. The number of single women is surprisingly small, only 4 in the list. The mission has 24 stations in the districts of South Canara, Coorg, Southern Mahratta, Malabar, and the Nilgiris; there are also 112 out-stations. The native church has a membership of 14,696. There were 170 adults baptized during last year, also 291 children; the births among the converts were 536, and the readmissions 28. The contributions of the church members toward their

church expenses and for the poor are comparatively good, Rs. 11,563 having been received."

Gossner Mission Among the Khols. The past year has been greatly blessed in the Gossner Mission to the Khols.

About 4,000 heathen have been baptized, and the number of candidates for baptism has increased to 17,087. Three new stations—Kumarkela, Karimatti, and Tamor—are engaged in building. The contributions of friends at home have, fortunately, increased largely. They now amount to £19,586, but there is still a deficit. To follow up the Christian Khols who settle in the tea plantations of Assam, a new chief station has been founded. A missionary and 2 native pastors have been sent there. A third center of work in Assam is in contemplation.

The Locomotive as a Missionary. The Burma Railways Co., Ltd., builds railways in

Burma that it may make money for its shareholders, of course, but it actually does something better—it helps the missionary to do more work, do it faster and easier. Hsipaw, in the Shan States, has been at least two weeks' journey from the Rangoon, and all supplies have had to be taken thither by bullock-cart and pack-train from Mandalay; but the opening of the railway to Hsipaw on June 1 has changed all that. Hsipaw is now only 48 hours from Rangoon, and our Dr. Leeds is greatly rejoiced thereat.

Bassein and Henzada have each been from 24 to 36 hours away from Rangoon by river steamers, and the journeys expensive. The engine of a construction train now "toots" in Bassein, and ere long the trip from Rangoon to Bassein will be an inexpensive one, done all

in daylight, and Henzada will be taken in on the way.—*Indian Witness.*

How they Bury in Burma. A Burmese paper of Mandalay contains a long account of the preparations

that are being made for the funeral of a much-revered Buddhist bishop who died, or, as the Burmese express it, "returned," some time ago. It is well known that in such a case the body is kept in the monastery for weeks, months even, until all the funds necessary have been collected, and the preparations for the cremation brought to a close. In Dalla, some time ago, an old hpoongyi was thus kept several months, gilt all over, just like a statue. For the present instance, the elders and other influential persons in Mandalay decided at a recent meeting to have a coffin made, the cost of which is to be above Rs. 3,000. It is to be covered with pure gold and ornamented with silver designs. It will be placed on the representation of a white elephant, made according to the ideal type described in the Buddhist scriptures. There is probably no other nation in the world so lavish of their money on things useless as are the Burmese, and if they could be induced to spend it for humanitarian purposes, Burma would certainly be one of the richest of countries in useful public institutions.—*Idem.*

The Deluge in China. After the devastation of Boxers and foreigners, China has now to suffer from a flood of appalling severity. The Yangtse River has overflowed its banks and laid waste the valley. Ten million persons are reported to be without homes and without provisions for the coming winter, and the floods have not yet subsided. Immediately on hearing of the floods, 2 Chinese

banks advanced a sum of 20,000 taels, and a special delegate was sent up the river to distribute relief. Foreign houses of commerce also contributed. The floods have proved destructive beyond all expectation. It is certain that there will be intense suffering during the coming winter, and it is feared that the distress will lead to civil disorder. A committee of foreigners has been formed to receive subscriptions and conduct relief work in conjunction with a native committee.

How We Seem to Chinamen. According to Rev. W. S. Ament, the Chinese are not wholly destitute of

a sense of the fitness of things, or even of a sly humor, for he says: "In China little is made of denominations. The native Christians have denominational names of their own. They call the Methodists the 'hand-shakers'; the Presbyterians the 'won't-let-women-speak-in-meeting society'; the Baptists, 'the bathing society,' and the Congregationalists, the 'one-man-as-good-as-another society.'"

Change in Methods Demanded. Rev. Timothy Richard, of Shanghai, the veteran missionary who is so

influential with the Chinese government, writing in the *Examiner*, London, on "Some New Conditions of Pacified Work in China," asserts that mission work must henceforth be carried on "in the face of the ignorance and suspicion of the Chinese, in opposition to the wishes of some of the powers, and in spite of the neutrality and indifference of the British and American governments." But in planning for the new campaign, Dr. Richard has in mind something more than the old village Gospel preaching method. He says that 60 years' experience has convinced the mis-

sionaries that they can do vastly more in shaping the future of China by dealing with the government, the viceroys, the student class, through systematic distribution of literature describing not only the Gospel, but the best fruits of civilization and the discoveries of the Occident; and by using the telegraph and formal letter to bring influence to bear upon Chinese officials, providing the communications are prepared by competent persons.

American Soldiers in China. Prior to the passage of the anti-canteen law by our national legislature, Rev.

Mr. Tewkesbury, missionary of the American Board at Peking, after some months of observation of the troops of the different nationalities in that city, wrote: "The American soldiers are more given to drink than those of any other nation, I think."

Henry Savage Landor, the distinguished traveler and author, was in China's capital during its occupation by the foreign forces, and in his recent book, "China and the Allies," he says: "Were the American soldiers to possess a stronger physique and a more healthy constitution, both of which he does all he can to ruin, he would probably be the best soldier in the field."

John W. Foster's Testimony to Missions. In the *Interior* for June 27th, Mr. Foster, formerly Secretary of State, and more recently filling important diplomatic positions in the far East, says: "I have a high estimate of the Chinese race. As we study their history and recall their achievements in the past four thousand years, we can hardly wonder at their spirit of exclusiveness and conceit. When once the barriers of official conservatism are

removed, and the people are free to receive the Gospel, I have great faith that large success will attend the missions. The accession of the Chinese race, or a considerable portion of it, to Christianity will be a great achievement, and will materially change the history of mankind. 'China for Christ' is destined to be the watchword of that vast body of Christians who believe in the binding obligations of that last command of the Master, 'Go ye into all the world, and preach the Gospel to every creature.'"

The Old Japan Rev. William E. and the New. Griffis writes thus optimistically:

"Japanese civilization lacked as its corner-stone the glorious ideas of the personality of God and the individuality of man. These ideas are now—having been introduced, enforced, and illustrated by the Christian missionaries—as steadily as leaven in meal, transforming the Japanese people. All the silly Chauvinism, all the hysterical and false patriotism, all the owls and the bats that thrive in the darkness of insular ignorance and Oriental conceit, can not ultimately hinder the growth of Christian Japan. In the Sunrise Empire we have now the new home, the new family, the new patriot, the new book, the new political and social principles, the new faith based on the idea of God as spirit seeking spiritual worshipers, upon the idea of a loving Father to whom his Japanese children are very dear. As we write, the news of the spiritual revival in the cities and the national capital, bringing hundreds of new-born souls into the Master's kingdom, seems to waft Amen! Banzai! Banzai! (ten thousand generations) to the new state in the new Asia!"

The Buddhists are so impressed with the value of medical mission

work that they have bought a piece of land in Hakodate, and are going to build a large hospital for the poor; they propose to make no charge for attendance.

AFRICA.

Caution and Cowardice. The British authorities in the Eastern Sudan are taken vigorously to task for forbidding anything approaching to evangelizing effort in the Khartum region; and the voice of Christian Britain is heard in solemn protest through the Church Missionary Society. Well does the *Independent* affirm: "It is an extraordinary condition of affairs that has continued now for two or three years in the Sudan, under which a Christian Power (England) forbids Christian missionary work. There is not a pagan Power or Mohammedan on the face of the earth of which this is true. When Khartum was captured, the authorities, whether General Kitchener or Lord Cromer, were so afraid of exciting the pretty thoroughly awed Moslem people that they planned to placate them by establishing a college at Khartum, from which all Christian influence should be shut out, for the instruction of the sons of the Moslem chiefs. Nothing was to be introduced that could offend their prejudices, and missionaries were forbidden to carry on any labors in a newly opened country. We are not surprised that the Church Missionary Society has sent a most courteous communication, signed by the Archbishop of Canterbury, to His Majesty's Secretary of State for Foreign Affairs, calling attention to the anomalous condition, recognizing what might be supposed to have been a necessity temporarily for police purposes, but which can no longer be such, and asking if the time has not come to withdraw the prohibition."

Touring in West Africa. The missionaries in the Gabun keep up a constant itinerating work. The Rev. W. C. Johnston recently made a 24-day trip, in which he held 67 meetings in 65 towns and villages. He thus describes a bamboo swamp: "As far as you can see there is nothing but wild palm. It is pretty, but under foot it is horrible. Black mud into which you often sink up to your knees, when you slip off the sticks that you are trying to find, but which are out of sight in the mire. Then, too, the water is black and bad. We had several days of such country."

Missions on the Kongo. In the Kongo Free State we have 1,000,000 square miles, or as large as the United States east of the Mississippi River, with about 20,000,000 inhabitants. The following is the missionary force working there:

SOCIETY.	Stations.	Missionaries.	Church Members.
English Baptist.....	12	45	500
Kongo Bololo Mission.	6	25	.....
Free Church, Sweden.	7	25	1,500
Christian and Missionary Alliance.....	4	10	.....
Presbyterian, U. S. (South).....	2	10	200
Disciples of Christ....	1	5	.....
American Baptist Un.	9	30	2,900
Totals	41	150	5,100

These stations stretch from the mouth of the Kongo to Stanley Falls, a distance of 1,400 miles inland. Between Stanley Falls and Toro is a distance of 400 miles before we have another link in the chain of missions across Africa.

A Report on Uganda. Sir H. Johnston, the Commissioner for Uganda, has issued a report, in which he shows the importance of that country. Its value is indicated, for one thing, in the fact that within the range of the protectorate are the head waters of the Nile. If a hostile power, therefore, were to gain possession of the region, it might, by

engineering, affect the irrigation of Egypt, and also the freedom of our quickest route to India. Besides, the country in itself has great undeveloped resources. It has great mineral wealth, and its 12,000 square miles are largely uninhabited, and well fitted to be the abode of white men. The success of missions in this quarter has, as is well known, been remarkable; and it is satisfactory to hear, from so high an authority as the commissioner, that Christianity has not spoiled the natives, as in some other parts of Africa it has been accused of doing, but has in every way improved their condition and character. The construction of the railway continues to be carried on, and when it is finished we may hear of this interesting country being occupied by a happy and prosperous people.—*The Record*.

The Bible in Abyssinia. An Abyssinian Christian teacher, named Tajelenj, has accomplished the task of making the first corrections in the Swedish Society's edition of the Ethiopic New Testament, printed in 1830. This teacher's return to his old home in the heart of Abyssinia, at Ifag, near Gondar, the former royal capital, with copies of the New Testament prepared by his consecrated toil, has been hopefully regarded by the friends at the mission. In spite of much persecution, the tributary king, Ras Mengascha, has recently accepted a copy of the Scriptures from this native evangelical teacher, and even the Emperor Menelik has shown him favor.

THE ISLANDS OF THE SEA.

Rome in the Philippines. The report comes from Manila that 9 new Roman Catholic bishoprics will be established in the Philippines, 7 of them with American bishops. The present staff is 1 archbishop and 3 bishops.

The friars have issued a circular to the public, through the *Centro Catolico*, in which they anathematize the government in the disguise of an eloquent and passionate appeal to Catholics. The circular declares that Governor Taft has declared war against God, and denounces the members of the Philippine Commission as 4 rickety brawlers. The pamphlet calls the government officials buffoons, talkative pigmies, vile persecutors, and pusillanimous politicians who are seeking to overthrow the Church under the guise of a pernicious liberty, and are attempting to eclipse the sun of the moral world. It calls on Catholics morally to unite against this impious and irreligious government.

Islam in the Philippines. A force other than heathenism or Romanism will have to be reckoned with in missionary operations in these islands, and that is Mohammedanism. It dominates the Sulu archipelago, and is seeking to extend its propaganda among the northern islands, and has already begun operations in Manila. Several conditions seem to favor some success in such endeavor. The fact that under a spurious form of Christianity such abuses arose as to force the people to arms against the friars, makes it difficult to overcome the prejudice they have conceived against Christianity. At such a juncture Islam steps in with a monotheism that is vastly superior to the surrounding heathenism, and presents an unbroken front, while the Filipinos conceive Christians to be divided among themselves—Catholics and non-Catholics.

Protestant Success in the Philippines. The Baptist Missionary Union has a petition from 7,000 Filipinos in one particular district of Panay, who

have petitioned the Union's agents in the Philippines to come and labor among them. They live in 7 villages, cluster around the town of Janiway, which would be the center of operations should the union answer the petition in the affirmative. Unfortunately, Mr. E. Lund, who went from Spain to carry on the work among the Filipinos for the union, has been compelled to retire from the islands, owing to ill health. Both he, writing in the *Missionary Magazine*, and Rev. Charles W. Briggs, writing in *The Examiner*, are most sanguine concerning the avidity and rapidity with which the Filipinos will embrace a purer form of Christianity than they have known hitherto.

Germans A correspondent of *Christian Work*
Making Mis- of Samoa reports
chief in Samoa. that the German Governor of Savii and Upolu, the islands owned by Germany in the Samoan group, has served an ultimatum on the officials of the London Missionary Society, ordering that a less rigorous observance of Sunday obtain; that the annual gathering of the mission at Apia be omitted, at least those features of it which bring together the native Christians; and that no more churches for the natives be built. Orders forbidding the teaching of English in the mission schools had been issued prior to this ultimatum.

Widows' Woes in New Guinea. On the river Mambaba, where the Anglican Mission now has a station, death seems to be without hope. The relatives of the deceased and others give way to great outbursts of weeping. Then the body is wrapped up in a mat, and in spite of the government regulations is often still buried in the house. A hole is dug

two or three feet deep near the doorway, and the body with all its worldly possessions laid there. It is then "roofed" over, and the roof covered with mud so as to be about six inches above the floor level; on this mound the women lie, and abandon themselves to their grief. The widow's mourning in New Guinea is very severe. When, after the first paroxysms of grief, she comes outside the house where her husband lies buried, she will be so exhausted by fasting and mourning that a woman is needed on each side of her for support. She will suddenly throw up her hands and fall flat on the ground, or dash herself with great violence against a tree; or gash her cheeks with shells. She will also plaster herself with mud. Then, when the first stage of her mourning is over, she will retire inside the house, and begin to make her widow's jacket of threaded seeds, "Job's tears," and only emerge to view again when it is completed and put on.—*Mission Field*.

Development in Australia. In 1810, according to Sydney Smith, there were only 1,000 Europeans in Australia, and they were largely convicts. The population has grown to 4,000,000, the island continent has yielded \$2,500,000,000 of gold to the world's assets, it has built \$750,000,000 into public works, has constructed 13,000 miles of railroad, has a public revenue of \$150,000,000, and a public debt of \$1,000,000,000, and an export and import commerce of \$700,000,000. The Australian confederation is the most English of all the annexes to the British crown.

MISCELLANEOUS.

A Good Word for Missions. A correspondent the *Nation* writes significantly about the tendencies in the Eastern Hemisphere. He refers to the fact that

all parts of the world—the Western nations and China—are being brought closely together; that the natural tendency, where different standards of morality and civilization are brought into close contact, is toward the degradation of the higher, since to resist the demoralizing influence of the lower civilization requires conscious and vigorous effort; that China, increasing in strength with every improvement of ships, engines, and trans-continental railways, constitutes a serious menace to the rest of the world. He declares that to remain inactive, quiescent, is to be conquered, and the solution is not to be found in force or education alone. Mere education would take from the Orientals their religious belief without giving them anything in its place, and the result is a community of persons morally weak and characterless. He affirms that our best hope must be in the success of Christian missions. "This method of influence," he says, "is the only one which goes directly down to the root of the great material evil of all non-Christian civilizations, the degradation of women, and lifts the mother and her child to the level of the mother and child in Christian lands. It is the only method which has the strongest conceivable motive power—that of disinterested love. It is the cheapest; for thousands stand ready to do the work for no other reward than the privilege of doing it, and millions stand ready to furnish them with the necessary means."

Sir Monier Williams Testifies. The Christian and the non-Christian may shake hands and interchange similar ideas in regard to essential truths, but a veritable gulf exists which can not be bridged over by any science of religious thought;

yes, a bridgeless chasm which no theory of evolution can ever span. Go forth, then, ye missionaries, in your Master's name; go forth into all the world, and, after studying all its false religions and philosophies, go forth and fearlessly proclaim to suffering humanity the plain, the unchangeable, the eternal facts of the Gospel—nay, I might almost say, the stubborn, the unyielding, the inexorable facts of the Gospel. Dare to be downright with all the uncompromising courage of your own Bible, while with it your watchwords are love, joy, peace, reconciliation. Be fair, be charitable, be Christ-like, but let there be no mistake. Let it be made absolutely clear that Christianity can not, must not, be watered down to suit the palate of either Hindu, Parsee, Confucianist, Buddhist, or Mohammedan, and that whosoever wishes to pass from the false religion to the true can never hope to do so by the rickety planks of compromise, or by help of faltering hands held out by half-hearted Christians. He must leap the gulf in faith, and the living Christ will spread His everlasting arms beneath and land him safely on the Eternal Rock.

Max Müller In the discharge of my duties for 40 years as Professor of Sanskrit in the University of Oxford, I have devoted as much time as any man living to the study of the Sacred Books of the East, and I have found the one key-note—the one diapason, so to speak—of all these so-called sacred books, whether it be the Veda of the Brahmans, the Puranas of Siva and Vishnu, the Koran of the Mohammedans, the Zend-Avesta of the Parsees, the Tripitaka of the Buddhists—the one refrain through all—*salvation by works*. They all say that salvation must be pur-

chased, must be bought with a price; and that the sole price, the sole purchase-money, must be our own works and deservings. Our own holy Bible, our sacred Book of the East, is from beginning to end a protest against this doctrine. Good works are, indeed, enjoined upon us in that sacred Book of the East far more strongly than in any other sacred book of the East; but they are only the outcome of a grateful heart—they are only a thank-offering, the fruits of our faith. They are never the ransom-money of the true disciples of Christ. Let us not shut our eyes to what is excellent and true and of good report in these sacred books, but let us teach Hindus, Buddhists, Mohammedans, that there is only one sacred Book of the East that can be their mainstay in that awful hour when they pass all alone into the unseen world. It is the sacred Book which contains that faithful saying, worthy to be received of all men, women and children, and not merely of us Christians—that Christ Jesus came into the world to save sinners.

The Gospel of Healing. There are 1,100 hospitals connected with Protestant missions in foreign lands, treating over 2,500,000 patients yearly. This ministry of healing is a most effective and practically irresistible means of gaining entrance into the homes and hearts of the heathen. It removes prejudice, inspires confidence and hope, and reveals the true genius of Christianity as perhaps nothing else can.

DEATH NOTICE.

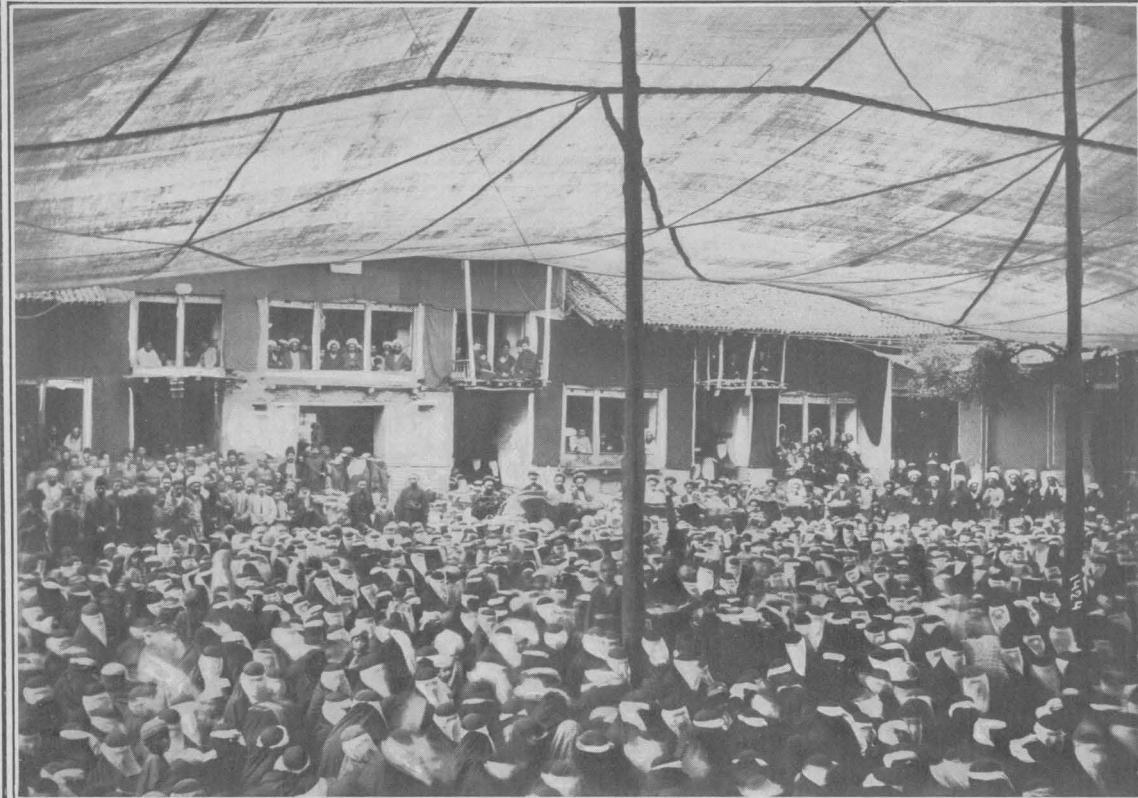
Miss Thoburn, On September 1st of India. Miss Isabella Thoburn died in Lucknow, the city in which she has lived for so many years, and in the col-

lege which she founded, and which everywhere bears the mark of her strong but gentle personality. Cholera was the cause of her death.

Miss Thoburn was born on March 29, 1840, near St. Clairsville, Ohio, and was graduated from the Female College at Wheeling, Va. When she wrote to the Secretary of the Methodist Missionary Society she was told that there was no work for a single woman missionary to do. She therefore applied to the Union Missionary Society, and was in correspondence with them when the Methodist women organized their Foreign Missionary Society. Miss Thoburn was at once accepted, and with Clara Swain sailed for India in November, 1869.

Miss Thoburn from the first devoted her energy to educational work for women. She commenced in Lucknow a girls' school in one room. The school, through Miss Thoburn's effective and loving service, has developed into the beautiful college now known as "The Harriet Warren Memorial." Ten years ago the college was affiliated with the Allahabad University, and it now sends up graduates both for the B.A. and M.A. degrees. Miss Thoburn thus had the honor of founding the first women's college in this land.

Miss Thoburn's last furlough was taken in 1899-1900, when she attended the Ecumenical Missionary Conference in company with her accomplished helper, Miss Lilavathi Singh, M.A. Scattered throughout India and even in Burma are educated Christian women of all denominations, who have been educated in her college, and who now as leaders and teachers are influencing countless numbers, and these in turn will influence others, as one ripple on the still lake is the progenitor of another. —*The Bombay Guardian*,



PERSIAN WOMEN MOURNING FOR MOSLEM MARTYRS.

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MIRACLES OF MISSIONS.—No. XXXII.

A WONDER WORKING CHURCH.

BY THE EDITOR-IN-CHIEF.

The Moravian Brotherhood has been and still is a historic marvel. Herrnhut, about fifty miles from Dresden, is the center from which radiate the noble missionary efforts of the United Brethren. It is a plain village of Quaker simplicity and about one thousand people, where all is neat, orderly, and pervaded by the religious element.

The "House of the Brethren" and the "House of the Sisters" are the homes of unmarried men and women, respectively; the former with thirty, and the latter one hundred, inmates. No celibate or monastic vows are taken, and the association is voluntary in the interests of economy and industry and Christian labor. On the slope of Hutberg Hill lies the peaceful burial-place of the community, with the tomb of Christian David, and slabs of stone lying flat on the ground and looking eastward, bearing the simplest record of the dead.

The stone building at Berthelsdorf was, up to 1899, the residence of the Elders' Conference. They met thrice a week around their table, to examine the correspondence of the body, and talk over and pray over all the affairs of the *Unitas Fratrum*. Here was the hub of the great wheel from which extend to the utmost circumference of their work the various spokes—financial, educational, evangelistic, disciplinary.

As the Moravian Brethren lead all Christendom in the high average of their missionary consecration and contribution, we may well ask, What is the cause? Their creed does not essentially differ from other creeds of Christendom's reformed churches. They especially emphasize, both by pulpit and press, the person and work of the Lord Jesus, as Redeemer. In Him, as they say, they "have the grace of the Son, the love of the Father, and the communion of the Spirit." The Holy Scriptures they cordially accept as the inspired and the infallible Word of God; and the living Word, the blessed Christ, is, especially in His character as a *sacrifice for sin*, the object of their

trust and the model for their imitation. They lay stress not so much upon *doctrine* as upon *life*.

The body is governed by a General Synod, meeting every ten years or so at Herrnhut. Provincial synods control the four provinces, Continental, English, and the two American (North and South).

In constitution, their Church combines the features of Presbyterianism and Episcopacy, but they are not jealous of "Episcopal ordination" or "apostolic succession." They rather prize, as of unspeakable worth, the baptism of the Holy Ghost and the apostolic spirit of self-denial and loyalty to Christ.

Their morality is blameless. Capital crimes, divorce, etc., are unknown. Like the Waldenses, they seem to be appointed of God to keep alive the embers of the primitive faith and apostolic spirit in the midst of the worldliness, extravagance, and selfishness that would quench even the fires of God.

Their illustrious "father" in modern times was Count Zinzendorf. But their spiritual ancestry in Moravia and Bohemia reaches back, more or less clearly traceable, even to the ninth century. John Huss (born 1369) was their most famous reformer. In 1457 they organized as a religious society; after years of fierce persecution, in 1467 they held a synod, and completely separated from the State, and obtained from the Waldenses the "Episcopal succession." Three bishops were consecrated. After a most remarkable history of alternating prosperity and persecution by the anti-reformation of Ferdinand II., Protestantism was totally overthrown in Bohemia and Moravia. Hundreds of thousands of people were driven out, as the Huguenots were from France, and for almost a hundred years the *Unitas Fratrum* was like treasure hid afield. The population of Bohemia was reduced from three million to eight hundred thousand by the Thirty Years' War.

Just fifty years after Comenius, the last bishop of the Bohemian-Moravian provinces of the old Unity, died, two families of Moravian exiles reached Count Zinzendorf's estate in Saxony—*Berthelsdorf*—seeking refuge. This was in 1722, and, at that time, this company of refugees embraced only *ten* persons. There, under his sheltering care, they built *Herrnhut* (Protection of the Lord), and revived their ancient Church. Zinzendorf, resigning worldly honors and riches, became more and more identified with the Moravian Brotherhood, until in 1737, he was ordained as their bishop and the new "father" of this apostolic assembly. For nearly one hundred and eighty years they have been multiplying churches and missions. At *Gnadenhütten* (Tents of Grace), in Ohio, ninety Moravian Indians and six heathen were massacred in 1782 by suspicious whites. In Lapland, among the Samoyeds, in Algeria, Persia, Ceylon, the East Indies, Guiana, Guinea, among the Calmucks, in Abyssinia and Tranquebar, Greenland, Labrador, on the Mosquito Coast, in German East

Africa, in the islands of the West Indies, etc., in South Africa, Little Tibet and Kashmir, Australia, and now in Alaska and among the Indians in California, this feeble yet mighty band of disciples have carried the flag of the cross.

This work of foreign missions chiefly engages and almost absorbs the life of the Moravian Brotherhood. It was begun in 1732, one hundred and sixty-nine years ago, when Herrnhut was the only church, and numbered only six hundred souls. Within one hundred and thirty years this little band had sent out two thousand one hundred missionaries, exclusive of native assistants. Zinzendorf, prior to his sixteenth year, had formed, with youths of like mind, the *Senfkorn Orden* (Order of the Grain of Mustard-Seed), with its covenant of mutual love, loyalty to Christ, and direct aim and effort for the conversion of souls. The badge of the order was a shield with an "Ecce Homo," and the motto: "*His wounds, our healing.*" Their rule of life: "None of us liveth to himself;" "we will love the whole family of man." Thus, while this young count was at school in Halle, he was preparing unconsciously to become the leader of *the great missionary Church* of our day. This consecrated man married a godly woman who, with him, cast rank and riches to the winds, as inventions of human vanity; and these two took as their sole aim in life the *winning of souls*. They were ready at a moment's call to enter on any mission work, and counted that place as home where they could find the widest door open for Christian labor. And so the *Senfkorn Orden* of the young lad at Halle grew into the *Diaspora* of the Brotherhood at Herrnhut. The principles of the Moravian Church may be briefly stated thus—first: every believer is to find his *work* in witnessing to Christ; his *home*, wherever he is most needed for service; and his *cross*, in absolute self-oblivion for Christ's sake.

The history of this brotherhood is a modern miracle. While during the eighteenth century, "England was," as Isaac Taylor said, "in virtual heathenism," and, as Samuel Blair declared, "religion in America lay a dying;" when Voltaire and Frederick the Great ruled Europe, and lasciviousness in novel and drama, and deism in pulpit and press, threatened alike the foundations of morality and piety; when the whole Church seemed bowing to the idols of this world, and scarce the form of godliness was left—even then the Moravian Church remained both evangelical and evangelistic! Probably, up to this time, not less than three thousand five hundred brethren and sisters have been engaged in foreign work, besides all that have been helpers in the work of the *Diaspora*.

The Moravians have not been remarkable for rapid multiplication. *Their practical separation from the world* neither invited worldly accessions nor allowed worldly conformities. Zinzendorf and his colleagues adopted, as the fundamental principle of the *Church at home*,

Spener's idea of *ecclesiolæ in ecclesia*—little churches or households of faith within the Church, retreats for the godly. In the Moravian settlements only Church members could own real estate, and rigid separation from the world was encouraged. In their Litany was contained this remarkable petition: "From the unhappy desire of *becoming great*, good Lord, deliver us!"

Again, the missionary spirit is so fostered that the *Church abroad is more conspicuous than the Church at home*. Both domestic and foreign missions are carried on by this numerically small body on a scale proportionately more extensive than in any other Christian denomination. The work of *Home Evangelization* or the *Diaspora* (see I. Pet. i: 1, Greek—i.e., "scattering of seed") is very extensive in Europe. It aims to evangelize State churches, without proselyting their members. Missionaries hold meetings for prayer and exhortation, visiting from house to house. In 1862 one hundred and twenty missionaries were thus employed, male and female, and the enterprise reached from Saxony to France, Switzerland and Germany, north to Sweden and Norway, and east into Russia. At that time eighty thousand members were connected with this *Diaspora* on the continent. In this country also operations were commenced chiefly among German emigrants.

So near as we can ascertain, on December 31, 1900, this Brotherhood numbered, *including all the baptized*, over ninety-six thousand eight hundred and seventy-seven at home, and over ninety-five thousand four hundred and twenty-four abroad, making a total of about one hundred and ninety-two thousand three hundred and one, and of these, three hundred and ninety-seven were foreign missionaries, with forty-seven ordained native ministers, and one thousand eight hundred and sixty-five native helpers. In other words, *one* out of every two hundred and forty-four communicants was a foreign missionary; they had nearly as many communicants in their *mission* churches as in the home churches, and actually raised \$427,112.79, an average of \$4.40 for each communicant, for foreign missions alone. At the same ratio, if the fifty million evangelical Protestant Church members should similarly contribute, we should have \$225,000,000 instead of barely \$12,000,000 as our annual missionary income, and, if the whole Christian Church would imitate such personal consecration, the evangelical churches would be sending into the field seven hundred thousand missionaries instead of ten thousand!

Prof. J. Taylor Hamilton, the historian of the Moravians, has kindly furnished additional facts down to December 31, 1900, about this mission Church. He says:

"Since 1899 the Unity's Elders' Conference has ceased to exist. The term 'Mission Board' might be substituted, since the 'Mission Board' of five, representatives of the various nationalities to which members of the *Unitas Fratrum* belong, now forms the central body,

in so far as any central administrative body exists. The directing board of the Unity now consists of the several Provincial Elders' Conferences in Germany, England, and America.

"There are four provinces since 1899, American, North and South, being distinct. As an organic body the Brotherhood was not existing prior to 1457. We lay claim to nothing prior to the followers of Huss. The date usually assigned to his birth by the most modern historians is 1369. Comenius was the last bishop of the Bohemian-Moravian provinces of the old Unity, but not of the Unity as such; the succession in the Polish Province was maintained without a break until the days of Jablonski, who consecrated David Nitschmann (1735), and Sitkovius, who assented to this consecration. The first missionaries set out in 1732.

"Up to the beginning of the year 1900 the Church sent out two thousand six hundred and four missionaries, male and female, not reckoning a number of men dispatched in connection with the maintenance of trades and industries undertaken for the support of the work.

"The *Diaspora* missionaries (male) now number fifty-seven. The Russian work has been compelled to contract on account of arbitrary governmental repression. The centers are in the Kingdom of Saxony, Silesia, Brandenburg, Pomerania, Province of Prussia, Posen, Province of Saxony, Rhenish-Prussia, Schleswig-Holstein, Bremen, Brunswick, Hanover, Lippe, Hamburg, Hesse, Thuringia, Franconia, Würtemberg, Alsace, Basel, Zürich, Bern, Aargau, Montbéliard, Denmark, Norway, Sweden, Poland, Livonia, and Esthonia. Some of the former Swiss *Diaspora* societies have become recognized congregations of the Unity, owing to changes in Swiss laws. It is hard to give the membership of the *Diaspora* with accuracy. I doubt if it is more than sixty thousand, tho sometimes placed at seventy thousand. In England a similar work is carried on, known as the 'Rural mission.' In America the home missions resemble those of other churches.

"The statistics of January 1, 1901, the most recent *complete* statistics for the entire Unity, are as follows:

German Province (omit <i>Diaspora</i>).....	8,096
Bohemian Province.....	691
British Province.....	5,955
American Province, North.....	18,195
American Province, South.....	5,272
Foreign missionaries (including secretaries, etc.).....	*450
Total	38,659
Foreign missions, total membership.....	96,877
	<hr/>
	135,536
<i>Diaspora</i> associates.....	+60,000
	<hr/>
	195,536

* So in text-book. † Perhaps 70,000.

"The *Diaspora* should be counted in instituting comparisons, for these members contribute largely to our missions both in *men* and in means.

"The actual missionaries in the field, according to the statistics of December 31, 1900, numbered three hundred and ninety-seven, with forty-seven ordained native ministers and assistant ministers. The native helpers numbered one thousand eight hundred and sixty-five. The total membership was ninety-six thousand eight hundred and seventy-seven.

"The total cost of the missions in the last financial year was \$427,112.79. The sum of \$172,553.65 was raised in the mission provinces themselves, both by contributions and as the product of industries. Friends of the Church gave \$76,857.85. The members of the Church in the home provinces contributed about \$26,068.18. Legacies brought in \$26,913.65.

"The interest of funds amounted to \$109,369. It will therefore appear that we are usually credited too liberally in connection with our average contribution for missions per communicant member. I may add that a deficit of \$19,973.59 rests upon our mission work as a whole at the present time.

"One feature of note is, however, the comparatively small cost of administration. Including printing expenses, last year it amounted to but \$28,726.08, the salaries of bookkeepers and treasurers and secretaries being reckoned in, together with office expenses and salaries of the members of the Board."

MOSLEM WOMEN.

BY MRS. S. G. WILSON, TABRIZ, PERSIA.

One can never forget the first sight of a Moslem woman—that veiled figure, moving silently through the streets, so enshrouded that face and form are completely concealed. It is one of the peculiar features of Oriental life that the color, beauty, animation, and interest that women give to the streets of the Western cities are lacking in Asiatic cities. How different, too, is public etiquette! Men and women pass each other with no greeting or sign of recognition, and if a wife accompanies her husband she never walks beside him, but at a respectful distance behind, and neither give a sign that they belong together. The closed carriage containing the wives of a prince, with numerous outriders ordering every man to turn his face to the wall, as a sign of respect, is in strange contrast to the enthusiastic welcome given to a British queen by expectant crowds, or to the courtesy shown any woman by all Christian gentlemen. Once I donned the Oriental street costume, in order to see the bazaars without

attracting notice, and shall never forget how strange it seemed to lose all identity and pass acquaintances incognito—seeing, but unseen.

We read of the Eastern harem, but do not realize its meaning ("the forbidden") unless we visit a wealthy Persian house. We pass through the large, imposing street-gate into the *beroon*, or outer court, the men's apartments, to a door where a soldier stands with stacked arms, and an old eunuch conducts us under the curtain, through a narrow, winding passage to the *anderoon*, or inner court, the women's apartments. Only as women have we access here, and this is to us an open door of opportunity. Even among the poorest,



PERSIAN LADIES AND ATTENDANT ON THE STREET.

where separate apartments can not be afforded, the chudder, which the women wear always ready to be drawn over the face, keeps up the idea of seclusion. But how quickly the face is uncovered when only a woman enters!

By Moslems the veiling and seclusion are explained as a compliment, showing the value a man puts on his wives; but the real reason is his distrust of women. The estimate which the Koran puts on women is seen from the following extracts:

I have not left any calamity more detrimental to mankind than women.

Woman was made from a crooked rib, and if you try to bend it straight it will break, and if you let it alone it will always remain crooked.

A Moslem authority writes: "Jealousy and acrimony, as well as weakness of judgment, are implanted in the nature of women, and incite them to misconduct and vice." The position of women is seen from these injunctions of Mohammed: "When a man calls his wife she must come, even if she be at the oven." "Chide those whose refractoriness you have cause to fear, and beat them"; the limit suggested is "not one of you must whip his wife like whipping a slave."

The highest sentiments are such as these: "A Moslem must not hate his wife; for if he be displeased with one bad quality, let him be pleased with another that is good." "A Moslem can not obtain anything better than an amiable and beautiful wife, who, when ordered by her husband to do a thing, will obey; and if her husband looks at her, will be happy; and if he swears by her, will make him a swearer of truth."

A book containing sage advice warns men of these things:

1. Excess of affection for a wife; for this gives her the predominance and leads to a state of perversion, when the power is overpowered and the commander commanded.

2. Consulting or acquainting a wife with secrets or amount of property. Mohammed also warns "not to entrust to the incapable the substance which God hath placed with you," and again, "Beware, make not large settlements on women."

3. Let him allow her no musical instruments, no visiting out-of-doors, no listening to stories. But as to a woman's duty, Mohammed declared that if the worship of one created being could be permitted to another, he would have enjoined the worship of husbands.

It seems strange to calculate a woman's value arithmetically, but in Moslem law the testimony of two women is equal to that of one man, a daughter gets half a son's inheritance, and a wife only an eighth of her husband's property if there are children, otherwise a fourth.

As to a woman's right of choice in marriage, the Koran says: "If a woman marries without the consent of her guardian, the marriage is null and void, is null and void, is null and void." Her consent is formally asked, and is signified by silence. An adult woman may marry without her guardian's consent; but as child-marriages are the rule, this right of choice is really fictitious.

Divorce, which a woman may apply for under certain very rare conditions, is a man's right without restriction. A woman's only protection is that her dowry must be paid her, and the sentence of divorce must be pronounced by her husband three times; thus a little check is put upon an angry impulse. The possibility of divorce is a constant source of terror to a woman, and it is continually held over her head as a threat by her husband. Age, poor health, loss of beauty or eyesight, lack of children, and especially of a son, or the merest whim may be the cause of it. I have heard the most pathetic appeals made

to a lady doctor by women in dread of divorce. One woman, the mother of five children, was divorced by her husband that he might marry a daughter of the crown prince. She knew nothing of her fate till one day word was brought her while visiting at her brother's that she need not return. That night the wedding was celebrated with firing of cannon and great festivity, but the children were crying for their mother, and for her and them there was no redress.

Mohammed, who had eleven wives, allowed his followers only four, with the additional permission of concubines, as it is written "marry what seems good to you of women by twos or threes or fours of what your right hand possesses." These twin evils, divorce and polygamy,

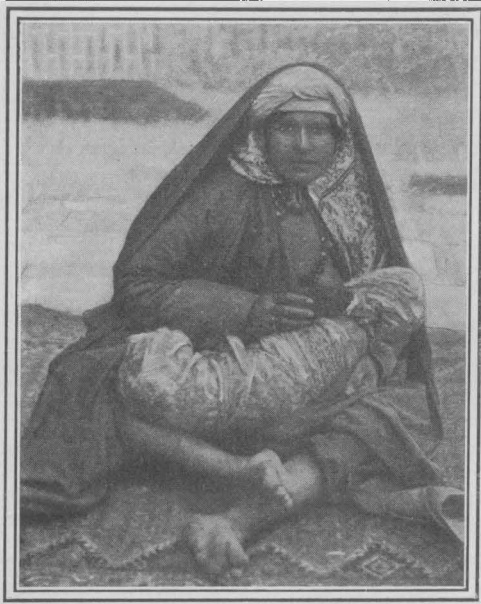


INSIDE A PERSIAN HAREM.

have caused the degradation of women in Moslem lands, as well as brought upon them untold shame and misery. Being distrusted, they have become untrustworthy; being abused, they have become abusive, and every evil passion is given free rein. The bad wife is described by a Moslem writer as "a rebel for contumacy and unruliness, as a foe for contemptuousness and reproach, and as a thief for treacherous designs upon her husband's purse." She becomes an adept in the use of woman's weapon, the tongue, "an unruly evil, full of deadly poison." I have seen an angry woman in a passion of rage pouring out torrents of curses and abuse, a fury incarnate. The jealousy of rival wives often leads to dreadful crimes. I have known a woman whose eyesight was destroyed by vitriol thrown in her face by another wife, an only son poisoned in his babyhood, and a young bride who attempted suicide.

After such a life on earth, what are a Moslem woman's hopes of heaven? As to her place in Paradise, the Koran is strangely silent.

No delights are promised and specified for women, tho every Moslem man is to have a home "made of one pearl," "full of women"—fortunately it is added, "who can not see each other"; so the horrors of this life are not to be repeated there. These women are houris, described as having large dark eyes and other charms, and their number is specified as "seventy-two women and eighty thousand slaves" for every Moslem. In one passage "forgiveness and a mighty recompense" are spoken of as prepared for "the resigned men and the resigned women,"



VILLAGE WOMAN AND CHILD IN PERSIA.

"the believing men and the believing women," etc. In one of the latest suras it is written, "they shall enter together with the just of their fathers and their wives and descendants" into gardens of Eden. Under the conditions above described, it is doubtful whether any women would enjoy such gardens of Eden!

The religion that robs Moslem women of happiness in this life and gives them no hope of happiness in the next lays the same obligations upon them as upon men. The "five foundations of practice," as they are called,

are witnessing to the unity of God, observing the five stated periods of prayer, giving the legal alms, fasting during the month of Ramazan, and performing the pilgrimage to Mecca; in Persia is added the month of mourning for Hassan and Husein, the martyred grandsons of the prophet. As in all religions, women are most zealous and devoted in the performance of these duties. In the early dawn they rise at the call of the *azan* to pray, and even during a social visit how often have we seen a woman go through the recital with no thought of its seeming strange and out of place. Being in Arabic, it is a mere mechanical act, truly a "vain repetition." During the month of mourning one is struck with the complete change of costume, the rich gray dress exchanged for dark calicoes, and the complete absorption in the observance makes it a month when we can not hope to do much among them. This is also true of the month of fasting.

During these two months there seems to be a revival of religious zeal and an increase of fanaticism. As we pass through the streets at night, crowds are gathering at the mosques, where many lamps and steaming samovas make a festive appearance. The mollah, on his white donkey, arrives and ascends the pulpit to give a harangue; but while the men sit on the rich carpets inside, the women crouch in the dusty street outside to pick up some crumbs of instruction. Often at wealthy houses, for the sake of merit, the *tazia* is held, and a crowd of women sit under awnings in the courtyard, alternately weeping over the woes of the martyrs as recited to them and gossiping among themselves while they sip their tea. I have heard from some who have attended this service that the instruction given the women by the mollah was too disgusting and obscene to listen to. Thus the practise of Islam has nothing to satisfy their souls. Their belief in God is a cruel fatalism, and all their rites work no change of heart and give no peace of conscience.

The attitude of Moslem women has many encouragements and discouragements. The natural Persian hospitality, and their monotonous, shut-in lives make them welcome visitors, to whom they show every attention, furnishing an abundance of refreshments, and expressing their pleasure in seeing "Frangee" ladies, and their admiration for their dress and customs. Religion is not a tabooed subject; it does not surprise them to introduce it, nor offend them to compare religions. As few of them read, it is always a wonder to them to hear foreigners read their language, and their reverence for the *Injil* (Testament) insures their interested attention. It is a great help to meet on some common ground. The critical, curious stare at long dresses and strange hats is changed to beaming kindness when we get on the subject of our children. To our good wishes, "May God keep your children," they respond, "And may God keep yours," and there is a thrill of friendly equality and sympathy. They speak of their lost children as "birds of heaven," and think each will stand at a door of Paradise to intercede for their mothers. With true mother-hearts they describe their overwhelming grief and bitter weeping, often resulting in great injury to their eyes, over the death of a child. No mother fails to respond to the words, "Suffer little children to come unto Me."

On the other hand, there are many difficulties. One is their ignorance of the world and of history. A mollah's wife, after hearing some of our doctrines, said, "Your religion is just like ours. Whatever is good in it, you have borrowed from us." The historical fact of Mohammed being six hundred years after Christ had no effect upon her. Argument from the results of Christianity are useless, for they think, as one woman said to me, "Our country is the largest, richest, and most beautiful in the world, and you have come here because this is so much the best."

Another difficulty is their false idea of Scripture, derived from the Koran and traditions. Ishmael, not Isaac, is sacrificed by Abraham; Gabriel blows into Mary's sleeve that she may become the mother of Jesus; the likeness of Jesus was crucified, but He was taken to heaven and never died, and He prophesied the coming of Mohammed as the paraclete. These are some examples, and it is surprising how widely and firmly they are believed. The one great truth of Islam, the Unity of God, makes the Trinity and the Divinity of Christ stumbling-blocks to them. I have often had a woman ask me with a coarse laugh, "Is God married?" and "Can He have a Son?" Most unfortunately the Koran declares the Trinity as accepted by Christians to be God, Mary, and Jesus. Among Shiah's the sufferings of the martyr Husein are said to be in propitiation for the sins of true Moslems, so that Satan has devised this counterfeit of Christ's sacrifice to oppose the doctrine of the atonement.

Their fanaticism is another difficulty. Strange that they espouse so warmly the religion that does them no benefit. Among our visitors is a mollah's wife, who always comes with a crowd of her daughters, step-daughters, and daughters-in-law. She is a strict observer of fasts and pilgrimages and prayers. It is most baffling to have her sit counting her beads and repeating in an undertone the ninety-nine names of God while you talk to her, or interrupting you to tell a long and tedious tale of some imam, or to relate the joys and miraculous experiences of her stay in Kerbela. She returns your interest in her soul by anxiety for yours with lofty superiority and entire self-satisfaction.

Again, it is as hard to cope with the liberality and politeness with which others will blandly hear all you say, and answer that there are prophets for every nation, and we will all reach heaven by different roads *Inshallah* (by the will of God).

The frivolity and childishness of their minds often utterly discourages one. A fixed and eager look you find is to catch a glimpse of your gold tooth, and the question trembling on another's lips is not "What shall I do to be saved?" but "When were you married?" or "How old are you?" They often say, "It is all good and sweet to hear, but we will forget it to-morrow; we can't remember."

Matthew, as it is the Gospel for the Jews, is found specially appropriate to Moslems, whose religious ideas are so largely derived from Judaism. The opening sentence connects Jesus with Abraham and David, whom they honor; the visit of the Magi connects Him with Persia; the frequent references to the Mosaic Law and to prophecies fulfilled, the discussions on prayer, fasting, ablutions, ceremonial uncleanness, marriage and divorce, signs, false prophets, and references to such Old Testament characters as Solomon, the Queen of Sheba, Jonah, and Elijah, all known to them; the questions addressed to

Jesus, just such cavils as Moslems would make, the Pharisees, counterparts of the mollahs and sayids of to-day, the parables peculiar to Matthew, etc., make it the Gospel most easily understood and best suited to them. The "Story of the Life of Christ," illustrated by magic-lantern pictures, is much enjoyed. I remember well one afternoon when a company of high-class ladies were invited to such an entertainment. As the story developed before their eyes of that life so powerful and pitiful, so human and yet supernatural, the interest grew till the climax was reached in the scene of the crucifixion, and the silence showed how they were impressed and awed.

There is no doubt that Moslem women need the Gospel, as all human hearts need and respond to its good tidings. However degraded and lost, they are still God's children. The Father of their spirits can by His Spirit reach and impress their souls. This is a continual source of hope. Jesus Christ is just the Savior they need, to whom there is neither male nor female, the friend of sinners, the deliverer of Mary Magdelene from the power of seven demons, and in whose heaven they neither marry nor are given in marriage, but are as the angels of God.

THE BRUMMANA MISSIONARY CONFERENCE.

BY REV. F. B. MEYER, B.A., LONDON, ENGLAND.

During a memorable week in August of this year a missionary conference was held at Brummana, Syria. There were so many points of interest connected with it which claim more than a passing notice that I venture to group my impressions in the present paper.

First, the place itself deserves mention—an exquisitely beautiful site, on the ridge of one of the lower spurs of the Lebanon, twenty-four hundred feet above the level of the Mediterranean. The shore of the sea is four miles distant, tho it seems not more than a mile, and one could easily see the breakers beating on the sands, so deceptive are the distances in the calm, pure air. The slopes are covered with crops of cereals, figs, pomegranates, olives, the eucalyptus, and especially with a great profusion of mulberry trees, needed for the silk industry of the district, which gives employment to the women in their homes and in small factories dotted about the villages.

On this spot the Friends founded a mission, hospital, and schools in 1877, which are now under the direction of Mr. and Mrs. Little; and these premises furnished comfortable accommodation for a considerable number of the conference, the others finding shelter in the large array of tents which, with their entire outfit, had been placed at the disposal of the committee of arrangements by the generosity of the well-known tourist agents, Messrs. Cook & Son. The dotting of

these tents in all parts of the extensive grounds gave them a very picturesque appearance. Many had traveled, as the missionary contingent from Tripoli did, in real style oriental to the conference, and so settled under their own canvas.

What joy would have filled the hearts of the noble founders of the Syrian mission if only they could have foreseen, in prophetic vision, this ecumenical gathering. Perhaps they were permitted to behold it from the home of the blessed! Of those who landed between 1820 and 1830 Rev. Isaac Bird alone survives, and I had the pleasure of sitting with him and his beloved wife and daughter at the daily meals. Rev. Pliny Fisk died shortly after landing, in 1820, and I greatly value a gavel made from the wood of the olive tree standing at the head of his grave, and with which I was presented at the close of the conference. Dr. Eli Smith, who began the translation of the Bible into Arabic, died in 1857, and Dr. W. M. Thomson, author of "The Land and the Book," in 1894.

In this brief and imperfect enumeration of those to whom the mission owes so much we must ever place in the front rank Dr. Van Dyck, whose translation of the Bible into Arabic anticipated the labors of the revisionists, and has needed no alteration from the day that it left his hands, in June, 1865. It is doing much to fix and preserve the Arabic language, and all the Arabic Bibles are printed from his type at the American Press in Beirut. I stood, with considerable emotion, at his grave in the cemetery attached to the American Press.

Amid what awful hardships the mission was founded in those early days! In 1828 the missionaries were driven to Malta. In 1835 the plague and the disturbed state of the country rendered continuous missionary labor impossible, and Protestant Christianity was a *religio illicita*. In 1841 came the civil war in the Lebanon between the Druses and the Maronites, which broke out again in 1860, and was followed by terrible massacres and awful destitution.

But how great the change! In 1830, when the missionaries returned from Malta to Beirut, one small row-boat could contain the entire Protestant community of the Turkish Empire, consisting of five persons; in 1900 it was said to number about 75,000, of whom 7,000 were in Beirut. Then for a Mohammedan to become a Christian involved the penalty of death; now the Protestant and other Christian sects, together with converts from Islam, are guaranteed freedom from persecution, and the enjoyment of all rights and privileges. Then there were *no schools*, but now, through the exertions of Miss Taylor, Mrs. Bowen Thompson, the missionaries of the American Board, and now of the American Presbyterian Mission, the whole number of children in Protestant schools in Syria and Palestine is about 18,000, of whom one-half are girls, and, in addition,

schools have been opened by Mohammedans, Greeks, Maronites, and Roman Catholics. Then there were *no Bibles and no general literature*, but now 700,000 copies of the Scriptures have been issued from the press, each copy bearing the imperial seal of authorization, and there are now sixteen Arabic journals in Beirut alone. Then there were *no hospitals*; now there are four, while the medical department of the Syrian Protestant college is constantly training native physicians and surgeons.

One of the noblest institutions in Beirut is that remarkable college, opened in 1865 with sixteen students, which has now ten stone buildings, a large library, an astronomical observatory, extensive scientific apparatus and laboratories, and is attended by five hundred students from all parts of the Orient. Year after year new buildings are being added to meet the demand, which seems insatiable. Few men have been permitted to see a more remarkable crown placed on their life-work than the honored president, Dr. Bliss, who has watched over this great institution from its beginning to the present time; and tho celebrating, with Mr. Bird, his seventy-eighth birthday during the conference, seemed in health and spirits as one of the youngest.

In this category a foremost place also must be given to the work of Dr. H. H. Jessup, who opened the first theological seminary in 1868, and has been its devoted leader and teacher ever since, and always identified, besides, with the manifold interests that have gathered about the work of the American and other missionaries; wise in legislative ability, eloquent in speech, sweet in temper, lovely in his home life, to whose strong and wise touch so many good things in the religious life of Beirut are due. He told me that the President once proposed to send him to Persia to represent the United States at the court of the Shah, but he refused because he felt that the service of Christ in Beirut needed his presence still more urgently, and I reminded him of what Dr. Carey said when his son accepted a similar post under the British government—"Eustice has driveled into an ambassador."

The conference, which was the second (the first having been held three years ago), was expressly called to consider the privileges and possibilities of life in Christ, and I was there to give two or three addresses daily. Those solemn, blessed gatherings at sunrise and sunset, in the forenoon and afternoon, under the extensive awning stretched over the boys' playground, will be forever photographed in my heart. Some two hundred missionaries were present from all Bible lands, from Anatolia and Constantinople in the north to Egypt in the south, from Smyrna, Tripoli, Syria, Palestine, Damascus, and Baalbec, and more places than space permits me to enumerate. Besides these there must have been quite one hundred native Syrian pastors, evangelists, students, and teachers, young men and women. These

were specially interesting to me, as they understood English, and met me separately in the Friends' meeting-house for special instruction.

In addition to the addresses on spiritual themes, the conference considered such subjects as Bible study, Sunday-schools, Y. M. C. A. and Christian Endeavor work, publication work, and the need of a theological school for all Arabic-speaking missions in the Levant. The latter was introduced by the president of the conference, Dr. H. H. Jessup, and it is greatly to be desired that it should lead to some practical result.

But one of the brightest hours was due to the suggestion of the beloved secretary of the conference, Rev. G. M. Mackie, of the Scotch Church Jew's Mission, that each should send in a slip of paper containing the three qualifications which go to make up "the ideal missionary," and these are some of the results, collated and grouped:

Physical: A healthy body; adaptability to all kinds of food; prepared to rough it, if necessary.

Intellectual and moral: A natural gift for languages; with a touch of humor; sanctified humor, but who will not laugh at the superstitions of the people; capable of Bible-study, heart-study, language-study; holding fast great essentials, with a broad charity to those who differ; courtesy and kindness to fellow-missionaries and people of the country; ability to adapt himself to the institutions of the land; sympathy, compassion, and love; able to manifest a wise sympathy, and take an interest in every one he meets; one who will keep near his fellow-missionaries and near the people among whom he works; who has a sense of right proportions, and puts first things first; not likely to turn aside to secular office or emolument; defensible; who has the ability of setting others to work; who is able to live at peace with all men without sacrificing principle.

Spiritual: Perfectly yielded to God; willing to efface self and exalt Christ; of a single purpose, not desiring to be ministered to, but to minister; keen of ear to detect God's faintest whisper, and honest in heart to obey; mighty in the Scriptures, rightly dividing the Word; filled with enthusiasm and holy zeal for souls; a sent one, and ever about the Father's business; earnest in prayer; doing all things in a spirit of prayer; filled with the Spirit; full of faith and of the Holy Ghost; allowing and expecting God to work by His Spirit; one who dwells in the Holiest; having an experimental knowledge of sin, and of the way of salvation; possessed of unfaltering faith; willing to hold on to his post, and not discouraged if there is not much fruit; ever bent on finding the angel in the block of marble; assured of the ultimate triumph of the Gospel; prepared to endure grief, suffering wrongfully.

Here are a few complete triplets: First, Love; second, Love; third, Love. God's Love shed abroad till it streams over to all;

Love to Christ, showing itself in untiring zeal, patience, and perseverance; Love for goodness and one's fellow men. A warm heart, a hard head, and a tough skin. One that has right relations to God, to others, and to himself—to God, *loyalty*; to others, *tact*; to himself, a consciousness of the right proportion between work and relaxation.

Dr. Jessup quoted the verdict of Dr. Van Dyke, after a retrospect of fifty years: "The ideal missionary is the one man who stands in one place doing one thing."

At first this seems rather a discouraging enumeration, and I can imagine some young souls being cast into despondency as they compare themselves with such a list of requirements. But let them be reassured; these are, all of them, fruits of the Spirit, and if there be a true resolve to enter Christ's school and learn of Him, if there be whole-hearted surrender and consecration to His Holy Spirit, if there be the definite desire that He should take up His residence in the heart, revealing Jesus, and working out the Divine purpose—all these qualities will come in due course; they are the natural flowers and fruits of the Divine work in the soul.

Details were given at the Conference of the amazing work of grace on foot in Cairo, where a converted Moslem, in connection with the American mission, is addressing from five hundred to six hundred Moslems three times a week, and creating deep and widespread impressions; for he is as well acquainted with the Koran as with the Bible, and is able to deal with many of the weaknesses of the Mohammedan system, and to show those points in which it comes into closest contact with Christianity.

The question has been long on my heart, whether, in approaching men of other religions than our own, and whom we desire to convert, it is better to accentuate or to minimize differences. Is there not too great a tendency to demolish the structure of their religious beliefs to the ground and building a new one in its stead with altogether fresh materials, instead of finding as much common ground as possible, and passing from that to the revelation of Jesus Christ? I have sometimes thought that we might learn a lesson from the long historical resumé of the Acts of the Apostles, by which the early Christian apologists apparently desire to prove how much they had in common with the Jews whom they addressed.

Dr. Jessup told me of a young Mohammedan who came into a most blessed realization of Jesus Christ, and went, with his life in his hand, to preach to his former coreligionists. In every case he would begin with the Koran, and cite the five or six passages in which the prophet commends the Old and New Testaments and extols their study. Then he would ask to be allowed to do as the prophet bade, and would read the Scriptures, commenting on them as he did so, and almost insensibly leading his hearers into the Divine presence.

Again, in Calcutta, when I was giving a series of addresses on spiritual religion, I was greatly attracted to a professor in the college, a non-Christian, who attended them, and with whom I had much heart converse. We found how much similarity there was between the application of the cross of Christ to the appetites and evils of our self-life as I taught it, and the process of self-mortification, in ten different degrees, as the Hindu philosophy put it. It seemed as tho he was easily brought to the point where it became all-important for him to receive the Divine man, by the spirit of whose life we are set free from the law of sin and death.

Of course, in any case, the work of regeneration can only be wrought by the Holy Spirit, and He is waiting to use the truth as it is in Jesus, that the soul may be convicted of sin, of righteousness, and of judgment; but it is for us to choose the truth, which will most easily win an audience with our hearers. Paul began to preach on a memorable occasion in the Hebrew tongue, and emphasized his own nurture in the straitest sect of Judaism.

Let me, in closing, express my profound love and respect toward all missionaries! How good they have always been to me! On my way home, what kindness I have experienced from Dr. Watson, of Cairo, and Rev. Mr. Finney, of Alexandria, and their colleagues, with none of whom I had been previously acquainted! The more I know of missionaries the deeper is my sympathy in their special trials, temptations, and difficulties, and the keener my desire to bring them refreshment, as they stand, isolated and lonely, in their outpost duty.

THE MOVEMENT OF 1901 TOWARD MISSIONARY UNITY.

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

The century starts well in the matter of fraternity and practical federation in foreign mission work. Some features of these developments have been noted in our pages during this year. The General Missionary Conference held in Japan, October, 1900, was mentioned in the March number, and the results are being partially chronicled from time to time; the eighth annual meeting of Missionary Officers of the United States and Canada in New York, in January, was chronicled also in that issue; the notable conference of All China Missionary Women was presented in May; the International Missionary Union and the Federation in the Philippines in August; and the General Council of Bible Study and Foreign Mission in our October number.

It is desirable to mention some of the other missionary conferences of 1901, which exhibit the growth of the tendency to increased cooperation and practical unity among missionaries throughout the world, tho it is beyond our pages to include them all. Mention is

here chiefly made of such meetings and organizations as exhibit or fortify and strengthen concord and concert of action.

The officers' meeting in New York, in January, took up the resolution which was adopted at the supplementary meeting of the Ecumenical Conference, proposing the formation of an International Council Board for all missionary societies of the world, but did not consider the time ripe for such organized action, yet favored a fuller development of national organizations preliminary to the larger action. They initiated a movement looking to an Interdenominational Bureau of information, and the women's societies provided for a series of studies for all their societies, as set forth in our November number.

THE GERMAN QUADRENNIAL CONFERENCE.

It was not widely known in this country till the Ecumenical Conference, that the missionary societies of Germany were accustomed to hold a conference every four years, composed of mission officers, leaders, and experts of all evangelical denominations. When the subject of organizing an international committee of representatives of all the missionary societies of the world was under consideration at the Central Presbyterian Church, the day after the close of the Ecumenical Conference, one of the German delegates to the conference gave interesting information about this fraternal organization of missionary societies in Germany. This missionary conference held in May last its tenth session in Bremen, when there were fifteen German societies and eight others represented at the gathering. There were forty-seven delegates in attendance—German, French, Swiss, Dutch, Danish, Norwegian, and Finnish.

Many important topics were considered. Dr. Schreiber, a prominent figure in the Ecumenical Conference, discussed "The Human Rights of Natives in the Colonies," and the methods of securing them, and the Central Committee of German Missions was charged to look after the matter and make proper representations to the colonial governments interested. Considerable discussion was had on the "Principles and Aims of Evangelical Missions on the Basis of the Experiences of the Nineteenth Century," and the policy of presenting missions as a purely religious movement was modified to embrace national obligations.

Dr. Warneck's paper on "Missionary Undertakings by New Societies" deprecated the multiplication of new societies. Emphasis was put on the thorough training of native pastors and teachers. In America and in England there has been great concert of opinion that the wise way is to sink the "society" in the Church, making missions the work of the Church as such. The Methodist Episcopal Church long since thus absorbed its independent society. The Missionary Society of the Church of England has sought to impress a

similar view on its constituency. This view was stoutly contended against at the Bremen Conference, so far as Germany was concerned. In view of the historic development of the continental societies, they could not yield the management of their affairs to the churches "as such," nor would the evangelical basis of these organizations be as secure by blending them with the Church organizations as now.

The "Mutual Relations of Foreign Missions and Foreign Politics" showed a general sentiment in favor of absolutely discouraging any fostering of missions by governments at home, and the secretary of the Danish Missionary Society opposed the acceptance of any compensation whatever for destroyed mission property, especially in independent countries like China. The general view, however, was similar to that taken by the American Conference of Boards last January in New York. The position favored was, that compensation for destroyed property up to its actual value should be accepted if offered, and also for dependents upon murdered native Christians; but no money should be demanded or received for a foreign missionary's life. It was agreed that foreign offices of governments should be informed that the interposition of foreign powers in private affairs of Chinese Christians was not considered desirable nor helpful to the cause, and that the Chinese Christians, as a body, did not wish such official protection from without.

The encouragement of "self-support" by the native Church was thought to be essential, and uniformity of practise on the different fields, while not at present entirely possible, yet was to be earnestly sought, so far as their dealings with native preachers, teachers, and evangelists were concerned.

Among the other subjects considered were the combating the African rum traffic, a manifesto being agreed on to be circulated among all evangelical churches of the continent of Europe; also a committee was appointed to provide the press with missionary information; and during the debate on the competitive Roman Catholic missions, it was stated that their success was not equal to that of evangelical missions and their reputation was decreasing.

The widely known Dr. Warneck, who has been secretary of this conference for sixteen years past, was succeeded in that office by our editorial correspondent, Dr. Merensky, of Berlin, who became favorably known in this country through his presence at the Ecumenical Conference.

The scope of topics considered was quite wide. Canon Edmunds' contribution to the question of the principles that should regulate the provision of further translations of the Scriptures would, of course, be valuable, and all ought to know what Bishop Tucker had to say about mass movements toward Christianity. The preparation of missionary candidates is a subject concerning which we in America

have much—nearly everything, in fact—to learn, and the vast variety of special work developing on mission fields renders it a theme most necessary to discuss. The conference considered cooperation for special objects on mission fields and the relation of missionaries to governments. This theme will not soon down. The American, the German, and now the British, union gatherings of officers have, as we have stated, considered this subject, and it is continually uppermost in contributions to the press, religious and secular, since the outbreak in China. Before that, however, the Protestant missionaries in China were protesting against the Roman Catholic missionaries in that empire assuming political functions, and gradually the evangelical forces of all China have begun to realize that they have, indirectly, been the unconscious agents themselves of extending political patronage over native Christians of their several missions. They are astir with the discussion of how to mend their ways and what their practical attitude should be in the premises. It will be well if the three national organizations, German, American, and British, can work out some general principles and policy for all.

BRITISH CONFERENCE ON MISSIONS.

It was suggested in the discussion of the proposal for an International Council on Missions during the meetings of the Executive Committee of the Ecumenical Conference, to whom the resolution of the meeting at Central Presbyterian Church was referred, that it might be better to mature the national organizations further, and when these were more fully established, out of them might grow the International Board of Councillors.

Whether it was an outgrowth of this Ecumenical Conference or not, measures were taken in the early part of this year for inaugurating a conference in England like those of Germany and America. A conference on foreign missions was arranged by the London Secretaries' Association, in the Bible House, London, June 18-20, which should be of a semi-private character, for consideration of matters of common interest to the several missionary organizations. There were representatives of twenty-five societies in attendance. Women's societies were included in the membership of the body. Dr. George Robson and Rev. J. Fairley Daly, favorably introduced to America by the Ecumenical Conference, were among the delegates of the United Free Church of Scotland; Rev. Chancellor Edmonds, Principal Lightfoot of the Church Missionary College, Bishop Tucker, of Uganda, and Lord Overtoun were of the number participating in the proceedings. Rev. H. E. Fox and Rev. F. B. Meyer, our colaborer of the editorial staff of this REVIEW, spoke at a devotional session of the conference. It was resolved to hold another conference next year.

THE EVANGELICAL COUNCIL OF ITALY ORGANIZED.

Wednesday, June 19, 1901, a meeting was held in Rome in Y. M. C. A. Hall, for the purpose of trying to bring about greater friendliness and a more cordial understanding between the several evangelical denominations in Italy, and to increase the efficiency of the work of evangelization. The meeting was arranged for by the presidents and representatives of the principal evangelical bodies in Italy.

Representatives and delegates were sent to this conference from the Waldensian Church; the Evangelical Church of Italy (formerly Free Italian Church); Methodist Episcopal Church; Baptist Mission, Italian-American Branch; Baptist Mission, English-Italian Branch. This conference proceeded to provide a permanent organization of the several bodies, under the name of the "Evangelical Council of Italy," composed of delegates from all the bodies above named, with representatives of the British and Foreign Bible Society, the National Bible Society of Scotland, the Society for Publication of Evangelical Works in Italy, and the National Sunday-school Committee. It was provided that the following might be included if they so desire: the Catholic Reformed Church, the Evangelical Mission in Spezia (Rev. Clark), and the Salvation Army. An appropriate statute is to define and solidify the council.

It was an epochal assembly, and the nineteenth and twentieth of June will become a date significant like the twentieth of September, which commemorates the entrance of Garibaldi into the Eternal City. Gavazzi would rejoice, were he alive, at this evidence of the unity of the Evangelical Church in Italy. His plans did not prosper, but Bengali says "it is in the nature of good beginnings to grow," and what he meant in 1859, in trying to project a National Catholic Church matured into a "Free Italian Church" in 1870, and now into a broader organization for cooperation of the Waldenses, the Free Churches, the Baptists, the Methodists, European and American, and others. They may each go their several ways, but they present a solid front in all essentials, and will do a large part of their work with greater economy and efficiency under the common aim—"Italy for Christ."

One would think that a compacted Protestantism in Italy might have attracted the notice of the Vatican, as the press has been recently giving out that the Society for the Preservation of the Faith—not the large one of that name, but one with operations confined to Italy—has sent appeals to the American Church for funds to combat the Protestant advance in Rome. They charge that Protestantism gets on with large use of money from America, and say American Catholicism ought to furnish special funds to counteract their efforts, leaving the customary revenues from the Roman Catholic Churches of America to be appropriated to the usual channels, and to securing the

pope's return to temporal power. Whether this coordination of Protestant forces in this evangelical council has had anything to do with it or not, Protestantism is active enough to be the occasion of such an appeal.

CHINA MISSIONARY ALLIANCE.

There has for some time existed in China a "British China Association" and an "American Association of China." The *North China Daily News* called attention to the need of a similar organization of all missionaries in China, and Rev. George Douglas, of Manchuria, appealed to the Shanghai Missionary Association to take steps to initiate a "China Missionary Alliance." The benefits of such an organization in dealing with great national emergencies and in securing unity in action in matters pertaining to education, literature, and civic as well as missionary policies related with missions, will present themselves readily without further reference. Specially should such an alliance be helpful in guiding influences likely to affect missionary relations to the Reform party, which it is pretty certain will come to the front under more moderate and wiser development. The disturbances in China have shown the need of some medium through which the missionary body can express its views as a more compact and more inclusive body, and take such action as the necessity of the situation may demand. They will be able to issue utterances which circumstances call for in rebuttal of gross misrepresentations of the missionaries and their work, such as have found their way recently in magazine literature and the secular press.

UNION IN JAPAN.

The General Conference of Missionaries in Tokyo passed a resolution proclaiming its "belief that all those who are one in Christ by faith are one body." The Missionary Association of Central Japan sent out a letter explanatory of the resolution last February, which we have not hitherto been able to give to our readers. This part of the resolution of the General Conference they explain as being the foundation of their efforts for the peace and unity of the Church. "The faithful," they say, "are in Christ one body, one faith, partake of one spirit, serve one Lord, call upon one Father. They are therefore in duty bound to avoid the spirit of division and all that stands in the way of true and Christian fellowship, and to seek for the full realization of that corporate oneness for which the Lord himself prayed." They exhort all who are called by Christ's name to make the prayer of Christ for the oneness of his followers their prayer. They recommend that all ministers and evangelists in their public worship on the Lord's Day, or, at other stated times, make the realization of our Lord's desire the object of special prayer; and that all Christians pray for the same at

their family and private devotions. They also send out the following form of prayer for those desiring to use it:

"Almighty God, our Heavenly Father, who hast purchased an universal Church by the precious blood of Thy Son, we thank Thee that Thou hast called us into the same and made us members of Christ, children of God, and inheritors of the Kingdom of Heaven. Look now, we beseech Thee, upon Thy Church, and take from it division and strife and whatsoever hinders godly union and concord. Fill us with Thy love and guide us by Thy Holy Spirit, that we may attain to that oneness for which Thy Son, our Lord Jesus Christ, prayed on the night of His betrayal, who with Thee and the Holy Spirit liveth and reigneth, one God, world without end. Amen."

The bishops of the *Nippon Seikokai* also adopted a form of prayer to be used in the ritual service of that Church in public worship, to be used at least every Sunday. This prayer recognizes the "great danger" of "unhappy divisions," and petitions for the removal of "all hatred and prejudice, and whatsoever else may hinder us from godly union and concord."

In addition to the union of several denominations at home and abroad, we note the increased force drawing together branches of allied bodies. The organization of the United Free Church of Scotland, and that of all branches of Methodists throughout Australasia, are important measures. The Methodist branches of the Japan Church have through a series of years endeavored to find a platform for combination as one Methodist Church in that empire. They refuse to be discouraged after the failure of repeated attempts of ten years past. These failures were chiefly owing to objections on the part of their home churches to some details in the proposals. In January, 1901, representatives of six Methodist missionary societies met in Tokyo, at the call of the Canada mission, and drew up a plan of federation, which it is hoped will be acceptable to their several constituencies in Japan and to their home boards, looking to the organization of a united Japan Methodist Church.

Other denominational movements toward union are to be noted in Mexico and in India. The Presbyteries of Mexico are seeking to establish an independent synod uniting the Northern, Southern, Cumberland, and associate Presbyterian churches. The last meeting of the Presbyterian Alliance in India also voted to prepare for an organic union of the fourteen Presbyterian bodies in India into a National Presbyterian Church. There is still further opportunity for denominational union and interdenominational federation, in order that the Church of Christ may present a more united front to the forces which oppose the progress of the Kingdom of God.

MISSIONS IN CHINA: SHALL WE ADVANCE OR RETIRE?

BY REV. J. L. WHITING, PEKING, CHINA.

Missionary of the American Presbyterian Church (North), 1869-.

There are some who think the attempt to evangelize China a stupendous blunder. That it was a blunder they hold was perfectly clear from the beginning, and to their minds the proof has been greatly emphasized by the outbreak a year ago. Others who at first were in favor of missions have changed their minds and think the cost too great. They deem that a halt has been most emphatically called, and maintain that we should be flying in the face of Providence should we endeavor to reoccupy the fields from which we have been driven. They say missionaries should be confined to the open ports. With such objections vigorously urged, it is but reasonable that we should place some of the arguments *pro* and *con* over against each other, that we may more clearly discern on which side the weight of evidence rests, for the missionary does not wish to be a fanatic.

It must be assumed that the reader of the REVIEW is a Christian; hence arguments either from Scripture or reason will be admitted. The Church charter for mission work contains what the Duke of Wellington called the "Marching Orders." (Matt. xxviii: 19.)

This sets before us the end to be aimed at. It does not of necessity require mission work to be carried on in every country at all times, but it does demand that the Church make its best endeavor to bring the evangelization of the world to accomplishment as soon as may be, never losing sight of the end to be reached, and ever pressing toward it. It makes no distinction between superior and inferior races, or between those easily accessible and those difficult of approach. It does not intimate that when the more docile peoples are disciplined the remainder may be abandoned to their obstinate ungodliness, or left in their moral corruption. A significant promise is made—that the Master will be with his disciples to the end of the world. Whatever the difficulties of obstinacy or duplicity may be, the presence of the Master insures that the end of the discipling age shall eventually be reached. Should we admit, what is sometimes asserted, that professed conversions among the Chinese are brought about by selfish motives, it would not be sufficient ground for giving up effort to secure *genuine* conversions. It might well lead us to examine anew our methods, but it could not prove the Gospel not the power of God unto salvation, even if it did show the methods of work to be the weakness of man unto failure and confusion. But it is not true that conversions to Christianity are all or chiefly spurious, nor have we evidence that selfish motives play a larger part in their profession of Christianity than have moved and continue to move other peoples. Scores and hundreds who had lately emerged from heathenism have refused to

recant when their lives were at stake, showing they had well considered the step they had taken in choosing Christ as their reliance.

A contract surgeon said in my hearing that he had been accustomed to contribute to foreign missions when the plate was passed, but he should do so no more. He had seen three of his soldier friends who had lost their lives on account of the war for the relief of the legations, and they were worth more than a thousand Chinese. Two points in what he said are open to objection. First, he assumed that the war was on account of missionary work having been carried on, which was an error. The outbreak was due to a combination of causes, the chief of which were the seizure of Chinese ports and other political aggressions of foreign nations. Secondly, this surgeon's standard of value was by no means defensible. What were the lives of the soldiers worth? or were they lost? What is the life of any one worth? The question here is not one of contemning human life, or the opposite, but of the real value. One's life is really worth just what it counts for toward the elevation of mankind. When judged by this standard there are many lives of no value to the world, and some are worse than useless, because they are spent in selfishness and tend rather to degrade than to uplift. On the other hand, a man's value does not depend alone on what he is, but also on what he may become and do. In that view, who can compute the worth not alone of a thousand but even of one when the interests of eternity are taken into consideration? If the lives of those soldiers, and hundreds of others, soldiers and civilians, which have been sacrificed in the great uprising, were yielded up in the Master's service, they will be found among those who having lost their lives have saved them unto eternal life, and no finite being can tell how much their lives counted for, even for this world, as they gave them up. Many who are spending their lives in ease and peace are losing them. Each day as it goes is lost; there is nothing to show for them.

But some say, "The Chinese have their own religion; if they are but sincere, will it not be well with them?" That is just the question. Is it or is it not true that there is one God and one Mediator between God and man, the man Christ Jesus? Peter declared, "Neither is there salvation in any other, for there is none other name under heaven given among men whereby we must be saved." If we give up these claims we give up our hope. If we hold them true, what hope is there for the worshiper of idols? John also classes idolaters among murderers and thieves who are "without the city." Is it true that he that hath the Son hath life, but he that obeyeth not the Son hath not life, but the wrath of God abideth on him? Some fear it would be narrow and illiberal to say that only Christians have a safe ground of hope, but the Bible gives no other way of salvation than repentance and faith in the Lord Jesus Christ. There are some things

essential. We can not look upon them as indifferent. A rope of sand and a steel cable are not the same to hold a ship from drifting on the rocks, nor will a stone and bread equally nourish the starving man. Wood, hay, and stubble will not stand when gold, silver, and precious stones are tried in the fire. All have sinned and come short of the glory of God, and Christ Jesus has been set forth as a propitiation by faith in His blood. God is one, and shall justify the circumcision through faith and the uncircumcision through faith.

In the minds of many, civilization and Christianity are not distinguished from each other. Such suppose the adoption of the customs of Europe or America marks the progress of the Gospel in heathen lands. On the contrary, the power of the Gospel would prevent the adoption of some of those customs. Toward others it is entirely neutral. The missionary goes forth, not to teach a higher civilization, but to make known the way for the salvation of the soul through faith in Jesus Christ. It is true that the principles of the Gospel when received will enter into the life, and work a change in many of the customs of society; at least, it ought to do so, tho to the present time we see in our own country many things in which it has not yet brought forth its proper fruits. It has greatly changed the laws of war and modified the treatment of prisoners. It has organized charities, but it has not yet brought capital and labor into harmony; and many other relations in society do not yet come up to the high principles enunciated in the Gospel. Selfishness opposes the precepts of love and justice, and often is strong enough to keep them in subjection.

It has been said the Chinese are opposed to Christianity. Why should we force it upon them? Have they not a right to the religion they prefer? Whether they have a right to what is evil and wrong we need not discuss. Since men are free agents, it is certain they will have the religion which they on the whole prefer. It seems difficult to believe it is really thought there is an attempt by any one to force Christianity upon those who are unwilling to receive it. Paul and his companions were convinced that the Macedonian who appeared in vision and besought them to come over and help assuredly bore a Divine call. Still, when they reached Philippi they found the vast majority unwilling to hear the good news of salvation. Still they found Lydia, the jailer and his household, and a few others, who rejoiced to hear the tidings they brought. They did not have to force the Gospel upon them. So now, in China, there are those who do not wish what they suppose Christianity to be, but they reject their own false conception. We know that the Chiefest among ten thousand, the One altogether lovely, had no comeliness to the multitude. There are many in this land to-day who reject Christ, thinking the acceptance of his yoke and the bearing of his burden would bring a servile

condition and a sense of bondage. They know not that only as the Son makes free can one be free indeed; only as filled by the Divine Spirit can one mount up as on wings, glorying in the spiritual freedom enjoyed. Children of darkness are often unwilling to come to the light, but still the children of light must let their light shine before men. If men will persistently shut their eyes and refuse to see the light, we should yet mourn when they fall into the ditch. There are those in China who welcome the light when they see it. If the children of darkness should be allowed to cling to their darkness, there to hatch out the deeds of darkness, shall not those who love the light be permitted to behold its cheering rays and be assisted in seeking an increase, so that it may shine more and more unto the perfect day? Let us give men a chance to choose the best things.

But what of the outlook? Will not the calamities the Chinese have suffered, and especially the atrocities which have been inflicted upon them, embitter them against all foreigners? It can not be doubted that many atrocities have been committed. It would be expecting the superhuman to think there would not be bitterness in many cases; but there are reasons to hope those feelings may not be generally cherished against all foreigners. In the first place, the Chinese expected such actions in a time of war. It was only what they have been subjected to by their own soldiers when called upon to put down an uprising. Even during this outbreak, which they were not called upon to put down, they were guilty of robbery and ravishing. How could the people expect less from foreign armies? Then some of the foreign soldiers have shown kindness toward the Chinese, so that they have been sorry to have the soldiers withdrawn. This will go far to counteract the effect of cruelty in other cases. Besides, many will realize that the uprising on the part of the Chinese themselves, and their inhumanity toward foreigners and native Christians, were the exciting causes of these calamities. China had a real grievance in the political aggressions of other nations. That the anti-foreign leaders should not only use this, but also other things which they could make the common people believe were injuries, is quite in accord with human nature. The building of railways and the development of mines, the establishment of schools and the spread of Christianity, would be for the good of China, but they would disturb some of the old conditions. Designing persons easily concealed the benefits and magnified the disturbances and hardships. False accusations were circulated. Wells were reported poisoned. The gods were alleged to be angered into withholding rain. Hypnotism was used to deceive the people into believing the ancient warriors had returned to the earth to take possession of young lads to make them invulnerable and invincible. It is not strange there was an uprising. It is remarkable it spread no further, so that the southern viceroys were able to control the people in

their provinces and prevent them from joining the Boxer movement. The plans of the anti-foreign party disastrously failed; the leaders were discredited; many of them were killed or have been banished. There is to be a new policy inaugurated. Already progressive edicts have been issued; those in power are chiefly anxious to complete negotiations and reestablish peace, seeming more willing to accept the demands of the powers than the commissioners are to present them. It is only the failure of the commissioners to agree among themselves that has protracted the unsettled state of affairs to the present time. In many places indemnities have been paid and the missionaries urged to return to their work. They have been received with marks of honor, and in some places with cordiality. All these things must be considered in estimating the attitude of the Chinese toward missions. Were there none of these cheering signs we ought to stand firmly on the command and the promise, "Go, I am with you," but with all these hopeful indications, should we not recognize the "going in the tops of the mulberry trees," and press forward with the assurance of victory?

THE STATE OF THINGS IN SOUTHERN CHINA.

BY S. L. GRACEY, U. S. CONSUL, FUCHAU, CHINA.

In this section of the empire we are having marked prosperity, the only marring feature being the prevalence of plague, from which there have been thousands of deaths since the early spring.

There is a very unsettled condition of things in some parts of the northern provinces, and missionaries, especially ladies, ought not to venture far away from the treaty ports. With the exception of those portions of the country, I think the conditions are more favorable for straight-away mission work on educational and medical, and even evangelistic, lines than it ever has been. There is a widespread awakening among the better class of people everywhere.

Not that all the people are ready to welcome the foreigner, or that the mass of the people have any definite idea of what has happened, or how they should feel toward the foreigner; not that all are ready to receive Western notions, Western education, or the religion of the Westerner, but in every part of the land multitudes of the more thoughtful and informed are asking each other: Whereunto does all this stir, strife, and upheaval lead? From what has it come and what does it portend? What is it all about anyhow, and what should we do about it? That the enemies of the foreigner have had their hour and have come out of the movement sadly worsted is generally recognized by great numbers of Chinese business men, merchants, shippers,

manufacturers, and large traders. Intelligent men have been impressed as never before with their own weakness and the weakness of their government, their army, and their inability in any way to contend against the foreigner. They are not able to answer their own questionings. How or what to do they know not, or do not see clearly, but they are looking this way and that for some relief from their troubles. These are not political agitators who plot revolution against the present dynasty, but who say, Given this form of government and its continuance, what next? This is the attitude of immense numbers. The *literati* are not asking these questions, perhaps, but are more concerned to keep things as they are, lest they should lose their chance of advancement through the ruling class. There are thousands of young men also who have been educated in mission schools and have come in contact with the foreigner and see it to be to their interest to work with him on new lines and with new methods, and these are eagerly searching for a better way.

No class of men and women have done so much to bring this about as the missionary force, representing the Christian conscience of Western lands, and coming in closer contact with the people than any other class. They have established their high-grade colleges and tens of thousands of small village schools. They have medical and scientific schools, in which thousands of young men and women have been educated out of their degrading superstitions, and every one of these has become a sun in some darkened realm of individual surroundings whose light can not be put under a bushel.

The Christian missionaries have had privileges under the treaties not accorded to the merchant or mechanic. They could go into all parts of the country, even hundreds of miles away from the treaty ports, and, when there, lease land, build houses, chapels, school-buildings, hospital buildings, and live there. No foreign merchant was allowed to do so. No foreigner could go into business in Peking, or a thousand other walled cities and large towns, but the missionary could go everywhere. Wherever he went he established a Christian home, used foreign furniture and foreign food-products. The natives looked at his white salt and sugar, wondered at its purity as compared with their own growth, which resembled the wet sand of the seashore; they saw his white flour, his cooking-utensils, his lamps and his kerosene oil, his fine linen and cotton goods, so superior to his own coarse goods; his practical gardening and fruit-raising, his government of his family and his servants; observed his manner of life, his kindness, charity, tenderness, knowledge, displayed in daily intercourse with men, and they went away to wonder and compare. The leaven is in the meal, and no power on earth or under the earth can get it out or prevent its working.

The missionary is the advance agent, tho unwittingly, of the foreign

merchant and the foreign manufacturer. He is creating a want by showing a better way. He and his family are a perpetual object-lesson. His house and everything in it and about it is an educating influence. Thousands of visitors come and go, to and fro, through these homes every year—they want to see the foreigner's table and his chairs, his carpet and his bookcases, his organ and his piano, his bed and his board. Everything is new and strange to them. Every mission-house is a museum of unending wonder and delight, advertising the manufactured goods of England, America, Germany, France, or Sweden. His books, with their beautiful pictures, his camera and his photographs, his bicycle and his phonograph, his medicines and his surgical instruments, his microscope and his typewriter, his sewing-machine and his baby's cradle—all are so many wonderful curios, proclaiming a better way of doing things than China has known.

The "Boxers" and other secret society people are still strongly in evidence, and are taking on new forms of organization and operation. The "Society of Associated Villages," in the north, is said to enroll one at least from each family, who are pledged to oppose the payment of indemnity and resist the encroachments of the foreigners and their religions. Extreme efforts are being made to enroll a larger opposition than has ever been dreamed of heretofore, but they will no longer meet with open official encouragement—at least, not from any but the lowest local mandarins. The higher officials will undoubtedly endeavor to prevent a recurrence of Boxer outbreaks, and while there may be much local disturbance, and individuals who expose themselves in travel through remote districts may be subject to abuse, no general attack on foreigners seems likely to occur.

SOME LESSONS FROM RECENT EVENTS IN CHINA.*

BY REV. COURTENAY H. FENN, NEW YORK.

Missionary of the Presbyterian Church in Peking.

The Gospel, like its Founder, invariably produces a social, sometimes a political, revolution, wherever it is energetically propagated. Parents are set at enmity against children, children against parents, and village communities are seriously disturbed. The Prince of Peace carries a spiritual sword, but the sword is eventually the bringer of peace. The preaching of the Gospel in China, while it has divided families and communities, has at the same time brought new life to many Chinese, and has ultimately made them respected for the very differences which at first turned their neighbors against them. The missionary has been far more welcome throughout the land than

* This article was written some months ago, but we have been unable to make use of it earlier, and some condensation has been found necessary. It is, however, never too late to learn, and the lessons from the Chinese outbreak are such as can never be emphasized too much. —EDITORS.

foreigners of other classes, who too often care not one atom for the moral or physical feelings or rights of the native. Had there been no other foreigners in North China than the missionaries, it is safe to say that the events of 1900 would never have taken place. Political aggressions, commercial ill-treatment, and disregard for native customs must stand responsible for the trouble which aroused a world, laid in ashes thousands of buildings, and destroyed the lives of scores of missionaries and of thousands of native Christians.

While these things are now quite generally granted by thinking people, yet missionaries may learn some lessons unquestionably contained in these terrible experiences. Surely the greatest and most obvious lesson is that of *a larger faith in God*. While we may not know why the missionaries of Paoting fu were murdered while those in Peking were saved, any more than why James was slain and Peter delivered, yet so marvelous was the deliverance in Peking that no one can fail to see the mighty hand of God "restraining the remainder of wrath." Surely He will also cause that wrath which was permitted to accomplish its murderous purpose to "praise Him" in the abundant fruitage of that "seed of the Church" which has been scattered so lavishly in martyr blood. Those who passed through the siege in Peking, or were conducted safely out of other places of peril, should certainly never again be able to doubt that God is able to save by many or by few, even where human hopes have altogether failed. Such a series of remarkable providences, timely warnings, marvelous deliverances, has seldom, if ever, been paralleled in history. The whole history of the Church bears witness to God's use of such upheavals, persecutions, massacres, and deliverances, for the breaking up of a hard soil, its harrowing, its planting, and the strengthening and developing of its reapers.

Men of affairs, political advisers, educators, wise as this world counts wisdom, have been staggered by the overthrow of decades of labor and of cherished plans, and have given voice to the gloomiest forebodings as to the future of China, even warning the world of a "Yellow Peril" irresistibly marching on to a grand climactic overwhelming of the world's liberty and civilization. But quite as wide awake to the presence of real perils, and with more intimate knowledge of the Chinese, the missionary takes into his consideration far more largely the Divine plan for the victory of the right; and while not minimizing the need for a firm grip on the problems and developments of the present and the future, he knows that the whole disposing not merely of the "chances" of the future, but also of the best-laid plans of the wise and mighty of the world, is with Him who is King of kings, and Lord of lords. Therefore he will not fear, tho the earth seem to be removed and the mountains cast into the midst of the sea. Thus massacres and deliverances alike but produce in the missionary

a larger faith, for his faith is in God, not in circumstances or conditions. This larger faith has as one of its prominent characteristics, in addition to its hopefulness and fearlessness, a freedom from the worry which springs from the frequent failure of the right to gain its victory immediately. The missionary, while he hopes to see the martyr-seed spring up and bring forth a thousandfold within the year, will not be staggered if that longed-for consummation does not appear for many a year. The seed has been sown, the watering will be done, the reapers will be ready for the harvesting, which is as sure as God is true. I personally feel a strong assurance that we shall see it in this our day, and I will not "limit God" by man's narrow views of the present prospects; but neither shall my faith "limit God" to this day or generation. I have "day-dreams" as to the wonderful things God is going to do in China, in which I see the reactionary and unscrupulous empress dowager compelled to restore the imperial authority to the Emperor Kuang Hsü (not so weak, physically or mentally, as his wily aunt has reported him); this emperor then given a chance to put into execution the reforms of 1898 and many others, with Kang Yü Wei and other intelligent, progressive men as his counsellors, declaring his sympathetic interest in Christianity, and his desire that his people should study it as he himself has unquestionably done; the Chinese people, under imperial patronage, eager to learn the ways and means of Western civilization (as they showed themselves inclined to be during that brief summer when imperial favor leaned in that direction), the missionaries providing them with the opportunity for such enlightenment and at the same time leading them to that foundation on which rests all that is best in Western civilization, the Word of God, and that new life in Christ Jesus which it reveals. I see hundreds, yea thousands, and among them many of the *literati* who were primarily responsible for last year's diabolical work, turning unto God and preaching the faith which once they destroyed. I see the Empire of China, like Japan, yet with even more substantial growth, as her people are more sober and trustworthy, gaining the respect of the world as she rises from the ashes of her old corruption to take that place among the nations of the world to which her venerable history and the real worth of her people will yet entitle her. While I see all these things, and have more than a hope that the first decade of the twentieth century will see them well advanced toward realization, yet my faith is apart from these things, for I know that tho not one of them be accomplished as I fondly hope, God's name will yet be praised from one end to the other of the land of Sinim.

The second lesson we may learn is a *larger faith in the Chinese*. The non-Christian Chinese, with some noble exceptions, have proved themselves covetous, revengeful, cowardly, treacherous, and almost without natural affection, in the desire to enrich themselves. They did

not hesitate to turn against those whom they knew to be seeking only their good, nor to betray neighbors with whom they had lived on terms of friendliness, or members of their own families, to shield themselves from unpopularity or slight danger. And yet it should be remembered that the high-handed aggressions, political and commercial, of foreign nations, threatened the very life of China, while the Boxer society's claims to a divine commission, the apparently substantiated reports of the invulnerability of its members, and the government sanction of the anti-foreign movement, made it seem to many a call of patriotism to which all else should yield. A naturally peace-loving people became transformed into a frenzied horde of fanatical fiends. "Establish the empire by exterminating the foreigner" was a tocsin whose thunder-sound deafened their ears to the appeals of natural affection. But the native Christians have gone beyond the expectations even of the missionaries in their steadfast devotion to their new faith. A few, like Peter, have denied their Lord under pressure of terror or to save others, almost always, however, as a mere temporary expedient to be repudiated when danger had passed; but the great majority have endured tortures and death rather than accept deliverance at the expense of unfaithfulness. Mr. Killie recently visited one of the country fields of the Peking Presbyterian Mission, where five native helpers and two hundred and fifty Christians and adherents had been killed, *and could not learn of a single case of recantation*. While it is true that the chance to recant was not always offered, yet it usually was; and the percentage of faithfulness would have done credit to the Church in America. Thinking men like Consul-general Goodnow, who have seen things as they are, declare that they have used the term "rice Christians" for the last time. A young bookseller, instead of escaping when he had opportunity, went out, at the risk of his life, to warn others in the city of their peril, then hastened to his former home in the country to spread the warning there. Threatened, he preached Jesus; disemboweled, he preached Jesus; and died with his Savior's name upon his lips. And yet there are those who say that the Chinaman is incapable of comprehending so spiritual a religion as Christianity, or of living the life which it demands! Would to God we had in America more of the sort of spiritual comprehension and Christian living which made the Chinese colporteur and many others true to their Lord at whatever cost! The missionary has always had more faith in the Chinese than others have had, but his faith in their capability of genuine conversion and in their fidelity to truth when received must be greater in the future than it ever has been in the past. It is hardly necessary to add that those familiar with the work of the Chinese in the defense of the legations have a stronger faith in these converts than ever before.

Again, there is reason to think that *denominational differences*, never as conspicuous in missionary life as in the home Church, will sink still further into the background in the future. Missionaries and native converts of all denominations have been thrown so closely together in the sharing of common sorrows and participation in a common defense, that they feel more than ever before the oneness of their faith and their cause. The common ruin also affords a unique opportunity for union and cooperation in the reestablishment of the institutional if not in the evangelistic work, or at least for such a division of the field as shall prevent all denominational rivalry among foreigners or natives. It will be a great misfortune if this opportunity is not embraced. During the siege it was much talked of; since the siege suggestions and advances innumerable have been made on the field and at home, and there is a prospect that something may be accomplished. But there are many difficulties. One denomination feels that its particular methods can not be sacrificed; another denomination feels that its prestige in a certain field must not be surrendered by the consolidation of its enterprises with others of a similar character. It is my strong conviction that the real difficulty is not on the field, where these differences are at a minimum, but in the home land, whence come the funds and the supreme direction of the work. Yet, while union of churches and boards in Europe and America may not be possible, or even unquestionably desirable, can there be a question that one Protestant Church of Christ in China, marshalled under one banner, presenting a solid front to the enemy, without thought of denominational differences, without the wasteful duplication of organizations and institutions which sometimes exists, would make a more Christian, more economical, more successful war upon idolatry and superstition than some scores of more or less mutually jealous denominational bodies? Let that which has been done in Japan be done still more perfectly in China, and let the world again know that we are His disciples as they see how we love one another.

What we have in common, "one Lord, one faith, one baptism, one God and Father of all, who is above all and through all and in all"—these things were thrown into striking prominence in the experiences of last year, while the things wherein we differ, the external credal statement of that faith, the form of that baptism, the manner of our worship and work, have simply dropped altogether from sight. We did not ask whether our steak was from a Methodist horse or a Presbyterian mule, whether the sand-bags were made by Congregational or Baptist fingers, nor did any one claim that Episcopalian prayers or rifle-balls were more efficacious than any others. If this is the case in defensive warfare against a physical enemy, why should it not be still more so in our offensive warfare against the spiritual enemy? It is so in the first instance because the object to be attained is of such

vital importance that all else sinks into insignificance. Can it be possible that this is not true in the second instance? Is the progress of the Kingdom of God of less pressing importance than the defense of the legations? Is the love of Christ less a constraining power than the love of life? That is not the missionary spirit, nor is it the spirit which will gain the victory for the cross in China. The forces of error can unite in a common cause, simply because it *is* a common cause, and they so recognize it. The forces of truth are so concerned over the exact arrangement of their men, and the question of precedence among the leaders, and the method of the attack, that they forget the *common* cause in the *individual* cause.*

Another lesson which will be learned by missionaries is the necessity for the exercise of still *greater care with reference to civil cases* arising between native Christians and their heathen neighbors. While it can not truthfully be charged against Protestant missionaries, as against Roman Catholics, that they have used the promise of success in private lawsuits to make converts, or that they have ever willingly taken up personal quarrels of Church members, and in the name of justice perverted justice; while, moreover, this whole matter has been but a drop in the bucket as a cause for the recent troubles, yet there can be no denying that hard feelings have been produced, and that the progress of the Gospel has been hindered by such transactions. Henceforth it ought to be evident, beyond the shadow of a doubt, that the complaint of the native Christian is based upon a flagrant violation of his rights under the treaties with Christian nations; that neither patience, forbearance, nor the requiting of injury with kindness will relieve an intolerable condition; and that neither a mediator nor the native courts can settle the matter, before a missionary will consent to carry the case to the consular courts. Tho in our view China has not proved herself sufficiently capable of self-restraint to warrant the surrender of extra-territorial rights by the foreigner, and tho official corruption is so universal as to render the term "Chinese justice" little more than a joke among the natives as well as foreigners, yet the utmost care ought to be exercised, in all the future, that no Chinese can ever truthfully say that foreign political influence was employed to deprive him of his just rights.

These lessons to the missionary are neither few nor unimportant, yet we believe they should come home even more emphatically to the home churches. Has not their faith in God and in the Chinese been even smaller than that of the missionaries? Has not their failure to be *one* in Christ been even more marked? It is a time for heart-searching as well as for mind-exerting, as we look forth into that future, so uncertain in the detail of its development, yet so certain, to the faith-filled heart, in the grand total of its accomplishment. It is not necessary that the so-called "Yellow Peril" should be the scourge to drive the Christian world into terrified appreciation of its responsibility for the rest of the world. Rather let the Mongolian Opportunity be the voice to summon Christendom to the joyful acceptance of its privilege in the eternal redemption of those who sit in darkness.

* We may rejoice at the indications that these conditions are passing away in China. A meeting in the interests of federation was called together in Shanghai October 27th. The Presbyterians in the north are in conference with the Congregationalists and English Baptists with reference to a united native church.—C. H. F.

THE CHILD, THE HEATHEN, AND THE CHURCH.

BY REV. JOHN W. CONKLIN, NEW YORK.

Field Secretary of the Board of Foreign Missions of the Reformed Church in America.

The bringing together in our topic of these two vast world classes—children and heathen—may seem incongruous and strange. But in my thought and experience these two are closely bound together. By children are meant those in Christendom who have not reached maturity, and are still in what is usually considered the educational stage. The term heathen includes those of all ages in non-Christian lands who are unacquainted with the true God and the “good tidings of great joy” which were brought to all people. There remains, therefore, only a third world class—the adults generally known as Christians, whether communicants or not.

The child and the heathen come into the same category—

(1) Because they need much the same religious treatment. I have made somewhat extensive investigations as to the mental capacity of the average adult heathen who can not read. Missionaries quite generally agree that he needs much the same teaching as the child of the primary grade. Lessons even of the kindergarten type are often most effective. The number of comprehensive doctrinal sermons that have been wasted upon him furnishes food for mournful contemplation.

These illiterate heathen with their children number in China, India, and Africa alone probably 750,000,000, or half the earth's people. Not more than 50,000,000 in those lands can read. Like our children, they need the milk of the Word in order that they may grow into spiritual manhood. It is strange and sad that no adequate religious curriculum has been arranged for the teaching of these classes. In secular education there is a general agreement as to the beginning and course of instruction, founded upon long and wide inquiries as to interests, capacities, utilities, etc. But religious training is to a great degree haphazard. Think of a child in day-school having a new subject each day, as does the Sunday-school scholar. When Callias said to Socrates that his two boys had no specially trained instructors, the reply was, “If one of your boys was a calf and the other a foal you would have skilled trainers, but since they are only human you leave them to the mercies of blunderers.” If our children were all body or all mind we should have them pretty well cared for by doctor or teacher, but since they are part spirit, that part may be left to go-as-you-please exercises. The catechism of old had some defects but many merits. It was at least concise, progressive, and easily reviewed. Could we get a system midway between its boniness and the unsymmetrical fleshiness of the ordinary present-day courses, both child and heathen would be greatly benefited. Such a

course reaching from babyhood to old age, from foundation to pinnacle, would have its place in the home as well as school, and smooth the pathway of parent, teacher, pastor, and missionary. For its attainment the best students of the Bible, the child, and the art of teaching should conspire. I say students of the Bible, but mean something larger. The term Bible-school is narrow and unsatisfactory. We want schools of the Kingdom of God, and that Kingdom is larger than the Bible. I have little sympathy with the man of one book. That man neglects 1,800 years of the Kingdom's existence and nine-tenths of its geographic growth. He also partially neglects that Kingdom which is within us, the law written in the heart, the nature and development of the human soul. Our Sunday-schools ought to be schools of Christianity, and they would be far more attractive and effective if there were more subjects in their courses. The child and the heathen, then, need a far simpler, better arranged, and more comprehensive plan of instruction in the principles and history of the Kingdom to which they belong.

(2) These two groups are paired also because they have both been sadly neglected by the Church. To rehearse the disproportions between the chances of knowing Christ offered to people in Christendom and heathendom labels one as a missionary crank. I think I am not an extremist. I have no sympathy with statements that seem to imply that missionaries abroad should be proportionately as numerous as pastors at home. Every land must be won to Christ by its own sons and daughters; but those sons and daughters in reasonably sufficient numbers must be won and equipped. When in Africa there is a section holding forty millions of people with not five missionaries, when in India an ordained man, native or foreign, if he meets a brother clergyman, must on the average see pass 139,999 other people before meeting another, and when our country could send abroad 10,000 Protestant ministers and yet have left, making allowance for the aged and infirm, one for every one thousand inhabitants, it does seem that we are not in any thrilling danger of overdoing foreign missions.

When we speak of the neglected classes of Christian lands one must in fairness speak of the neglected classes and masses of the regions beyond. If you add together all our *problems*—negroes, Indians, mountain people, foreign born, and New Islanders—they are one-tenth of the people of China, and most of ours are nominal Christians.

The children of Christendom, the children of the churches, are also sadly denied their fair share. What condition of things would an unprejudiced angel visitor expect to find in an intelligent church of Jesus Christ? He knows that Jesus set forth a little child as His choice sample, the greatest in the Kingdom of Heaven. He knows that the

home yields the best to the youngest, and that science proves that the first fifteen years of life are by far the most impressible and determinative of character. He knows that more than half of the homes in our land are of little avail for Christian nurture. He therefore expects that *more than half* of the strength and appliances of the Church will be devoted to the production out of childhood of Christian manhood and womanhood. He expects to find the children receiving the lion's share of the accommodations, the pastor's work, the music, the time of public service, and the budget appropriations.

But he does not find any such conditions in the average church, or even in the phenomenal church. Why not? They are all present in the State's treatment of children, why not in the Church? For the same reason that the heathen get so little of their share. The third class mentioned—the adults of Christendom—stand like swine with their feet in the trough. They do not know it, but there they are. The church architecture is first for them, the minister is called to suit their tastes, the singers are employed to charm them, the hours of service are allotted at their demands—at least three to one for the child—and the ministrations to them demand at least four-fifths of the budget appropriations, the child often being asked to support his own school. What a prophetic revelation was in the saying of the Syrophenician woman to the Christ: "The dogs under the table eat of the children's crumbs." To the Church to-day this saying, modified, may with equal force be addressed: "The children at the table eat of the grown folks' crumbs, and the heathen dogs under the table eat of what falls."

(3) Furthermore, these two great bodies of human souls—the child and the heathen—may be classed together because they are both so nearly voiceless. They pay no pew-rents, they have no votes, their criticisms are unreported. Recently Dr. Nicholas Murray Butler, addressing men in behalf of improved public school advantages, said he appeared as an advocate for the children because they could not speak for themselves.

Mrs. Browning's "Cry of the Children" was not their cry. It was her interpretation of what they had a right to cry with their weak voices from the depths of the dark mines. We must try to determine of what the children of our Christian land have a right to complain to our churches. Mrs. Browning sang:

Do you hear the children weeping and disproving,
O, my brothers, what you preach?
For God's possible is taught by His world's loving,
And the children doubt of each.

If we preach that childhood is the most important character-forming period of life, and that the spirit is more important than the intellect, have not the children cause to doubt of each?

Then think of those silent millions of heathendom. Their calls and cries for the light of the world are mostly imaginary. They do not know enough to call. But some time we may have to face them as De Quincy, in his dream on an island, faced the hordes who, struggling in the water, glared at him in agonizing frenzy.

"Have any been omitted in the passing of the bread or the cup?" is the question often asked by the minister at the table of the Lord. Look in the galleries and see tier on tier of faces, yellow and brown, black and red, rising without a word as if to say "Yes, we have been omitted in the passing—the bread and cup have never been offered to us." The ill-nourished child and the starved heathen silently plead before the fat and greedy adult Christian.

If these things are true or only half true there are conditions which call for not much less than revolution in the thought and work of the Church. What can be done, and done now? Attempt to realize the truth and make others realize it. Then the battle will be more than half won. Methods will come when hot hearts demand them. Parents will not knowingly deprive their children of the necessities of the highest life, nor will Christians stint the heathen so narrowly. One man has promised to give annually for libraries and organs more than twice as much money as is given for seeking and saving the heathen by all the Protestant churches of the United States.

The late Benjamin Harrison said at the Ecumenical Conference that the Church had arrived "not at a limit but a threshold." May this be a true prophecy, and may "the least of these" have their fair share in the good time coming.

CHRISTIAN FORCES IN THE TURKISH EMPIRE.—III.

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

Missionary of the American Board.

B. The Foreign Missions of the Presbyterian Church in the U. S. A.
—What has been stated before concerning the work of the American Board may be referred to also as describing the work of the Presbyterian Board in its mission in Syria. It is not only identical in method and in spirit, but it has the same origin. This mission was begun by the American Board in the twenties, and was passed over to the Presbyterian Church at the reunion of the branches of that Church in 1870. The work of this mission centers at Beirut, and the assemblage of missionary institutions at that point, and of rare men connected with them, is one of the most striking and noble in all the range of Christian missions. Their evangelistic, medical, and relief enterprises are very similar to those of the American Board's missions.

Their educational work has been peculiarly significant, and the college will be spoken of later. Their publication work has been perhaps more especially vigorous and successful than even the other departments of their work. Having as their single and admirable medium the rich, flexible, and fascinating Arabic language, they have created a literature which is calculated to reach a hundred and fifty millions of people, and has such a moral and religious tone as to exert a powerful regenerating influence wherever it goes. Crowning this literature is their splendid Arabic version of the Scriptures, which alone would be worth more than all the life and treasure expended in the mission. Their press last year issued 17,430,832 pages.

C. The United Presbyterian Church Board in Egypt.—Much the same story might be told of this enterprise in the land of Ham. With the same firm allegiance to the Christian faith of their fathers, with the same wonderful Arabic language to work with, and during the past few years with the favorable protectorate of a Christian power, these missionaries have a noble record, and are wielding a powerful influence for the future of that historic land.

The following are partial statistics of the work of these three boards:

	Mission Stations.		AMERICAN LABORERS				NATIVE LABORERS.			Adherents.	Organized Churches.	Communicants.	Added During the Year.	Sunday-school Pupils.	Pupils in High-schools.	Pupils in Common Schools.	Native Contributions for Church Work.
	Outstations.	Ordained.	Medical and Lay.	Married Women.	Single Women.	Ordained.	Preachers and Teachers.	Other Helpers.									
A. B. C. F. M.	21	295	47	10	45	67	71	739	119	48,344	127	13,379	954	29,568	1,736	14,621	\$87,323
Presbyterian Board.....	5	90	14	..	24		5	40	134	.....	29	2,208	99	4,420	.....	5,312	.....
United Presby- terian.....	9	210	19	3	17	12	30	17	10	.....	46	6,163	...	.....	.....	.....	20,251

D. The Methodist Episcopal Church (North) still continues its mission in Bulgaria, altho its scope has been reduced as the American Board's work has enlarged.

E. The Church Missionary Society of England has mission stations at Jerusalem, Jaffa, Nablous, Nazareth, Salt, Gaza, etc.

F. The Reformed Presbyterian (or Covenantanter) Church of America has a mission in Cilicia and Northern Syria, chiefly among the semi-pagan Nasairiyeh tribes.

G. Foreign Christian Missionary Society has a missionary at Constantinople and one at Smyrna, besides ordained natives at Sivas and Tocat. There are 23 native helpers and 600 church-members.

H. The following *Societies for Work Among the Jews* must be briefly grouped together:

The British Society for the Propagation of the Gospel among the Jews has one station in Adrianople and one in Jaffa.

The London Society for Promoting Christianity among the Jews has stations in Constantinople, Smyrna, Jerusalem, Jaffa, Safed, Hebron, and Damascus.

The Jewish Mission of the Presbyterian Church in Ireland has a station at Damascus with a dozen outstations.

The Jewish Mission of the Church of Scotland has stations at Constantinople, Salonica, Smyrna, Beirut, and Alexandria.

The Jewish Mission of the Free Church of Scotland has stations at Constantinople, Tiberias, and Safed.

BIBLE SOCIETIES AND EDUCATIONAL WORK.

(2) *Bible Societies*.—These are mainly two—viz., the British and Foreign Bible Society and the American Bible Society. The value of the splendid work done in the Levant by these two societies can not be overestimated. It has been the right arm of all the efforts of the missionary societies, without which they could have done almost nothing.

The work of these societies has been chiefly in three departments or successive stages: First, to secure suitable translations of the Scriptures into the languages of the empire; second, to publish editions of the same, with new editions and revisions as needed; and, third, to put these volumes into circulation among the people. The societies have spared no pains or expense to employ the best linguistic and biblical scholarship, to secure versions which should be as nearly literal as possible and at the same time elegant and idiomatic in diction. In view of the number of languages in use in the country, the unfitness of some of them for the expression of religious ideas, and the fluctuations in standard in some of them, this has been no easy task. The execution of this work has fallen mostly to missionaries, who were providentially prepared for it by their knowledge of the people among whom they were laboring as well as of their languages. And so complete has been their success that now there is scarcely an inhabitant in the Turkish Empire who may not find a cheap, intelligible, and attractive copy of the Scriptures in his own tongue. The printing of these editions has been sometimes in London, Paris, New York, and Vienna, some in Malta, Beirut, and Smyrna, but now the great center of publishing, as well as of circulation for the Levant, is Constantinople, where a large share of the translation has also been done. The circulation of this complicated mass of literature is accomplished by means of a well-organized army of stationary and peripatetic agents. Every town of importance throughout the country has

its Bible shop, and the colporteur finds his way to every village and hamlet. The colporteur is more than a mere vender of volumes. His instructions limit him indeed to "explaining" his wares, but he gives a liberal construction to that idea, and finds opportunity to impart much spiritual truth as he goes. He should have a good supply of grace, grit, and wit, for he meets at times the keenest discussion and the bitterest opposition. The records of the experiences of these humble men make racy reading.

When the final account comes to be made up of all the inner workings of unknown influences in the enlightenment of the East the work of the Bible societies will hold a very honorable place in the exhibition. It has one great advantage over the efforts of the living voice of the evangelist. It can do some of the initial work in absolute secret, and while the fear of man is yet dominant in the inquiring soul.

(3) *Educational Institutions.*—Mention has been made above of the efforts of all the missionary bodies to encourage education and to organize systems of schools. These efforts have culminated at certain central points in the establishment of five theological seminaries, six colleges, besides several collegiate, theological, and other institutes, and many high-schools for young men, and two medical colleges; also three colleges and a number of high-schools and boarding-schools for young women. These institutions are almost all under the control of Americans, tho not in all cases organically connected with the mission boards. Their aim is to give such training to the youth of that land as our corresponding institutions in this country do here. Their instructors are fully abreast of those who occupy similar positions in Christian lands, but in some instances they are lamentably cramped for means to procure needed apparatus and to furnish their libraries. In most of them the language of instruction is English, but the critical knowledge of the vernaculars is made a strong point, together with careful study of those ancient tongues of which the vernaculars are the modern representatives. The leading position thus given to the English language has met with strenuous opposition, but it is generally held to be best for the mental discipline and moral culture which it gives, and because it puts into the hands of the students the key to the finest literature in the world. The readiness with which the pupils acquire the language has much encouraged the system.

In the different theological seminaries there is not perfect uniformity in the course of study, especially with regard to the study of the languages of the Bible, but in general the courses are very similar to those of theological seminaries in the United States.

The colleges also have modeled their courses of study largely on those of American colleges, tho several of them substitute other languages for Greek and Latin; and they are behind the colleges of the

United States in the amount and thoroughness of preparatory training which they are able to demand or to furnish.

The Syrian Protestant College at Beirut has made for itself a place among the best formative influences of Christian society in modern Syria, and its moral attitude is typified by the commanding location occupied by its massive buildings overlooking the city and the sea.

Robert College, at Constantinople, perched on a still loftier eminence, the most superb site on the beautiful Bosphorus, has fought its way through untold difficulties to the first place in the front rank of the educational institutions at the capital. It draws its pupils from a score of nationalities, and gives them a character which has already earned a name for itself in history. This college has served as a model and a stimulus to its younger sister institutions in the interior.

Central Turkey College, at Aintab, on the line where Syria and Asia Minor meet, was the first such institution to dare think of locating itself in the interior of the country. Situated in a region where there is but one language, the Turkish, it uses that alongside of the English, giving its students a mastery of both. The medical department of this college did some excellent work, but was so handicapped by governmental restrictions that it has been discontinued.

Euphrates College, at Harpoot, is located in what was once Armenia, on the upper Euphrates, and the language of its pupils is the Armenian. Still, English is thoroughly taught and largely used in the college. Euphrates is the only one of these colleges that has male and female departments under one organization. It appears to work well.

Anatolia College, at Marsovan, the youngest of the sisterhood, bids fair to outstrip some of the others in numbers and popularity. It has important advantages of location, being only seventy miles from the seaboard, and in the midst of a comparatively prosperous population of both Greeks and Armenians. Anatolia College has what is called a self-help department, by which a number of the students help to pay their own expenses and learn trades at the same time. The scientific department of the college is in correspondence with the principal observatories of the world, and furnishes them the results of certain classes of observations.

The American College for Girls, at Constantinople, has already a marked history of usefulness, and a wide field and rich promise for the future. Its curriculum is well up with those of similar institutions in the United States, and morally and spiritually it stands for all that is noble and true.

Detailed mention of other institutions equally worthy is impossible. The following are the names of some of them: The Collegiate and Theological Institute, at Samokov, in Bulgaria; the College of the

United Presbyterian Mission, at Assiut, Egypt; the high-schools for boys at Baghchejuk, near Nicomedia, and at Smyrna; the St. Paul's Institute, at Tarsus, in Cilicia; the college for girls at Marash, and similar boarding-schools for girls at Smyrna, Marsovan, Cæsarea, Sivas, Aintab, and elsewhere, one at Adabazar, near Nicomedia, being entirely under the control of native Christians of that region. All the institutions above mentioned have one aim, and are exerting a powerful uplifting influence throughout the land.

(4) *Independent Enterprises*.—Under this heading may be briefly mentioned some worthy organizations which do not fall under the preceding heads, but work in harmony with them.

a. *Chapels of Foreign Officials*.—Some of the foreign embassies at Constantinople, as the British, the Dutch, and the Swedish, include chaplaincies in their charters, and own convenient places for worship. These with their regular services exert a favorable influence, and the chapels are sometimes kindly offered for use to congregations that have no home of their own or for evangelistic services. Such chapels are sometimes found also in connection with consulates in other cities.

b. *Orphanages*.—In the city of Broussa there is a permanent orphanage in charge of a native Protestant gentleman, and in Smyrna is one under the care of Kaiserwerth deaconesses, and there is one at Jerusalem. The recent massacres of Armenians left vast numbers of helpless orphans, many thousands of whom have been gathered together in temporary orphanages by the American missionaries at various points in Asia Minor and by German and Swiss benevolent organizations. These children are taught the elements of common education, are trained in religious truth and practise, and are instructed in some trade which will enable them to take respectable places in society. As soon as they are fitted to support themselves suitable homes and occupations are found for them, and so the number is already diminishing.

c. *Sailors' Rests*.—In Constantinople, Smyrna, and elsewhere sailors' rests, coffee and reading rooms have been established, and religious services are held in them from time to time. The prime purpose of these is to reach certain classes of foreigners, but they do have an influence for good upon many natives, and are a constant object-lesson in Christian effort under unfavorable circumstances.

NATIVE ORGANIZATIONS.

(1) *Native Evangelical Churches*.—The attitude of the old local ecclesiastical organizations toward the introduction of evangelical views has uniformly been one of uncompromising opposition, and those individuals who accept such views are unsparingly cast out of these churches and anathematized. This necessitated the organization of evangelical churches, and these have grown to be quite a body,

and they are recognized by the imperial government as constituting a distinct community with acknowledged rights and duties. The statistics of the three missionary societies most largely engaged in evangelistic work in the Turkish Empire have been given above. Combining the figures for schools, we find that they report over five hundred common schools with an attendance of about twenty-five thousand pupils. Many of these schools are aided by grants from the mission boards, but most of them are under the responsible care of the native Protestant churches and communities. These churches have grappled with this problem of training their children and that of the support of their pastors with a hearty determination, and out of their very general poverty are doing liberal things, each year coming nearer to the point of dispensing with foreign help. They have also enterprises in the line of home missions, one organization maintaining a mission in the Koordish mountains, others supporting itinerating evangelists, etc.

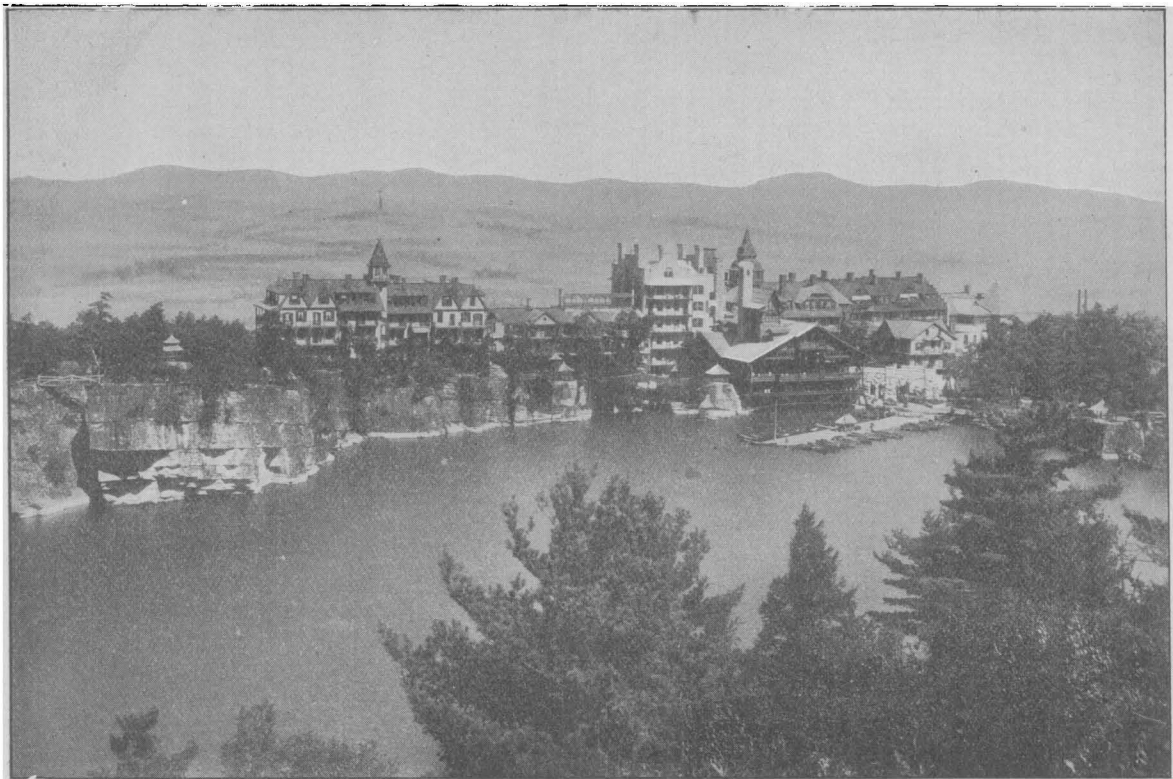
(2) *Ecclesiastical Organizations.*—In the earlier stages of the evangelical reform movement the missionaries, of necessity, took the initiative in the formation of churches and the ordination of ministers over them, but for the most part they have long since passed over these functions to the native ministry thus brought into existence. The churches in connection with the Presbyterian missions have been organized into presbyteries, and placed in nominal relation with the churches in the United States. Those connected with the American Board have formed themselves into six local evangelical unions. These bodies exercise all ecclesiastical functions, tho they have never formulated any authoritative polity. They also act to some extent in the capacity of home missionary societies. Efforts have been made to secure a general representative meeting of these bodies, but difficulties of travel and other obstacles have thus far frustrated such attempts. The annual meetings of these unions serve as occasions for profitable religious exercises, and they train the local ministry in the practises and requirements of self-governing bodies. They have a great future before them in the extension of a pure evangelical Christian Church in the Turkish Empire.

FRIENDS OF THE INDIANS IN CONFERENCE.*

BY DELAVAN L. PIERSON.

For nineteen consecutive years the white friends of the red men have gathered at Mohonk Lake at the invitation of that friend of Friends, Albert K. Smiley. Over one hundred and fifty members came together this year (October 16-18) to consider the needs of the

*The full report of the Conference may be had by addressing Albert K. Smiley, Mohonk Lake, N. Y.



MOHONK LAKE--THE MEETING-PLACE OF THE FRIENDS OF THE INDIANS.

American Indians and what should be done to protect their rights and bring them into the full enjoyment of the privileges of American citizens. That the Indian needs protection from imposition and misrepresentation by the white man is seen from an incident related by Miss Collins, a well-known and honored missionary living on the Standing Rock Reservation, North Dakota. Miss Collins stopped at Buffalo on her way east to visit the Pan-American Exhibition, and, her heart being in work for our red-skinned brothers, she turned her steps immediately toward the Congress of Indian Nations. There she found the white man who was in charge of the exhibit inviting the crowds to pay their money and see the show. Beside him stood an Indian, whom he introduced somewhat as follows: "Ladies and gentlemen, this is a great Indian chief. He comes from the Pine Ridge Reservation of the Sioux Indians, and has taken more scalps than any man in his tribe. He will now say a few words to you." Thus introduced, the Indian stepped forward and said in his own language: "My friends, we have been brought here from our Western home to play for the white man. If you will come inside the tent we will play for you there. If you go into the open place outside we will play for you there. That is all I have to say."

After the red man had spoken, his more civilized (?) white brother said to the listening crowd: "Now I suppose you would like to know what this great chief said. He said that he wishes he had been in the war against the Spaniards—he would have killed every one of them and taken their scalps. He says that he is very happy on the reservation and is a great chief, but there is only one thing that troubles him, and that is that he has only eight wives, while another red devil there has nine."

This is the way some white men would *elevate* the red Indian! But it is not the way of his friends at Mohonk Lake. When they first began to meet in these conferences the Indians were without civil rights, and were chiefly useful to Indian agents as a means of making money. By agitation and legislation, however, many of the wrongs have been righted, and now nearly seventy thousand of the Indians are citizens of the United States, with full rights and privileges; Indian schools have been established in large numbers, and now have 27,522 pupils enrolled; lands have been allotted, agencies reduced, and last year a law was passed requiring the registration of Indian marriages, births, and deaths, in order that hereditary rights may be protected.

The influence of the Mohonk Conference has been due to the character of its members, the righteousness of their cause, the wisdom of their course, and, most of all, to the fact that God has been with them.

Among those present this year were: Hon. Albert K. Smiley, for many years a member of the Indian Commission; Dr. Merrill E.

Gates, formerly President of Amherst College, and now Secretary of the Board of Indian Commissioners; Hon. William A. Jones, Indian Commissioner; James F. Sherman, Chairman of the House Committee on Indian Affairs; General Whittlesey, ex-Secretary of the Board; General J. T. Morgan, ex-President of the Board, and General Eaton, ex-Commissioner of Education; General Wilson; Dr. Lyman Abbott, editor of the *Outlook*; Dr. Theodore L. Cuyler; Hon. Darwin R. James, D. W. McWilliams, Rev. Egerton R. Young, and many other missionaries and teachers to the Indians.

The method adopted in the conferences has been to have the wrongs to be righted clearly brought forward in papers and addresses by those well qualified to speak. All sides of a subject are considered, and frank and friendly discussion is invited. The President of the Conference this year was Dr. Merrill E. Gates, and addresses were made by Hon. William A. Jones; Miss Collins and Miss Scoville, of North Dakota; General Morgan, Dr. Frissell, of Hampton Institute; Colonel Pratt, of Carlisle Indian School; Dr. Lyman Abbott and Dr. Lucien C. Warner. A paper was also read by Senator William A. Dawes, of Massachusetts.

The chief points under discussion were the abuses of the agency system, the evils of maintaining reservations, the leasing and allotment of Indian lands, the discontinuance of rations, industrial and educational work, and the religious life and training of the Indians. Several points were forcibly brought out: first, that the whole Indian bureaucracy system, with its Indian agents, should be done away with as soon as possible; second, that the reservations should be broken up, lands allotted, rations discontinued, and the Indians made self-supporting, self-respecting, law-abiding citizens on equal terms with the white race, at no distant date; third, that the education of the Indian should be more rounded, with more emphasis on industrial pursuits, and more attention to his religious, not sectarian, training.

The method by which these ends are to be attained must be mainly by recommendations to Congress and appeals to the Commissioner of Indian Affairs. Strong ground for expectation that the present existing evils will be abolished in short order is found in the character of the men now in office. President Roosevelt is a reformer to the backbone, and has more knowledge of Indian affairs than any other man who has ever been our Chief Executive. Hon. William A. Jones is a Christian of high integrity and force of character, and a man who earnestly desires the welfare of the Indian. Mr. Sherman is also pledged to use his influence for the abolition of useless agencies and the promotion of legislation for the good of the red man. The members of the Indian Commission are all men of high standing, who serve without remuneration, and are constantly using their influence for the benefit of these "wards of the nation."

The Conference had an object-lesson of the benefits of Christian education in the presence of two Christian Indians, who made addresses full of interest and power. One was the Rev. Frank H. Wright, whose father was a full-blooded Choctaw. Mr. Wright was



LONE WOLF, CHIEF OF THE KIWAS.

educated at Union College, Schenectady, and is now an evangelist among his people. He sings with wonderful sweetness and power, and has been greatly used in the conversion of souls. He earnestly advocated the doing away with reservations and rations, and the casting of Indians on their own resources as soon as possible. The other native Indian was a graduate of Hampton Institute, who spoke of the progress of his people and their desire to follow in the steps of the white man. Another object-lesson was the tribute to

President McKinley, given by Lone Wolf, an Indian chief,* at a memorial service held at Hobart. Lone Wolf spoke with much feeling, at times the tears coursing, unrestrained, down his cheeks. This is especially remarkable in view of the natural stolidity of the Indian. The following is a stenographic report of his words:

"Mebbe so me not talk ; mebbe so me not read ; mebbe so me not make you understand when me talk. Me never go to school, but me not like I used to be. Mebbe so me better than me was. Me changed. Mebbe me paw was bad ; he not know better. He not read ; mebbe so he not Christian, for he lived long ago and go on the war-path and kill.

"Mebbe last summer me go to Washington to see McKinley. McKinley he work ; he work ; he great father ; he be fine man. Me shake hands with him and me proud. Me like him, the great father."

At this point Lone Wolf raised his hands in a gesture of sorrow, and, with tears streaming down his cheeks, said : "Mebbe so McKinley dead ; him gone ; him no more walks ; him no more speaks to his red children ; him dead. Me not able to say what me mean. Me know. Mebbe people

* Lone Wolf, Chief of the Kiowas, lives near the new town of Hobart, which sprang up in a day when the Kiowa Reservation was opened to settlement in August. The account of his remarks, as contained in the *Kansas City Star* of October 3d, is vouched for as substantially correct by one who heard him speak.

all over country, mebbe so white people and Indians feel heap bad—Kiowas, Comanches, Apaches sorry.” With tears flooding down his cheeks, he said: “Me sorry; me heap sorry; that’s all.”

On the last day of the Conference the Business Committee presented its report, containing a brief survey of the topics discussed and recommendations for further reforms. The report was as follows:

REPORT OF THE BUSINESS COMMITTEE.

The nineteenth annual session of the Lake Mohonk Indian Conference congratulates the country on the gratifying evidence of healthy progress and important results attendant upon efforts that have been put forth in recent years for the education and elevation of the Indian race: seen in a federal school system providing for the education of upward of twenty-five thousand Indian children, and the allotment of over six million five hundred thousand acres of land to over fifty-five thousand Indians, with a secure individual title; and the possession of these Indians of all the rights, privileges, and immunities of citizenship. We note with special satisfaction the action of the Department of the Interior, since our last meeting, in issuing regulations for licensing and solemnizing marriages of Indians, for keeping family records of all agencies, and for preventing polygamous marriages. There still remain evils to be corrected and work to be done. The frequent changes in the Indian service, involving both removals and appointments for purely political reasons, lead us to suggest to the President the propriety of framing and promulgating some rules prescribing such methods in nominating agents as will put an end to this abuse. The same pressure for patronage operates to delay or prevent the abolition of needless agencies. Congress, at its last session, acting on the recommendation of the Indian Commissioner, abolished three such agencies. There are at least half a score more which, in the judgment of experts, should be abolished as sinecures which not only involve needless expense to the country, but also operates deleteriously upon emancipated Indians.

We recognize the administrative perplexities attending the allotting and leasing of lands. There are the aged and infirm, the feeble and incompetent, women and children, many who prefer other occupations than that of farming or grazing, others who by renting their land may be able to pursue their education; all of whom, under a just system of leasing, would derive great advantage from holdings which would otherwise be valueless. But indiscriminate leasing, which strengthens the white man’s hold on the Indian’s land and encourages lazy landlordism in the Indian, should be prevented, either by more stringent legislation or by a careful scrutiny of all leasing recommended by agents in the field.

The tribal funds held in trust for the Indians by the government of the United States should be placed to the credit of individual Indians, who are entitled to share in them as rapidly as lists of such individuals in each tribe can be prepared and recorded. Children born after the preparation of such lists should share in such funds only by inheritance, and not as members of a tribe; and, so far as is possible, consistently with the spirit and the equitable intent of the special terms which created each such funds, these funds should thus be broken up into individual holdings when provision shall have been made for certain educa-

tional uses for all the members of the tribe, and perhaps for payment of territorial, state, and county taxes on allotted lands during all or part of the period of protected titles. The money which belongs to the Indians should be paid to the Indians as rapidly as they are pronounced fit to receive it, that by the saving and using each his own money the Indian citizens may be educated to the use of money.

Improvements are doubtless required in our Indian schools. This Conference puts itself on record as believing in schools, both in the Indian neighborhoods and at a distance from them; and the proportion to be maintained between the two must be left to be determined from time to time by experience. The eventual result to be reached is the abolition of all distinctively Indian schools and the incorporation of Indian pupils in the schools of the country. . . .

The experience of the past indicates the errors which we should avoid, the principles by which we should be guided, and the ends which we should seek in our relations with all dependent races under American sovereignty. Capacity for self-government in dependent and inexperienced races is a result to be achieved by patient and persistent endeavor. It is not to be assumed that they already possess it. Meanwhile the duty of administering government for the benefit of the governed involves the obligation of selecting all officials, not with regard to the services which have been rendered to their party, but solely with regard to the services which they will render to the governed community. Loyalty to the American spirit requires us so to organize and administer government over dependent peoples as will most speedily prepare them for self-government. All men under American sovereignty, whatever their race or religion, should be treated as equals before the law, amenable to the same legal penalties for their offences, and secured in the same legal protection for their rights. The principle recognized by all experts in social sources, and abundantly confirmed by American experience, should prevent the general government from granting any permanent franchises in any of our territories. Lands which have come or shall come into the possession of the United States should be held in trust for the people of the territory, and, as far as practicable, should be disposed of to actual settlers in the spirit of the homestead laws. In all territories of the United States the federal government should see that public schools are provided under federal control, and, when necessary, at federal expense, for the education of all children of school age until permanent governments are organized able to provide and maintain such schools. The Christian religion is the basis of Christian civilization, and the new opportunities opened before the American people and the new responsibilities laid upon them demand the cooperation of all Christian churches in an endeavor to inculcate the principles and impart a spirit of the Gospel of Christ.

This session of the Mohonk Conference did not confine itself to the consideration of questions affecting the American Indian, but included those having to do with other dependent races in Cuba, Puerto Rico, Hawaii, and the Philippines. These have kindred problems which call for careful thought and Christian legislation. An able paper was read by Dr. Twomley, of Boston, on "Hawaii—Past and Present," and an address on Puerto Rico was given by Dr. A. F. Beard, Secretary of the American Missionary Association. Dr. Edward Abbot, of Cambridge, spoke on the Philippines, and sixty Cuban teachers now studying in the New Paltz Normal School were present at one of the sessions, as an object-lesson of what the United States government is doing to elevate the people of the Pearl of the Antilles.

A GLIMPSE OF MOSLEM HOMES.*

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

In the Moslem quarter of the city the streets are narrow and tortuous, reeking with garbage and odors. Dogs snarl, bark, fight over the offal. Children, with harsh voices, quarrel with each other, make the air hideous with obscene talk; they curse and perhaps stone you as you pass. Women, with head and body wrapped in a sheet of white cotton cloth, or if the wearer be rich, of gay-colored silk, with the face concealed by a gauze veil, glide by in silence, usually in groups, but never in the company of men. Men, in flowing robes of many colors, coiffed with fez and turban, move with dignity and grace.

The houses are built right on the street, with no sidewalk or area in front of them. The walls are destitute of architectural ornament, but often washed with lime, or kalsomined with yellow or blue. The door of entrance is low and mean. The windows are latticed or closed tight with shutters. We knock at that door studded with iron nails. A shrill voice calls through the second story window: "Who?" We answer: "The hakim" (doctor). We wait a few moments, and then the latch-string is pulled from above, and we stand in the doorway, at the bottom of a steep flight of steps. We find our way up, and, on a small landing at the top, see a row of high-toed shoes in front of an open door, or of a railing about a foot high within the door.

If we desire to conform strictly to native custom we leave our shoes at the door or railing, and enter in stocking feet. Many natives wear an outer shoe over an inner, or over a leather stocking, and divesting themselves of the outer shoe on entering, retain the inner shoe or stocking. The filth of the streets is a good reason for not wearing outer shoes in the room. The room has a dais at the upper end, with a divan or divans around the walls or in the corners. Modernized houses have chairs and sofas. A mirror over a marble table, some articles of rare old faience, and texts from the Koran, or illuminated apothegms from distinguished authors, adorn the walls. Brilliant rugs cover the matted floor. From the divan or cushions on the floor, with a pillow at the back against the wall, rises the grave and dignified host, and steps forward to welcome his guests. Presently a man servant brings a tray with sherbet, and after we have drunk the refreshing draught presents the corner of a perfumed towel for us to wipe our lips. Coffee, bitter or sweet, is then served in tiny cups, a narghile and cigars are offered, and conversation proceeds until we are ready to go. We are then conducted by the host to the door and bidden to depart in peace. Social entertainments are usually only prolongations of the same formalities. Occasionally a dinner is given, and sometimes buffoonery and music enliven the scene.

But all this hospitality is outside of the home. The guest does not penetrate beyond the salamlik, or the court, or the saloon. He drinks the sherbet sweetened by hands which he can never see. He eats elaborate dishes prepared by those whose very existence politeness bids him ignore. The interior of the house is closed to his eyes, and after the welfare of its inmates he may not inquire.

Night has fallen. As we pick our way through the filthy streets we

* Condensed from the *New York Observer*.

come to a house in front of which torches and lanterns make the street as light as a theater or church. Sounds of weird music float out of the open window. Rockets are let off from the balcony and roof, and Roman candles and mines add to the brilliancy of the illumination. It is a wedding feast. The men are crowded into the outer compartments. The bridegroom is with them, not by the side of the bride. For days and nights the endless round of meaningless chat and compliment goes on, diversified by music, and sometimes by the lewd dances of abandoned women. But of the bride or the women of the household no trace is seen, and no whisper is heard. The bride is yet at her father's house, and there similar rejoicings are taking place in the women's compartment.

Floating in clear, rich tones over the houses in the still evening air the muezzin calls the hour of prayer. Through the open windows of the mosque long rows of men, arranged with the precision of a military company, face the kubleh, and bow, then kneel, then stretch their arms out on the ground, and touch the floor with their foreheads, uttering the ineffable name and chanting the liturgy of Islam. No woman may defile the solemn gathering by her polluting presence. Behind a lattice, in a secluded corner of the mosque, at such times as grudging man permits, she may contribute her testimony to the universality of the religious sentiment, which not even the foul morality of the Moslem social state can wholly repress. But woman's share in religion is so shadowy, so hidden, so totally separated from that of man, that one may live many years in a Moslem land, and never see or hear a woman pray, and come to believe that she has no religion except that of the pious expressions which have lost all their meaning in the mouth of both men and women.

THE MOSLEM WOMEN.

Let us look at the other side of the picture, the woman's side. We have a key which unlocks the inner door, a pass which enables us to lift the curtains which hide the harem from the eyes of all other men except nearest relatives. The women must see the doctor, and talk with him, and so he alone, of strange men, knows the Moslem home. The clue to all that we have seen, and much more which we have no space even to mention, lies in the idea of the inferiority of woman, an idea as ineradicably fixed in the mind of Moslem women as of men. This does not mean that Moslem men are destitute of natural affection. Polygamy necessarily impairs or destroys the better sentiments or instincts of both man and woman. In monogamous households, however, domestic affection is often deep and lasting. In those communities in which most of the families are monogamous, family life approximates more nearly to that of Christian households. But the best of Moslem men is in the iron grasp of his system. His wife is ignorant, generally grossly so. Her training in the society of ignorant, coarse natures lowers her to their level, physically and morally. From earliest womanhood she has been taught to believe in the infidelity of both men and women, and is kept under a surveillance which implies total distrust of her. She is accustomed from childhood to hear the grossest obscenity. Almost before she has reached self-consciousness she is suddenly married to a man whom she does not know and who does not know her.

The atmosphere of the new home is perhaps already tainted by the influences which have debased her, and there is nothing in Islam which calls her to a higher or nobler character. Such a being is no companion

for her husband. She has no knowledge of the things which interest him. He may for a time be charmed with her beauty. Occasionally she may sing or play on the guitar. But he soon tires of these superficial accomplishments. Only in rare instances, usually in the case of those who have been long in contact with Western civilization, as when the family has lived many years in England or France, and become assimilated to European habits and ideals, is there any approach on the part of the Moslems to the formation of a home resembling ours. A Moslem husband may appreciate the care of his wife for his well being, her good guidance of his household, the fact that she is the mother of his children, but beyond these facts there is little or nothing in common between them. She does not walk with him, drive or ride with him, go with him to the mosque, nor join with him in the festivities of their home. She has her own amusements, her own guests, her own visits, and he his, and so they continually diverge.

Besides all this, there is always present the specter of another wife or a number of them, and of concubines at her husband's pleasure. Furthermore, her husband has the legal, and, in her view as well as his own, the moral right to divorce her, without any legal formalities, and to take away her children, and deprive her of alimony. All she can take with her from the home from which she is thus ignominiously driven is the clothing and jewelry which she has brought, if they have not already been disposed of. No conduct of her husband, however infamous, gives her any claim for a divorce from him. Only in cases of brutal treatment is she entitled to claim a separation with some small provision for her support. But even in this case she is not entitled to her children, and such is the intensity of popular disapproval of a woman appearing in court against her husband, that few, however abused, have any desire to avail themselves of this right.

The effect of this home life is peculiarly disastrous to young boys. They early learn to despise their mothers and their sisters, and imbibe from the foul conversation of the harem low tastes and passions. These evil influences are accentuated in polygamus households, and carried down into the future life of the young men. It is impossible to exaggerate the evil consequences to the body politic of the family life of Islam. Sum up all the blessed influences of a Christian wife and mother on her husband and her children. Think of her cleanliness and neatness of apparel, of her careful and skilful housekeeping, of her cultivated taste, filling every corner of the house with beauty, of her faithfulness in which "the heart of her husband doth safely trust," of her pure and elevating conversation, her instruction of her children in all that adorns character, her wealth of sympathy with each member of the household—think of all those qualities in woman which inspired chivalry or were begotten of the same. Abstract all these or replace them by the best which a Moslem woman can attain under purely Moslem influences, and you have a full explanation of the difference between the United States and Turkey, Germany and Morocco, England and Egypt, France and Tunis.

The Moslem home explains the impossibilities of political and social reform in the lands of Islam. Mohammedanism robs the mother, the sister, the daughter, the wife, of their natural rights, their divinely ordained equality. This wrong, inseparable from the system, toward half the human race, because of its weakness, enfeebles the sense of natural justice, and leads strong men to oppress the weak. Slavery and

despotism are the inevitable results. They are universal in Moslem lands. Islam can never produce a Washington nor a Lincoln. Personal government, class rule, the degradation of the masses are permanent features of all Mohammedan countries. It is hardly possible to conceive of a representative government or a free press, or of general popular education, and of the recognition of the rights of man in a purely Moslem state.

In Beirut and a few other towns where Christian missions have done much to elevate the condition of the native Christian women, a few of the more intelligent Moslem men have had the perspicacity to see that the steady advancement of the Christian communities in face of repression and persecution is largely due to the education of women. Impressed with this fact, and jealous of the efforts of the missionaries to educate Moslem girls in Christian schools, these partially enlightened men have established schools for girls of their own sect. But this enterprise is beset with difficulties. Firstly, they have no educated women among the Moslems except those brought up in Christian schools. These are so impregnated with Christian ideas that the promoters of the schools are afraid to trust them. Again, if the girls are taught anything beyond the three Rs, and the Koran, they are unfitted for the kind of home life that awaits them. Furthermore, the early marriages (from twelve to fifteen years is the common age) prevent any considerable progress, and the subsequent ordering of the household makes after culture impossible. The promoters see the difficulties, and yet they could not overcome them if they would, and would not if they could. It is not what man believes concerning God and Christ, but what man believes concerning woman, and what woman believes concerning man and herself, that accounts for the hopeless oppression and degradation of Mohammedan lands. Nothing can free these lands but a radical reform of the home, and nothing can reform the home but Christianity.

THE JEWS OF RUSSIA.*

BY REV. SAMUEL H. WILKINSON, LONDON, ENGLAND.

Editor of Trusting and Telling.

The Jewish population of Russia is about five millions. The laws of the country do not permit Gospel work, though Protestant churches as churches are recognized. Gross spiritual darkness covers the land, tho there are everywhere souls hungering for the Word of God and many true followers of the Lord, especially among the Baptists, Stundists, and others. This darkness extends to the Jews. Nowhere in the world (except, perhaps, in Galicia) are they in such spiritual and moral degradation as in Russia. It is equally true that but for the wide distribution of Scriptures in recent years the Jews in Russia are as much shut off from Gospel light as the remotest heathen. It matters not that a church, Greek, or Roman, or Lutheran, perhaps, is opposite the Jew's shop door, as is often the case; he never enters it, knows nothing of its creed except the (to him) idolatrous externals and the prejudice of its worshippers toward himself, a prejudice which he reciprocates. Religion

* Condensed from "Prisoner of Hope."

is much a matter of race. The Russian is a Greek Catholic, the Pole a Roman Catholic, the German a Lutheran, the Jew by race is a Jew also by religion. They cross not one another's path except in buying and selling; it is rare that ought else is exchanged but mutual dislike. So in the land where the Jew is most numerous he is also most needy.

In the summer of 1887 the first attempt was made to distribute New Testaments in Russia. As already known, no Gospel work as such is permitted in Russia. If there be an apparent exception it is in the case of the Baptist community, which seems to possess and use the largest measure of freedom of any of the recognized churches.* But the community is comparatively small and not always aggressive. It may be taken as an accurate statement that no direct and public Gospel work, as we understand it, is or can be carried on in Russia.

But there are ways and means that the Lord has left open. One is that of discriminate visitation. In a large city such as Warsaw, for instance, there is no obstacle in the way of a Christian lady making acquaintanceships by visiting homes, reading Scripture where permitted, and using opportunities wisely. The Baroness D'Ablaing has given herself somewhat to this work, helped by a Polish lady friend. Would there were more such!

But another opening has the Lord left us, and this is of the very greatest importance. It is the distribution of Scriptures. The Greek Church, the State Church of Russia, encourages the circulation of God's Word; there is even a Bible society, formed with the blessing of the Holy Synod in 1869, with its headquarters in St. Petersburg.

Rev. James Adler and Dr. Althausen in 1887 made themselves members of the Russian Bible Society, and became possessed of the right to sell or distribute Scriptures to Jews, a right which carried with it another equally important, to explain the nature of the Book's contents to the recipients.

There are at present but four depots—viz., in Warsaw, Odessa, Wilna, and Minsk. Permits are possessed not only for these depots but for similar work in Berditschew, Zitomir, Kasatin, the whole provinces of Poltava, Minsk, and Wilna, and (in the case of Pastor Meyersohn) the right of distribution in all Poland. We hope soon to secure a permit for Lublin and, if the Lord wills, to open another depot there.

This for the present. But the future! There are many more towns in Russia and Poland with Jewish populations of 60,000, 80,000, 100,000, or more: Lodz, Bjalostock, Berditschew, Kischenew, Mohilew, Düna-borg, Vitebsk, Grodno, Brest, Homel, Kiew, to say nothing of cities more or less outside the Jewish pale, such as Mitau, Libau, Riga, St. Petersburg, but still with large Jewish populations. In none of these towns is there any resident Jewish missionary, or real effort of any kind made to approach these masses with the Gospel. In every one of these towns permission could be obtained for the opening of depots such as already exist in the four cities mentioned, and that each depot would be a centre of evangelization also for the smaller towns in the district.

* Thus a Baptist pastor may baptize *any* applicant, excepting one who has been born or baptized in the Greek Church, without reference to any higher authority. As a rule the simple Gospel is set forth to all comers in the Baptist chapels, but no street distribution of tracts may be carried on, and the authorities keep an eye on leaflets distributed in the chapel itself.

EDITORIALS.

The Growth of Lawlessness.

The assassination of President McKinley has drawn closer attention not only to the alarming advance of violent assaults on public men, but to the general growth of lawlessness and crimes of violence. For example, few parties who have not collated facts have any conception of the awful and disgraceful prevalence of lynch-law in the United States, where it exceeds that of any other land under the sun. The *Chicago Tribune* has taken pains to preserve and present the statistics of lynching for some twenty years past, and the record is one which may well cause at once astonishment and humiliation. We think the facts should be preserved in these columns, both for present information and for future reference, and we give them in part. The total number of persons lynched is stated as follows:

1881.....	90	1892.....	236
1882.....	121	1893.....	200
1883.....	107	1894.....	189
1884.....	195	1895.....	166
1885.....	181	1896.....	131
1886.....	133	1897.....	166
1887.....	125	1898.....	127
1888.....	144	1899.....	107
1889.....	175	1900.....	115
1890.....	128	1901.....	101
1891.....	193		

Total.....3,130

Of the 2,516 persons slain by mob-law since 1885, 51 were women and 2,465 men; 1,678 were negroes, 801 white, 21 Indians, 9 Chinese, and 7 Mexicans. 1892 marked the high-water mark, and the total for that year, 236, has appreciably decreased during recent years. The following is the classification of lynchings according to states, showing the number of persons lynched since 1885:

Mississippi.....	253	Kentucky.....	130
Texas.....	247	Florida.....	109
Louisiana.....	231	South Carolina..	84
Georgia.....	219	Virginia.....	78
Alabama.....	210	Missouri.....	65
Tennessee.....	169	Indian Territory.	53
Arkansas.....	156	North Carolina..	52

Oklahoma.....	36	Wyoming.....	29
Indiana.....	36	California.....	27
Kansas.....	35	Montana.....	22
West Virginia..	35	Idaho.....	20
Nebraska.....	33	Maryland.....	20
Colorado.....	30		

The states and territories in which there were less than 20 are: Arizona, 17; Washington and New Mexico, each 15; Illinois, 14; Ohio, 13; Iowa, 12; Oregon, 9; Dakota, 6; Michigan and North Dakota, each 5; Minnesota, Nevada, and Alaska, each 4; Maine and Pennsylvania, each 3; New York, 2; Connecticut and New Jersey, each 1. The only states in which no lynchings occurred are Delaware, Massachusetts, New Hampshire, Rhode Island, Utah, and Vermont.

"Those who seek to uphold lynching in the South," remarks the *Philadelphia Public Ledger*, "do so on the ground that it is chiefly a punishment on those who commit grave crimes against women; but the figures published do not bear out this contention. Of more than 1,700 lynchings between January 1, 1885, and January 1 of the present year, only 602 illegal executions were for this form of crime. The remainder were for murder, thieving, politics, unpopularity, and generally bad reputation."

The Case of Miss Stone.

The case of Miss Ellen M. Stone is occupying the public mind to a very unusual degree. She is a very charming and accomplished woman from Chelsea, Mass., who, a quarter century ago, went to Bulgaria. She had been on the staff of the leading weekly of the Congregationalists, in Boston, and had charge of Biblewomen in her foreign field, training them to go about among their sex in the homes of the people. She was an extensive traveler over the field, and is both widely known and much beloved in Bulgaria and Macedonia. During the summer she held her usual school in a mountain village of

Macedonia, Bansko, and on September 3d, with a party of twelve, started for Diumia. In a mountain defile, late that day, thirty or forty armed men in Turkish costume, with their faces blackened or masked, surrounded the party, and took captive Miss Stone and Mrs. Tsilka. They then demanded of the missionaries in Bulgaria a large ransom, threatening death to their captives if it were not paid.

Thus far all efforts to trace or capture the bandits have failed, but on October 27th word was received that the captives were still alive and well.

The fact that the sum demanded—\$110,000—is about the amount which Turkey had to pay in indemnity for the damage to missionary property in the Armenian massacres, has led many to suspect that behind the work of these so-called “brigands” the Turkish government’s hidden hand may be traced. But thus far nothing is known of the real motive inspiring this outrage. Whether this is a plot to compel the United States to pay back into the Sultan’s treasury the reprisals exacted, or to make the Sultan ultimately pay to the United States the ransom now demanded, and so contribute indirectly to the revolutionary “Macedonian Committee,” we can not yet discover.

But meanwhile the question of paying the ransom is agitated, and at this time of our writing, most of the sum demanded has been raised. And now a new question of grave import arises: How about the establishment of such a precedent? After the abduction of Mr. Cudahy’s boy and the payment of the large sum demanded by his captors, a score of similar, tho some of them were much clumsier, plots for kidnapping came to light. A sort of epidemic of such outrages was apparently started. If Miss Stone is a *political* captive, it would

be of no use to compass her death. But whether her life is at risk or not, the payment of this large ransom sets a precedent which will put a premium on such acts of crime and extortion.

Every resource of diplomacy has been used to effect Miss Stone’s deliverance from captivity and threatened destruction. Before these lines reach the reader her escape will, we hope, have been accomplished. But the whole matter has far wider ultimate bearings. In any case the great problem remains, How to secure immunity to the persons of missionaries, and how to deal with their captors in such cases? It seems to us incredible that in any case Miss Stone should be slain; for if held for political reasons, her death could only defeat such ends; and if the ransom were not paid her death could only arouse the civilized world to demand at any cost the death of her murderers. Few events have so stirred the hearts of men as the diabolical act of these unknown abductors; and if any harm comes to this noble woman, the demand for her avenging will be correspondingly imperative.

The Health of Missionaries.

Livingstone College, at Knott’s Green, Leyton, N. E. London, England, has had a year of very remarkable growth and development.

This institution has a peculiar object. It was felt for years that the alarming mortality attending mission work in tropical climates, and, preeminently, in Central Africa, demanded some preventive and educative measures. Dr. Harford-Battersby, who is the head of this institution, and others with him, began to collect and collate and compare facts and evidence as to all questions affecting climate and health from all parts of the world, which might be

available for the general public, and especially for students and intending missionaries. Reliable information was sought assiduously, wherever obtainable, on food supplies, clothing, dwellings, habits of life, and whatever could be of use to residents or travelers in unhealthy climes; in curing, and especially avoiding, diseases and ailments incident to such localities.

With this view, two years ago, an illustrated quarterly journal of about forty pages was issued, under the editorial care of Dr. Harford-Battersby, which discusses all these questions and gives careful results of all inquiry and investigation.

We have been especially interested in the new premises obtained for this new and growing and most useful educational institution. A house, known as "Knott's Green House," formerly a private residence, was obtained, with two and a half acres of ground, in a fine locality in Leyton, and a year ago the college moved to its new accommodations. The building is beautifully adapted for its end, with lecture-room, library, and other general rooms, and dormitories for over a score of resident students, with ample accommodations also for the principal and his household and a resident tutor.

The college is meant as a memorial to David Livingstone, some of whose forty experiences in the scorching furnace of African fever might have been saved him had Livingstone College been in existence before he dared the pioneer work in the climate of equatorial Africa. About £3,000 (\$15,000) are yet needed to meet the total cost of this admirable property with the necessary outlay for adapting it to its purposes. And, as this is an international and interdenominational institution, we feel persuaded that many in America would gladly contribute

to its growth and success. It would be a noble act if American Christians and friends of missions would join British fellow-disciples in completing this purchase, and the editor of this REVIEW will gladly forward without cost of exchange any such gifts.* We have seldom known of any institution whose inception and growth have, in our judgment, meant more for the preservation of life and health among missionaries in unwholesome climates, and we earnestly bespeak the prayers and gifts of God's people to further its success. Already, up to the close of 1900, there had been over one hundred and ten students, and the autumn session of 1901 opens with every sign of increasing blessing from above.

The REVIEW for 1902.

Foreign missions are fast becoming home missions, and the attention of the world is being directed to the work in lands beyond the sea as never before. Turkey, Bulgaria, Japan, India, China, Arabia, Africa, and South America take their turn in being brought prominently into view through important happenings recorded in the daily press. God is marshaling the events of the day to impress upon the people of Christian lands the need of Christianizing the heathen for our own sakes as well as for theirs. Politics and missions are seen more and more to be closely united, and the important work that ambassadors of the cross are doing and the character of the converts whom they are winning, is being more generally acknowledged by educators, philanthropists, and statesmen.

* It may interest some of our readers to know that the son of the editor-in-chief, Mr. Farrand B. Pierson, is now pursuing a course in this college preparatory to his expected work in Honduras.

It is impossible in these days of world-wide missions to keep pace with more than the leading events which mark the progress of the Kingdom of God on earth. It is, however, the aim of this REVIEW to chronicle the events, discuss the problems, and describe the conditions most intimately connected with missionary work at home and abroad, and most interesting and inspiring to the Christian men and women of to-day.

During the coming year we expect to have valued and varied articles by active leaders in the work of the world's evangelization. These will discuss the present conditions, the practical problems, and interesting incidents of the mission fields. Among others, the following papers are promised:

Backward Movements of the Century. Editor-in-Chief.
 Missionary Literature of the Nineteenth Century. Rev. Harlan P. Beach.
 The Outlook for Missions in Persia. Dr. B. Labaree.
 Unoccupied Fields in China. Rev. William Upcraft.
 Manchuria and the Boxers. John Ross, D.D.
 Marvels of Missions in Korea. H. G. Underwood, D.D.
 The Rescue of the Maori. Wherahiko Rawel.
 Guam and Its People. Rev. Francis M. Price.
 A Tour of the Mission Fields. Dr. Arthur J. Brown.
 Religious Forces of Mexico. Dr. J. W. Butler.
 Samuel C. Patteson. John Rutherford.
 Present-Day Movements in India. Rev. W. A. Stanton.
 The Homeless Children of London. Dr. Barnardo.
 A Remarkable Movement in France. M. d'Aubique.
 Life in Morocco. George Reed.
 Pioneer Work in East Central Africa. W. R. Hotchkiss.
 Martyr Memorial Churches of Madagascar. James Sibree.
 Missionary Experiences in the Klondyke. S. Hall Young, D.D.
 Religious Life of American Indians. Miss Collins.
 Peter Jones, the Indian Interpreter. Egerton Young.
 The Chinese in the United States. Dr. Ira M. Condit.
 Missions in the Sunday-school. Belle M. Brain.
 The Temptations of a Missionary. Dr. S. M. Zwemer.

There may also be expected articles by our special editorial correspondents, Dr. Arthur H. Smith, of China; Samuel Wilson, of Persia; Jacob Chamberlain, of India;

Robert Speer, and others from every part of the mission field.

Applications for Free Copies.

The editors and publishers of this REVIEW are quite overwhelmed with applications for *free copies*, to be sent in various directions and especially mission fields. From India alone and its Y. M. C. A. secretaries, we have 35 such applications. To these applications we are compelled to return a negative answer. A religious and missionary magazine like this has a small subscription list, and has no such resources as the secular magazines. This REVIEW is of necessity a costly one to produce, as we can not ask for gratuitous labor from editors and contributors. To give away the free copies applied for would involve a financial loss, which neither editors nor publishers are prepared to assume. It would seem, however, that out of the thousands of subscribers and readers some might be found who would undertake to aid in this free distribution. A large number of missionaries are at work in all parts of the world for small salaries, and are hungry for such reading-matter as this REVIEW affords. We are already sending out hundreds of free copies, and feel unable to donate more. But if any generous-hearted readers will send us any amounts, small or large, they will be acknowledged in the REVIEW and applied at once to this free distribution, and so cheer and strengthen many a laborious worker for Christ in the mission field.

An Apology.

Our attention has been called to an offense which we unwittingly committed in permitting the term "Campbellite" to appear in our November number to designate "The Disciples of Christ." The author was also innocent of any intention to give offense.

RECENT BOOKS ON MISSIONS AND MISSION LANDS.

CHINA UNDER THE SEARCH-LIGHT. By William Arthur Cornaby. 12mo, 250 pp. 3s. 6d. T. Fisher Unwin, London. 1901.

Mr. Cornaby writes in much the same strain as Arthur H. Smith in his "Chinese Characteristics." He has been for some years a missionary and editor in China. He is a close observer of men and things, and has given us many helps to a better understanding of Chinese character and history. The introductory chapter contains some good hints on sources of reliable and unreliable information on the mind and manners of the inhabitants of this "paradise of puzzles and problems." Reliable sources include country folk, merchants, native Christians, tale books, and national records; unreliable information may be had from Chinese quests on their society behavior, mandarins (whose profession is to put foreigners off the scent), and globe-trotters.

The succeeding chapters treat of "Overcrowding" and its results, the family and ancestor worship, arrested development, deterioration and conservatism run to seed, "The Native Foreigner," "Some Chinese Actors in the Tragedy of 1900," æsthetic traditions of China, language and literature, etc.

Each chapter unquestionably throws much light on the Chinese, their character, customs, and traditions. We would class it with Dr. Smith's "Chinese Characteristics" and Mr. Selby's "Chinaman at Home," for real insight and interest. *

MISSION PROBLEMS AND METHODS IN SOUTH CHINA. By J. Campbell Gibson, M.A., D.D. 12mo, 332 pp. Maps and illustrations. Net, \$1.50. Fleming H. Revell Co., New York. Oliphant, Anderson & Ferrier, Edinburgh. 1901.

Dr. Gibson has here given an unusually clear picture of the task that confronts the missionary in China and the methods by which the work

of transforming Confucianists into Christians is conducted. The book deals not with the theory only, but with the practical side of the work as well. The author describes the difficulties offered by the religious beliefs of the people and by their national characteristics; he then tells of the stages by which prejudice, sin, and ignorance are overcome, men and women won from darkness to light, and a Christian Church established. Incidents of the work give life and color to the presentation of the subject, and the underlying philosophy of missions makes the book invaluable to all who wish to have a clear and correct view of foundation work in China. *

PRESBYTERIAN FOREIGN MISSIONS. By Robert E. Speer. 16mo, 296 pp. 50c. The Presbyterian Board of Publication and Sabbath-school Work, Philadelphia. 1901.

While full histories of the missionary work of separate churches are invaluable, the general reader can not or will not take time to read them. It is, therefore, a great advantage to have a readable condensed account of the history, missionaries, spheres, and achievements of the various organizations laboring in foreign lands. Mr. Speer's volume is remarkably full of information and interesting facts for so brief a statement. Young people and busy men and women will here find nothing more than they ought to know about the missions of their Church. The wide range covered is seen from the fact that Africa, India, Siam, China, Japan, Korea, Syria, Persia, North and South America, and the Philippines are all mission fields of the American Presbyterian Church (North). This is one of the four largest missionary societies in the world and its history is full of romance and inspiration. *

PHILANTHROPY IN MISSIONS. By Henry W. Grant. 12mo. 68 pp. 25c. each; 5 for \$1.00; 20 for \$3.00. Foreign Missions Library, New York. 1901.

These five "Ecumenical Conference Studies" are made up almost entirely of quotations from the Ecumenical Missionary Conference Report. They set forth the philanthropic character of the work of missions. The book furnishes a brief resumé of those portions of the report dealing with the actual work of the missionary. It shows extraordinary industry and skill. Mr. Grant has first culled out from the various addresses and reports of the Ecumenical Conference sentences expressive of valuable sentiment, and then deftly arranged and interwoven them so that they read like the consecutive utterances of one man. And yet each author is indicated in brackets at the close of each quotation. It is a work most happily conceived and executed. It is, in fact, the work of an artist.

THE KEY TO THE MISSIONARY PROBLEM. By Andrew Murray. 12mo, 204 pp. Cloth, 2s. 6d.; paper, 1s. 6d. James Nisbet & Co., London. 1901

These "thoughts suggested by the Report of the Ecumenical Missionary Conference," held in New York last year, are worthy of careful consideration. This book is in itself a valuable result of the conference. Dr. Murray considers: The State of the Church, various societies, examples of love and loyalty, of spiritual life, and of believing prayer; the Church of Pentecost; every believer a soul-winner; a missionary ministry, and a call to prayer. The book holds up a high standard for the followers of Christ and should inspire all who read it to greater devotion, more perfect faith, and more earnest zeal in Christ's service. The key to the missionary problem, Dr. Murray says, is that the Church consider her duty, humble herself for passed failure, and enter individually and

collectively into closer fellowship with Jesus' sacrifice for the lost world. *

MODERN MISSIONS IN THE EAST. By Edward A. Lawrence, D.D. Illustrated. 8vo, 340 pp. \$1.50. Fleming H. Revell Co., New York. 1901.

This is the third edition of a remarkable book. Its revision and republication is a boon to the student of missions, for few books have as great a value from the standpoint of a scientific study of missions. Dr. Lawrence made a tour of the world as an independent traveler, and for the express purpose of making a careful study of the missionary situation and problems. He was a careful observer, a thorough student, a candid critic, and a lucid writer. The book has already born fruit in a better understanding of missions, and its influence will continue as long as it is read. It formed the basis for Student Mission Class Studies this autumn. *

SKETCHES FROM THE DARK CONTINENT. Willis R. Hotchkiss. 8vo, 160 pp. Illustrated. \$1.00. Friends Bible Institute, Cleveland, Ohio. 1901.

Mr. Hotchkiss is a young missionary of the Society of Friends, who has had some thrilling and suggestive experiences, and who knows how to describe them. He depicts vividly the life of a pioneer missionary in East Central Africa, with all its scenes of barbarism, its opportunities, difficulties, and encouragements. The account could be condensed to advantage, but is well worth reading for the simple yet graphic way in which it describes scenes of African life, and brings us into closer sympathy with missionary workers in that dark land. *

LIGHT IN THE DARKNESS: OR, CHRISTIANITY AND PAGANISM. K. B. Birkland. Illustrated. 8vo, 669 pp. \$2.50. Minneapolis Publishing Co., Minneapolis, Minn. 1901.

This large volume of reminiscences from a journey round the globe would be twice as good were it half as large. Mr. Birkland has

given us some really valuable descriptions and information concerning the Santhals and other people of India, and the account of his travels contains much that is fresh and fascinating. But he has not shown discrimination in selecting from his notes what is of general interest and permanent value. The style is conversational, the illustrations are numerous but poor, and the circle of readers will be limited. We would like to see a second edition containing about one-fourth the material. *

ALONE IN AFRICA. By Mme. Mathilde Keck Goy. 12mo. 78 pp. Paper. 1s. James Nisbet & Co., London.

We have here the narrative of the personal experiences of a graduate of the Huguenot seminary at Wellington, South Africa, during seven years' residence among the Barotsi on the Zambesi. *

THE LAND, THE PEOPLE, AND THE BOOK. An illustrated Hebrew-Christian quarterly. B. A. M. Schapiro, editor and publisher, 150 Nassau Street, New York. \$1.00.

From the character of its contributors and the articles of the only number we have seen, we judge this a valuable addition to the literature of Jewish missions. Over 2,000,000 Jews are in America, and they are mostly neglected. The object is to reach especially the better class by a Hebrew-Christian literature that is as winning as possible, and does not needlessly assault their prejudices.

TRUSTING AND TOILING ON ISRAEL'S BEHALF. A Magazine of Jewish Missionary Effort. Edited by Samuel H. Wilkinson. 1900. 192 pp. Mildmay Mission, London.

This volume of the *Mildmay Mission Magazine* is full of information in regard to the "chosen people," and the work that is being done to lead them to believe in and follow Jesus as the promised Messiah of the Jews and Savior of the world. It also contains helpful comments on Scripture passages and Hebrew customs and traditions.

Monthly Missionary Bibliography.

THE MODERN MISSION CENTURY. By Arthur T. Pierson. 8vo, 517 pp. \$1.50. Baker & Taylor Co., N. Y. 6s. James Nisbet & Co., London. 1901.

FOREIGN MISSIONS. By Rev. E. T. Churton, D.D. Longmans, Green & Co., New York.

VIA CHRISTI. By Louise M. Hodgkins. 12mo. 50c. (cloth), and 30c. (paper). The Macmillan Co., N. Y. 1901.

PHILANTHROPY IN MISSIONS. By W. H. Grant. 12mo, 68 pp. 25c. Presbyterian Library, N. Y. 1901.

HISTORY OF MORAVIAN MISSIONS. By Rev. J. T. Hamilton. \$1.50. Moravian Bookstore, Bethlehem, Pa. 1901.

GREAT RELIGIONS OF THE WORLD. By H. A. Gilder and Others. 8vo, 307 pp. \$2.00. Harper & Bros. 1901.

MIRACLES OF MISSIONS—IV. By Arthur T. Pierson. Illustrated. 12mo. \$1.00. Funk & Wagnalls Co., N. Y. 1901.

MISSIONARY READINGS FOR MISSIONARY PROGRAMS. By Belle M. Brain. 16mo. 60c. net. Fleming H. Revell Co. 1901.

CHINA IN CONVULSION. By Arthur H. Smith. 2 vols. Maps. 8vo. \$5.00 net. Fleming H. Revell Co. 1901.

THE LORE OF CATHAY. By W. A. P. Martin. 8vo. \$2.50 net. Fleming H. Revell Co.

THE CHINESE BOY AND GIRL. By J. T. Headland. 8vo, 176 pp. Illustrated. \$1.00 net. Fleming H. Revell Co. 1901.

MAN OF MIGHT IN INDIAN MISSIONS. By Helen H. Halcomb. Illustrated. 12mo. \$1.25 net. Fleming H. Revell Co. 1901.

INDIA: ITS DARKNESS AND DAWN. By W. St. Clair Tisdall. 12mo. 2s. 6d. Student Volunteer Missionary Union, London.

CONSTANTINOPLE AND ITS PROBLEMS. By H. O. Dwight, D.D. 12mo. \$1.25 net. Fleming H. Revell Co. 1901.

MADAGASCAR AND OTHER ISLANDS OF THE INDIAN OCEAN. By Prof. C. Kellar. Swan, Sonneshin & Co., London. 1901.

REPORT OF THE PHILIPPINE COMMISSION. 4 vols. 8vo. Government Office, Washington. 1901.

OLD GLORY AND THE GOSPEL IN THE PHILIPPINES. By Alice B. Condit, M.D. Illustrated. 12mo. \$1.00. Fleming H. Revell Co. 1901.

THE REAL HAWAII. By Lucien Young. Illustrated. 12mo, 371 pp. \$1.50. Doubleday, Page & Co., New York. 1901.

ALASKA. The Harriman Expedition. 2 vols. 8vo, 389 pp. \$15.00. Doubleday, Page & Co. 1901.

THE MAN FROM GLENGARRY. By Ralph Connor. 12mo. \$1.50. Fleming H. Revell Co.

OUR FOES AT HOME. By H. H. Lusk. 12mo, 297 pp. \$1.00. Doubleday, Page & Co.

AMERICA'S RACE PROBLEMS. 12mo, 200 pp. \$1.50. McClure, Phillips & Co., New York.

CHRISTIAN ORDINANCES AND SOCIAL PROGRESS. By W. H. Freemantle. \$1.50. Houghton, Mifflin & Co., Boston. 1901.

THE NEW SOUTH AMERICA. By W. Blelock. Illustrated. 8vo, 450 pp. \$3.00. Doubleday, Page & Co. 1901.

UNKNOWN MEXICO. By Carl Lumboltz. Charles Scribner's Sons. 1901.

THE MISSIONARY PAINTING BOOK. Notes by Eleanor Fox. 8vo. Paper, 1s. Church Missionary Society, London. 1901.

LAOS STEREOPTICON LECTURE. Pamphlet. Presbyterian Library, New York. 1901.

Now! By Henry C. Mabie, D.D. 10c. net. Fleming H. Revell Co. 1901.

GENERAL MISSIONARY INTELLIGENCE.

AMERICA.

Money Spent The Louisville for Religion *Courier-Journal* and Education. has been compiling statistics relating to growth in missions, education, and general benevolence. A century since \$500,000 would probably cover everything raised for these purposes; now the churches of this country spend annually over \$28,000,000 on hospitals, orphanages, and other benevolence; \$5,500,000 for foreign missions, and an equal or greater sum for home missions. The following summary of the amounts spent by the churches of the world furnishes interesting food for thought:

United States: Maintenance of churches, \$187,563,200; education and literature, \$32,728,000; hospitals and orphanages, \$28,300,000; improvements and missions, \$43,000,000; miscellaneous, \$45,466,100.

England: Church of England offerings, \$37,222,170; Church of England revenues, \$38,772,785; Free Church, \$25,832,500; Catholic churches, \$11,411,282; education and literature, \$43,445,682; hospitals and orphanages, \$29,121,200; improvements, missions, \$18,850,765.

Scotland: All religious purposes, \$11,051,400.

Western and Northern Europe: Roman \$102,138,200; Protestant, \$67,290,400; other Christian purposes, \$34,500,000; Russia and Siberia, \$51,255,500; Greek Church, Patriarch of Constantinople, \$5,625,000; Australia Federation, \$6,900,000; Pacific Islands and Madagascar, \$452,500; South Africa, \$2,500,000; West Indies, \$325,000; Foreign Missions not given before, \$2,900,000; constituencies on the mission fields, \$701,000; Roman Catholic Orders, \$21,489,000; Roman Catholic missions, \$9,400,000; literature and education not given before, \$30,440,000; orphanages not included above, \$16,080,000; Sunday-schools, lesson papers, and libraries, \$6,200,500; improvements and repairs, \$25,000,000; percentage estimated for non-reporting, \$69,800,000; miscellaneous, \$2,500,000.

The annual expenditure for the churches and benevolent work of the world is estimated at \$1,009,369,494.

**Our Largest
Defensive
Force.**

Well does the *Congregationalist* suggest that "the largest army

corps in the service of the United States consists of nearly 300,000 teachers and instructors. This is also the most powerful army for the defense, development, and expansion of the country. It is not only sending detachments into Cuba, Puerto Rico, and the Philippines, but is training natives of these islands as efficient co-operative forces, and it has able representatives in South American countries—notably in the Argentine Republic, where the American public-school system is thoroughly established."

**Wolves in
Sheep's
Clothing.**

It would appear that some of "the Lord's silly (that is, simple, sadly lacking in common prudence) people" still survive, and therefore a note of warning is in order from *Woman's Work for Woman*:

"It is somewhat strange that a word of caution should still be necessary regarding Nestorian and other Asiatic imposters, who scour the United States for funds on the pretext of starting independent schools. They get the money, return to their native land—held responsible to no one—and settle down to a life of ease. It is hard for worthy workers of their own race, looking on, to be contented with their own humble lot. One recent illustration is a scheme for a boarding-school and hospital in Urumia. A printed circular bears the endorsement of distinguished Presbyterians. Have these men, before giving their names to such a scheme, verified the representations made? Have they consulted Dr. Labaree or Dr. Cochran, who have lived so long in Urumia? Or if these brethren are too far away, here at hand is Mr. Speer, Secretary for the Persia Missions; he has been in Urumia, and could tell

these men whether a new hospital is demanded—and several other things.”

Another Note Sometimes the very elect are deceived, as this item declares:

I desire to expose what I believe to be the fraud practised by a man named W. H. Minor, claiming to be a native African, in his scheme to get money for the avowed purpose of publishing his translation of the New Testament in the “Moloch language.” Careful study of this so-called language by one of the teachers of Stillman Institute leads us to believe that Minor’s “Moloch language” is a fabrication, and his purpose a fraudulent one. He carries my endorsement, given at a time when we had every reason to believe in his sincerity and genuineness. I hereby withdraw this and put the public on guard against him and his scheme.

—D. CLAY LILLY, *Sec’y Colored Evangelization.*

Dr. Pentecost It is indeed good news that Rev. **Going to the Philippines.** George F. Pentecost has accepted an invitation from the Presbyterian Board to lead in evangelizing work in our new possessions in the Pacific. After being for years one of the foremost of our evangelists, and since a successful pastor, he possesses unusual qualities for this new and arduous task. No doubt his months of observation and experience in India have greatly stimulated his inclination.

An Affecting Coincidence. A pathetic interest attaches to the coincidence to which the *Kaukab* calls attention. The Woman’s Foreign Missionary Society of the Methodist Episcopal Church issues a prayer calendar for each year. In the calendar for 1901 the prayer topic for the week beginning September 1, the day of Miss Thoburn’s death, was “Higher Education of Women.” The topic for Monday, the day of Miss Tho-

burn’s funeral, was the “Students of Lucknow Woman’s College.” For Tuesday the topic was “Miss Thoburn and Her Teaching Staff.” And so on throughout the week the prayers of the friends and supporters of the W. F. M. S. were directed to the needs of this institution, whose founder and principal was this very week removed from her post by death. A stranger or more wonderful coincidence can scarcely be imagined. Truth is stranger than fiction. The news has just reached India that a friend of missions in California has made over to the W. F. M. S. a walnut grove, or orchard, valued at \$6,500, to go toward an endowment for the Lucknow Woman’s College.—*Indian Witness.*

Indians at Bishop Whipple’s Funeral. At the burial service of Bishop Whipple, in Fari-bault, Minn., September 20, 20 Sioux sang, to the organ’s accompaniment, a Dakota translation of the hymn, “Asleep in Jesus.” Their voices were partly trained, but not so much as to lose entirely the weird, strident, and melancholy minors of the forest and the prairie. This is a sample verse:

Ozikiyapi kin waste;
Hena wisaymwastepi
Ozikiyapi kin waste;
Waukiya wanyakapi.

After the interment in the vault 24 Chippewas began singing. Their hymn was, “Jesus, Lover of My Soul.” But its language was:

Jesus ki nazikon
Menwenimut ninehchag,
Megua wi mamangashkag.

How appropriate that Sioux and Chippewa—once hereditary enemies—should join in singing Christian hymns over his grave in those Dakota and Ojibway words which, until the bishop came, had been used only for heathen threats.

Status of the American Board. At the recent annual meeting of this oldest of American missionary societies it was reported that the income for the year just closed was \$697,371. Its representatives are found in 20 missions at strategic centers amid a population exceeding 6,000,000 souls, using 27 different languages; 544 missionaries, assisted by 3,483 native laborers, are engaged in preaching the Gospel, directing schools, translating the Bible, and creating a Christian literature, and healing the sick. In these missions are 505 churches, having 50,892 members, 4,551 having been received on confession of their faith this year, 929 Sunday-schools, with 66,601 pupils, and giving \$147,879 annually to the support of the Christian work around them; 13 colleges, with 2,132 students; 17 theological seminaries, with 228 students in direct training for the ministry; 103 boarding and high schools for girls and boys, with 10,225 students, besides 1,135 day-schools, with 49,375 pupils.

Cubans and Puerto Ricans in Our Schools. A few weeks since 34 Cuban school-teachers who are to study in the State Normal School at New Paltz, N. Y., arrived in New York City. There are now 60 of them there, preparing to return and teach in Cuba.

There are also 42 Puerto Rican boys and girls who have been received by Colonel Pratt at the Carlisle Indian Industrial School. Last year 4 boys, brought by returning Pennsylvania volunteers, came to the school, and their letters home were soon followed by many requests from parents that others might be accepted. Dr. Brumbaugh, commissioner of education for Puerto Rico, selected a number out of many candidates

from different sections of the islands, and these were forwarded in small parties. Several were placed in American families and attended school with American children, but the applications have increased far beyond the accommodations that could be provided for them. Dr. Brumbaugh writes that his office is crowded daily with women begging him to send their children North to be educated. On one of the transports 14 boys and girls were sent, escorted to the place of embarkation by 400 children of the public schools, marching under the American flag and cheering the Carlisle school and the American government.

American Hebrew-Christians. 1. Hebrew-Christians, baptized when of age, now either occupying pulpits or mentioned in the official records as ministers, missionaries, or licentiates: Lutherans, 15; Baptists, 9; Methodists, 6; Episcopalians, 4; Congregationalists, 4; Presbyterians, 6; United Presbyterian, 1; Reformed Presbyterians, 2; Disciples of Christ, 1; Reformed, 8; Seventh Day Adventist, 1; Independent, 6. Total, 63.

2. Hebrew-Christians, baptized, with their parents, as children, now ordained ministers in evangelical churches, 7.

3. Ministers in evangelical churches, whose fathers were Hebrew-Christians converted before their birth, and whose mothers were Gentiles. Total, 143.

4. Ministers in evangelical churches, whose mothers were Hebrew-Christians converted before their birth, and whose fathers were Gentiles, 41.

It thus follows that nearly 300 ministers of evangelical churches in America have Jewish blood in their veins!

5. Hebrew-Christians who have

occupied pulpits of evangelical churches in America since 1818, when J. S. C. F. Frey was ordained by the Westchester and Morris County Presbytery on April 15th, converted when of age, 373.

These figures prove undoubtedly that missionary effort among the Jews is not less successful than missionary effort among the heathen. The fact that 63 Hebrew-Christians, who were converted when of age, are now ministers, etc., in American evangelical churches, shows conclusively that a large percentage of converts from Judaism enters the ministry, since the number of Jews converted in America from 1870 to 1900 is only 5,200. The number of Jewish baptisms in American evangelical churches from 1895 to 1901 has been 1,072, an average of 179 a year, but these figures must be used very cautiously, since baptism does not always mean conversion, and since it is almost impossible to get complete statistics. Of the 1,072 baptisms between 1895 and 1901, the majority, 643, were the result of private efforts of pastors, while only 217 were announced as the result of the labor of Jewish missionaries. The Salvation Army in the United States has about 75 Hebrew-Christians among its soldiers at the present time.

LOUIS MEYER.

Polacks in September 8 the
Detroit. chapel of the Polish
branch of the First
Congregational Church was dedicated. This \$5,000 building is plain, roomy, and convenient, and for many years will provide a home for this growing company. It is the gift of Detroit churches and the Church Building Society. The first Protestant work among the Poles in America was begun in Detroit in 1884 by Mr. N. S.

Wright. Three years later Rev. John Lewis, a Pole, took it up. Under his ministry and the oversight of Mr. Wright the enterprise has slowly grown in spite of obstacles and discouragements, till to-day the church of 65 members, with a constituency of more than 200, enters hopefully upon its new and enlarged opportunity. For more than five years First Church has supported Miss Mary Osinek, a Bible reader, who gives her entire time to varied and practical work among the Polish women and children. At the dedication the chapel was packed, mothers with babes in arms being a conspicuous feature. Tho many interested visitors could not understand the words of the sermon, spoken in Polish by Rev. Paul Fox, of Cleveland, or the impassioned prayer of Rev. John Lewis, still they recognized and shared in their spirit and hope. It was a prophetic day for the 45,000 Poles in Detroit.

Our Stundist The Stundists are a
Fellow people of German
Citizens. origin—Protestant
in religion. A hun-

dred years ago a large number of them migrated to Russia. There they have increased till now they number 2,000,000. They take their name from the word *Stunde*, or hour of worship, which they sacredly observe. But of late the Russian Government has placed so many restrictions on them as to cause the migration of large numbers, not less than about 200,000 coming to this country. Of these a part are found in Canada; the rest, from 50,000 to 100,000, in the United States, located mostly in the Dakotas, and are industrious, peaceable citizens. They were willing to begin life here in mud houses, with heating-stoves of clay, and with hay or straw for fuel.

But they are people of piety—of Lutheran, Presbyterian, or Baptist faith—and, unlike many immigrants, are exercising a happy influence.

The Greek Church in America. The members of the Greek Church in this country are not very many, and they are for the most part in New York City, where the only congregation exists. That congregation is just now much interested in the coming of a new priest from Greece, who, unlike his predecessors, can speak English as well as several other languages. There are 5,000 Greeks in the city, and altho they are mainly persons of small means, they have raised \$30,000 toward the beginning of a large structure of dignified architecture, where the old Eastern Church may assume a worthy aspect. The present church building, between Lexington and Third avenues, on Twenty-seventh Street, is small, and the Greeks desire to have the new one much farther down-town, where their center of population is.

Industrial Mission in South America. A writer in the *South American Missionary Magazine* says: "If Christianity is to spread throughout the world, as it certainly will, it must go hand in hand with industry. We have already 3 industrial missions—the sheep farm on Keppel Island, where many Yahgans have been taught and trained; the missionary establishment in Araucania, Chile, where Mapuche boys are learning carpentry, building, printing, agriculture, bee-keeping, etc., and the new effort to give employment, food, and hope to the Chaco Indians by encouraging cattle-farming."

EUROPE.

Truth Stranger than Fiction. Bishop Tucker, of Uganda, has presented to the British and Foreign Bible House Library a work of high interest, which bears on its title-page:

*Ekatabo Ekitegeza enjiri ya Matayo.
Kyawandikibwa Hamu Mukasa.
Emengo: C. M. S., 1900.*

The book is commentary on St. Matthew's Gospel in Luganda. It is the work of a *native clergyman* named Ham Mukasa. The book has been printed and bound in paper covers by native Christian boys, trained by the C. M. S. industrial missionary, Mr. Borup. And it is only *eighteen years* since the first convert was baptized in Uganda, where there are now 30,000 baptized Christians.

A Bequest of a Million. Both the British and Foreign Bible Society and the Religious Tract Society have received munificent gifts from the estate of the late Mr. Samuel Cocker, of Sunny Bank, Sheffield, who was a prominent Wesleyan Methodist in that city. By his will Mr. Cocker left the whole of his residuary estate to Messrs. John Percy Collier and Charles Arthur Kirkby, whom he appointed his executors. From a memorandum, which had not the effect of a will, found among Mr. Cocker's papers, it appeared, however, that he wished the bulk of his residuary estate to be divided equally between the two societies above mentioned. Messrs. Collier and Kirkby have respected the wishes thus expressed, and have now paid to each society the sum of £100,500. According to the terms of the memorandum, the share of the Bible Society is to be expended within ten years upon the production and circulation of

translations of the Scriptures, or portions of them, in languages in which they have not already been produced by the society.

A Student Missionary Campaign has been organized by Mr. Malcolm Spencer, of Mansfield College, England, and others. Some 200 meetings were held last autumn, in which 40 students, representing 20 colleges, took part. Forty of the meetings were held in the interest of the London Missionary Society, and others on behalf of the 15 other societies.

Missionaries' Literature Association. Among the movements which are both new and good, the one bearing this name may properly be classed, whose headquarters are 57 and 59 Ludgate Hill, London, E. C. Its general object is twofold:

(1) Organizing a regular supply of useful literature for missionaries;

(2) quickening interest in missionary work by placing donors of periodicals in direct touch with workers in the "regions beyond."

And in the book department:

(a) To establish permanent libraries in as many mission centers as possible.

(b) To circulate useful books among missionaries.

(c) To supply missionaries and Christian workers with any book by any publisher, post free, at the published price.

British Colonies and Missions. In the C. M. S. *From Month to Month* for September attention is called to the steadily increasing number of missionaries sent out from the various countries to which British colonists have gone; and a partial list of 40 is given, including 10 to India, 14 to China, 9 to Palestine and Persia, 5 to Africa, and 2 to Japan. By far the larger portion are sent forth by the churches of Australasia.

The Greatest Woman Traveler Extant. The latest trip of Mrs. Isabella Bird Bishop, F. R. G. S., was an adventurous ride of 1,000 miles

in Morocco, in the course of which she visited the Atlas Mountains, the northern and southern capitals, and the holy city of Wazan in the Atlas Mountains, as the guest nominally of the Sultan. She was received with great hospitality and distinction in the feudal castles of the sheiks and khalifas of the powerful Berber tribes, and was much impressed with the superiority of this race to the Arab. She had an interview of 20 minutes with the Sultan, being the first Christian woman to whom such an interview has been accorded, and another with the grand shereeff of Wazan, who had been greatly interested in her Chinese travels. She takes a gloomy view of the present and future of Morocco, and thinks that reform from within is impossible.

Protestantism in Austria. In the 17 provinces of Austria there were, according to the last census, 436,352 Protestants of the Augsburg and the Helvetic confessions. Adding to these the Baptists, Congregationalists, or Free Reformed, Methodists, and Moravians, it is safe to affirm that over 450,000 reside in Austria.

The following statistics, from an annual report dated May, 1901, give an idea of the development of the Congregational churches: 1 station and 50 outstations in different parts of Bohemia and Austria; 13 churches, 1,215 members, of whom 180 were received during the last year. There are 321 children in the Sunday-schools, 12 preachers, several colporteurs, 13 Y. M. C. A.'s, 17 Y. W. C. A.'s, 1 rescue and reform home for fallen women. Average congregation, all told,

2,232; adherents, 3,035. Contributions by the people, \$3,875. Literature circulated in 1 year: Bibles, 187; New Testaments, 8,582; Gospel portions, 9,568; other religious books, 15,000; tracts, papers, etc., 140,000.

A Protestant Girls' School in Madrid. The International Institute for Girls, which, since the Spanish war, has carried on its work in Biarritz, France, just across the border, looks forward to a not far distant return to Spain, for cable has been received announcing that at last a site has been purchased in Madrid for the school. It has been the fond hope of those interested in this school to establish it permanently in the nation's capital where are the State Institute and the University of Madrid, both of which admit the girls of this mission school to their examinations, and already 19 have taken the B. A. degree and 4 the degrees of the University with honor, the first time in the history of Spain that woman's work has received such recognition. If the committee of ways and means in this country succeed in their plan, a building will be erected on this site as an offering from the women and girls of the United States to the girls of Spain, to be called "College Hall," the rooms of which shall be named for those schools and colleges that raise \$300 each.—*Advance*.

A German to be Held in Honor. Krapf, Rebmann, and Erhardt are 3 famous names in C. M. S. annals. It will be a surprise to many that the last survivor of the historic trio died in his German home at Stuttgart so recently as August 14th last. The Rev. James Erhardt is perhaps less known by name to the present generation than his two colleagues, yet his services were

not less remarkable than theirs. It was he who, by questioning native traders and other investigations, arrived at the conviction that a great inland sea existed in Central Africa, and constructed from the information he received the famous "slug map," which appeared first in the *Calwer Missionsblatt*, then in the *C. M. Intelligencer* of 1856, and afterward was exhibited before the Royal Geographical Society. That map was the immediate cause of the expeditions of Speke, Burton, and Grant, and hence of all our more recent knowledge of Central Africa. After leaving East Africa Mr. Erhardt was sent to India, and labored for 35 years in the Northwest Provinces, chiefly in charge of the great Secundra Orphanage. His service in India lasted from before the mutiny (he was one of the Europeans besieged in the fort at Agra) until 1891, when old age compelled his retirement. In the list of the names which we owe to Germany, that of James Erhardt must ever hold an honorable place.—*C. M. S. Gleaner*.

A Plethora of Priests. "According to a recent enumeration," says the *Church Eclectic*, "the following are the number of Roman clergy in the kingdom of Italy: Bishops, 272; clergy having some ecclesiastical charge, 20,465. The cathedral at Naples has on its roll 112 priests; the church of St. Nicholas at Bari, 100 priests; St. Peter's, Rome, 120 priests. This will give an idea of how many clergy are only titularly employed in connection with the sacred ministry, and yet, notwithstanding this great nominal connection, there are over 100,000 priests in Italy who have no cures or any fixed employment. It is not to be wondered, therefore, that the traffic in masses continues to

flourish so vigorously, as it affords to many men the only means of earning a trifle. Masses for the repose of the dead and for 'intentions,' are eagerly bought at second hand from the sacristans, who, while retaining the greater portion of the fee, are yet able thus to furnish their poorer brethren with some subsistence."

Bulgarian Rev. J. F. Clarke, **Brigands.** who has been a missionary of the American Board in Bulgaria for 42 years, furnishes to the *Congregationalist* some accounts of his experiences with the brigands in that country. He has been robbed three times, the brigands taking his watch and money. In the sixties it was counted unsafe for a missionary to be outside of the city after sundown. Brigands were then a terror to travelers. He has a list of 80 merchants from 2 villages who were killed within a radius of 20 miles by brigands. At that time travelers moved under protection of a Turkish guard. A wholesale murder of some Americans and Englishmen, twenty odd years ago, led the Turks to build guard-houses in exposed places, making travel much safer. Mr. Clarke says:

After the Turkish massacres of 1876-8, when doing relief work to the amount of about \$50,000, I often carried with me hundreds, and once thousands, of dollars in gold, but freely traveled by night as well as by day, never taking a guard, though my firman, obtained from the Porte by the English ambassador, gave me the right to take as many as I wished at any time.

ASIA.

"Some time ago an ambassador told the Sultan's Grand Vizier that there were three enemies that would eventually destroy the Turkish empire: *Bakalum* (we shall see); *In-shāa-Allah* (if it please

God); *Yarun Sdbah* (to-morrow morning)."—GRANT DUFF.

Russian Attention has recently been called to the way in which **Syria.**

Russia has begun in Syria the process of licking preparatory to swallowing. The most numerous Christian sect is the Greek Orthodox. By virtue of her Greek Orthodoxy, Russia has opened some 300 schools in Syrian communities, and is subsidizing them to the extent of about \$300,000 per year. They pay all bills, even to those for books, paper, pencils, and, in many cases, clothing. The study of Russian is obligatory. There is a training-school for young men in Nazareth and one for young women in Bethlehem, in which teachers are prepared for the village schools. The most promising teachers are taken to Russia for further education, whence they return to Syria as Russian citizens.

The Attitude *The Christian Patriot*, Madras, says: **of Educated** **Hindus.** "The attitude of

educated Bengal toward Christianity is thus summarized: 'The educated men of Bengal to-day are almost to a man up in arms in defense of their ancestral faith. Everywhere societies are being formed for the advancement of Hinduism, for the study of the ancient philosophical literature, or for practical religious work under Hindu auspices. Hindus in many places are opening Hindu schools, to remove their sons and daughters from Christian influence, and in the college one meets with a stiffer and more stubborn resistance to Christian teaching than used to be shown.' Notwithstanding this opposition, during the last decade the London Missionary Society alone has gathered 3,097 souls. That the influence of Christianity is being felt and feared is evidenced by the

movement above referred to, and a stern defense often precedes a speedy fall."

In Terror of Fresh difficulties the Bible. continually occur to hinder Bible work in Moslem countries. Mr. Tisdall writes that 'the Turkish authorities in Erbil, in the Mosul district, had seized our colporteurs' books and money; and that the Vali of Mosul afterward ordered the books to be returned. Licenses for our colporteurs in and around Bagdad are still withheld. Mr. Tisdall also sends a letter from our assistant agent at Bushire, on the Persian Gulf, stating that the customs authorities, acting on orders received from Teheran, refuse to allow our cases of Scriptures to enter Persia. The British legation at Teheran is inquiring into the matter.—*Bible Society Reporter*.

Large Emigration of Low-castes. A curious light is thrown upon the social revolution silently wrought in Southern India by the steadily increasing tide of emigration to countries over-sea, by the returns recently published by the Madras government. Some villages, it seems, are almost depopulated, and in others a labor famine is seriously threatened. The explanation of this phenomenon seems to lie in the fact that emigration is confined to a single class, the pariahs, for whose labor there is no substitute available. The radical change in the character of the pariah (who formerly clung to his hut village with a tenacity remarkable even in an Indian attached to the soil) from an ultra conservative into an impatient seeker after fortune in the Straits, Burma, Ceylon, and Mauritius, is an interesting sociological study. The metamorphosis is attributed to an alteration in the part the pariah plays in the economy of

the village. Formerly he belonged to the soil, and some share of the fruit of the soil belonged to him. Now the pariah is a day laborer, employed to plow and to plant, and then left idle till harvest, when he is called in for a brief spell of work and turned adrift again. In plentiful seasons his lot is hard and onerous; in years of scarcity it is unbearable.—*Friend of India*.

What One College is Doing. Lahore is marked among stations in the India missions for its educational work. Twelve hundred men have been educated in Forman College (Presbyterian). Last year there were 353 students, of whom 30 were Christians, 32 Sikhs, 107 Mohammedans, 184 Hindus; 22 passed for the university degree of B.A., one taking the highest place. The high-school in the city enrolled 635 boys, of whom 400, all non-Christians, voluntarily attended Sunday-school. In the school for Mohammedan girls singing is taught, a very unusual thing. In the Hindu school average attendance was above a hundred.

Some Large Ingatherings.—The American Presbyterians have a flourishing mission in the Northwest Provinces, as these items show. Last year a native pastor received 320 to the Church, on confession, in Kolapur; another, 170 in Lahore; a third, with an English name, 151, in Kolapur, and a fourth baptized 270 adults.

C. M. S. in Tinneveli. Three bands of evangelists in connection with the Tinneveli Church Council went in July on an evangelistic tour through the Palamcottah and Srivilliputtur districts, and 307 villages were visited. The evangelists gave 807 open-air addresses, 54,535 persons, it is estimated, heard the Gos-

pel message, 4,171 handbills were distributed, and 772 tracts and Bible portions were sold. The evangelists traveled in all about 700 miles.

A Notable Celebration in Ceylon. This occurred when the deputation of the American Board met the graduates

of the Oodooville and the Udupitty girls' boarding-schools, held in the church at Oodooville on July 5th. The school, standing for the higher education of girls in Jaffna, is older than Mt. Holyoke College or the Seminary. It started in 1824 with 29 pupils, and now has some 165 upon its rolls. It is the oldest girls' boarding-school under the American Board, and probably is the oldest mission girls' boarding-school in the world. It has admitted 1,233 girls. During the last twenty-five years 254 girls have been graduated, of whom only 4 were not members of the Church. There were in the audience 51 of the old pupils of Udupitty, and 168 from Oodooville, with some 160 of the present pupils. Upon the platform sat 14 of the students of the Oodooville school who remembered the last deputation of the Board, and pastor Hunt, who translated for the present deputation, rendered the previous deputation the same service. It was a significant feature of the day to see those trained, self-possessed, earnest women stand upon the platform before a mixed audience and speak for their sex and for Christ.

Good News from China. The C. M. S. *Intelligencer* notes these cheering facts: (1)

"Work at Nanking has opened up with a rush since February. Chapels and schools have reopened and are running full blast. Christians are more earnest than ever before; there are more inquirers than there have been for a long time; the missionaries have better access among

the people, and are treated with the utmost respect, even with cordiality, by the officials." (2) "At present the missionaries are at their posts in the interior stations, busy and happy, because of the bright outlook. There seem to be signs of a rich harvest of souls in the near future, and the whole empire is opening to missionary effort." (3) A missionary lately returned from a journey of thirty-six days visiting churches and stations in the east end of Shantung province, found the people everywhere friendly and more willing to listen attentively than in former years. "The preachers are encouraged and hopeful. The Christians have received a fair compensation for the burning of houses and robbery committed by the Boxers. The conviction is taking hold of the people that no power can drive off foreigners or banish Christianity." (4) Yuan Shih Kai, governor of Shantung, has welcomed back the missionaries to his province, and pledged his best efforts for their protection, as well as that of their converts and their work, in a cordial letter acknowledging that their "Church customs are strict and correct," and that their "converts may well observe them."

Another Cheering Sign.

Robert E. Lewis writes thus of the Y. M. C. A. side of things in Shanghai:

"The Chinese branch continues to attract the interest of prominent Chinese. Recently I received a letter from a mandarin of great influence enclosing an unsolicited subscription of \$100, and asking if his son might not become a member. We called upon him, and as a result the son is a regular attendant at the gospel meetings, and the great man has several times caused a flurry among the members by being present himself. A

taotai (mandarin, with the rank of mayor, of a city) recently called to say that his subscription of \$10 had been troubling him, that this amount did not express his interest, and that he wished to subscribe \$100 more. We thought it would not be the best of courtesy to send for it immediately, and were therefore surprised to receive a second call in person from the taotai, when he said that his secretary was ready to hand over the amount. His sympathy for our work had no other source than downright interest in the association. Another taotai, the present Chinese Mayor of Shanghai, recently sent me a check for \$200; and it must be remembered that he and the others mentioned are heathen, and also that their subscriptions are in no way, shape, or manner connected with indemnity. On the other hand, these men are genuinely interested in this "*Brotherhood of Jesus' Young Apprentices*" (as our name is translated from Chinese) and have a purpose to assist its work.

A Gloomier View of China. Rev. A. H. Smith, with his eye especially on the northern provinces, sums up thus in a recent letter to the *Congregationalist*: "As a whole, the situation, as already remarked, is complicated beyond precedent and beyond belief. There is great hope of a wide awakening of the Chinese to the need of reform, but there are as yet no trustworthy signs of it, all reports to the contrary notwithstanding. Recruits are needed for the future, but the present exigency is for trained men to strengthen the things which remain. It is a time for the Church to cry mightily unto God for His Spirit upon the work and the workers in His despoiled vineyard. The present transition stage is temporary, but it is

not likely to pass away at once. It is impossible to say what the court may do, and it might as well be ignored. Wherever two or three are gathered together, let it be prayed for. Some day it will again be true: *Ex Oriente Lux*."

Found in a Bad Category. A news item from Canton, printed in one of the Shanghai papers, shows in what category Chinese officials, who know them thoroughly, place Buddhist and Taoist convents and monasteries. The general opinion of the people, we are assured by one of our missionaries in China, is the same. The item reads: "On account of the recent explosion at the back of the provincial governor's yamen, street searching and inquiries are still going on in all the low localities, and secret emissaries are sent to watch the opium divans, brothels, gambling dens, low-class lodging-houses, monasteries, as well as convents, ancestral temples and examination schools, and arrest any suspicious characters that may be found in hiding; also any person found harboring them will be arrested and punished. The viceroy has ordered that all the powder magazines at the military quarters shall be removed to Wang Chi Kong, outside the suburb and far from human habitation, as a precaution."

Milk as Chinese See It. The Chinese seem to have a more tender regard for cows than for foreign devils. They would not even have them milked. According to *The Foochow Herald* a notice has been posted up to the following effect: "You are not allowed to drink cow's milk. Man has no right to take from animals their nourishment, particularly the cow, which is the most useful of all. Those who sell milk pollute their

conscience for the sake of money, and those who drink it with the idea that their bodies benefit by it are not less blamable. Under the pretext that their children feed themselves with milk they wish to do the same. But animals have the same needs. Who will feed the calves if men take all the milk from the cows?"

AFRICA.

The American Mission in Egypt. Rev. J. K. McClurkin, who has visited Egypt and studied the field, writes to the *United Presbyterian* his impressions. He says: "God has marvelously guided our missionaries up the valley of the Nile. He has led them as truly as he led Israel of old, until to-day he has rewarded our efforts, as he usually does with our servants, by increasing our responsibility, widening our field, and pointing us forward to a possible mission post in the Soudan, 2,000 miles beyond the touch of civilization." He then gives the results of missionary efforts in that country as follows: "Forty-seven years ago our first missionary landed single-handed upon the shores of Egypt. Six years passed and there were 4 converts. Now there are 6,500 communicants, a synod, 4 presbyteries, 220 stations and churches, 50 native preachers, 200 schools, with 14,000 pupils, and \$75,000 was raised this year by the Church in Egypt."

The Liberia Experiment not a Success. More than fifty years ago an attempt was made to establish a negro nation in Africa, governed on Christian principles, and the Republic of Liberia was the result. It has been only moderately successful—one cause being the insufficiency of capital to develop the resources of the country; another, the too open assumption of superi-

ority on the part of the ruling classes—"our poor benighted brothers" being a common expression applied by them to the natives of the interior. Something, however, has been done. In the republic there is an educational system, which includes a college, a central school, and 34 primary schools, with 40 teachers. Nearly 500 of the pupils are native boys and girls from the surrounding tribes, who are going into competition with the sons and daughters of the 30,000 civilized American negroes who speak the English language. Sixteen educated negroes from the literary and industrial schools of America are now at work in Liberia, and connected with the Methodist Episcopal Church is a considerable conference with some 4,000 communicants.

Bible Buying in Uganda. A letter from Mrs. Fraser, Uganda, quoted in *The Church Missionary Intelligencer*, gives a touching glimpse of the value set upon the Bible by the teachers. She says: "The new Bibles have come, and are selling like wildfire, and in spite of the almost prohibitive price, the first edition is almost entirely exhausted. The Muganda has a keen appreciation of good print and binding, and to see him handling his books or bandaging them with strips of calico when he has finished using them would delight a book-lover. In order that the Bibles might get as quickly as possible into the hands of the teachers, who so sorely need them, the bishop determined to reduce the price of the cheapest to two months' wages for those teachers who had already taught for a year, and to three months' wages for a slightly better quality. This would seem dear enough to Christians in England, but the very day the news was

given out a great crowd of teachers fairly danced down to Mr. Miller's house to have their names written down for a 'Holy Book,' shouting and singing with such beaming faces. They came as we were walking along from the prayer-meeting, and crowded round the bishop, kneeling at his feet, crying, 'Joy! joy! God be praised! God be praised!' Some of them quite broke down. It brought a lump to one's throat."

Plague of Snakes in Central Africa. A C. M. S. worker in Bunyoro, an Irishman by birth, thinks that the country would be greatly profited by a visit from the patron saint of his own land. "Snakes," he says, "oh, snakes, any amount and of various kinds. Perhaps the creatures which give us most trouble are the little whipsnakes which get into the walls of our reed houses; they are generally not more than twelve inches long and about as thick as your little finger, and very poisonous. One day I found one of these creatures drinking from the basin in which I was about to wash my hands, and I did not see it until I had dipped my hands into the water. It struck at me, but fortunately for me missed; it then jumped upon the floor, made no attempt to get away, and fought the battle out to the death. I walked over a snake another day some six feet long; happily it was one of the slow kind and he had not time to strike. They come into the house after rats, and often drop from the roof of our house."

Delights of Travel in East Africa. Sir C. Eliot declares officially, reporting on the Uganda railway: "It is not a humorous exaggeration to say that the wayside landscapes remind the traveler of the series of pictures in *Punch* called

'Prehistoric Peeps.' On the platform naked savages peer and grin with good-humored curiosity; their nudity is rendered more conspicuous by the fact that they wear short cloaks hanging down their backs, and carry elaborate ornaments, often including old jam-pots, in the slits cut in their ears. Near the stations the ostrich and the barn-door fowl almost intermingle. The obstinate rhinoceros, who assimilates new ideas more slowly than other beasts, sometimes disputes the passage of the train in a narrow cutting and derails it, though he perishes in the attempt. A troop of more intelligent elephants occasionally occupy a station, and in their curiosity ravage the booking-office and take tickets, which can not be accounted for afterward."

THE ISLANDS OF THE SEA.

European Biblewomen in Malaysia. We are permitted to condense a few paragraphs out of a private letter from Mr. John Haffenden, the society's agent in North Malaysia. Readers of the annual report will recollect that the sale of Malay Scriptures last year in that agency exceeded 12,000 copies. Mr. Haffenden writes: "To my mind the most hopeful part of the work among Malays at present is that which our European Biblewomen are doing. The society has now five of them in this agency—two at Penang, one at Kwala Lumpor, the capital of the Malay State of Selangor, another in Malacca, and a fifth at Singapore. They reside in the homes of our married sub-agents. All of them have made good progress in the Malay language, some of course more than others; but they are all now able to explain the Gospel and speak about the love of Christ for sinners. Personally, I believe that no Chris-

tian agency has thus far taken so strong a hold on the Malays.—*Bible Society Reporter.*

Do Missions Pay? The London Missionary Society has just completed the erection of a \$10,000 building at Leone, Tutuila, which is to be used as a school for Samoan girls. Every cent of this money has been given by the natives, one island alone—Olusinga—donating \$2,000 out of the \$3,000 it raised last year by the cultivation of cocoanuts, the only money-yielding product of the place, and this without reducing in any single instance the salaries of the native pastors!

MISCELLANEOUS.

Finding the Pole vs. Evangelizing the World. The nearest approach yet made by any explorer to the North Pole is by Abruzzi, who came within about 250 miles of it. Lieutenant Peary and E. E. Baldwin are aiming for it from different directions. It has been computed that 400 human lives have been lost and \$75,000,000 spent already in efforts to reach this spot. We need not affirm that such expenditure is irrational or uncalled for, but certainly, as related to the welfare of the race, the attempt is not fit to be named in the same year with the sublime work for the world's evangelization!

Change of Emphasis in Missions. A striking indication of the marvelous progress of Christian missions is seen in the transfer of emphasis from the early years of this century. The annual report of the Church Missionary Society called attention to the fact that an early report congratulated the society on the fact that the work abroad was growing so much that the committee had been able to spend

the entire income of the society!—a thing which had been impossible before. The same interesting situation occurs in the early history of the American Baptist Missionary Union. In 1835 the income was so largely in excess of the opportunities for use on the fields then occupied that at the annual meeting in Richmond the Board was instructed "to establish new missions in every unoccupied place where there may be a reasonable prospect of success, and to employ in some part of the great field every properly qualified missionary whose services the Board may be able to obtain." In those days the prayer of God's people was for the opening of new and wider fields for missionary effort. God answered. Then the prayer was for laborers to go forth into the open fields. God has answered in the thrilling uprising of the Christian youth of the world in the student's volunteer movement. The emphasis now rests upon the churches of Christian lands to make their offerings for world-wide missions adequate to the answers God has given to their prayers.—*Baptist Missionary Magazine.*

When God says "Forward!" A time of financial difficulty at home shall we say is often a time of "Retreat"? increased opportunity abroad.

Some faint hearts would not have it so; they think that when our churches at home are unwilling to exert themselves any further, the way for retrenchment should be made easy by the falling off of some of the work abroad. But that is not God's way. It seems as tho He dares us to withdraw. We talk of having done "all that we can reasonably be expected to do," and He answers us by throwing open the door to some new field of service whitening to the harvest.

There never was a time when this was more strikingly the case than now. The open doors of Hunan, the call to occupy the inland of New Guinea, the great fields waiting to be occupied in Central Africa, in West China, and elsewhere—these are old themes. There is added to them now the story of a new opportunity in South India. When God's voice is so clearly saying "FORWARD!" who is he that will utter the word "*Retreat*"?—*L. M. S. Chronicle*.

Cruelty to The Baptist Missionaries. *Missionary Magazine* for September contains a suggestive article by one of the officials of the Women's Missionary Society, which is a plea for the organization of a new society—viz., a society for the prevention of cruelty to missionaries. One form of cruelty is thus referred to: "Another species of cruelty to missionaries is the demand laid upon them by the churches to address audiences when they come home to rest. Many of our missionaries have gone through summer's heat and winter's cold from city to city and state to state to interest and stimulate the workers and the idlers at home until in despair they have begged to be returned to the mission field to secure a little time for quiet and rest."

DEATHS.

Albert L. Long, Rev. Dr. Albert L. of Long, Vice-President of Robert Constantinople College, Constantinople, died recently at Liverpool, England, on his way to the United States. Dr. Long was born in Washington, Pa., 1832, graduated from Allegheny College, Meadville, Pa., and from the Concord Biblical Institute (now Boston University). He entered the ministry of the Methodist Episcopal Church in

1857, and was at once appointed missionary to the Bulgarian mission, which had been ceded, so to speak, by the American Board to the Methodist Episcopal Mission Board. Rev. Wesley Prettyman and Rev. Albert L. Long were the first missionaries sent to the Methodist portion of the field. Mr. Long was superintendent of this mission for some years, through most trying periods of persecution and war. He became a rallying center of Protestant Bulgarians north of the Balkans, and through various activities gained knowledge of the entire political, civil, and religious conditions of the Levant, which made him a wise counsellor in all Eastern affairs, national and international.

The war disturbances of 1863 rendered missionary work within Bulgaria impossible, and Dr. Long removed to Constantinople. Here he opened his own house for public worship, but concentrated his strength on building up a Christian literature for Bulgaria. He became associated with Dr. Elias Riggs in the translation of the Bulgarian New Testament for the British and Foreign Bible Society. The publications issued by him, either of his own authorship or translations, in the single year 1865 reached a million pages.

In 1868 he was appointed professor in Robert College, retaining this position continuously till his death. Bulgarian students came to this institution because of Dr. Long's connection with it, and a large portion of the men who have had to do with the making of modern Bulgaria, especially since its autonomy as a nation, were trained under Dr. Long in Robert College. The literature he sent out over Bulgaria also had an increasing powerful influence from his connection with this institution, and hymns in Bulgarian written

by him were said to be sung widely over that territory.

It is not prudent to set forth the detail of the influence which Dr. Long came to exert in his confidential relations with national leaders of Western Europe as well as with the diplomatic corps of the Occident. His counsel was sought in London and Berlin as well as in Constantinople, and the power of his life in these directions must remain unwritten as a part of his "secret service" for his Master. His vast knowledge of affairs in the Orient, combined with his integrity and prudence, gave great weight to his opinions not only in European Asia but also in America. One of his associates is reported to have said of him: "Happy is the denomination that can produce one such man in a century." J. T. G.

Dr. J. G. Kerr, The venerable Dr. of Canton. J. G. Kerr died at Canton on August 10, 1901, after a short illness. Dr. Kerr came to China in 1854, and it was not long before he began to make his mark as an able and efficient worker. In due time he took charge of the large hospital of his mission at Canton. He was an excellent physician and surgeon. So great was his fame that a few years ago a distinguished *foreign* Minister to the Court at Peking sent for him, and, after a difficult operation, was entirely cured.

Some 200 Chinese medical students were educated at the medical school in Canton, under his care, and in the Franco-Chinese war the Chinese government employed many of his former pupils. He was for years the President of the Medical Missionary Society in Canton, and when the Medical Missionary Association of China was formed in 1887 he was unanimously elected as its first president.

A few years ago he started the only asylum for the insane in China, and he lived to see it a success. Thousands of Chinese mourn his loss. Dignified in manner and bearing, courteous to all, full of kindly sympathy, ever ready to help his younger colleagues, he was a Christian gentleman in the very best sense. H. W. B.

Rev. H. J. Wiersum, Arabia on August 3d announced the death of Rev. Harry J. Wiersum, missionary of the Reformed Church at Busrah.

Mr. Wiersum graduated from Hope College in 1896, at the age of 22. He pursued his theological studies at Princeton Seminary, was ordained to the ministry in July, 1899, and sailed for Arabia in the following September.

Three times in as many years the Lord has called away young men from this Arabian field: Peter Zwemer, Stone, and Wiersum. Let others come forward to take their places.

Bishop Whipple, of the Diocese of Minnesota, died at the end of September.

He has been well called "The Apostle to the Indians," and was a worthy successor of John Eliot. He was a man of large and liberal sympathies as regarded all true followers of Christ, but strictly evangelical in his views. He was elected Bishop of Minnesota in 1859. There was not a mile of railway in the State, and he selected as his home a small village. His diocese contained about 20,000 Indians, whom the bishop sought to evangelize. He traveled three or four thousand miles a year, chiefly on horseback. He defended the Indians against the unjust dealings of many of the traders, and had much influence in securing laws for their protection. The Indians loved him as a father.