



AT THE MOUTH OF A COAL-MINE

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## THE WORLD-WIDE EFFUSION OF THE HOLY SPIRIT

BY THE EDITOR-IN-CHIEF.

Every conscious want is a prophecy of its supply. A law of co-ordination everywhere rules in nature. The ball of bone is the sure sign of a corresponding socket, for the two belong together and make the perfect joint. The bird's wing argues an ocean of air, and the fish's fin, a world of waters ; the soil tells of plant-life, and the arteries and veins, of the heart, with its twofold action. Every appetite has its food ; every vacuum, something ready to fill it, and pressing to enter and occupy it.

The same law of coordination rules equally in the spiritual sphere. There is, just now, a widespread yearning for some more extensive and intensive working of God's Holy Spirit than has been known since Pentecost. Wherever, in any part of the earth, the most devout believers are found, this longing is finding expression. It is not in isolated instances, as when Jonathan Edwards, in 1747, appalled at the awful signs of apostasy in the churches of Christendom, issued his trumpet-call to prayer ; or as when, one hundred and forty years later, Carey and his few associates reechoed that clarion call. There seems to be now a new *consensus* of conviction and feeling, on the part of disciples throughout the habitable globe, that God must be appealed to, to give "the latter rain." The most prominent sign of this unpremeditated agreement is to be seen in the circles of prayer, multiplying everywhere, with this object in view. Surely such a deeply felt want and need is the prophecy of some world-wide blessing.

Our Lord taught a great lesson in Matthew xviii: 19. He said: "If two of you shall agree on earth [*sympthonize*] as touching any thing that they shall ask, it shall be done for them of my Father which is in heaven." The agreement referred to is not that of a mere human covenant, nor even sympathy: it is *symphony*. Symphony is agreement of sounds in a musical chord, and depends upon fixed laws of harmony. It can not be secured by any arbitrary arrangement. One can not lay his fingers accidentally or carelessly upon the keys of a musical instrument and produce symphony of sounds. Such touch

may evoke only intolerable discord, unless regulated by a knowledge of the principles of harmony. Nay, there is even a deeper necessity—namely, that the keys touched shall themselves be *in tune with the whole instrument*. Two conditions then are needful: first, that a skilful hand shall put the whole instrument in tune; and then that an equally skilful hand shall touch keys which are capable of producing together what is called “a true chord.”

It is scarcely conceivable that our Lord used this word by any accident. This language evinces Divine design. He is teaching a great lesson on the mystery of prayer, which likewise demands two great conditions: first, that the praying soul shall be in harmony with God himself; and then that those who unite in prayer shall, because of such unity with Him, be in harmony with each other. There must be, therefore, back of all prevailing supplication and intercession, One who, with infinite skill, tunes the keys into accord with his own ear; and then touches them, like a master musician, so that they respond together to His will and give forth the chord which is in His mind.

No true philosophy of prayer can ever be framed which does not include these conditions. Many have a false conception of what prayer is. To them it is merely asking for what one wants. But this may be so far from God's standard as to lack the first essentials of prayer. We are to ask “*in the name*” of Christ. But that is not simply *using His name* in prayer. The name is the *nature*; it expresses the character, and is equivalent to the person. To ask in Christ's name is to come to God, as *identified with the very person of Christ*. A wife makes a purchase in her husband's name. Literally, she uses his name, not her own. She says, “I am Mrs. A——,” which means, “I am his wife, identified with his personality, wealth, commercial credit, and business standing.” To go to God in Christ's name is to claim identity with Christ as members of His body, one with Him before the Father, and having a right in Him to the Father's gifts, a right to draw on the Father's infinite resources. Again, we are told that, if we ask anything “*according to His will*,” He heareth us. But what is asking according to *His will* but ceasing to ask according to our own self-will? Here the impulse is not human, but essentially Divine. It implies a knowledge of His will, an insight into His own mind, and a sympathy with His purpose. How is this possible unless by the Holy Spirit we are brought into such fellowship with God as that He can guide us in judgment and teach us His way? He is indeed “able to do exceeding abundantly above all that we ask or think,” but it is “according to His power which worketh in us.” If that power work not *in us*, first, it can not work *for us*, in answered prayer.

We believe, therefore, that in order to gain higher results, wrought

for the Church or the world, in answer to supplication, there must first be deeper results wrought in the believer by the Holy Spirit. In other words, *there must be a higher type of personal holiness if there is to be a higher measure of power in prayer.* The carnal mind does not fall into harmony with God, nor even see and perceive His mind, and hence the carnally minded disciple can not discern the will of God in prayer, and is continually hindered by mistaking self-impelled petitions for divinely inspired prayers, confounding what self-will craves with what is spiritually needful and scripturally warranted.

Such a true union and symphony of praying souls is the one greatest need of the hour. A most acute observer, and a very spiritually minded man, himself a missionary, recently said to the writer that the supreme lack, even of missionaries, is an enduement of the Spirit for *themselves*. Scores of men and women are drawn to the foreign field with little knowledge of facts and less heart-training for the work. They have been attracted by the halo and romance that invests missions, when seen afar off, but which fades like the purple vestments of the mountain as one draws near and looks on the dark, rough, forbidding crags. They are disappointed with the real conditions and the slow progress which the actual field presents. Too often they lapse into a mere perfunctory routine of work which is, in all fields, the subtlest snare for the worker for Christ. The one and only thing that can prevent this result, or cure this disease of practical formalism, is the baptism of the Holy Ghost. So says in substance this most discriminating witness, and so testified the late lamented Pilkington, of Uganda, who declared that, but for the Spirit's endueing which came upon him, he would have felt compelled to abandon the field and return home.

There is an "eighth-of-Romans" experience which every missionary may well crave. In all the seven chapters preceding, there are but two clear references to the Holy Spirit (Romans i: 4, v: 5). But in the eighth, in the thirty-nine verses, there are no less than a score of such references. The moment we pass into this chapter we are in the atmosphere of the Spirit. He is the Spirit of Life, giving freedom, growth, guidance, energy, power in prayer, harmony with the will of God, patience in suffering. Before we enter this territory of the epistle we have justification, reconciliation, knowledge of Christ, and union with Him; but here we come into a new revelation of spiritual power.

There are many disciples and ministers who honestly believe the truth and are regenerate servants of God, zealous for sound doctrine and loyal to duty, but who know little of either love or liberty, passion for souls or victory over sin. All these the Holy Spirit brings, nay becomes, in those whom He fills. No one can read the lives of Martyn and Payson, Jonathan Edwards and John Wesley, Charles G.



Finney and Adoniram J. Gordon without seeing how the dynamic force in all service is found not in *truth* alone, but in the "Spirit of truth." These men, and many others like them, were endued with power from on high. There is no mistaking either the *fact* or the *effect* of such enduing. With Henry Martyn it became a consuming fire of passion for souls. With Payson, a peculiar spiritual ardor and fervor in preaching. With Edwards it was a power to shake a whole congregation like a giant. In John Wesley it was a contagious enthusiasm for sanctity of heart and life. To Finney it imparted a convicting and converting energy, like that of a sharp sword. To Gordon it became a dynamic force, like the contact of the trolley with the wire. While theologians are contending as to what the baptism of the Spirit is, and divided on the question whether it is proper to expect or even to ask for it in this dispensation, the incontrovertible fact is that men and women are both asking for and receiving a new and strange investment of power from on high which somehow revolutionizes their character, conduct, temper, and work. We may best, perhaps, stop our discussing and go to praying!

Meanwhile, even now as we begin to pray, the blessing has already begun to be outpoured. Fifteen years ago a work began in Uganda which in some respects has no parallel in modern times. It is conspicuously the work of the Holy Spirit, and began with a new endowment of power on the missionaries themselves. There was no new *truth*, for the Gospel had been faithfully preached; but they felt that they must have a new and hitherto unknown baptism of power. They claimed it, received it, and, in a sense, gave it to others as channels of transmission. That blessing is even yet a widening stream, or, rather (plural), "*rivers*" as Christ said (John vii : 38). What began with the missionaries first passed on to the native preachers and teachers, and then to the native Church, and even the unconverted thousands and tens of thousands. In the Telugu country, in India, a great effusion of the Spirit came in answer to the prayer of five earnest souls, offered twenty-seven years ago, and has not ceased. Last year two thousand converts were gathered. At this very time in Persia there is a great work beginning among Moslems; in Japan a year of blessing, which began in Tokyo, and is marked as a Holy Ghost work, is expanding with a second year and pervading the island empire. In Australia, in connection with the work of Rev. R. A. Torrey of Chicago, another revival of pentecostal depth and breadth is yet in progress, the grand feature of which has been simultaneous prayer-meetings in family homes, where in hundreds of such homes were lit new altar flames at the same hour. God is at work unmistakably, and in every case certain features are very conspicuous, as tho they were indispensable:

1. A marked return to simple evangelical preaching of the fundamental truths—sin, penalty, repentance, justification by faith.

2. Great emphasis upon believing, importunate and united prayer.  
 3. Peculiar honor to the Holy Spirit as the indispensable bestower of all saving and sanctifying power.

4. Personal dealing with awakened and inquiring souls.

5. Reliance not upon great preachers, but upon God alone.

We here record our deep conviction that, so far as these conditions obtain anywhere, this blessing will follow; and no amount of prayer, however wide the "circle," will be of much avail unless the conditions of blessing, on which God thus lays stress, exist. If there is a law of coordination, there is another of *cooperation*. We must be workers together with God, if not in vain we are to beseech men to be reconciled to God. He has marked out the definite channels within which the flood of blessing flows. We shall vainly seek to make other channels, or to divert the stream from its appointed bed. While, therefore, we pray we must practise. The Gospel must be newly lifted into prominence. We must leave behind the substitutes, of whatever sort, by which the simple message of sin and salvation has been displaced or corrupted. Prayer must be put into its true position as the appointed means of securing blessing. The Spirit of God must be also honored as a Person, and as the presiding Power in this age of evangelism. Souls must be closely grappled with in hand-to-hand encounter, and from the best of instruments we must turn to Him who has never, even in committing His message to His messengers, surrendered His own sovereignty or leadership, and who is the one and only Indispensable Helper.

## INDIANS OF CENTRAL AND NORTHERN BRAZIL \*

BY MR. GEORGE R. WITTE, BOA VISTA, RIO BRANCO, BRAZIL

Much that has been written concerning the red man of our Southern sister republic is like *Leatherstocking Tales*—highly imaginative; and even that which currently passes for serious research is generally exaggerated and speculative, if not altogether fictitious. It has been

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\* I must first of all correct an error into which I was led by Professor P. Ehrenreich's tracings of Indian migrations in Brazil, which movements were the result of the forceful breaking-up of the Jesuit-Indian state in the territory, which even to the present time retains the name of "Las Misiones." It was claimed that the Indians, then forced to disperse, had carried the language, taught them by the Catholic priests (*Lingua geral*), to the various other tribes, among whom they settled, and that this idiom thus became more or less known to all of the tribes of Central and Northern Brazil, thereby constituting a valuable means, by which the red man might be reached and evangelized. This hypothesis has proven to be incorrect. Neither the Indians of the Tocantins, nor those in the Rio Branco region, have any knowledge of the *Lingua geral*. Each has its own peculiar tongue, and these are not merely dialects of a common language, but entirely distinct and not understood the one by the other. Ehrenreich's conjectures are nevertheless, in the main, true, only the Guarani (or Tupi) confined their wanderings to the central and western provinces—now the states of Matto Grosso and Amazonas—and did not overrun either the eastern section—Goyaz and Maranhão—nor yet that enormous tract lying north of the Amazon, known as Brazilian Guiana, stretching from the Atlantic coast to the southern confines of Venezuela. It was precisely in these two regions that my journeys were made, and hence the Guarani-Lexica proved of no value to me.

my privilege to spend some years among these children of nature, living in primeval forests or roaming over sunburned savannahs, called "pampas" in the south and "sertoes" in Brazil.

Of the larger and more homogeneous Andean races, such as the Quechua (Kechua) and Aimara, descendants of the people, best known by the name of their chiefs—the Incas—I have nothing to say, never having had an occasion to visit them. Those who have from time to time been among them report that they continue to be a melancholy, silent people, as if they were wrapt in a perpetual gloom of despair and unutterable sorrow or of stupid indifference. Indeed, their life seems but a living death, with brightness, joy, and expectation gone. It could hardly be otherwise, when we remember how this race, once strong, intelligent, and progressive, has, through centuries of oppression and slavery, been reduced to its present miserable state, a staggering representative of what selfish and ignorant priestcraft and a blind credulity can make of even a naturally gifted people.

The Indians of Central Brazil, which I visited in the Tocantins regions, embraced the Gavioes (Western Maranhão), Cherentes (center of Goyaz), and Karaoh (Pianhy). They are very unlike to the description given by Bigg-Withers and others, of treacherous-looking savages, which in his case were probably all Botocndos. On the contrary, they are in the main a graceful-appearing people, with no repulsiveness about them, save that they walked

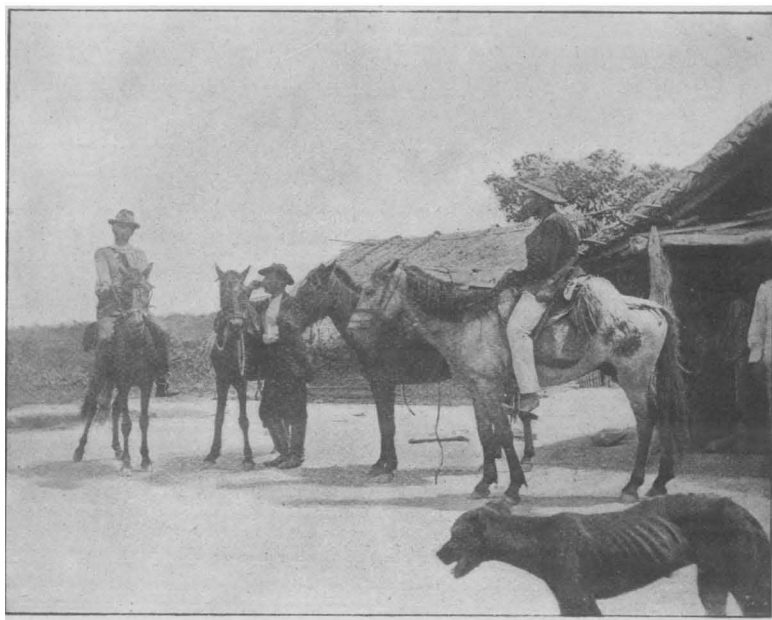
in perfect nudity,  
and cared not in the least  
for any prying eye  
of either man or beast.

The Cherentes and Gavioes have in the past been in contact with and partly under the care of self-styled priests, most generally ignorant Italian friars, and their condition has been made worse thereby. Not that I would lay the blame entirely at the doors of these monks, but they have invariably surrounded themselves with white (or, rather, Brazilian mixed) people, whose intercourse with the Indians has been in the highest degree derogatory to the latter.

This has been clearly seen, even by some of the Indians themselves, so that the Karaoh, for instance, who formerly lived near the Tocantins River under the care of a priest, near fifty years ago withdrew themselves to the wilderness, refusing thereafter to have any intercourse with the friars or any of their kin.

It required the special consent of their supreme chief to enable us to make a visit to a number of their villages. These were found to be well arranged and properly governed, huts fairly well constructed and reasonably clean—very different from what I had previously found among the Cherentes.

Religiously they have probably never changed their old beliefs. If ever they had adopted any of the ceremonies taught by the friars, they have long since abandoned them again. There are no idols among them, which remark holds true of all other Indian tribes which I have visited in South America. Señor Barbozo Rodriguez, now the director of the botanical gardens in Rio de Janeiro, but formerly head of the museum in Para, asserts that some curiously shaped stone figures which he dug up from the alluvial soil near Santarem, on the Amazon, are idols formerly in use among the Indians, but there is no other corroborating proof of such a practise now found among the savages.



MESSRS. WITTE AND COOK EN ROUTE TO CENTRAL BRAZIL

Religious rites they undoubtedly have, those in use among the Karaoh being confined to an almost mute adoration of the moon when it is nearly or quite full. There are no indecent practises or drunken orgies connected with these observances; in fact, to me they appeared as quite an impressive, reverential, silent contemplation of what they regard as the source of every good and acceptable gift.

It took some persuasion on my part and lengthy considerations among themselves before they agreed to welcome a missionary among them if one was sent. That was three years ago, and they are still without the expected messenger of peace. The friends in England who were wishing to do some work among the Indians have so far not been able to extend their work beyond the station on the Tocantins,

at Carolina, where my former companions, Dr. and Mrs. Graham, have since held the fort, reinforced by one other Scotch volunteer, Mr. Angus McKenzie. Their work is entirely among the Brazilians, who, tho nominally Catholic, need evangelization scarcely any less than do the untutored children of the forest.

It is rather a sad thought that in the whole of this vast Brazilian domain, along the magnificent southern tributaries of the Amazon, not a single Protestant mission exists, save at the city of Para, where no resident Indians are found. Discouraging too, it would seem, that the one society which during the last three years has aided our effort a little (the Presbyterian Board) should be forced to consider the question whether they can renew their subscription of \$250 per annum, in view of the little interest that is taken by the Church at home in the fate of our red brethren—the true and original Americans!

The Xingu, the Tapajoz, the Madeira all have large and powerful tribes of Indians living on their borders, the most notable being the Mundurucu, who have a custom of preserving the heads of their enemies, with skin and scalp, but strangely reduced in size by a process which I never could quite understand. The Parintintins, on the Madeira, are treated by the Brazilians like ferocious beasts of prey, and they in turn give no quarter to the white man. Beyond the Madeira, in the district of the Purus, the Jurua, and the Javary, the Indians are rapidly disappearing. This region is overrun with the worst strata of Brazil's complex population, drawn there to bleed the rubber-trees. What small remnants of the original inhabitants have survived the smallpox and the rifle are slowly but surely falling a victim to caxaça (gin) and other vices, introduced by the white fortune-hunter. A veil had best be drawn over the past and present of that district. Missionary work there could only be carried on at an enormous cost, and would offer about as little prospect of success as like work did among the blacks in the days of legalized slavery in Louisiana and adjoining states.

I concluded to try the country north of the Amazon, and directed my steps to the Indians of the Rio Branco district. The natural basis for work in that region is Manaus, the rapidly growing capital of the the state of Amazonas. Fifty years ago Manaus was but a conglomeration of a few traders' and fishermen's huts; to-day it is quite an imposing city, making a specially fairy-like appearance at night, when the city, illuminated by electricity, forms a wide-spreading semi-circle of brilliantly shining lights.

Space forbids to dilate either on its beauty, commercial importance, or on the opportunities which it offers as a center for dispersing the Gospel among the visitors from all parts of the vast Amazon empire, to whom Manaus is the sum and substance of all that is worth seeing.

In company with another missionary volunteer, Mr. John E. Nounen, of Swedish birth and Scotch extraction, I went up the Rio Negro to its confluence with the Rio Branco, and then ascended by that river to the Tacutu, almost to its source. Here we established a mission among the Macuchi. Two days' journey east of us live the Uapechana, and to the west, along the frontier of Venezuela, the Iropocoto. All of these belong to the Carib race of Indians, who, as their name suggests, have come from the islands in the great inter-continental gulf. Doubtless their ancestors were led by the cruelties of the Spanish adventurers to seek a new home within the inaccessible wilds of the continent, and their descendants have remained there ever since.

They are in the main a peaceful, inoffensive people. Wherever they are not so, the blame must be charged to the provocations offered and the deceptions practised by those who come to them under the garb of Christianity. That is, without contradiction, one of the most regrettable features of this whole sorrowful business, that the Indians know the white man, or, more correctly speaking, the mixed race, which forms the "gros" of Brazil's population, as Christaos (Christians). Never was the term more outrageously misplaced, as in the case of these, who make a prey out of the Indian's trustfulness and want of experience.

They are a peaceful people, and we never experienced any difficulty with any of them. In a certain village, the young men of which had broken into our plantation and taken a lot of fruit, when I went there with only an Indian guide to reprove them, I slept as soundly and quietly in my hammock as tho I had been among friends at home. They are generally honest people (tho they will steal the fruit of the soil), a striking proof of which I experienced twice. Once my wagon, loaded with all sorts of valuable stuff, had to be left for five weeks on the open prairie, miles from our station. Another time, after the death of my companions, when I had been carried away, the house was left for weeks quite unprotected. On neither occasion was even as much as a pin missing, nor were there any indications that the house had even been entered or the wagon examined, tho many wandering Indians must have passed there.

There are no religious rites surviving among the Macuchi. If ever they had wise men, medicine-men, or whatever you may choose to call them, their teachings have been lost and forgotten. This, however, is not altogether an advantage; indeed, I am inclined to think that it is a misfortune. The man who has some conception of God, be it ever so crude or distorted, is easier to deal with than he who has no thought of a superior being, to whom he is in some way responsible for either good or evil done.

The Indian has, however, the fear of a certain evil spirit, called



SOME NATIVE HOUSES AT MANAOS, BRAZIL

Each section is a separate dwelling. The women in front include one Indian, two negroes, and one of mixed race

“Canime,”—which literally means the enemy—whose meeting means to them death. But I do not know that any rites are ever performed to appease his anger or to win his favor.

They have some curious customs among them; the most absurd of all is a period of abstention, after the birth of a child, by the *father* from both food (partial) and from work (altogether) for a full moon. This is carried to a still more ludicrous extent among some tribes to the south of the Amazon.

The Indians do but little work. The men are fishermen and hunters, while the women plant mandioca, out of which *farinha*—their substitute for bread—is made. Nature supplies the rest. Fruit grows here and there with little or no labor. The wild cotton and the fibers of some species of palm-trees furnish the material for the making of their hammocks, while the leaves and branches of the palm, either plaited or simply laid one above the other, give all the needed shelter.

Of dress they have just a little more than the Tocantins tribes. The men generally wear a loin-cloth, and the women have a “tanga” about the size of a baby’s apron, made of cotton thread, hand-twisted and decorated with glass beads, sometimes with small shells, often in quite fanciful designs. Children never trouble their mothers with laundry, and altogether they are a happy, contented people, to whom laughter is not at all a stranger, as is said to be the case with our North American Indians. When, during the dry season, the streams dry up and fish give out, they wander like the Arabs, only there are

no tents to fold nor any camels to be packed. The women, who have to carry the household utensils, altogether have by far the hardest lot. As a consequence of their hard life the old women are, as a rule, frightfully ugly. The Indian appears much attached to his children, and very kind. When the missionary, as was the case with us, wants to start a school, it is not always easy to procure children, as the parents are loth to give them up. Yet, in my opinion, the most hopeful feature of missionary work among the Indians is for the young. The full-grown Indian, used to his easy and migratory way of living, will hardly be content to settle down and work. Mackay, of Uganda, has said : "An idle man will never be a Christian man." Even so it is with the Indians.

We had made very encouraging progress among them, had gotten them to assist us in building a house and starting a plantation, when unfortunately an epidemic of fever broke out last year, which, along with many Indians, took also my faithful companions, John Nounen and another brother, who, as a teacher, only joined our work last summer. Both were buried by the Indians, who later on carried me, half dead, to a friend's house down the river, whence, in March of this year, I started for Europe to recover strength and find new fellow laborers.

A Canadian friend, Mr. Robert Phair, of Toronto, who, with his wife, was coming to our aid, landed in Georgetown (Demerara) on the



A MERCHANT'S RESIDENCE AT PARÁ, BRAZIL



same day when the others died. Robert bravely tried, when he found no news from us, to make his way with Indian guides to our station, only to find us gone, and he perished in the cataracts of the Essequibo on his way back.

At present I am therefore alone, as far as human companionship goes. May it not be that some one at home may be led to say: "Lord, here am I; send me."\*

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## PRESSING PROBLEMS IN THE CHINESE EMPIRE

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

Author of "Chinese Characteristics," "China in Convulsion," etc.

Since the conclusion of the negotiations between "the powers" and China, there has been a general lull of public interest in regard to the Far East, partly, perhaps, from the general notion that "the Chinese Question" is at last settled, and partly from the greater inconsistency of matters in other parts of the world—for Americans the war in the Philippines, and for Britons the unhappy struggle in South Africa. Local politics in both sections of the English-speaking world, and in England the absorbing interest in the coronation ceremonies and spectacle and their sequelæ, and in the reconstruction of Africa following peace, tend to render the course of affairs in China a relatively unimportant object of attention. In contradistinction to the views of those just referred to, who appear to think that matters in China may be considered settled merely by the conclusion of a treaty of adjustment and final agreement upon a total indemnity, are the opinions of those who consistently refuse to disturb their intellectual machinery with "things Chinese," for the reason that in that country nothing whatever is "settled," and because to follow adequately the involutions of current affairs under such conditions requires an effort which, as little Margery Fleming remarked of the multiplication table, is "more than human nature can bear!"

It may be well to indicate a few of the more exigent problems in China at the present time, all but one of which bid fair to continue for an indefinite period. First in order of importance should be mentioned the question whether the central government is likely to be able to withstand the shocks to which it is at present subjected. To the observer at a distance the return of the empress dowager with flying colors less than a year and a half after her ignominious flight, her

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\* The Presbyterian Board of Foreign Missions, 156 Fifth Avenue, New York, receive subscriptions to this work, tho the society, as such, does not support it. Rev. D. M. Stearns, 167 W. Chelton Avenue, Germantown, Pa., and Mr. W. Roger Jones, of the Missionary Pence Association, Exeter Hall, London, likewise transmit to us such funds as may be entrusted to them. Address Mr. Witte, care of Rev. John Rymer, 193 Camp Street, Georgetown, British Guiana.

success in capturing the good will, or at least the respectful consideration, of the representatives of all "the powers," the unimpaired and autocratic exercise of her authority precisely as in the past, no doubt conveys the idea that her position is impregnable. From one point of view this is the literal truth. As long as she lives and while the Manchu craft floats she will be its undisputed captain. All the highest officials in the empire, Chinese as well as those of her own race, owe their position to her alone. This fact they have never forgotten, nor has she. The foreign ministers were widely criticized for not inserting among the conditions of peace a stipulation that the empress dowager should no longer hold the reins of rule. Without entering into details, it is sufficient to remark that "the powers" could never have come to an agreement on this demand, and that if they had done so the result would almost certainly have been the dreaded disruption of the empire, for which no one was prepared, and for the prevention of which, at that juncture, almost all would have been willing to submit to much sacrifice.

#### **Some Sources of Danger—Within**

It is impossible, within the brief limits of a paragraph, to indicate all the sources of danger to the present dynasty. While there has for some decades been very little external manifestation of national discontent, it is well known that the southern provinces especially have never been heartily loyal. They were the last to accept the Manchu rule in the middle of the seventeenth century, and they are always the first to try to throw it off. For a long time there has been a formidable rebellion on foot in the province of Kuangsi—next west of the province in which Canton is situated—and attention has been often called to the marked resemblance between its origin and progress and that of the great T'ai P'ing rebellion, begun in the same region a little more than half a century ago. That movement might have been suppressed at once by the use of proper means, and so might this. But the former was allowed to go on its slow lava-flow of ruin, till it devastated more than half the provinces of China, and cost the loss of an untold number of tens of millions of lives.

It was only at last put down by foreign help, and there have never been wanting those who think that it might have been better both for China and for the world had the movement been allowed to take its course, putting an end to the rule of the incompetent Manchus, who are no longer equal to the task of governing China, and who will suffer no one else to help them. It is not alone in Kuangsi that organized rebellion exists. There is open disaffection in we know not how many other centers, both within and outside of the eighteen provinces of China proper. The nature and the significance of these uprisings we are not concerned to consider—the important thing is that they

exist and are likely to increase. The heavy pressure of the demand for the foreign indemnities is a wide-spread and fruitful source of discontent in China, as, indeed, it would be in any country on the planet.

In the recent outbreak in southern Chih-li it is supposed that several thousand of the "embattled farmers," banded together for the purpose of resisting the exactions of the local magistrates, under guise of collecting indemnity taxes, were slain outright, but it is also certain that a great number of villages were simply wiped out by the brutal soldiery—men, women, and innocent children being included in the remorseless ruin. The terrible story of the resistance to oppression and its punishment has been spread far and wide, and while it does not as yet unite the Chinese into a resisting body, it does much to embitter that national feeling which in this empire takes the place of patriotism, and to make the prospect for the next eight and thirty years, during which the indemnity payments to Western lands must drag out their slow lengths, a particularly gloomy one.

#### Pressure of Foreign Powers

In immediate connection with this subject is to be named the direct and the indirect political pressure of the various foreign powers. The frontier of the Russian and the Chinese empires are continuous for much more than a thousand miles, and there is not a rod of all this vast stretch in which trouble may not arise. It is superfluous to do more than mention Manchuria, Russian hold upon which will never be relaxed until that great empire shall have undergone changes like that of the pious cat mentioned in the Chinese fable, who vowed hereafter to live only upon cheese and to eschew mice and rats. On the south of China she has a perpetual irritant in the strange republican-empire which has long been wandering over the earth seeking whom she might devour. Comparison between the methods of France and of Great Britain are out of place here, but it is not unimportant to point out that France abroad always maintained an aggressive attitude. She has by progressive approaches annexed Annam; she threatens the life of the Kingdom of Siam; next to Russia she is the most dangerous enemy of China, and the two taken together are a greater menace than the rest of the civilized world. The rising in Kuangsi she will know how to turn to her own account at "the psychologic moment." Then there is Germany, anon slow, and again swift like the eagle, as in the unique instance of Kiao Chou, which China can neither forgive nor forget. She wants the Yang-tze Valley, and means to have a part of it, just as France and Russia apparently intend to establish and to maintain peculiar and unprecedented relations with southern, southwestern, and western China, within and without the great wall. There is also Japan. She already has Formosa, but she is not content; nor, in the face of her recent

development, her unique and inapproachable knowledge of China, is this singular. She appears to have her eye upon the province of Fukien, which it is thought she has definitely ear-marked. The behavior of some of her subjects in Amoy and elsewhere is inexplicable, unless Japan has a deep-laid and far-reaching plan. It is needless to speak of the eccentric thirst of Italy for the obscure port which she aimed at in 1898, and failed to get, but for which she is supposed still to be lying in ambush; nor yet of Great Britain, which has of late had much more than she could attend to elsewhere without worrying China. The problems connected with foreign control of the railways already built, not to speak of those promised (or threatened) in the immediate future, as well as of mining rights, navigation of inland waters, the abolition of likin taxation, and other grave issues, would alone be fully sufficient to equip China with all the burdens she can carry, but they must be passed by with but the merest mention.

#### Succession to the Throne

The question of the succession to the throne is in China, as in other lands, a matter of prime consequence, but it is a wholly unsettled problem. The topic is to the Westerner somewhat intricate, but it may be mentioned that the present Emperor Kuang Hsü is not the son, nor any sort of a nephew, of his predecessors, as by custom he ought to be, but a "first cousin once removed." No son has been adopted for the former emperor, as should have been the case. The late heir apparent, who was a frivolous youth wholly unfit for the lofty post, has been by imperial decree removed, ostensibly because his father, Prince Tuan, was guilty of patronizing the Boxer movement, but perhaps quite as much for his own ill deserts. If the present emperor were to die, there could only happen what has already twice occurred: the succession of a mere child, with the empress dowager as the "only man in China." On the other hand, were the empress dowager to die, no human being is able to predict what would happen; these contingencies are not remote, but always potentially present.

Two other important themes can be touched upon, but each is of the first importance. One is the adjustment of China to the inevitable new education, and conversely the adjustment of the new education to China. The situation is grave and full of peril. The Chinese want the results of Western learning, but they do not want the learning itself, much less do they desire its roots, the mere existence of which is but dimly perceived—perhaps only felt. Of this we shall hear much more in the immediate future.

One other danger that lies across the path of China, the gravity of which is daily increasing, is the attitude of the Roman Church as the

political agent of French ambition. "France abroad is the Roman Catholic Church," said one of her statesmen in a burst of frankness.

If the Western world but knew the history of the conduct of this great corporation in China during the past few years, there would be such an outburst of righteous indignation as unified the world in the trial of Captain Dreyfus, only the matter, instead of being a personal one, is national, and in its effects world-wide. During the last two years the most intelligent Chinese officials in China have come to a clear recognition of the danger to the empire from this source. Within the knowledge of the writer specific expressions of this recognition have recently been made by three Chinese, two of high rank and of great influence, each of whom foresees the gravest consequences if no check is interposed.

The formal and official recognition of the bishops of the Roman Church as Chinese officials of the first rank, their personal audience with the empress dowager in that capacity, and the fact of the reference, in an edict in the *Peking Gazette*, of religious difficulties to them for their adjustment, carry with them ultimate possibilities involving the total destruction of the autonomy of China as a power.

The indisputable fact that many of the uprisings against the levy of taxation for the indemnity tax have been directly due to hostility to the Roman Catholic Christians for their extortion and revenge is a window through which the past becomes more clear—and also the future. Mrs. Isabella Bird Bishop, one of the most intelligent and fair-minded travelers who ever came to China, and who enjoyed opportunities for first-hand knowledge altogether unequalled, has recently published the statement over her own signature that in the province of Sz-chuan she found instances in which the greatest irritation was caused by the extortion of this Church in demanding compensation for slight damage to property to the extent of "800 *per cent.* on the estimated actual loss." Such cases are by no means uncommon, altho it must be admitted that if it be true that self-preservation is the first law of nature they are almost inexplicable. If anything is certain in this land of incertitude it is that in operations relating to the Chinese we shall all ultimately reap that which has been sown.

It is increasingly desirable that these facts and their international importance should be appreciated in the United States and in Washington, especially by those who direct the foreign policy of the American government. In the present helpless condition of China, drifting on a distinctly visible lee shore, but without power to alter the course of the ship of state by the smallest fraction of a degree without the consent of "the powers," it is essential that wise men should know what it is which threatens the Chinese Empire, the integrity of which appears at present to be essential to the peace of mankind. Out of

these deadly difficulties some way may be—must be—found, and to that end the first step is the distinct recognition of their nature, and the next a deep conviction of the need of a united appeal to the God of Nations to open a way for the future peace which is so desirable, so necessary, and so uncertain.

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## THE PERSECUTION IN MANCHURIA

BY JOHN ROSS, D.D., MUKDEN, MANCHURIA

Every great innovation, whether it be a spinning-jenny or a steam-engine, produces a considerable amount of commotion in the society in which it is inaugurated. When the alkali of great new principles is introduced into the liquid acid of ancient and inaccurate ideas there is of necessity a temporary effervescence. When the truth-loving and truth-proclaiming doctrines of Christianity are intelligently and effectually proclaimed among a set of corrupt or superstitious notions a measure of excitement, of argument, and of opposition is to be looked for. Yet, in contradiction to the opinions of ignorant men, the troubles which overtook the Church last year in the North of China had nothing whatever to do with doctrines. The people of the South are far more fiery and short-tempered than those of the North. They have been familiar with the preacher and his message at least twice as long as the men of the North. Yet in the South there was no social earthquake devastating the face of the land. As far as doctrines, theory, and mere opinions are concerned, I question if there is in the world a more tolerant people than the Chinese.

But in their customs they are one of the most conservative of nations. Whatever calls in question the superexcellence of their ancient customs instantly rouses the old question, "Why do Thy disciples transgress the tradition of the elders?" In China, as in Judea, and in some other places, tradition is of more importance than the commandments of God. Yet the opposition to what appeared to call in question their revered beliefs, tho it might stir up angry words, would never lead to the shedding of blood. It was the political activity of the West, become acute by the taking of Kiao-cheo in Shantung and the continuous subsequent aggressive and encroaching events—which need not here be specified—which originated the Boxer movement and caused the events which have stirred the world.

The special hatred of that movement was directed against the railway, by which the Chinese saw the integrity of their country threatened. Anti-foreign outbreaks began on the railway, and wherever it was possible every yard of rail was torn up and every particle of railway material destroyed.

After the edict from Peking was everywhere secretly circulated,

ordering the extermination of foreigners and natives—converts to foreigners, or in any other way connected with foreigners—the active hostility of the Boxers was ruthlessly thorough against all persons and everything in any way related to the foreigner. Not as missionaries but as foreigners were Europeans and Americans massacred in the interior of China. Not as converts to Christianity but as adherents of the foreigner were the native Christians hunted to death. There was no death for those who proposed to disassociate themselves from the foreigner.

Foreign houses and foreign property of all descriptions were utterly destroyed. Shops selling kerosene or paraffin were fined to the utmost of their resources and their foreign oil confiscated. This foreign oil the people were forbidden to burn. Foreign cottons, most of them American, were confiscated, and the shops in which they were found heavily fined. All cloths, velvets, and woolens were similarly dealt with. Matches, needles, pins, or any article showing foreign origin, were destroyed. Pretty brass buttons with Chinese designs, made by the millions in Birmingham, were largely used by the Chinese; every garment seen in public with these buttons on it was torn off and cast into the fire. Lead pencils found on travelers were taken from them and destroyed. Boats laden with foreign materials were boarded, and their cargoes thrown into the river or confiscated. In our gardens every tree bearing foreign fruit, every foreign vine, was torn up and cast into the fire. Of the large numbers of foreign flowers we have introduced, and of which the Chinese were particularly fond, not one was permitted to survive if discovered. The Boxers had apparently resolved not to leave a trace remaining of the presence and influence of the foreigner.

The term for "foreign" is *yang*, the "ocean." *Yang* is also a sheep. In China there is a cycle of twelve years, each under the name of an animal; one of these is *yang*. Any Chinaman born in that year was prohibited from joining the Boxers; thus a twelfth part of China was excluded. Among the Chinese surnames *Yang* is not uncommon; any man of that surname would not be received among the Boxer ranks. Thus will potently appear the character of the Boxer movement. It was a frenzy of madness against the foreigner—his person, his country, his religion, and all his belongings.

Having briefly explained the origin and cause of Boxerism, I shall state briefly how it affected our Church in Manchuria. The Boxers were, as a body, utterly contemptible and unworthy of serious attention. But such is the mental corruption in China that the people were given over to believe a lie. High and low, official and private, military and civilian, believed that the Boxers were inspired from heaven to use the "flying sword" and the sacred fire to destroy the foreigner and all his works. Tho the Boxers were few, they were

everywhere shielded by the soldiery and supported by the officials. Of the latter a few opposed them, but the majority let their opposition go no further than abstention from all interference. Yet in Manchuria I am aware of no official who desired the death of a foreigner. The officials were gratified when the Presbyterian missionaries departed. Yet the soldiers and their officers actively supported the Boxers. But the real source of the power for mischief by the Boxers was the government of Peking. No official in Manchuria permitted the Boxers to assume any power till the secret edict of extermination was issued directly or indirectly from the government to every official in the country. The viceroy in Mukden retained this edict in private for a considerable time after receipt of it, and published it only when his own subordinates threatened his life if he abstained longer from doing his duty.

The Boxers obtained all control in the city as soon as the edict was published, but it was several days before they dared to begin their destructive work. Fire and robbery went hand in hand all over the country, and no official had any power even if he had the will to stay the evil. Several, however, exerted themselves effectually in saving life. But notwithstanding the efforts of the wiser officials, over three hundred of our Christians have had to lay down their lives for their faith; for tho they were persecuted as foreigners they suffered as Christians. The wonder is that the number is not twenty times as great. No place was safe. The crowded city and the solitary mountains were alike thoroughly searched as if with bloodhounds. The tiniest hamlet was hunted and the loneliest mountain gully.

But the friendly millet was about six feet high all over the country, and under its shelter thousands escaped who but for it would have been put to death. The undergrowth of the forests in the mountains was at its densest and hid in safety large numbers. One man fled from the neighborhood of Mukden to the northeast of the long white mountains, where the only people to be found are a few rare hunters of the ginseng medicine plant. There, to his surprise, he came in contact with about two hundred Christians, who from various places had found their way to that remote and usually inaccessible region. One of our students lived for about two months in the rocky clefts of a mountainous region visited by no man, where the bear and the tiger ruled. By night he went down to a narrow valley and plucked some potatoes from their roots or maize cobs from their stems. Of the many hundreds who escaped thus individually, each had his own special experiences and his own miraculous escapes.

Never before was God so sensibly present to them, never was His word so real and so living—a personal comforter and guide. The providences of God seemed to them special every day. Men and women who in summer were usually troubled with sickness knew not



a day's trouble during their two months' exposure to want and weather. The plowers plowed deep into their souls, and the seed of the Word has taken root and borne fruit as never before in Manchuria.

In some places very few Christians were put to death; in others as many as could be apprehended. In the fine congregation of Yilu, north of the city, the women and children were not molested. In other places the suffering of the women and children transcended those of the men.

One remarkable experience expressed by many who were threatened with death but escaped was the fact that they did not realize any fear. One old man, well-to-do, was apprehended, bound with ropes, and escorted into the city to his doom. His wife was beheaded before his eyes. Threats and mockery were ceaseless in his ears. His heart he felt beating twice its ordinary speed, but fear he did not know. He was dragged behind a cart for a dozen miles, and at length pushed on his knees to receive his death. The edge of the sword touched his neck, when with much difficulty he was respited by friends at a great price. But still he knew no fear, tho his heart continued beating at its fastest. Some men, escaping, passed through the murderous Boxers with their cruelly drawn swords; but so entirely were they without fear that they were allowed to pass on without challenge. This fearlessness they all ascribe to the special and merciful interposition of God, who assisted them through the awful ordeal and that dreadful time.

#### **Experiences in Mukden**

In Mukden the deaths were surprisingly few. The viceroy for a time exerted himself in his non-committal fashion to stop or to retard the evil work. After the Presbyterian missionaries had all retired, the viceroy sent repeated and urgent messages to the Roman Catholic bishop to depart, as the unruly forces were entirely beyond his control and he could not protect the bishop. The bishop left, and was some distance from the city when he was earnestly entreated to return to his converts, who felt utterly dependent upon him. He returned to share their fate.

When, after the departure of our missionaries, affairs came to their darkest, our Christians met together for prayer and consultation in the church. The Roman Catholics had already resolved to resist by firearms, a stock of which was in the cathedral. The younger spirits of our congregation were eager to follow the same course. The pastor, elders, and senior members opposed this course, as the time was one not for resistance but for flight. They were a few sheep among innumerable wolves; they must "act as serpents," and when persecuted here flee there. For the Boxers in their deadly opposition to the foreigners had the sympathy of nine-tenths of the entire popula-

tion, and the active support of all who had little to lose. The officials did not greatly differ from the people, but their greater responsibility made them more cautious. The soldiers had already openly espoused the cause of the Boxers. Resistance, even if right, would have been madness. Some men, even after long residence in China, are under the delusion that only the official and literary classes are opposed to foreigners. The officials may be able to restrain the open hostility of the people, but it is always there in the hearts of the great majority. By far the greater proportion of losses of life and property last year was solely due to the enmity of the common people, while, on the other hand, many fugitives escaped death on account of the humanity of a small fraction of the people.

Our people, therefore, decided that their policy was flight, and their one defense prayer. They agreed daily to pray for three things: the safety of the Church, the salvation of the nation, and peace for all. The instructions of the Savior when sending out first the twelve disciples were applied and laid to heart as never before. The words were alive and "had hands and feet."

The very next afternoon the church was burnt down amid the exultation of all classes, who crowded from every corner of the city to see the "end of the foreigners." This was the signal for flight. Thousands hid in the millet, but hundreds of our most prominent people felt safe only when sheltered by the forests in the mountains, a couple of hundred miles away. No relative would dare give house room to a Christian, as it meant death to themselves. The reign of superstition was so unquestioned, and the belief in the destruction of the foreigner, root and branch, so thorough, that relatives would not even permit a Christian to leave a bundle of their choice possessions in the house; for had not the spirit-moved Boxers declared that wherever anything was secreted belonging to a foreigner spontaneous combustion would destroy the property where it was hidden? The frenzy of madness seized the persecutors. Young lads of seventeen went about the streets carrying with joy, in one hand a bleeding sword, in the other a gory head. In dens in the earth and caves in the mountains, perched on almost inaccessible rocks, or hidden in dense undergrowth of the forests, thousands found refuge from an enemy as remorseless as death, as cruel as the tiger, and as eager as hounds after their prey. No puniest house in the smallest hamlet was left unvisited. How so few were murdered is to me the mystery, for the Boxers aimed at annihilation.

The Christians saw the hand of God in the terrible trial which came upon the Church and in the calamity which, through it, has fallen on the nation. They saw also the hand of mercy in the manner in which it came and in the season of the year. A month earlier the millet was low and could give no shelter. In the season of long nights,

even could they escape their hunters, they would have perished of cold. The harvest was the best for a dozen years and grain could be had for the asking; it has not been so cheap for many a year. No one starved who could work or even beg. At any other season not more than one in a hundred could have escaped.

The sufferings of those who hid, from exposure and want, were necessarily great. Yet all expressed their amazement that most of them suffered less from sickness than in normal summers. Still, some have since died as the result of that exposure. The incessant excitement must have been trying; for they knew they were everywhere searched for, a price was on their heads, they might be discovered at any moment and put to death. The only time they knew peace was when under torrential rains, for they knew that the Boxers were then under shelter. These people, who usually dread the slightest wetting, rejoiced when the thunder rolled and the clouds poured down sheets of water.

The Boxers were not all equally brutal. In at least one case a young man who was bound and sentenced to death had his cords cut by his Boxer watcher and told to run into the millet. After the first few days of madness the Boxers parlied, and many saved themselves by paying for their life all the property or money they could command.

The severity of the persecution depended chiefly on the character and knowledge of the mandarin of the district. In some districts no man, or very few, were put to death; in others every man, woman, and child belonging to the Church were executed when apprehended. Even where the mandarins exerted their utmost moral influence (the only influence they possessed), they could not save the Christians from wholesale robbery, tho able to save their lives. Where the death-rate was heavy the mandarin was heartily in sympathy with the murderers, always lending them the aid at least of the soldiers in the yamen, who should have kept the peace.

The Boxers alone would never have been able to effect any mischief. In almost every village there are representatives of a secret society called Tsaili, firmly knit together, and utterly unscrupulous where the property of others is concerned. These were ten times more numerous than the Boxers. The latter, in their superstition, slaughtered and burnt. The Tsaili plundered; they extorted from the Christians many hundreds of thousands of dollars.

Persecution, therefore, assumed almost every possible shape, except in the manner of death. The "spirit-inspired" sword was the instrument of death in most instances. Most of the Christians were beheaded; some were hacked to pieces; a few were more cruelly treated, piece after piece of their face and head being deliberately cut off by the sword in order to compel them to renounce their faith; a few were burnt by means of paraffin oil. One excellent man, a

successful native doctor, was seized after he had hidden for a month. A band of cotton-wool was bound as a circlet around his head. It was saturated with paraffin oil and set on fire. He was put to death by burning his brains. For three days his body was kept standing, his skull saturated with oil and burnt all night long. They called him "the heavenly lamp."

The most ruthlessly cruel and barbarous form of persecution was in a town a hundred miles east of this city—Sin pin pu, where we had an intelligent and active congregation of three hundred men, mostly business men and farmers. Most were able to flee; but all who did not were hunted up everywhere, and when found were beheaded by the Boxers, who had their headquarters under the auspices of the mandarin.

One young man, the head of a fairly prosperous business, informed his mother, a fortnight before the bursting of the storm, of the serious time before the Christians; that he had decided, whatever came, to remain true to the Savior and his faith; that death was only a matter of a little earlier or a little later; and more in the same strain, apparently to prepare her for his fate. He was seized, ordered to recant, refused, and sentenced to execution. He fell on his knees and engaged in prayer. While thus kneeling his head was severed at a blow from his body and rolled a little distance away. His mother was permitted to take the body. She found it still quietly on its knees and the head at a little distance. No wonder if the woman lost her reason for a time. She had to hide in the hills herself for two months.

One man, Wang, a Peking member, went to his execution singing hymns. Another, Swim, preached to his executioners on the way to his death. He was an old man, a scholar, and influential at one time in the town. He was urged to recant. "He would not disgrace his faith or his Church by lengthening his days by recantation."

One of the noblest-looking woman I have seen in Manchuria, an intelligent and whole-hearted Christian, who belonged to a well-to-do family, was condemned to death. She asked an interval for prayer, according to her religion. This was granted. She fell on her knees for a time, then stood up to sing a hymn. She sang, as never before, a hymn on "nearing the gate of heaven," and while singing was beheaded.

A girl of fourteen was hiding in a millet field. Her father had been cut slowly to death, as he had been a preacher. She was his only child and motherless. She had a New Testament hidden under her robe which relatives, who dared not shelter her, urged her to hide away. She refused and carried it about with her. She was found in the field. She was unknown to the murderers, but her New Testament told its own tale, and on its account she had to die. She stood alone before

the naked swords of the butchers, surrounded by a heartless crowd of onlookers, curious to see how the fools of Christians, who would not bow to images to save their life, could die. Not a word of pity or of sympathy reached her ears. One of the cruel executioners asked her, "How is it you are not afraid?" "Afraid or not afraid, it is all one," was her reply, and she was beheaded.

Of the many of whom I have individually heard who were put to death, not one appealed for pity, not one seemed to fear. There was no shrinking from the brutal ordeal. As one man put it, "There was no coward among them all." Some went joyfully to meet their death, all went calmly. Some went with singing, all with prayer.

The heartless barbarity of the whole business has been cruel, cruel, and the hatred has been fierce as a seven times heated furnace. But He who gave rein to the cruelty has His own designs to carry out. Never was gain save by sacrifice. There is no salvation but by blood. When God has great ends to accomplish great sacrifices are called for. The Church in Manchuria has been called upon to place a terribly expensive sacrifice upon the altar. It has been offered, consumed, and accepted. It is for the Church of God in all lands to learn the lesson, to labor for the proper results, and to obtain the inheritance,

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## THE YALE FOREIGN MISSIONARY SOCIETY

BY REV. HARLAN P. BEACH, DIRECTOR

This society has no history as yet, and as its first missionaries sailed less than a month ago,\* it has no story of successful initiation of an enterprise prophetic of better things to follow. A few statements of purpose and causes are all that can be given at this stage of its development.

The society is the expression of profound convictions, existing first in the minds of a few earnest Student Volunteers of the university, and later espoused by a number of influential members of its faculty and corporation. If any men are especially obligated to serve their fellows, it is the brotherhood of scholars who have received so much from the college and its professional schools. Yale's record as an influential factor in American development is an enviable one, and she has also done much through her merchants, diplomats, scholars, and missionaries to bless less-favored nations. The conviction that the non-Christian world should be more prominent in the university thought and life was the primal one in the agitation for the society.

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\* Rev. John Thurston is the first of the Yale Mission to sail. He left with his wife on the sixth of October for Peking.—EDITORS.

But how can this sense of obligation be best met? Partly by increasing knowledge concerning the need of those lands and the enlarged interest, prayer, and financial support of varying agencies which must follow such study. More well-qualified missionary candidates for every Board should be raised up, if Yale would occupy the strong position which should be hers, and if she discharges the responsibilities which belong to every institution of higher learning. The attempt to do her duty in all these directions in the past has partially failed, and the society is an effort to utilize the "Yale spirit," which has been so prominent a factor in the university life, and to lay upon individuals a personal responsibility which they have not hitherto felt. Manifestly if a select body of graduates, who have the confidence of their constituency, representing different branches of the Christian Church, and chosen because of their ability in different directions, are sent out by the society to a land which has a strong interest for all contributors, there is every reason to believe that sympathy and financial support will be assured, and that the cooperation thus initiated will become a habit which later will benefit the Boards of the churches to which graduates belong. The missionary enterprise will be dignified by the self-sacrificing and fruitful lives whose work is constantly being kept before the students, and a far larger number of candidates for foreign service may therefore be confidently expected.



HARLAN P. BEACH

The experiment in the direction of an independent, interdenominational university mission has never yet been successfully made; tho a number of colleges and universities in America have their salaried representatives in the field under church Boards, while in Great Britain the experiment has been carried to the extent of distinct missions, like those of Oxford and Cambridge in India, and the Universities' Mission of East Africa. Yale's society is interdenominational and independent for local reasons which made a mission on any other basis impossible. Moreover, because of its interdenominational character it promises to aid in the direction of Christian unity in foreign fields, a trend now more than ever desirable because of union movements in the Philippines and in Japan.

The first field to be entered by the Yale society is China, largely because of America's special responsibility for that empire, and also for the reason that in this time of her renaissance the university graduate may be even more influential there than men without college training, or with a less broad intellectual outlook than comes from a typical American institution. While the exact district is to be decided after the missionaries have had a year of language study and observa-

tion in Peking, North China will be the section of the empire in which a station will be chosen.

As to policy, it is too early to do more than state it in general terms. As the Gospel of Jesus Christ has proven itself during all the Christian centuries to be the power of God most used in the regeneration of nations as well as of individuals, evangelization will always be fundamental in the society's activities. The usual auxiliary agencies which make the Christian life effective and powerful, such as medicine, schools, literature, etc., will receive due attention also. When the opportunity comes, it will be a most appropriate thing for the society to establish a strong college, and its missionaries will embrace every opportunity to aid China's literary men and other leaders of thought. As soon as possible one man at least will be chosen to give special attention to that form of effort, tho even here the earnest Christian will lose himself in a semiheathenized attempt to be all things to all men. While believing heartily in the evangelical denominations, no candidate will be commissioned who does not care more for the exemplification of a Christlike character than for a formal exposition of doctrinal beliefs, and for the Kingdom of God as simply set forth in the New Testament than for any particular sect or denomination. The power of a holy and helpful life, placing itself warmly in touch with the manifold needs of a well-nigh lifeless empire, despite its phenomenal age and history, is what the society places before itself as a divine ideal.

Tho it has been organized only since June (it had been under careful consideration more than a year before that date), the necessary funds for the plant, etc., and the salaries of those already appointed, have been raised from interested classmates and others without difficulty. It is probable that with even its ultimate staff of twenty families or more there will be no obvious financial obstacle to cripple its work. While, therefore, it makes no appeal for means, it does crave the prayerful interest of men and women who realize the difficulties attending experiments, especially in a land which is in a state of flux, whose populations are yet sore over the awful events of the Boxer uprising and its distressing aftermath. Great wisdom is needed, both by its Executive Committee and by those who have undertaken to be its pioneer missionaries. Perils at home are also possible. Already some friends of missions have considered the society to be an arraignment of existing agencies, instead of an honest attempt to supplement, in such a way as not to encroach upon their constituency, the splendid work which other Boards are doing. It is possible, also, that some small institutions, not financially as strong as Yale, and without its unique solidarity, will be stimulated to emulate its example to the detriment of other missionary organizations and with final collapse. Even Yale, with the present promise of assured success, may become lukewarm in this great interest, and will turn away from responsibilities which bear with them such great possibilities of blessing to the university itself, as well as to the greatest enterprise of the Church, the extension of the truths and the fruitage of the Gospel to every nation.



*from a drawing by an Indian artist*

SIOUX AND CROW INDIANS IN WAR FEATHERS AND PAINT

## THE RELIGION OF THE SIOUX INDIANS

BY MISS MARY C. COLLINS, PINE RIDGE, SOUTH DAKOTA

Missionary of the American Missionary Association

The Sioux Indians have always, so far as we can discover, been ruled by their medicine-men. These are also their priests, so that it is hard for them to understand that the missionary, or the "soul-teacher," is not also able to heal the diseases of the body. In the past they had strict moral codes and well-defined religious laws and doctrines. They all believe in a future life and in punishment for sin, here and hereafter. One who has murdered his friend has committed a crime, and he, therefore, must be banished for a certain time to loneliness. He is sent away to live alone in an old ragged tent, and no one is allowed to approach him. Some relative, an old woman, may carry food and leave it near his tent, but he may not come out and get it until she has gone. He must not speak to any one. After a time he is allowed to come away, but first his relatives must satisfy the family of the murdered one by means of valuable presents. Then comes the purification. All that he has used in his isolation, even the clothes that he has worn and the dishes from which he ate, are destroyed. He goes naked into the "Inikagopi" (sweat bath), and with a medicine-man singing and praying to the stone gods his purification is completed, and he may once more walk among his fellows.



The Indians are a prayerful people, and have always recognized the necessity for sacrifices and gifts to the gods. All the high buttes throughout the Dakota land have been used in the past as religious altars and places of prayer. Anything which they failed to comprehend, they at once attributed to the Taku Wakan, or the Great Mystery. On the top of one of these buttes they say that the prayers of the people were once wonderfully answered. One long, hard winter, when the snow was so deep that the hunters could not go out for game, and the people were almost famishing with hunger, the priests, or medicine-men, went to the hilltop and prayed for buffalo. For three days they had held their sacred dances around the image of a buffalo suspended to a pole. They had cut their flesh, and tied weights to cords passed through their flesh as they danced. All this agony they endured without a murmur to please the gods, who reward only bravery, and before whom cowardice is the worst of sins. After the men and women had cried to the gods for many days, there came a strong north wind, and running with the wind, almost into the very camp, came a great herd of buffalo. So exhausted were the animals that they were easily slain, and after the best portions had been offered as a sacrifice to the gods, the people satisfied their hunger.

Dancing among white people is usually only entered into for amusement, but to the Indian it is worship. It is a means by which he may come into communication with the spirit which is to direct his movements. There are great war-dance societies, such as the Sun Dance Society, the Holy Dance Society, and the White Horse Dance Society. In the White Horse Dance Society the medicine-man has a dream. He sees coming toward him from the lightning god a horse with a rider and knife. The medicine-man then calls the people together, and announces that he had a message from the God of Lightning. He is then accepted as a war-leader, following the spirit of the lightning god, and he calls his society together, and they have the white horse dance.

In this dance the horses are managed with wonderful skill. The men chant songs and prayers for success. The medicine-man directs the dance and songs, the feast, and all the preparation for war; he announces that no bullet can hurt him, and that by his mysterious touch he can make the whole society impervious also.

The medicine-men are the most dangerous men among the Sioux. Indian agents, who generally look upon the Indians as playthings, imagine that the Indian dance is simply a harmless amusement, and with this mistaken idea they even encourage the old wild games and dances. On one agency one Fourth of July the old men, who had felt for a long time very much oppressed and abused, and who had secretly been talking of the strength and power of the White Horse Dance Society, obtained permission from the agent to indulge in their

dance. The consequence was there came very near being an outbreak. The old men believed their leader to have been directed by the spirit to make war on the whites, and this was only prevented by the influence of the Christian Indians.

The "Inikagopi" is a religious ceremony of purification. Stones are heated and put into a small round booth covered with thick skins. A man or woman is then put inside naked, and water is poured on the hot stones. The priest chants prayers, and the steam is supposed to wash away all the sin and impurity. These ceremonies are also used in sickness and for women, like the purification rites among the children of Israel. On coming out of this hot bath the person often rolls in the snow, or cold water is poured over him, so that death sometimes results, often immediately.

The Sioux believe that all sickness is brought on by the gods as a punishment for some offense committed against them. Often in cases of sickness a near relative will go out on a high butte and stay without food and water three days and nights, while they cut their flesh and cry to the gods for the life of the sick one. By his own suffering the Indian hopes thus to propitiate the angry god, and to remove the penalty from the stricken friend. Their gods are cruel and revengeful; they are not loved, but are feared.

Their code of morals were high, considering the fact that they were of their own make. An unchaste woman was an outcast and a thief was always dishonored. One Bull told me of a man, now permitted by the United States Government to hold a high position, who once stole a horse from a friendly tribe, in the days when there were war chiefs, medicine-men, and native judges, or peace chiefs. This man was called before the peace chief and tried for his offense. Sitting Bull was a war chief, and his soldiers sentenced this man to have his gun taken from him and to stand all day in the presence of the people, tied feet and hands. Any man was permitted to strike him with a whip. Later he has had his revenge, for ever since the Indians have been on the agency as government wards he has lost no opportunity to annoy these men.

Red Horse and Long Feather were peace chiefs, or judges. They lived and died as Indians, but were honorable men. While the Indian may be ignorant of white men's ways, he is not necessarily an ignorant man by any means. In the old life they were able generals, and could either plan for war or for the hunt. They could lay out new roads, and even now the Indian trail is used by the white men as the best route for their roads. He could select the best natural conditions for his villages, so that the ever aggressive white man is never satisfied until he has secured the home site of the Indian. The roads made by these natural engineers either through woods, across plains, or through

deep snow or swollen streams, were always safe. They constructed rafts and made boats.

The Indians are not a lazy race, or they could never have made a living under such adverse circumstances. They are hardy and brave, or they would never have declared war upon a mighty nation, with all the guns, soldiers, horses, and supplies which follow the American army. Lazy men could never have followed Sitting Bull all those long, weary months, when they resisted the weakening forces which they knew would come to them through being fed like babies by the Great Father. No; they are not lazy, but are wholly unused to digging in the soil. The Indian can march for days in cold or heat, hungry and thirsty; he can hunt game in all kinds of weather; he can walk and carry the game on his back many weary miles to bring food to his squaw and papooses at home. His muscles have from generation to generation been strengthened to fight and to hunt, but not to dig. Even the graves of the dead were not dug, but were made of trees or scaffolds. We call them lazy, while our best and brightest men are falling by the way, while trying to develop a different set of muscles to enable them to take up the white man's burden. We are expecting a people to learn in one generation what it has taken us thousands of years to learn. Let us be patient. If in this generation we develop a few scholars, a few farmers, and some stockmen, let us be encouraged.

But we should not forget that the red man must be educated in his threefold nature. We must see to it that the brave heart which led him to war and made him ready to endure hardship is not cowed by threats of the guard-house and starvation. In his helplessness we must not rob him of his manhood. We must encourage his athletic sports, which do no violence to his conscience, while we discourage his heathen dances. We must respect his religious nature, and show him that truly God—the Great Wakan—takes thought of him and seeks to guide him in all his ways. We must teach him that instead of delighting in sacrifice, the Great Spirit desires obedience to His laws. We must tell him the Good News that the Great Sacrifice has been made for us by Jesus Christ, and that through Him we may come to God without fear and in full confidence. We must teach God's hatred of sin and His love for all men.

The Indian still feels that it is a privilege to suffer, so that punishment according to our laws is looked upon in somewhat the same way as war in the old time. I have known men who had been sent to the guard-house for some trifle to return home and to be lionized by the Indians, much as he would have been had he escaped from a hostile tribe.

The true missionary spends his life for the people. He tries to get into their thought life and heart life, and to see the Indian's rea-

son for doing or not doing things from his own standpoint. We may make laws to govern the outward man, but the real man can not be governed in this way. To civilize the Indian he must be appreciated. He must be understood and he must be Christianized. If the artists for the tribes could be taught art in our schools, and those who have descended from the medicine-men could study plants and their medicinal properties, and the star-gazers, who know all the signs of the heavens, could be led to study astronomy, and others could follow the natural bent of their minds, then might we not out of these people, who have lived so close to nature, secure some able scientists and artists? Let us encourage the sciences that have come with the natural life of the people. Under all circumstances, only those white men should be selected as head farmers, agents, and teachers who love and worship God. The drunken, licentious, profane man, if sent to civilize these Indians, only make the Indian look down upon them, and cause them to feel that their old life was higher than the one offered by the government. The white men who should help the red men upward only develop their vices, make God dishonored, laugh at women, and make fools of themselves by drunkenness. The missionary is the only factor in all the Indian problem that stays with them. Let them have the full sympathy and help of the Christian Church. Send clean, honest Christian men to teach these wards of our nation, and missionaries who are Christians of the highest type to lead them into the ways of righteousness. If our government will treat with them as with men, be patient with them in the transition of the old life and the new, give them men to lead them, not to drive them, and the Church will supply the men and money to teach the religion of the meek and lowly Nazarene, and the power and strength of the Lord of Lords and the King of Kings, we shall rejoice and be glad in this little flock that we, as Americans, have been permitted to lead them into the new life of the citizen, and bring them all into the Kingdom of God, where we will all be one in Christ Jesus.

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## IS THE HOME PASTOR RESPONSIBLE?

BY REV. JOHN W. CONKLIN, NEW YORK

Field Secretary of the Reformed Church in America Board of Foreign Missions

Standing in a beautiful and commodious church, after service, I remarked that architecture and acoustics had much to do with impressing the Gospel. "No," answered the pastor's wife, "no one and no thing except the minister is responsible for anything in the church." She voiced a grievance felt in many a parsonage. The pastor bears heavy loads, and there is a tendency among most people to increase his burdens. He has responsibilities from which he can

not escape, but there are other things for which he can not be held liable.

1. I submit that the home pastor is *not necessarily responsible* for the attitude of his church toward missions. That attitude is the result of many factors. The present pastor is usually one of a line, and is not liable for the shortcomings of his predecessors. There may be a strong chronic anti-mission sentiment in his church, and some members may have been rounded up only half converted. Teachers in district schools can not be fairly judged by the examinations of their pupils after a few months of service. One must consider the previous record of those schools and the sort of children of which they are now composed.

2. The pastor is not certainly responsible for the amount of money given by his church to missions. Tables of benevolence, like rolls of members, are very fallible as revelations of truth. Secretaries and missionary agents ring the changes upon the tales they tell, but they are shallow indicators. To judge whether forty barrels of potatoes is a creditable yield from an acre of ground one must know whether it is rich prairie or rocky hillside, whether the rains have been plenteous or drought has prevailed. So in the harvest of the Kingdom gifts. The church soils vary vastly and the Lord prospers people very unequally in different years. Judge not that ye be not judged by statistical tables.

3. The pastor is not to be condemned for failure to put into his church all the plans for interesting his people and relieving them of their money which he learns have been successful somewhere. We are in danger of losing church individuality, initiative and enterprise. Syndicates are dealing out our Sunday-school lessons, prayer-meeting and Endeavor topics, daily Bible readings, missionary courses of study, special Sundays for offerings, and we seem to be traveling toward the Buddhist prayer wheels. How refreshing to find a pastor and a church that have worked out schemes and schedules for themselves, and are not lying awake nights because others do not copy them! The question is not whence or by whom, but do they do the business?

II. For what, then, is the pastor always liable in the matter of missions? *He is responsible:*

1. For declaring the counsel of God in regard to world saving. No man can declare the whole counsel of God. But no man should consciously slight any part of it. It is not fair on Christmas to preach "Behold I bring *you* good tidings of great joy," and omit "which shall be to *all people*," nor at the Lord's Supper to speak of the drawing power of the cross upon ourselves or the completeness of the atonement without noting that He will draw *all men* unto Him. It is not just at Easter to preach that "He is raised for *our* justification" without stating that the risen Lord declared

"that repentance and remission of sins should be preached among *all nations*." In studying the books of the Bible it is narrow to disregard the facts that two Gospels (Mark and Luke) were probably written specially for heathen, that the Acts is a history of missions, and that most of the epistles were written to converts from heathenism.

2. The pastor is liable for not copying the emphasis of our Lord's Prayer in leading his people. That model prayer puts the Kingdom first. What excuse can the follower of Jesus offer for failing to do likewise? This leading human souls in prayer is a vital work. How can we lead them close to the mercy-seat? How can we lead them to enlargement of heart, to unselfishness of desire and petition? How can we bring them into fellowship with that great-hearted, world-embracing Christ? For several years I have been partially a layman, and have often left church sick at heart because the congregation had not been led to make one wish to God for the weaker and more neglected part of His children in the world. Dr. Maltbie Babcock said: "Your love has a broken wing if it can not fly across the ocean," and the wings of prayer can not be perfect if they do not compass the Master's world.

3. The pastor is responsible for touching the hearts of his people with the deepest needs of the heathen if he is capable of touching them with anything. There is certainly no lack of material. Paul writes to the Ephesians, in one verse, that "without Christ" they had been churchless, hopeless, Godless and homeless. Each one of these specifications may be made vivid and heart-rending by a study of actual conditions in the world in this twentieth century. Dr. Dennis' "Christian Missions and Social Progress" will give material for dozens of sermons. The Chinese, the Hindus, the Africans and others have been thrust into our view. They have been robbed and left half dead and their ghastly wounds are gaping. If we are priests and Levites, and pass by on the other side, we are liable to them and to our people and to our King. If a pastor can touch the hearts of his people with Herod's slaughter of the innocents, he can do it with the Chinese parents' slaughter of their daughters; if with the story of the woman weeping at the cross, then certainly with that of millions of other women weeping without a cross. When the hearts of our people have been deeply touched by the deepest soul needs of the heathen the battle is won—the rest is easy.

4. If those who attend church do not have the most stirring news of the Kingdom up to date the pastor is not blameless. Comparatively few people take the missionary periodicals, and many who take them do not read them. What do we want? What shall we keep trying to secure? Surely nothing less than that every member of our congregations shall be interested in the forward movements of the Christian

host. Who has the ears of the whole congregation? The pastor, and he alone. When does he have those ears? Mainly on Sunday morning in the church. Why does he preach at all? The people have Bibles and the Gospel is in those Bibles. He preaches to explain and impress the saving truth of God. He must, *for the same reason and from the same place*, tell the current events of the Kingdom—the news of home and foreign missions. In no other way will all the people ever get such news and become interested. Sunday evenings or weekly prayer-meetings or women's society meetings do not fill the bill, for the *most needy people are not there*. There should be a prelude to the morning sermon once a month, if not oftener, containing the latest tidings from the front; or, if preferred, the news may be brought into the sermon itself. There would be nothing strange or inappropriate in this. Paul was accustomed to do it in his letters and probably in his addresses. (Colossians iv:7-17. I. Corinthians xvi:15-20.) Such telling will come nearer to solving the information problem than any society or presswork ever yet devised. Of course these other agencies can not be dispensed with. Their usefulness and vigor will be promoted.

5. The pastor is liable if he allows any children who grow up under him into full church membership to be ignorant of the duty and triumphs of missionary work. We must be careful how we place responsibility for the conversion of all the children. But it surely is possible to give in the Sunday-school so broad and rich an idea of Christ's love and purpose for the whole world that the penitent will not turn to a narrow Christ. The children are eager for mission pictures and stories, and it is their right to have them. Missions must come into the study course of every church school. No Mission Band or Junior or Senior Endeavor Society is equal to the occasion, for the children most in need are absent from their rolls. The Sunday-school must teach the story of the Kingdom up to date with just as much reason as the day school teaches the story of our country up to date.

6. Finally the pastor is responsible for preaching and teaching New Testament doctrine of giving to help the weak, and for affording abundant opportunities for such giving. This is mentioned last because such seems to me the proper order. Great harm is done in church and school by hammering on the money question when hearts are not touched and news is not given. "Out of the fulness of the heart the mouth speaketh," and out of the same the hands give. If I became pastor of a very narrow-minded and anti-missionary church I am inclined to think that I would not ask for a public offering for missions until the people proposed it. But they would have to take the doctrine and the facts, or stay home, or have a farewell sermon. This giving-time should be made the gladdest and holiest of all services. There is nothing equal to it. In its sincere and sacrificing

performance it is holier than prayer or praise, or hearing, or baptism, or the Lord's Supper. Not one of those exercises is mentioned in that climax of the Master's pictures of human liability—the judgment of those who *did it* and those who *did it not* to the least of these. The active offering at the Master's feet of that which is precious is a service that has no superior. The pastor must give the Master's teaching about giving, boldly and faithfully. "I don't know how I can forgive you, pastor," said a rich man on his death-bed, "for not having taught me, in all these years of your preaching, the awful evil of covetousness and the blessedness of giving."

Pastors are liable. The words of Jesus, "To whomsoever much is given of him shall much be required," and those of Paul, "I am debtor," can not be shaded by any mechanical idea of complete forgiveness or wholesale crown wearing. We owe a debt to our parishioners—to make them as loyal and large-hearted as possible; to our missionaries—to give them what they need for the most effective work; to the heathen. I am more afraid of the untaught heathen in the judgment than of any one else. No one but myself can pay my debt to him.

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## AMONG THE COAL-MINERS

BY MARGARET BLAKE ROBINSON, NEW YORK

Editor of the *Herald of Light*

One summer day, when the temperature was so many degrees above zero that I was becoming skeptical as to whether there really ever was a zero, I stopped and rang the bell at a little house in a mining-town in Illinois. A man came to the door smoking a comfortable-looking old cob pipe and holding a well-thumbed Bible in his hand. He was small of stature, with coal-black hair, well-tanned skin, intelligent features, and a pronounced English accent. I announced that I was holding evangelistic services in the little Methodist church a few blocks away, and that I would like to have him come to some of them.

"It's rather hot to preach and visit," he said; "but, then, I like the visiting preacher. I tell you if it was not for a preacher who visited me, I would be still a drunken miner—as bad as the rest of them."

Then he told me his story. It was not strikingly novel, but it gave me a new light into the hearts and lives of a class of people that I had almost come to believe were as incapable of being made spiritually white as was the coal they mined. His father had been a Methodist clergyman in England and his grandfather a local preacher ("a loaferin' preacher," as his little boy phrased it), and he himself had had a good education and religious training. He came to New York City when he was twenty-one, and after vainly seeking employment in the more "genteel" occupations, he turned his face to the West and soon became a coal-miner.



"Talk about the man with the hoe and the brother to the ox," he said, "well, the poor ox can't always choose his relations, but if he could, I believe he'd have cut me dead. I made good wages, but the bad influences of the mine and the saloon, which is as much to the average miner as his dinner, soon set their mark upon me. I married a good wife, but neither she nor our children could save me from my evil habits. One day a preacher called. He was not good-looking (say, wife, do you remember the red carrot head and the pug nose on that fellow?)—he looked like a small edition of John L. Sullivan—but I tell you he knew his Bible, and he was a friendly sort of a chap that you couldn't get mad at. I told him that it was none of his business whether I was a Christian or no, and said a lot of other things of the same kind, but he hooked me all the same. I gave up drink, and then I joined the Church. Now I help to pay the preacher, and I bought this house, and am paying for it little by little, so that my wife and children will have a home if anything should happen to me."

With great pride he showed me the little English garden in the rear of the house, and his wife, who was a Swede, said in broken English, but with such feeling in her voice that it was positively musical: "He's good von year now, an' 'tish like Hefen; but, oh! de udder poor miners' wives. Oh" (going over and putting her arm on his shoulder), "my Art'ur is chanced so—he is so goot, so very goot!"

Arthur seemed to like that sort of treatment, and lit his pipe afresh.

Within a radius of ten miles of Danville there are several mining-towns, Westville and Kellyville being the most prominent. The men who live at a distance from the mines go to work every morning in a railroad-car especially run for them by the mining company. It is a dirty, grimy car, inhabited temporarily by as dirty-looking a lot of men as can be found outside the realm of "Dusty Rhodes" and "Weary Walker." Every man of them carries his pipe—a dude with a cigarette would be ridiculed in Polish, Swedish, Russian, and murdered English, and would probably be compelled (like chimneys in the East) to consume his own smoke. It seems as if every man's ambition is to have a pipe more disreputable looking than those of his neighbors, and when all are smoking in concert it is difficult to tell on which end of the train is the engine. The same scene is repeated in the evening, and a rush is made for the saloon the moment the railway-car door is opened and its coal-smeared passengers are back from their day's toil in the bowels of the earth.

"'Tis mighty easy to preach temperance," said a Westville miner, discussing the saloon question and the miner one day, "but it's the only decent place we fellows have to go. We have a newspaper to read, another fellow to argue with, and we can put our feet on the table and eat all the free lunch we want. We have a blooming fine



MINERS AT THE NOON HOUR

fiddler who plays for us—say, wot's a fellow livin' for—all work? Some of us ain't got no wives, and them that has—oh, say! story-books is all right for love stories, but I've seen enough of that sort o' business among the miners, an' I know better'n blamin' the fellows wot don't go home."

I might moralize with that man, but he had hard, sad facts for my theories. I could only think: "God knows it all, but the wealthy city churches do not want to know it." If they did they would reduce the salaries of their pastors and the amount of their own luxuries, and send some strong-limbed, earnest, noble young fellows out here to do for the miners what the Y. M. C. A. has done for the railroad men, only to do it better by making the atmosphere more free and easy, and to pay more real attention to the spiritual work. It will take years of lectures and paintings and classical music to educate a man up to the point where he winces at his beloved scratchy fiddle and objects to have paint-stores that are prodigal of their colors supply his artistic needs; but get that man truly "in tune with the Infinite," and he

will reach out after the noblest and best as naturally and instinctively as a child seeks for its milk bottle.

"I never saw a converted tramp who did not take to washing himself and buying decent clothes and patronizing the book-stores," said a Christian worker to me recently. A man has to be convinced that what you have is better and more to be enjoyed and coveted than what he has before he will want an exchange.

Westville is a small village of less than a thousand inhabitants, but it has sixteen saloons—there is an awfully dead sameness about the place; dirt, squalor, and the houses all shaped alike, of the same size, fashioned according to the same utilitarian and unartistic principles, and all owned by the mine-owners. Since the formation of a miners' union the men only work eight hours a day and receive fair wages. The miners (those who dig for the coal) average about \$2.50 a day, while the rock men, timbermen, cagers, and trackmen get about \$2.10. Accidents are so frequent that a miner's wife said to me: "A natural death is such a strange thing here that when one hears that So-and-So is dead, they ask at once, 'When was he killed?'"

This being true, it would seem that there would be a leaning to religious things among the men, but, on the contrary, they become so inured to danger that the fear of death has no terrors for them—they live in the midst of it; it is a common visitor, almost as well known as the time-keeper and cashier who appear with their accounts every week. Added terrors and added proofs of a final reckoning do not save men. "If they hear not Moses and the prophets, neither will they be persuaded if one rose from the dead," is as good an argument as it ever was.

Womanhood is degraded in the mining communities. A large proportion drink, and the worst examples of absolute human depravity ever forcibly or otherwise brought to my notice were two women and a man who rode on the train, near me, from Danville to Westville. Their language and actions bespoke unspeakable degradation, and I never realized until then how a woman could become so besmirched within and without and so befouled that onlookers would long for a spiritual Board of Health to remove the filth.

"The city has nothing as bad as this," said a young woman who was traveling with me, and who had worked in the slums of Chicago. The city civilization and refinement modifies its sin, but in a country mining-town these elements are lacking, and the sin speaks its native language and uncovers its face in the midst of its fellows. A public school, an occasional local preacher, and a formal church service offer what spiritual aid they can for the miners, but little permanent good seems to be done. Some of the women and a smaller number of the men are truly desirous of better things, and only a changed personal environment will bring them. A few strong Christian men and their

wives who would do personal work among the men, live among them, and open places to which they could resort, so as to break the dull monotony of work, would do more good than by any other agency and method. The true reformer must be an individual seeker, and his "personal work" must not consist merely in teaching, but must also be full of brotherly sympathy, free from bigotry and cant, ready to concede a point often, willing to be patient, ready to look at things from the other man's point of view, and full of the love such as Jesus had when He had compassion on the multitudes. Nor is it only the coal-miners that need the light of the Gospel. The spirit of recklessness and the lack of moral character that pervades the coal-pit finds



A GROUP OF MINERS' CHILDREN

its way into the iron, copper, gold, and silver mines too. A Colorado woman, speaking of the mines, told me that most miners who lived in and around El Dora "knew religion mostly as a help to express themselves when they got mad." This terse remark contains a sad and universally acknowledged truth for those who have visited the average mining-camp.

However the coal strikes are settled, I know that I will in future see more in the flame of the winter coal fire than science or the newspapers say is there. May you, too, see there the crying need of these workers in the heart of the earth for the riches of the everlasting Gospel of Jesus Christ. Work and pray that the Lord of Harvest send forth sowers and reapers into His harvest.

**STEPHEN LIVINGSTON BALDWIN**

BY REV. J. T. GRACEY, D.D., ROCHESTER, NEW YORK

A great publishing firm in New York put on its sign "*In parvis potestas*" (There is power in little things). The late Dr. Baldwin demonstrated the truth of this axiom. He had in him the elements of all true greatness. He rarely did anything brilliant or startling: the "elements" were not "so mixed in him" as to result in that form of self-expression. There was nothing erratic in his make-up or in his achievement. The ever-recurring surprise was that he did everything more than well, and that he could do so exceeding many things all the time. His was a crowded life sustained on a high level. The purity of his every purpose resulted in a positively blameless life, and the simplicity of his aim gave directness to all his activities. His information was of a cyclopedic character, his judgment exceptionally correct, his charity and humanness unbounded.

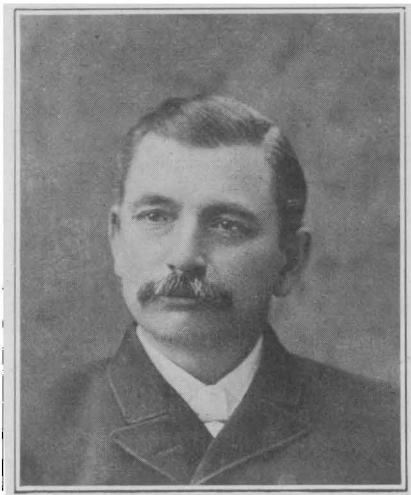
It is easy to analyze some singular great acts of men, but it is not easy to summarize or characterize a whole life of uniform loftiness. Edward Everett once phrased this in regard to George Washington, whom, he said, it was difficult to describe, because he had the perfection of the circle—without acute angles or salient points. This constitutes a species of greatness which men feel and follow, often without recognizing who is their master; it is a personal power, independent of the accidents of official position or the incidents of possession. Environment does not make it; it only exhibits it.

Visiting a native Chinese minister who was ill, and finding him needing a hot mustard foot-bath, Dr. Baldwin called for the water, and, kneeling down, himself bathed the feet of his yellow brother. The report of the lowliness of "Leader Baldwin" spread abroad from this and similar services. Finding a Chinese student in America about being sent back to China under our Exclusion Act, he at once became his bondsman in the amount of five hundred dollars to enable him to remain here. A young Chinese maiden, in the midst of her medical studies, about to abandon them for lack of funds, was quietly told by him not to return to China; he would be responsible for finding the money to enable her to complete her course of study. Having been long years superintendent of the great mission of his Church in Foo-chow province, it grew to more mature organized church life in an annual conference, thus abolishing the superintendency. A native presiding elder was appointed, to whom Dr. Baldwin became ecclesiastically subordinate. Reporting on the pastors under him at the next conference, this Chinese sub-bishop must report on Dr. Baldwin's work and character. With streaming eyes, he said for him to report on "Leader Baldwin" would be "like Peter reporting on Jesus," and he "could not do it." The conference and audience were moved with

profound pathos and wonder at the character of the religion thus exemplified.

But, as Carlyle said, three twigs from an Australian forest can not convey any conception of it. A big biographical volume could not contain the memoranda of deeds of Dr. Baldwin, of which these are only "twigs."

All classes and conditions in the Far East resorted to him for counsel and help in emergencies. Ministers, plenipotentiaries, diplomats, consuls, customs officers, and foreign merchants said, through the oldest in service of the English consuls on the coast of China, "There is not a member of our community but has received some kind service at Dr. Baldwin's hands." He could even take the wretched remnant of an English gentleman from a China jail to his own home, tho it was necessary to purify the apartment after he was gone. There was none so lofty and none so lowly as to place them beyond his keen scent of needed help or his purpose to render it.



STEPHEN LIVINGSTON BALDWIN

The Chinese of New York City, as Chinamen everywhere, recognized their indebtedness to him as their champion, and at his funeral there was observed a floral cross six feet high, "From the Christian Chinese of Greater New York," besides other tributes from the "Oriental Club," of which Dr. Baldwin was an honored member. From Minister Wu Ting Fang, at Washington, came a letter of assurance of his "unspeakable sorrow," and the assertion that in his death "China has lost a staunch champion and the Chinese people a steadfast friend." Of that Minister Wu had reason to know in numerous ways, but specially by Dr. Baldwin's repeated appearances with array of facts and conspicuous influence before Congressional committees, to antagonize proposed obstructive measures against the Chinese.

The wisdom of his counsels was manifest in his work at home as well as afar off. The other officers of the missionary society trusted his counsels, and relied greatly on the abundance of his knowledge of every detail of the foreign fields, whether in Asia, Europe, Africa, or America. The Boards of other denominations testified by choicely phrased resolutions and personal correspondence to his invaluable aid to them. The Ecumenical Missionary Conference, of which he

was general-secretary, was indebted to him for initial suggestion and a masterful molding influence. Dr. Judson Smith and Dr. Cobb, the leading administrative officers of that great conference, heartily recognized obligation to Dr. Baldwin for its success, and eminently for the well-nigh unexampled harmony of its conduct.

In the varied other official relations which he sustained, to the Brooklyn Hospital, to the Folts Missionary Institute, and various benevolent institutions and enterprises, his was always a formative thought and influence. He was chief among the originators of the International Missionary Union twenty years ago, and has ever since been conspicuous in its direction as an officer. The far-reaching influence of the acquaintance with missionaries of all societies and of all fields which he exercised through this channel, combined with the special relation he sustained to every missionary of his own Church, made him very widely known and everywhere beloved by missionaries at home and abroad.

The advancement of women in both civil and religious spheres was warmly championed by him—by pen, voice, and in administration. The women of the missionary societies, whether foreign or domestic, relied on his counsel and help as if he were specially chosen by them as their secretary. There was nothing he felt to be too insignificant to do for them, and no administrative measure, however far-reaching, concerning their work failed of his counsel, guidance, and sympathy. He was to them as he was to all, the soul of courtesy, while he was always singularly loved by men—a combination rarely found to so great a degree as it was in his case.

The wealth of personal sympathy expressed by bishops, editors, secretaries, presidents of universities, pastors, leading business men, merchants, bankers, professional men, and others, and, what to strangers would seem the extravagant utterances of their sense of personal loss by his death, testify to the grip he had on an extraordinary world-circle. From Finland, Bishop McCabe tried to find the word-formula for the heart-pangs and tears of Scandinavian Methodism, from India came a wail as of a calamity, from Mexico, South America, Canada—from every quarter, in short, there was a uniqueness of expression of personal affection which must needs recall the utterance of Emerson over Longfellow, that he "had a beautiful soul." A chief editor of a great journal headed his editorial about Dr. Baldwin, "A Brother Beloved," and another used the caption, "Thy Gentleness Hath Made Me Great." A pastor, Rev. Benjamin Copeland, poured his soul out in a poem with these closing lines:

"St. Stephen lent to thee his radiant name,  
Thou hast returned it with a stainless fame;  
True Christian knight, without reproach or fear—  
In love a saint, in faith and hope a seer."

Dr. William F. Warren, President of Boston University, accompanied his letter of condolence to the family with the following gem:

"Long 'crowned' in name, at last in state  
Thy Lord doth thee incoronate!

"World-student now from earth tasks free,  
The student world acclaimeth thee.

"On Sinim's shore beyond the West,  
Thy Orient children hail thee blest.

"Only ye wronged and weak deplore,  
Your kingly champion comes no more."

Son of an editor, he inherited the talent which enabled him to found and maintain through the years thereafter till his leaving China the *Chinese Recorder*, the most valuable and reliable monthly periodical of the Far East, the editorship of which remained in his hands till he left the country. He always had an impression that there was something well-nigh sacred about the authorship of a book, and this deterred him from attempting it; but after the Ecumenical Conference he issued his suggestive and informing volume, "Foreign Missions of the Protestant Churches."

Of the measures and policies he originated or supported in missions there is left no room to write now, nor does the newness of our sorrow make that a congenial task at this time. He has to some extent discussed such matters in the volume mentioned on foreign missions, but much more extensively in periodicals when debate on them was current.

There has been no attempt to do more here than in a plain way recall the "beautiful soul" of Dr. Baldwin — poorly enough outlined for those who knew him that those who knew him not may catch a passing glimpse of the man, the brother, the missionary—we had liked to have added, of our modern St. Stephen.

## EUGENIO KINCAID, A PIONEER OF THE BURMAN MISSION

BY REV. JOHN MCGUIRE, RANGOON, BURMA  
Missionary of the American Baptist Union

The roll of missionary heroes has become a long one. A missionary must possess great parts, must have performed heroic deeds, or have been in peculiar and remarkable situations, to entitle him to special mention in these days. Eugenio Kincaid is not a figure in events of the present day; he passed off the stage of action more than thirty years ago. Tho always a keen observer of men and things, he was not, in his day, a man of great intellect or of vast learning. But he was remarkable for his enthusiasm, and he possessed such convictions of truth and duty, such an intensity and earnestness of nature, that he



would dare anything for Christ. The heroic elements of his character and life so impressed his biographer that he entitled his book "The Hero Missionary." As a pioneer he has had no superior in Burma and but few in any land. A history of his labors during the twenty-seven years of his life in Burma would take us to almost every part of the kingdom, and over ground much of which no white man's foot had ever before trod.

In 1830 he landed in Burma. While studying the language he preached to the English soldiers, and the result was a work of grace which brought a hundred of them to Christ. He might have remained and worked in safety in that part of Burma which the English had taken, but he longed to publish the Gospel in the regions beyond. Within two years we find him, accompanied by native helpers, making his way up the Irrawaddy River toward Ava, "in perils of robbers," but preaching the Gospel all along the way. The haughty capital city, forever to be remembered as the scene of Dr. and Mrs. Judson's sufferings, was greatly stirred by the news of the arrival of a missionary. Her gates opened and let him in, but he was not welcome. His life in Ava was attended by much anxiety and many annoyances. He was frequently summoned before the king and nobles, and commanded not to preach or to teach in the name of Jesus. But he coveted work at Ava because it was the capital city. There, at the seat of the "Golden Presence," persons were to be met with from every part of the realm, and what transpired at the capital was soon published all over the land. So, notwithstanding the opposition, he remained there, and for five years preached the Gospel with all boldness. God blessed the labors of his servant, and soon the gilded pagodas of the great heathen city looked down upon quiet baptismal scenes, and with the mutterings of the heathen before their idols arose the voice of prayer to the living God. A little church of twenty members was organized in Ava. This is worthy of record and remark, in view of the fate which overtook the kings of Burma. They were weighed in the balances before they were declared wanting. They not only heard the Gospel, but were given copies of the written Word. They rejected God before He rejected them. Jesus wept over Ava as well as over Jerusalem.

In the streets of Ava, Dr. Kincaid had met a people called Shans, from a region far to the north, toward China. He longed to explore their country and publish his Message in their land. Having gotten the consent of his brethren, and, after much difficulty and delay, a passport from the king, he started on the long and, as it proved, most perilous journey. After twenty-two days of travel by boat, having experienced much kindness from the people, and meeting with but little in the way of adventure, he reached Mogaung, in the extreme north of Burma. He had now preached the Gospel from the mouth of the Irrawaddy up that great river for a thousand miles; he had

gone a hundred and fifty miles beyond its present head waters of navigation; he had penetrated a region, the spiritual darkness of which had never been broken before and never since until 1894, when a mission was established at a place called Myitkyina, one hundred and fifty miles north of Bhamo. When he started it had been with the intention of extending his journey across the mountains and into Assam, but at Mogaung neither men nor provisions could be obtained, and, after careful inquiry, there seemed no reason for going farther. The return to Ava was very different from what the journey up had been. Civil war had arisen, the horrors of anarchy had fallen upon the kingdom, bands of dacoits were roving about in every direction. At a lonely point in the river, about two hundred miles above Ava, he was suddenly met by a half dozen boats filled with robbers. A score of muskets were pointed at him, while his crew, half dead with terror, had utterly collapsed, and were lying in the bottom of the boat. Kincaid put on as bold a front as he could under the circumstances, and, looking as steadily as possible into the barrels of those muskets, told his assailants that if they harmed him it would be at their peril, as he was traveling with a royal passport and under the royal protection. The answer was a shout and a volley from those twenty muskets. Bullets buried themselves in the boat, struck the water, whistled by the missionary's ears, but, by a wonderful providence, no one was hit or hurt. The robbers took him ashore, possessed themselves of everything that he had, and, after a stormy discussion among themselves, decided to kill him at sundown, the time when, according to Burman custom, the execution of prisoners took place. Afterward, however, they changed their minds, and, leaving only a slender guard, went off to plunder a village a few miles distant. Kincaid, with a number of his men, escaped in a boat and rowed all night, but only to be captured next morning by another robber band. His sufferings at their hands were terrible, but after enduring them for six days he succeeded again in making his escape, and by traveling through the lonely jungle by night, but lying in concealment during the day, generally near to a well, where from the women, when they came for water, he would beg a little food, he made his way over the almost two hundred miles which separated him from Ava, where he arrived at length almost more dead than alive.

What changes the threescore years have brought! the whistle of steamboats on the river, the rumble of railway trains over the land, even far-away Mogaung having heard these harbingers of civilization. And in that region where the brave Kincaid wandered alone, a hunted fugitive, mission stations have been established, until from a dozen or more different points, and in at least four languages, the Word of God is preached to those who have sat in darkness. We thank God for this progress, and recognize gladly that better days still are to come.

The civil war came to an end with Prince Therrawaddi king upon the throne. As a prince he had been favorable to foreigners and liberal in his opinions. High hopes were entertained, therefore, that during his reign the Gospel might be preached with none to hinder, but these were not destined to fulfilment. He took the ground that as king he was *thathanadayaka* (defender of the faith), and in the presence of the whole court forbade Dr. Kincaid, in the most positive terms, to preach or to distribute Christian literature. This was Ava's decision day. The missionary departed. It was all that he could do. Nothing is now left of the once fair city but crumbling ruins. A small Burman village partly occupies the old site, and a little steamer which plies up and down the river calls daily for the one or two passengers who may stand waiting for it upon the bank. A visit to the scene makes one pensive, solemn, sad. It suggests thoughts of judgment, such as the ancient prophets thundered against the cities which rejected God.

When Dr. Kincaid left Ava it was in the hope of soon returning, after the storm had spent itself. But the attitude of the king and of the government continued such that the prosecution of mission work was impossible. Arakan, in the west, was a destitute field and under English rule, and thither he went in 1840. Soon there was evidence of a great interest, not only among the Buddhists, but also among the wild tribes of the hills. He gives a touching account of his visit to a wild mountain chief who had invited him to his village. The chief and his people were delighted at the prospect of having teachers and books and being instructed in the knowledge of the true God. The account is all the more pathetic when we remember that a short time after, in consideration of his own and of his wife's health, Dr. Kincaid was compelled to leave Burma, and eight years elapsed before he again returned. Mr. and Mrs. Comstock, who, upon Dr. Kincaid's departure, remained in charge of the work, both died in a little more than a year. The hopes awakened in the heart of the mountain chief were never realized. His descendants to this day are without teachers, and after threescore years the land is as dark as the day when the missionary first landed on its shores. Who is at fault and whose is the responsibility?

In 1851 we find Dr. Kincaid again in Burma. The following year the second Burman war broke out. He was in Rangoon at the time, and was present at the fall of the city, which was defended by thirty thousand Burmans with two hundred mounted guns. The whole of that day he spent in the field hospital, ministering to the wounded and the dying. At night he walked back two miles to the ship among the dead and dying Burmans strewn over the battle-field.

The war was short, and its conclusion left the whole of Lower Burma under English rule. A great field for Burman work was now

thrown open to missionary effort. Dr. Kincaid settled at Prome, a city of fifty thousand inhabitants, about one hundred and sixty-five miles up the river from Rangoon. In the rest of his career there is little of incident and adventure, but much of hard and patient toil, which was blessed to the building up of a strong work at Prome. In 1856, at the earnest solicitation of the king, and because Mrs. Kincaid's health had so failed as to make a change of climate necessary, he became the bearer of a friendly letter from His Majesty to the President of the United States. The king was, of course, not familiar with the policy of our government or the then condition of our navy. But he knew that there had been two wars with England, and that in both America had come off victorious. He perhaps cherished a vague hope that friendship with the United States might result in a possible intervention, and cause England to restore to him the territory which she had just taken.

Dr. Kincaid was soon back on the field again and labored until 1865. He lived, tho with shattered health, until 1883, when he died at the advanced age of eighty-six years. His memory is still fragrant among the older disciples in Burma, and his name will be cherished so long as any who knew him survive.

## A MISSION ON "THE ROOF OF THE WORLD"

BY MISS ANNIE N. BUDDEN \*

Methodist Episcopal Mission, Kumaon Province, India

The mission in Pithoragarh, India, is situated in the Himalaya Mountains, twelve miles from Nepal, and seventy from Tibet. It was commenced thirty years ago by the Rev. J. H. Budden, London Missionary Society of Almora, by the opening of an Anglo-vernacular school, and was by him made over to the American Methodist Episcopal Mission in 1874. The parent board of this society has only been able to spare a missionary to take charge of the work fourteen of these twenty-eight years, and these were during the first half of the period. The district extends for about one hundred and fifty miles from the foot of the hills to the summit of the snowy

\* Miss Budden is the daughter of the late Rev. J. H. Budden, D.D., who fifty-two years ago began the London Missionary Society's work at Almora, Kumaon Province, in the Himalaya Mountains. For twenty-three years Miss Budden has been missionary in charge of the American Methodist Episcopal mission work in all Eastern Kumaon, which she established all alone. This province has importance by its strategic relation to the extension of evangelistic work into Tibet, through Nepal and Bhutan. Pithoragarh, in the Shor Valley, is the headquarters of Miss Budden, who has evangelistic work in the surrounding villages, besides the Boys' boarding-school, the Girls' Boarding-school, and the Home for Friendless Women. The farm is operated entirely, under Miss Budden's oversight, by the women, except the plowmen occasionally employed. This must support the home, or the women go without support.—  
EDITORS.

range, and for thirty miles from the borders of Nepal to the Surju River—viz., fifteen days' journey from north to south, and three days' from east to west. The only American missionaries now responsible for the more than one hundred thousand people in this district of Eastern Kumaon are Miss Sheldon, in Bhutan; Miss Budden, in Pithoragarh; and Miss Reed, at the leper asylum in Chandag, which is three miles only from Pithoragarh. While they are missionaries in India, their circumstances and experiences present a marked contrast to their fellow workers elsewhere in that land.

The scenery is superb, as Pithoragarh is at an elevation of five thousand four hundred feet, and Chandag six thousand four hundred feet above the sea-level. The former is in a valley surrounded by hills varying from six thousand to eight thousand feet high, one of these being Chandag itself. The valley is richly cultivated in terraced fields and dotted all over with clumps of trees, in which nestle the villages, containing from a dozen to four hundred inhabitants each. Added to the natural beauty of the place itself is a glorious view of the eternal snows, always visible except when covered with clouds, and these often are as white as the snows themselves. The climate is one of the finest in the world, the heat never exceeding ninety degrees in the house, and the snow and frost in the winter only such as to be enjoyable. The people live in stone-built houses with slate roofs, and as wood is always procurable they do not endure the misery of their fellow countrymen on the plains. Neither are they poverty-stricken, as almost all cultivate their own or rented land, and realize enough for their own necessities as well as more or less to exchange for cloth or cash. Of course, drought causes famine here as well as elsewhere; but this has occurred only once in sixteen years, and their government supplied the grain that was required, and there were no deaths from starvation.

There are few Mohammedans—almost no “sweepers” or other depressed classes—the rank and file of the population being Brahmans and Rajputs, with a few thousand low-caste people called Dorns. Even these profess to have caste, are subdivided like the higher castes, and while they have no Brahmanical thread, tie their hair in a top-knot, and keep up the domestic ceremonies practised by the Hindus at birth, admission into caste, marriage, death, and worship of forefathers. Thus all classes are equally accessible, and, it may be said, equally impressionable. The missionaries in Eastern Kumaon are spared many hardships endured by the workers in other parts of India. Not the least of these is the absence of *un*christian European influence. Ninety miles from the railway, fifty miles from the nearest European settlement, and thirty from any other white faces, the teaching is not counteracted by the evil practises of some of those professing the name of Christ. The people have learned to distin-

guish between true and false, and when any of the native Christians dishonor the name they bear, the heathen are the first to point out the shame and inconsistency. Not only so, but these secluded agriculturists have not been instructed in the doctrines of orthodox Hinduism, and are quite unable to reply with the mythical arguments and arrogant pride of the firm believers in the ancient faith found in the plains of India. They are Hindus, inasmuch as they conform to all caste rules and keep all Hindu feasts and fasts, besides performing pilgrimages to the Hindu centers of worship, both in the hills and in the plains, but they themselves worship evil spirits, whom they believe to be deities rather than wood-and-stone representatives of the gods. Temples on every high hill and under every green tree remind the traveler constantly of the denunciations of the prophets of old, but when inspected no idol is found, only a native lamp, an iron tripod or two, some flowers, or rice, or copper coin offered by worshipers, and in some places blood on the ground will show that a goat has been slaughtered, the blood to propitiate the deity and the meat taken home to be consumed by the family. Sad to say, this is not all. These evil spirits are believed to be willing to work through human agents, and it is an undoubted and well-ascertained fact that demon possession is not only a common but a highly valued distinction. Generally each village has its own "dangara," or medium, and when they desire to know the cause of any special affliction or to intercede for any particular blessing, the village people gather together at dusk, light a large fire in a cleared space of ground, and settle themselves in a circle with their tobacco for a night's entertainment and worship. Two drums, a larger and a smaller one, are beaten with a peculiar kind of tattoo that is reserved for these occasions, and has marred the rest of the missionaries night after night, as heard and recognized in surrounding villages. Almost invariably the evil spirit thus sought and waited for comes into the person of the medium. Its presence is indicated by nervous twitches which develop into extreme excitement, until the man or woman rises and dances round the fire with a peculiar step, keeping time with the beating of the drums. Then hands are joined, heads are bowed, and it is simply horrible to hear the earnest requests of help from some and the flippant remarks from those who are merely spectators. As soon as the oracle speaks the drums cease, and in the dead of the night the hideous screaming voice is heard, sometimes in intelligible words and sometimes in what seems utter gibberish, replying to the demands or the petitions of the audience. As soon as speech ceases the drums again beat and the dance round the fire is resumed until fresh inspiration for further speech. This may last some hours, or the whole night, or successive nights, and is *the* form of idolatry that has to be met and refuted and overcome in this part of India. The workers, while realizing and suf-

fering from the consciousness of its degrading influence, still find it is more tangible and less invulnerable than the idol-worship of the plains, and thankfully testify to the fact that hundreds in this valley of Pithoragarh, who have learned of the purity and holiness of the incarnate God, and do themselves compare Him with the indecency, untruthfulness, and unreasonableness of these poor possessed creatures, have decided, once for all, that *not God* but *Satan* is the spirit who visits them. Scores of those who were themselves mediums now avoid all contact with such worship. It is also acknowledged by every one that Christians are freed from the power of all such beings, as they are distinctly under the care of the one true God, who is greater than any other spirit.

Another advantage the workers of Eastern Kumaon enjoy is that all the medical and most of the educational help given to the people is by their agency. Government has no hospitals and comparatively few schools. This has placed the missionaries in the relation of benefactors as well as Christian teachers, and they are loved and respected as personal friends by all those among whom they live. Naturally the friendliness extends to the native Christian also, and the antagonism and hostility that is the cross of many missionaries is unknown in this corner of the world. The result is that itinerating is a pleasure, and a kindly welcome and hearing is received everywhere.

The Christian community now numbers nearly five hundred, and would have been much larger but for straitened means. There is a hospital for men as well as for women, a boys' boarding-school with twenty boys, and a girls' with eighty-nine. There are fourteen boys' day-schools with about four hundred boys, and four girls' schools for heathen girls, besides the one for the Christian girls. There is a home for homeless women, containing seventy-one inmates, supported off a farm of about one hundred and fifty acres. There are eight out-stations, where native workers and Bible teachers are appointed, and several Christian families settled in other villages, cultivating their own land. The asylum under Miss Reed's care has more than eighty inmates, and besides the care of these she spends much of her time in evangelistic work. She has prayerfully distributed an immense amount of Christian literature through the post among all native government officials of the whole of Kumaon, and also exerts a strong influence on many hearts by personal conversation and her own consecrated life. God is with His servants, and supports and strengthens them in all hours of trial and loneliness, and has given them a strong confidence that their labors shall not be in vain in the Lord, but that in the near future His followers shall be counted by the thousands in this chosen valley of beauty, and from among these simple, intelligent, and manly people.

## ROMANCE AND REALITY IN HOME MISSIONS\*

BY CHARLES W. GORDON ("RALPH CONNOR"), WINNIPEG, MANITOBA

When I was graduated from college, I made up my mind to go to China, and a congregation in Toronto chose me as their missionary. But after the examinations were all over, I found that I had to lie off and rest for a year. Then my opportunity to go to China for that congregation was gone. When I was able to work again, I received a letter from our superintendent of missions, Dr. Robertson, asking me to go West. At first I thought it really hardly worth while for a man of my ability and education to throw myself away upon home missions, and especially in the West. If it had been going to a great field like China or India, or taking a big congregation in Toronto, that would have been more up to what I thought I was fitted for. But to go West and throw myself away was not to my liking; nevertheless, I went.

It is wonderful how things change when you come near. I remember my first look at the mountains. They seemed very small, but every mile I traveled toward them they went up into the sky until they became great and majestic. So when I reached the home mission field and got some vague suspicion of its possibilities, of the opportunities of a man "to waste his life" there; when I came to know the men—there were not many women; six women in my congregation—I began to feel, not that I was too big to throw myself away on the work, but I began to wish that I had been a great many big men rolled up into one, so that I could command a great many lives to spend in that work.

The West is of unusual importance as a basis for foreign missionary work. Our nearest neighbors on the west are the Chinese and Japanese, and we are doing a bigger trade every day with both these countries. When we come to be still closer neighbors—and transportation is bringing us nearer every day—what will happen if we have between the Eastern States and the middle West, throbbing with Christian faith, and the heathen lands of Asia, a non-conducting West? Our foreign missionaries come back to us from Hongkong and Calcutta, and say that the most difficult thing for them to overcome is that lying testimony, borne to the Christian religion by men who bear the name of Christ, but have hearts worse than those of the heathen. It is difficult to balance the book that is written in a man's life with the book that is written on paper, and I venture to say that unless Western America is strongly Christian we will have a hard time converting China and Japan.

The West is also of great intrinsic importance. There is no doubt that as far as Canada is concerned the greater part of it is going to be west of Winnipeg—but it is hard to get some things into Eastern people's heads, and I have almost broken my heart trying to prove to the Eastern people of Canada the importance of the West. Think of its wheat-growing power—enough to feed the world! Then in that country we have a very large undeveloped mineral belt and immense lumber resources. The same is true of the Western States.

This all shows that we shall have in the West a very large population. And if we peopled our wheat lands as England is peopled, we should have one hundred and fifty millions living there. We haven't

\* Condensed from an address delivered on Round Top, East Northfield, Mass., at the Student Conference. Reprinted from the *Northfield Echoes*.



them yet, but they are coming. Dr. Robertson used to say that where you can grow wheat and beef, you can grow men; and where beef and wheat are raised men will go. In the Western home mission lands of America we shall have a population that is going to guide our destinies; the balance of power will be in the West. Is it not worth while making that country Christian? As a matter of Christian business, can we afford to lose it?

The time element is important. I believe that the next ten years will decide the following fifty years. Men come in, bring up families, establish homes, and if the children are not made Christians in Sabbath-schools, if they grow up like Indians, think of the tremendous reactive influence upon all our continent. We can not afford from any point of view to neglect our West. Let no man think that he is throwing his life away if he goes and preaches to miners, lumbermen, or ranchers away out in the West.

Look at the conditions there. In a ranching country the rancher builds his little shack; his cattle roam all over the country, and his cowboys are out on the ranch. When a meek and mild tenderfoot settles there, to whom does he look as his model? To the old-timer. The rancher lords it over him, and forms his public opinion. Those ranchers are looking after crops and cattle, making money, and if there is nothing to remind them of God and of Jesus Christ, and the claims of God over men, the whole country becomes incased in materialism, in God forgetfulness, and sometimes in soul-destroying vice, which years of Christian work can not counteract. But let a missionary go in with the first settlers, and how different it is!

I remember what happened in one mining town. There was a rich strike and a great rush of prospectors. Boats were plying up and down the lake, and boatloads of men went up to work out claims and build their shacks. The three evils with which they have to contend in those districts are gambling, immorality, and drink—the great trinity of the devil. A great many men will drink who do not want to see impurity flourish, and a great many men will drink and gamble who do not care to be unclean. Every other town in that district was reeking with vice, immoral women walking the streets, flaunting their silks and satins. To this new town in the first boatload went a missionary. What happened? When these vicious women came and proposed to settle there, he talked quietly to a few men and they prohibited it. The next boat carried them away again.

One man counts for a tremendous amount out there. It is wonderful how many you can discover in a camp who love righteousness. After one man has stood up for it, how many men will swing in behind the leader! Let a man be found who stands for God, and there will be twenty-five others who believe in God and will not be very much afraid to say so.

Now, for the doing of this work the institution upon which we must rely under God is the Christian Church. I believe in schools; I believe in literature. I used to carry on my saddle-bags loads of illustrated papers and magazines, and all the miners' shacks were decorated with them. They were always glad to see me with that pile at my back. In our country we owe a very great deal to an organization which was set in motion by Lady Aberdeen, the "Aberdeen Society," which gathers magazines from all the towns and cities in Eastern Canada and sends

them out to missionaries and other men in the West. But in spite of schools, in spite of literature, however good they may be, after all the one chief agency by which the work is accomplished is the Church.

It is wonderful how hard it is to be vicious beside a church out there. The first time I struck one little town I asked a man who was sawing wood in his back yard on Sunday where was their preaching-place, and he said he didn't know. The stores were open; the mines were going, the saloons full blast. I asked him if they had services in town, and he believed they did, but didn't know where. I hunted around and found an old shack which was used for services, but no church was in evidence. In six months we had built on the flat down below the mines a little church twenty-four by forty-six, not very tremendous, but very tremendous there—a little church with a little tower on it and Gothic windows. We were not going to have any square windows, we were going to have it put up in good ecclesiastical style. In the West they like a minister to be a minister out and out. As they say, they do not want any chicken around there; they want "a preacher with all his tail feathers." And they like a church in good style; so we had the Gothic windows and the tower.

I preached there once or twice every Sunday, but even while I was away there was a great big sermon being preached all the day long, a sermon that was preached by that church. That little spire and those windows preached to men from Monday morning to Saturday night, and it was a little difficult for men to run their saloons, and for Christian men to keep their stores open on Sunday under the rebuke of that church building.

The Church is doing the work because of what the Church represents. The Church stands for the things that you can not see; it stands for *the spiritual*. When a man goes West he does not go for his health—not always. He goes to make money; he is after the gold, and he forgets that there are other things. He even forgets his wife and little children in the East. They forget God and every thing else but the mine, and the fun, and the money. The Christian Church keeps holding up to men the great God, and the things of God; and when men get thinking deeply below the crusts of their hearts, then the Church gets in its work and brings to them memories and feelings that may help to lift them above the miserable, low surroundings in which they live. The Church stands for the spiritual.

The Church also stands for this—a thing of prime importance in a Western town or any place in this country: it stands for *righteousness*.

I remember one fellow, a Presbyterian I am sorry to say, who was keeping a saloon out there—you will be surprised at that; all Presbyterians will—and one of our missionaries dropped in on him. The saloon-keeper treated him well—that is, he fed him well. The missionary went to see him often; he didn't rub into him on account of his sin—that isn't the way to go about it—but just treated him like a man, and when he did speak of religion he gave it to him hard. One day when the missionary came back he found the fellow carrying on his house, but carrying it on dry. No more whisky there; no more carousals of the boys at that place. The missionary said, "Why is this?"

"Well," the man said, "I will tell you—ever since you came here first I have had a kind of feeling that it wasn't right."

What woke up his conscience? The appearance of the man who

represented the Church. And he became one of the pillars of the Church in that town. Probably nothing would have done that for the man but the impact of the Church. If you are going out West to work, go as a Christian, representing some Church, if possible; go as a missionary. They may not know whether you are Presbyterian, or Episcopalian, or Methodist, and they don't much care, but the Church represents to them the spiritual things and righteousness.

Then the Church represents also—and this is necessary in a missionary—*human love*. Jesus expected Peter to show his love for Him by caring for His sheep, and we must show our love to Christ, not simply by an emotion in our hearts, but by loving the men whom Christ died to save. You can not help a man in the East or West unless you become interested in him. Unless his sorrow makes you sad, unless his sin grieves you, unless his wandering makes you lonely, you can not help him. The Church stands for the love of God and love to man.

I remember getting a lesson one day that stood me in good stead for years. I was up in the mountains, in a new town, where I was trying to introduce a little mission. I came across a fellow from Nova Scotia. That is where they breed men of the right kind, a good many Scotch Presbyterians who know their Shorter Catechism. It is a great pity that book is not known better. This man was holding an important railroad position, and I talked to him about starting a mission there, but he didn't feel that it was quite in his line. I began asking him where he came from. That isn't always safe, because these men often do not come from anywhere. It is not safe to ask their names either; you call them what the rest of the fellows call them, and that is about all you should try to know about many of them. But I risked asking this fellow.

"From Nova Scotia," he said.

"From Nova Scotia! What is your Church?"

"Presbyterian," he said; and then he warmed up to the subject. "My father was an elder in the Presbyterian Church."

"I didn't feel as astonished as I looked, but I looked at him with as much astonishment as I could. He said, answering my look: "Well, that is so; I guess my father wouldn't know me now."

"How did you ever get like this?" I asked—he was a pretty wild fellow. "It is a shame for you, brought up as you were, to live as you do in this town."

Then he turned around on me and gave it to me. He said, "Do you see that shack up there?"

"Yes."

"Well, when I came here two years ago I lived in that shack six months by myself. I read everything I had to read until I knew it by heart; I even read the almanacs. But what is a fellow to do? A man can't live alone in this country. The boys were all down in the saloon. I can't go there unless I pay my way. How was I to pay? By taking a hand in the games and paying for my drink."

I went away from him feeling pretty badly, for I had lived long enough in the country to know that if I had been living up in that shack for six months, and the only thing open for me in the way of entertainment or relaxation was a saloon, I would probably have gone down to that saloon. Did you ever try keeping yourself aloof from the great swim of life that is going past you? I could not realize the temptation because I was braced against it by my very mission there. This fellow

wasn't. He wasn't a Christian man, and there he was with no home, no mother's influence, no church, no Sabbath day, no Christian public opinion—everything swinging the other way. The lesson did me good. I learned to sympathize with the fellow, and to feel the desperate nature of his need. I had been professional in my dealings with him before, but he was my brother then. Thank God, the fellow took hold, and before long he was going around with me, rounding up the other men, and he is to-day a member of the Church—a good fighting and working member. But I learned my lesson.

It is wonderful how God is always at the back of a man who is pushing on with all his might. The man who is always leaning back against God, and expecting God to do all the work, won't accomplish very much. The man who does the business is the man who goes into the fight with all his might and reckons upon God backing him up and leading him on. I remember one missionary who, in his early pre-Christian days, had been something of an athlete and used to "handle his hands." He went out to a Western town, and was met by a deputation to tell him that no missionaries were wanted there.

"Well," he said, "I was sent here by my church, and until they tell me to quit I am not going to quit."

They rather liked that about him, and let him settle. He went quietly about his work. The first night he slept under a lumber pile. It was nice and open, with plenty of fresh air, and he felt good and fresh the next morning. When a mining town is new, there is no place to sleep; everything is full—so is every person. One day they were building a road up the valley, and every man in the town was impressed to work or pay money. The saloon-keepers all paid money. They were not in training, and they had more money than muscle. The committee came to the preacher and asked for five dollars.

"Well," he said, "gentlemen, silver and gold have I none, but I will do a day's work for you."

So he went to work, and kept at it a week. The boys working beside him said, "It is an awful pity that a man who can shovel like you should go preaching." But he won their respect; a man who can shovel like that wasn't to be trifled with. They helped him to build his church, and he became an institution in the town. When the "Opera Comique" came that way—out West always associated with all that is vile—the missionary was the man who went quietly to the young fellows and said: "Is this thing going to be allowed to go on here? You know what these people are here for—to take all the money they can get out of you—and you know it means ruin to body and soul." They realized that they had a leader, and the "Opera Comique" was closed up.

One day a big flood came down the valley and swept away a great many houses. The missionary opened the church, and for some weeks the people lay there several tiers broad. If a man has in him a right heart and a right courage and spirit, God will give him success. It is worth while giving your life to make this country a great and noble country for God and for man.

## AMONG THE COOLIES OF SURINAM, S. A.\*

After the emancipation of Negro slaves in 1863 the need of laborers in Surinam was keenly felt; for the Negroes, as a general thing, forsook the plantations, and in consequence many were abandoned. The fact that all the plantations have not been abandoned, and the fertile soil, which produces the very best coffee, sugar, and cocoa, has not been allowed to go to waste, is attributable to the introduction of foreign labor, especially from British India and the Dutch East Indies. On September 8, 1870, an agreement was made between the Netherlands and England in regard to the introduction of Coolie laborers from India into Dutch Guiana, and on June 5, 1873, the first vessel with Coolies arrived in Paramaribo, followed the same year by four other vessels. The number of these East-Indian laborers at present in the country is between sixteen and twenty thousand. They are called Coolies—signifying burden-bearer, a laborer—and altho accustomed to the designation they do not like it. During the period in which they have entered into a contract with their employers they are indeed laborers, but in their home in the Far East they belonged to various classes and castes, and many of them are even Brahmans.

The immigration is under the direction of an agency in Paramaribo. Contracts are made by the agency with the various owners of plantations, but a certain degree of care and oversight of the immigrants is exercised. A second agency exists in Calcutta. This board engages the laborers; for large numbers of people come to that city from the thickly settled interior provinces. The board of immigration endeavors to make a contract with laborers for five years. Remunerative employment and a beautiful new home, not very far distant, are promised, and the people are told that the rivers in the new country possess peculiar curative properties. When a sufficiently large number of laborers have been engaged, they are sent by special vessels, by way of the Cape of Good Hope and St. Helena, direct to Surinam, the voyage consuming two or three months.

Upon their arrival, the Coolies are placed into barracks, again examined and registered, and then sent to the directors of the plantations. Here barracks are provided, with small dwellings for the immigrants. Their wages range from forty to sixty cents a day. The sick are cared for in a small hospital. In the largest plantations schools have been established, in which teachers from India instruct the people in reading and writing. When the time of their agreement has expired, they either enter into a new contract, or return to their native land. Large numbers remain here. Many have saved sufficient money to be able to purchase a small piece of land, which they cultivate, erect a small house covered with palm-branches, and purchase several cows and goats. Bananas are planted and a small vegetable garden laid out. Others establish small stores, in which provisions or silk goods, imported from India, are offered for sale. Still others labor as tailors. On account of their love of ornaments, goldsmiths also find employment. Some engage in the manufacture of charcoal, and others, again, continue as day laborers. As a rule, they are not averse to work.

The Coolies from India are small of stature. Their color is between the light yellowish brown of the Brahmans and the chocolate color of the

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\* Translated and condensed from the *Missions Blatt*.

Sutras. The upper portion of the body of the men, when not engaged in work, is covered with a loose white or blue jacket, while around the hips there is a cloth, which covers the remainder of the body. On their heads they wear a white turban. Their black hair is cut very short, and merely a queue is allowed to grow. The majority do not wear beards, but among the Mohammedans the wearing of a full beard is a religious duty. The women are small of stature. Their clothing consists of a skirt, a tightly fitting, sleeveless waist, and a long head-dress, which covers the neck, and, extending across the right shoulder to the front of the body, is again drawn up toward the left shoulder. They appear to prefer white, yellow, and red. Generally they wear silver rings or bracelets on their hands, ankles, and the upper part of their arms. In addition to these, not unfrequently they also wear a silver ornament on their necks, foreheads, in their ears and noses. When in the streets the men always walk in front, the women and children following. The smallest children are carried on the shoulders or hips.

The language of the people is nearly always the Hindu, and appears to bear some resemblance to Sanscrit. There are also words, which seem to bear some relation to the Indo-German. The language is euphonic. In some words the nasal sounds appear, as in French. Their songs are monotonous.

In India the four principal castes are the priests, the warriors, the scribes, and the laborers. In Surinam these castes have not found a foothold. The equality of all on the plantations and the new conditions of life forbid this; yet the Brahmans, and especially those who are able to read, occupy a prominent position among their countrymen. They are the priests of the people, who apply to them for advice and instruction, for which they are expected to pay. As their business is very remunerative, it is no wonder that these priests oppose our mission work.

There are also Mohammedans here, but they are decidedly in the minority, and are less easily influenced than are the Hindus. The religion of the Hindus is a mixture of polytheism, pantheism, and nature worship. They claim, however, to believe in one Supreme God. In India the worship of idols prevails, but thus far I have noticed nothing of the kind in Surinam.

There are many sects and, therefore, great confusion in matters of religion; and yet it is possible to discover several important truths in belief—viz., the knowledge of one great God; that God must manifest himself to men in order to help them, as becomes apparent in their various incarnations of the deity; the need of teachers of the truth, and the consciousness of sinfulness and the necessity of efforts on the part of men, in order to be cleansed from sin, and especially by washing in holy water. What is wanting in their religion is the knowledge of the true God and His character, as also the deep conviction of sinfulness and the message of the one true mediator, our Lord Jesus Christ, the holy Son of God, who, by His life, sufferings, and death, has reconciled us unto God, and procured for us righteousness, holiness, and everlasting life. This message of gladness our mission desires to bring to these people.

From the very beginning of the immigration of the Coolies, our missionaries have labored among them wherever an opportunity was presented. A certificate of baptism of one is dated 1879. Another step was taken during the past year by the appointment of Christian Coolies as evangelists among their countrymen. In 1897 the Lord brought a man

to our assistance who has been very faithful, and has been active and zealous in the work. This man was born in the neighborhood of Bareilly, in North India, in 1843. He was converted in the Sunday-school of the Methodist minister Butler, and was later sent to the seminary in Benares, to be educated. In 1862 he was baptized, receiving the name of the American president, Abraham Lincoln. In 1873 he came to Demerara as nurse on a Coolie vessel, and became superintendent on a plantation. From the very beginning he was interested in his heathen countrymen, taught them reading and writing, and preached the Gospel to them. On March 10, 1877, the baptism of the first of his converts was announced in a Demerara newspaper.

In the beginning my principal aim was to make known to these people the message of the redemption. The season of Lent and Easter afforded an excellent opportunity. Nothing arouses their attention more deeply and impresses the Coolies more than the simple narrative of the life, sufferings, and death of Jesus, as well as His resurrection, ascension, and the promise of His return as Judge. Abraham is of great assistance to me in the preparation of my Sunday discourses and their translation into the Hindu language. For this purpose he comes to me several times each week. At such times we read Hindu, and I learn from him a great deal respecting the people, their habits, and their religion.

As often as possible we visit single individuals or families in their dwellings. We start at about four o'clock in the afternoon and pass through the city until we reach a road which leads through a grove. On both sides, in the shade of banana, manja, and other trees, are the little huts of the blacks and the Coolies, which are often only covered with branches or leaves. At last we reach a house standing alone. The owner greets us cordially, and brings me a chair and Abraham a chest to sit upon. In the shade of the house we take our seats, while the owner of the house squats at the entrance. The conversation turns to religious subjects, and we endeavor to impart instruction regarding God and His attributes, and sin and the need of a Redeemer. After some time he replies that he would be willing to be baptized if he should receive some financial assistance, since we were receiving money for every one baptized. Of course we correct this statement, informing them that we are not seeking any advantage for ourselves, but only endeavoring to save their souls. Finally he says that he had grown up in the jungles of India without much instruction; that he understands farming, and if we wished to speak on this subject he was quite agreed; but respecting religion he did not desire to hear anything further.

Some distance farther on we came to a small house, beside which several bamboo poles had been erected, patches of red cloth being fastened to the ends of them. This is a religious token. In the house a man was sitting on a table, busily engaged in tailoring. Abraham was acquainted with him, and he was soon engaged in conversation. In a short time the question, how we can approach God, was discussed. Our reply was, that we must have a Mediator, and that there is only one Mediator—Jesus Christ. He, however, declared that every nation had its own mediator: the Christians have Christ, the Mohammedans Mohammed, and we of India have our own. We maintained that all depended upon having the true Mediator, and that he must be sinless, in order to reconcile us to God, since we are all sinners. He replied that he would not pretend to say that he did not sin, but it is God who worketh all

things in us, even evil inclinations. "Therefore I am free from all responsibility for my sins."

On another occasion I entered a Coolie shop, in which I heard the peculiar, rhythmical song of these people. In an adjoining room a man was seated on a little raised platform, on a brightly colored material, with merely a cloth around his loins. Before him there was a book, from which he was reading in a loud tone. When he discontinued his reading, I apologized for disturbing him, remarking that it was apparently a religious book from which he had been reading. "Certainly," said the man. I remarked that all men were desirous of learning something respecting God. "Yes," replied the man, "there is only one God." I said that this was true, but that we desired to learn something regarding His character. He is Love. The man answered that his book also contained something respecting love. He then read a passage, in which mention was made of love, tho only of natural love. I offered him a small tract on "perfect love," which treats of the love of God and of Jesus Christ, which had caused the Savior to suffer and die for us. He gladly bought the tract for a cent.

We regularly visit in the almshouse and the hospital. In the latter there are two rooms on the first floor occupied by men, while on the second floor are the Coolie women. Among the men we have frequently had, in addition to those in the beds, fifteen who sat on the floor around us and were attentive hearers.

About seventy Coolies have already been baptized. Of these, thirty reside in the city and the suburbs. There are many among these who have been converted through the instrumentality of Abraham, who has stood in close connection with a number of these people for several years. Some of these have long since expressed a desire to be baptized, and, with this in view, he has been instructing them in the truths of religion. Some have committed to memory the Creed, the Ten Commandments, and the Lord's Prayer in the Hindu language.

According to a recent letter, the mission festival on August 25th afforded Brother Wenzel much joy, as on that occasion he baptized eight Coolies (five men, one woman, and two children), an entire family being among the number. Fortunately a number of baptized Coolies live near to one another. They can mutually strengthen and encourage one another.

The field is indeed a difficult one, but, at the same time, a very hopeful one. The Coolies, numbering about two thousand, constitute a considerable portion of the population of the country, and will soon play a more important part than at present—a very serious one, indeed, if they are allowed to continue in their old religious belief.

The Coolie mission should have a chapel, if the work is to prosper. Abraham's dwelling is too small, and besides not sufficiently prominent. It would also be of great advantage if the dwelling of the missionary were nearer the Coolie settlements. The idea of securing a piece of ground in the neighborhood of the largest Coolie settlement has already been entertained. External means certainly play an important part in the mission, but the principal power lies in prayer. Only the Lord can direct us to address the proper words at the proper time to these people, and only He can prepare the hearts and open them to receive the message of salvation. Faithful intercessors are the best promoters of the mission work.



## EDITORIALS

### More Trouble in China

Some districts of China seem to be on the verge of another uprising, according to the reports received from Minister Conger last month. The troubles appear to arise principally from extortionate taxation, and general discontent and unrest.

Mr. Conger reports serious anti-foreign riots near Chen-tu, in the Province of Sz-chuan, in which a number of native Christians had been massacred and chapels destroyed. Dr. H. L. Canright, of an American Methodist mission at Chen-tu, reported the riots and asked protection. Under date of June 20, from Chen-tu, he telegraphed:

Sz-chuan repeating 1900. Chapel burned; 10 Christians killed. Boxers multiplying four months. Officials taxed.

Mr. Conger telegraphed Dr. Canright to demand adequate protection for missionaries and the native Christians from the local officials. He also addressed a note to Prince Ching, at the Foreign Office, saying that there were several American missionaries and many chapels and converts in Sz-chuan, and it was necessary that immediate provision be taken to stamp out these troubles at their inception. This Prince Ching promised to do, and issued several edicts toward that end. Government by injunction is popular but scarcely efficacious in China. The troubles in Hunan, where Messrs. Lewis and Bruce were murdered, seem only to have been only temporary, but the uprising in Sz-chuan is more serious. There is urgent need of united prayer on behalf of the work and the workers in China.

The following societies are laboring in the Province:

American Bible Society.

American Methodist Episcopal Society.  
American Baptist Missionary Society.  
British and Foreign Bible Society.  
China Inland Mission.  
Church Missionary Society.  
Canadian Methodist Missionary Society.  
Friends Missionary Society.  
London Missionary Society.  
National Bible Society of Scotland.

### The Peking University

The following extracts from a recent letter from Rev. J. L. Whiting, D.D., of Peking, China, will interest the readers of this REVIEW:

There has finally been reached a basis on which the American Board Mission, London Mission, Methodist and Presbyterian missions recommend the boards at home to unite.

It is called "The Peking University." There are at present four departments: The College of Liberal Arts, on the Methodist ground; the North China Training College at Tungchou; the Union Medical College, on London mission ground; and the Theological School, on Presbyterian ground.

We have to furnish equipment for the department on our ground; the others the same. Teachers will be furnished by the different missions sending pupils. This will make more effective schools, and when they become large will save in the number of men employed.

It is a new thing, I believe, in missionary enterprise to have so many missions unite in any form of mission activity. It is to be hoped that the scheme will be approved at home, and that it will have there, as well as here, a good effect in promoting unity.

The aim of the Peking University is to educate Christian students for direct Christian work, and aid Chinese youth in obtaining a literary, scientific, or professional education, under positive Christian conditions. There are at present four departments, to which others may be added: The Union College of Liberal Arts, located with the Methodist mission at Peking; the North China Union Training College, located with the American Board at Tungchou; the Union Theological School, located with the Presbyterian mission in Peking; and the

Union Medical School, located with the London mission in Peking. Thus, while all the ground, plant, and equipment may be the property of one society to which the department belongs, the governing body, teaching staff, and current funds are to be jointly provided by the several missionary societies.

This is an interesting and significant movement in the direction of Christian unity. Is it not also in the direction of economy? How often has it been felt that the same costly buildings, apparatus, and teaching faculty, provided for a few students, under some denominational auspices, might as well be utilized for ten or twenty times as many, if there were proper coordination of methods and cooperation of denominations in a common work? We shall rejoice if the success of this experiment shall constrain disciples to forget more and more the trifles in which they differ, in view of the tremendous verities which they hold in common. And the impression on the heathen can not be, we are sure, other than most beneficial and blessed when they see disciples practically united in such common service. \* \*

#### The Revival in Australia

The Australian Revival, or Melbourne Simultaneous Mission, will shortly be written up for these pages by Dr. W. Warren, late of Melbourne, himself an actor and *magna pars verum* in these scenes of outpouring. He was a hospital and practising physician in that city for over twenty years, and found time to engage in mission work, Sunday-school superintendence, etc. He sat on four missionary councils and acted as medical referee, and was honorary director of a missionary training and testing home for young women.

From a considerable vantage-

ground it was therefore possible for him to gauge the pulse, force, and fluctuations of Christian life, and to note its progress and development. The more we hear about this work in Australia the more we feel that it is to be ranked among the ten greatest revivals of the last hundred years. Nothing on such a scale has been known in any Christian land since the famous Ulster County revival in Ireland nearly half a century since. We have asked Dr. Warren to give us a clear statement of the preparation, progress, and final outcome of this work of grace, specially with reference to its reproduction in its essential features in other parts of the Christian world.

#### The Decennial Conference in India

The next general conference of all India missions will convene at Madras, December 11th to 17th inclusive. Those interested in the united study of missions arranged by the Woman's Foreign Missionary Societies, which is to occupy their research for the first six months of 1903, will not find the Decennial Conference proceedings of avail for January study, possibly not even for February, as it will take some time for the report of the proceedings to reach America and filter through the weekly press in this country, but it will be of great value to these students for the later months of the course, and will afford much supplemental information to accompany their textbook, "Lux Christi," prepared by Mrs. Mason, a companion book to Miss Hodgkins' "Via Christi," which has reached the extraordinary circulation of 40,000 copies.

The Decennial Conference will have short papers on the progress of Christian missions in India, shown by statistics of the several departments during the decade;

the same concerning Christian literature. The religious movements of the last ten years in the Hindu community and in the Mohammedan community will also be summarized.

It is evident that most important information will be available as the result of this addenda, as it really will be to the main discussions. It is to be hoped that these papers may be printed and ready for circulation in advance of the sessions of the Conference, and that they might reach this country by the end of January. \* \*

### Principles of Service

Students of the Word of God will observe that the first mention of any subject in the Word of God determines the relation of it to the remainder of the Holy Scripture. Reading Genesis i:11, the same law of *creation* will be found to be repeated in the department of *redemption* in Genesis xii:1-3, namely, "*receiving blessing in order to imparting blessing.*" The next great crisis and lesson is in Genesis xxii:15-18, "*We must surrender the best we have to God if it is to be used in service; the sand represents the terrestrial seed; the stars, the celestial.*" These three points are all gathered up in the New Testament by our Lord Jesus Christ (John xii:23-26), thus furnishing one continuous lesson on missions.

There are seven principles of service. These are:

1. The Lord alone can create life.
2. The Lord alone can nourish life into proper growth.
3. The perfection of growth is found in the capacity for self-propagation.
4. Service can only be obtained by our self-surrender for God and man.
5. Such surrender always involves a dying process.
6. The dying process is not a permanent loss, but a preparation for eternal gain.
7. That gain is to be found in indefinite and even infinite multiplication, as the seed finds its multiplication in the crop.

Matthew xxviii:20 is one of the

sweetest assurances found in this blessed Word. That is the great Jehovah promise. It is found at every great crisis of history, from the calling of Abraham to the end; but in this place the words have a unique and peculiar order in the Greek—"Lo, I with you am," as tho the pronoun and the verb had been purposely *separated far enough to let in the believer between them*, so that the promise of God is literally around us when we go forth to proclaim His Word.

### Canon Sell on Islam

We call especial attention to the article by Canon Sell in our October number. It is a rare treat to follow so masterful a writer and scholar of the first rank, and the more so along lines which have had his special and continued attention for more than a score of years. There is no writer in the English language, not accepting Sir William Muir or other specialists, who speaks with more caution, and after fuller research, than Dr. Sell. His works exhibit profound acquaintance with Islam in all its features. His "*The Faith of Islam*" (revised) would alone prove him a master. His "*Essays on Islam*" treat of eight distinct topics, published originally in *Madras Christian College Magazine*. They are: "*The Mystics of Islam*," "*The Bab and the Babis*," "*The Religious Orders of Islam*," "*The Khalif Hakim and the Druses*," "*The Status of the Zimmis*," "*Islam in China*," "*The Rescensions of the Quran*," "*The Hanifs*." But the most masterly work, to our thought, of Canon Sell is a much smaller one, "*The Historical Development of the Quran (1898)*." All of these can be ordered from the Church Mission House, Salisbury Square, London, or of Funk & Wagnalls Company, New York.

## BOOKS FOR THE MISSIONARY LIBRARY

**DOWN IN WATER STREET.** By Samuel H. Hadley. Illustrated. 12mo, 242 pp. *Net*, \$1.00. Fleming H. Revell Co., New York. 1902.

Fiction is not half so fascinating as fact, and no story is nearly so wonderful as the history of the redemption and transformation of lost men and women. Most of us are familiar with the story of the regeneration of Jerry McAuley and of Samuel H. Hadley, but, like the Gospel, it never grows wearisome, and ever comes with new interest and power.

In this account of sixteen years of life and work at the old Jerry McAuley Mission, in New York, Mr. Hadley, the superintendent, not only gives his own soul's history, but those of many of the converts, scarcely less interesting and remarkable than his own. One can not read these pages without being stirred with a desire to help in such a magnificent Christlike work, and on every page there is evidence that the Gospel is as much the power of God unto salvation to-day as it was in the apostolic age. Here is an unanswerable argument for doubters and infidels, the best "evidences of Christianity" possible.

It is unfortunate that in one or two places there is a suggested fling at the churches and their method of work. These are perhaps just, but the story of the self-denial and love manifested in the rescue work in Water Street would carry its own lesson without the drawing of direct comparisons. We wish that every Christian and every honest unbeliever would read this book. Here is shown the spirit of Christ and the power of the Spirit. They have only redeemed workers down in Water Street, and these keep telling the story of their salvation. They love lost men and women down in Water

Street, and they manifest that love by untiring and self-denying efforts to save, here and now, the bodies and souls of those who have almost lost hope. They never despair or give up, even tho a man may backslide time and time again, and their experience has proved that no case is too desperate for the love of Christ to surround them, and for His power to uplift them. Let us read these chapters, and then follow in the Master's steps in seeking and saving the lost. \*

**MUHAMMETS LEHRE VON DER OFFENBARUNG, QUELLENMAESSIG UNTERSUCHT VON Dr. Otto Pantz.** 1898, Leipzig; J. C. Henrichs'sche Buchhandlung. 8vo, paper cover, pp. 304. Price, 8 marks.

Our debt to German scholarship for critical and thorough study of Islam is great. What Geiger, Gerok, Nöldeke, Weil, Koelle, and others have done in seeking for the foundations of the religion of Mohammed in the life of the prophet, Dr. Pantz seeks to do as regards his teaching. It is an important and, in many respects, novel presentation—accurate and scholarly, as well as interesting—of Islam *as found in the Koran*. But just here is the weak part of the book. The Koran no more gives a correct idea of Islam than does the New Testament of the Roman Catholic faith as professed and practised in Mexico. The author acknowledges (page 285, note) that he has had slender opportunities for study of Mohammedanism by observation on the spot. As an exact treatise on what Moslems ought to believe if they were true to the teachings of their book, the work has no parallel. For those who desire in small compass a world of information on many difficult points in the Mohammedan controversy, the book is invaluable. All quotations are given in Arabic as well as in translation, and this commends the book for

practical use. The chapter that treats of the contents of the Koran is as profound as it is original. The author does not place Islam on a par with Christianity, but his general verdict is nearer to that of Carlyle and Bosworth Smith than to that of Muir or Koelle. The full Index and the table of references to Bible and Koran texts are specially welcome to missionaries. The volume marks a distinct step in advance in the study of a religion which is professed by over 200,000,000 people, and against which so little has yet been done by Christian apologetics. Z.

RELIGIOUS SYSTEMS OF THE WORLD. A Collection of Addresses. 8vo, 824 pp. \$2.50, net. E. P. Dutton & Co., New York; Swan, Sonnershein & Co., London. 1902.

This is a series of popular addresses delivered in the South Place Institute, London, together with others, especially written for this volume. They present the various ancient and modern religious systems of the world, not from one standpoint, but from many. It is, therefore, an unusually valuable study in comparative religion, for while few Christians would agree with the position taken by every one of the contributors, they nevertheless give us the results of honest and often sympathetic investigation. It is true that the adherents of the various religions would not always agree with what is said as to the contents and outcome of their faith, but they would not deny that the author has carefully investigated his subject.

Some of the contributors are well-known and highly honored scholars, such are Prof. James Legge (China), Mrs. Isabella Bird Bishop (Shinto), F. C. Conybeare (Armenians), and others. Many of them are adherents of the faith and sects they describe, among these Dagors Goh (Shinto), Dadabhai Nooroji (Parsis), N. Orloff (Greek Church), B. F. C. Costelloe (Roman Catho-

lic), J. H. Anderson (Mormons), etc. They therefore speak sympathetically, perhaps also with favorable prejudice. Others view their subject from the standpoint of a critic or an antagonist. That on "Ancient Judaism" discredits the historicity of the Old Testament, and fails to give the subject a fair presentation.

This volume does not, of course, cover the whole field of comparative religion. Some subjects are discussed, such as: "Old Indian Poetry," "Mithraism," "The Mass," "Religion of Dante," "Irvingism," "Spinoza," "Rousseau," "Humanity and Evolution," which we are surprised to find here, and others, as "Christian Science," "Mennonites," "Dowieism," etc., which might reasonably be looked for, are omitted. The sects of Eastern religions do not have a place proportionate to that given to those of Christianity. For this reason many do not understand that Islam, Shintoism, Buddhism, and Hinduism have nearly as many divisions as Protestantism.

As a contribution to the study of comparative religion we welcome this volume, but it would scarcely be one which we would select to place in the hands of one seeking a correct idea of the tenets and outworkings of the various religions of the world. \*

A HANDBOOK OF COMPARATIVE RELIGION. By S. H. Kellogg, D.D., LL.D. 12mo, 185 pp. 50 cents. Student Volunteer Movement, New York. 1901.

Dr. Kellogg's book approaches the subject from a strong, intelligent, Christian standpoint. The author had studied the history of religion and had observed the workings of many of the present day creeds and superstitions. He here deals with them only in outline, first classifying and then considering the basis of each of the leading world religions—their doctrines concerning God, sin, salvation, the future life, morals and their relation to Christianity. It is sound, pithy, and helpful. An Analytical Index has been added for use as a class text-book. \*

## GENERAL MISSIONARY INTELLIGENCE

### AMERICA

**Missionary Magazines Not Read. Why?** In an interesting paper on the "Missionary Press," read at the late Students' Convention at Toronto, it was shown that in the U. S. A. Northern Methodist Church with 3,000,000 communicants, the Northern Baptist with 1,000,000, the Protestant Episcopal with over 700,000, and the Congregational with over 600,000, there was not for any of their respective missionary magazines a circulation exceeding 13,000. The *Assembly Herald* of the Presbyterian Church, with a membership of nearly 1,000,000, has only very recently reached a circulation of 40,000. The *Gospel in all Lands*, the magazine of the Methodist Church, had perhaps the lowest relative circulation, about 10,000 among 3,000,000 communicants. The Presbyterian (Southern) *Missionary* appears to have the highest, with a circulation of 13,000 among 228,000 communicants.

**Negro Conference at Atlanta.** They call it a "Young Negroes' Congress," and young it may have been as to the Negro discussed or as to the race itself, but the audience that attended (the 5,000 Negroes that could afford to go to Atlanta) were not young; they were in the midst of their life work. They invaded and took possession of the city of Atlanta for about a week. Its citizens were surprised and enlightened. They were used to the Fourth-of-July Negro who crowds into the city, who fills the gin-mills and the calaboose, and gives work for the courts and the chain-gang. But this was a very different crowd. The *Atlanta Constitution* said, editorially:

During the last few days this

city has been filled with representatives of the race who in themselves are the best of illustrations of the possibilities of the future. After seeing them, and hearing the addresses of their leaders, one can not but be optimistic with regard to the future.

**A Methodist Forward Movement** The great Methodist Church is making thorough preparations for a monster missionary convention, to be held in Cleveland, October 21-24.

It is designed not so much for the multitude as for those who are already in some sense leaders in evangelizing work, like editors, secretaries, presiding elders, etc. The limit is fixed at 2,500 delegates, and admission will be by ticket only.

**Common-sense Federation** A significant and cheering sign of the times is found in

the fact that the Methodist Church and the Methodist Church, South, have united their forces in China to the extent of establishing a joint publishing house in Shanghai. The plan has been under consideration for over six years, and has had the cordial indorsement of the missionaries on the field of both churches. Early in August a joint committee met at Baltimore and adopted a basis of organization, and this has been ratified by the Missionary Society of the Methodist Church and the Book Committee of the Methodist Church, South. In accordance with the agreement, the Methodist Publishing House of China is to be established at Shanghai, with a capital not exceeding \$100,000 in gold, one-quarter of which is to be paid in immediately by each party to the contract. All profit from the business is to be used for the development of the plant and as dividends to each Church.

**A Presbyterian Forward Movement** Some years ago J. H. Converse, of Philadelphia, and E. A. K. Hackett, of Fort Wayne, became interested in foreign missions. Their interest was awakened by individual work, and they are now enthusiastic friends of missions and generous givers to the cause. So great is their interest that they instructed the Board to secure a suitable man who will give his entire time to endeavor to interest individual men and women in the work of extending the Kingdom of God in foreign lands. David McConaughy has been chosen to undertake the work, Mr. Converse and Mr. Hackett agreeing to pay all the expenses incident to the work. Mr. McConaughy has already spent more than 10 years in India, and has special qualifications for his task.

**A Presbyterian Model Giver** Simon Yondes, an Indianapolis lawyer, aged 87, has now given away the last of a fortune aggregating \$800,000. One-half is bestowed upon relatives and one-half upon public causes. To Wabash College goes \$150,000; to foreign mission boards of various denominations, \$100,000; to home mission boards of various denominations, \$50,000; to Indiana Synod, as an endowment for the salary of a home missionary superintendent, \$50,000; and \$65,000 to the Foreign Mission Board, he to receive an annuity of 5 per cent. for life. Well does the *Interior* suggest: "In the fine ambition to die poor Mr. Yondes has achieved a greater success than Mr. Carnegie."

**Dr. Pentecost in the Orient** This eminent evangelist is to sail from London in October, and writes thus of his plans;

I go under commission from the American Board and the Presbyterian Board to do special work:

first among the English and Americans residing either temporarily or permanently in the leading cities of these 3 countries (China, Japan, and the Philippines) to strengthen the faith of those who are Christians, and to lay responsibility upon those who are not in respect to their moral and religious influence upon the people among whom they are residing. It is hoped also to create, or at least to awaken and strengthen, a bond of sympathy between them and the mission workers from all lands. The second purpose of my visit is to hold a series of conferences with the missionaries and native teachers and helpers; and the third to conduct some evangelistic services, especially among the Japanese. I hope to spend two months, and possibly three, in the Philippines, six weeks or two months in China, and not less than four months in Japan.

#### **Protection for Native Races**

The National Reform Bureau is ever active in the interests of native races in Africa, the islands, and elsewhere against the white man's vices. They have already helped to win many whole or partial victories, which are most encouraging and beneficial. Among them are the following:

1. Kongo districts in Africa effectively protected by treaty of 17 nations in 1890 against slavery, distilled liquors, and firearms.
2. Nearly all of Africa protected by same nations in 1899 against distilled liquors by raising price to a sum prohibitory for most of the natives.
3. British government, about same time, proclaimed policy of prohibition for uncivilized races everywhere, in defense of trade, including in the ban not only distilled liquors, but in parts of Burma opium also.
4. United States in two years past has acted 11 times in protection of native races against intoxicants. The 11 acts in defense of uncivilized races against the vices of civilization are: December 8, 1900, President McKinley declared in favor of protecting uncivilized races against distilled liquors; December 14, Senate ratified treaty to so protect Africa; January 1, 1901, Philippine license forbade the selling of liquor to natives; January 4, Senate declared for a universal treaty to protect all uncivilized races against all intoxicants; January 9, anti-canteen law passed to protect natives as well as soldiers; March 22,

Secretary Long ordered "no license" in Tutuila; December 6, Secretary Hay approved proposed universal treaty; December 11, President Roosevelt ordered British government invited to join us in submitting such a treaty to other powers; February 15, 1902, President approved law enacted by Congress to protect independent Pacific islands against American rumsellers; March 22, President vetoed official certification of prostitutes in Philippines; August 12, prohibition in Tutuila reaffirmed by Assistant Secretary Darling.

Surely, with governments leading this missionary and temperance crusade, the churches will soon awake and keep step in the march to final victory.

The next step in the United States will be to take up anew the appeal made by Presbyterian missionary women of Chicago 10 years ago, and seconded later by President Cleveland, that Congress shall prohibit American citizens to export intoxicants to Africa, or sell them in Africa, perhaps excepting settlements where all or nearly all the people are whites. That Congress has power to forbid such exports has been affirmed repeatedly by the Supreme Court, and a new precedent is afforded by the Gillet-Lodge Bill, forbidding Americans to sell in Pacific islands not under our government.

### A Crisis in Utah      A crisis has been reached in Christian work in this State.

Mission work has been carried on here for over thirty years, and has wrought a great social, civil, and moral transformation.

Hundreds of Mormon young people have had the Christian training which has set them free from the awful bondage of the Mormon system, and enabled them to become intelligent and patriotic citizens and founders of homes on the Christian basis. Over 1,500 Mormons have been converted from Mormonism to Christianity. Scores of communities have been enlightened and transformed by Christian schools and Christian churches.

But notwithstanding these great achievements of Christian missions in Utah, there is yet much land to be possessed. There are scores of towns from 1,000 to 1,400 population yet without the Gospel. Statehood has given the priesthood a

new lease of power. It controls the election of U. S. Senators from this State. The Christian citizens of Utah have hardly one non-Mormon paper which is independent of the control of this false system. The priesthood also seems to be entering upon the closest conflict with the Christian churches of Utah which they have ever experienced. *This makes the crisis.* The word has gone out anew that Mormon children must be withdrawn from Christian schools, and that the Mormon people must cease all association with the representatives of Christianity. Both in Utah and Idaho the doctrine of polygamy is taught with new vigor. Nothing will be left undone to restrain and stop our Christian work.

In view of this situation we appeal to the churches and Home Mission Board to continue to support the work, so that it may not be necessary to withdraw one minister or to close one school.

We also appeal to you to help us in concentrating our strength against the compact lines of the opposition in Utah. This is the decisive battle-field of the Home Mission cause on this continent.

S. E. WISHARD.

### Reindeer and Missions      When Dr. Sheldon Jackson proposed importing reindeer for use in Alaska,

the plan was ridiculed as a visionary scheme of an unpractical missionary. Some of the results of the first experiments, even after Lapps were brought over in 1898 to take care of the animals, were not particularly encouraging. But the herd introduced ten years ago, numbering 16, has gradually been increased, and now the announcement is made that the government proposes to raise the number to 15,000. This step is justified by the success that has been gained. The



animals seem to thrive in their new home even better than in the old one. They help to solve the difficulty about a supply of food in the frozen regions. They are unsurpassed beasts of burden for the Far North, and the government has ordered their use in carrying the mail. The change that they have wrought in the condition of both natives and miners has already more than repaid all the expense involved.—*Golden Rule*.

### EUROPE

**England's**      The Church of Eng-  
**Great**          land's Zenana Mis-  
**Woman's**      sionary Society's  
**Society**        latest statistics  
                    (March 31, 1902)

show the following figures: Missionaries in home connection, 203; in local connection (including assistants), 106; Biblewomen and nurses, 254; native teachers, 542; houses visited, 13,277; zenana pupils, 6,993; villages, 2,226; schools, 253; pupils, 10,117; normal or boarding schools, 26; pupils, 1,087; orphanages or converts' homes, 12; inmates, 376; in-patients, 3,416; out-patients, 247,503.

**Mr.**              The fortune left by  
**Arthington's**   Robert Arthington,  
**Millions**        the Leeds million-  
                    aire, for missionary

purposes, exceeds even the huge sum at which it was originally estimated. The will has been proved at £993,565 (\$4,967,825) gross personal estate, in addition to which there is some land, raising the whole estate to well above a million sterling. From the estate £73,630 has gone to the government as duty. The pecuniary legacies and specific bequests are small. One-tenth of the residue is devoted to private bequests to cousins, among whom litigation is likely. The remaining nine-tenths are bequeathed for missionary purposes, and are to be under the control of

committees consisting of members of the Baptist Missionary Society and the London Missionary Society. Mr. Arthington's primary idea seemed to be that the money should be spent in providing every tribe of mankind with accurate and faithful copies of the Gospels of John and Luke and the Acts of the Apostles. Judicial authority may be sought for details of the procedure to be followed in carrying out the missionary trusts. — *London Christian*.

**General Booth**    "We have a brigade  
**and**                of reformed drunk-  
**Temperance**      ards," said General  
                    Booth in Exeter  
Hall recently. "We propose now that they shall not be known as the 'drunkards' brigade,' but as the 'drunkards' friends.' Where shall they operate? We already attend 10,000 public-houses per week; these will be the churches and chapels in which we shall hold our meetings; we have held such meetings with very remarkable results. We propose to enroll the known drunkards in every town, village, and parish where we are at work. The publicans will in many cases assist us. We want to hold midnight meetings, after the public-houses are shut; we want to see the drunkard's home; we want a guard-room where they can be taken to sleep, where the kettle is boiling, and there is some salvation ready for them; we want to help their wives and families."

**London's Care**    The record sum of  
**for the Sick**      £60,000, the Lord  
                    Mayor announced  
at the Mansion House, has been received from this year's Hospital Sunday collections. Mr. George Herring's offer to add a percentage to the amounts raised resulted in the collections in churches and chapels being raised to £45,000, an increase of £8,550 on last year's

total. St. Paul's Cathedral collections amounted to £2,121. It is proposed that all grants in future shall be spent in maintenance of patients and none on bricks and mortar. Ten hospitals have had their grants reduced, as their expenditure appeared to be excessive.

**The London Society and the Jews.** The last annual report of the London Society for Promoting Christianity Among the Jews shows that the society had 52 stations in Europe, Asia, and Africa, in which 238 workers were employed during the year. The workers consisted of 27 ordained and 22 medical missionaries, 59 layworkers and colporteurs, 38 unmarried women, 34 wives of missionaries, and 58 teachers. The 10 schools contained 1,360 scholars, and 9 free dispensaries and 2 hospitals were supported. The income of the society was almost \$200,000. Since the annual meeting a new station has been opened in Montreal, Canada.

**Work for Jews in Whitechapel.** The *Jewish Missionary Intelligence* for July gives an account of the services held from time to time from the open-air pulpit at Whitechapel church, which shows the remarkable attendance of Jews during the Passover, April 22 to 29. Services were held every day during the feast in the churchyard and in the church. The congregations contained Pharisees with long beards and pious faces, well-dressed business men, clerks, and workmen of all descriptions and of all occupations; Jews of all nationalities and of all shades of belief and unbelief, who quietly listened to the preaching of the Gospel. Day by day the audiences grew larger, until one afternoon as many as 1,000 Jews were assembled in the churchyard, and from 350 to 400

afterward in the church, where for nearly an hour and a half they sat in an orderly, quiet, and attentive manner.

**The Swedish Missionary Society** This body represents one of the most remarkable religious movements

that Sweden ever saw, which within two decades has produced a community of Christians numbering near 100,000, and which from the first has taken a very active interest in missions. It is now carrying on mission work among the Lapps in the north of Sweden; among sailors and other Scandinavians in London and St. Petersburg; among Armenians and Stundists in south Russia; in China, both West and East; in north Africa, among Jews and Arabians; and on the Kongo. In the region last named are found 7 head-stations, 68 out-stations, 30 white missionaries in the field and some home on furlough, 80 native evangelists or teachers, 79 schools, and 2,571 scholars. The printing-press at Londe has been at work the whole year, and is pouring forth quite a literature in the Fiote language.

**The World's Y. M. C. A. Conference** August 20, coming from no less than 31 countries, 2,100 delegates assembled in Christiania, Norway, to hold the 15th international gathering of this kind. These are among the themes presented: Christ for young men and young men for Christ, the spiritual development of the Association's membership, the place of the Bible in the association, the Gospel of Christ a power among young men, national work, organization in different countries, the world-wide scope of the movement, and the claim of the 200,000,000 of young men who are in heathen lands—these phrases express the thoughts about which the main

program features of the conference gathered. More than 400 buildings are now owned by associations, worth nearly \$23,000,000, while the value of equipment is more than \$1,000,000 additional. There are over 1,500 associations, and over 325,000 members.

### ASIA

**Armenian Relief** Professor J. Rendel Harris, who with

his wife made a tour into Armenia in 1896, and afterward instituted measures for the relief of the destitute orphans, have now issued their sixth report. It is a fine example of voluntary Christian service by highly educated people in behalf of those who have no human helper. It shows a total expenditure of £1,670 (about \$8,350) from May, 1901, to May, 1902 (about \$170 beyond receipts). No expenses of travel, postage, or printing have been charged on these accounts. Whatever has been contributed by the eight individuals or helping bands from whom gifts have come has passed undiminished into the work of relief. Professor Harris is one of the great modern Orientalists—a fine scholar and an eminent teacher. Yet he finds time and strength for this beautiful and unselfish service—first going on a personal tour of investigation, then holding meetings to inform and arouse the public, and then he and his wife acting as almoners in the distribution of gifts. A. T. P.

**Turkey's Need of Medical Missions** As the *Congregationalist* suggests: The crying need of Turkey to-day is

medical science and its advocates, who shall teach the people cleanliness. It is true that the unspeakable Turk bathes his hands and feet thrice daily, yet filth abounds, and the most loathesome diseases cause a wasteful loss of life. In hundreds of towns there are no

physicians, and the Imperial University at Constantinople is the only institution having a medical department. But our missionaries are bestirring themselves, and Dr. Thomas L. Carrington, of the Marsovan School, has started a movement which will doubtless result in a well-equipped medical school under American missionary supervision. Also for over thirty years the Syrian Protestant College at Beirut has been giving a thorough medical training in classroom and clinic and hospital to scores of students. Two hundred graduates have completed the four years' course and received the college's certificate. Many others have taken a partial course. Last year over 100 students were enrolled in this medical department of the college, the total number of students in the college reaching 600—Syrians, Egyptians, Greeks, and Armenians. Many of the graduates hold important positions in connection with the Egyptian army.

**The Jews in Palestine** During the last twenty years 51,540 acres of land have

been acquired by Jews in Palestine, on which 20 villages and 13 plantations have been established. In the colonies, 1,205 families, numbering 4,935, live in stone houses erected according to European models; 4,340 are devoted to corn, 2,367 acres to wine, 1,330 to fruit, and 245 to vegetables. Their live stock consists of 1,575 working cattle, 1,171 cows, and 2,586 goats and sheep. The income from the wine industry amounts to 610 francs per acre. The colonists are mostly Russian Jews.

**Moslem Opposition in India** One of the latest forms which this has taken is the

*Review of Religions*, a monthly magazine published by Mirza Gulam Ahmad, of

Qadian. Its program does not err on the side of modesty. It undertakes to offer

An impartial review of the existing religions of the world, Christianity and Islam in particular; to solve embarrassing religious questions, the existence of God, immortality of soul, resurrection, salvation, nature of angels, paradise and hell, reward and punishment, etc.; to give an explanation of the fulfilment of the prophecies relating to the latter days and the advent of Messiah and Mahdi; to give an account of the life and nature and proof of the claims of Mirza Gulam Ahmad, of Qadian; to answer every objection against Islam; and to discuss every question bearing upon religion.

Its first number is chiefly taken up with an article on "the bondage of sin," in which the author tries to show that faith in Christ has not proved efficacious. He also reprehends the present condition of Islam, and leads up to the new Messenger of Heaven—to wit, the publisher of the magazine. He concludes with an exhortation to Moslems to practise virtue in order to avert the Divine chastisement of plague; but he does not here give a description of the patent remedy against plague which he elsewhere advertises. It is a strange mixture of charlatanry and religious zeal, not without some acuteness of thought. At any rate, it shows that Moslems realize the need of emerging from behind their traditional barriers into the open arena of human thought and of justifying religion by its fruits. The more they do both, the better. —*Report of the Punjab Book Society.*

**Ramabai's Orphanage for Boys** For some months there has been a day-school for boys at Mukti Mission.

This is composed of the sons of Christian families living at Mukti, a few Hindu boys, and a few little fellows who came with sisters or mothers, and who were too small or too weak to go to other schools.

Ramabai has been urging various

parties to start a boys' orphanage in harmony with this school, but as yet no one has been led to take up the work, so that now Ramabai feels that the time has come when she herself should start a boys' orphanage here at Mukti. As yet she has no building site, there are no buildings, and no workers. Yet when God commands, the sea divides as His people go forward. Ramabai has a few boys as a beginning. A small printing-press is to be put into operation. The farm is ready for their labors; a herd of buffalo cows and other cows, sheep, and goats are awaiting their care; a tinshop, a tannery, and shoe-making are being started to keep these boys employed, and to furnish them with trades whereby they can earn a livelihood.

It is no small responsibility which Ramabai undertakes in beginning this boys' school, and she has not taken up the work lightly and impulsively; but, on the contrary, as a necessary outcome of the great plan God had prepared for her. Ramabai recognizes God's hand, and has stepped out by faith, knowing that the same God who has hitherto supplied all her need will not forsake her now.

**The Harvest in Gujarat.** Bishop Warne says in *The Indian Witness*: "The work of

our mission in Gujarat is indeed intensely interesting. Ten years ago we had scarcely the beginning of a Christian community; seven years ago the forward movement began. This year began with about 5,000 Christians, and will probably close with 9,000 or 10,000; and beyond this there are approximately 10,000 persons who are known in their respective villages as Christians, because they have ceased to worship idols and have identified themselves with the Christian community; but are not baptised, because we have

not the workers trained to train them, nor a sufficient number of missionaries to supervise the work. There is easily in the Gujarat country in our mission a Christian community of 20,000 Christians in sight, and this has all come about practically within seven years. This is one of the miracles of modern missions, and something over which we should give thanks to God. There are 11,000,000 Gujaratis and about 750,000 of the classes from which these 20,000 are coming."

**Is not this a Shining Success?** The Ahmednagar district is about as large as the State of Connecticut. In

1891, according to the government census, the population was 888,000. The census of 1901 showed that the population had *decreased* in the decade nearly 52,000, but the Christian population of the district had *increased* 300 per cent., from 6,734 to 20,864. The city of Ahmednagar has a little over 35,000 inhabitants, of whom, according to the government census, 3,572 are Christians—that is, 10 per cent., 2,100 of whom are connected with the Marathi Mission of the American Board. The First Church in Ahmednagar has 1,089 persons on its register, of whom 529 are adults in full membership, 260 are catechumens, and 294 are baptized children. The Sabbath-school of the same church, in 3 departments, has 1,139 members.

**Great Gospel Gains in India** The following extract from the *Pioneer*, the foremost English newspaper

in India, with regard to the recent census returns, is worth not only reading, but remembering, so that when people say that the Gospel is making no progress in India we may be able to give some facts:

The most remarkable feature of the returns is undoubtedly that presented by the figures relating to

Christianity. It is impossible not to be struck with the energy with which mission work is being carried on, and with the success which is attending it. An increase of nearly 28 per cent., where the total population has increased by less than 2½ per cent., is a hard fact which can not be explained away. And this increase, amounting to 638,861, is shared by every province and state in India; even Bombay, Central India, the Central Provinces, and Rajputana, where the famine was most severe, show considerable increases in the Christian population, tho it is in Southern India, in Madras, and the native states of Travancore and Cochin that the greatest increase is recorded. Madras now has a total Christian population of 1,024,071, and the Travancore and Cochin Christians number 910,409, an increase of 195,758 in the decade, the total population of the two states being 3,764,182.

**Gospel for the Jews in Bombay** An undenominational work among the Arabic-speaking Jews in Bombay

has been carried on by Mrs. Cutler since 1895. A day-school and a Sabbath-school, in connection with the work, were broken up in 1898, after the baptism of one of the teachers (a Jewess), and even to-day the anger of the Jews is so great that they still refuse to send their children to the schools. A large work among the 14,000 Beni-Israel (black Jews) in Bombay and neighborhood is carried on by Miss Trott and Miss Campbell, in connection with the Zenana Bible Mission, who have 3 large schools of many years' standing.

**The Impossible Happens in India** What would you think if you should see a man take off his hat as he walked

along the street and put it on for a coat? If while you were talking to an audience who seemed to be interested and listening attentively, they suddenly walked off and left you? If you found 15 scorpions

in your bath-room? If told that 100 scorpions were found in your bath-tent? If your washerwoman only charged you 15 cents a week for doing your clothes? If your dish-towels were starched stiff and your collars and cuffs came home limp? If a heathen boy 8 years old should recite the Peloubet Catechism of the Old and New Testaments? If a heathen boy 12 years old read the New Testament through 3 times? If a little girl should come to Sunday-school with all her clothing in her arms? If in a village about 40 boys were learning the life of Christ, all of them caste boys of heathen parents? If in the same village the schoolboys recited more than 1,000 Scripture verses in one day? If in 10 or 15 years this should no longer be a heathen village?

MISS K. BOOKER.

**The Hunger of Writing in mid-**  
**a Missionary.** ocean, on his way  
from San Francisco to China, Dr. W. S. Ament alluded to his glad anticipations of participating in the work of building up the Christian civilization in the old empire. "I shall rejoice," he says, "when the walls of the old city of Peking heave in sight. I long for them as for hid treasures. The old city belongs to God, bought by the blood of the martyrs and tears of the saints, consecrated by years of Christian labor. We want our heritage."

**The Much-** Never has a great  
**misunderstood** people been more  
**Chinese** flagrantly misun-  
derstood than the  
Chinese. They are decried as stupid, because there is lacking to us a medium which should be transparent enough to disclose our thoughts to them or theirs to us. They are stigmatized as barbarians, because we find ourselves incapable of understanding a civilization

which is so different from our own. They are set forth as slavish imitators, altho they have borrowed less than any other people; all inventiveness is denied to them, altho the world is indebted to them for a long series of the most useful inventions; they are supposed to adhere doggedly to their traditions, altho in the course of their history they have passed through many profound mutations of belief.—*Evangelisches Missions Magazin.*

**What a Chinese** Bishop Hoare, in a  
**Official Said.** recent address before the Church Missionary Society of England, gave the following suggestive reminiscence: "I remember, five and twenty years ago, sitting at the table of dear old Bishop Russell with a high English official from Peking. The bishop asked this gentleman if he had ever come across any traces of the influence of Christianity among the higher classes—among the highest officials. The gentleman said that he had once asked a high Chinese official if he had ever read the Bible. The man, he said, went back into an inner room, and he brought out a notebook full of extracts from the New Testament, and he said that he had read the New Testament through and through, and had made extracts of all that he had admired most. And then, after he had put the book upon the table, he laid his hand upon it, and he said, 'If only the people who profess this religion were to live in accordance with its precepts, this religion would spread all over the world.'"

**Dr. Griffith** This gifted veteran  
**John Rejoices** missionary and pioneer in Hunan  
writes thus to the *London Chronicle*:

In the opening of a chapel in Changsha the hopes of many years have been realized. It has been my privilege to open not a few chapels in China during these 47

years. In Hupeh I have opened many, and within the past 6 months I have opened 4 in Hunan. It was a great joy to open the chapels at Heng Chou, Heng Shan, and Si-angtan at the close of last year, but the greatest joy of all was reserved for the opening of this chapel in Changsha.

Ten or twelve years ago the viper press of Changsha was very active. The valley of the Yangtse was flooded with its anti-foreign and anti-Christian literature—the filthiest and most malignant literature the world has ever seen. At that time no foreigner dare show his head in Hunan. That press was suppressed some time ago; Chou Han, our arch enemy, is still a prisoner; and now several missions are established in the very city from which that unspeakable filth was poured forth. These thoughts and many such thoughts as these kept crowding in upon me as I stood in our beautiful little chapel on Sunday week, and my heart was filled with deep gratitude and great gladness.

June 1, 1902, will always be remembered by me as one of the happiest days in my missionary life.

**The Chinese Word for God** The *Allgemeine Missions-Zeitung* has an article showing very clearly that in the canonical Chinese classics “Shang-ti” always means the personal God; literally, “The lofty One enthroned above the Firmament.” He is represented as the ruler of all, of whom kings are the delegates, and who, if they are obstinately negligent or vicious, gives their places to others; who makes them answerable for the virtue of their people, while their people are not answerable for them; who sends good or evil upon the nations, according to their deserts; who, after death, raises virtuous rulers to a share of his divine dignity, so that secondary sacrifices may be offered to them; who is always described as wise, holy, and benignant, never as affected with the evil passions attributed, for instance, to Jupiter; who is always

assumed to be, not only the ruler, but the creator of all things.

From about 800 B.C. the title Shang-ti is more rarely used, and begins to be replaced by another, showing a progressive alienation from the consciousness of God.

**China Must Advance** There is no doubt that the forces of

Confucianism are thoroughly alarmed, and feel they must arouse themselves for self-preservation against the encroachments of Christianity. Reform is now in the air. All classes of the Chinese are discussing it, whether reformers or otherwise. There is a small group of reformers in Peking waiting and hoping for better times, but for the present they are crushed under the feet of the powers that be. There are also scattered throughout the empire tens of thousands of reformers of like spirit, men ready to help the government in lines of progress as soon as they are permitted so to do, but reform is mostly in the hands of non-reformers. China may be likened to a refractory cat which an energetic boy has seized by the tail and is dragging forward, while all the activity of the cat is in the opposite direction! But we have no reason for discouragement since the forces of progress are stronger than the forces of conservatism. The influence of foreign governments, of trade, of Western learning, of Christian missions, are all operating to produce a new order of things in China. China is fastened to a progressive world, and must move from this time forth, and with ever increasing progress.

REV. D. Z. SHEFFIELD.

**Dr. Richard is Honored.** It appears that some months ago the Chinese Foreign Office received orders to consult with Bishop Favier, representing the Roman Catholic Church, con-

cerning religious matters, and later was ordered to select some Protestant missionary to be also counseled with. The choice fell upon Dr. Timothy Richard, who has been so active in publishing good literature in Chinese. And this decree has gone forth from the throne:

We have received a memorial from the Ministry of Foreign Affairs stating that foreigners from the West are divided into two religions—namely, Roman Catholicism and Protestantism. The said ministry speaks in the highest terms of recommendation of Dr. Timothy Richard, who is at present in Peking, and is a representative of the Protestant missions. We know Dr. Richard to be a man of great learning, high attainments, and strict sense of justice—qualities we deeply admire and commend. We therefore hereby command the said Ministry of Foreign Affairs to take the scheme the said ministry has lately drawn up, with the object of making Christians and non-converts to live harmoniously with each other throughout the empire, to Dr. Richard, and consult with him on the matter, with the sincere hope that, with the valuable assistance of that gentleman, the object in view may be arrived at, and the masses be able to live at peace with their neighbors, the Christians.

**Religious Condition of Japan**      Rev. J. C. Ambler states that recent religious statistics as to Japan have brought the following facts to light:

- (1) The most powerful sect of the Buddhists shows a larger criminal list than any other.
- (2) The present majority of religious persons among the middle classes of Japan are admittedly Christians.
- (3) The lower classes still cling to Buddhism more through superstitious ignorance than from actual belief in it.
- (4) The upper classes remain committed to the religious views of the emperor and court.

And Mr. Ambler concludes with the remark that from the analogy of history we may say that the religion of the middle classes is really the only energizing spiritual force at work in Japan. And it is encouraging to note in view of this that Christian schools are sending

forth from 2,000 to 3,000 graduates every year to scatter the seeds of truth in all parts of this land.

**The Recent Election in Japan**      A clear majority for the Constitutionalists, Marquis

Ito's party, has been returned. Whether that means a retirement of the present cabinet and an early return to power of the marquis himself, it were idle to prophesy, but many predict such a result. Ex-foreign Minister Kato is one of the ablest men elected. Notwithstanding his expressed wish to retire from political life, Hon. K. Kataska, the new president of the Doshisha, was enthusiastically reelected, probably because of his sterling character and the brave stand he has taken against bribery, gambling, and other immoralities. Mr. T. Yokoi, ex-president of the Doshisha, was defeated by a narrow margin. The number of Christian sympathizers will be larger than in any previous parliament.—*Congregationalist*.

## AFRICA

**Good News from the Upper Kongo**      Rev. W. M. Morrison writes: "This population has grown enormously

at Luebo in the past five years, and we believe it will continue to increase, so long as the people can live here in peace. The mission station is splendidly located just in the midst of this large population, and we are happy to say that through our active evangelistic efforts we now have converts in nearly all of these villages. Every afternoon, the missionaries, with a company of native evangelists, can be seen going from town to town, holding services. The result of all this is that there has been a most remarkable awakening both in the church and in the schools. The catechumen classes, where inquir-



ers come for instruction, are so crowded that we can hardly manage the great numbers. Last Sunday, May 11, witnessed the unprecedented number of nearly 140 accessions to the church on profession of faith. We have not heard, at this writing, how many were received at Ibanj, our other station, on that day, but the work and the conditions there are almost exactly the same as at Luebo. There, too, have congregated about the mission a great many people, seeking peace and refuge. The church building at Luebo has been enlarged three times to accommodate the ever-increasing crowds. Now it has become necessary to enlarge again, or at least we must do something. We need a building to seat 1,500. At the Sunday morning service the building is packed till it can not hold another soul, and many of those who come a little late must necessarily sit on the outside and look through the doors and windows. The Sunday-school, which at Luebo convenes immediately after the morning service, is now crowded to overflowing."

**Prospects in South Africa** The settlement of the Transvaal appears to be proceeding satisfactorily so far. In one district as many as 400 families have already been put into possession of their farms, with 12,000 cattle and 500 horses. The chief trouble lies in the scarcity in the supply of native labor on the one side, and the increased cost of living on the other; while the disbanding of the Irregulars has flooded the market with unemployed white men. These difficulties are inseparable from the situation; often some of the worst sufferings caused by a great war come afterward. But so far as the prospects of final settlement are concerned, there is every promise that

Dutch and English will work amicably, and pave the way for a real amalgamation of interests. It will be a happy day for South Africa when the long racial rivalry which lay behind the recent struggle is forgotten, and a true national feeling replaces it.

**The Situation Since the Boer War.** Rev. H. D. Goodenough writes as follows in the *Independent* of the situation and the prospect:

I believe that religiously the Boers will exert a great and good influence upon South Africa in the future. As is well known, the Boers are deeply religious. Perhaps it is not so well known that their ministers are in general a well-educated and spiritual body of men. While the influence of these ministers has been thrown on the side of war, and in favor of continuing the war long after it was seen to be hopeless, yet recognizing now that it is the will of God that they should come into the British Empire, I have no doubt that they will lay aside their bitterness and teach the people to do the same. These ministers in time, as the two races become mingled, will have a profound and spiritual influence upon the ministers of other denominations. In later years the Dutch Reformed Church was becoming awakened as to its duty toward the heathen population about them, and were doing considerable mission work. I am prepared to see the Dutch Church take a leading part in the Christianizing of the African races, and I would not be surprised if in the future, when that Church has become imbued with the missionary idea, the Boers, who in the past have treated the blacks so cruelly, may become most friendly toward them. This problem of the white and the black looms up ahead as the great problem of South Africa.

## ISLANDS OF THE SEA

**Dr. Paton at Work Again** At the advanced age of 76, after a long and serious illness, the venerable apostle of the New Hebrides, Dr. John G. Paton, has been so far

restored to health as to return to his work on the island of Aniwa. The enthusiastic welcome given to him by the natives revealed how deeply Dr. Paton was beloved by them all. Dr. David Crombie, who accompanied Dr. Paton from Sydney, in a recent letter writes that, on leaving Aniwa, when he caught the last glimpse of the venerable missionary, he was seated on the trunk of a tree, with the natives gathered round him, listening as he preached.

**How It** "Why do the mis-  
**Looked to** sionaries come?"  
**a Savage** is the question  
which savages  
naturally ask and sometimes answer in a curious fashion of their own. At first the savages of New Guinea thought the missionaries had left their own land because they were hungry. Chalmers, the famous missionary pioneer among the cannibal tribes, reports a conversation with some of them:

"What is the name of your country?"  
"Beritani."  
"Is it a large land?"  
"Yes."  
"What is your chief?"  
"A woman named Victoria."  
"What, a woman?"  
"Yes, and she has great power."  
"Why did you leave your country?"  
"To teach you and to tell you of the great loving Spirit who loves us all."  
"Have you cocoanuts in your country?"  
"No."  
"Have you yams?"  
"No."  
"Have you taro?"  
"No."  
"Have you sago?"  
"No."  
"Have you sweet potatoes?"  
"No."  
"Have you breadfruit?"  
"No."  
"Have you plenty of hoop iron and tomahawks?"

"Yes, in great abundance."  
"We understand now why you have come. You have nothing to eat in Beritani, but you have plenty of tomahawks and hoop iron with which you can buy food."

Seeing us opening tinned meat,

they came to the sage conclusion that we too were cannibals, and had men cooked in our country and sent out to us.

**The Maoris of New Zealand** The spiritual condition of the Maori corresponds very much to that of the lapsed masses of large cities, but there are quite a number of organizations working for their uplifting. Government schools, taught mostly by Christian teachers, are scattered everywhere among them. The old boys of Te Aute College, an excellent secondary school, have formed an association for the physical, intellectual, and moral amelioration of their people. They have traveling secretaries, who visit the various parts to instruct the people. They hold conferences on lines similar to the summer schools, and their influence on the race is already telling most beneficially. The Anglican, Wesleyan, and Presbyterian churches are also actively engaged in carrying on mission work among the people. There must be a staff altogether of about 12 ordained white missionaries and 40 native pastors engaged in this work. The Anglicans have a boarding-school for girls at Hukmere, but more schools for girls are urgently needed. In addition to the Te Aute College for the boys, there is a Wesleyan boarding-school for boys at Auckland, while the Wesleyans have a theological training college at Te Raw.

WILLIAM MAWSON.

### MISCELLANEOUS

**Statistics of the Moravian Church** The Unitas Fratrum in the European or German Province consists of 23 congregations, with 7,772 members, the net increase of the membership during 1901 having been 38. Connected

with this province are the following: Bethel, Australia, 258; in Russia, 30; the Diaspora missionaries and their children, 90; a total, therefore, of 8,150. The membership of the churches in Bohemia is 726.

The British Province is divided into 5 districts, with 42 congregations, numbers 3,458 communicants, or a total membership of 6,058. The number of members and teachers in the Sunday-schools in the British Province is 5,461.

The American Province, North, divided into 5 districts (including Alberta, Canada), consists of 88 congregations. The number of communicants is 12,526, or a total membership of 18,529. The American Province, South, consists of 3,247 communicants, or a total of 5,367. The total number of communicant members in the two American Provinces is therefore 15,773. The entire number of persons in connection with the churches of this province is 23,806.

The missionaries in foreign fields, together with their children, number 450.

The total membership of the Moravian Church is, accordingly, 39,280.

At the close of 1900 the number of communicants on the various missions was 32,028, the total of people under the care of the missionaries being 96,877.

#### **Education a Necessity in Missions**

The proper training of a native ministry was neglected in the Hawaiian Islands when the Gospel was winning its swift and sweeping victories there. And when those churches were made independent of mission control, they lacked suitable leaders, and gradually went backward, and became weak and inefficient. The Moravians, amid all their splendid record of

successful missionary work, have neglected to train the native agency, and their missionary churches have too often been weak and comparatively fruitless. They are now recognizing the necessity of education, and are setting themselves to remedy the defect. The China Inland Mission at first gave scant attention to the gathering of churches or the organizing of a Christian community, and consequently felt but slightly the need of education as a part of their missionary propaganda. The results were what might be expected: striking experiences, notable conversions, apparently rapid progress, with little permanency, and an influence somewhat narrowly confined to the immediate presence of the missionary force. Experience and observation are gradually correcting the methods of this interesting society, and they are organizing churches, opening schools, and ordering their efforts for the permanent possession and Christian training of the regions which they visit.

REV. JUDSON SMITH.

#### **National Churches**

It must be acknowledged, in looking over Christian missions, that we pay too little attention to the development of national churches, but native churches are too largely dependent on the home churches. We import denominational differences into the missionary field, and also our church constitutions, our language, our culture, our way of thinking. This is unhappily furthered by the modern policy of colonization, which almost everywhere destroys nationality. When the Senegal Negro has to learn that France is his fatherland, and the black man in the German colonies must sing "Germany, Germany stands above all," it is deplorable, the louder is the call for missions to intervene and seek

to rescue the endangered nationality. Dr. Warneck touches a vulnerable point in saying that the true relation to native manners has very commonly not yet been found. When Paul lives "ethnically" assuredly this does not mean that he involves himself in heathen sin, but submitted himself to national usage. So also Christian missions, on the one hand, should strive to maintain and Christianize such native usages as have no direct connection with idolatry, as are religiously neutral, or whose religious foundation has vanished out of popular consciousness. A nationally Christian system of usages will thus arise, and the Christian life be felt as a national life.

On the other hand, missions are bound to set themselves against the pedantry with which some endeavor to force European manners upon the heathen world, not to speak of imposing European views. Moreover, the mother tongue ought to be cherished. Here also we may learn of Paul. It is wonderful how Paul has penetrated not only into the speech of the Greeks, but also into their way of thinking, so that in the New Testament too we find genuinely Greek thoughts. It is as if he had wrung from them by listening the very spirit of their mother tongue, the tongue of their heart, in order to speak to them that they might hear God in their intimate speech. Warneck says, in his pregnant way, that the missionary command does not read, "Go, teach all nations English."—*Evangelisches Missions Magazin*.

**Worth Far  
More than  
Money**

Batavia Street was one slum tenement, with three rear houses upon the lot, that challenged the constant attention of the King's Daughters. There were eighty families in it, as near

as I can count. A drunken husband, cutting his wife's throat, brought me first there, as a reporter, years ago. It seemed somehow just the scene for such a tragedy. In this slough was an English family, honest, decent people, whose presence there, when I came to know about them, redeemed the whole foul spot. The wife was like a dozen charitable societies rolled into one, and the tenement, besotted and foul, held her in reverence as a ministering angel. She was that truly. With her husband out at work, earning just enough at that time to enable them to scratch along, and two little children to look after, she was everlastingly doing something for some one who needed it in the house—nursing the sick, sitting up nights with delirious men, planning and interfering to keep the boys out of mischief. I sometimes hear people say, "Oh! what can I do? There is so much." She did what came to hand, and her hands were always full. I believe she had more real influence over the lives of those poor tenants than an army of mere preachers would have had. That is what one person can do by giving himself, not his money. It is pleasant to add that better days came to these two, as they were bound to. The man is now the janitor of a downtown office building, but his wife has not lost her interest in her old friends. She is to-day one of the strongest props of the King's Daughters in their tenement house work.

JACOB A. RIIS.

**Young People** Rev. E. M. Bliss, and **Missions** writing recently upon the increasing activity of the young in missions, finds much to encourage from the fact that the movement is broad in its scope, broad in its fellowship, while loyal to each particular church; is thorough, earnest, pray-

erful; has a notable leadership, and he concludes:

If this shall be true, this may well prove to be what Mr. Wishard has called it, "A Movement of Movements;" movements in every branch of the Church, in every community, till the 5,000,000 young people have their 5,000 representatives in other lands and the neglected parts of their own land, and the Student Volunteer Movement motto be made to include the non-student workers in business life, the pupils in all our Sunday-schools, young people of whatever class or condition of society. Then shall the realization of the promise come when the command is fulfilled.

**Islam---A Correction** In the October REVIEW (page 799) a note on "Christ and the Koran," quoted from *Harvest Field*, might convey the impression that the vital points on which Mohammedans and Christians disagree are few and definite. Such an impression, however, needs to be limited by consideration of the Mohammedan point of view. After polytheism had already received its death-blow in all the neighboring regions, Mohammed stood forth in Arabia to teach that it is the dominating sin of the world, and in fact the only sin capable of separating man from his God. Hence his followers, secure in their enjoyment, as monotheists, of the special favor of God, and rating as blasphemy any knowledge in religion or morals outside of the slender information which their teacher had been able to gather to this day, have tied down their religious thought to refutation of polytheism and defense of the unity of God. Their strength has been spent on thrashing old straw instead of utilizing the grains of truth which they have in hand. In other words, during thirteen centuries Islam has lain stranded in the shallows of the elementary religious knowledge bequeathed to

it by its founder. Its points of difference with Christianity in aim and result are quite as important as those of doctrine. H. O. D.

### DEATH NOTICE

**Rev. William Bird, of Syria** On August 30 the venerable Rev.

William Bird, of Syria, entered into rest. His missionary career was exceptional, both in length and usefulness. He was the son of the Rev. Isaac Bird, and was born August 17, 1823. He was graduated at Dartmouth College in 1844, and at Andover Theological Seminary in 1850. After a short experience as a teacher, he became pastor of the Congregational church in Gorham, Maine. In 1853 he began his career in Syria, where for 49 years he labored for Christ, first as a missionary of the American Board, and after the readjustment of 1870, as a missionary of the Presbyterian Board.

Mr. Bird belonged to the highest type of foreign missionaries. He was distinguished not so much for ability, tho he was a man of marked power, nor for scholarship, tho he had ample learning, as for beauty and strength of Christian character. He was preeminently a man who walked with God, and whose daily walk and conversation were so pervaded by the spirit of Christ that all who saw him took knowledge of him that he had been with Jesus. The impression he made upon both missionaries and Syrians was extraordinary,

### NOTICES

The China Inland Mission has opened new offices for the United States in the Witherspoon Building, Philadelphia. The offices in Toronto are to be maintained, as representing the work in Canada. A missionary home has also been opened in Norristown, Pa.

The Missionary Rest Home for West African Missionaries has been changed from Las Palmas to Geneto, Laguna Teneriffe, Canary Islands.  
T. M. MACKNIGHT.