



**THE BOY BOOTMAKERS AT WORK, BARNARDO'S HOME, STEPNEY CAUSEWAY, LONDON**

# THE Missionary Review of the World

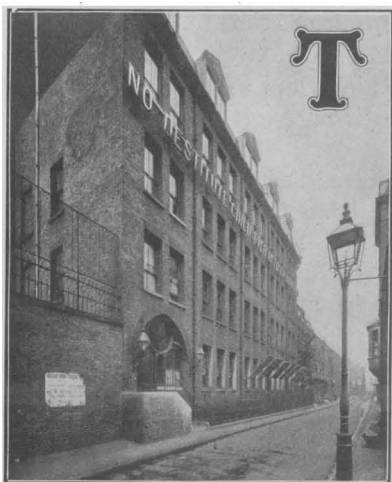
*Old Series*  
VOL. XXV. No. 3 }

MARCH

{ *New Series*  
VOL. XV. No. 3

## HAPPY HOMES FOR "NOBODY'S CHILDREN"

BY THOMAS J. BARNARDO, F.R.C.S.ED., LONDON, ENGLAND



THE legend over the boys' home in Stepney Causeway, London, reads: "NO DESTITUTE CHILD EVER REFUSED." For over thirty-five years I have been engaged in rescuing little children from the slums of the great cities in Great Britain, and now I think that I have the largest family in the world. There are under my care about five thousand five hundred children, from the little baby to the great boy or girl entering upon manhood or womanhood and ready to go forth into life. I have about nine additions to my

family every twenty-four hours. Over thirty-five thousand boys and girls have been cared for in these homes since they were opened.

It was God who gave me this work. Even if I had foreseen the extent to which it would attain, the responsibility it would involve, I would not have dared to refuse. This conviction has deepened as the years have rolled on. Times without number He has shown that He was caring for the work. He has heard and answered prayer in the most significant way—not only with regard to funds, but in overcoming difficulties which have seemed to threaten the whole work.

In 1866, when I was about twenty-one years of age, I came over from my home in Ireland and entered one of our great London hospitals, in the east end of London, as a student of medicine. I hoped some day to go as a medical missionary to China, but in the mean time, being a Christian man, I could not be idle while there were heathen all around me in this great city. When the cholera came, I was chosen to visit the sick and inspect the streets. In this way I

learned that vast numbers of people were without Bibles and had no knowledge of God.

One day I found a little "ragged school," overflowing with children, but with no one to care for it. So I said, "This is just the very thing, a lot of rough and ragged children." Two or three fellow-students were converted and joined me. We had a small tent, and tried to get a room into which we could gather these children of the poor, but only found a little shed—a donkey stable. We cleared the donkeys out and put down a floor ourselves, and then whitewashed the ceiling and the walls. It was not a big affair; it cost us half a crown (sixty-two cents) a week for rent. We were poor young medical students and had nothing over our expenses to give away, so that it was a lot for us to pay. When a lamp broke it was quite a serious matter. We had a meeting of the chancellor of the exchequer and the whole cabinet to discover how we could manage to get another.

The place was crowded night after night, and we carried on a kind of Bible school. It was there that the incident occurred that led to the work for homeless waifs.

One winter night nearly all the children had gone home—all save one, a small boy of ten. Near the old fireplace I saw him, and said, "Come, my lad, it is time to go."

"Please, sir, let me stop."

"Let you stop! Of course not. It is past nine; I must shut up now. Go home."

"Please, sir, I ain't got no home."

"Nonsense, boy; if you don't go very soon your mother will come here for you."

"Ain't got no mother."

"Well, then, your father will come."

"Ain't got no father."

"Haven't got a father or a mother, boy! Where do you live?"

"I don't live nowhere."

I thought that here was a young rascal who had done something wrong and run away from home, and who wanted to evade punishment and was just trying to impose upon me. I said, "Come here, my lad." He came up to me, dragging each foot along as if it were heavily weighted. He stood quite two yards off, and I looked at the fellow by the light of the lamp. The clothes—had I ever seen anything like it?—rags. Bare feet, bare head, no shirt; a few poor rags, torn and tattered, that were held together somehow, revealed in their rents the thin, pinched body of the child who stood before me. Ah, but that face! Drawn and puckered like a care-worn man, and the piercing, dark little eyes—how they looked right through me, as if he would say, "Are you a friend or not?" I have seen thousands of them since.

I said, "Boy, where did you come from?" He told me that he had slept the previous night in a hay-cart in the market in White Chapel, and another lad, whom he found coiled up in the same cart, had told him that there was "a kind gemman up Stepney way" that would let him sleep by the fire.

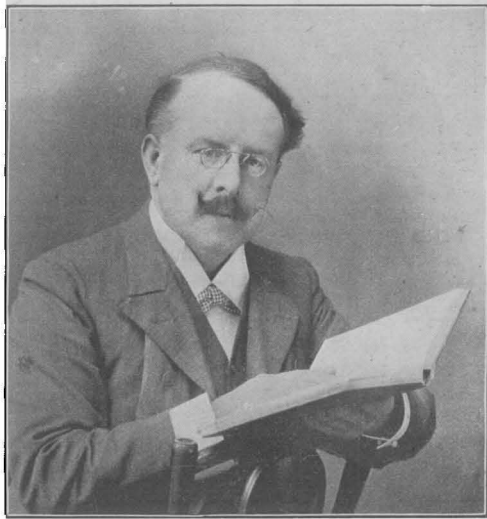
I doubted if the boy's story was true, but thought that it ought to be probed to the bottom, so I said, "My lad, are there more fellows like you without a home?"

The boy looked at me with intense pity for my ignorance, and said, "Lots, sir; heaps on 'em."

I resolved to put him to the test, and said, "Now, my lad, look here. If I take you with me and give you some coffee and some grub, and let you lie by a fire all night, will you show me where these other fellows are?"

His little head went nodding up and down in reply, so we went to my lodgings, lit a fire, and sat around the table. When the warm coffee had unloosed the strings of the little tongue, didn't he talk! I heard enough to fill my heart with indescribable sadness; I heard enough to bring the hot tears to my eyes, and to make me eager to do something. I found the boy as ignorant and as dark in mind as he was miserable in body. He knew nothing of God, or of heaven, and had never heard of Christ, but had a vague notion that He was the pope.

It was nearly half-past eleven when we started out. Then I took him by the hand, and we went down the great White Chapel thoroughfare, and finally turned into that classic locality known as Petticoat Lane. He led me into a large building having a corrugated iron roof. It was a place where all sorts of old clothes were exchanged and sold among Jew dealers. You could get second-hand, third-hand, fourth-hand, fourteenth-hand clothes there, if you were not fastidious; and you might change them on the spot, and nobody would suggest that there was any breach of delicacy in so doing. Into that dark, silent place I was led by my little pioneer. I had brought a box of matches, and I lit one now and then to look under the benches, but saw no boys.



THOMAS J. BARNARDO





SOME RAW MATERIAL RECEIVED INTO THE HOMES

"We never lies underneath there now," said the lad. "I used to do it when I were green, but the bobbies get you, and sometimes they will give you their toe." He led me out into a little triangular yard. "They're up there," said the boy, pointing to the wall of the building. At the corner, where the mortar had fallen from between the bricks, his little bare toes and fingers soon found the way up, until he stood on top. "Now, sir, I'll help you up;" and soon I found my way up near him. What I saw on that roof changed the whole current of my life. On that parapet that night, that cold, bitter night in East London, in the gutter of the roof, I saw lying eleven boys. It seemed to me as tho the hand of God had pulled aside for a moment the curtain that concealed this dreadful class, and had given me one swift glance within, that I might never forget. The boy said, "Shall I wake 'em, sir?" Wake 'em! I didn't dare to wake 'em. What should I do with them? I meant, by God's help, to save this one lad; but what could I do if these eleven awoke and clamored for food and help? I said, "No; come away; I have seen enough."

I took that boy home, arranged with a poor neighbor to give him food, bought him clothing, and by and by I sent him to one of the free schools. But one boy led to another. Night after night I searched the slums for homeless children, and found one after another until at length I had some twenty-eight children. Then a few fellow students helped me. We made a common purse, and my own friends occasionally gave me a little; and we kept on quietly doing each day what we could to save these children.

The work went on quietly, but at length the crisis came. I was preparing to be a medical missionary, but was only putting half my

heart into it and the other half into my mission work. One day a letter came to me from a man I had never met. He wrote:

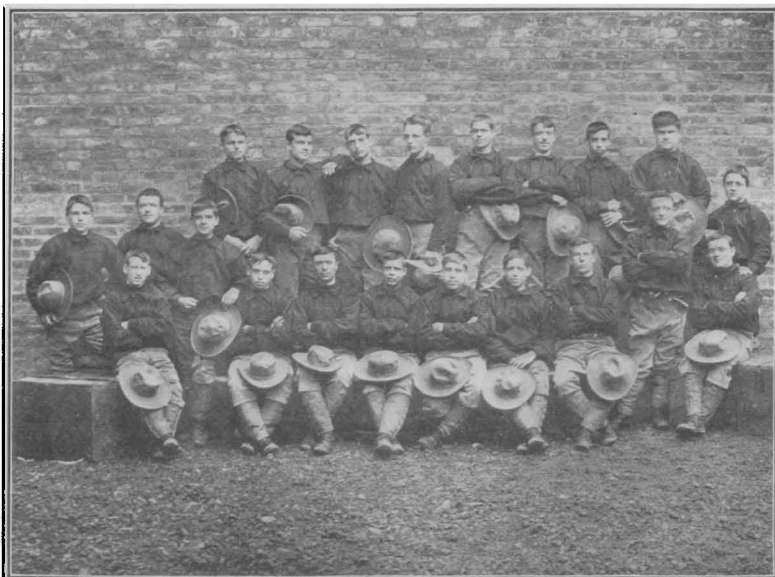
I hear that you are interested in waif children, and you are thinking of going to China. If you feel disposed to remain in England and give yourself to this work, I will have great pleasure in giving you a thousand pounds to begin your first home.

I had never conceived of any such gift as that. It seemed like the very voice of God Himself speaking to me. For some ten days I pondered on the matter, and then at length was able to write to him that I was satisfied of the Divine guidance and that I proposed to give myself to this work. After this I spent night after night in searching the slums of London. One day I received an unexpected letter from Lord Shaftesbury which said:

DEAR SIR,—Some of us are interested in the fate of "Jinks' baby." Will you come and dine with me to-night and meet some friends who would like to talk about the subject.

I went up to his house in Grosvenor Square, and met a number of men who knew something of this work. After dinner Lord Shaftesbury turned to me and said, "We hear that you sometimes go out at night and find a number of children who are destitute and homeless. Do you think that you could lead us to one of those places to-night?"

They were a little skeptical, and were serving me much as I served little Jim Jervis when I first found him. I said, "Certainly."



TRAINED YOUTHS FROM BARNARDO'S HOMES READY TO EMIGRATE TO CANADA

So he called half a dozen hansom cabs. Imagine eleven or twelve or more gentlemen in evening dress driving away from Grosvenor Square right down to Billingsgate. We made quite a sensation. One or two policemen hurried up at once to see what was up. I took my bull's-eye lantern, and we went down to a place called the Queen's Shades, a kind of wharf with the end of it blocked up except when vessels came up alongside, so that there was a kind of cul-de-sac. There was a great lot of merchandise, perhaps fifteen feet high, covered with tarpaulin. We saw no boys anywhere about, but I said to Lord Shaftesbury, "If we can only get at that tarpaulin we will find them there." I pulled aside some of the folds, and after a good deal of searching I laid hold of a leg and a foot and pulled away, and by and by there fell down a ragged youngster. Of course he was dreadfully afraid of us, and began to cry and said he was doing no harm. We quieted him, and I said, "I want you to get the fellows out."

"Shall I roof 'em sir?" he said.

"Yes," we answered.

He got up there and began to pound with his feet. By and by we saw the whole thing begin to move; there were young lives underneath. Lord Shaftesbury told him he would give every lad that turned out a penny.

"All right, sir; we'll get 'em up short. Come along, you chaps, the bloke will give us each a penny."

They came in double-quick order and they formed a long line. We turned out seventy-three homeless children who had found shelter in that place. With a broken voice and tremulous manner Lord Shaftesbury said, "Well as I know my London, I had no idea of this." We took the boys to a coffee-shop and satisfied their hunger as well as we could. Then we put into each palm a penny and let them go—let them go because I had no place to take them. Thank God, now if we found two hundred children in a night we could give every one of them a home. During all these years we have never refused a homeless child.

That incident brought this rescue work a little into publicity, and since that time it has grown tremendously. I first began earnestly to examine the various institutions for destitute children within easy reach of London. Strange to say, I found insuperable difficulties to securing admission for friendless waifs. One admitted no child who was not born in wedlock; in another the doors were closed against any child who had not perfect health; in another admission was only if we could promise a donation of five or ten pounds, and in another they only admitted children who were voted in by electors.

I resolved that if I opened a home or homes admission should be free and immediate, and that the only title to admission should be

destitution. I resolved that we would make it a home, not an institution. There must be life, and love, and the family, and somebody there to whom they would become attached, and beneath it all was the firm purpose that children should be brought up in the fear of God and should learn to love Christ. I have no sympathy with the philanthropy that seeks merely to heal the body, and to cleanse it, and to feed it, and denies the greatest gift that God had given. These children must be won to Christ; that is the truest social economy. We want to undo the effects of their past lives, but the time comes when they leave the influence we have brought to bear upon them, and there is a tendency for it to revert to the old type. The only way to prevent that tendency attaining mastery is to bring the child by God's help under the power of the Gospel.

I think I may claim for our homes a high place on the list of Christian evidences, as I am sure that it is unto the *answered prayer of faith* that all their real progress is to be ascribed. Often the last shilling was expended, but always the coffers were replenished from our Lord's own inexhaustible treasury. Thus it has been even unto this day; and now this large family of over five thousand children, saved by God's help from the direst evils, is still, as ever, dependent upon supplies sent down from heaven, as literally as if an angel brought them, in direct response to the petitions of Christian helpers, which ascend as daily incense to our Father's footstool from every country throughout the world.

Some years ago a sudden incoming of bitterly cold weather found my children shivering in their cots for lack of warm blankets and not a penny to buy them with. I laid the need before the Lord. That day passed, but no money came. I continued in prayer. Next morning I went to the house of business I dealt with for such goods and selected what I needed. The price was about £100. As I had no money, and did not mean to go into debt, I did not buy, but returned home and laid the whole matter before God. Next morning the first letter I opened was from a clergyman in the south of England,



TWO WAIFS OF THE SLUMS

enclosing a check for £100 "to provide additional clothing needed for the inclement weather."

There have been many such instances, but I will mention only one other of a different type. In dealing with girls I had been compelled to see the need of a village home in which they could be brought up in family life. I wrote a letter to *The Christian* telling of the need, but no sooner had the letter appeared than misgivings arose in my mind lest I had not waited for the leading of God. Consulting with a godly friend, we resolved to pray that if this were God's will He might give a clear sign before I returned from Oxford, where I was then going. The very morning after we arrived in Oxford a total stranger put his head into my room and said:

"Are you Dr. Barnardo?"

"Yes, I am."

"You are proposing to found some cottage homes for girls?"

"Yes."

"Put me down for the first cottage," said he, and vanished.

Hurrying after him, I learned that he had read the letter in *The Christian* and had determined to erect a cottage in memory of a daughter. He had intended communicating with me on his return to London, but hearing of my arrival in Oxford, had come to announce personally his intention. He gave me £350 to put up the first cottage; now there are forty-nine at Ilford, with accommodation for a thousand girls.

### A GLIMPSE OF BARNARDO'S HOMES

BY THE LATE THOMAS PAUL, OF LONDON

Dr. Barnardo has nearly ninety homes and branches in active operation, eight of these being Receiving Homes, or "Ever-Open Doors," in various parts of England, and three being Distributing Homes in Canada in connection with the Emigration Scheme. The remaining seventy-five are homes or mission centers, dealing with juvenile destitution of every phase, besides relieving distress among the suffering poor, carrying the Gospel to thousands of East End families, and witnessing for Christ among dense masses of the poor, the ignorant, and the sinful. Some of these are mission centers and institutes of various kinds for the benefit of neglected young people not destitute enough to be eligible for admission to the homes, but from forty to fifty are homes dealing with a peculiar class.

From the first, careful system and classification was found to be essential in dealing with outcast and neglected children. To "lump" all ages and classes together is to mar the efficiency of the whole. Many considerations of physical health and moral perversion necessitate separation, lest a whole institution be contaminated. Hence the apparent multiplicity of homes.

The boys' homes in Stepney Causeway are situated where the work originally started. Here are the headquarters and central office of the whole institution. The four hundred boys in this large family keep the whole place alive with school songs and merry calls.

Inside the home is a hive of industry, throbbing with busy, cheerful life. The great dining-hall, the capacious bath, the admirable gymnasium, the open drill and play ground, and the large school-rooms are filled with eager young scholars, to most of whom lessons but lately were an unknown quantity. Farther up there are the workshops, where the boys learn thoroughly such useful trades as baking, blacksmithing, brush-making, carpentering, engineering, harness-



THE GIRLS' VILLAGE HOME AT ILFORD

making, mat-making, printing, shoemaking, tailoring, tinsmithing, and wheelwright. Higher up are the airy dormitories, spotlessly clean.

This central home is for boys from twelve to sixteen; younger boys, from eight to twelve, are sent to Leopold House, a short distance away. Here there are no workshops; education is the main concern, the boys being drafted to Stepney when ready for industrial training. For still younger boys, from five to ten, there is a healthful and pleasant nursery home at Gorey, in the island of Jersey. A large garden provides plenty of open-air occupation for many of these little fellows.

But while these homes receive boys of various classes and ages, there still remains a pitiful type for whom, until recently, nothing

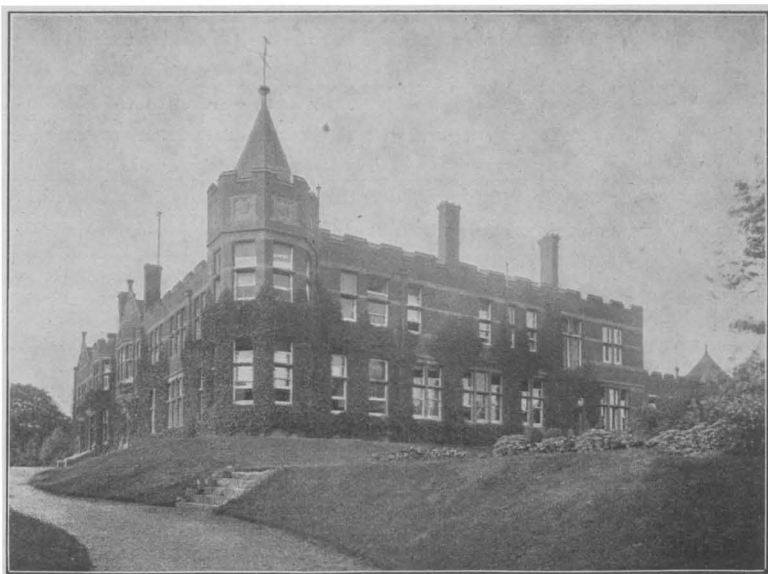
whatever was done: big lads, adrift in this great city—runaways who have not found London streets paved with gold, ne'er-do-wells and neglected youths herding in common lodging-houses or on the streets—fit for any mischief. Such lads were refused by every institution, and rightly so, unless special provision could be made for them. Dr. Barnardo saw and sympathized with their helpless case. For such he opened—experimentally—a Youth's Labor Home. The experiment proved a grand success, and about five thousand big lads have already passed through this home, and after thorough training are now doing well, earning their living at home or in Manitoba.

But it is not only boys who haunt the streets of our great cities. There are many girls—often of tender years—friendless, homeless, hungry, and despairing, exposed to contaminating surroundings and



AT WORK IN THE LAUNDRY—GIRLS' VILLAGE HOME, ILFORD

the vilest treatment. For such the waif-child's friend is on the alert. But long ago he found that barrack homes are unsuited to girls. The great institutions, where everything is done mechanically and by rule, turn out, as English ladies know to their cost, a type of girl wholly unfitted for useful household service. What was needed was evidently a cottage home where girls might be brought up on family principles, clinging around some one who takes the place of "mother." To supply this need the Village Home at Ilford, already referred to, was founded. It is now a beautiful model village, with forty-nine separate cottages round a spacious village green, with a pretty church, a school-house, laundry, infirmary, and other buildings. Besides the cottages there are five larger households, the whole accommodating a thousand girls. Each cottage, under the care of a Christian "mother," has



THE BABIES' CASTLE AT HAWKHURST

from sixteen to twenty-five girls of various ages, and usually with a baby, the pet of the household.

Beautiful as is this Village Home, there is one which has still greater attraction and interest—namely, the famous Babies' Castle at Hawkhurst, in the county of Kent. The original house and freehold ground was given by a friend, and was altered and enlarged and opened in 1886. Since then it has been devoted to caring for babies who have been left with no one to care for them. What a fate they have been saved from! Yet here they are happy and content. The tiniest are in the padded pond, where they may roll as they please without danger of being hurt. Many are in their cots enjoying their nap. Others, alas! are permanently in their cots, suffering from the terrible results of bygone ill usage and horrible neglect. Indeed, in all of the homes the visitor finds here and there boys, girls, or infants who will carry while they live the effects of barbarous treatment in early days. Even these, however, are happy in present kindness.

Leaving the babies, I would recall the fact that "no destitute child is refused." This means more than is apparent on the surface. Many neglected children suffer sadly from ophthalmia, running sores, spinal complaints, and partial paralysis. Such as these were, in old days, doomed to hopeless misery. No institution could admit them, for their condition needed isolation and special care. They come, however, within Dr. Barnardo's line, and hence he has had to provide for them specially, as of course the health of a large home could not



be endangered by the admission of a certain class of neglected children; hence numerous special homes and hospitals. Among these is Her Majesty's Hospital in Stepney Causeway, where pitiable child-wrecks are received and treated as their case demands. Moreover, admission means permanent care, whether curable or not.

Others there are, not physically suffering, but painfully, terribly debased by vile and vicious associations and deliberate corruption. For such girls a home is maintained far apart and isolated, in which Christian women of tact and experience devote themselves to the weary work of eradicating evil tendencies and inculcating a purer standard of life and speech.

For elder girls, in need of training for domestic service, there are training homes, such as Sturge House and The Beehive, in Hackney. With those I have briefly described, as the largest and principal homes, are linked a network of convalescent and other homes, as the Memorial Home at Southport for cripples and incurables; also Shelters, Children's Free Lodging-houses, Messenger and Shoeblack Brigades, and a host of agencies which form feeders to the homes, while they help hundreds of boys and girls to a way of living.

Associated with all this, there is an extensive mission organization centering in "The Edinburgh Castle," a converted gin-palace and music-hall in Limehouse, where three thousand poor people come every Sunday evening to hear the Gospel preached by leading evangelists, and where hundreds have been converted to God. A large Ragged School and many smaller mission halls are also carried on, while in connection eighteen or twenty deaconesses reside in the district, and give themselves to the Lord's work among the poor.



THE EVENING PRAYER AT THE BABIES' CASTLE, HAWKHURST

## GREAT MISSIONARY APPEALS OF THE LAST CENTURY—II

BY THE EDITOR-IN-CHIEF

The review of the great sermons and addresses of the last hundred years has a threefold interest: historical, biographical, and ethical.

First, it is one of the best ways to study history. Some of these grand utterances marked crises—turning points; they determined methods and measures, they suggested new motives and incentives, they shaped events, they moulded men of action. Hence, like milestones along a road, they indicated the advance toward a certain goal, and sometimes they were like forks in the road, where a new direction was taken.

Again, these studies have a biographical value. These men were themselves makers of history. Their words shook the world, and their words drew their dynamic force from their own personality. It was character that gave to these appeals their power to arouse, convince, impel. The majesty of the man was behind the royalty of the speech. We learn great lessons by the study of leading men. As John Lord saw, they are the "beacon lights of history," and history may be studied best under their illuminating rays.

But, again, such a study of powerful appeals is a revelation of ethical truth. These addresses and sermons are crystallizations of ideas, principles, laws of life. Great occasions bring great men to the front, and great men bring to the front great conceptions. They meditate on majestic themes until the fire burns, and then the speech is the vent to the pent-up flame. It may well be that sometimes the utterance born of such conditions is prophetic, and in a double sense it forecasts the future and it disturbs the present. Those who hear are not ready for the truth as it is unveiled, and what is in a sense an inspired appeal falls upon listless ears, or it may be ears that are stopped and obstinately hostile. But, as with many of God's ancient prophets, some of His modern seers have been practically killed by the men of their own generation, while it has been reserved for another generation to build their sepulchers.

**Edward Irving**

It is appropriate to these introductory thoughts that this, the second part of our review of great missionary appeals, should start with Edward Irving.

This man has, in our opinion, never yet had justice done to him. His own generation is responsible for his judicial murder, but it yet remains for his true monument to be built.

Born in 1792 and dying in 1834, at the early age of forty-two, he

virtually died of a broken heart. He was brilliantly gifted, and a university polish had added collegiate culture to his native brilliance, as a lapidary develops luster in a gem. It is a sufficient sign of his superb accomplishments that he was at twenty-seven colleague to Dr. Chalmers in Glasgow, and that at thirty he was the foremost light of the London pulpit, where his success as a metropolitan preacher was such as London had never before witnessed. After some three years the capricious world of fashion became weary of Irving, and he began to be pronounced, if not denounced, a fanatic, whose singularities of opinion and idiosyncrasies of manner verged on mental unbalance. But the real reason why the fashionable world deserted him was doubtless that, in 1825, he espoused that always unpopular doctrine of the second personal advent of the Lord Jesus, which he believed to be an imminent event. Then three years later he began to affirm that our Lord was so far the son of man as well as the Son of God, that He, in taking our humanity, took it with all its sinfulness, so that He really suffered under like temptations and at all points with ourselves, and so by overcoming evil became the captain of our salvation—the position which has been attributed to Rev. Andrew Murray in his book on “The Holiest of All.” This caused ecclesiastics to thunder against Edward Irving as a heretic.

Deep in the study of prophecy, he was prepared to believe in certain manifestations of prophetic power said to be witnessed in West Scotland, and with passionate earnestness grasped at this new wonder as possibly one of the precursors of the Lord’s coming—a sort of revival of apostolic marvels. This brought matters to a crisis. He was arraigned before his presbytery and convicted of heresy in 1830, and two years later was ejected from his pulpit, the next year to be deposed from the ministry. His defense of himself at this last crisis was one of the most sublime and splendid triumphs of impassioned oratory.

Shortly afterward his health failed. Harassed by petty persecution, worn out with anxiety, baffled in his most sacred purpose to seek the separation of the Church from the iniquities and plagues of the great Babylon of his day, satirized by the press, ridiculed by the public, branded by the religious courts, he went to Scotland and died of consumption at Glasgow.

Edward Irving was a man of whom the world was not worthy. It is a shallow judgment to reckon him simply a dramatic pulpit orator with a descriptive and rhetorical pulpit style. Dramatic he was, but it was a high order of acting due not to an affectation of effect, but to a soul that was so keenly sensitive to truth that it gave vividness to his imagination and incarnated itself in his action. For example, on one occasion, preaching in London on “the great white throne,” he walked up the pulpit steps in his long black gown, his pallid face

made more ghastly by raven hair and the dimly lighted church. In each hand he bore a lighted candle, which he placed beside him on the desk. Then opening the pulpit Bible, he proceeded with a solemn, sepulchral voice of marvelous pathetic sweetness to read Revelation xx: "I saw a great white throne and Him that sat upon it." He slowly read that marvelous prose poem that has nothing in all language that equals it for awful majesty, and as he pronounced the last words—"And whosoever was not found written in the book of life was cast into the lake of fire"—he stopped an instant, and then deliberately, with a puff of breath, put out both candles! The effect was electric! It was as though the last light of God were quenched and the awful sentence of the last assize were pronounced. It is too superficial a judgment to call that dramatic acting: it was the inmost image of the event, as he saw it, working itself out into a visible form—an idea taking incarnation.

Similarly, after his degradation, driven, as it were, into his native Scotland, he preached in Edinburgh, with difficulty getting a place in which to speak. Some theological students went to hear him, and among them was James McCosh, afterward President of Princeton University. They went to make sport of the erratic fanatic. But as he announced his text—"He bore our sins in his own body on the tree"—all temptation to ridicule was gone. Intense moral earnestness shone through his utterance. The man who believed in modern prophecy had the air of a seer, and he who taught the nearness of the second advent spoke as one whose eyes already beheld the descending Lord. Each one of his sermon heads was a burden borne by Christ for us: sin-guilt, wrath, diabolical malice, human inappreciation, a malefactor's death, and withdrawal of the face of God! And as each new burden was dwelt upon, the preacher himself bowed lower and lower, as though he himself felt the awful load that crushed his Redeemer, sinking him to the earth! Another instance of the unconscious acting out of what for the time possessed the whole man. Dr. McCosh in late life spoke of this scene as indelibly impressed on his memory after more than sixty years had elapsed, and he said it was the most impressive sight his eyes ever beheld.

This was the man that, in 1824, though not yet thirty-two, preached that memorable sermon, and the sermon must be interpreted by the character and convictions of the man.

Edward Irving was at the height of his popularity when the London Missionary Society, always on the lookout for the foremost orators, secured him for its preacher. He always made thorough preparation, but never more so than for that occasion. His youth had been full of missionary spirit and projects; and, as the full sense of the risk and responsibility of this duty grew upon him, he shut himself up with God and His Word to get his message; then, when he came forth from

the secret place, like Elijah, it was in the power of the Spirit. Whitefield's Tabernacle in Tottenham Court Road was the place; and, notwithstanding the day was wet and dreary, the great building was thronged long before the hour. For three hours and a half the crowd sat, jammed in between those walls, and the preacher had to pause twice during the course of his sermon, while a hymn was sung.

The sermon was not a popular one; it was too elevated in tone and theme. The immediate needs of the London Missionary Society were forgotten in the greater need for a new order of missionaries—messengers of the cross, responsible to no man, studying to show themselves approved only of God, living by faith, in self-denial, scorning man's hire and help alike, lest their singleness of purpose be risked, and dying daily as Christ's martyrs. To many it was a wild and visionary picture, tho fascinating eloquence held the brush that gave it form and color. Doubtless the sermon was not well timed or prudent in human eyes, but its positions were scriptural and spiritual. The preacher had been studying not man's ideas but God's ideals, and had followed the apostolic rule of faith and fidelity rather than the worldly maxim prudence and policy. The sermon should be read after the interval of a century, to estimate its true value. Irving dealt with the primitive methods of Christian work and God's willingness to honor those who trust Him. He simply held up God's plumb-line, and, because that was the plumb-line of primitive Christianity, time has vindicated his utterances, and turned the visionary dreamer into the true seer.

We have seen already how President Wayland raised a similar standard, that of apostolic precedent. The Divine call to the ministry, with the Divine qualifications therefor, really constitutes his burden. "He takes only two fastening points, the Church of the apostles and the Church of to-day; and, snapping his chalk-line between these two, he makes the mark of requirement as straight as a sunbeam, regardless of what modern theories or usages may be found to lie to the right or to the left of it."

"Every disciple must be a discipler," is his golden maxim. To fence in preaching by any clerical boundaries is, as he maintained, contrary to the Divine plan, and must be fatal to success. The Christian ministry is of Divine appointment; and the setting apart of the most gifted for this special work does not set aside the humblest from a like privilege and responsibility according to his ability and opportunity. "The minister does the same work that is to be done by every other member of the body of Christ; only since he does it exclusively, he may be expected to do it more to edification."

Wayland utters a solemn warning against exclusion from the ministry on account of deficiencies in education. The Church is to call upon God for laborers, and to be ready to receive all whom He sends, spiritual qualifications being of first importance. God needs all kinds of

laborers, and we only thwart His plans and our own service by confining the ministry to the educated class. Let those who can get the highest culture do so, but let not those who can not, be barred out on that account from the ministry of the Word.

Irving tells how he was moved to the preparation of this sermon by hearing an eminent leader say that, if asked what is the first qualification for a missionary, he would say, Prudence; and the second, Prudence; and the third, Prudence. This utterance he contrasted with the teaching of the Epistle to the Hebrews, whose mighty heroes wrought "by faith," which is "the substance of things hoped for, the evidence of things not seen; whereas prudence is the substance of things present, the evidence of things seen." This raised the question whether the great commission is not still to be executed in faith—faith in God to furnish men and means, and to render both effectual; or whether we are "to calculate this undertaking as a merchant does his adventure, set it forth as the statesman does his colony: raise the ways and means within the year, and expend them within the year, and so go on as long as we can get our accounts to balance."

A worldly Church is not prepared to urge the apostolic ideal upon missionaries. Before we ask the heralds of the cross to go far hence, carrying neither purse nor scrip, it behooves us to show our sincerity by accepting the same conditions at home. But the ground taken by Irving was scriptural and well worth espousing. If God sends workmen forth on His business, He is certainly bound to pay the bills; if He commissions His Church to conduct His warfare, He is thereby pledged to furnish the necessary soldiers and munitions of war. Accepting this principle as true, the missionary undertaking ceases to be a mercantile enterprise, to be conducted by the ordinary principles of economics. "It is a work of faith, and not of figures; and we are bound in planning its enlargement to consider our bank account with Heaven, and not merely our actual cash in hand." This was the substance of Irving's plea, to which he joins the prediction of a speedy return to more apostolic methods in conducting Christian missions, and, with such return, "much greater simplicity and larger success."

#### Joseph Angus and Others

The discourse of Joseph Angus, on "Apostolic Missions; or, the Gospel for Every Creature," was a message "on wheels," fitted to run round the globe, as indeed it has done. Unconsciously to many, it has suggested that motto, now emblazoned on the banners of the Student Volunteers in their modern missionary crusade: "The world for Christ in our generation." Dr. Angus goes so far as to propose that a company of fifty thousand preachers be raised, and £15,000,000 a year for ten years; and he shows that, with such a provision, the Gospel might be preached, and preached repeatedly, to every man,

woman, and child on earth; for, with such a band of workers, at the rate of only seven a day, the whole population of the globe could be individually reached in ten years. He then proceeds to show that to raise fifty thousand preachers would require but one out of every three hundred church members in Protestant Christendom; and that to give £15,000,000 a year would be equivalent to less than one-twenty-seventh of the taxable income of Great Britain alone, or less than one-fiftieth of the income of Protestant church members.

Dr. Duff's speech in Exeter Hall, in 1837, his English friends pronounced incomparable for eloquence, even among the great speeches of this superb missionary orator. Nobody could report Dr. Duff, so much depended on his tone and gesture and attitude, all of which evade the most skilful stenographer. But the greatest difficulty was that he so fascinated his hearer that even the reporter found himself leaning on his elbows and in his absorption forgetting to take notes. That speech at Exeter Hall was Dr. Duff at his best. His irony and sarcasm were there, raining hot shot and shell on those who talk glibly about missions and neither do nor give anything; who, as Judson used to say, nearly clip off a missionary's hair for mementos and shake his hand from its socket, and yet willingly let missions die! With his exuberant rhetoric, Dr. Duff pictured India's beauty as the garden and granary of the earth; and then depicted the awful iron systems of caste, idolatry, and impurity that spread the slime of the serpent over all. And so he pressed on toward his climax—the supreme duty of every Christian man, woman, and child in Britain. It was a mixture of denunciation and appeal that made his hearers ashamed of their apathy and avarice and worldliness, and made them yearn to send the saving Gospel to the ends of the earth.

Charles Haddon Spurgeon preached many missionary sermons, but his "Plea for Missions and Missionaries" is, perhaps, one of his most moving appeals. His text was Isaiah vi: 8. He dwelt on the voice of God, "Whom shall I send?" and on man's answer, "Send me." In his masterly way he dealt with the vision of God, the consciousness of human infirmity, and God's way of equipping and qualifying for His work. It is one example of many showing how any pastor, among his own people, on ordinary occasions, may aid missions when his own soul is aflame with the altar-fires of God.

Phillips Brooks, in his sermon, says: "What can be more shameful than to make the imperfection of our Christianity at home an excuse for not doing our work abroad? It is as shameless as it is shameful. It pleads for indulgence on the ground of its own neglect and sin. It is like a murderer of his father asking the judge to have pity on his orphanhood!"

When Dr. Fleming Stevenson held the Irish assemblage in rapt attention, as he discoursed of "Our Mission to the East," he had just

returned from a year's survey of the native churches in China and India, and his seraphic soul was on fire with intelligent zeal. He gave to the assembly his "general impressions"; and it was like throwing on the screen, with a powerful light through a magnifying lens, the photographic pictures of the mind. He gave clear views of the vastness of the mission enterprise, of the high culture and forward civilization of the Orient, and the ancient faiths and systems there prevalent; and then turned to consider the vast and beneficent forces at the disposal of the Church, and bore witness to the astonishing results he had seen, notwithstanding the comparatively recent origin of the mission work. He convincingly proved the grand success of missions, and as powerfully reminded his hearers of currents of influence which, like the waters of Shiloah, flow softly, underground, and can not always be traced. After giving evidences of the decay of religious life where false systems prevail, he mightily appealed for a united movement all along the line to cope with the needs of these vast communities in the crisis of their history.

There are paragraphs in that address not often surpassed by any orator on any occasion; as when he referred to the legend, freely quoted at the religious fair at Hurdwan, that, at the close of the century, the Ganges would lose its sacred character, which would be transferred to a river which flows farther west, and then interpreted the legend as a true prophecy of the river of God. In the closing sentences he referred, with wonderful eloquence, to the sunrise over the Himalayas, when, as the light gathered, the boundless plains of India grew visible, stretching for hundreds of miles to the south, until, as the sun rose higher over the idol mountains, the "Halls of Heaven," the shadows stole away, the darkness fled, and the sounds of life filled the silent air. This he compared to the outshining of the Sun of Righteousness over the places of the death-shade and the habitations of cruelty.

To this day one reads this address with a depth of conviction and a warmth of emotion not often awakened; even the absence of the magnetic personal element does not leave it to seem cold. He who had thrilled so many readers by his sketches of Hans Egede and Pastor Harms, stirred those mercurial Irishmen as they had seldom been moved, and the echo of his appeal may still be heard, tho his silver tongue has long been silent. One of the sublimest passages in all missionary oratory is his appeal for a "great revival of faith—a faith that will recognize the spirit of the mission in the Bible, not as an isolated command, a doubtful inference, or a pathetic farewell; but as the very substance and texture of it, the burden of its prophecies, the glory of its visions, the music of its psalms, and the splendor of its martyr-roll."

*(To be continued)*



## POLITICS AND MISSIONS IN KOREA

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The problems in Korea may be divided into two main classes—political and missionary. The political problems are so interrelated to the missionary that an outline of them appears necessary to an understanding of the situation.



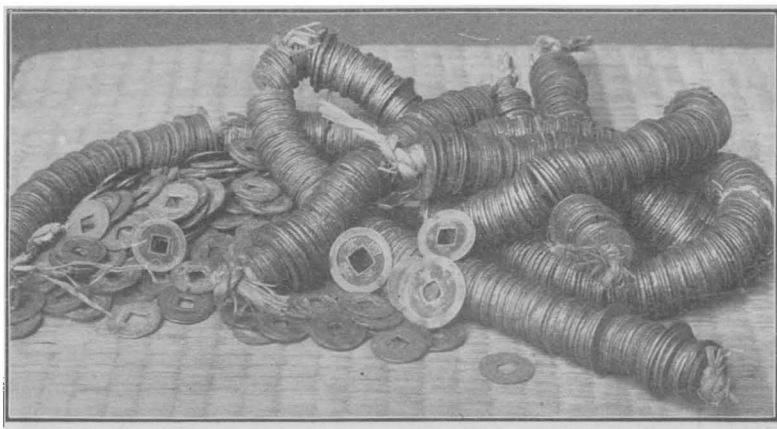
A KOREAN PRINCE

First among the political problems is the weakness of the government. It is totally destitute of the moral fiber needed in Korea at this time, and the prevailing corruption is as great in the Imperial palace as anywhere in the empire. The people are taxed beyond all reason. Any man suspected of having property is liable to be thrown into a filthy prison on some trumped-up charge, and held, or perhaps tortured, until he disgorges to the magistrate. Offices are sold to the highest bidder or given to dissipated favorites, who divide the proceeds. The courts give no redress, for the plunderer himself is usually both judge and jury. So rotten is the entire system that one marvels that the nation has not fallen to pieces before this. Only the stolid apathy of the Asiatic and the rival claims of foreign powers have held it together at all.

The financial problem is as bad as the political. Of course, oppression and official robbery destroy all incentive to accumulate property. A man has no motive to toil when he knows that an additional ox or a better house would simply result in "a squeeze" from some lynx-eyed official. So he raises only the little rice he requires for food, and devotes the remainder of his time to resting.

\* Dr. Brown is now on a tour of the mission field; he has recently visited Korea, and has had an opportunity to see for himself the present condition of the country.—EDITORS.

The introduction of foreign goods is making the situation worse instead of better. The Koreans formerly grew their own cotton and wove from it on hand-loom the cloth for the ubiquitous white flowing garments of the common people, while the silk worn by the better classes was also produced at home. Now English cotton and Japanese silk are flooding the country, and the indolent people find it easier to buy them than to make their own. In like manner they are buying other foreign goods—pipes, tobacco, lamps, and more and more of the utensils which they used to manufacture for themselves. But they have nothing to export to balance these imports. They are not an energetic or a manufacturing people like the Japanese. There are



A FEW HUNDRED KOREAN "CASH"

some mines and forests, but concessions to work the one and cut the other have been granted to American, British, and Russian companies, and the product goes to foreign owners, while the price of the concession is squandered by corrupt officials, so that the people derive no benefit. Thus Korea is being drained of her money. It is all outgo and no income.

The condition of the country is reflected in the chaotic state of the currency. It is enough to give a foreigner nervous prostration.\*

\* The currency is of two kinds, Korean and Japanese. Of the Korean coins, one is a large copper one, called a "cash," with a square hole in the middle, and considered as one "cash" in the country and five "cash" in Seoul, but having the same purchasing power in both city and country. The other coins are a smaller copper coin of the same value, a one-cent piece, also copper and worth five country cash and twenty-five Seoul cash, and a five-cent nickel piece, worth twenty-five country cash and a hundred and twenty-five Seoul cash. Many commodities, however, are estimated by the "yang," which is said to be one hundred cash of either kind. The nickel is stamped " $\frac{1}{4}$  yang," but there is no "yang" piece and no Korean coin larger than the nickel. At the present rate of exchange, one hundred cents Korean are worth thirty-seven cents gold.

The Japanese pieces in circulation are a half-penny, a penny, and a two-cent piece—all copper; a five-cent nickel piece, ten, twenty, and fifty cent silver pieces; a dollar in both silver and paper, and five, ten, and twenty dollar pieces in both silver and gold, tho the last mentioned is so far beyond range of ordinary transactions that one is almost as helpless with it as if he had nothing at all. The gold value of all Japanese currency is one-half its value; that is, the dollar, or "yen," as it is called, is equal to fifty cents gold.

When I traveled among the county villages I found that no bills of any denomination were accepted. "How can a piece of paper be worth anything?" queried the simple-minded villagers. So we had to take a supply of copper "cash" which nearly loaded a donkey. Silver, however, was readily accepted, and was indeed so eagerly desired that in Pyeng Yang I had to pay two and a half per cent. premium to get a supply of dollars. When I returned to Chemulpo the railway officials preferred bills and would only take my silver yen pieces at ten per cent. discount. In Seoul the Japanese bank accepted them



KOREAN COOLIES AND LOAFERS IN FRONT OF A KOREAN HOUSE

at ninety-seven cents each. Some time before I die I hope to have leisure to figure out just what my expenses in Korea really were.

The general poverty appears in the architecture. In the more pretentious buildings, as in the imperial palace and the yamens of governors and magistrates, it follows Chinese lines. But however wonderful they may be in the eyes of a Korean, to a foreigner they are humble enough. A country merchant in America lives in a better house than the Emperor of Korea, while hundreds of stables at home are as attractive as the official residence of the governor of a province. The buildings are not only plain, but are dilapidated in appearance. It never occurs to a Korean to make repairs, and so on every side, even in palaces and temples, one sees crumbling walls and dirty courtyards.

The houses of the people are usually made with a rude but strong

framework of heavy poles or small tree trunks—always crooked, for straight trees are rare—with walls of cane stalks fastened together, straw ropes, and plastered with mud. The roofs in cities are covered with ponderous curved tiles, but in the villages they are universally thickly thatched with rice straw. The doors and windows, if there are any, are covered with thin, tough paper which admits a dim light but no air. The floor is of dirt, covered with oil paper and matting. Under the floor are trenches which serve as flues for the cooking-fire in a separate room. There are no beds in Korea, and the unhappy traveler who fails to bring a cot must sleep, as the natives do, on the floor, half broiled by the heat and plentifully bitten by the swarming vermin.

The prevailing wretchedness is so great, and the impoverishment of the land is so helplessly increasing, that one wonders how long human nature can endure such a state of society. But the people are as indifferent to it all as children. They eat their rice and take life easily, while the emperor borrows and the officials steal to keep up appearances. No one appears to note the coming storm, or if any do they shrug their shoulders in the spirit of "after us the deluge."

#### Russia and Japan in Korea

Another phase of the political problem is the conflicting ambitions of Russia and Japan. It is evident that Korea is too weak to maintain her independence much longer. She is sure to fall at no distant day. Several European nations would be glad to get this naturally rich peninsular of ninety thousand square miles and fifteen millions of docile people, but the contest has narrowed down to the two mentioned.

Japan sees as clearly as the rest of the world that the possession of Manchuria by any European power would in time inevitably involve the occupation of Korea, which forms its southern boundary. But a strait only one hundred and twenty-five miles wide separates the southern part of Korea from Japan, and that too at the vulnerable point of entrance to her Inland Sea, the very heart of the Sunrise Kingdom. No less than seven modern forts at that narrow entrance attest Japan's conception of its vital importance. She naturally feels that the possession of Korea by any other nation would be a grave menace to her own territory. This is the key to Japan's policy in Korea. Beyond question she will fight before she will allow any European nation to entrench itself so near her shores.

But Russia has embarked upon a policy of Asiatic development. In her Siberian possessions her territory already forms the boundary of China for thousands of miles. To open up the possessions and to bring her into closer contact with the far East she is building that long and costly Siberian Railroad. Its present terminus is Vladivostok,

which is so far toward the frozen north that its harbor is ice-locked six months in the year. Of course Russia is not content to be bottled up half the time, and so she wants not only Manchuria but Korea in order that she may have an outlet in an unfrozen sea. And Russia never changes her mind, never abandons a policy. She moves to her goal as steadily and as resistantly as a glacier. English, German, French, and American policies come and go, but Russia's goes on forever. For a long period the rest of the world paid little attention to the Muscovite empire. But all the time she was quietly encroaching on the other countries, "adding other empires to her already enormous domains, until without a shot fired, and by a simple stroke of the pen, the mouth of one of the greatest rivers of Asia was indisputably hers and its left bank for hundreds of miles—with much more in the immediate or distant prospect."

There is a fascination almost terrible in this stealthy, never resting, all-embracing movement upon weaker nations as set forth in Colquhoun's recent volume. In the words of the Rev. Dr. Arthur H. Smith, "The standards and the ideals of Russia and of the Russians are very different from those to which we are accustomed, and we see a great deal to criticize in the brutal harshness of her methods, and in the undisguised barbarism of much which seems inseparable from her policy. She appears to be selfish, cunning, and irresistible. When we contemplate the varied phenomena which the advance of Russia during the past century embraces, we not improbably cordially second the view perhaps best expressed by the American poet Whittier:

Fell Spider of the North,  
Stretching thy great feelers forth,  
Within whose web the freedom dies  
Of nations eaten up as flies.

When war's evil day comes, unhappy Korea will probably be the battle-ground. Meantime her political history is chiefly the narrative of pulling and hauling by the rival powers. Japanese officials have admitted their complicity in the murder of the queen, October 8, 1895. But when they imagined that this had brought Korea within their grasp, the king checkmated them by taking refuge in the Russian legation, February 11, 1896.

Just now the diplomatic contest centers in railways and loans. The only railroad in operation in Korea is a line twenty-six miles long, from Seoul to its port, Chemulpo, which was offered to traffic July 8, 1900. The concession was originally granted to an American, James R. Morse (March 29, 1896), but December 31, 1898, the property was turned over to a Japanese syndicate which opened and operated it. The Japanese also control the telegraph line from Fusan to Seoul. More recently the Japanese have secured a concession to build a railroad from Fusan to Seoul. They quickly more than subscribed the

twenty-five million yen for the bonds, and work has already been begun. As Fusan is within ten hours' steaming from Shimonoseki, the Japanese will soon be able to throw an over-mastering military force into the very center and the capital of Korea.

To offset this advantage, Russia is planning a similar entrance from the north. A French company obtained a concession (July 4, 1896), to construct a line from Wi Ju to Seoul. The company failed to carry out its contract, and in June, 1899, waived all its rights on condition that the Korean government should build the road and use only French engineers and materials. Everybody knows that the monarch of Korea has neither the inclination nor the money to build railroads, and it is more than conjectured that Russia is behind this plan, and that Russian funds will enable him to execute them, unless, as now appears more probable, it is decided to have the French build the road after all. It is significant that the French minister is looking after surveys. Wi Ju being on the border of Manchuria and but a short distance from Port Arthur, where Russia maintains a large military force, and from Mukden, which is on the Siberian Railroad, Russia will then have direct entrance to Seoul from the north and can get her troops into the capital as soon as Japan.

Meantime each power agrees not to maintain more than eight hundred soldiers in Korea; of these Japan has about six hundred in the capital, but Russia does not care to support such a contingent here unless compelled to do so by circumstances, and now has only thirty men as a legation guard. No other powers have troops here, tho warships frequently lie in the harbor of Chemulpo. But Japan has a concession for a fort at Fusan, where there is quite a Japanese town connected by cable with Japan, while "of course" squads of soldiers are necessary at various points along the telegraph and railway line to Seoul, "to protect it and keep it open."

The Japanese population of Korea is silently increasing, for the Japanese have become a colonizing people, and every little while Japanese owners are found to have acquired a foothold at some additional point. For example, a few weeks ago it suddenly developed that a Japanese had bought a small island near Chemulpo. The Emperor of Korea wants to add to his palace grounds some property now occupied by the Presbyterian mission, and in exchange offered to give any tract outside the walls that the missionaries might select. Accordingly they chose an elevated plot on the main road between the west gate and the river and near the railway station. His Majesty agreed, but when he tried to buy the site for the mission he found that parts of it belonged to Japanese who refused to sell it. I walked up to the Japanese quarter in another part of the city and found it on ground so high as to easily command the whole capital. There was not a gun in sight, but considerable grading has been done, and certain

embankments looked suspiciously as if they could be utilized as earth-works on very short notice.

In order to ascertain what its rival was getting, the Japanese government last year directed its minister to Korea to make a special report upon the land concessions which the emperor had granted to foreigners. By this report it appears that Germany has nothing but a gold-mine near Langhyan belonging to Herr Walter since 1899. Citizens of the United States have an electric street-car line in Seoul and a reputedly rich gold-mine at Unsan, employing forty foreigners, thirty Japanese, and twelve hundred Koreans, and paying into the imperial treasury an annual royalty of twenty-five thousand yen. The concession was obtained by Mr. Morse, but the mine is now controlled by Hunt & Fasset. England also has a gold-mine near Unsan controlled by Pritchard Morgan, a member of Parliament. A branch of the Hong-kong and Shanghai Banking Corporation is reported to be doing a profitable business, and, most important of all, the entire management of the customs and finances is in the hands of a British subject, Mr. J. McLeavy Brown.

Russia (and of course this information was what Japan wanted) was found to have a coal-mine in Hamgyondo, the working of which has been suspended owing to its poor output; whale-fishing concessions; the right to erect buildings for making train-oil; and the privilege of felling timber in the Yalu and Tumen districts (this concession is said to be very valuable, as the timber is of the best quality). For the purposes of transport the Russians have constructed with great care roads over the northern frontier of Korea, and have thereby brought the Liao Tung Peninsular into direct communication with Vladivostok.\*

But this report fails to tell the whole story, for when Russia was concentrating her ambition on obtaining possession of the Liao Tung Peninsula she sought to soothe her sensitive and pugnacious little opponent by an agreement regarding Korea which now prevents her from adopting a policy of open aggression. To get around this little obstacle the Russians are working largely through the French. France has no independent ambitions in Korea, but she is in close league with Russia, doubtless with substantial rewards elsewhere in mind. So Russia is endeavoring to secure through her ally what she could not so easily obtain openly. Frenchmen are being pushed into all possible official positions in Korea, and as the emperor is controlled by the Franco-Russian party, the Russians are obtaining in this way a number of advantages which by and by the French will deliver. Recent illustrations are the repeated efforts to replace Mr. Brown, the inspector-general of customs, with a man who would manage the finances of Korea to suit Russian interests, and the proposal to relieve the monetary

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\* Nothing is said concerning the alleged concession of a coaling station and adjacent territory that it was reported Korea had made to Russia.

embarrassments of the emperor by a French loan of five million yen, to be secured and repaid, interest and principal, by the sympathetically managed customs. The native officials were more than willing to have a custom's inspector who would be willing to give them an opportunity to peculate. But these little schemes failed to take into consideration the Scotch-Irish courage and pertinacity of the redoubtable Brown, who boldly charged the platoon of Korean soldiers sent to dispossess him, and with a liberal application of cane and boot sent the rifle and bayonet armed warriors flying out of the gate. The foreign legations, too, promptly took up the question of the loan, and so vigorously protested against this virtual mortgaging of the government to France and Russia that, tho the papers had actually been signed, the deal was quietly dropped. Now the emperor, desperate for money, puts the shoe on the other foot by asking the local Japanese bank to lend him 500,000 yen.

All these Franco-Russian schemes are materially aided by the Roman Catholic Church in Korea. It is represented by one bishop, thirty-nine priests, twenty-four unordained workers, all French, and under *La Societe des Missions Étrangères*, of Paris. There is a magnificent cathedral in Seoul, the most splendid and commanding edifice in the entire capital, and throughout the empire there are sixty-one schools of various grades and a Catholic population of forty-two thousand four hundred and forty-one. Bishop Mutel is one of the oldest men I have met in Asia. The relation between the French political plans and the French Catholic mission are very close. The legation and the missionaries work together so openly that the typical priest is commonly believed to be a quasi-political French emissary. In this powerful hierarchy France and Russia have no contemptible reinforcement.

#### **Missionaries and Christians**

It will readily be seen that the Protestant missionaries and Korean Christians are in an exceedingly delicate and difficult position. The missionaries strongly believe with the boards at home that all respects should be paid to the lawfully constituted civil authorities, that special care should be observed not to needlessly embarrass them, that the laws of the land should be obeyed, and that it is better for the disciples of Christ to patiently endure some injustice than to array Christianity in antagonism to the governments under which they labor.

On the other hand, the Gospel always has and always will be a revolutionary force in a corrupt nation. It tends to develop in men a sturdy independence, a moral fiber, a fearless protest against wrong, which in the end make them what the Puritans were in England and what our revolutionary sires were in America. It will not do this as quickly among the indolent and pathetic Asiatics as it did among the



more virile Anglo-Saxons. But whether sooner or later, the consequences are as inevitable as the movement of the planet. Christianity and iniquity can not live together in peace.

But for this very reason all the more care should be exercised not to prematurely precipitate a conflict. Already ambitious political leaders have tried to enlist the cooperation of the Korean Christians, but the missionaries have promptly and decisively prevented the consummation of the intrigues. I believe with them that it would be as foolish as it would be suicidal to allow the infant Church to array itself against the government. God may bring about a better day in Korea without any violence at all. The Gospel revolution is often a bloodless one and is best when it is such. What we desire in Korea is not the dethroning of the emperor or the degradation of any official, or the interference with any proper law or custom. We simply seek the regeneration of the individual man, and through him the purifying of society and the reign of that justice and honesty and morality which are indispensable to the stability of all government and to the welfare of a people.

But from all political scheming the Church should hold aloof. Individual members of it should not be allowed to foment revolution. If revolution is forced from outside the Church, so that men have no alternative but to take sides, then of course each must do what his conscience dictates. But no Christian should make the mistake which Moses made when he smote the Egyptian and "supposed that God by his hand was giving deliverance." It is not necessary to caution the missionaries on this point, for they thoroughly understand its importance. They are on friendly personal terms with the government and officials, and they are determined that by no act of theirs, and by no rashness of the Koreans whom they can control, shall the Church be led into a position which would surely result in tumult, persecution, and perhaps irretrievable disaster.

But whatever may be thought of the official classes we should not fail to do justice to the many good qualities of the Korean people. They are undoubtedly a weaker race than the Japanese and Chinese. But the weakness is chiefly the result of subjection to foreign domination, and to despairing acquiescence in misgovernment and oppression. The superior power of neighboring nations has taught them dependence. The cruel exactions of tax-gatherers have fostered deceit, and the certainty that they would not be allowed to enjoy the fruits of toil has naturally begotten indolence. But the Koreans are not lacking in intelligence, and with a good government, a fair chance, and a Christian basis of morals would develop into a fine people.

The anti-foreign feeling which is so noticeable in China does not exist in Korea. True, there are a few officials who dislike foreigners, while the old conservative Confucian scholar class is naturally more or

less sullen under the spread of new ideas. But the attempt to create an anti-foreign crusade last winter resulted in an inglorious fiasco. There was indeed a temporary commotion when it was discovered that on November 20, 1900, a secret circular edict had been issued ordering an uprising against foreigners on the 6th of December following. Even in the most peaceable of civilized lands there are lawless characters who are ready for violence, and Americans who recall the readiness with which a mob forms in our own cities will understand how easily trouble might have followed such an edict in Korea. But our always alert and efficient United States Minister, the Hon. Horace N. Allen, took such prompt and decisive measures that the plot resulted in "nothing more than a palace intrigue" by two corrupt schemers.



JAPANESE SETTLEMENT, FUSAN, KOREA

Soon afterward one of these, Kim Yung Chun, offended the emperor's favorite concubine, and was hanged March 18, 1901.

And yet trouble is always a possibility in an Oriental country. Extortion and misgovernment will occasionally goad even a patient people to deeds of unreasoning fury, and when they once begin to "run amuck" they are not apt to distinguish between friend and foe. For example, because the priests of one port allowed some of the converts to serve as collectors of the increased taxes, the populace arose in a frenzy and murdered the whole Christian community. The ring-leaders are now being tried in Seoul. No Protestants were involved.

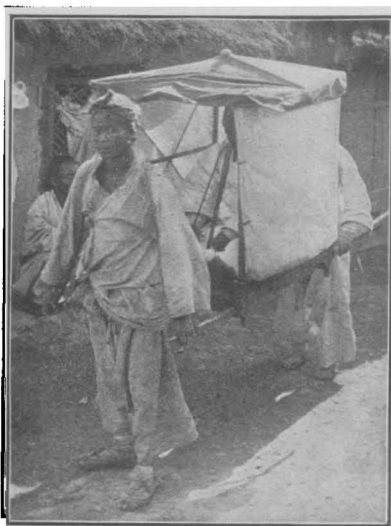
Drought is increasing the general unrest, and the desire of the Japanese to have some excuse for further interference may lead them to secretly foment trouble in the South at almost any time.

But these changes are not imminent enough to justify us in changing our plans. They are simply a phase of the risk always attending missionary work in heathen lands. If Korea were a quiet Christian country we should not send missionaries to it. The very degradation and superstition which cause the tumult constitute the

necessity and the opportunity of the Gospel.

"Mamma," said the little daughter of a missionary, "this isn't as nice as America." "No, dear," gently replied the mother; "that is why we have come." But of animosity toward the foreigner there is very little. On the contrary, the Koreans look to the foreigner for help.

We had some opportunity to test the feeling of the people, for we not only visited the cities of Fusan, Chemulpo, Seoul, and Pyeng Yang, but we took a journey of three hundred and fifty miles through the interior in chairs, on ponies, and afoot. We passed through scores of villages



TRAVELING IN KOREA

far from the beaten track of travel, ate in native huts and slept in native inns, with our luggage and supplies piled in the open courtyard. The people manifested great curiosity, following us in crowds through the streets, forming a solid wall of humanity about us at every step, and peering at us through every door, window, and crevice. But not once was the slightest insolence shown, and not a penny's worth was stolen on all that trip. Everywhere we were treated respectfully and with a kindly hospitality, which quite won our hearts. The best that a village afforded was gladly placed at our disposal, and while prices were never excessive, in several places the people refused to accept any compensation whatever. We usually sent word ahead, so that accommodations might be ready for us, and whenever we did so groups would walk out several miles to meet us, sometimes in a heavy rain. The invariable salutation was a smiling inquiry, "Have you come in peace?" and when we left the people would escort us some distance on our way, and then politely bid us good-by in the words, "May you go in the peace of God." It need hardly be said that these were usually Christians, but we saw multitudes who were not, and while the heathen were noticeably more unkempt than the Christians, they, too, were invariably kind and respectful. He must be hard-hearted who could not love such a people, and long to help them to higher levels of thought and life.

## TYPES OF KOREAN CHRISTIAN CHARACTER

BY REV. W. L. SWALLEN  
American Presbyterian Mission, Korea

Human character is best studied in the acts of men and women, so far as these acts may be correctly understood and interpreted. In none are the doings of individuals so scrutinized as in believers—increasingly so in heathen lands. We may be more or less familiar with the general Christian character in a professedly Christian land; but not so in a country where Christ has been unknown, and the people, for centuries, have been living without God and without light and without hope. Nevertheless, when the Light of Life streams in upon the midnight darkness, the believing among the dead in sin “hear the voice of the Son of God,” and hearing, live and shine—shine far brighter, maybe, for the very darkness about them. And we may expect some marked types of Christian character to appear among the heathen in those who have believed the revelation of God as it is in Christ Jesus. This we find interestingly true in the new mission field of Korea.

Twenty years before the Protestant missionaries went to Korea there were many professing faith in Mary’s son as the work of the Roman Catholic priests. And when the Tai Won Kun, father of the present emperor, sought to wreak his vengeance upon all who professed faith and would not recant, twenty thousand native Christians with nine French priests baptized that country with martyr’s blood, bearing testimony, in a voice louder than words can utter, to the fact that a new element was fused into their character by the matchless power and unconquerable hope of an endless life. If these twenty thousand, with no copy of God’s Holy Word to teach them the way of life, and with only a fragmentary knowledge of the truth as it is in Christ Jesus, could stand that fiery trial and witness so noble a profession even unto death, what may we not expect from the thousands of devoted and much-better instructed Christians of to-day, who have been reading the Holy Word for themselves, and who have an experimental acquaintance with the indwelling Holy Spirit. Forbid that any one should attempt to say what they would or would not endure were they put to the fiery ordeal, but let us be satisfied in the joyful hope which their faithful lives inspires, and praise God for what we have seen and know of the evidences of a new birth, and of a life which indicates that there will be no compromise with sin or flinching in the time of persecution, because their hope is in God. Of the present company of native believers, few have as yet been called upon to “strive unto blood” for their faith, though they are tried, some of them, most severely; but there are other traits of a noble character which may often best be seen in the “living sacrifice” rather than in

the "dying." It is this feature especially of the Korean Christians that people are and should be interested in to-day. What evidence is there, then, that the Gospel has any power to-day to change the life and character of the Korean people? Let their own changed lives and Christian activities answer. A few simple illustrations from different individuals in distant parts of the empire, from the various stations of life, may serve to throw light upon the question, and show better possibly than anything else the marvelous work of God in that once lone "Hermit Kingdom."

### From Idleness to Industry

Generally speaking, Koreans are constitutionally lazy. It is born and bred in them. Their phlegmatic temperaments render them thoroughly indisposed to continued or consecutive labor, whether of physical or mental effort. The Koreans are probably the laziest people among nations occupying a cool zone. Possibly there is a reason for this. I am inclined to think there is; but, however that may be, we do know that the Gospel effects a change in the Korean believer's character so radical and so permanent as to make him energize in spite of his original nature or environment. Here is Mr. O——, for example, a man who would not work because he could get on without it (few Koreans do work unless they are driven to it by sheer necessity). Mr. O—— had a large family, poorly clad and poorly fed, living in "rags and tags" in a tumble-down thatched hut. He had a good trade, but this he carried on by means of hired workmen, spending his own time in idleness, and often in dire wickedness, giving himself up to passion and pleasure, wholly indifferent to the needs of his wife and children. Mr. O—— heard the Gospel and was converted. His first thoughts were to straighten up his crooked ways in relation to his fellows and to his God. That done, he came to me and said: "*Moksa* (pastor), it does not seem right that I, a strong, healthy man, should be idle. Though I could live without work, these hands of mine are strong and skilful, and I have a good trade. Why should not I work that I might have more whereof to give to God? Since I have no education, and the gift of speech is not with me, I can not preach or teach the people about Jesus their Savior, but I can earn money and give that to send some one who can, and this is my ambition." So he rolled up his sleeves and entered the black, dirty, soot-covered workshop where I often found him since, when I would call on him, his hands and face all covered with soot. There in the workshop he prayed and toiled and glorified God. One morning, as I was starting on an itinerating trip, Mr. O—— met me with his usual happy greeting, but with his countenance beaming with more than usual joy, as he grasped my hand and said: "*Moksa*, I have gotten onto a good way to make money for the Lord. I just lay aside one

dollar out of every ten for the Lord, and I know that I will have much money for the Lord now." Thereafter the more he made the more he had to give, and the more he gave the more he enjoyed the service of the Lord. His home and family have changed. They are all Christians now, and Christian activity, honor, and noble manhood has taken the place of selfish despotism. He is now clothed in his right mind and living to the glory of God. He has since contributed liberally to the local church and school, to the Korean Religious Tract Society, to the India Relief Fund, to private individuals in need, to the preaching of the Gospel in and about his own neighborhood, and, selling his shop and property in the country village, he bought a large house in a magistracy, and fitted up one of the large rooms for a place of worship, where more than fifty now gather to worship God. In his house he has also provided a room for the instruction of the boys and girls of the community. Is there any wonder that in his section of the country there are springing up all around groups of believers which will some day be organized into churches? Not only is this true of Mr. O——, but the story of his life is the story of very many who have gotten hold of the truth as it is in Christ Jesus.

#### From Squalor to Cleanliness

There is no word for home in the Korean language. Being without the idea, of course they have no word to express it. Their social life is highly organized and etiquette is at a great premium, yet they are without the blessed influences of home or anything that approaches the sentiment surrounding it. They live in the midst of filth and squalor, with perhaps only a few square feet of clean surface whereon to sit and sleep. Lazy people are generally filthy; quite natural that it should be so. But more than that, filth is the breeding-place of every vice—the two generally go together. The Koreans to-day live, as it were, in the accumulated filth of ages, until the disgust of it seems to have almost disappeared. Especially is this true of the poorer people. And were it not also true of the wealthier classes, some steps would certainly be taken to prevent it, which is not done. The care-worn expression of their faces tells the sad story of their hard lives. But how changed is all this when the grace of God lights up the heart! It is a noticeable fact that so soon as the Gospel is received face-washing and clothes-washing and house-cleaning begin. The dust and filth go out with the devil, as hope and cheer and comfort enter with the Gospel. The parents begin to find a common interest in the Word of God which vibrates and permeates all within that little family circle, then widens and radiates through all the channels of their larger lives as they come in touch with their fellow friends, until there is no place where the power of God in their lives is not effectual. Ordinarily little attention is given to the girls; in

fact, the ability to read is not looked upon as a feminine accomplishment, but when a girl is able to read she is branded with suspicion. The Christians, however, are most anxious to have their girls as well as their boys learn not only to read, but also to have them receive an education. The husband and wife may be seen sitting together with their children about them reading or conversing about matters of interest, and the burdens and trials of the day are borne together. The farther one is removed from the power of the Gospel, the less willing is he to share the responsibilities and hardships of life. Thus the heathen husband leaves the burdens of life to be borne alone by his wife, while he betakes himself to his gentry friends for counsel and companionship. But not so where the real home life is begun. This change is most marked and permanent in thousands of homes where the Gospel has entered the hearts of the Koreans. The future is brightening as the light breaks in upon them, and the sentiment as well as the true homes themselves are being reared throughout the empire. And now from these homes go out the hope of the country through the character that is being developed in the children. Bright, brilliant, cheerful, hopeful, skilful and brainy, courteous and sensible, patient and persevering in their forward march, there is nothing that will be able to stop the tide of influence that shall emanate from the homes and lives of these Christian Koreans. They are "living epistles," known and read of all men.

#### **"Everywhere Preaching the Word"**

A most marked characteristic of the new-born child of God is the instinctive desire to tell others of the love of Christ in his soul. In this particular the Korean Christian converts seem to have received special grace. The believers go everywhere preaching and teaching Christ. Of the fifteen thousand believers in Korea comparatively few have been brought to Christ through the direct instrumentality of the foreign missionary. The native Christians themselves have witnessed in their daily lives and conversation, dropping the seeds in love and often watering them with their tears. Merchants take with them on their journeyings Bibles, or portions thereof, and religious tracts, and scatter them with their merchandise. At noon when they take their meals, or at night in the inns with friends or strangers, they talk about the Bible and their own conversion, telling to all the love of Christ in their soul. Men become interested and seek the truth, a group of believers is formed, and a church or churches is the result.

From the prefecture of Ul Yul, in northwestern Whang Hai Province, a man came to the capital to purchase an office, but failing in his effort to do so, meeting with Christians and the Gospel, he returned with two horse-loads of Christian books, and started upon a new line of endeavor. Two years later I visited that prefecture and

had the supreme delight of worshiping with more than three hundred who had gathered together to hear the Word. The whole prefecture had felt the gracious influence of these Christians, who go throughout the district preaching and teaching the Gospel.

It is most inspiring to see the simple-minded faith and humble devotion of these native Christians. Space prevents us from speaking at length of their devotion as evidenced in their worship. It is no uncommon sight to see men and women walking ten and twelve miles to a Lord's service. I have seen Christians on a rainy Sabbath, when the rain would be pouring down and the water running in the streets, take off their shoes and socks, and covering their delicate horse-hair hat with an oil-paper cover and their shoulders with an oil-paper cape, wade through the streets on their way to the house of God. Men tithing their scanty means, and women taking off their jewelry and contributing it to help the poor and extend the Gospel; men, like Paul, preaching the Gospel and working at their trade to support themselves and families; women selling needles and trinkets in order to get into families otherwise barred to the preaching of the Gospel, and the general Christian conversation, at home, on the street, in business and everywhere at all times, evidence the devotion and religious activity of these young Christians of the once "Hermit Nation." In 1893 three missionaries stood on the heights of the walled city of Pyeng Yang—a city of seventy thousand without a Christian within her walls—and blew the Gospel trumpet, calling for repentance and faith unto holiness. Now eight years have scarcely passed, and a message from Pyeng Yang comes over the sea to the church at home, "A thousand at a mid-week prayer-meeting on a rainy night!" Truly, "the Lord hath done it." It is marvelous—yes, but marvelous only to those who know not the power of the Almighty.

## RELIGIOUS FORCES IN MEXICO AND CENTRAL AMERICA

BY REV. JOHN W. BUTLER, D.D., MEXICO CITY  
Missionary of the Methodist Episcopal Church (North)

The use of the word "force" in the subject before us is suggestive, to say the least. The aboriginal tribes inhabiting Mexico and Central America coming, in the remote past, from both transatlantic and transpacific lands, brought with them some knowledge of the Creator and Preserver of mankind. This knowledge may have been obscure and the outward manifestations of worship shrouded in mystery. Their priests or oracles were always with them, and through them they were supposed to be in direct communication with the Invisible, All-wise and All-ruling One. Worship was a part of their very being, instilled into every infant's mind. Their schools were distinctively



religious, and in some cases excessively so, students often being roused at midnight for religious practises, including fasting, prayer, and "mortifying of the flesh." Their priests domineered over the family, and dictated in matters relating to marriage and other domestic affairs.

Temples abounded. No form of religion ever constructed more numerous or more sumptuous sanctuaries than the early races on this continent. In the very heart of every town or village which they founded, even in the temporary abodes of the nomadic tribes, there stood the sacred edifice, and there, by its side, lived the priests, while within the sound of worship constantly echoed, and from its altars the holy fire was never allowed to be extinguished, except for a moment every seven years.

The great teocalli of Mexico City, founded six years before Columbus discovered America, has never before or since been equaled in size and equipment by any sacred edifice on the Western Hemisphere. It occupied more ground than the present expensive cathedral and spacious public square; indeed, the site was declared by the conquerors to be "large enough for five hundred houses." It contained five thousand priests and a multitude of priestesses. On some one or more of the six hundred altars burned the undying fires. Ten thousand soldiers garrisoned the sacred enclosure. It is said that several hundreds of lesser teocallis were found in the cities, while towns, villages, and rural districts had an equal proportion. If "God with idols in their worship joined," as Milton says, and there was much more of the "idols" than of God, He was, nevertheless, recognized as "Supreme Creator and Lord of the Universe." While their altars often swam with the blood of innocent victims, as well as with the blood of prisoners of war, they prayed not only to their thirteen tutelar deities, but also to the Lord of Heaven and Earth, for the pardon of all their sins.

#### **The Coming of the Spaniards**

However corrupt and unsatisfactory we may regard their system of worship, we must nevertheless confess that the Spanish conquerors found here religious peoples. That their religion did not satisfy the invaders goes without saying. With the soldier came the priest of another cult. While some of these were, without doubt, exemplary and self-sacrificing men, fit models possibly in matters of intelligence, industry, and devotion for the missionary of our day, the majority of them were too much like the chief conqueror—mere adventurers and sick with "greed of gold." Whatever means were necessary to bring about the desired end must be employed, no matter whether that end be the conquest of vassals or their conversion to Christianity; the Spanish crown must have them and their fabulously reputed wealth, while at the same time the pope must have their religious adherence.

A single incident from history will serve to illustrate this point. Not long after the landing of the Spaniards they were invited to visit Cempoala, a city of over twenty thousand inhabitants, twenty-four miles inland. They were received with gifts of fruits and flowers, and immediately manifested their appreciation of all by a wholesale transfer of the entire kingdom of Cempoala into the "Kingdom of Grace" by mere brutal force, just as they had done before on the Island of Cozumel and in Tabasco. In the center of the beautiful city stood the temple wherein the people and their fathers had worshiped for centuries. To them it was of all spots the dearest and most sacred on earth. But Spanish soldier and priest unitedly determined that it must be converted into a Christian temple. So the invading army formed a cordon around the temple, while the cannon, with their concentrated thunder and lightning, were made ready, and the following grandiloquent address was delivered by Cortez, the chief of Spanish missionaries: "Courage, soldiers; now is the time to show that we are Spaniards, and that we have inherited from our ancestors an ardent zeal *for our holy religion*. Let us break the idols and take from the sight of those unbelievers such vile incentives to their superstition." Thereupon fifty soldiers entered the temple and cast every idol down the stairs, while the natives stood paralyzed. To this Clavigero adds:

"After this daring act their prudence was blinded by enthusiasm. Cortez commanded the priests to bring the fragments of the idols before him and throw them into a fire. He was immediately obeyed, upon which, being full of joy and triumph, as if by breaking the idols he had entirely banished idolatry and superstition from those people, he told their chief he was now willing to accept the eight virgins which had been offered him; that from that time he would consider the Totonacs as his friends and brothers, and in all their exigencies would assist them against their enemies; that as they could never more adore those detestable images of the demon, their enemy, he would place in the same temple an image of the true mother of God, that they might worship and implore her protection in all their necessities. He then expatiated in a long discourse upon the sanctity of the Christian religion, after which he ordered the Cempoalese mason to cleanse the wall of the temple of those disgusting stains of human blood which they preserved there as trophies of their religion, and to polish and whiten them. He caused an altar to be made after the mode of Christians and placed the image of the most holy Mary there."

This policy of force obtained through all the conquest, and with such "apostolic blows and knocks" the representatives of the Cross, always holding the sword of Toledo in one hand, attempted to pour the light of the Gospel into the benighted understandings of the natives and to expound the mysteries of the Catholic faith.

But such methods always leave their legitimate fruits, and one

may see them all over Mexico and Central America to this day. Milton's words are again verified, when he says,

Who overcomes  
By force, hath overcome but half his foe.

How true this is in the present case may be judged from no less an authority than the great Humboldt, who visited Mexico three hundred years later, and wrote as follows:

"The introduction of the Romish religion had no other effect upon the Mexicans than to substitute ceremonies and symbols for the rites of a sanguinary worship. Dogma has not succeeded dogma, but only ceremony to ceremony. I have seen them, marked and adorned with tinkling bells, perform savage dances around the altar while a monk of St. Francis elevated the host."

The presence of such good men as Bishop Las Casas, Father Gante, and a few others like them, saved, to a certain extent, the situation, and the Roman Catholic Church at last gained the mastery over the millions of these two countries which, by conquest, had become the new Spain.

When the nineteenth century dawned on the world viceroys still ruled, and Spain, with avaricious hand, managed the exchequer of Mexico and Central America. Rome too domineered, and her galling yoke weighed grievously on the peoples. The Christian conduct observed in exceptional cases (just mentioned in the fifteenth century), seems to have completely changed, save in very rare instances, and priests and viceroys vied with each other in draining both countries of their resources and leaving the masses in poverty, ignorance, superstition, and idolatry.

False notions of morality obtained, not only among the people but also among the members of the "sacred orders." This sad fact is confessed even by Roman Catholic authorities. Abbé Emanuel Domesnech, a confidential representative of Napoleon III., who came here in 1865, was required, after the fall of the short-lived empire and before returning to Europe, to make a tour of observation, and report on the condition of the clergy and Church in Mexico. His report (not intended for Protestant readers) was published in Paris in 1867, and is a fearful arraignment of the Church. He declares the Mexican faith to be dead, and the Mexican religion "a singular assemblage of heartless devotion, shameful ignorance, insane superstition, and hideous vice." Idolatry abounded, and Indian dances were permitted inside the very churches; and then he adds, "The mysteries of the middle ages are utterly outdone by the burlesque ceremonies of the Mexicans. The accouchement of the Virgin, on Christmas night, appears to me as indecent. In France the police would forbid the ceremony as a shock to public morals. But public morality being a thing unknown in Mexico, the custom of representing the accouchement of the Virgin

in many of the churches offends no one." And all this was written by a *French Roman Catholic priest*, who declared that even *French police* would prohibit such performances. Heaven alone knows what all this means, and can fully understand the awful condition of things in Mexico and Central America to within forty years of our day. The abbé says more, and, among other things, declares "if the Pope should abolish all simoniacal livings and excommunicate all the priests having concubines, the Mexican clergy would be reduced to a very small affair," and to prove what he says actually cites cases which he personally witnessed in homes where he was entertained.

Alas and alas! this sad condition of things would seem not to have entirely died out, if one can believe only a fraction of what the secular press is unearthing at the present writing, under the painfully familiar title of "Clerical Scandals."

If to the excesses and corruption of the Roman Catholic priests be added the iron despotism of Spanish rule so cruelly inflicted by the sixty-one viceroys who represented the crown from 1535 to 1821, the reader will have some idea of the burden under which poor Mexico labored. So galling was the rule that intense hatred toward the Spaniards burned in the breast of every descendant of Montezuma. These oppressed people, and even the creole class, were rigidly excluded from any participation in public service, and in every possible way made to feel that birth on Mexican soil was a misfortune and almost equivalent to being born in slavery. All legislation discriminated against them. Native industries must be checked, so that wine, silks, etc., could only be bought of Spain. Their "earthly lords" lived mostly in old Spain on fat incomes produced by their hard toil on Mexican estates. In this way millions of gold kept pouring out of the country from its lawful owners to enrich those who, by force, had imposed upon the peoples of these two countries a foreign government, a foreign language, and a foreign religion.

### Independence and Freedom

In 1810 Mexico raised the cry of independence and freedom. In 1821 she finally succeeded in throwing off the Spanish yoke. The States of Central and South America, interested spectators in the struggle, were not slow to follow her example, while the recent and glorious achievements of July 3, 1898, in the harbor of Santiago de Cuba, make it possible to say that these cruel oppressors do not now own a single foot of land on the American continent. Encouraged by their success in throwing off foreign rule, the people next set to work to overthrow papal hierarchy. But what a stupendous task it was! A Church of over three hundred years' standing, with great cathedrals, rich churches, multitudinous chapels, extensive convents and nunneries, also owned, according to official statistics published in

1850, no less than eight hundred and sixty-one estates valued at \$71,000,000; twenty-two thousand city lots, at \$113,000,000—a total of \$184,000,000; tho some writers, who assert that the clergy evaded government inspection, put the figure at \$300,000,000. While the Archbishop of Mexico drew \$130,000 annually for his meager (?) support, and the bishops of Puebla and Morelia \$110,000 each, the poor people, whose daily income would not average over thirty cents, with only two hundred and fifty working days in the year, were obliged to pay from ten to twelve dollars for any one of the seven sacraments of the Church, while without those sacraments they dare not live, much less attempt to die.

But the days of this Church were numbered—the day that Mexico achieved her independence. The work begun under the immortal Hidalgo was carried to its consummation by Benito Juarez, who, together with Commonfort, Lerdo, and others, shrank not from the Heaven-imposed task, even tho Rome summoned Louis Napoleon, with French and Austrian troops, to her aid, till the separation of Church and State, the sequestration of all Church property, including great cathedrals and humble chapels, rich convents and insignificant nunneries, was an accomplished fact. The Constitution of 1857, under which all this was accomplished, may be epitomized as follows:

1. The establishment of a constitutional, federal government.
2. Freedom and protection to slaves.
3. *Freedom of religion.*
4. Freedom of the press.
5. Nationalization of Church property.
6. Abolition of special tribunals for the Army and for the Church.
7. Treaties to foment foreign commerce.
8. The opening of the country to immigrants of all creeds and countries.

The Reform Laws, which were the logical outcome of the Constitution, emphasized the separation of Church and State, expelled the Jesuits, suppressed the order of the Sisters of Charity, refused to recognize all monastic orders, made matrimony a civil contract, prohibited religious processions and the use of clerical vestments on the streets, opened church cemeteries for the burial of all classes and creeds, and made education in the public school free and compulsory. The pope fulminated his wrath against all this, and declared such laws, “wherever they may be enacted, as *null and void*,” and then had the audacity to add that all who had act, hand, or part in the framing of such laws had made themselves amenable to “the censures and spiritual punishment” in his power to inflict upon them.

By the Mexican people these “fulminations from the Vatican were turned into ridicule,” and not even the threats of European courts could deter her from her God-inspired purpose. To-day we behold

the result! Mexico has taken her place among the enlightened and progressive nations of the earth. Her disenthralled people are freely and rapidly multiplying all kinds of industries, developing her rich mines, planting her wonderfully fertile lands, spreading a magnificent railroad and telegraph system over her entire territory, building schools and hospitals in every city and town, scattering a free press wide-cast, and protecting every man in the free exercise of his religious beliefs. These events have led to a condition of things which enables the government to meet all its obligations at home and abroad, to close its fiscal year with millions of hard cash in the national treasury, and daily increases the respect and admiration it has long enjoyed on the part of the best nations of the world.

During all these years the Roman Catholic Church, still the dominant religious force in the country, has learned by bitter experience. And it may not be amiss to state that even the most radical leaders of the Liberal party, God's agent in reaching present results, have not been fighting all this time against religion, but against clericalism, priest-craft, and the meddling of the Church in politics. And while many thousands have been driven away from the Church by the abuses mentioned, the great mass of Mexico's fourteen millions are still Roman Catholic in belief. The Church holds its influence over the masses in a variety of ways. First, by its glittering and imposing ceremonialism, which seems to have a special attraction not only for the Latin races but even more so for all Indian races. Second, by means of its sacred shrines, notably Guadalupe, Ameca-meca, Ocotlan, and others, to which monthly and especially annual pilgrimages are made, when thousands and even tens of thousands attend, some coming from immense distances. Third, through the confessional, and, finally, through the seven so-called sacraments, which bring the priests into the home at every stage of life from the cradle to the grave.

#### Roman Catholic Forces

Nevertheless, modern Mexico, with its new life and especially the spread of Protestantism, has its influence on the old Church, and one can not but note an improvement which it is earnestly hoped may develop more and more. The religious forces of Romanism at the beginning of the new century are about as follows:

1. The pulpit. We mention this not because the Church has in Mexico and Central America as yet developed any great preachers who by their learning and eloquence sway the masses, but because the new order of things, and especially the presence of Protestantism, makes preaching a part of Catholic worship. In the course of time this must lead to a better state of things, and possibly with an educated priesthood produce, as in France and America, orators of national repute who can stir and inspire congregations to higher ideals of life and work.

2. Romanism in Mexico and Central America can hardly be said to control any press as a *religious* force. Periodicals they have in increasing numbers. These carry the Church calendar, and occasionally religious articles; but, on the whole, they are the organs of the political tendencies of the Church, and are much given to criticizing the government and attacking everything that looks like Protestantism or Masonry. What is understood as a religious press in the United States is unknown to Catholicism in these countries.

3. Hospitals, which might be such eloquent exponents of the practical side of Christianity, belong to the government. It is true that the priests are often found in them trying to influence their management, but in all our twenty-seven years in the country I can recall but one such institution which might be called Catholic, and that was built through the generosity of a single individual.

4. The schools of both countries have long since ceased to be a religious force. Higher schools are not planted or supported by the Church, with the single exception of seminaries, mostly controlled by the Jesuits, where they teach a little theology, much Mariolatry, and, frequently, considerable contempt and spirit of disregard, not to say disobedience, to civil authorities.

5. Then there are a number of so-called *pious associations*, such as "The Daughters of Mary," "The Apostleship of the Cross," "The Royal Guard of the Heart of Jesus," "The Perpetual Watch of the Holy Sacrament," and others of like nature. The members of these associations have certain duties in the Church, like guarding the images, the "host," etc., and sometimes move in society to do the bidding of the priests. But, judging by appearances, their special duty would seem to be that of keeping the collection-plate in "perpetual motion."

#### Protestant Forces

Fortunately for Mexico and Central America, the new century opens with other kinds of religious forces at work in both countries. These are forces such as Protestant Christianity sets in motion at all times and in all lands.

1. There is the work of that venerable society which has pioneered the missionary work in many lands, sometimes for lack of funds somewhat slowly but *never without success*; we refer, of course, to the American Bible Society. At present it maintains a general agent in the capital of Mexico and thirty colporteurs scattered throughout the country, many of whom are as devoted men as ever toiled for Christ or won a martyr's crown. These men distributed in the past year 32,728 volumes of the Scriptures, while the twenty years of work record a total of 659,362 copies or portions of Holy Writ.

In Central America two general agents, assisted by about a dozen colporteurs, have begun to scatter the Word through the several

States. According to the last published report at hand, 9,869 volumes of the Scriptures were circulated in 1899. Perhaps 50,000 volumes have been distributed by the various agencies, including the British and Foreign Bible Societies, and would thus give us a total of over 700,000 copies of the Bible, or portions of the same, scattered in Mexico and Central America during the last quarter of the past century. Just as truly as "the entrance" of His Word "giveth light," just so truly will these precious volumes, tho many of them may be burned by fanatic priests or others hidden away, through fear, for long years, as we have known of in the past, yet just so truly will these precious volumes, in the near future, shed over these weary nations a flood of life Divine.

2. Another living force sent out into these two lands is the printed sheets from the presses of the American Tract Society of New York and the Religious Tract Society of London—twin sisters for good of the two societies above mentioned. Both of these are cooperating as far as their limited resources will permit. This kind of work is greatly augmented by the various presses of the missions in Mexico, which publish books, illustrated papers, Sunday-school lesson leaves, tracts, etc., in great numbers. The Methodist press alone has printed about 70,000,000 pages of religious literature since it was established; the Presbyterian, perhaps, has many more, while several smaller presses are doing their share; so that we are confident that not less than 200,000,000 pages have been or are being distributed among the people carrying the message of salvation. As there is *force* in the seed so there is life in these "leaves." Who can tell what the harvest will be?

3. Protestantism now, as in the past, finds a force of great value in her schools, the object being not to antagonize the ever-increasing efforts of these governments, but to aid and cooperate in every such effort; to teach patriotism, and make better and more enlightened citizens; not to *demexicanize* but to help form more excellent and truer subjects. Already the Protestant schools of Mexico have a matricula of some 18,000 children, whose influence for good must rapidly spread with the passing years.

4. Protestantism, through her hospitals and dispensaries in San Luis Potosi, Leon, Silao, Guanajuato, Guadalajara, and other places, is commending itself even to the most fanatical, and is exercising an ever-increasing influence in favor of the Great Physician of soul and body, while they ameliorate the sufferings of thousands each year, especially among the poor.

5. The Protestant pulpit is beginning to make itself felt as a force of no mean import. In the early years of our mission work these pulpits were occupied mostly either by men converted in or after reaching middle life, or by foreigners. But the Mexican youth taken



into our schools twenty or more years ago, and trained in "sound doctrines," with notions of sermon building, and, above all, a personal knowledge of salvation, together with a zeal for souls born of the Holy Spirit's presence, are already making the pulpit a power in the land. Tho but few years of this kind of preparation have obtained, such men as Valderrama, Morales, Euroza, Sein, and others who might be mentioned, true-blooded Mexicans, are making themselves felt in and out of the Church, and, given the language, would be an honor to the Christian pulpit in any land.

6. Here, as in other lands, Protestantism has laid her hand upon the youth, and is drawing them into the Sunday-schools, Epworth League, Christian Endeavor, and Young People's societies. These are being prepared to be a mighty Christian force in the future. Some idea of their present importance may be obtained when we state that recently five hundred and sixty-three delegates representing these movements, and now united in a federation, met in the City of Puebla for their fourth annual convention. The first convention, four years ago, was attended by only about two hundred.

7. And last, but by no means least, the orderly Christian life and the well-regulated Christian family, standing on Biblical grounds and showing to the world around living examples of happy homes, where the head of the household is a "king and priest unto God," and where of all it may be said:

They eat, they drink, and in communion sweet  
Quaff immortality and joy.

These are forces which will live to bless these lands and honor God forever.

We have spoken of two kinds of religious forces, Roman Catholic and Protestant. The first has had over three hundred years in which to prove its work. Let every impartial reader look at Mexico and Central America and see the sad results. Protestantism set its forces at work just as the old century passed into the last twenty-five years of its existence. Give us twenty-five years more, and a better pen will write a chapter more glorious than we could dare to prophesy.

## A NEW REFORMATION IN FRANCE—MADRANGES\*

FROM AN OFFICIAL REPORT

A remarkable religious movement, which in some respects reminds us of the Reformation of the sixteenth century, has recently taken place in the district of Corrèze, France, where the most profound religious ignorance and unreasoning prejudice have hitherto existed.

On an undulating plateau in the region of Tulle, about six miles

\* Translated from reports issued by the Société Evangélique de France by Emma Belle D. Pierson: See also note in Editorial Department.

from Treignac, and some distance from the Monédières Mountains, lies the little village of Madranges. This village, barren of natural advantages, is still more neglected from a civil and religious standpoint. Since the Revolution it has belonged to the parish of Lonzac, but has suffered much neglect at the hands of the Romish Church. The people of Madranges had no priest. The priest of Lonzac was supposed to minister to them, and for a while he performed mass for them twice a month in their little church. He obliged the children to come for their catechetical lessons three times a week to Lonzac at seven in the morning. In order to be on time they had to start from their homes about three or four o'clock, often accompanied by their parents because they could not find their way in the dark. It is difficult to picture what these poor children suffered from the cold and rain and fatigue, plodding the five or six miles which separated Madranges from Lonzac. Such a state of things could not last. The parents at length refused to send their youngest children. The final rupture, however, was caused by the priest himself. One day he abruptly announced to his parishioners of Madranges that as he did not receive payment for this ministration, he would not come again to say mass in their chapel. Stunned by this announcement, the population asked the diocesan authority to attach them to another parish. They also sent three mothers as a delegation to the Bishop of Tulle with a most remarkable letter (January 16, 1898), laying before him the sad plight in which their village was placed, and stating that the priest of Lonzac had flatly refused to administer baptism to a child and communion to two catechumens. They added:



MONSIEUR DUPUY

Thus, considering that with every effort we make matters worse rather than better, we abandon the struggle, and we place in your hands the sacred house which was given to us that religion might reign in the midst of our families. We hope, sire, that you will find it in your heart

to end this unhappy state of things by authorizing the priest of Veix to come and minister to us at once. The faith has not departed from Madranges. Our men recognize their duties as well as we women.

Even this letter brought no response. The bishop was unmoved, and for eighteen months these poor villagers were entirely deprived of religious services. But they were so deeply religious that they contrived in many ways to remedy the trouble. For marriage services they went to neighboring village churches, and one of their own number volunteered to take charge of religious instruction. An old sacristan named Dupuy helped the children learn the catechism; moreover, he read the Bible to them. When a death took place they carried the body to the church, and the sacristan officiated in place of the priest, reciting the prayers for the dead both there and at the grave. This good man also at Christmas time, seeing the people sad because no religious services were to be held, gathered them together in the village church and read to them from the Bible the story of the nativity, while his son sang some special Christmas hymns. What a touching example of faith and genuine attachment to religion in these mountain people!

However, time ran on without any amelioration of their circumstances. At last, tired of being thus neglected, the inhabitants made a great decision. August 2, 1898, they addressed a petition to Rev. Mr. Hirsch, Protestant pastor at Brive, telling him how distressed they were, and adding:

In view of the neglect, which is an evidence of ill will toward us, the population thus testifies their desire to have henceforth a form of worship which will prevent a return of this primitive ignorance, and they appeal to your kindness for some services which will certainly be well attended if you will advise us of the day of your arrival.

This letter was sent on by Pastor Hirsh to the Evangelical Society of France, of which he was a member. Touched by the appeal, Rev. Mr. Follourd, agent of the Evangelical Society at Brive, was asked to put himself immediately into communication with the people of Madranges. He found that they had been led to ask for a *Protestant* pastor, because some of the citizens, when absent from home, had attended Protestant services. The sacristan Dupuy had for a long time been reading a Bible which he had bought of a colporteur. Numbers of other Bibles and copies of the New Testament were bought in the same way, and Pastor Fallourd reported that the ground was prepared and it was only necessary to sow the seed.

About August 16th he went to Madranges and received an enthusiastic welcome upon his arrival. Guns were fired in his honor and the church bells rang out to call the people together. At two o'clock a fine assemblage gathered in the open air, the Church being too small to hold them. This first meeting was a great success. An old

man was heard to say as he walked home, "There is the religion that I need. When I come to die I do not want the priest called, but the pastor." He had not long to wait, for shortly afterward he died suddenly, and Pastor Fallourd was called to conduct the funeral. The family urged him to perform the ceremony in the church, using the regular Romish appurtenances. It was no time for useless discussions, so he consented. It was a most curious and uncommon spectacle—a funeral cortège presided over by a Protestant pastor and preceded by a man with a crucifix! At the church Mr. Fallourd mounted the pulpit, while every part of the church—nave, choir, chapel of the Virgin, and even the sacristy—was filled with listeners. As it grew dark the sacristan took from the altar the silver candlestick, and, lighting the candle, held it near the pulpit, so that the pastor might see to read from the Bible!

The impression produced by the service was profound, and the people urged him to return on August 28th, the day of the village fête. They chose this time to show their sympathy with Protestantism. Five meetings were held in three days, one of which called forth an audience of six hundred people, in spite of a pouring rain. It was indeed a strange sight to see men and women, young people and children, entering the chapel, dipping their fingers into the "holy water" and making the sign of the cross, while they listened in astonished silence to the preaching so new to them, a sermon in which there was no allusion to the Virgin Mary nor to the saints, but only to Jesus Christ, who died for our sins and rose again for our justification.

The people, becoming more and more interested by this preaching of the true Gospel, sent a petition to the Evangelical Society, asking for a *settled* pastor. This petition was signed by one hundred and fifty-seven names, representing a majority of the residents of the place. Rev. Mr. Fallourd went to Madranges for six months on October 13, 1898, and instituted regular worship there. For two months it was held in the Catholic church without opposition. The people were much touched by the sympathy shown them after their long years of neglect, and as they heard more of the Gospel their interest in it grew. It is difficult to give an idea of the change that came over the spiritual life of that population. In their homes the ordinary topic of conversation became religion. They spoke of it in the fields, at the fair, riding, or walking, or traveling on the railroad. Women, children, young people and aged, all seemed equally interested in the movement.

When the Romish Church saw how things were tending it immediately named a priest for Madranges, withheld the use of the church edifice from the Protestants, and commenced the regular celebration of the mass. The first visit the new priest made was to Dupuy, the sacristan, and demanded that he serve, as formerly, at the mass. But the old



PROTESTANT SUNDAY-SCHOOL CHILDREN—MADRANGES

man had been reading his Bible, and replied to the priest, "Monsieur, I can not serve you at mass; I am a Protestant." Much taken back, the priest turned to Dupuy's son and said, "Well then, Denis, you shall serve me." "I," responded the young man, "still less than my father!" The following Sunday less than two dozen persons attended mass, while Pastor Fallourd had an audience of one hundred. The next week the priest invited one of his colleagues from a neighboring village, and when the hour came for Mr. Fallourd's meeting to assemble they both placed themselves at the door of the Protestant meeting-place to intimidate those who should attempt to attend the service. As the pastor approached and saw the priests he feared that he would have no audience; but he mistook his people, for he found a company of young people assembled who had entered courageously under the severe gaze of the two priests, fortifying themselves by singing:

Oh, Jesus, we will be faithful,  
Faithful to Thee till death.

The clergy did everything in their power to regain a hold upon the people. Menaces, promises, and money were used; neither expense nor effort was spared in the endeavor to draw away or discourage the

new converts. The priest knew that the Protestants would have a Christmas tree, so he offered two! He knew that the people had commenced to love the Bible, so he set himself to speak well of the "Book of books" and to preach the Gospel more like the Protestant pastor. To attract young people he instituted games, organized sociables, and distributed money, clothes, and food all winter. But in spite of his efforts he was forced to acknowledge himself defeated.

Aside from a few defections, the Protestants have remained true. Whole families were led into the light. A large company of young people became enthusiastic for Christ. A Sabbath-school and a Thursday school for catechetical and singing lessons; a regular and well-attended church service; a set of faithful officers, among them the old sacristan; and, lastly, a solid nucleus of several hundred adherents, including residents of neighboring villages—all these attest the genuineness of the work.

For some time past Mr. Fallourd has made the 15th of each month, which is the universal fair day, an occasion for a meeting, especially to draw strangers who have been attracted by the fair and who must pass through Madranges. In this way many mountain people from twenty miles round are glad to attend, and when they go back to their homes they recount to their neighbors what they have heard. Thus the good seed is being scattered all about Madranges,



AFTER THE SERVICE IN THE BARN—MADRANGES

and the inhabitants of the far-away villages are asking in their turn for the Gospel. Protestant hymns have become very popular, and may be heard from early morning until night in the streets of the village, in the fields and pastures, echoing and reechoing from hill to hill. Thus the very mountains are made to rejoice. Until lately they had no popular music except light songs, often with vulgar words.



INSIDE THE NEW CHURCH—MADRANGES

Now these songs are abandoned, and everywhere the canticles of the Christian faith may be heard. What has brought about this? Draw near to these little shepherds and ask them.

"My children, you are happy to-day?"

"Ah, yes, sir; we can not help singing."

"How old are you?"

"I am four months old," says one.

"And I also—I am four months old."

"How is that? You are fooling me. You look to be fourteen years—both of you."

"Oh, sir, we mean that it is but four months since we heard and

accepted the Gospel. The years we lived without the Gospel do not count. It was lost time." One woman said recently: "Before you came here with the Gospel message I used to be terrified by thunderstorms. I used to light a candle, and, trembling low down before it, repeat over and over 'Paters' and 'Ave Marias'; but now when the thunders roar I sing a hymn and have no fear whatever."

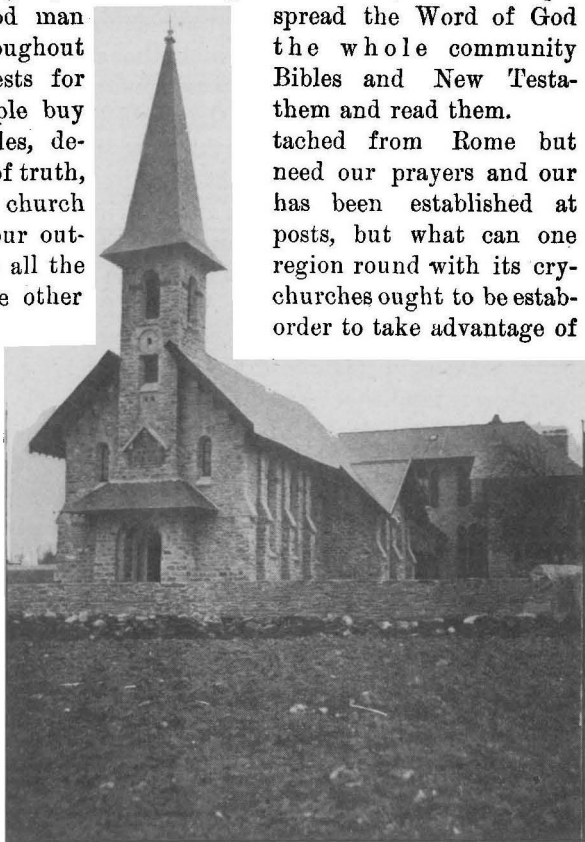
These people are not satisfied with mere attendance at Divine service and reading their Bibles. They understand also the importance of sacrifice in Christian life. When the use of the church was refused them, they were much discouraged, but nobly rose to the occasion. The sacristan offered his house to the pastor for service. Then, as it proved much too small, another man offered his barn, and all gladly set to work to renovate it. At another time, without the knowledge of the pastor, they took up a collection to pay his traveling expenses, and later, having learned that the Société Evangelique was to have a sale,

they contributed two sacks of chestnuts. When the erection of a church was proposed they offered to give several days' work and to furnish some of the materials.

The people themselves have started prayer-meetings in which the young men and women lead in prayer with a simplicity and fervor truly astonishing. There has been a steady growth up to the present time in numbers and in personal piety of the converts.

This movement at Madranges is but one of a number of symptoms which show a state of soul hunger which is more widespread in France than is generally known. Similar movements are imminent and have already begun in other parts of Corrèze. We believe this region to be deliberately opening up itself to the Gospel. Many places have sent to us asking for conferences, and these requests are not prompted by mere anti-clericalism or hatred of the priest. They are the expressions of real and deeply felt soul needs. The whole movement began years ago by a Bible falling into the hands of a simple farmer. The good man so well that throughout there came requests for

ments. The people buy These multitudes, de- without the light of truth, help. Already a church Madranges with four out- pastor do to serve all the ing needs? Three other lished at once in the cordial feeling which the people have toward Protestantism. Pray earnestly that the Lord of the harvest will send forth laborers into this field, and let the necessary money be given to make possible the best work of the messengers of Peace.



THE NEW PROTESTANT CHURCH AT MADRANGES



## ALLEGED BARBARITIES IN KONGO FREE STATE

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

Dr. Wilson, a Presbyterian missionary in West Africa, observed some negro lads tossing a ball which bounded unusually. Curiosity led him to investigate the substance of the ball, which, to his amazement, he found to be what is popularly known as India rubber. He called the attention of merchants in England to the discovery which this accident led to, that there were vast quantities of this gum within a short distance of the coast of Africa.

That discovery stimulated modern methods of communication. The use of rubber for insulating electric wires had already resulted in ocean cables. But the sources whence it was got and the quality of it, and even the limitation of the quantity of it, made it so expensive as to preclude its large use in ocean cables and many arts and industries. The discovery of missionary Wilson led to investigations which revealed the fact that unlimited quantities of rubber could be furnished from West Africa, which, though of a coarser quality, could be utilized at a very low cost in arts and sciences. One who studies a map of the cable lines of the world will be amazed at the results traceable to Dr. Wilson's observation of the negro boys' ball game.

It is sad to have to note that this discovery has brought but little blessing to the native African, and is bringing much of the curse of contact with so-called Christian civilization.

The cupidity of Europeans has led to the organization of effort on an extended scale to exploit Africa "for what there is in it." It is very lamentable that this is accompanied with manifestations of the most reckless disregard of justice and humanitarian measures in a number of localities. The general tendency of the foreign administration of the "spheres of influence" has probably made for progress in a good sense, but there are notable exceptions.

The Belgium government and its king, Leopold II., are supposed to be responsible for good government in the Kongo Free State. It is natural that they should seek revenue for the conduct of so vast a venture. Among the indigenous resources looked to is the India rubber supply. It is thought not possible that the government in its official capacity could organize a bureau for this branch of income that could be as efficient as a voluntary agency, to whom the government might let the privilege to operate the industry. The government must not, however, give this away. A percentage of the crop of rubber collected must fall to the state as a part of its income. In the practical operation of this theory of administration the Brussels government has sold the privilege to collect rubber through the Free State territory. It also has *authorized the use of force* in securing the services of the natives in this enterprise.

It is patent on the face of the system that it is open to great abuse. A high average of morality in the officers and agents of such a "concession" would be demanded under such conditions to secure even a tolerably decent result. The stockholders in Europe press for high dividends, and are not apt to be over nice as to the methods which bring them. Agents far removed from the restraints of any public sentiment, feeling the lassitude of a tropical climate, obliged to find and develop the men and organize the measures for operating the plant or "privilege," are subject to unusual temptations to laxity in the ethical quality of all parts of the appliances.

The agency through which the labor of the expedition and its subordinate administration must be effected is the native races. These "raw heathen" have not been accustomed to regard the "quality of mercy," or to exhibit altruistic characteristics, and they are scarcely likely to develop them when a "tale" of rubber is demanded by fair means—but if not then, by any means. Now when there is added a military force, authorized to obtain compulsory labor from a people reluctant to work at all, and not tempted thereto by any wants they recognize, and for which there is at best remuneration unequal to even the new desires which civilization might create, it is not difficult to see that the labor factor is not readily secured without chance of great injustice and even cruelty.

When within the contract an armed force is possible, which must be composed of native tribes, and which may be equipped with arms of precision, of which the native population has been denuded by compact of fifteen great nations, the chances for anything like tolerable decency, much less fairness and humanitarianism, rapidly diminishes. Then when one goes a step further in the actual facts, and finds this police force, with unlimited authority to impress men and women, is not only armed with the most modern weapons, but is *picked from cannibal tribes*, who are turned loose where there is no possible challenge to their conduct, one has hypothetical conditions most completely adapted to secure injustice, oppression, cruelty, and crime of every grade.

And all this is just what the Kongo Free State has provided. It is not necessary to be over particular in sifting the evidence which is borne by every mail, that this system is operated to result in the blackest and most burning shame of Christendom. The press of Great Britain, of Germany, of France, and of Brussels itself, has been laden with complaints of results of such an "abomination of desolation." It is true that the evidence is charged with originating from competing and jealous companies, who are obliged to accept smaller dividends than the great Kongo concessionaires are able to present to their directors, and to the Belgium government to help balance its budget. But the whole crime and cruelty is so well within the possi-

bilities of the provisional sub-government of the concessions that it can make but little difference whether some details of the pandemonium are too lurid or otherwise. They are within the bond. That the Kongo State should hold one-half the shares in the *Domaine Privé Company*, and be indifferent to the reports of murder, torture, and mutilation which accompany its dividends, is beyond comprehension. That these things are of common occurrence is asserted on the authority of officers who have admitted ordering the mutilation of hundreds of natives, and suspending the mutilated members on stockades to inspire a zeal to collect rubber. Knees hacked off, hands severed at the wrist, limbs broken with revolver bullets, rubber collectors tied to stakes and, naked, exposed to the burning sun—such are the proceedings, among others, reported. Fifty blows with a hippo (whip) administered by a sub-agent on a native, because he had not collected enough rubber, were followed by a revolver shot which broke the poor fellow's ankle; whole districts put to fire and sword to terrorize the natives to collect rubber; women's right hands cut off because their husbands did not produce enough rubber—these are asserted as specimens of the energetic development of the "*Abir*" Company, organized under Kongo law, by which shares have advanced five hundred per cent. in a few months, and enormous quantities of rubber are sent home, a single steamer having carried four hundred and eighty tons of it.

We have chosen to write in moderation (!) of these conditions, and forbear quoting the evidence of greater atrocities, some of them common to all the rubber companies. Captain Guy Burrows, after six years' service in the Kongo Free State government, stated, January 2, 1902, in London, to the representative of the Associated Press, that there are abuses which, for the credit of humanity, we decline to quote. He corroborated the statement of an American missionary that the Free State officials employed five hundred cannibals, to whom they issued rifles, to massacre and capture unarmed natives who had rebelled against their brutal methods. He declared that he had sworn testimony of the Belgian government handing over natives to these armed cannibals. He says, "Forced labor prevails everywhere and 'shot-gun' rule is the truest description of the present administration. The companies deriving wealth from the collection of rubber are all more or less state enterprises, as a third or half the shares in them are invariably held by the government." He acknowledges that King Leopold and the government have made some show of action against the agents of some of the Upper Kongo companies, but says "only minor officials are ever touched." He asserts that "while the present systems for the collection of rubber and the recruitment of natives continue the Kongo Free State will remain a disgrace to the white man's work in Africa."

## CHRISTIAN LITERATURE FOR TURKEY

Lapse of years has not ended, nor can it ever end, the sway of this marvelous city of over millions of Asiatics, to whom during many centuries it has been known as the dominant point of the universe. The influence of Constantinople can never cease so long as the people of Western Asia persist in their ancient custom of coming periodically to this city like the flow of a tidal wave, in order to carry back with its ebb to distant hamlets the impressions and other gains which the city has given them. Under these circumstances the city may be called the throbbing heart of Turkey.—*Constantinople and Its Problems*, by Dr. H. O. DWIGHT.

The Christian agencies for reaching this strategic point of power with the Gospel have been efficient enough to provoke persistent antagonism in an acute form. The educational institutions of the Protestant communities scattered over the empire have been objects of intense persecution and the storm-center of conflict between Islam and Christianity.

Through it all the schools have secured the result of a large reading community. The sultan and his advisers have recently shown their estimate of the power of the press by a supersensitiveness to its issues, and a greatly increased censorship over them. The ludicrous ignorance of this board of censors in the detail of their work finds constant exposure through the secular press of Europe and America. Paul's Epistle to the Galatians was condemned on the supposition that it was addressed to the population of Galata, Constantinople, and when information was given that Paul was dead demand was made for the certificate of his burial. "Onward, Christian Soldiers!" was condemned as too martial for circulation in the empire, and "Thy Kingdom Come" was expunged from the Lord's prayer, as the sultan did not want any other kingdom to come than his own. But all these strictures are a compliment to the power of the press, and the indications are that literature is to be the storm-center in Turkey. Schools continuously pour out multitudes ready to read without discrimination. Prevailing conditions make the issues of native publishers for the most part vicious, or at best indiscriminate.

The American Board, through its Publication Committee, is alert to the opportunity and the necessity of the present hour, and has availed itself of the presence in this country at this time of Dr. Henry O. Dwight, whose post-office address is Roselle, New Jersey, to press on the attention of the Christian public of all denominations the duty of a well-organized extension of the evangelical literary agencies possible in the Turkish Empire.

### HENRY O. DWIGHT, D.D., ON THE CRISIS

Four facts constitute to-day a crisis in the history of progress in Turkey:

1. Education has opened a way for literature to shape the moral growth of the people. But morally elevating books in native languages are wanting.
2. American missionaries have won such a leading position in the field of literature in that land that they can reach the people with Christian books of power.

3. The missionaries have not the money to publish the fresh, attractive, inspiring books needed to continue the culture begun in the schools.

4. Half-educated native writers of atheistical tendency and vendors of the pander's literature have found that there is money in this situation, and if inaction to-day permits the apostles of sensuality to wrest from the hands of the missionaries preeminence in the literary field, a like opportunity for molding the moral qualities of the nation can hardly occur again.

Missionaries of the American Board have been in a great degree the agency by which a knowledge of reading has been spread through Turkey. More than any other writers in the empire, they are equipped for giving to the people books that will elevate, whether in Turkish, Greek, or Armenian. They have agencies in every province, and sell their books even in Persia and Russia. The American Board supports the missionaries and assistants engaged in literary work, the London Tract Society annually grants \$1,250 for printing tracts and some other strictly evangelistic literature, but there is no money to publish books for young people, for general Christian culture in the community at large, or for stimulating thought among the clergy and other leaders.

Schools continuously pour out multitudes ready to read without discrimination. Prevailing conditions make the issues of native publishers for the most part vicious, or at best indiscriminate. Experience has shown that if the missionaries offer the people good books they will be bought and appreciated. We all know that the press is the only means by which a small body of workers can influence vast multitudes. Yet the mission press is almost idle because there is no money to maintain it in activity.

In this emergency an attempt is being made to raise a fund of thirty thousand dollars for the use of the Publication Committee of the American Board's missions in Turkey. This fund will be devoted entirely to maintaining book manufacture; that is to say, it will be dedicated to the expense of paper, illustrations, printing and binding books of Christian culture without sectarian bias.

Printing will have to be done in three leading languages of the country, and the necessity for this reduplication makes the sum proposed small in proportion to the nature of the enterprise contemplated. The plan is to proceed cautiously, to issue well-chosen books in attractive form, and to sell the books at a small advance only over the cost of production. This will keep the selling price low, will provide for the cost of distribution over a wide territory, and will afford means of increasing the annual output while insuring at the same time the return of all the money to be used again. In short, the fund is to be a capital which is gradually to be invested in the business, whose profits will be small but will go to extend the business. Properly managed, such a fund will not only initiate, but, like an endowment for a college, it will permanently continue this enterprise of education, enlightenment, and spiritual culture.

Because of the unsectarian quality of the literature contemplated, philanthropists of every name may aid in this effort to stimulate moral growth in a nation. Because of the profoundly beneficent aim of the undertaking, every Christian may help it; for it is the class of work which Jesus Christ did when he walked among men.

## THE RELIGIOUS CONDITION OF NEW YORK \*

As the greatest city of a Christian country, New York may be looked upon as a Christian city, pronounced in her adherence to Christian principles, and an unfaltering testimony to the vast continent in which she wields so mighty an influence. This is indeed the ideal which so powerful a metropolis should fulfil. But New York falls far short of it. Her population of 3,437,202 places her second only to London in size and importance. In the commerce of the New World her influence is paramount. In politics, in education, in vast enterprises, she is leading the nation. But in religion, in Protestant church members proportioned to the population, she shows broad districts, teeming with multitudes of mingled peoples, whose religious condition is less than the least of any of our States and Territories.

In 1890 San Francisco showed the lowest proportion of Protestant church members of any of our large cities, only five and eight-tenths of her population being professing evangelicals, while New York City, with her eight per cent. of evangelical Christians, was next lowest. But the total population of San Francisco was less than 300,000, while New York possessed one district—the German—numbering over 200,000, in which the proportion of evangelicals was but four per cent., and another district of 200,000—the Jewish—in which the Protestant church members numbered but nine-tenths of one per cent.

In 1900 the Jewish section showed but three-fifths of one per cent. of evangelical church members, or 1,504 Christians to 221,000 persons.

There is no city in the Union, State or Territory, which shows such religious dearth as these great foreign districts of New York City. Alaska in 1890 had a Protestant church membership of four per cent. and a Protestant church, to say nothing of the Roman Catholic and Greek churches, to every 3,561 persons of her population. Indian Territory in 1890 had fifteen per cent. of evangelical Christians, and an evangelical church for every 227 of her people—men, women, and children. But New York's Jewish district has only a Protestant church for every 22,000 people, and one ward in the Borough of Brooklyn has a population of 20,000 and not a single Protestant church or mission is to be found within its borders.

Above Fourteenth Street in the Borough of Manhattan the evangelical Christians number but nine per cent. of the population, leaving a million and fifty thousand people outside of evangelical Christianity.

The Borough of Brooklyn shows ten per cent. (119,787) of Protestant church members, but even here is left a million and forty-six thousand persons not evangelical Christians.

But startling as are these figures, we stand aghast when we consider the character of this population which we should evangelize—foreigners from every clime under heaven; and not in knots of a hundred or more, but in great, solid massive colonies of hundreds of thousands.

New York is a port of entry, and here the main stream of foreign immigration pours its floods of hapless human beings into our country. To be sure many of them scatter to the West and South and North, but too many—far too many—lodge in New York City. And these are the

\* Condensed from *The City's Millions*, a paper published by the "New York Evangelical Band," of which Miss Helen F. Clark is the director. This band is doing most efficient work, and is in sore need of the support of Christians who wish to have a part in rescuing the millions of this metropolis.—EDITORS.

poorest of the poor. If they were not, if they had the money to carry them across the country they would not stay in New York to struggle and starve and suffer.

In one year 35,000 Russians arrived at New York with but seven dollars each; 66,000 Italians came with eight dollars each, and 23,000 Hungarians came with but five dollars per capita—over 124,000 persons, of whom not one had sufficient money to pay one month's rent in advance. Their poverty is awful. Their ignorance is appalling. Speaking only their native dialects, they huddle together, race by race, living over again their life in the fatherland, perpetuating their customs, perpetuating their religion, unless, as is too often the case, they lapse into atheism and open unbelief.

These are beds for the prolific propagation of socialism and anarchy. Here in these districts are the nihilist societies of the Russians, the socialist and anarchist clubs of the Germans, the Italian Mafia and the Chinese highbinders. All these preach against established institutions, or incite to law-breaking and personal vengeance.

These ignorant and too often lawless foreigners are also the natural prey of corrupt politicians, and through the ballot become to our better citizens a menace that is terrible. What is the outlook for their evangelization?

We have less than 150,000 Christian church members in Manhattan to 1,850,000 inhabitants, and but 302,000 in all of Greater New York against her 3,437,000 people. This is but a handful in the wilderness of people. For this small number—many of them minors, most of them women, too many of them weak and negligent—to accomplish this work of evangelization will mean a tremendous effort on the part of the willing and competent ones.

It will mean not only personal labor but a greater expenditure than New York Christians are probably ready to undertake. For years our generous city givers have been building up the West and South through our Home Mission Societies, until now there is no settlement of people in country districts in all our dominions on this continent so void of the Gospel as are the poorer districts of our great cities. It is now time for the country districts to help evangelize the cities, and for our general Christian public to look more closely to the condition of our great centers of population, and devise some way by which their menacing elements may be reached by the Gospel.

PROPORTION OF RELIGIOUS AND NON-RELIGIOUS PERSONS IN THE TWELVE LARGEST CITIES IN THE UNITED STATES, ACCORDING TO THE LAST CHURCH CENSUS (1890)

CITY	Population	Evangelical Church Members	Percentage of Ev. Church Members	Percentage of Catholics, Jews, etc.	Percentage of Non-Religious	CITY	Population	Evangelical Church Members	Percentage of Ev. Church Members	Percentage of Catholics, Jews, etc.	Percentage of Non-Religious
New York.....	1,515,301	133,536	8	27	63	San Francisco...	298,997	17,370	5	25	68
Brooklyn.....	806,343	103,232	13	25	61	Cincinnati.....	296,908	39,194	13	25	60
Chicago.....	1,099,850	114,637	10	24	64	Cleveland.....	261,353	38,837	15	21	64
Philadelphia....	1,046,964	166,029	15	16	67	Buffalo.....	255,664	40,035	14	28	54
St. Louis.....	451,770	51,485	11	17	70	New Orleans....	242,039	25,700	10	28	60
Boston.....	448,477	45,560	10	44	45	1900:					
Baltimore.....	434,439	54,516	12	18	59	Greater N. Y....	3,437,302	302,295	8	26	64

## EDITORIALS

### The Zionists in Conference

The fifth Zionist Congress was held at Basle the first week in the new year, and very largely attended, its members coming together from points as distant from each other as Astrachan and London, Canada and Manchuria. Dr. Theodor Herzl, Israel Zangwill, and Dr. Max Nordau were the main speakers. It would seem as though this movement must have some historic, if not prophetic, significance. It seems like a rising river, growing in depth, breadth, volume and force of current, and has been called the Jewish Parliament. To make the Jewish proletariat settled and industrious, not to pauperize the people, but to colonize and redeem the land of Israel by agricultural and industrial development; to liberate the Jews from their bonds of poverty and social fetters, and convert weeping and helpless dependants into energetic and enterprising citizens and helpers—these are the sublime objects kept before the Zionist leaders, and the whole movement seems to crystallize about these great ideals and ideas, and these are what have always moved the world. We wait in expectancy.

### A Papal Bible Conference

The pope has called a *Bible Congress*! A special commission is appointed to consider all questions connected with biblical studies, with the design to furnish the scholarly minds in the Roman Catholic communion full opportunity to state their opinions and perplexities, and bring them to the direct notice of the Head of the Church. The purpose seems to be to formulate a rule of faith so as to limit speculation and eliminate controversy. Hitherto the ravages

of higher criticism have been confined almost exclusively to the ranks of Protestantism. But the contagion or infection has reached the disciples of the Vatican, as is seen in the case of Lenormant and Dr. Mivart and others. The pope is a man of much worldly wisdom, and a consummate tactician, and, though the sessions of the commission may be private, the conclusions will not be. We shall all look with profound interest to see how the papal Church, hitherto so conservative about inspiration, will take her stand. It would be a new marvel if the Church which has traditionally been supposed to keep the word of God from the common folk should now be foremost in espousing its inerrancy, and declare for its infallibility, as thirty years ago it declared for that of the pope.

### The Greek Church and Toleration

Meanwhile the Greek Church shows signs of a new attitude. The Russian Church has, for its own supposed well-being, followed a sort of protective tariff policy as to religious commodities. Church and State are so united, not as by fusion but by frost, that to tolerate other faiths among ignorant Russian peasants has been supposed to tolerate rebellion against the empire. The result has been that all along through the centuries since the Reformation, Russia has stood like a huge arctic iceberg, refusing to melt under the rays of that spirit of charity which is fast melting all other barriers to Christian fellowship. Lately signs of a "thaw" are apparent. A modified toleration is extended to those who desire to follow the family faith and worship of their fathers, whether orthodox or not, proselytizing from the Greek Church being,



however, forbidden. And of late, in the recent revision of the criminal code, penalties for violation of religious edicts are made less severe and rigid. We hope the great northern empire of the bear may go on to learn still better manners, until the bear shall at least "forbear"—and perhaps become a lamb.

### The Bishop of Durham

Dr. H. C. G. Moule, the new Bishop of Durham, is a man unsurpassed in the evangelical tone of his ministry and the catholicity of his charity. He is a *rara avis*, combining so much soundness of faith with so much suavity of manner and beauty of temper. We account it a singular privilege to have known and loved him for many years. In his letter to the residents in his new see, his character may be clearly discerned breathing through his utterances:

In these early days of my work as Bishop of Durham, I write to offer a greeting to the great mining population of the country. I follow a great bishop. The miners of Durham are not likely to forget him. I can not be like him in his wonderful power of masterly dealing with the difficulties of life and labor. But my heart is warm with his examples of devoted service to his brethren, and I pray God for strength to follow it whenever occasion shall arise. My first work as a Christian man and a minister of the Gospel is to preach, whenever I can, our Lord Jesus Christ as the Divine Savior and eternal life of man, the Lord of our spiritual and immortal being. I have to remember that no outward improvement of society can ever be a substitute for the conversion of our hearts and the power of God in our lives. But when that is said, I remember also that it is His will that we should all love, honor and care for our brethren to our very best in the life that now is. For Christ has redeemed our whole life and our whole being, here as well as hereafter, to be His own. I try to set before me the motto, "Love and serve." God helping, it shall be my motto to the end.

### Business Principles of the Church Missionary Society

No less than thirteen times, at different periods of its history, says a correspondent, the following sequences of facts has occurred:

1. An excess, sometimes large, of expenditure over income in the year;
2. A decisive increase in the income of the succeeding year;
3. A maintenance of such increase broadly speaking in after years;

This—the largest missionary society in the world—proceeds on the principle of sending forth to the field all applicants, physically, intellectually, and spiritually fitted to go, and trusting the Lord to move His people to supply funds. There has been, with all the receding waves, a steady advance to a higher flood-mark. The income for 1812-13 was but £3,046. It has steadily risen to £279,635 in 1894-95, with very few instances of even temporary retrogression. And, as this bears so intimately on the whole policy of missionary methods, we think Mr. Maconachie's words should be quoted:

The Church Missionary Society has now for more than a century. not only been in existence, but its growth has, broadly speaking, been continuous and gradual. There have been times when the growth, viewed for a few years, seemed small; but there has never been any lengthened period when there was a decisive and maintained retrogression, either as regards the supply of missionaries or means to maintain them. Now, if we were dealing with an insurance company which could exhibit the same large and continuous development we should argue with confidence that its business principles are sound, and likely to bring prosperity in the future, unless there should be some great change of conditions in the facts with which the company deals. So in the main we are entitled to argue with confidence that the principles on which the society has grown are sound, and that if

we want success in the future we must continue to follow the guidance supplied by the past. It is important to emphasize this, because it is sometimes urged that, tho the society has reached a large scale of operations, the practical limit of these operations has been approached, and that the very magnitude of its work is fatal.

The business principles of the society, so far as I can discover from study of Mr. Stock's history, have been something like the following:

1. God moveth the hearts of His people. The silver and gold are His, and He can and will use them for work which He approves.

2. That God's people are stewards, and that the society has a right to appeal to them as such to give to His work.

3. That in using money thus obtained the society is itself a steward, and can not waste money without abusing the stewardship.

4. That God by His Holy Spirit calls particular men and women to work in the mission field. That the society at its peril dares not send any others than those thus called into the field, but equally at its peril dares not refuse to send any one that is really called of God to His work.

I think, when such facts as these are stated, the first and deepest and most really true feeling is that we are dealing with no fancies of human thought or scheming, but with tremendous certainties. The application of these principles to the myriad questions which come before the committee is a difficult task, and certainly a humbling one. For those who appreciate it there will be little danger of exalting or glorifying the society. The work at Salisbury Square, so far as it is to be sound, is felt to depend daily—nay, hourly—on the breath of God. In Him we live and move and have our being. By workers with such a thought abiding in their hearts things are seen in their true proportion; and retrenchment where possible of a few pounds by judicious economy is, as affecting the principle of stewardship, as important as the largest question of selection and preparation of candidates. The committee are day by day doing all they can by anxious revision and supervision to discharge their stewardship.

## Burma

An assistant secretary of the A. M. B. U. calls attention to the common geographical error in referring to Burma and Assam as if they were separate countries and not now a part of India. In 1826, Assam, and more lately Burma also, became part of the Indian Empire, as different territories formerly belonging to Spain, Mexico, or Russia became parts of the United States.

## The George Junior Republic Commended

The charges made against the George Junior Republic have been subjected to a thorough investigation by impartial judges, and the report is published fully and beyond doubt vindicating the management of that institution against its detractors. The committee appointed in September last consisted of Prof. J. H. Hamilton, of Syracuse University; Miss M. C. Rhoades, a teacher in that city high school, and Fillmore M. Smith, general secretary and superintendent of the Society for the Prevention of Cruelty to Children, also located in Syracuse. The investigation was desired and urged by Mr. Wm. R. George, the founder and superintendent of the republic. The reports seem to have emanated from two or three boys, runaways from the republic, who exhibited bodily injuries which, they claimed, were inflicted on them by the officers of the republic. The charges were ten in number, including cruelty and brutality, filth and vermin, lewd associations, under-feeding and overwork, etc. It is sufficient to say that the vindication of Mr. George and his associates is so ample and complete that the accusations must rather inure to the benefit of the institution. It is a case in which the attack becomes

an advertisement and a recommendation.

### The Waifs of London

No one can read the story of Dr. Barnardo's work for the destitute children of London without being impressed with its Divine origin and character. It is not only picturesque but effective, and has already saved thousands of boys and girls who would otherwise become drunkards and harlots. This work calls for £150,000 a year for its support. Dr. Barnardo writes that they are already heavily overdrawn at their bankers, and that £200 (\$1,000) a day is needed to furnish food alone for their great family of 5,450 waifs and strays. A child may be supported for one year for \$75, and \$50 pays for the outfit and passage of a child who is ready to emigrate to Canada. God uses living links to answer prayers for the supply of these needs. \*

### The New Reformation in France

Christians will be interested in the account of the revival of spiritual religion in the Corrèze, which is described in this number of the REVIEW. It is in charge of the Société Evangélique de France, which has the sole responsibility of the work in that and in the neighboring departments. In 1880 they sent their first worker into that region, which had not heard any evangelical preacher since the Reformation. They have now 8 workers, but their hands need to be strengthened.

This society carries on a union work of all French Protestant churches. It was founded in 1833 for the purpose of preaching the Gospel to Protestants and Papists alike, but as the Protestant population of France is only as 1 in 75 their work lies more among Romanists than Protestants.

The secretary is Pastor Emile

Bertrand, 32 rue de Vaugirard, Paris, and he will be able to give further information to those interested.

### A Call from Central America

Our correspondent in San José, Costa Rica, writes of the progress of the work there, and of the great need for further and more efficient efforts to reach the people of the city in which he lives. We quote from a recent letter, and trust that in some way the need may be supplied:

More, much more, should be done here. In this city of 32,000 inhabitants the present mission chapel holds only about 70. I have long had a conviction, and it deepens as time moves on, that we ought to have here a real good mission church building and a first-class preacher in Spanish with a clear head and a heart filled with Christ. Thus far the places of meeting have been uninviting. As Christians we should show wisdom in our work. We need an attractive meeting-place and a preacher who could command influence with the educated. There are thousands of educated young men and women here who are ready to follow such leadership. I am convinced that such a work, under God, would soon show a harvest, and that educated young men would be converted and trained as evangelists to go out and convert their own people.

J. H. SOBEY.

### Donations of the Review

In response to the suggestions in our January number, some friends have generously made donations of the REVIEW to missionaries and others unable personally to subscribe. We have thus already been able to send it to two Young Men's Christian associations in India, a young ladies' seminary in America, a missionary in Italy, two in India, and one in Korea. There are still numbers of applications which we would be glad to fill, but are unable to on account of the lack of funds. \*

## BOOKS FOR THE MISSIONARY LIBRARY

GEOGRAPHY AND ATLAS OF PROTESTANT MISSIONS. By Rev. Harlan P. Beach, M.A. Vol. I. 8vo, 571 pp. \$1.50. Student Volunteer Movement, New York. 1901.

The educational work of the Student Volunteer Movement for Foreign Missions is perhaps its most valuable feature, and the high character of this work is seen in the text-books which are issued from time to time, and which are used by hundreds of young men and young women in their mission study classes. This latest contribution to missionary literature for students by the educational secretary is, as might be expected, a mine of information. Volume I. contains in brief the important facts concerning the missionary fields of the world. Each chapter describes a separate field and is divided into two parts: the first presenting the facts bearing on the land, the people, and their religions, and the second giving information concerning the missionary forces at work their methods, and the outlook.

All the foreign mission fields are presented in this way, with the exception of Papal and Greek Europe. One chapter is devoted to the aborigines of North America—the Eskimos and Indians, but there is no reference to the negroes; another chapter deals with the Chinese and Japanese in America, but work for other foreign immigrants is unnoticed. There are various reasons for these distinctions, but the principle one is the necessity of drawing the line somewhere between home and foreign missions. Work among large numbers of non-Christian foreigners in America is considered “foreign” missions, while that among others is counted as belonging to the sphere of home missions.

One chapter is devoted to the

Jews and one to “Fields Practically Unoccupied,” viz., Siberia, Central Asia, Eastern Turkestan, Tibet, Afghanistan, Arabia, French Indo-China, and portions of China, India, Africa, and South America.

Mr. Beach has given us what is distinctively a book of facts, not of opinions. They are, however, facts which men need to know in order to form correct opinions, and they will furnish fuel for many missionary fires for years to come. The author is noted for his accuracy and wide research. He quotes largely from eminent authorities who have labored in the various fields, but has so systematized the material as to make his book an organic whole.

Some minor inaccuracies would almost inevitably creep into a book of such wide scope as this, but we have discovered only a few. It is misleading to state that Howard Crosby and George Müller were “converts” from Judaism (p. 525), tho they were in part of Jewish ancestry. It would also be expected that the exact *present* location of the American Indians would be stated under the head of “Leading Tribes and their Distribution” (p. 13). The list of tribes among whom missionary work is being done is more up-to-date. We might have expected some mention of leper work in India and of Hindu reform movements, but the scope of this volume seems to have forbidden it.

The first volume is invaluable for study and reference—the best in point of scope, accuracy and “up-to-dateness” that has appeared—and the second volume, which consists of maps and statistics, is even more unique and needful. But this we reserve for later notice.

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**THE MISSIONARY SPEAKER'S MANUAL.** By Rev. A. R. Buckland and Rev. J. D. Mullins. 8vo, 368 pp., 6s. James Nisbet & Co., London, 1901.

Many pastors and others will welcome this volume of valuable hints, outlines, and information to help them in preparing missionary addresses. The material is exceedingly well chosen and presented, covering a large variety of topics, and with details full enough to make the presentation interesting.

The first department is devoted to useful hints to chairmen, deputations, and speakers as to length of addresses, the general program, and the audience. Then follow sermon outlines and suggestions as to topics, prayers and scripture passages. The illustrative material occupies the major portion of the volume. This includes testimonies as to the need, character, and value of missionary work; the principal features of non-Christian religions; stories of missionary heroism, and the triumphs of the Gospel; some principles and problems of missionary work, and the leading statistics.

With such a wealth of suggestion and mine of information, even a novice may soon become an expert.

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**THE APOSTLE OF THE SOUTHEAST.** By Frank T. Bullen. 12mo, 354 pp. \$1.50. D. Appleton & Co., New York, 1901.

Mr. Bullen has given us some extremely entertaining and helpful books in this day, when volumes are coming from the press at the rate of thousands a day and with no other purpose than to enrich the author and the publisher. Mr. Bullen's "With Christ at Sea" has a distinct missionary value, showing the conditions of "fo'castle" life and what may be done to improve it. His latest book is an interesting story of life in the slums of London with a chapter or two on life and adventure at sea. Facts are presented in the form of fiction. The story centers round a

"chimney-sweep evangelist" and his mission in a cow-shed, and the hero is a converted sailor who is a true hero and a true Christian. Many crying evils of London life are held up for correction, and the story as a whole will lead the reader to have greater sympathy with the poor in their struggles and will awaken a desire to correct the evils of the slums.

\*

**THE SUBJECT OF THE SHAH.** By Charles Harvey Stileman. Illustrated. 12mo, 96 pp. 2s. Church Missionary Society, London, 1901.

Persia has not recently come under the public gaze as forcibly as has China, Japan, and Turkey. It is, nevertheless, an important field and one which will yet be heard from. The present volume is intended especially for young folks, but is adapted to all who are unfamiliar with this "Land of Queen Esther." The contents are picturesquely given in the following anagram. The land of—

<b>P</b> ussy Cats and <b>P</b> overty	
<b>E</b> tiquette	<b>E</b> rror
<b>R</b> ugs	<b>R</b> uins
<b>S</b> unshine	<b>S</b> adness
<b>I</b> ndolence	<b>I</b> gnorance
<b>A</b> pricots	<b>A</b> pathy

This taste of the contents makes one wish for more and we are not disappointed.

\*

"Now!" is the missionary watchword for missionary work in each generation which forms the subject to a booklet by Dr. Henry C. Mahie, of the A. B. M. U. (Revell, 10c.) "Now is the accepted time." Now is the only time on which a sinner can count for repentance, and the only time on which a Christian can count for service. "Buy up the opportunity."

\*

"HOW A THOUSAND MISSIONARIES ARE SUPPORTED" is the subject of a pamphlet by eight pastors and laymen who believe in and have tried the plan of specific churches undertaking the support of individual missionaries under the direction of missionary boards. (Revell, 10c.)

## GENERAL MISSIONARY INTELLIGENCE

### AMERICA

**The Caucasian** These notable  
**and** words, so eminent-  
**the African** ly sane and Chris-  
tian, were recently  
uttered at Montclair, N. J., by  
Booker T. Washington in an ad-  
dress upon "The Citizenship of the  
American Negro":

It is of the highest importance that the white race appreciate the rare opportunity which is afforded it to lift itself by lifting others. I have sometimes thought that one of the objects of the Supreme Ruler in placing what the world calls a weak and unfortunate race in the midst of a seemingly strong and fortunate one, is to give one the opportunity to continually grow in breadth of thought, the spirit of tolerance, and generosity of purse, by assisting the other. It is always easy for a race to yield to the temptation of crushing and withholding opportunities from a weak race—to be deceived by the false doctrine that it lifts itself up in proportion as it keeps others down. The central idea that I wish to impress is that this nation will be strong in its citizenship just in proportion as, in its growth, it uplifts nearly 10,000,000 black people. It will grow weak in proportion as it yields to the temptation of neglect or degrading these people of African descent.

**Census of** The population of  
**Our New** the entire United  
**Possessions** States, including all  
the outlying posses-  
sions, was 84,233,069 in the census  
year 1900. This is itemized as fol-  
lows: United States proper, 75,994,-  
575; Philippines, 6,961,338; Porto  
Rico, 953,243; Hawaii, 54,001;  
Alaska, 63,592; Guam, 9,000; Amer-  
ican Samoa, 6,100; persons in the  
military and naval service of the  
United States outside of the terri-  
tory of the United States proper,  
91,219.

As the population of the United

States at the beginning of the nine-  
teenth century was about five and  
a third millions, the nation has  
grown nearly sixteenfold in 100  
years. There are but three coun-  
tries which now have a greater  
population than the United States,  
viz., China, the British Empire,  
and the Russian Empire. France,  
including its dependencies, is the  
fifth country of the world in  
order of population, and has about  
almost the same number as the  
United States.

**Religious** The *Christian*  
**Statistics of the** *Advocate* of Janu-  
**United States** ary 16th publishes  
three pages of fig-  
ures relating to the various relig-  
ious denominations in this country,  
prepared by Dr. H. K. Carroll, the  
expert statistician, who had charge  
of the religious census in 1890.

The following table gives the  
membership of the principal relig-  
ious bodies in the United States at  
the end of last year, with the  
growth during the year:

RELIGIOUS BODY	Member- ship at Present	Growth 1901
Roman Catholic.....	9,158,741	468,083
Protestant Episcopal.....	750,799	31,341
Disciples of Christ.....	1,179,541	29,559
Southern Baptist.....	1,674,108	26,112
African Methodist.....	698,354	22,892
Colored Baptist.....	1,590,802	18,146
Methodist, North.....	2,762,691	16,500
Presbyterian, North.....	999,815	16,382
Christian Scientist.....	48,930	13,980
Lutheran General Synod	204,098	4,500
Congregationalist.....	634,835	3,475
Baptist, North.....	1,005,613	3,039

Figuring on a total of 77,000,000,  
there was a gain of 2.18 per cent. in  
the population of the country dur-  
ing the past year, while the gain  
in the church membership of the  
country was 2.67. The grand totals  
are: Ministers, 146,401; churches,  
174,107; communicants, 28,070,637—  
a gain over 1900 of 2,569 ministers,

3,683 churches, and 730,027 communicants. The figures for twenty of the largest denominations are as follows:

	Communi- cants 1901	Communi- cants 1890
Roman Catholic.....	9,158,741	6,231,417
Methodist Episcopal.....	2,762,291	2,240,354
Baptist, South.....	1,664,108	1,280,000
Baptist, Colored.....	1,610,801	1,348,989
Methodist Epis., South.....	1,477,180	1,209,976
Disciples of Christ.....	1,179,541	641,051
Baptist, North.....	1,005,613	800,450
Presbyterian, North.....	999,815	788,224
Protestant Episcopal.....	750,799	532,054
African Methodist.....	698,354	452,725
Congregationalist.....	634,835	512,771
Lutheran Synod. Conf.....	566,375	357,153
African Methodist Zion.....	537,337	349,788
Lutheran Gen. Council.....	346,563	324,847
Latter-Day Saints.....	300,000	144,532
Reformed German.....	248,929	204,018
United Brethren.....	240,007	202,474
Presbyterian, South.....	227,991	179,721
Colored Methodist.....	204,972	129,384
Lutheran Gen. Synod....	204,098	187,432

**The Strength of Mormonism** At the recent semi-annual conference, the seventy-second, held in Salt Lake City, "Apostle" Clawson gave these figures. Said he: "There are to-day 51 stakes in the Mormon Church, 14 foreign missions, 260,000 souls in stakes of Zion, and 50,000 in the missions—a total of 310,000; 85,000 children under eight years of age; the first presidency and 12 apostles, 200 patriarchs, 6,800 high priests, 9,736 seventies, 20,000 elders, making a total of 36,744; 4,800 priests, 4,900 teachers, 16,000 deacons, a total of 25,700, constituting the lesser priesthood, or a grand total of 62,444 bearing the priesthood of God. Connected with the auxiliary associations of the Church are 30,150 members of the Relief Society, 10,000 officers and teachers in Sunday-schools and 15,000 children, 28,000 in the Y. M. M. I. A. and 25,000 in the Y. L. F. I. A.; 4,060 officers and 31,988 children in the primary association; about 20,000 belonging to the religious classes of the Church, the total of those belonging to the auxiliary associations reaching 264,204."

**Mormons Again Preach Polygamy** A despatch to the New York *Sun* announces the spread of the propaganda

of polygamy by Mormon missionaries in Nebraska, Kansas, and South Dakota. Formerly the missionaries were content simply to proselyte for their faith. They were careful, in order to overcome in part at least the antipathy to anything Mormon, to insist that the Church had been reorganized and that polygamy was no longer one of its cardinal doctrines.

The campaign now being prosecuted is a masked one. It is no longer insisted on that polygamy has been banished from the Church. In a covert way it is stated that they are now seeking converts to the Church because polygamy is possible in Utah and Idaho, where the Mormons are the dominant power in politics. One of these missionaries is quoted as having said recently that the true Mormons have never relinquished their polygamous beliefs, and that he expected to secure many converts, because most men are by instinct polygamous, and that in a Church governed and run as a business organization a plurality of wives is not only not a burden, but a distinct help to worldly prosperity. These missionaries have been quoting leaders of the Church as saying that the law of plural marriage is God-given, and that no Mormon need fear man-made laws. They are also accused of tempting their prospective converts with a picture of Mormon supremacy in the future by reason of the fact that plurality of wives means larger families, and that as the average non-Mormon family numbers no more than three children, in time the whole earth will be filled by the true believers. They seek to prove that in ancient days, according to both their Bible and that of the Christian Church,

polygamy was not regarded as a sin.

**Educational Gifts in 1901** In accordance with its custom, the *Chicago Tribune* reports the amounts given for education and charity in the United States during the year. The aggregate for 1899 was \$79,749,956. In 1900 it was \$62,461,304. For 1901 it reaches the sum of \$123,888,732, of which \$68,850,961 have gone to colleges and educational institutions, \$22,217,470 to various charities, \$15,388,700 to libraries, \$11,133,112 to museums and galleries, and \$6,298,489 to churches. The latter only includes the amounts given by will or presented for endowments or special purposes. Mr. Carnegie, Mrs. Stanford, and Mr. Rockefeller of course lead in this distribution of wealth, the former with gifts amounting to \$42,888,500, Mrs. Stanford \$30,000,000, and Mr. Rockefeller \$2,889,750.

**Figures for The Y. M. C. A.** The total membership in the United States is 268,477; in the world, 533,049. Last year 23 buildings were erected, and over \$10,000,000 were expended in the various forms of work. There are 170 Railroad Associations, with 43,150 members; 50 Indian Associations, with 1,800 members, 1,000 in Bible classes; 10 buildings were erected last year at an average cost of \$25 to each member. Army Associations were found at 321 points, including Cuba and the Philippines, with 54 libraries and 630 Bible classes.

**What One Hundred Dollars Will Do** From the statement below it will be seen that during the past year, of every dollar received by the American Board, 91.7 cents go directly to the work abroad, while 8.3 cents are used to cover the cost of corre-

spondence and of agencies of all kinds connected with collecting and distributing the money. The following table shows this in detail. During the financial year of the Board its expenses amounted to \$717,081. The distribution of this sum will be best understood by considering what portion of each \$100 was used in the several lines of expenditure:

For the 3 missions in Africa:	
West Central.....	\$2.77
East Central.....	1.77
Zulu.....	4.22
	<hr/>
	\$8.76
For the Turkish missions:	
European Turkey.....	\$4.92
Western Turkey.....	12.52
Central Turkey.....	4.60
Eastern Turkey.....	5.08
	<hr/>
	\$27.12
For Ceylon and Indian missions:	
Marathi.....	\$10.03
Madura.....	7.80
Ceylon.....	1.69
	<hr/>
	\$19.52
For the 4 Chinese missions:	
Fuchau.....	\$5.05
South China.....	.59
North China.....	7.60
Shansi.....	.52
	<hr/>
	\$13.76
For the Japan mission.....	\$11.29
For the Sandwich Islands.....	.94
For Micronesia.....	3.59
For 3 missions in Papal lands:	
Mexico.....	\$3.25
Spain.....	1.85
Austria.....	1.64
	<hr/>
	\$6.74
Amounts used <i>directly</i> for the missions.....	
	<hr/>
	\$91.72
For agencies in New York, Chicago, San Francisco, with expenses of missionaries and others in visiting churches, etc.....	
	\$2.60
For publications of all kinds.....	
	1.60
For salaries of officers and clerks and all other items coming under expenses of administration.....	
	4.08
Amount used for home expenditures.....	
	<hr/>
	\$8.28
	<hr/>
	\$100.00

**What Another Million Would Do** What would the Presbyterian Board do with another million dollars if the Church should give it? To know what might be done with such a doubled income, let us look back at what has been done with an income of \$500,000 in 1872, and compare it with the present work supported at an annual expenditure of about \$1,000,000. In 1872 there



were 262 missionaries, now 715; then 439 native workers, now 1,841; then 10,681 scholars in schools, now 25,910; then 4,203 church members, now 41,559. The doubled income of these years has represented an increase in the work as a whole of about 500 per cent. At the same ratio, another duplication of income would support a work embracing 2,100 missionaries, 7,500 native workers, 63,000 scholars, and 400,000 native Christians. But another million dollars would mean a far greater increase than this; for a great deal of missionary machinery has been provided that will suffice without proportionate enlargement for a greatly increased missionary force.—ROBERT E. SPEER.

**The Volunteers** During the past year the Volunteers through their outdoor work reached 1,864,951 persons, and through their indoor meetings 1,241,567 persons heard the Gospel. The agencies through which these people were reached raised in their own support during the year \$81,012.65.

The Volunteers have five branches of philanthropic work. Through their sociological branches they have received 234,814 men, and fed some 371,297 persons at a nominal cost. This does not include the thousands who have been fed on holiday occasions. Through the Home of Mercy branch 348 women have been helped and cared for, while through the Volunteer tenement work, recently started, 1,563 families have been visited, and over 4,500 have been helped with food and clothing. Through the Volunteer Prison League in thirteen State prisons 12,000 members have been enrolled, while over 2,000 have been graduated from the Hope Halls, 75 per cent. of whom are known to be doing well.

**Italy in Con-** Of the 487,000 im-  
**necticut** migrants last year,  
136,000, or 27.9 per  
cent. were Italians. They are not  
from the Rome where Paul preach-  
ed, but from Sicily, where govern-  
ment, both human and Divine, is  
hated. They are "dagoes" for  
whom nobody cares.

Something has been done for  
them in Connecticut. Since 1897  
there has been Italian work in Ber-  
lin, Windsor Locks, New Britain,  
New Haven, and Hartford. Last  
month at Windsor Locks Mr. Gui-  
seppe Merlino was ordained and  
set apart to the ministry—the first  
Italian to be ordained as a Congre-  
gational minister in New England;  
and only one Italian name now ap-  
pears in the Year-Book. There is  
good prospect for the organization  
of an Italian church in Hartford,  
and for the enlargement of the  
work in New Haven. More than  
20 Italian men last winter went  
from house to house on week eve-  
nings to hold meetings. One said,  
"Do you know, we have been pray-  
ing that our minister would preach  
the simple Gospel, and I believe  
God has answered our prayers."—  
*Congregationalist*.

## EUROPE

### **British Medical** *Medical Missions at* **Missionaries** *Home and Abroad*

for January gives  
the names and locations of 312  
medical missionaries holding Brit-  
ish degrees or diplomas, an in-  
crease of 17 from a year ago, and  
of 187 since 1890. These men and  
women are employed by 38 socie-  
ties, C. M. S. leading with 59 mis-  
sionaries, the United Free Church  
coming next with 52, the London  
Society following with 31, Presby-  
terian Church of England and the  
Church of Scotland, 19 each; S. P. G.,  
15; Irish Presbyterian Church and  
China Inland Mission, 13 each;  
Church of England Zenana Society,

12; Wesleyan and Baptist, 7 each, etc. India leads with 115, and China follows with 106; in Africa are 36, and in Palestine 17.

**Work for Fishermen**      The British Deep Sea Mission, which for many years has

done a noble work among the fishermen of Newfoundland and elsewhere, lately held its annual meeting. It was announced that the most munificent gift ever made to the mission had been received from an anonymous donor, a splendid new hospital steam trawler costing \$50,000. The mission fleet now consists of 15 vessels, with 6 doctors aboard, and its sphere of operations includes the North Sea, the Channel and West Coast fisheries, and the fishing-grounds off Labrador. Forty-five tons of literature were distributed in 1898; 11,085 patients were treated in the North Sea and 2,435 in Labrador; 16,411 missionary visits were made, and 3,260 services were held at sea.

**Work for the Jews**      The last report of the London Society for Promoting

Christianity among the Jews states that there are now 25 ordained missionaries on its staff, 19 workers are connected with its medical mission, the women number 34, and the laymen 20. There are 35 Scripture-readers, colporteurs, and other agents, 58 school-teachers, 8 dispensers, 82 "Christian Israelites," 23 honorary workers, and 32 wives of missionaries.

**German Missionaries Abroad**      The more than 20 German societies are supporting about 850 mission-

aries and 4,000 native teachers. In China 6 German societies are at work, and in the province of Kwantung there were altogether 46 missionaries, belonging to the Basle, Berlin and Rhenish societies,

with 320 Chinese assistants and 7,600 communicants. Dr. A. Schriber estimates that out of 1,000 missionaries now at work in Africa about a third are Germans. On the Gold Coast 48 Basel missionaries minister to nearly 17,000 native communicants. In British India 180 German missionaries are working, with 1,300 native teachers and 30,000 day scholars and 73,000 native Christians. In the Dutch East Indies German missionaries are also busy. In Sumatra, 33 Rhenish missionaries have won 45,000 converts more among the Battaks.

**Protestantism in France**      Not for many decades have the Protestants of France

been so hopeful as they are now. *La Nouvelle Vie*, the organ of the middle and mediating party, recently said:

French Protestantism is now more powerful, more energetic, and more successful than it has been for a hundred years. In the beginning of the nineteenth century the French Protestant Church numbered only 171 pastors, and now there are more than 1,200; then there were 78 churches, now there are 1,185, with fully 800 more preaching-places. And in all movements directed against public vice and immorality, the Protestants are in the lead. Our churches are prospering internally and externally.

Professor Doumergue recently wrote: "The Protestantism of France has never developed such expansive power as is the case at present. The masses are anxious to hear the Protestant preaching of the Gospel, and in many Departments whole families and even whole villages are stretching out their arms with the cry, 'Come over and help us!'" The "Former Priest" movement is spreading under the leadership of Abbé Bourrier and his *Chrétien Français*, and notwithstanding a controversy

within the ranks of these people as to whether they should join one of the existing Protestant churches or organize a body of their own, the number of converts is steadily increasing.

Quite naturally this condition of affairs has called into evidence a pronounced anti-Protestant agitation, the leader of which is again the editor, Ernst Renauld, the author of the work, "*Le Péril Protestant*," who has not hesitated to make the Protestants the cause of all the ills that have befallen France in modern times. The Protestant pastors are in his eyes "the apostles of a pretended Reformed and Prussian religion," and he advocates the use of the sword against them. In a French public meeting held in the interests of the anti-Protestant cause, he publicly advocated the use of brutal force for the suppression of the Protestants and even a revival of the methods of St. Bartholomew night. Recently he has established a new anti-Protestant organ called *La Délivrance*. In the prospectus of the new journal he writes :

During the past twenty-five years the 62,000 Protestant minority have been ruling the 36,000,000 Catholic majority in France. They are the masters and we are the persecuted. All our statesmen who have during this quarter of a century been in power and have persecuted the Catholics have been Protestants. We are tired or being the suppressed, the persecuted, the conquered.—*The Independent*.

**The Waldenses and Missions** It will astonish not a few to be told by a recent writer in *Regions Beyond* that no less than 14 men and women, within a few years, have gone forth from the Waldensian valleys, whose 15 parishes contain a population of only 20,000, and almost all found either in the Basuto or Barotse missions of the Paris Society in South

Africa. The generous giving is done through "zambesias," or local auxiliaries. In Torre Pellice, the chief town, are found 4 societies: the Woman's Society and Uliva, the Printemps Society (for girls), and the *Society de la Pra del Torno*.

**The Athenian Riots and the Bible** The world has been watching what it has regarded as a singular outburst of religious fanaticism at Athens. But what has seemed to be a religious quarrel was something different. The cause of the trouble was not religious but linguistic. The language of the modern Greeks is quite different from the language of the ancient Greeks. But the first concern of the nation is to trace their history directly to the splendid origin of Hellas. The cultivated Greeks have therefore set themselves to assimilate their language to the ancient model. The result is an ever-widening gulf between the common language on one side, and the official and written language on the other.

The Greeks who have opposed this artificial process have even been called traitors. There is M. Pallis, for example, who is responsible for the version of St. Matthew into modern Greek which excited the riots. The Greeks who favored the ancient form saw that if they allowed the New Testament in its early form to be deposed from its eminence as the only authority in public use, they would cut a link with the past that is a genuine source of strength. The Greek Church would then be on the same standing with all the other churches, instead of being the only Church in the world which officially uses the New Testament in its ancient Greek form. In this sense the cause of the riots may be said to have been religious; but at bottom it was linguistic and national.

## ASIA

**Railroads for the Orient** It seems to be a fact that a German company has secured permission from the Porte to construct a railway which, connecting with one already in existence in Asia Minor, will within a decade extend to the Euphrates and to some point on the Persian Gulf, so crossing the sultan's dominions, and greatly facilitating travel and traffic between India and Europe. All which is calculated to hasten the demise of "the sick man of the East."

**Islam Decadent** Never before was the opportunity for the conquest of Islam so great or so golden. Politically, "the waning crescent pales the East," and the sword of the Caliphate has rusted to the scabbard. More than 125,000,000 Moslems are under Christian rulers; only 41,000,000 are under Moslem rulers, and 18,000,000 under the sultan. Yet we hear men speak of Islam as if it were politically synonymous with Turkey, and as if open doors for preaching were only possible after bombarding Constantinople. Before Victoria died two "infidel" women held the balance of power in the government of the Mohammedan world. Queen Wilhelmina of Holland rules more Moslems to-day than did the early caliphs. The cradle of Islam, Arabia, has one-half its seaboard under British protection. The keys to every gateway in the Moslem world are in the political grasp of Christian powers. Think of Gibraltar, Algiers, Cairo, Khartum, Batum, Aden, Muscat, not to speak of India and the farther East. It is impossible to enforce the laws relating to renegades under the flag of the "infidel." Freedom of the press and of speech is the greatest enemy to superstition and Mohammedan

fanaticism. Western civilization and Moslem tradition mix like oil and water. A scientific Arabic monthly like *Al Muktataf* (Cairo) is an ally of the Gospel. One has only to talk with any Mohammedan who reads the newspapers to realize that the stars in their courses are fighting against Sisera. And Sisera begins to know it. Education is on our side.—Rev. S. M. ZWEMER, D.D.

**The College for Girls in Turkey** This important institution, located in Scutari, across from Constantinople, enrolled 156 students last year, and the number of resident students was 75. The class that was graduated at the end of the year consisted of 7 members: 2 Bulgarians, 2 Armenians, 1 Turk, 1 Hungarian, and 1 English girl. Of these, 1 will enter the University of Berne to study medicine, 2 will return to the college for graduate work, 2 will study further in England and America, and 1 has gone to a school in the interior as a teacher. The following table will indicate the enrolment by nationality:

Armenians, 83; Bulgarians, 20; Greeks, 21; English, 10; Israelites, 9; Turks, 12; Germans, 2; Italians, 1; Hungarians, 4; American, 1; Austrian, 1; French, 1; Persian, 1. The following shows the distribution by residence: Aleppo, 1; Aidin, 1; Nicomedia, 2; Trebizond, 5; Constantinople, 118; Mecca, 2; Salonica, 1; Adrianople, 1; Sivas, 1; Bulgaria, 15; Persia, 1; Russia, 6; England, 1; Greece, 1.

Last year was marked by the fact that one member of the graduating class was a Mohammedan girl, the first in the empire to receive the degree of Bachelor of Arts. Halide Edib is already recognized by her nation as a writer, as she has for some time written constantly for the Turkish press of the city.

**Persecution at Isfahan** Tidings have come of a severe Jewish persecution against the London Jews Society's work at Isfahan. Prohibitions have been published in the synagogues; intimidations, threats, blows, and bribes have been freely used to draw away the teachers, the boys, and the converts. Parents have been compelled to withdraw their children. A teacher and three converts have been brutally ill-treated, and others have deserted the mission through fear.

**Christian Progress in India** The *Bombay Guardian* says: "As the census officers in each presidency complete the statistics for the religious beliefs of the populations, we begin to see how marvelously the Christian faith is spreading in India. The census for the Punjab shows a total of 20,866,847 persons, or an increase of 1,588,922 on the total for 1891. The percentage of increase in the various religions is:

Sikhs.....	11	per cent.
Mohammedans.....	9.4	"
Hindus.....	3.4	"
Christians.....	32.6	"

Christians in the Punjab now number 71,084, in spite of the absence of British troops in South Africa. In the Madras Presidency the Christian religion also shows a large increase. The total population of the Madras Presidency is 38,623,066, an increase of 2,573,826 on the total for 1891. The percentage of increase in the various religions is:

Hindus.....	6.34	per cent.
Mohammedans.....	9.11	"
Christians.....	18.13	"
Animists.....	35.75	"

**A Hospital for Indian Women** From Indur, in the Nizam's dominions, comes a marvelous challenge to Christian missions. A Hindu gentleman has offered to build a hospital for women on the finest site in the

town, provided the Wesleyan mission at work there will send a lady doctor, with her equipment of drugs and instruments. The funds of the women's branch of the mission are even now overdrawn; every penny of its ordinary income is claimed by existing work. Yet this Hindu pities the sufferings of the women and children about him, aggravated as they are by the barbarities of native practitioners. Miss Anna M. Hellier writes:

We have had dread glimpses of nameless horrors perpetrated in the zenanas. We know, too, what a splendid opportunity is now offered for preaching Christ. Five years ago we began a medical mission at Medak, another town in the same native State. What is the result? Instead of the bitter opposition which first met the lady doctors, the chief priest of the Mohammedans has himself become their champion, and says "they hold the hearts of Medak in the hollow of their hand." Two additional dispensaries have been built at populous village centers. During the last three months the attendance at the weekly Bible classes there has exceeded 4,000, and 5,800 patients have been treated. Hundreds of baptisms have been recorded during the year.

**Hindu Medical Women** The medical school for native women, which was opened six years ago at Ludhiana (Punjab), has filled a most useful place in the province. It is recognized by the government as a medical school, and 11 societies have sent students for training; 27 of the students have now gone out to work in connection with 7 missions; 34 are at present in training, and numerous applications are received for such workers. The students are taught by women, and receive their clinical instruction in a hospital for women. The University of Lahore is willing to affiliate the school as soon as 3 more members are added to the teaching staff, and when good laboratories for

anatomy, chemistry, physiology, and bacteriology, etc., have been provided. The 100 hospital beds required to insure sufficient clinical teaching are already established. In order to build and furnish these laboratories and an operating theater, and to supply the outfit and the passage of the extra members of the staff, a sum of £5,000 is needed.

**Flocking to Bishop F. Warne**  
**Christ** states, in a recent issue of *The Indian*

*Witness*, that he has just participated in a service in which 1,339 persons were baptized—a scene which reminds one of the first day of Pentecost. At another point—Barroda—which he visited, no less than 300 people walked in from neighboring villages to attend the services, some of them coming twenty miles. One woman walked from her home seventeen miles to the city, carrying her baby, and then back again with the same load. The bishop reports that there are 10,000 already in training, fully instructed, and committed to the Christian life, and waiting for baptism, which can not be administered until arrangements are made for putting the new converts under proper pastoral care.

**Ramabai's "The financial re-**  
**Great Work** port of Mukti school and mission,"

of which Pandita Ramabai is the founder and superintendent, is much more than a dry statement of receipts and expenditures. About 2,000 persons, old and young, are under her watch-care at Mukti. Church and school and industrial work play their respective parts in moulding and developing this large colony, nearly altogether from the higher Hindu castes. Order, industry, diligence, and discipline are features of the institution that confront one at every point. The

audited accounts show that Ramabai received and expended in this work during the year the sum of Rs. 1,48,354, of which about Rs. 58,000 went for buildings. The average cost per annum of each girl or woman was Rs. 60.

**The Court The return of the**  
**Returns to Chinese court to**  
**Peking Peking, after an en-**  
**forced exile of more**

than a year, was the most remarkable episode in the annals of the dynasty except, perhaps, the flight of that same court when Peking was bombarded by the allied forces. The pageant which celebrated the return was highly spectacular, and, as far as its gaudy splendor was concerned, could not be paralleled anywhere else in the world. The occasion marked the complete effacement of the traditional deification of Chinese royalty. The emperor and dowager empress passed before the eyes of a vast multitude of native and foreign people, and scores of cameras were focussed upon them—an unprecedented event. The fact that foreigners were permitted to view the pageant, and even gaze on the emperor and dowager empress, is especially significant. It means that the old order of things has passed away, and that the Chinese court has accepted the fact that Peking is not the same, and never can be same, as it was. The change which has been effected can not be undone.

**Two New The dowager em-**  
**Edicts press is said to have**  
**issued two impor-**  
**tant edicts.** The first recites that many Chinese formerly studied abroad, but were not Manchus, and orders the Manchu courtiers and generals to nominate Manchus between the ages of fifteen and twenty-five to go abroad, there to study foreign branches of knowledge.

The second edict abolishes the prohibition of intermarriage between Manchus and Chinese, which has been enforced since the beginning of the dynasty, and directs officials, by diplomatic methods, to discourage the binding of the feet of Chinese female children, because, it is declared, this is a barbarous custom.

**Union of Pres- byterians in China** An important conference of missionaries, representing 5 Presbyterian denominations—the English, the United, Free Church of Scotland, the Canadian, and two from this country, North and South—was recently held in Shanghai, China, 54 being present. After ample discussion, it was resolved to prepare a plan for organic or federal union, such as may be found practicable for adoption hereafter; to establish a union theological seminary in Nanking or Chinkiang, to be opened in the autumn of 1902; to publish a weekly Presbyterian paper; and to arrange for the appointment of a joint committee to collect and diffuse information in regard to the best new openings for missionary work which are to be found. The desire for unity in the body was well-nigh unanimous, and a desire was also expressed that the Presbyterian institutions should be controlled and conducted in such “a broad and catholic spirit that all denominational differences should be kept out of sight, and that all efforts should be for the good of the whole Church of God.”

**The Bible in Mandarin** As long ago as the great missionary conference at Shanghai in 1890, preparations were made for the translation of the Scriptures in three forms: the Mandarin Colloquial, the easy Classical (Wenli), and the higher Classical. The Mandarin Colloquial

is spoken by nearly three-fourths of the population of China, tho with a number of dialectic variations. The attempt is now made for the first time to unify these dialects and to produce a Bible which can be read easily by all the Mandarin-speaking people of China. The committee on this version is made up of men from 6 different sections in northern, central, and western China, and after a sitting of six months they have just completed the four Gospels and the book of Acts. The work has been slow and, prior to this year, it has been with very little conference between the members of the committee. Dr. Chauncey Goodrich writes, “How little the Boxers guessed that they were setting our hands free for this great work.”

**Confucianism vs.** The late Dr. Faber drew a remarkable

**Christianity** threefold comparison between Con-

fucianism and Christianity. I. *Wherein they are alike:* (1) Faith in a Divine providence; (2) in an invisible world; (3) the moral law; (4) prayers; (5) sacrifices; (6) miracles; (7) social duties; (8) education of the personal character; (9) preference of virtue to money and honor; (10) steadfastness in misfortune; (11) uprightness and veracity; (12) the categorical imperative; (13) a benevolent government for the people.

II. *Wherein Confucianism is antagonistic to Christianity:* (1) polytheism; (2) worship of spirits; (3) adoration of ancestors; (4) temple worship; (5) glorification of the suicide of widows; (6) consulting of oracles; (7) casting of lots for lucky days; (8) polygamy and its consequences; (9) rebellions; (10) exaggeration of the absolute power of the emperor and (11) of parental authority; (12) bloody feuds; (13) exaggeration of filial subordination.

to such a point as to impede progress; (14) venality of functionaries; (15) Confucius perjury; (16) magic.

III. *Defects of Confucianism over against their perfection in Christianity:* (1) Idea of God; (2) fatalism; (3) defective revelation; (4) no unreserved sense of responsibility and no deep consciousness of sin; (5) no longing for expiation; (6) no personal Savior; (7) no recognition of God's image in man; (8) no universality of salvation; (9) no actual communion with God; (10) a defective hope of immortality; (11) the political prosperity of China the highest good; no Kingdom of God; (12) lack of a perfect ideal for self-education; (13) lack of inner and outer purity; morality for men and women different; (14) defectiveness of the doctrine of the five social relations; (15) lack of a regular day of rest; (16) dry morality and ceremonial religion powerless over against the fulness of life in Christianity.

**Christian Schools** A year and a half in Japan Not ago, all Christian Now Tabooed schools in Japan suffered grave injury from a decree of the Education Department, which withdrew from them government recognition, along with such privileges as they had till then enjoyed in common with the national schools. The missionaries decided rather to forego the favor of the government than to give up their religious instruction—acourse which has now met with its reward, for, by a recent decree, the previous status of the Christian schools has been restored; and their pupils, on passing the final examination, are again entitled to attend the higher grade schools, a privilege which includes partial exemption from military service. In consequence of this readjustment, the number of pupils

in the mission schools has nearly doubled.—*Calwer Missionsblatt*.

**Great Progress in Korea** The *Korean Review* tells of the inauguration of a system of water-works for Seoul, and the lighting of its streets by electricity. For two years or more electric railways have been running on those streets. Mr. Angus Hamilton, an English correspondent of the *Pall Mall Gazette*, writes:

With its trains, its cars, and its lights, its miles of telegraph lines, its railway station hotel, and native shops, and glass windows and brick houses, the city is within measurable distance of becoming the highest, most interesting, and cleanest city in the East. And this is accomplished without denuding it of its own characteristics. There is no hostile feeling because these things are Western.

**Korean Converts** In the last annual report of the Methodist Episcopal Mission in Korea, the Rev. Heber Jones writes thus hopefully about Korean converts:

I think we missionaries in Korea can not be too grateful for the fact that our Korean church is a church of workers for the Lord. As soon as a Korean is converted he immediately begins work among his relatives and neighbors, and presses home Christianity on them. As a result, the missionary, instead of having to go out seeking the people, has more than he can do to care for the people who come seeking him. This is one of the peculiarities of the work in Korea.

**Good Cheer from Japan** The advance of Christianity in Japan is evidently not to be measured by the present number of its enrolled adherents. These are but about 120,000, nearly one-third of them Protestants, the rest divided between the Greek and the Roman Church in the ratio of about one to two. But in the successive Diets the Christians have never had less than four times their proportional number of members. In the



present Diet they have 13 members, besides the speaker, and among them some of the most efficient men. "One of them was elected in a strongly Buddhist district by a majority of 5 to 1." Last year, in the Executive Committee of the Liberal party, 2 of its 3 members were Christians, and this year 1 of the 3. Three per cent. of the officers of the army are said to be Christians, and a goodly proportion also of naval officers. The late Rear-Admiral Serata was an ardent and active Christian. Christians in abnormal numbers abound in the universities and government colleges among both students and instructors. Not less than three of the great dailies of Tokyo are largely in Christian hands, and Christians are at the head of editorial departments in several others. A very large volume of charitable work and the most successful charitable institutions are also under Christian management. From 2,500 to 3,000 youths pass every year out of Christian schools, where they have averaged 4 years spent under Christian influences.

**Bright Spot in the Hokkaido** The Hokkaido, the most northerly province of Japan, is almost Siberian in its winter climate; as a fact, it abuts upon Russian territory. The province is being rapidly colonized by Japanese from the southern islands of the empire, among whom are Christians. "The brightest spot I visited in the year," writes Bishop Fyson, "was Wakkanai, at the extreme north of the island, just in sight of the southern end of Saghalien. The Christians there have no regular church building, but a good-sized, neat Japanese house converted into a preaching-place, with an earnest congregation all alive, and including several Methodists, who, having no chapel

or evangelist of their own, always meet together with our Christians on the most friendly terms, assisting in the Sunday-school, etc., and one of them acting as organist. The most zealous member of the congregation is a peasant farmer who lives seven miles out of the town and yet comes in almost regularly for the Sunday services, and contributes monthly a sum equivalent to eight or ten days' labor. One woman came in twenty miles for the confirmation service, walking all the way."

## AFRICA

**Work for the Moslems in Cairo** In addition to the regular educational and evangelistic work, conducted by the American mission in Cairo for the benefit of all classes, meetings are held twice a week for the followers of the Prophet in particular.

The order of exercises is: prayer, reading of the Scriptures, and the exposition of a passage selected. This is followed by the discussion of a subject from the Koran or the history of Islam—as, for example, a comparison between the morality of the Koran and the Gospel of Jesus Christ; contradictory statements of the Koran; incidents of history recorded by their own writers not in harmony with the Koran.

After these exercises are closed with prayer, an opportunity is given to any one to ask questions or offer objections in *writing*. This rule was made and is strictly observed for the following reasons: First, it had been found that when liberty was given to any one to reply orally, several claimed the privileges at once, and instead of asking questions, or presenting objections against the arguments advanced on the subject, the time was spent in general irrelevant observations; and, second, because,

by the observance of this rule, those who desired to learn the truth could do so more easily, and those whose object was to disturb and obstruct the meeting were prevented.

The audiences at these meetings were composed of Moslems, Copts, and Protestants. Frequently the places of assembly were too small to admit all who came, altho they were large enough to accommodate from 300 to 400. When the meetings were begun, certain parties tried to interrupt and break them up, but finding their efforts were thwarted, they either absented themselves altogether, or when present were constrained to follow the example of the majority, who conducted themselves becomingly, so that it may be stated that good order has been observed and the speaker has had the respect and attention of his hearers. It is not too much to say that he merits this, as he has had the advantage of being educated by competent teachers in the Arabic language and in the tenets of Islam. W. H.

**Railroads in the Dark Continent**

The *Lovedale Christian Express* for December contained a long editorial concerning railway schemes in Southern and Central Africa, in which mention is made of 25 in progress or talked of, with a total length of 7,000 miles. The Cape to Cairo line of course is included, one on the Upper Kongo to cross eastward to Lake Albert Nyanza, and another to ascend the valley of the Shire, touch Blantyne, and end at Lake Nyassa.

**Railroads and Slavery in Africa** The completion by the British of the Uganda railway affords another great opportunity not only for African trade but for African civilization.

Livingstone once said truly that only the railway could deal the death-blow to slavery. The new road will be a powerful agent to this end, altho slavery is perhaps not so much a curse in the country traversed as it is farther south. The road is nearly six hundred miles long, and connects Mombasa on the east coast with Lake Victoria Nyanza. The completion of the road will also hasten the completion of the Nile irrigation works under British supervision, and will in general consolidate British interests in eastern and central Africa, to the great advantage of general commerce and civilization. On the west coast Germany's action in decreeing the gradual abolishment of slavery has met with universal applause. Germany's aim is not merely to extinguish slave-raiding, but to put down domestic slavery itself. A beginning is now being made by requiring masters to give to all bondmen one-third of their time in which to work for themselves, by compelling masters to care for slaves in illness and old age, and by enabling the slaves themselves to purchase their freedom.—*The Outlook*.

**Slave Trade in Abyssinia and Arabia** The report by Consul General Long at Cairo on the slave trade in Egypt and Abyssinia shows that slavery still exists in the Soudan in spite of all efforts to check the traffic. Last year the British government secured the conviction of twenty-five persons engaged in buying and selling slaves. But the business still goes on. At one locality alone, Jedda, there are twelve well-to-do slave merchants, whose names and depots are well known. The prices of slaves are given as follows: Male or female, 14 years old, about \$80; 14 to 20 years, \$100 to \$125; 20 to 30 years, \$150 each. In Medina

and Mecca the prices of both sexes rise 50 per cent. and upward, and eunuchs command readily from \$400 to \$500 each. Ordinarily there are no auctions or open sales, but in the Godjam country, which is nominally subject to Menelik, the institution of slavery openly exists, and public sales takes place in the ordinary weekly markets. According to Mr. Long the supply of victims for this traffic is obtained principally by organized raids upon the country inhabited by mixed Shangalia tribes, which separates Abyssinia from the Anglo-Egyptian Soudan. While this may seem measurably discouraging it must be recalled that the British are putting forth their efforts to suppress the traffic, which will be accomplished in time.

**Light Break-** Mr. C. W. Hatters-  
**ing in Uganda** ley, a C. M. S. mis-  
sionary, speaking of  
some changes in the customs of the  
Waganda, says:

Many of them sit at table for their meals, with plates, knives, and forks, one of them actually going so far as to have his wife eat at table with him. It was an unheard-of thing until lately for a big chief's wife to eat in the same house with her lord. Another leading man (ordained) has gone the length of allowing his wife to walk down the street with him, and has even allowed her to take his arm; but few can muster up courage for this yet. One thing the chiefs mean to do, and that is to put a stop to drinking as much as possible, at any rate in public. In this they are assisted in every way by Mr. Tomkins (the acting sub-commissioner for the kingdom of Uganda), who has encouraged them to take several strong measures to suppress it.

**Roman Catholics in Uganda** At the end of 1900 the Roman Catholic mission in Uganda, says *The Cahver Missionsblatt*, had 22 missionaries, 4 stations, 4 churches and chapels, 4 schools, 410 average attendance,

4 dispensaries. There were 2,077 baptisms (843 adults), 21,494 confessions, 21,152 communions, 775 confirmations, 91 marriages.

**A Tax on Wives** The Bishop of MASHONALAND has been confiding to the Capetown correspondent of the *London Telegraph* a plan of his own for hastening the end of polygamy among the South African natives. The custom is, in the bishop's opinion, slowly dying out, as it is. Marriage with the native is a matter of barter, for he buys his wives at so many head of cattle apiece, from 5 head to 50, according to the personal attractions of the young lady. The bishop would put a tax—on an ascending scale—on every wife after the first. If the tax on the second wife were fixed, say, at £5, then for the third it would be £10, for the fourth £20, and so on. This scheme, the bishop believes, would help to solve the difficulty of getting native labor. At present the man with many daughters grows rich easily by disposing of them. Under the proposed plan the man with one wife would have to work because of his limited supply of daughters, and the much-married man would also have to work to pay his taxes. The bishop, who has had a long South African experience, looks on his drastic schemes as quite practicable.

**Good News from Madagascar** The London Missionary Society has received good news from its workers in Madagascar. The new resident is said to be absolutely impartial in religious matters, and quietness and confidence are being restored. In the Betsileo Mission a missionary of the Paris Evangelical Society, to whom the London Society was compelled to turn over its schools in 1897, has formally handed them back, promising all aid in

case of any future difficulty with the government or with the Jesuits. The Paris Society and the London Society are working in perfect harmony, and the Roman Catholics are evidently losing ground. In one district, two years since, there were six Roman Catholic churches and one belonging to the London Mission; now the Roman Catholic churches are all closed, and the London Society has five. The missionaries speak with great surprise and thankfulness of the spiritual life which they find aflame in the hearts of the people, notwithstanding the persecutions they have endured.

As additional, in the same direction, the *Nordisk Missions-Tidskrift* gives an interesting summary of the results of the French conquest of the Sakalava district of Madagascar. While there has been much that was most deplorable about it from the missions' point of view, other things are real benefits, such as the final ending of the rotten Hova government of these distant parts, and of the constant fear of robbery and violence in which both missionaries and colonists lived. Missionaries can now pursue their work in peace, and the Sakalava, being compelled to give up their nomadic habits and live under settled laws, are much more accessible to their influence.

### ISLANDS OF THE SEA

**Farm Colony in Australia** The oversea colony, the last link in General Booth's Darkest England scheme for raising the "submerged tenth," has at last been provided. Over 20,000 acres of land, situated beside the Collie River, Western Australia, have been acquired by the Salvation Army from the colonial government, and will be utilized forthwith. Commandant Herbert Booth,

the general's youngest son, has been relieved from his charge of the Australian Salvationists generally, in order that he may devote his sole attention to the development of the estate and the reception of colonists.

**Christian Unity in Australia** In Australia there has been formed a union between the various branches of Presbyterianism, and also between the various branches of Methodism. Now comes the news that at the Anglican Synod held at Sydney, Australia, Bishop Stretch introduced the following resolution:

That this Synod is profoundly conscious of the evils of division, and believing that the unity of the Church is agreeable to the will of God, urgently prays the Australian Bench of Bishops to consider the whole question of Christian unity, and to approach the various Christian communions with an invitation to their leaders for united prayer and deliberation on the subject.

And better yet, the resolution was adopted by the Synod. If the bishops shall put this proposal into execution, though it may not result in union, it would develop increased cooperation between the churches.

**Tame Pig** It appears that in  
*vs.* New Guinea there

**Wild Pig** are two kinds of pigs: the tame pig and the wild pig. The tamed pig is called "sarai," and is much more than a domestic pet. Indeed, until the *sarai* is grown up, and suggests pork, it is an honored member of the family circle. As a little sucking pig it is brought up side by side with the baby, being treated with exactly the same maternal care and attention. When it grows up its ears are split, to denote that it is not an outcast, but some man's valuable property. The wild pig,

which is called "suana," knows no such distinction. It, poor thing, roots about in the bush for its food, with its ears intact. If any man catches it, there is no mark to protect it; it is common property, and is killed and eaten by its captor. To be called "sarai," a tame pig, is a delicate compliment; to be called "suana," a wild pig, is a most offensive insult.

**Self-support in Fiji** The statement is abroad, and appears to be well-authenticated, that the Wesleyan missionaries in the Fiji Islands are considering the desirability of withdrawing in the main from work in the islands and leaving the native Christians to themselves to work out their own form of government and doctrine. We can not say how true this statement is, but think what it means! Within a lifetime these cannibal islanders have been thoroughly Christianized, and to such a degree that the withdrawal of the missionaries can be safely contemplated! That assuredly is a great achievement.

**Missionary for the Japanese in Hawaii** The Rev. Doremus Scudder has resigned the charge of the First Congregational Church of Woburn, Mass., and with his wife will devote himself to missions among the Japanese of Hawaii, who now number about 45 per cent. of the population. Dr. Scudder, through his five years' residence in Japan, his missionary antecedents and training, was prepared for this important place. He, with his wife, sailed from San Francisco January 5th for Japan, and after spending a year there in acquainting himself with present conditions, will go to Hawaii. As many of the Japanese

young men after a few years abroad, return to their native country, Japanese leaders regard favorably a Christian mission which will help to send these young men back with high standards of moral character. The interest both of our government and of Japan in this work gives to Dr. Scudder's mission a peculiar value.

## MISCELLANEOUS

**How a Church became Independent** In the year 1855 a negro merchant with his wife and family from Sierra Leone came to England to visit. Mr. Venn invited him to his house, showed him all hospitality, and asked him about his travels. He was a wealthy man whom God had prospered in his business as a merchant, and Mr. Venn asked him what he was doing for the Church of Christ in his own country with the riches which God had given him. The African sprang to his feet and exclaimed:

Of course we should like to do much, but as long as you treat us as children we shall behave as children—do nothing for ourselves, but need a great deal of looking after by you. Treat us like men and we shall behave as men. We spend our money on ourselves because you do not arrange for us to spend it for Christ. As long as the Church Missionary Society pays for everything and manages everything, what is there for us to do? Only let us have a share in managing our own Church affairs and you will soon see that we can both do something and will give something also for God.

Mr. Venn took the hint. In 1862 the native Church was organized, and is now self-supporting, with 19 native pastors and 19,000 native Christians, who contribute £2,000 a year.