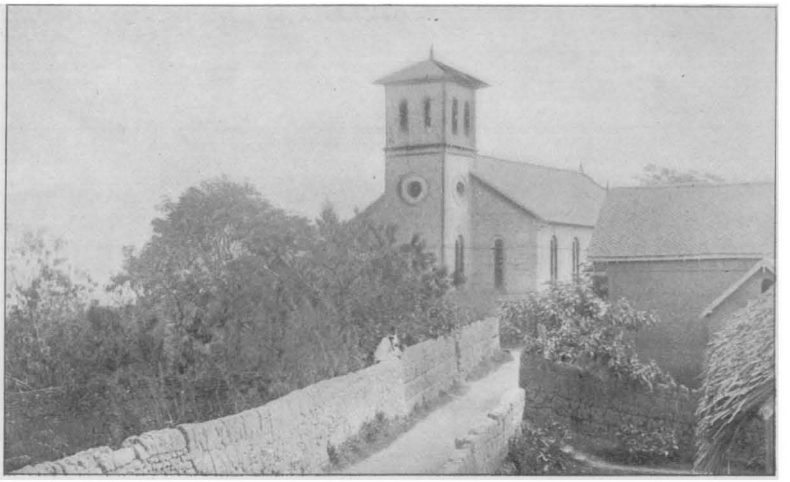
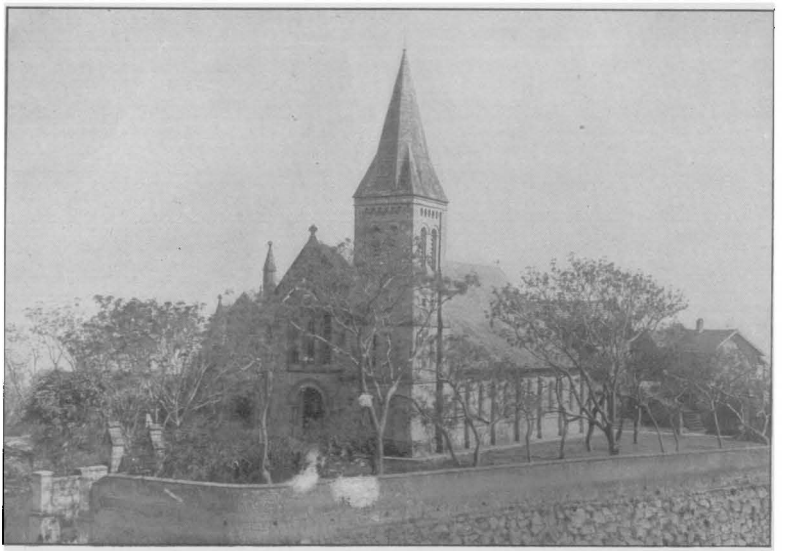


MEMORIAL CHURCH, FÁRAVÓHITRA, ANTANANARIVO, MADAGASCAR

This stands on the site where four Malagasy Christians were burned to death on March 28, 1849



THE AMBÀTONAKÀNGA MEMORIAL CHURCH, MADAGASCAR

This church stands on the site of one of the first meeting-places of Christians in Madagascar, and was erected in memory of the early martyrs. It is built of granite, seated with benches, and will accommodate over a thousand worshipers

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TALAMAS, THE "FOREST KING"*

BY THE EDITOR-IN-CHIEF

Talamas was an Indian lad who must have been born somewhere in the first twenty years of the past century, for he was one of those who took part in torturing and scalping the wounded whites who fell in the famous Seminole war. He was a nephew of the celebrated chief, Osceola, and his full name was Talamas-Mic-O, meaning "Forest King."

The Indians were capable of great atrocities, and part of the bravery of their young men was thought to consist in the hardihood with which they committed these crimes of violence, which were, however, largely provoked by the greed, treachery, and cruelty of the white man. The wife of Osceola was a daughter of a fugitive slave woman, and, under the fugitive slave law, was claimed by the former owner of her mother, and was actually carried off by him under this pretext. When the Indian chief, in righteous indignation, uttered hot words of threatening, he was seized by the United States agent, General Thompson, and put in irons for six days. Such domestic outrage, aggravated by personal insult and indignity, goaded Osceola to the point of madness, and after some months he succeeded in killing General Thompson and four others with him. This was the beginning of the terrible war in which there were engaged, on the one side, 7,000 Seminoles, scattered through the Everglades of Florida, and on the other the whole force of the United States government. This cruel war, which lasted seven years, cost 1,500 lives and very nearly $15,000,000. Finally, to the shame of our country it is recorded, that 500 *bloodhounds* were called to the aid of the government; and, to crown the infamy, Osceola was captured under a flag of truce and died after six years' imprisonment in Fort Moultrie. So much for the early historical surroundings of this Indian lad Talamas.

In the fifth year of the war, when Osceola sent out all who were able

* The following is the thrilling story of an Indian lad, from materials furnished by one who for years was a district secretary of the American Board, and to whom the facts were communicated by the man himself. They are taken from "Eschol," by Dr. S. J. Humphreys.

to escape the bloodhounds, Talamas, with other lads, was pursued by these brutes, and, crossing the fords, climbed into a tree, from which they witnessed the bloody battle that followed. Osceola ordered bruised poisonous roots to be cast into the streams, and the dogs, heated from the pursuit, drank of the waters and died of the poison. In the fierce fight which ensued the boys came down from the trees and took part in the barbarities that followed. At length Talamas found his way to the town of St. Augustine, and gives the following account of his further experience:

One day I saw a man. They were knifing some beeves. He was sitting on a stump, talking of something in Spanish. I went up behind him and heard him say, "Jesus Christ came into the world to save sinners." I asked him to say that to me again about Jesus Christ. He said it again. "What is that? Who is Jesus?" Answer, "He is the Son of God." "Who is God?" "He is your Great Spirit." "Who are sinners?" "You Seminoles, fighting the government."

These words greatly distressed Talamas, and feelings of horror began to burn in his bosom. He felt that he was a sinner, and this conviction grew deeper for three weeks, until it seemed to him that he was the greatest sinner that ever ran among the Everglades. Memory brought up everything that he had ever done. He had cut boys with knives and all over his hands had scars made in fights. He remembered to have thrown a boy once and broken his back, so that he always afterward had a hump. Remorse tortured him, especially at night. He felt that the Great Spirit was angry with him, and then the thought that He had sent His Son to save him almost broke his heart, and his distress was doubled, partly on account of his sin and partly on account of the grace of this unknown God. He says:

I thought I would get up a "stamp dance." I thought I could stamp these feelings away. I raised a whoop that could be heard three miles off, which brought the Indians together. I was a great hand in the "stamp dance" (in fact, was a leader of it), and I stamped with all my might, but I only stamped my bad feelings deeper in. Then I went down into the bushes close by and took a knife to cut my throat. I opened the biggest blade, and just then I looked up and saw my aunt looking right into my eyes. "Well," I said, "I will not kill myself where she can see me. I don't want her going around hollering and screaming," so I went to a more secluded spot in the marsh by the great oaks. Just then the thought came powerfully into my mind, "Is not the Great Spirit able to take away these bad feelings? I will ask Him." And I did, just as the Indian doctors ask for rain. I said, "Great Spirit, pity me and take away these bad feelings and keep me from killing myself." Just as soon as I had asked, it was all gone, and I felt that the Great Spirit had answered me. I shut up my knife. I gave another whoop, and gathered the Indians together again and told them about my new experience. I was anxious to tell it. It did me good. I could not keep it in. I asked them what it meant, but they could not tell. They were heathen themselves. Then I went all around telling. At last an old negro came and

said, "A white man is hunting for you," and soon he came with the white man, and the white man came and took my hand. "If you will go with me, I will put you to school and tell you about the Book and that will explain it all," and he took me to his vessel at Key West.

This white man was Captain Bemo, of the *Shenandoah*, carrying provisions for the army. He took Talamas to New Orleans and then to New York, where he began to learn English. Captain Bemo was a good Christian, and Talamas was always afterward known as John Douglas Bemo. He went with the captain and joined one of the expeditions in search of Sir John Franklin. He says:

> We found the ship, an English vessel, crowded up in the ice. It had been there thirteen years, and the sailors cried when they saw it. We climbed in and saw the captain sitting at a table with his hat and overcoat on and a pen in his hand. The last words he had written were: "My wife froze last night." The sailors were sitting around frozen.

Talamas was absent with Captain Bemo four years, and on his return was an inmate of the family of Rev. Alston Douglas, a Bethel preacher, who further taught the young Indian. Thence he went to Lafayette College, where he was with Dr. Jedkins for three or four years, and received a good English education. This was followed by a theological course at Princeton, after which he went to the Indian Territory and became a useful minister among the remnant of his people.

This is one of the most interesting stories of Indian life ever written. It ought to be largely reproduced for the sake of the general blessing that it would impart. It shows how, from the smallest germs, the Divine life may grow in the most unlikely soil; how the Spirit of God may work in those in whom we are expecting no such work, and how, with almost no human agency, Christ may be revealed in saving power to one who has scarcely any knowledge of Him as a historic person.

AFRICA—OLD AND NEW

BY WILLIS R. HOTCHKISS
Missionary of the Society of Friends in West Central Africa

Africa is a huge interrogation point fronting toward the New World, doubting, wondering, questioning. She is a gigantic ear laid to the earth listening, lo! these many years for the tread of the messengers of God. She is the rubbish-heap of creation, a byword and a reproach among the nations, corrupt, degraded, beastly, a land that eateth up the inhabitants thereof.

But with all this in the way of liability there are assets of no mean order. A new Africa is rising from the ruins of the old, and the first stirrings of that new life are unveiling to the world resources of surprising greatness and diversity.

Here is a river and lake system unsurpassed in the world: mountain ranges which for towering grandeur compare favorably with the Alps of Europe, the Himalayas of Asia, and the Rockies of America, a soil of wonderful fertility, and a climate offering every variety, from the torrid heat of her scorched and blistered plains to the Arctic cold of her snow-clad mountain peaks.

Perhaps no part of this many-sided land combines so many of these elements as British East Africa. Within this territory lie Victoria and the two Albert Lakes, the former second only to Lake Superior in size. Within it, or contiguous to it, are the headwaters of the Nile, the Kongo, and the Zambesi, among the greatest rivers of the world. And here are two of the three snow-crowned mountains of Africa, Kenia and Ruwenzori, while Kilimanjaro, highest of all, is just on the line of the German and English territories.

The whole interior of this country is a lofty plateau of exceptional fertility of soil and healthfulness of climate. True, there is much sickness now, and many Europeans have succumbed to the fever, three of the writer's companions having fallen under its stroke. But this is largely induced by local conditions, as lack of sanitation, decaying vegetation, etc., which can and will be changed when the soil is cultivated more largely, and sanitary conditions introduced.

The natives of Europe know full well that down in this rubbish-heap there is something valuable, and they are pouring out money and men in the wild scramble for its possession. Traveling by rail is rapidly taking the place of the old, expensive, and often cruel caravan. Very recently the completion of the Uganda Railway by the English government has thrown open this richest region of Africa to missionary effort.

The people are at once most degraded and most hopeful, possessing rare possibilities along with the grossest paganism. That they are very low in the scale of civilization may be gathered from the facts: First, that here there are no towns whatever—just little family villages sometimes crowded close together, at others separated by considerable distances. Second, there are no ruling chiefs. Government is the simplest patriarchal form, vested largely in the elders or heads of the villages above mentioned.

Go with me into one of these conical-shaped grass-thatched huts. The only opening is a little hole 2½ ft. high by 1½ ft. wide, so you crawl in on hands and knees. What you see in there will stagger any one who has not an abounding faith that all the promises of God are "Yea and Amen in Christ Jesus." Briefly, I have counted at night, upon being called to attend to their sick, as many as eleven people and seventeen goats and sheep in a hut fifteen feet in diameter.

Is it any wonder that they have become beastly?—aye, that the beast leaps forth and shows his teeth in brutalized countenance and

vicious life? Men are stark naked, women wearing only a little breech-cloth a few inches square; bodies are smeared with red clay and grease, head shaved clean, even to the eyebrows, eyelashes pulled out, teeth filed to a sharp point, and ears pierced and holes gradually enlarged until a tin can is frequently inserted and made to do duty as a "pocket." Amid such conditions affection languishes and love is almost choked to death.

Womanhood is unmeasurably degraded and even brutalized. Polygamy is universal. There is no limit to the number of wives a man may have, except his ability to buy them. And the number of goats he pays for a wife represents her value to him. She is reckoned among his possessions along with his cattle and goats. These human cattle! What a sight for Heaven to look down upon!

There are no idols, but fetishism prevails. Anything, a stick, a stone, a piece of cloth, may serve as a charm against evil spirits. They have a vague notion of a Supreme Being, but He is too great, too far away to be interested in human kind, so the world is left to the mercy of evil spirits. Imagination peoples the universe with these dread forms, holding over their heads a perpetual sword of judgment in the shape of drought, pestilence, and other calamity. So, to propitiate the spirits, recourse is had to a ceaseless round of sacrifices, offerings, and disgusting dances. I have seen the women dance until they fell in convulsions at my feet. Thus the sad, sickening struggle in the dark goes on; the universal God consciousness gropes for the light. The end of all this is in keeping with what has gone before. Nine-tenths of the dead are not buried at all. A strap is fastened about the ankles, the body is dragged into the bush, at night there is a carnival of wild beasts, and in the morning—a few scattered bones tell the tale of what had been the temple of an immortal soul.

Pioneering in Central Africa

Pioneer missionary work amid such conditions as these is beset with difficulties of no small magnitude. First of all there are houses to build. And these must be built by the missionary himself. To me this was quite a problem. The Wakamba were suspicious and hostile for two years, during which time not a man would work for me, and I only had two native coast men to do all my work. But we got at it, and we three succeeded in making enough sun-dried brick to erect a house 15 x 30 feet. I dug the clay and on my knees pounded it with a club. The two men puddled it with their feet, and then we moulded them one at a time. I had to lay every brick myself, but in two months and a half from the time brick-making commenced the walls were completed. The mud-begrimed missionary might have asked himself meanwhile, "Is this missionary work?" and he would have answered unhesitatingly, "Yes, as truly as the carpenter-shop of

Nazareth was a part of God's plan for the redemption of the world." The missionary to Africa must in a very real sense become all things in order to win some. And he must count no work common or unclean which will help in the establishment of Christ's kingdom in this waste place of the earth.

Besides being builder, I had to be doctor, farmer, tailor, and cook. But while these duties had their set times, there was one task which knew no times or seasons. Before I could preach to the people I must formulate a language, and there was no way to do it except through contact with the people, literally picking the words from their teeth.

The first word I secured was "Ni-chau," meaning "What is it?" Day and night I pestered every man I met with that question. In the brick-yard muddy hands and pencil added to muddy paper the swelling list of words. In the garden, hoe and spade were dropped for pencil and note-book, as some new word dropped from the lips of the black fellows at my side. So it went through the day with its varied duties, and then at night, by candle light, the day's treasures were gathered up, classified, and made ready for their blessed service.

For two years and a half I searched for the word "Savior." As each day and week and month passed by, it grew bigger with meaning in the light of the frightful need which faced me—a need which I knew I could meet if I could bring that word to bear upon it, but before which I was powerless until that golden key was discovered.

But it finally came, and the toil of years was recompensed. Around the evening camp-fire I sat with my men, listening to their stories and watching eagerly for the coveted word. Finally my head man, Kikuvi, launched upon a tale which I hoped would bring it. He told how Mr. Krieger had some months before been attacked by a lion and badly wounded, and how he had been rescued. But to my great dis appointment he did not drop the concrete word for which I was looking. Sick at heart, I was about to turn away, when in a modest way he turned to me, saying, "Bwana nukuthaniwa na Kikuvi" (The master was saved by Kikuvi). I could have shouted for joy, for having the verb I could easily make the noun; but to prove it beyond the shadow of a doubt, I said, "Ukuthanie Bwana?" (You saved the master?) and he replied, "Yes." "Why, Kikuvi," said I, "this is the word I have been wanting you to give me all these 'moons,' because I wanted to tell you that Yesu died to Ku—" I got no further. The black face lit up, as in the lurid light of the camp-fire he turned upon me, exclaiming, "Master! I see it now! I understand! This is what you have been trying to tell us all these moons, that Yesu died to save us from the power of sin!" Never did sweeter word fall from mortal lips than that word "Savior" as it fell from the lips of that black savage in Central Africa.

For four years I dwelt alone, seeing three of my coworkers stricken

down by fever; had over thirty attacks of fever myself; was three times attacked by lions, several times by rhinoceroses; ambushed by hostile natives; fourteen months without bread; for two months subsisted on beans and sour milk; have had to eat everything from ants to rhinoceroses; but I rejoice to say that I would be glad to go through the whole program again with my eyes wide open if I could have the joy of flashing that word "Savior" into the darkness of another tribe in Central Africa.

In four years little more than a beginning could be made in the real work of evangelism. But it *was* a beginning. Opposition gave way to friendliness, suspicion to confidence and trust, so that during the last two years I turned away hundreds who begged to be employed on the station, where before I could not hire a man under any consideration. Three young men became Christians, and their lives bore witness to the genuineness of their conversion.

The work may be slow, but it is sure; for the Word of God is pledged to it. Many a time when my heart grew faint within me, as the magnitude of the task loomed up before me, I have gone forth beneath the glorious starlit sky, and, looking up, gained fresh courage for the work. For there, emblazoned on the heavens and shining down upon this lonely land, was God's own sign, the Southern Cross, at once the prophecy and the pledge that her

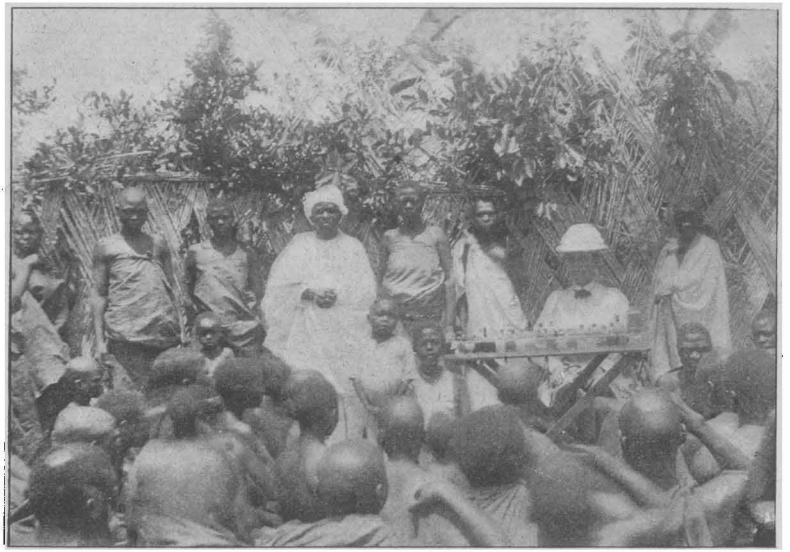
> "Fetters shall be broken,
> And the slave shall be a man."

HEALING THE SICK IN CENTRAL AFRICA

BY A. R. COOK, M.D., MENGO, CENTRAL AFRICA
Medical Missionary of the C. M. S.

The first medical missionary was sent out to Uganda in 1876, but God, whose ways are not as our ways, summoned him to higher service before he had set foot in the country of his adoption. The first medical missionary to arrive in the country was Dr. Felkin, one of the authors of "Uganda and the Central Sudan," who went out in 1884.

Mengo was not permanently occupied, from a medical missionary point of view, until 1897, when a large party, including doctors and trained nurses, was sent out. Within a week after their arrival the building of a hospital was begun. At first it was only two small reed houses, the lowest containing one large room for six patients, and two smaller ones to be inhabited by a native woman cook. The upper had also three rooms, a ward with six beds for men, a small storeroom, and an operating-room. They were opened by Archdeacon Walker, and the first patients admitted on May 6, 1897. Out-patients, treated in a little shed used as a dispensary, varied from three hundred to four hundred per week, the more serious cases being drafted off to the hos-



DISPENSING MEDICINES TO PATIENTS ON A MEDICAL TOUR

pital. Operations were performed every Thursday afternoon, except emergency cases, which were of course attended to at once.

On July 6, 1897, Mwanga fled from Mengo and rebelled against the English government, and for the next year and a half wars and rebellions furnished a plentiful crop of severe surgical cases. This threw a heavy burden on the slender medical staff, because then there was only one partially trained lad to assist; this burden was lightened to a certain extent by the kind assistance rendered by the ladies who had been compelled to leave their stations and to retire to the capital, owing to the Nubian rebellion.

Shortly after the hospital was opened, morning services were commenced for the sick. "Prayers" were very simple, consisting of a hymn, followed by reading of a portion, generally of the Gospels, and simple exposition, winding up with a prayer, sometimes preceded by another hymn. In the afternoon we paid medical visits, Miss Timpson, the trained nurse, also visiting the king's wives in the Lubiri. Shortly after the hospital was opened some good lymph was obtained and several hundred people vaccinated. Such is the terror occasioned by the scourge of smallpox that, on several occasions, the Baganda almost broke down the little dispensary in their eagerness to be vaccinated. The "conscientious objector" was a *rara avis* in Uganda. Patients came from great distances; a missionary even brought a little lad suffering from hip disease from far-off Toro, two hundred miles away.

For the first two years the out-patients received no direct Gospel

teaching, for, owing to the construction of the shed used as a dispensary, there were no facilities for it. Since the new dispensary has been completed a selected native teacher holds services for the out-patients, at which all must be present every day. The kindness shown to the patients did bear fruit, as may be seen from a single instance that came to my knowledge many months after. Among the throng waiting for treatment one day was a woman who had been taken as a slave and carried off to Busoga, nearly three hundred miles away from her native home, Toro. She was eventually redeemed, and while passing through Mengo applied at the dispensary for treatment for sore eyes. The relief she gained and the kindness received made such an impression on her that, on returning to Toro, she sought out the missionaries and placed herself under instruction, and was eventually baptized. As she was a lady of considerable rank in her own country, she has now great influeuce for good. Pray on, beloved friends in the homeland; again and again have your supplications brought down showers of blessing in this far-off land!

The amazing faith the Baganda display in medical matters is astonishing. Some swallow not only the pills but the paper in which they are wrapped. The stronger the taste of a medicine the more they appreciate it. There are some who will take no denial—it wastes more time convincing them that they are in perfect health than in giving them a harmless potion. The former course also leaves a sore feeling in their minds, so experience has taught us to give such a good

THE YOUNG KING OF UGANDA LAYING THE CORNER-STONE OF NEW CATHEDRAL

sniff at a bottle full of the strongest liquid ammonia. With tears streaming down their faces, but with thankful hearts, they retire greatly impressed with the power of the white man's medicine! One needs the great weapons of patience and love to deal rightly with the natives, for they can be very trying. It is not always easy to repeat patiently a dozen times a morning some simple statement that seems self-evident.

The in-patient is in a far better position to be "reached" spiritually than the out-patient. There is more leisure for him to be spoken with individually, tho the crush of work leaves very little time for this; and he of course shares in the benefits of regular morning and evening prayers, with the simple exposition of the Scriptures. On Wednesday evenings we have a native prayer-meeting in the men's ward, to which all come who are able, and where we make a special point of individualizing the needs of patients.

Many of the cases were deeply interesting—most of the patients took what was done for them as a matter of course, but now and then really grateful patients turn up. As a rule, the so-called Mohammedans are the most difficult to get on with. I say "so-called" because, with a great many, it is a mere political distinction; they know next to nothing about Mohammedanism; their chief is a Moslem, and therefore they profess to be ditto. This very fact, however, makes them slow to change their religion, and again and again we have to realize that it is "Not by might nor by power, but by My Spirit, saith the Lord." There are not many Mohammedans now round Mengo, so they form a very small percentage of our patients.

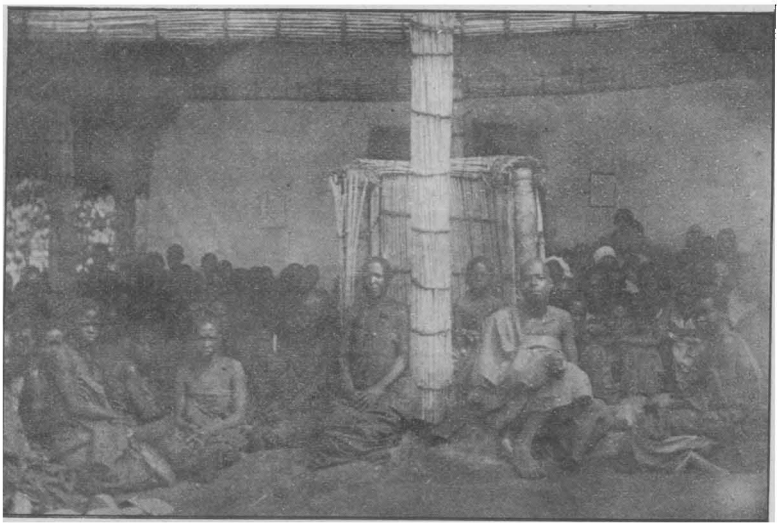
A Sample Case

As a more or less typical instance, we might cite the case of Mbovu. He was a Mohammedan, who came to us in December, 1897, with the middle third of his right shin-bone blown into bits by a bullet. So severe was the injury that I advised amputation, but, like most natives, he refused, preferring to risk dying with his limb than living without it. He did not die, but survived a severe operation, and after a tedious convalescence, protracted over many months, left the hospital with a sound limb.

If any one ought to have been grateful, it should have been that man. Housed, fed, saved from certain death, with his shattered leg dressed for months, the care and love lavished upon him seemed to meet with no response. He was spoken to about the Savior, but all he would say was he would love Him by and by. One morning he slipped away, and it was a year and a half before I set eyes on him again, and then quite by chance. He was living within a mile of the place where his life had been given back to him, but had not cared to come and see us. He looked rather ashamed when I pointed this out to him, and said he had been once, but had not found us.

On the other hand, it has been very beautiful sometimes to watch the tender devotion of parents, especially fathers, to their children, and of husbands to their wives. A poor boy came in suffering from pyæmia. He was for long between life and death, developing upward of twenty-five abscesses, many of them very large, all over his body. For nearly three months the fight continued, and then, by God's mercy, he turned the corner, and convalescence was rapid. During those many weeks his father hardly ever left him. He prepared his food, bore with his impatience, tended him like a woman, and slept on the floor beside him every night. This boy was baptized in the hospital by the name of Kezekiya (Hezekiah).

The relations between mother and child often seem very slight.



SOME MEDICAL OUT-PATIENTS WAITING FOR TREATMENT

Again and again we have wondered at the apparently callous way the women see their children die, and seem not to mind at all. Doubtless the heavy death-rate among the infants partly accounts for this; we calculate that the mortality at or about birth is not less than sixty per cent. This frightful loss of life is accounted for by the absolute ignorance that prevails as to the care of new-born infants. As soon as the baby is born, it is laid on a cold plantain leaf, and cold water poured over it. This plan promptly extinguishes the spark of life in a weakly baby, and may seriously jeopardize a stronger one. The sheer folly of their treatment, and the crass ignorance they display, make one surprised that any survive. The sights we have seen in obstetric work are hardly credible.

Nor has the infant Muganda much better chance as it grows up. Exposed naked in all weathers, lung diseases run rampant, and bron-

chitis reaps annually a large harvest. For any internal pain the unfortunate child is at once burned, often in five or six places, and the resulting ulcers do not conduce to speedy recovery. Ignorance and dirt also kill off many. The custom of sending all the boys at an early age to serve neighboring chiefs, perhaps accounts somewhat for the absence of warm family affection.

The natives only seem to have realized lately that we can help them in childbirth, and recently many poor women in their time of travail have sought for and obtained relief. Miss Timpsin generally gives a little lesson on how to take care of the new-born infant, and while she is washing it the native women crowd round with wonder to see a baby being bathed in warm water, and, let us hope, learn to "go and do likewise."

The patients are now expected to bring a fee with them; this is very small—ten shells for the first visit and three shells for every succeeding one. In 1897 two hundred shells were worth 1*s.* 3*d.* (30 cents), but the value has gone down since then. Chiefs bring from one hundred to five hundred shells. These small fees were imposed to prevent our time being wasted by merely inquisitive persons who have nothing the matter with them, and at the end of the year amount to a very considerable sum.

The African Diseases

As to the diseases we have to treat, malarial fever of course takes the first place for frequency. Before coming out we were accustomed to hear the platitude that natives suffered very little from malaria in comparison with Europeans, and when fever attacked them, they contracted it in a mild degree. I very soon had to alter my opinion out here; the death-rate from fever among the natives is very high. Of cases admitted to the hospital we find the mortality to be about fifteen per cent., and one unhealthy dry season it ran up to nearly thirty per cent. Meningitis, nephritis, splenitis, and jaundice are among the commonest complications, and frequently carry the patients off in spite of every care. Phthisis is very fatal in the country, tho usually it runs a protracted course; I do not remember having met with any case of "galloping consumption." Pneumonia and bronchitis are common, pleurisy—apart from pneumonia—rare. Malignant disease (cancer and sarcoma) is also common, tho less so than in England. Ascites is very common, so is epilepsy, and the people have a great dread of the latter, believing it to be contagious; tubercular disease of the bones and joints is frequently to be met with. Of specific fevers smallpox is very common, and slays its hundreds; measles, chicken-pox, whooping-cough, and dysentery are frequently met with. We vaccinated some six or seven thousand in 1897, but did not succeed in getting good vaccine again till this year, when between three and four thousand were done. The people eagerly embraced the

opportunity offered, for in old times the disease had been a terrible scourge.

In the past few years there has been a marked advance in medical work "all along the line." The low, draughty, and ill-ventilated shed in which we used to operate, and which resembled a shower-bath in wet weather, has been replaced by a substantial mud and wattle building, with separate rooms for the various departments of our work. The patients enter one by one, are examined by the doctor, and have their prescriptions handed to them, which they carry into the next room, a spacious compartment, where medicines are dispensed, ulcers and wounds dressed, etc. Outside is the large porch, where patients congregate—men on one side and women on the other; here also is a pulpit from which the Gospel is faithfully proclaimed to the waiting crowds day by day. The three wards have given place to a noble edifice containing ample space for seventy beds, and the five wards are lofty and well ventilated. Some idea of the size of the new hospital may be gathered from the fact that one hundred and twelve tons of grass were needed to thatch it. The actual cost of construction has been borne by the native chiefs, who sent men to do it free of cost; it would have amounted to nearly £200 ($1,000). The medical committee of the C. M. S. voted the £200 required for cost of materials. A new operating-room has been built, and is in active use; the operations which, in spite of all our care, produced suppurating wounds in the old septic shed, now almost uniformly heal by first intention. In 1901 over fifty thousand out-patient visits to the dispensary were registered.

A CORNER OF A MISSIONARY'S ROOM

The medical staff has been increased by a doctor and another trained nurse, so that operations which were performed with great difficulty before, on account of inadequate skilled help, are now easy. We have also trained six boys to help us—bright, happy lads, whom one can not help liking. Four of them have shown considerable aptitude for the work. The eldest boy, Semei, about twenty-two years of age, takes temperature correctly, and does nearly everything that a hospital "dresser" can do. He came to us with a large tumor, ten and a half inches round, on his neck, which I removed; but, unfor-

tunately, being malignant, it has recurred. This boy, whom Mr. Pilkington called "the best boy in Uganda," is universally beloved by the patients, who call him "Wa Kisa King" (a man of great grace). He is our right hand in the work. The other boys help to dress the simpler wounds, ulcers, etc.

When a university is founded at Mengo, as we trust it will be in the near future, we hope that these young men will receive systematic lectures in anatomy, physiology, materia medica, surgery, medicine, etc., and eventually qualify for an African medical diploma.

As the facilities for transport have improved, and the carriage of goods has become less expensive, the operating-theater and other departments have been brought up to date. About forty-five out of the seventy beds in the hospital are supported by gifts of home friends. Both the doctors are supported, one by a Gleaners' Union, the other by an Irish parish.

Some Results of the Work

The spiritual work has in every way gone forward. One or two instances may be given. An old heathen was one day brought into the hospital. He was called the "Father of the Chiefs," as he had been instrumental in making many chiefs. He was one of the old heathen party at Mengo; but, vanquished by disease, after all native remedies had proved useless, he was driven to solicit the white man's aid. We admitted him gladly to the hospital, but could not promise him a permanent cure, for he was very old and had delayed coming till operation was almost hopeless. However, he was anxious to take the risk, and we consented. While in the hospital he was spoken to very earnestly and lovingly about his soul, but little impression was made. He had two Christian sons, who called on me, and I urged them to seek their father's salvation. They replied it was considered unseemly by the Baganda for a son to speak to his father on matters of religion. I told them that if my father were dying, such customs would have but little weight with me, and pointed out how their greater knowledge of the language and customs of the country, their relationship, etc., all fitted them for the happy task. They retired to plead with their parent, and a few days later, as we were sitting at tea, they came in, their dark faces shining with a happy light, and told us how their father had decided for Christ. You can be sure that we rejoiced with them. Subsequent events seemed to show that there was a real change of heart, and he was eventually baptized. The operation was performed, but tho successful in itself, did not succeed in prolonging his life, and he gradually sank and died.

God has wonderfully blessed not only the medical but the general work of the Church Missionary Society in Uganda. Eleven years ago, in 1892, there was only one church in Uganda, now there are more

than seven hundred; then there were only twenty native teachers, now they number over two thousand; then only two hundred baptized native converts, now they exceed thirty thousand. And all this work is *self-supporting*. The twenty-seven native clergy and two thousand native teachers are all supported by the Baganda Christians, and they build all their own churches. Last summer, when the old native cathedral, which crowned the summit of Namirembe Hill, was pulled down because it was unsafe, and the question of building a new brick cathedral to hold three thousand people was mooted, the native Christians settled the question in a novel way. A meeting of the leading Christian chiefs was held and the total cost of the undertaking divided up among them, each chief to pay his share, shares being alloted according to the means of the chief. Thus the money difficulty was settled at one blow.

There are now something like one hundred thousand people reading for baptism, the Uganda railway has been finished, and the journey which our party accomplished after three months' weary tramp in 1896 can now be made in four days. God grant that when traders, etc., begin to pour into Uganda a "white peril" may not threaten the faith of that country. Much prayer is needed for the Baganda that not only Uganda itself may be evangelized, but that the magnificent opportunity it presents, of training a band of native Christians who shall in their turn evangelize Central Africa, may not be lost. The prophetic vision of George Pilkington, five years ago, may become the reality of the next three years.

PROCESSION IN CELEBRATION OF QUEEN VICTORIA'S FUNERAL PASSING THE HOSPITAL

SOME RESULTS OF MEDICAL MISSIONS IN MEXICO

BY THE REV. LEVI B. SALMANS, M.D., GUANAJUATO, MEXICO

A few days since, returning to Guanajuato on the train, a leading lawyer of this city, who considers himself to be a "liberal" as distinguished from the fanatically inclined, sat down by me and began to converse with a warmth of friendliness which has characterized him and many others for a few years past. In his talk he volunteered the statement that during the many years that our work had been carried on here neither he nor anybody else who respected himself would have deigned to speak to a Protestant minister until we began our medical work. "This," said he, "has completely changed the public feeling, and now we all consider you as our friend."

This effect upon the public attitude toward us and our work, so hard to attain, strangely enough is rather suspected than appreciated by some leaders in missionary management. Therefore, we are always closely questioned about our statistics of conversions, present number of members and probationers, etc. Fortunately for the continuance of our permission to use this medical arm of the service in Mexico, these statistics have been on something like a boom ever since this kind of work got a start here, but, notwithstanding, more and other proofs are needed. Our pleasure is therefore great as we see this church reach so high a grade of prosperity in the matter of self-support as to be able to assume all the responsibility for the expenses had in relation with the maintenance of public worship in this city. When we came to a participation in this work ten years ago, tho the work had been established for sixteen years, and large numbers had at first adhered to our cause, the persecution had revealed itself in such a form as to scatter the believers and make it all but impossible to progress any further with our propaganda. Not only so, the few of our people who had remained here were thereby so pressed in the matter of earning a living that some of them turned to such employments as required their expulsion from the church, and others could with difficulty give a cent or two in the collections for self-support. In the year 1893 the total gathered was $96, and this went to the conference benevolences and to enterprises of local interest for which the missionary society appropriated nothing. Many showed a pauperized spirit, thinking it altogether wrong that they should increase their deep poverty by giving to the church, but asserting, on the contrary, that the ministers and the rich missionary society should give to them. Two years' experience convinces us that in giving away medicines we were helping on the growth of this same spirit, and we took to making a charge of twelve Mexican cents for the sick who came to the preaching dispensary, and larger amounts for those prescribed for in other places. Immediately

we began to appreciate the difference it made in the spirit of the people we attracted to our cause. Self-support began to grow, not only in the medical work, but also in the girls' school and in the church. The W. F. M. S. girls' school, which received nothing from self-support at that time, received last year $1,429.45. The income of the medical work for its first six months was $98; for the following year, $667; and it ran along about the same in this city during the years 1893–7. During these years, however, we earned several thousand dollars a year in Silao, near by. In 1898 the medical income in this city from self-support sources amounted to $741; in 1899, to $1,852; in 1900, to $2,858; and in 1901, to $3,623. This represents the income dedicated to running expenses only, and does not include more than $8,000, which came from the same sources during the past several years, and have been dedicated to building and furnishing the hospital. *It was the opening of the hospital in* 1899 that marked the most decided change of public opinion among those having money, and the decided upward tendency in the medical income of this city. The increase in the income of the church has been more steady, however, as will be noted in the following tabulation, and for reasons the most manifest, as it came from our own Protestant people. But before passing on to the tabulation we desire to mention the fact of the incorporation of the hospital under a new national law, and the appearance in the last will and testament of a large amount of money for the endowing of the institution to perpetuity, by one of the "liberals" of this city, who died a little over a year ago. There is a probability of this will being in the courts for several years before being settled, but the incident does us a present service by furnishing an added proof of the great value of our "medical work."

The amounts annually paid to the stewards of our church from subscriptions and plate-collections have been as follows:

1893	$96	1898	$831
1894	271	1899	1,204
1895	316	1900	1,236
1896	542	1901	1,851
1897	645		

For the coming year the congregation will not only support its own pastor, but will also defray the other expenses of the church and give generously to outside objects. The society will simply support its missionary, the boys' school ($588), and give $400 (both figures Mexican money) in aid of the dispensary.

One of the students we are educating, Miss Petra B. Toral, is just now completing her course in medicine at Cincinnati and returns to her work here, while another whom we had educated for more than twenty years, Dr. Pablo del Rio, graduated in Syracuse University Medical School last June and is laboring with us now in the hospital.

THE ANGEL OF THE TOMBS

A Tribute to Mrs. Rebecca Salome Foster

BY THE REV. JOHN BANCROFT DEVINS, D.D.
Pastor of the Broome Street Tabernacle, New York

"Good-by, Florence, I will be with you in court when you reach there in the morning," said a sweet-faced middle-aged woman as she kissed a girl, scarcely out of her teens, upon whom suspicion of murder rested. That night, February 21st, the Park Avenue Hotel was on fire and nearly a score of lives were lost. Before the morning dawned the spirit of Rebecca Salome Foster had returned to the God who gave it, and Florence Burns went to the court without the visible presence of "The Angel of The Tombs."

In Centre Street, three blocks from the Manhattan end of the Brooklyn Bridge, and four blocks from the church which I serve, there stands a building of international fame. The low gray stone structure in Egyptian architecture is giving way to a more imposing one, and with this change has come another—The Tombs will be known as the City Prison. There is scarcely an American city, and few European or Asiatic capitals, which has not had its representatives here. For a half century The Tombs has been a synonym for sin and suffering. Here every suspected criminal is taken while awaiting trial and sentence. Here criminals have become still more hardened in their sinful career, and here, too, many a person, the victim rather than the guilty person, has become disheartened, and, feeling that he was marked with the brand of crime, has really entered the school for which he had no longing hitherto. Here also have thriven in other days the "steerer" and the "straw" bondsman and the "shyster" lawyer—leeches who prey upon the unfortunate—innocent or guilty. Over the heavily barred gateway of this prison might well be engraved the words: "Abandon hope, all ye who enter here."

In this home of the wretched, Christian people maintain chaplains for the spiritual welfare of those who will avail themselves of their service, and there is no more blessed work in this city than that carried on by the Gospel Mission to The Tombs, and none that deserves better the support of the community. The Willard School for Boys is true settlement work conducted by an earnest Christian man. But what is a man, or two, or three men in such a place, where there are hundreds of men and women, and even boys and girls, each of whom needs a friend who can enter into his special difficulties? First, the confidence of the prisoner must be won, and then, if circumstances seem to warrant a personal appeal to the court, it must be made by one who has the confidence of the judges. Money or clothing or a railroad ticket must be given judiciously, or the last state of the prisoner will be worse than the first.

Into this abode of shame and degradation, fifteen years ago, entered a beautiful woman of Southern birth. In her girlhood, in the early sixties, she was a society belle, full of dash and spirit, but ready even then to sacrifice pleasure to duty. Her father, John Howard Elliott, was an Englishman, and her mother, Margaret Blue, a resident of Mobile, Ala. In 1865 she was married to General John A. Foster, a gallant soldier and an able lawyer. Twenty-five years of married life were filled with uninterrupted happiness and unobtrusive benevolence. When her children grew to an age when she could safely leave them, she began to care for the children in homes less fortunate than her own. A sewing-school in the crowded lower East Side gave her ample opportunities for doing good. The hired quarters where the school was held became too small for the crowded classes that came under her instruction, and a lady of wealth erected a commodious building in Broome Street, just east of the Bowery, as a home for the sewing-school and kindred work, naming it "God's Providence Mission." The homes of the girls were frequently visited, and many unrecorded deeds of kindness were performed.

Attracted by stories of the needs of prisoners in The Tombs, Mrs. Foster and her daughters and some of her friends some years ago went to The Tombs to give them a pleasant Sunday afternoon. She little knew how much would result from these friendly visits. Becoming interested in individual prisoners, she began to seek some way of helping them. On her husband's death, in 1890, she gave still more of her time, and after the marriage of her daughters she lived for her sewing-school and her prison work. In winter cold and summer heat alike she carried cheer and comfort to sad hearts. Latterly her time had been given almost exclusively to the young women who appealed to her mother heart. She was especially interested in those who had been arrested for the first time, and frequently secured a suspension of sentence, placed them in a home which she maintained in the country, and as soon as possible restored them to their relatives or obtained work for them in families where they would be free from the temptations which had led to their downfall.

Her mission has been described as that of one willing and able to help the fallen, and her advice and sympathy have in numberless instances enabled the prisoner to meet the judge with hopefulness and a promise of reform. She was well known and respected by all the newspaper reporters of the city, and her influence has frequently been of service in keeping out of the press things that would have been harmful if they had been given notoriety. It is not known when she began her charitable work, and one of her daughters said recently: "I can not remember the time when mother was not engaged in some charitable work or other."

Soon after the Spanish-American War, Mrs. Foster was instrumental

in arousing considerable sympathy for the Cuban children, and she made many addresses in furtherance of a scheme to give the little ones food, shelter, and a decent education.

Her own money was generously devoted to her prison work, where she thought a few dollars could be used wisely. Often when giving a railroad ticket to a discharged prisoner she would slip a bill into his hand, if she could do so without attracting attention, that he might have a little money when he reached his destination, and not be at the mercy of those who might take advantage of his penniless condition. Friends who knew of her work and admired her life, consecrated to uplifting the fallen, made her their almoner, and thus increased her power for good. The judges trusted her judgment, and when she made a plea in her unobtrusive manner the unhappy girl needed no other advocate. She was able also to secure reputable counsel where it seemed advisable to do so, and the "sharks" that infest the prisons of a great city were the only class that did not bid her God-speed.

Warden Flynn, of The Tombs, said to the writer that no one unacquainted with the details of Mrs. Foster's work will ever know the self-sacrificing life that she led. Her sympathy with prisoners was peculiar, and the lot of hundreds has been made easier. The sorrow because of her death, which has been felt by prisoners and officers alike, is touching in the extreme.

Almost every newspaper reporter in New York whose business brought him to the Tombs or the police court knew Mrs. Foster and liked her. "Boys," she would say, "it's only a poor girl that has gone wrong, and you know that notoriety in her case will undo one-half of what I can do to put her right again. Leave it out, won't you?" And in a majority of cases she had her way. If, however, her pleadings were unavailing, and she found that the circumstances of the particular case she was interested in had already come out, her next anxiety concerned the mentioning of her own name. "It will interfere with my work," she would add. And her work was at the heart of all her thoughts.

The manner of her death was characteristic. The last person who saw her alive says she lost her life trying to get back through the flames to a sick woman who was too ill to walk. Her last act was, therefore, one of heroism and self-sacrifice. It was fitting that the City Club should raise a fund to place a memorial to her in the Criminal Court Building.

Were her efforts appreciated by the class for whom she labored so diligently night and day, year in and year out? By many they were; by many others they were, so far as their weakened wills allowed them to give expression to their better natures.

In the great audience that thronged Calvary Protestant Church on the day of the funeral there was no woman whose grief was deeper

than that of Marie Barberi. Mrs. Foster was able to converse in Italian as well as in French and Spanish, and understood other languages. She was a true friend to the ignorant Italian girl who killed her faithless lover. The story of the devotion of the pure-hearted woman of culture to the unlettered and sinning one was truly Christ-like. Cheered and strengthened during her long imprisonment in The Tombs, and finally acquitted, largely through Mrs. Foster's heroic efforts, it is little wonder that she felt that life itself had almost slipped from her grasp when she heard of the tragic death of her friend. To the matron of the Criminal Court Building, to whom she went for a verification of the report, she said that she wanted to do something as a last tribute to one who had done so much for her. Pointing to an old and soiled hat, she said:

"I haven't got much money. If I had I'd get a better hat. But I've got a quarter. Do you suppose if I bought twenty-five cents worth of flowers, they'd take them?"

Mrs. Hamilton thought they would be very acceptable, but advised her to keep the money for herself.

"No, I won't. She was my friend. I'll just go and look in the door. I ain't fit to go to church in this dress." But when the day of the funeral came she was in the church, and her little bunch of flowers rested in the chancel beside costly floral tributes, vastly superior to her own in price, but not in value—she had given her all.

Clergymen, philanthropists, judges, the district attorney and his assistants, other lawyers, workers among the poor and the unfortunate, ladies of leisure, and criminals, reformed and unreformed, jostled one another in their effort to pay a deserved tribute to one who had shrunk from publicity in her efforts to be "kind to the unthankful and the evil." Little children there were too in the Calvary Church that morning; fifty members of her sewing-school in Broome Street were present with their simple flowers and their little badges of mourning for one who had spent years there in her efforts to stem the tide which she found it impossible to overcome in Centre Street. Her work of prevention was pursued as aggressively and as affectionately as her work of restoration. It is a great pleasure to add that one of her daughters has taken up the sewing-school work which her mother had carried on so successfully for many years.

Mrs. Foster, while a stanch Episcopalian in her creed and worship, and "finding in the teaching and sacraments of the Church the inspiration of her philanthropic devotion," knew no creed or nationality in the expression of that devotion. Her sympathies were as wide as the needs of those who came under her observation. The Roman Catholic warden and the Presbyterian missionary in The Tombs, and the Jewish, Protestant, Roman Catholic, or atheist prisoner, and the judges and lawyers of many faiths, saw in her simply a woman of

refinement. The district attorney, in his tribute in the Court of Special Sessions, voiced the feeling of the members of the Bar in words that deserve permanent record. After alluding to the fatal fire in the Park Avenue Hotel, Mr. Jerome said:

There the hand of death touched Rebecca Salome Foster. What she was to this court and the unfortunate people with whom it has had to deal is too well known to need statement. For many years she came and went among us with but a single purpose:

"That men might rise on stepping-stones
Of their dead selves to higher things."

There is a word which is seldom used. To us, who in administration of the criminal law are daily brought into contact with the misfortune and sin of humanity, it seems almost a lost word. It is the word "holy." In all that that word means to English-speaking peoples, it seems to me it could be applied to her. She was indeed a "holy woman." It hardly becomes us to do aught else than to testify in holy, reverent silence our love and respect. She was one of those of whom it has been written:

"And none but the Master shall praise them
And none but the Master shall blame."

She would not have wished us to do anything which would increase the sorrow and suffering of those upon whom stern duty requires your Honors to inflict punishment. I shall not, therefore, ask this court to adjourn before it disposes of its prison calendar. I move this honorable court, that when it has disposed of the cases on its calendar where the defendants are in prison, it adjourn for the day in respect for the memory of Rebecca Salome Foster, and that a suitable minute be spread upon the records of this court.

James Lindsay Gordon seconded the motion with another tribute to the dead woman. Justice Holbrook, the presiding justice, in granting the motion said:

It is eminently proper that we should interrupt our regular proceedings and pause for a moment to plant a flower of remembrance evincing our regard for that noble and saintly woman—Mrs. Foster—not inaptly called and known as "The Tombs Angel," whose tragic and pathetic death has so greatly saddened our hearts. Mrs. Foster was known to and highly respected by all who frequent this court. Perhaps none knew her better than the members of this bench, on whom she was wont to call almost daily in the performance of her benevolent work, and in the discharge of her duties as a probationary officer of this court.

It has been very truly and eloquently said of Mrs. Foster by the learned district attorney that those in distress, and especially to those of her own sex, she was a good and true angel. To the erring and wayward, her large, generous, womanly heart ever went out with sincere and deep sympathy. Her appearance at the dark and gloomy cell to the inmates was like a veritable sunbeam. Numberless lonely and weary hearts have been cheered, gladdened, and made even radiant by her ministrations and words of good cheer, and numberless, too, of those

who have strayed from the straight and narrow way were brought back by her sweet influences to paths of rectitude and virtue.

On behalf of my associates and myself, I wish to express the profound grief we experience at the seemingly untimely translation to the higher life of this gentle and transcendently humane woman. We shall all miss her bright, charming face, and many, very many, alas! will miss her cheerful words of comfort and hope. As a slight token of our esteem, and as a perpetual reminder of her good works, the clerks will cause these proceedings to be entered upon the minutes of this court.

Of the many pulpit tributes called forth by the beautiful life of Mrs. Foster, one must suffice here. We quote that spoken by the honored rector of Grace Church in connection with the text: "I was in prison and ye came unto Me." Dr. Huntington said:

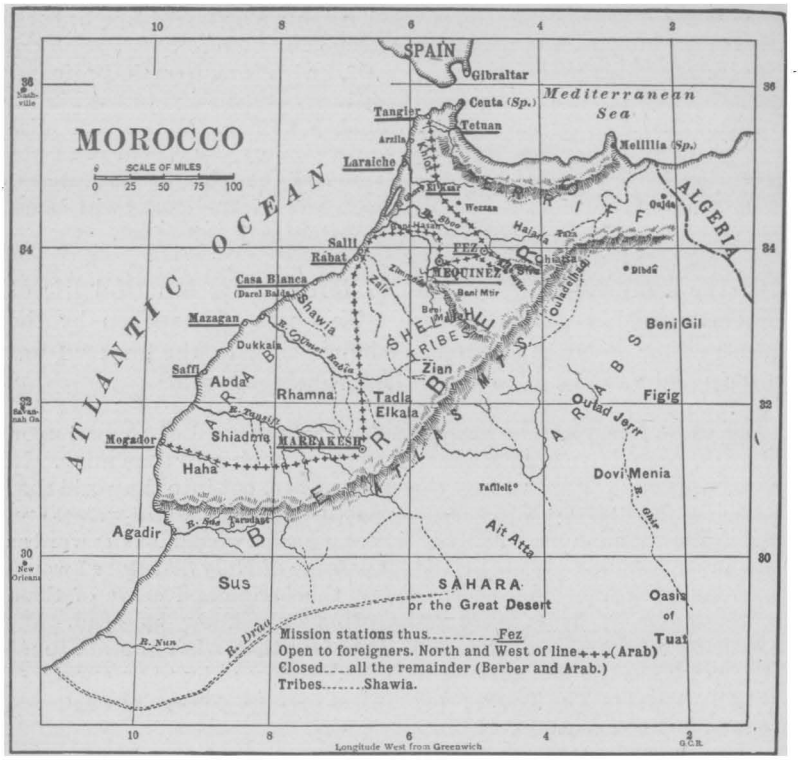
One there was, one who has just left us, whose word of counsel upon this point would have been far better worth listening to than mine. In the early morning of yesterday, through the fire, out into the world that lies beyond the fire, out into the green pastures where the still waters are, out into the "land of pure delight," there passed a woman whose word as to the inner meaning of this particular passage of Holy Scripture I would as soon have taken as that of the ablest theologian and critic of them all. She knew by heart what most of us only know by head. We are waiting to welcome a prince, but I confess that what appeals to me more strongly is the fact that we have just said good-by to an angel.

"The Angel of The Tombs" men called her. A strange epithet, and to one who knew nothing of our city's ways and woes an unintelligible one; but what it meant our judges know, our prosecuting officers know, yes, best of all, those poor creatures know by whose suffrage this unique order of merit was created and conferred. It was they who named her "Angel," they whose dwelling-place was The Tombs, and into whose dark lives she came as a messenger of light.

Shall we lament the manner of her death? Many of earth's best and bravest have gone that way. Yes, and she may have known, in her dire extremity, the presence of that other angel of whom it is written in an ancient Scripture that he "came down and smote the flame of fire, and made the midst of the furnace as it had been a moist whistling wind, so that the fire touched them not at all, neither hurt nor troubled them."

There is that in man and woman which flames can not touch, for the souls of the righteous are in the hand of God, and to them His promise, "when thou walkest through the fire thou shalt not be burned," is in His own way made good. Can we for a moment doubt that the angels of Heaven cared for and gave welcome to the Angel of The Tombs?

But what think you would have been Rebecca Foster's commentary upon this text of ours had she been set to make one? We can but guess; and yet seeing that she was a devout communicant of the church in the neighboring parish of Calvary, and she took often on her lips the Church's Creed, we may be sure of one thing, that she would not have put upon the words any merely humanitarian and sociological interpretation. The Person Christ was real to her, and any reading of the great parable of the Judgment Day that minimized His Personality would scarcely have satisfied either her understanding or her heart.



Engraved for the Missionary Review Bormay & Co., N.Y.

IN DARKEST MOROCCO

BY GEORGE C. REED, EL KSAR EL KBIR, MOROCCO, AFRICA
Missionary of the Gospel Missionary Union of Kansas City

Morocco, the feeble remnant of the once powerful Barbary states of North Africa, has been practically untouched by Western civilization. Its unenlightened and fanatical rulers have prevented the introduction of modern improvements. Artisans use the rudest tools, farmers plow with crooked sticks roughly tipped with iron, animals still tread out the grain as in centuries past, and time and labor are the cheapest of commodities. There is not a wheeled vehicle for traffic in the empire, and the roads are merely mule-paths. The exportation of grain is prohibited, and Europe brings wheat from Australia and India, while close at hand the fertile plains of Morocco lie neglected and half tilled, and multitudes languish in direst poverty from lack of employment at living wages.

The northern and central portion of Morocco is mountainous, but beyond the Atlas Mountains great plains merge into the arid wastes of the Sahara, and in the south is the wide Atlantic coast plain. Much of these treeless plains is used only for pasturing the numerous

flocks and herds that constitute a large portion of the wealth of the country. However, thousands of square miles now covered with dwarf palmetto and thorns would without doubt yield abundant harvests under intelligent cultivation. The principal crops are wheat, barley, millet, cow-peas, beans, and Kafir-corn. The semitropical fruits abound, while the region of Tafilelt is famous for dates. The area of Morocco is about 220,000 square miles. Its population is variously estimated at from four to eight millions, the latter figure being probably more nearly correct.

A HIGH-CLASS MOORISH WOMAN

The climate is healthful and even. Rain seldom falls from May to November, and the heat is often great, but the nights are usually cool. During the remainder of the year rains are frequent, but there is often week after week of unbroken sunshine.

The manufacturing industries of Morocco are primitive and of little commercial importance. In weaving, pottery, leather-working, brass-working, and building there is considerable skill. Moorish decorations are justly famous the world over.

A BERBER OF MOROCCO

With the exception of a few thousand Europeans on the coast, Morocco is inhabited by four classes of people — viz., Arabs, Berbers, Negroes, and Jews.

The Bedouin Arabs of Morocco proper occupy the plains, and are not roving bands, as are those of more barren lands. In physique they are lithe and swarthy, with regular features and dark hair and eyes. The women do not cover their faces, and have considerable liberty, but grow old

HOME OF ATLAS BERBERS, MOROCCO

prematurely through drudgery and ill-treatment. Huts of reeds or mud are used for dwellings in some localities, but most of the country people live in groups of low, black tents, arranged in a circle, into the center of which the flocks and herds are driven at night. A strong barricade of thorns usually surrounds each tent, and the horses and mules share their owners' dwellings, or are locked together in front of it with heavy chains of iron. Thieving raids are very common, but where the government is able it prevents extensive fighting or disorder among them.

The city Moors are lighter in color and more cleanly in appearance and habits than are the Bedouins. They somewhat despise their ruder but more vigorous brothers of the plain.

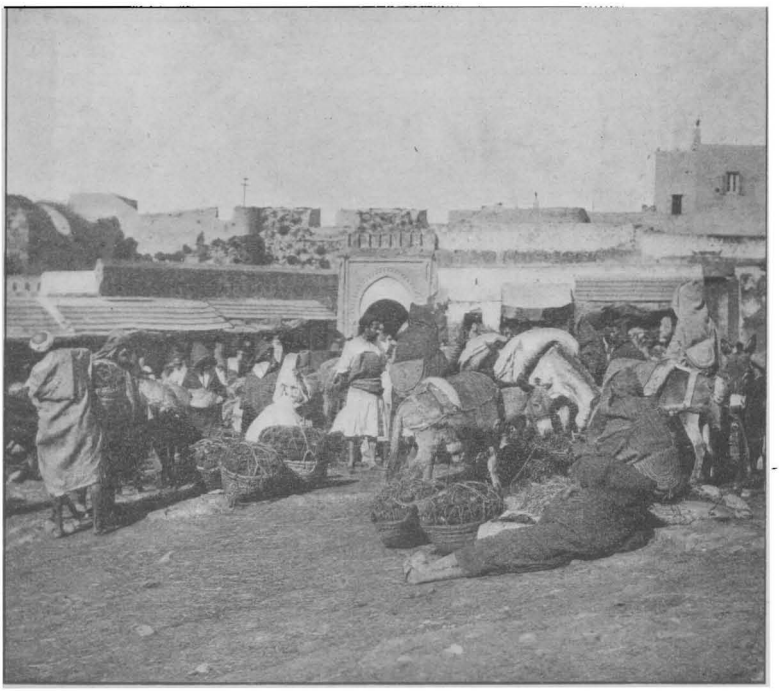
The mountainous interior is inhabited by the Berbers, a people whose origin is uncertain. Moorish historians say that they are descended from Philistines who fled from before King David after the death of Goliath. Others affirm that they come from the Canaanites whom Joshua expelled when the Jews first entered Palestine. Procopius, a scribe of Justinian's Vandal War, about 500 A.D., says that in that day there stood near Tangier two stone pillars inscribed in Phoenician, "We have fled before Joshua, the robber, the son of Nun."* They are lighter and more wiry than the Arabs, are fierce and turbulent, and the sultan has practically no control over them. At the time of the Mohammedan invasion some of the Berber tribes did not submit, but when summoned to obey the prophet, begged time

* This inscription has been discredited by some authorities, but Dean Milman states that it was mentioned in the Armenian history of Moses of Chorene more than a century before Procopius. Sallust has suggested that the Berbers were the remnant of an army of Medes, Persians, and Armenians brought to Spain by Hercules.

for consultation. To this day they declare that they are "*Ma zaleen fee esh-shwar*" (still consulting), and I have been informed that some remote tribes have no mosques and know no prayers. They are, however, as fanatically opposed to the Gospel of Christ as are the confessed followers of the false prophet.

The Sheluh tribes of central Morocco are the most lawless, having, as they say, no government but powder, and are continually fighting among themselves. The great Riff tribes of the north are classed as Berbers, but many suppose them to be descendants of the Vandals. They differ from other Berbers in appearance, having a more European cast of countenance. Many are even fair and ruddy. Some system of government prevails among them, and there is more or less order, but their subjection to the sultan is voluntary and nominal. In this respect they are resembled by the Soos tribes of the southwestern plains.

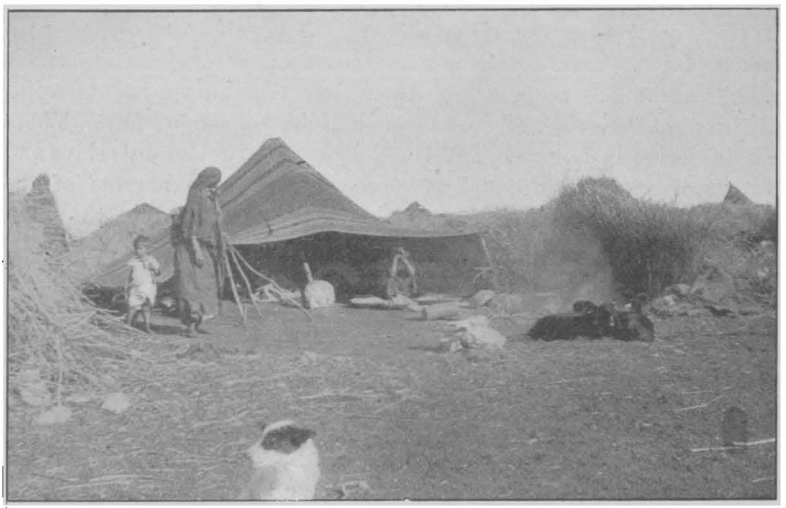
The negroes are Sudanese or their descendants; they were originally brought as slaves, and are as stanch Mohammedans as any. There is no color-line in Morocco, and the democracy of Islam puts slave and master nearer on a level, and prevents some of the horrors of the slave-trade. This traffic still flourishes, altho restricted in the coast towns.



A SCENE IN A TANGIER MARKET-PLACE

The number of Jews in Morocco is given as 300,000. The oppression they once suffered is now lessened by foreign influence and protection, but, as a class, they are hated and treated with great contempt. They are the life of trade, however, and it is a significant fact that on Saturdays there are practically no country markets, and the towns are very dull. They are "orthodox" in the strictest sense, and persecution has kept bright the hope of the coming of their Messiah and their restoration to Palestine.

The Sultan of Morocco is Mooley Abdul-Azeez, a youth of about twenty years of age. His government is corrupt and oppressive. He has absolute power over the life and property of his subjects, and local government is entrusted to kaids and governors, who squeeze from their impoverished people all that forced levies, threats, and imprisonment can exact; hence to prosper is to become a mark for extortion.* The sultan, in turn, squeezes the governors, and offices are sold to the highest bidder. Perjury and bribery are carried on to a shameless extent, and the filthy dungeons are always crowded. Prisoners are not supplied with food or clothing, and there is no fixed limit to their term of imprisonment. Many are



A TYPICAL HOME OF WANDERING ARABS, MOROCCO

* This wholesale oppression and robbery would render it impossible for foreign citizens to do any extensive business in Morocco were it not that the powers enroll as proteges and protect native agents and employés of their subjects. This protection is eagerly sought by all *classes, and makes every foreigner a privileged person, and gives him a place of influence with* both people and magistrates. Of this system Meakin says: "Nothing has done more to raise European prestige from the abyss of tribute and slavery days to its present position than this protection of natives. Beginning when piracy flourished, and when Christian slaves were sold by auction in Moorish streets, granted only to encourage a trade which could not exist without it, this right is now the first of foreign influence in Morocco."—*The Moorish Empire*, p. 417.

forgotten by the magistrates, and for trifling offenses, or none at all, languish for years in hopeless misery. It is a principle of Moorish justice that if an offender escapes, or takes refuge in a sanctuary, his relatives, or those living near the scene of the crime, must bear the punishment. This is, of course, cruel and unjust, but where places of refuge are so numerous and escape so easy, it seems to be about the only way of enforcing penalties.

The moral condition of Morocco is as bad as the political, for Islam stimulates every evil inclination. Polygamy, concubinage, and divorce at pleasure are sanctioned by the Koran, and prostitution is a natural result. Sodomy is fearfully common and seems to bring no reproach.

A SLAVE MARKET IN MARRAKESH

Slaves, auctioneers, and purchasers. The market is held weekly at sunset. The night this was taken there were over thirty slaves, and one, a girl of ten, brought $220

Saint worship has produced practical idolatry; the daily speech of all classes is filthy in the extreme, and truthfulness is well-nigh unknown.

The attitude of the Moors to the Gospel is doubtless the same as that of other Mohammedans. They consider that all truth is contained in the Koran, and that they alone know God. They look upon missionaries, as well as other *Nsara* (Christians), as infidels, and when we speak of God, heaven, hell, judgment, etc., they often express considerable surprise that we know anything about such things. The Moslems assent to much truth, for it must be remembered that the Koran is largely made up of garbled extracts from the Scriptures and apocryphal Jewish and Christian books. They place Jesus among the first of the prophets, but the vital truths of His Sonship and Deity,

His death, and the atonement they strenuously deny. There is, in general, a strong prejudice against "Christians," that prevents access to parts of the country not under control of the government, but wherever the authorities have power travel is comparatively safe. There has been little or no interference with missionary work on the part of officials. This is partly due to fear of foreign powers, but probably a stronger reason is that they consider it scarcely worth their attention. The conversion and open confession of any considerable number of converts, however, would doubtless arouse bitter persecution for both missionaries and converts. On the whole, missionaries are treated with respect and courtesy and are free to do much as they please.

THE STATISTICS OF MISSIONS IN MOROCCO, JANUARY, 1900.

SOCIETY	Entered	Men	Wives	Single Women	Total	Native Helpers	Grand Total	Stations
London Jews Society	1875	1	1	.....	2	1	3	1
British Bible Society	1882	1	1	.....	2	3	5	Itinerant.
North African Mission	1883	9	7	21	37	13	50	6
Central Morocco Mission	1886	2	2	.....	4	.....	4	1
South Morocco Mission	1888	8	6	5	19	.....	19	4
Mildmay Mission to Jews	1889	2	.....	1	3	.....	3	1
Gospel Union (U. S. A.)	1894	8	4	1	13	.....	13	4
Independent	.....	1	.....	.....	1	.....	1	1
Totals	.....	32	21	28	81	17	98	18

Modern Protestant missionary work was begun among the Moors in 1883 by the British and Foreign Bible Society. There are two well-equipped hospitals for men and one for women. In one of these alone some two hundred "in-patients" are received annually. Dispensing to "out-patients" is freely carried on at most of the stations. There are educational classes for girls and boys at several places, and an industrial training-home for orphan boys in Tangier, but the latter work encounters many discouraging obstacles. At two stations the Gospel is preached nightly in rooms where transient Moors are given free lodging, and on many nights as many as forty persons, some of whom are from remote tribes and inaccessible districts, hear the Word. One of these rooms, especially, is visited by many Riffs. No other public meetings are held, but much hand-to-hand work may be done with caution in streets and markets. Crowds quickly gather, however, and either become noisy, making it necessary for the missionary to move on, or are scattered by some timid or officious person. Now and then the preacher's heart is gladdened by groups that listen quietly, but most of this work is rather stormy. Lady missionaries have gained access to Moorish homes quite freely in some places, largely by means of medical work. Itinerating among the Bedouins affords access to many people and has been carried on to some extent.

Even of the accessible parts of Morocco, nearly one-third lies almost untouched. Colportage work is carried on by both foreign and native colporteurs, but the sale of the Scriptures is very slow, except among the Jews, who buy the Old Testament Scriptures freely.

The great mountainous interior seems absolutely closed to missionaries. In 1897 two workers attempted to reach Oujda from Fez, but after proceeding about forty miles were robbed and kept in captivity four days while their captors were discussing what should be their fate God raised up a friend, who finally prevailed and brought them back to Fez. Berbers have in several cases taken medical missionaries a short distance into their country to treat the sick or wounded. No missionary is able to speak the language of the great Riff tribes or of the central Sheluh. The Soos tribes are also without a missionary, altho one or two workers have some command of their language and portions of the Scriptures have been translated into it. Thus these Berbers, of whom there must be three or four millions, are entirely without the Gospel and inaccessible to the missionary, not because of physical barriers or deadly climate, but because of their fierceness and fanaticism. God has opened other closed doors in answer to prayer, and He will open these if His children are in earnest and ready to enter.

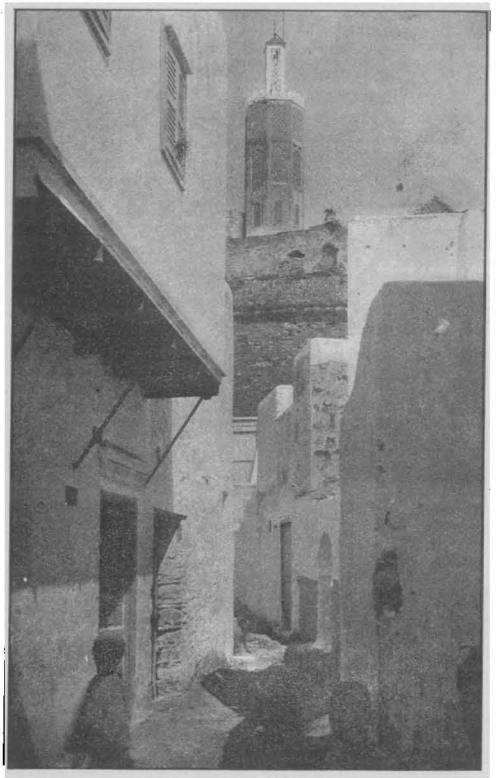
A MOORISH DERVISH
These religious beggars delight in sewing gorgeous colored patches on their garments so as to attract attention

A great hindrance to missionary work among the Arabic-speaking people of Morocco is the fact that comparatively few of them understand the Arabic Bible. The classical Arabic, in which it is published, is the language of religion, but is not used in daily conversation. Most of the men, and practically all of the women, can neither read nor understand it. Learned and illiterate alike, however, use in daily speech a simpler dialect of Arabic, and the translation of the Word of God into this colloquial Arabic of Morocco has been undertaken. One Gospel is practically ready for publication and other portions are in preparation.

Now a word as to the result of missionary work in Morocco. First, the lives and labors of the missionaries have doubtless overcome much prejudice wherever they have come in contact with the people. There

have been a few professed converts, some of whom soon revealed their mercenary motives.

Others have endured some suffering for the Gospel, but to make a bold and open confession of Christ is to risk bitter persecution and death. Pious language so prevails among all Mohammedans, and there is so much to be gained by affiliation with foreigners, that it is hard to distinguish false from true; but that several have been truly converted seems clear, and we hope that apparent inquirers are sincere.



A TYPICAL STREET IN TANGIER

In addition to work for Mohammedans, some work for the Jews is attempted, and two lady workers of the Mildmay Mission to the Jews are located in Tangier. An extensive tour of the cities of Morocco was made last year by Messrs. Samuel and Blum, of the same society. The Lord has blessed efforts in behalf of the Spaniards at Tangier and Tetuan, and there has been more encouragement in the way of conversions in this work than in any other.

The future of Morocco is a subject of much speculation, and is a question of international interest, both because of its inherent value and its strategic importance. France has within the last year appropriated a large section of country in the southeast, but whether international jealousy will prevent any interference with present conditions and leave the decrepit empire to prolong the struggle against civilization, or whether some agreement of the powers will permit its speedy appropriation, is beyond our ken. But we do know that there is to-day far greater opportunity for the preaching of the Gospel than the present force can meet, and that the great Berber tribes offer a field for as heroic and daring service as has ever been undertaken in the name of Christ.

OUR DEBT TO THE HEATHEN

BY REV. S. A. MORSE, D.D., LOCKPORT, N. Y.

"Das Gold!" is the title of a great picture by a German artist, Urban. Satan sits on a rock at the base of a mountain, resting his chin in the palm of one hand. In the fingers of the other hand he holds a glittering piece of gold. How the beautiful coin catches and scatters the sunbeams! Crowding toward this "least erected fiend that fell," struggling, imprecating, smiting, tearing, is a mass of human beings. The blazing eye, the swollen muscles, the contorted features, all tell of the mighty passions within and the tense eagerness of the pursuit. Some are lying still beneath the trampling feet, their struggles over. On the edge of the maelstrom cower some wretched women and children. Yonder, in the rear of the picture, is the cross of Calvary and the crucified One; but the procession passes by and scarcely deigns a hasty glance.

If human life through the centuries could be "foreshortened" so that we could observe it in one comprehensive glance, we should see some such scene of intense activity as this. The object of human desire and pursuit would not always be gold. Sometimes it would be power, sometimes pleasure, sometimes social distinction, or what not. But much the same phases of struggle would be observed. There would be somewhat of comedy, but, for the most part, it would be tragedy.

But there would be seen another class of strugglers somewhat different from the rest. Their efforts would be just as intense. They plow the seas, they traverse the deserts, they ignore all rigors, they face persecutions and deaths. They seek the ends of the world in the most eager quest. Do not they see Mammon on his rock flashing his golden eye upon them? But they are not diverted. Scepters of power do not tempt their hands and "pleasure dazzles in vain." They fling themseves thus into the face of oppositions and common impulses of the human heart in the effort to discharge a mystic debt to humanity. Of this Paul spoke when he said, "I am a debtor both to the Greeks and the Barbarians, both to the wise and the unwise" (Rom. i : 14).

Our question is: What is the secret of this compelling sense of obligation, this inner, imperative *ought?*

The first factor in it is, without doubt, an external Divine command. The Lord's ascension cry was, "Go ye into all the world and preach the Gospel to every creature." If, then, we are His, we must go. "Ours not to reason why," but to obey. We are not to stop to consider whether the heathen can be saved without the Gospel or no. We are not to question whether missions are a success or not, or any

other thing. There is the unqualified, unconditioned, naked "Go." In a certain bank where this writer has done business there is, hanging over the barrier behind which the bank officials are, the picture of a masked man who holds in his hand a pistol which he points at you, the customer or the visitor. It matters not that you move to some other part of the room, you will still be looking into that deadly tube and those unrelenting eyes. The "go ye" of Christ is like that, only it is full of love. Let the Church shirk the obligation to "go" and her candle goes out.

But this external pressure is not sufficient. It is the "letter which killeth and the Spirit that giveth life"; and so we must look further for the dominating factor in the missionary obligation, and we discover it in an inner, Divine impulsion. It is both, but it is this more than the other, which sends the missionary to evangelize the world. Paul exclaimed, "The love of Christ constraineth me." Where the command of Christ will not suffice to compel, the love of Christ will impel. There are two salient elements in this impulsion. In the first place, the true Church has a consciousness that the world is lost without Christ. It will not go so far as to declare that the heathen will all go to hell without being evangelized. It will not stop to argue very much about that, but recognizes that, at least, the number of the saved must be somewhat in proportion to the light shining. And whatever Professor A., at home in some theological seminary, may think about it, the missionary, face to face with the awful conditions prevailing in heathendom anywhere, has no doubt that men are lost. The Rev. Dr. ———, in his elegant pulpit, may theorize about a second probation, but the missionary can take only the Bible as his oracle, and that says nothing about "eternal hope." To the missionary and the people who send him the Divine command to "go" has all the urgency of a dire and immediate necessity. I am not sure but we must look to the foreign mission movement to be the chief conservator of orthodoxy at home.

There is a second element in the missionary impulsion—namely, the Church knows that unless she shall give the knowledge of salvation to the heathen they will not get it at all. Political ambitions and urgencies will see to it that the wretched pagan and Mohammedan nations have some sort of government more or less stable and endurable. The mighty forces of commercialism will see to it that the far-off and hitherto unexploited peoples get into the currents of the world's trade, and these interests, for their own enhancement, will afford some measure of educational facilities; but who will give the people the Gospel? "Salvation is the only thing which the Church has to give," and this she longs to give because it is of her very life and nature to give. And so she will allow herself no rest or relief until the world shall have heard of Jesus.

The motive of the foreign missionary endeavor, then, is the highest possible one. In it is no mixture of selfishness. It is pure love—love of God shed abroad in the heart running out over all the race. It is a holy *noblesse oblige*. It is the antithesis of ordinary human motives. It is the Gospel ideal of springs of action. The Savior so expressed the Gospel idea when he said: "When thou makest a dinner or a supper, call not thy friends, nor thy brethren, neither thy kinsmen, nor thy rich neighbors; lest they also bid thee again, and a recompense be made thee. But when thou makest a feast, call the poor, the maimed, the lame, the blind, and thou shalt be blessed, for they can not recompense thee" (Luke xiv: 12–14). "Why should I do thus and so for others?" "Why? Because these others may do thus and so for thee;" that is the natural, human basis of action. But it is not the heavenly; that is, "Do good thus and so to these others because they can not do anything for thee." Wonderful! And so no wonder that the world can not get hold of the principle; it is too high, it can not attain unto it. Only a heavenly soul can understand the heavenly principle and love it. We would not ignore the fact that the Savior added, "For thou shalt be recompensed at the resurrection of the just." But this sort of recompense is outside the boundaries of common conception—distant and spiritual. The mess-of-pottage platform is the average platform of human motives.

No other of the great benevolences of the Church, perhaps, is so purely a benevolence as this. Do we plead for the schools in the South for the colored people? It is noble to respond to that appeal, yet there is often a motive of self-preservation at work dictating our giving. It is not so much a question what shall we do with the Negro, it is said, as, What will the Negro do with us? National self-preservation commands us here. Does the Church appeal for funds to help build edifices for that inchoate but stupendous empire of our West? We are compelled to ask ourselves, What sort of a civilization is being crystallized there? Is it pagan, or Christian? Is it Oriental, and reeking with the rottenness of polygamous lands? Is it papal, or is it Protestant? We recognize that patriotism is making a demand upon us, and that, to save our country, ourselves, and our posterity we must pour out our money to establish churches for the preaching the pure Gospel which alone can save the land and nation. But for the foreign missionary work there are no such appeals. For Jesus' sake, for pure love's sake, we are asked to give. There is little or no place for mixed motives in this sort of beneficence.

In the very nature of the case it seems to me the brightest crown must at last, "in the resurrection of the just," when crowns shall be distributed, belong to him who counts himself a debtor to all, and who is restless and eager until he has paid that debt to the uttermost farthing of his ability.

THE MARTYR MEMORIAL CHURCHES OF MADAGASCAR

BY REV. JAMES SIBREE, F.R.G.S.
Principal of the L. M. S. Theological College, Antananarivo; author of "Madagascar Before the Conquest."

All travellers who have penetrated to the elevated interior provinces of Madagascar will remember their first sight of Antananarivo. Built on the summit and slopes of a long rocky ridge which stretches for nearly three miles north and south, and rising for more than six hundred feet above the rice-fields at its base, the capital of the island has a most picturesque appearance, and is by far the largest and most populous town in the country. Towering over everything else, in the center of the ridge are the lofty roofs of the group of royal palaces; but at each extremity are distinctly seen other buildings, the one to the south with a spire and that to the north with a tower. These mark the position of two of the four stone "Memorial Churches."

As students of missionary literature know, the history of mission work in Madagascar has been marked by severe opposition and persecution. Even within the past three or four years numbers of Christian Malagasy have laid down their lives for the sake of the Gospel, for many of them were, in 1896, killed by their heathen fellow-countrymen, and others, in 1897, through the false accusation of those who profane the holy name of the Savior by calling themselves members of "the Society of Jesus"! The Memorial Churches at Antananarivo, however, are designed to keep in mind those brave Malagasy, both men and women, who were put to death at various times between 1837 and 1860, during the long reign of the heathen Queen Ranavàlona I. With wonderful courage and devotion the infant church of Madagascar withstood for many years the utmost efforts of their sovereign and her government to crush out the hated faith in Christ. Hundreds were punished in various ways: by fines, imprisonment, loss of military rank, and reducing to slavery; while it is believed that about two hundred were put to death, some by spearing, some by stoning, some by the *tangèna* (poison) ordeal, and others by being burned alive. It was to commemorate their fidelity to Christ that on four prominent places in the capital, where they thus suffered, the Memorial Churches were erected.

The idea of erecting these memorial buildings originated with the late Rev. William Ellis, whose name was for long closely associated with the later religious history of Madagascar. Before his arrival in the capital in 1862, to reestablish the L. M. S. mission, he wrote to the king, Radàma II., requesting that the places where the chief martyrdoms took place might be reserved as sites for Christian churches, which should not only be consecrated to "the worship and service of that blessed God and Savior for whom they (the martyrs) died, but

should serve also to perpetuate through future times the memory of their constancy and faith." In accordance with this request, orders were immediately given that the pieces of land should be reserved for that special purpose, and on Mr. Ellis' arrival he was assured by the king that the ground should be used for nothing else, and should be given up when required. Thus encouraged, Mr. Ellis wrote a stirring appeal to English Christians for aid in the matter, pointing out that one of the most pressing needs of the native churches at that time was places for public worship, and that, from the fines, imprisonment, and losses sustained by the people during the persecution they were unable to do much for themselves to erect substantial buildings. This letter contained graphic descriptions of the four sites, and estimated the cost of four appropriate churches at £10,000. The writer deemed "that these buildings should be of stone, not ornamented or showy, but plain, solid, lasting fabrics, corresponding in their style and character with the purpose for which they are raised, and capable of containing eight hundred or a thousand persons each." Mr. Ellis concluded by asking: "Will England give to Madagascar these Memorial Churches, and thus associate the conflicts and triumphs of the infant church with the remembrance of the source from which, through the Divine mercy, Madagascar received the blessings of salvation, and thus perpetuate the feelings of sympathy and love which bind the Christians of Madagascar to their brethren in England?"

This proposal met with a warm and prompt response, both in England and the colonies. Within a few weeks from the publication of Mr. Ellis' letter half the estimated sum was raised, and in a year or two considerably more than the amount asked for was subscribed. In June, 1863, I was invited by the Directors of the London Missionary Society to go out to Madagascar as architect of the churches. Feeling it an honor to engage in such an undertaking, and hoping also to do something to aid in the spiritual work of the missions, I decided to accept their offer, and leaving England in August, 1863, I reached the capital of Madagascar on the 13th of October.

Soon after my arrival I accompanied Mr. Ellis on a ride round the city, in order to inspect the four sites of the proposed churches, and was much impressed with their important and commanding position. As soon as practicable I made a survey of two of the sites, and we commenced operations at that called Ambàtonaknàga, the most centrally situated of the four, and in the midst of a large population.

The difficulties connected with the work were many, especially at its commencement. Altho stone masonry in a rude form, for constructing tombs and a number of gateways, was not an unknown art to the Malagasy, yet, except a small and insignificant house built by King Radàma II., no stone building had yet been erected in the capital, and I had to teach and train my workmen in the very rudiments

of stone construction. There were no contractors or timber merchants, and no tileries or saw-yards; we had to quarry the stone and dress it, send to the forest for wood, build kilns and teach the processes of tile manufacture, and dig saw-pits and instruct the carpenters in the use of a pit-saw. I had to mark out every stone in the first church—that is, every base or string or chamfer, every window-sill, arch-stone, and capital, every moulding or sculptured detail, and all the courses of the spire. And every stone when laid had to be carefully tested with level and plumb-line, lest it should overhang the course beneath it. It was the same with all the details of the carpentry and joiner-work; and I had to mark out all the centering for the arches, and almost every piece of scaffolding; I found myself, in fact, not only architect, but also contractor, builder, clerk of works, and foreman, all in one!

These, however, were not the only hindrances; it was often difficult to get lime; we were frequently delayed for want of timber and other material; but the chief drawback was the want of workmen. Almost at the same time that we commenced the first church the queen began to build a new palace, and the prime minister began a large house for himself. These two government buildings demanded the services of all skilled workmen, so that frequently we were left without any masons or carpenters. Besides this, there was a kind of trades-unionism among these Malagasy citizens which constantly prevented any progress in the work. When all these circumstances are kept in mind, it is not to be wondered at that the time occupied in the erection of the four churches was far longer than had been supposed at the outset. The foundation-stone of the first one was laid on January 19, 1864, and the fourth one was opened for worship ten years later, on March 28, 1874.

The Ambatonakanga Church*

As already mentioned, we commenced work at the site called Ambàtonakànga (*i.e.*, at the stone of the guinea-fowl). This place is a spacious piece of ground at the junction of the two chief roads through the city, and is full of interest from its connection with the religious history of Madagascar. Here the first printing-press in the island was set up and the Scriptures were first printed in the Malagasy language (1826). Here native workmen were trained in several of the useful arts. Here one of the two first Christian congregations was gathered, some of the first Christians were baptized, and the first native church was formed, on June 12, 1831. Here the second building for Christian worship was erected, and at the outbreak of persecution the neat little structure was desecrated by being made a stable and then a prison, in which many of those who had worshiped within its walls

*See Frontispiece.

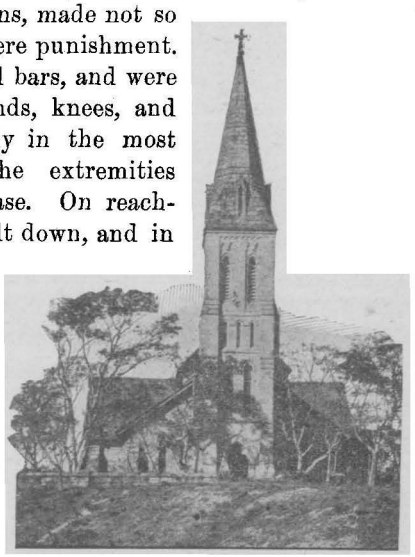
were confined in chains, and from which they were taken to death in various cruel forms. Ambàtonakànga, therefore, may be considered as "the mother church of Madagascar"; within the walls of the old chapel—then a ruinous and rough, stable-like place—one of the three first congregations met together when the persecution came to an end, in 1861, and ever since then it has been the headquarters of a large and important mission district comprising seventy village congregations.

The Memorial Church on this spot is a massive and substantial building, entirely of dressed stone (a kind of granite) both inside and out. It consists of a nave and aisles, with stone columns and round arches, an apse and vestries at the northern end, and a tower and spire at the southeastern angle of the chief front, which faces the city. It is seated throughout with open benches, and together with a spacious gallery at one end, will easily accommodate a thousand people—indeed, fifteen or sixteen hundred have often found room within its walls.

The Ambohipotsy Church

The second Memorial Church was erected at a place called Ambòhipòtsy (at the white hill). This spot is the southern extremity of the long ridge on which the capital is built, and as it is nearly five hundred feet above the rice-plains, it is very conspicuous in every distant view of the city. Within a few yards to the south of the actual site of the church is a little hollow on the hillside; it was here that the first martyr for Christ in Madagascar was put to death. This was a young woman named Rasalàma, who, on the 14th of August, 1837, was killed by spearing. She had previously been subjected to cruel torture by being put into irons, made not so much for security as to inflict severe punishment. These irons consisted of rings and bars, and were so fastened around the feet, hands, knees, and neck as to confine the whole body in the most excruciating position, forcing the extremities together as if packed in a small case. On reaching the fatal spot she calmly knelt down, and in solemn prayer committed her spirit into the hands of her Redeemer, and in that attitude was speared to death.

In the year following, Rafàralàhy, a noble-minded and devoted Christian, was executed on the same spot, and exhibited the same Christian confidence and joy. Several others, in later years, suffered at Ambòhipòtsy (in 1840



MEMORIAL CHURCH AT AMBOHIPOTSY

nine were beheaded at this spot), and on this account it was chosen as one of the places where a memorial church should be built. This church consists of a nave, divided from the isles by arcades of pointed arches resting on circular columns, with transepts and apse, and a tower and spire at the northern end. With the galleries at the tower end and in the transepts, a thousand people can easily be accommodated in the open benches with which the church is fitted. The workmanship, both in stone, wood tiling, and iron, is very creditable to the native workmen. The building was opened for divine worship on November 17, 1868, the sovereign Queen Ràvanàlona II. and the prime-minister being present at the service.

The Faravohitra Church

At quite the other extremity of the Antananarivo ridge, some two miles distant from Ambòhipòtsy, rises the low square tower of the third Memorial Church, that of Fáravóhitra (*i.e.*, last village or last hill). This stands exactly on the spot where, on the 28th of March, 1849, four heroic Malagasy Christians, three men and one woman, noble by birth, but still more noble on account of their faithful confession of the Savior, were burned to death. Their names were Andriantsiàmba, Andriàmpanìry, Ramitràlio, and Ramànandalàna. On account of their rank they were not bound to poles and carried to the place of execution, as others were, but were allowed to walk to their death. With wonderful composure and confidence these four Christians mounted the hill, singing some of the hymns which had been their joy at former times and were their solace now. There was no wavering, no shrinking back from the fiery ordeal. As they went along they sang together a hymn beginning

"When our hearts are troubled,"

and each verse of which ends with

"Then remember us." *

They reached the place, calmly gazed upon the preparations for their death, and meekly surrendered themselves to be fastened to the stakes. The pile was kindled, and then from amid the crackling and roaring of the fire were heard, not the sounds of pain, but the song of praise, for they sang a hymn which is the native version of "Lord, dismiss us with Thy blessing, fill our hearts with joy and peace." But prayer followed praise. "O Lord," they were heard to cry, "receive our spirits; for Thy love to us has caused this to come to us; and lay not this sin to their charge!" "Thus," wrote a witness of that memorable scene, "they prayed as long as they had any life;

* These are the Malagasy words of the last verse, with a free translation.

"4. Raha ny fahafatesana
Manakaiky anay,
Ka folaka ny henjana,
Toarovy izahay."

4. And when death itself
Approaches us nigh,
And spent is our strength,
Remember our cry.

then they died, but softly, gently. Gentle indeed was the going forth of their lives, and astonished were the people that beheld the burning of them there!" The mangled corpses of those who had been dashed over the cliff at Ampàmarìnàna that same day were brought to Fáravóhitra and burned, together with the living bodies of their friends, and so the dreadful tragedy was completed.

The design made for this site was in the early English Gothic style, and it was to have had a nave with roof in one wide span, with a lofty bell-turret in the northern gable, but for some reason this was set aside by the society and a very plain and massive church, in a round-arched style, was erected. It was opened for divine worship on the 15th of September, 1870. When the foundations for the building were being dug out, a mass of charcoal and half-burnt wood and shrubs, together with fragments of human bones, were discovered at one point, and were believed by the Malagasy to be relics of the martyrdom just described. The southwest angle of the church was thus laid on the very ashes of those brave servants of Christ, for whom it was intended to be a perpetual memorial. The money expended in erecting the building was contributed by the children of Sunday-schools in connection with the London Missionary Society.

The Ampamarinana Memorial Church

The fourth and last of the Martyr Memorial Churches is erected in the center of Antànànarìvo, within a few yards from the edge of a tremendous precipice called Ampàmarìnàna (*i.e.*, the place of hurling). This was the Tarpeian of Madagascar, and is a sheer descent of nearly three hundred feet toward the level plains to the west of the city. At the base is a confused mass of rocks of all sizes, which have, in the course of ages, been detached from the cliffs and now are scattered over the ground below. To be hurled over this precipice was the old Malagasy punishment for sorcery, and since the Christians were so bold as to defy and disobey their queen, it was concluded that they must be under the influence of some powerful spell or charm. Accordingly, on the 28th of March, 1849, fifteen native Christians were condemned to suffer death in this way. Wrapped in dirty mats, and with gags thrust into their mouths to prevent their speaking to each other or to the people, they were then hung by their hands and feet to poles and carried to the place of execution. But the attempt wholly to stop their mouths failed, for they prayed and addressed the crowd as they were borne along. Thus they reached Ampàmarinàna. A rope was then firmly tied round the body of each, and, one by one, fourteen of them were lowered a little way over the precipice. While in this position, and when it was hoped by their persecutors that their courage would fail, the executioner, holding a knife in his hand, stood waiting for the command of the officer to cut the rope. Then for the

last time the question was addressed to them, "Will you cease to pray?" But the only answer returned was an emphatic "No." Upon this the signal was given, the rope was cut, and in another moment or two their mangled and bleeding bodies lay upon the rocks below.

One only of the condemned was spared. A young girl who was much liked by the queen was placed where she could see her companions fall, and was asked, at the instance of the queen—who wished to save her, but could not exempt her from the common sentence against the Christians—whether she would not worship the gods and save her life. She refused, manifesting so much determination to go with her brothers and sisters to heaven, that the officer standing by struck her in the face and said, "You are a fool! you are mad!" They sent to the queen and told her that the girl had lost her reason and

MARTYR MEMORIAL CHURCH, AMPAMARINANA

should be sent to some place of safe-keeping. She was sent away to a distant part of the country and for many years was a slave.

Such are the religious associations of Ampàmarìnàna. The memorial church built here is somewhat Byzantine in style, with large wheel windows at each end, and a tall bell-tower at one angle of the chief front. The interior, with its galleries all around, is more like an English nonconformist chapel than are the other churches; and from its convenient arrangements the large men's meeting of the Congregational Union of Imèrina is held here every year, on which occasion it is almost always densely crowded by the delegates of the churches of the central province.

Altho there are only four stone Memorial Churches, there is a fifth site, which was conveyed, together with the others, to the London Missionary Society about thirty-five years ago. This is a place called Fiadanana (*i.e.*, peace), which is situated on the level ground to the

southwest of the capital, at about a third of a mile from the foot of the hill. Here fourteen Christians were killed by being stoned to death by the populace; and, according to the testimony of an eye-witness, the showers of stones were "as thick as a flight of locusts." This took place on the 18th of July, 1857. A small and plain church of sun-dried brick, for one of the suburban congregations, marks the site of the death of these brave witnesses for the Gospel.

Effect of the Erection of the Churches

1. We have given the Malagasy Christians four substantial and durable houses of prayer, which testify to the steadfastness and courage of those to whose fidelity to conscience and to truth their country owes, under God, its greatest blessing —a scriptural faith. And we have shown, in a very striking and tangible manner, the sympathy of British churches with their persecuted brethren, and our belief that "the righteous should be in everlasting remembrance."

INTERIOR OF ONE OF THE MARTYR MEMORIAL CHURCHES, ANTANANARIVO

2. Great buildings have always been a power, and have given a certain fixed and enduring character to all systems with which they have been connected. And altho our faith is not in buildings, but in principles, yet even minor aids like these are not to be despised. Probably nothing else would, at the time they were erected, have given the non-Christian Malagasy such a real, visible, and convincing proof of the deep interest taken by English Christians in the establishment of the Gospel in their island. These stone buildings are a witness that we believe in our religion, that we desire earnestly to extend its blessings, and that as far as we have any influence, Christianity shall be an enduring and settled *fact* in Madagascar, not a temporary thing, symbolized by a frail building of rush or clay, but lasting as the solid granite of which these churches are built.

3. Besides fulfilling the main purpose which the Memorial Churches are intended to serve, their erection gave a very marked stimulus to civilisation. The employment of many workmen for several years, and their training in European methods of construction in masonry, carpentry, the manufacture of tiles, ironwork, etc., diffused a large amount of valuable knowledge among the most intelligent artisan

class, and put a considerable sum of money into circulation. We showed the Malagasy how to build, and to use their own stores of stone and clay, of timber and metal; the site of each church was indeed a school for workmen in all the arts of construction. The results are seen in the handsome buildings which now adorn the capital and many other places in the country, and we are sure that the erection of the Memorial Churches at Antananarivo will be long regarded as an important era in the religious and material progress of Madagascar.

THE MARCH OF EVENTS IN PEKING

BY J. L. WHITING, D.D., PEKING, CHINA
Missionary of the American Presbyterian Church (North), 1869–

The return of the court to Peking on January 7th settled the warmly debated question whether Peking would remain the capital of the country, or another be chosen, as many insisted would be done. The opinion that the foreign representatives would continue to reside there, but the royal residences would be moved to K'aifeng fu, did not lack supporters. Those who thought that we should not see the government reestablished in this city, based their conclusion on varied considerations. Some supposed that the empress dowager had an opportunity to chagrin the foreign powers and get the best of them by staying away, and that she was too shrewd not to see and seize the opportunity and so spite them. When the Governor Yüan Shih Kai first came to Peking, one chief object was to persuade the foreign ministers to agree to turn over the government of Tientsin to the Chinese. One of the arguments he used was that if it was not given over it would be likely to delay the return of the court, but the minister to whom he was talking told him that he thought it made little difference whether the court returned or not—in fact, he judged that some of the ministers would prefer that it should remain away. If they returned, the dowager and the emperor would be coming home; if not, they would remain wanderers. They could act their pleasure in the matter. Some said that the empress dowager would never trust herself within the power of foreign nations. If she did not fear personal harm she would suspect that she would be compelled to give up the power into the hands of the emperor, which she would never consent to do. Many foreigners hope this result will be brought about, and the emperor be given an opportunity to carry out his plans for reform and progress. It is a significant fact that in the negotiations the dowager has been ignored, and all done in the name of the emperor.

Connected with the return of the court there have been some new things in the Chinese world. One is the mode of traveling for a royal

party. Never before have they traveled by rail. This time from Chengting fu to Peking, a distance of over two hundred miles, they have had an opportunity to compare modern methods with the ancient. Another innovation has been the greater opportunity given along the route—at least, to foreigners—to see the royal personages. At Chengting fu, Paoting fu, and at Peking there were foreigners who obtained a good view of them—especially so at Peking, where there were a large number gathered on the wall of the city, and no effort was made to prevent them from standing over the gateways as the royal sedan-chairs were carried in. The emperor was some distance in advance of the empress dowager. As they came to the enclosed space between the outer and inner gates they in turn alighted. The emperor prostrated himself at but one temple built within the enclosure, but the empress dowager prostrated herself at the two temples built on opposite sides of the roadway. When she returned to the chair she looked up at the foreigners assembled on the wall and bowed several times. One or two of the foreigners lifted their hats and others "kodaked" her.

Since the return of the court it is said a secret edict has been issued for the execution of Tung Fu Hsiang, the most bitter anti-foreign general of the Chinese army, who was one of the most influential promoters of the outbreak in 1900. His execution was demanded by the foreign envoys, his name being in the first list sent in. The Chinese commissioners said that as he was in command of the army he could not at that time be arrested, but they promised that it should be done when they could bring it about. It is now reported that the provincial governor has been ordered to invite him to a feast and make arrangements to have him killed when there. One need not characterize the use of such a method. It throws a lurid light upon the condition of the government in this empire. Tung Fu Hsiang was once a brigand, and was induced to give up his lawless life by the gift of an office in the army. No doubt he would rebel if he knew he was to be punished in this manner.

The return of the court has an important bearing upon all forms of activity, foreign intercourse, commercial activity, and mission work. As long as there was uncertainty in regard to the location of the government, men's minds remained in a state of doubt and unrest. Native firms, whose places of business had been destroyed, hesitated to rebuild, not sure whether the prospects of business would warrant the outlay. Now there will be no further delay on that score. Throughout most of the province there was a time of practical anarchy, all kinds of business had to pay blackmail or be robbed. Even in places not far from the city, and on the great thoroughfares, men lived by collecting a toll upon carts and camels and other carriers. That condition is already largely changed. Governor Yuen's soldiers have arrested and

punished large numbers of reckless characters, and it is to be hoped that the country will soon settle down to former conditions, or even to more favorable and peaceful ones. There can be no doubt that in many minds there is as strong race hatred as ever, and this will be kept from manifestation only as fear restrains; but there are also many who do not cherish malice. It is not uncommon to hear of men saying, in substance, "If the case were reversed, and we had been treated as we treated the foreigners, and had afterward gained the upper hand, we would not have left one of them alive; but now they not only let us live, but leave us our country." If prosperity comes, as it should with the development of railways and mines, there must come an increasing cordiality and a diminishing of hatred and opposition. The feeling favorable or unfavorable toward foreigners is, for the most part, not on religious grounds, but on economical conditions and race differences. There are, indeed, a few who speak against missionaries as the propagators of a new doctrine, but more who approve of Christianity as a religion which teaches righteousness.

There is no lack of those who prophesy a rebellion against the Manchu dynasty. It must be admitted that some favoritism is shown toward the banner men, the Manchus, as compared with the Chinese, and more or less jealousy has always existed on this account. It would not be surprising if a petition were sent in requesting that all subjects be treated in the same manner; but that there is great danger of an uprising on account of the inequality does not appear manifest, and the probability of a successful attempt to throw off the Tartar yoke is growing less and less as the government is recovering from the shock of rout and disorderly flight, especially since they have now returned with uplifted head. As a coincidence just at this point, it is rumored that a Manchu sent a memorial to the empress dowager on her way from Hsian fu (Si-ngan fu) to Peking, recommending that all the Manchus be sent back to their native soil, Manchuria, to raise stock, professing himself willing to go. He could not farm, indeed, but he could raise horses. If his recommendation were followed it would place all the people on the same footing. This memorial has not been made public. It would naturally be much better received from a Manchu than from a Chinese.

Not long since the writer heard from one who had been an eye witness some pitiable instances of mistaken devotion. The first instance was of a Buddhist priest, who, wishing to make a costly offering to Buddha, had burned off three fingers of each hand, leaving only the thumb and forefinger. With these he could, tho with difficulty, take his bowl in one hand and his chopsticks in the other. In the same temple there was a mason. Single men often go to temples to live. This man wished to do something to prolong the life of his mother, so as an act of propitiation he burned with an incense stick a

circle of nine scars on his abdomen. After these sores were healed he burned another circle of eleven scars in behalf of his trade-master.

It has been well known that during the outbreak many who were not Christians lost their lives, some from suspicion of being connected with foreigners, many from the malicious accusations of an enemy. Some fiends in human shape made a traffic in the lives of men and women, deliberately planning to condemn or acquit, according to the amount of money offered them. One method was to prepare incense sticks of two kinds, one of which had a core made up with a sticky syrup that would not burn. These were afterward covered with a coating that would burn. The other kind would burn completely through. If it was desired to condemn the one who was to be tested, a stick of incense that would leave a black center would be given him, and this was interpreted to mean that the person had a black heart and ought to die. Another way was to write with invisible ink on some papers a cross, and on others the character for Buddha. When the papers were pressed upon the forehead, the heat would cause the character written to become visible, and they claimed this was a supernatural revelation of the religion of those tested. Pagodas or shrines were made of paper, some so as to catch the heated air rising from paper burned inside, and so light as to be lifted. Others would not rise. These also were used to determine the fate for life or death.

The relations between Christians and non-Christians are gradually improving. After the defeat of the Chinese forces there was much extortion in the name of Christians, and some who were members of churches joined in the blackmailing. A part of them defended their actions by Old Testament practises, saying, "The Boxers robbed us, burned our houses and killed our friends; now the Lord has given them into our hands, why should we not spoil them?" All missionaries have done their utmost to convince such of a better way, and have in some instances taken very stringent measures to prevent the practise. Most missionaries have also taken the position that it was better not to ask indemnity for the life of either missionaries or native Christians killed, and have tried to inculcate the same views in the native Christians. But whether urged on the ground that life is more precious than money and we should not cheapen it by accepting money as an indemnity for it, or whether the example of Christ in forgiving His murderers were held up for imitation, or the probable effect in winning the favorable regard of the people toward the Church were urged, the minds of the native Christians in many cases have not been satisfied, even tho they acquiesce in the course pursued. Some have said, "These murderers go about glorying in their bloody deeds, and rejoicing that no danger, not even a fine, has come upon them." Others say, "We meet the murderers of our dear ones, and we can not lift up our heads while these dear ones are unavenged." The Chinese have

an old maxim which says, "If a man has slain my father, he and I can not live in the same world." With such precepts familiar from their earliest years and with the natural feelings of the heart, it is not surprising that they should desire justice meted out to the guilty. Still we believe that the right course is to teach them that they should not seek to avenge themselves, but commit the matter to the Lord, whose it is to avenge, and to forgive their enemies and pray for them. It is to be hoped that they may come to endorse heartily that view. If the Christians had been murdered in secret or in an ordinary riot, or in any way that had not the approval of officers high in power, we might expect the government to search out the guilty; but there can be no doubt that the Boxers supposed they had government authority for killing Christians as outlaws, so that we can not consider them as guilty as ordinary murderers are, nor will the officials punish them unless pressed to it by the foreign powers. Kindness toward them may bring them to see how mistaken was their estimate of Christians and of Christianity, and lead them to realize how cruel was their course. They may also awake to the fact that the terrible calamity and disgrace that fell upon China was the inevitable and just recompense of their evil doings.

THIRTY YEARS AGO AND NOW IN THE AMERICAN BAPTIST TELUGU MISSION

BY REV. JOHN McLAURIN, D.D., BANGALORE, MYSORE, INDIA
Missionary of the American Baptist Missionary Union, 1869–

The writer and his wife are the only missionaries now on the field who were present both at the recent Conference of the American Baptist Telugu Mission at Ramapatam (June 30 to February 3, 1902), and at the one held in the same place in 1870. Ramapatam, the *third* station to be opened in the Telugu mission, had then only been occupied a month. To have seen the first, and again this last, and to have been in close touch with the Telugus during the interval, is to have seen marvels of grace wrought upon the earth. The territory, then only partially occupied, stretched about 100 miles along the Bay of Bengal and 50 miles inland; now (including the two Canadian missions) the coast line is 600 miles, and it extends 500 miles inland; thus it includes nearly 30,000 square miles. Then there were four missionaries, now there are over eighty; then there were less than 1,000 Christians, now there are 60,000; then 10 natives preached the Gospel, now there are 450 pastors and evangelists; 200 women workers have taken the place of the 1 of those days; then there was one school in each station, now 700 schools and over 14,000 pupils are scattered over this vast territory; then we had 3 Sabbath-schools,

now there are 513 Sabbath-schools and 870 teachers with 11,000 pupils. Two theological seminaries and one college supply higher education to both American and Canadian pupils, while we have the usual complement of societies, associations, and conventions, together with vernacular newspapers, secular and religious.

At the Conference this year was the Rev. Dr. Barbour, the Foreign Secretary of the Baptist Union, and his assistant, Rev. Mr. Isaac. Both Canadian societies were represented by delegates. There were also present sixty-one missionaries and missionary wives, four visitors from a neighboring Baptist mission, and about twenty missionary children. Five busy, blessed days were spent together; no discordant note marred the unity of the spirit in bonds of peace. Years of advance in matters of mission policy were made in one day, because the Spirit of the Lord was there. Tho the dominant thought of the Conference was the conservation of what God has given us, by training in holy living, in Christian intelligence, and in self-sacrificing effort on the part of the Churches, yet we were not left without tokens of the converting energy of the Spirit in almost all of our fields. There were reported 3,769 souls baptized on profession of their faith in the Lord Jesus during the year.

The titles of the papers read will indicate the trend of thought in the mission. The first was, "The Law of Propagation in the Kingdom of Christ." Evangelism was the leading thought, then the forming of churches, then edification of individual believers, and the training in the New Testament ideas of the use of money. These principles, in contrast with Romanism, were traced through Church history from the Apostolic age to the present. The results of the two systems are seen in Northwestern Europe and America as contrasted with Southeastern Europe. Similar results in self-propagation were shown in Korea, Burmah, and Uganda as the result of similar principles of propagation.

An interesting paper was read on "Higher Education for Our Telugu Girls" and another on "Should Single Women Tour?" both presenting the affirmative side. These were followed by a very searching paper in "Adequate Instruction for Bible Women." The three words, "Bible," "instruction," and "adequate," were pressed upon the attention of the missionaries as the points to be emphasized. On the last day of the Conference a very informing paper was read on "The Best Method of Reaching Sudras." Several hundreds of Sudra farmers have joined this mission, and many more are likely to come. The unexpected statement was made and proved that the converted Paria has more influence upon the heathen Sudra than his own converted fellow-caste man; the Sudra listens more readily to his converted servant. Dr. Barbour's addresses were eminently evangelical and eminently missionary.

SIR CHARLES BERNARD

An Appreciation

The death of Sir Charles Bernard, a former Governor (Chief Commissioner) of Burma, brings to the heart of many missionaries in that land a sense of personal loss. To one woman's heart here in America come memories of a dark day many years ago when, hardly more than a girl, she turned her face from the shores of India, where she had gone as a happy bride five years before. In the quiet cemetery under the palm trees she had left the one who had made even India seem the home-land to her, and now with broken health, two little children, and a great empty ache where her heart had been, she started on the weary eleven thousand miles that lay between her and home. A wretched sailor, she suffered from almost constant seasickness, and when the ship reached Suez was so dangerously ill that the captain and ship's doctor insisted on her going ashore and taking as much as possible of the journey overland. She lay for days in the dreary hotel at Suez, until strong enough to go on to Alexandria and embark for Brindisi. Here again on the short voyage they encountered a severe storm; she was seriously ill, and it seemed unlikely that she could live to reach England.

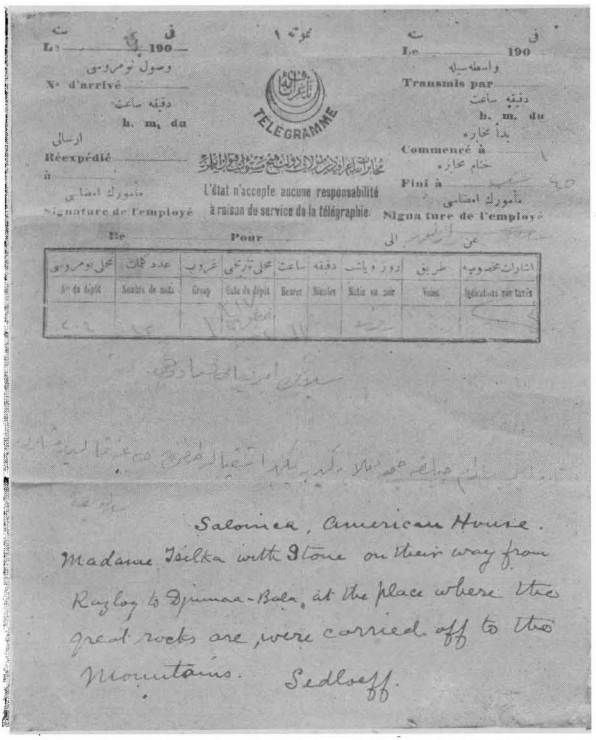
On this same steamer crossing to Brindisi was Sir Charles Bernard, returning from Burma. A warm friend of missions, he entered into conversation with Dr. Butler, the medical missionary, who mentioned the fact that she had left her route to travel with the sick American missionary. His sympathy was at once enlisted, and he threw himself into preparation for the further journey by rail to London, as tho she had been his own daughter. He would not hear of the modest arrangement to go second class, which was all that the missionary's purse could afford. "She must have a Pullman," said this man in authority. "Will you beg her to allow me this slight service, which will be such a pleasure? Tell her it is from a Christian brother." And so when the doctor went down to the cabin and gave the message, the weak, tired hand could only write the one word "Inasmuch" on a scrap of paper and return it to this noble man.

Later they landed at Brindisi, and were carried to the depot, but found it quite impossible to persuade the officials to add another Pullman to the fast mail train for London. While they pleaded a carriage dashed up, and a distinguished gray-haired man leaped out. He took in at a glance the situation, spied an old friend, a famous English general, in the station, and together they brought the whole force of the British Empire to bear on the railway service of Italy, which resulted in adding a first-class carriage to the sacred "fast mail." As the tired missionary laid her head on the comfortable pillow in the private car, the strong man's hand tucked her traveling-rug about her, patted her gently as a mother might have quieted a child, said to the doctor, "I've telegraphed on for ice, etc., to meet you at the stations; let me know how she reaches London," and, without giving them time for a word of thanks, was gone. They were never to meet again, tho kind letters came later from this busy man through whose thoughtful kindness, under God, the woman's life was spared. Sir Charles Bernard has gone to his reward, and again, after all the years, he has heard, this time from the Master Himself, "Inasmuch."—M. W. W.

AMONG THE MACEDONIAN BRIGANDS *

BY MISS ELLEN M. STONE
Missionary of the American Board, 1878–

Our capture took place on September 3d, last year, when we were going through a narrow pass on our way from Bansko to Dinwala, in the district of Salonika; Macedonia. It was, of course, totally unexpected. Our party of eleven was traveling through the country in broad daylight. We had taken every precaution, altho we had no guards. Suddenly, men seemed to spring up from behind the trees and rocks. They shouted "Dour!" which means "Halt!" We stopped, and were taken captive. The brigands asked if there was a married woman in our party. It was not their original intention to capture Mme. Tsilka. They had planned to take Mme. Wosheva and myself. Mme. Wosheva is a Bulgarian lady missionary, a widow, well on in years. But she was quite ill on our journey, and when the brigands saw her feeble condition they abandoned the idea of making her a prisoner. That is contrary to their way of doing business, to burden themselves with captives who are ill and may die on their hands. They try to keep their prisoners in as good condition as possible, so as to return them safe and in good health when their ransoms are paid. They took Mme. Tsilka, and we were carried off into the mountains. They treated us kindly for a time. We were served with meals regularly, and sometimes had a better quality of bread than the brigands themselves. I caught a very bad cold, and this seemed to displease them very much. I also fell in a cave and wrenched my knee. As they were eager for the money, and it was necessary to return me in good condition, they took these incidents very much to heart.



TURKISH TELEGRAM ANNOUNCING CAPTURE OF MISS STONE AND MADAME TSILKA †

* Condensed from the *Christian Herald*. † By courtesy of the *Congregationalist*.

Mme. Tsilka and I often wondered if the outside world knew anything about us, and what was being done to have us liberated. The brigands occasionally hinted of the rumors about us being dead, but further than that we knew nothing. We were kept in secret places and always traveled at night. When I wrote my letter, seeking ransom, I wrote because they forced me to do so, threatening me with a loaded rifle.

When baby Helena was born the event caused a sensation in the brigand camp. The men would come and look at the baby. They would pat its fingers. When the baby was three days old I carried her on a board over the mountains.

On the last day of our captivity we started as usual to travel by night. We traveled about an hour, when there was a commotion in the band. We stopped in the dark road, but in a few minutes we heard the command to proceed. I heard the order given to go back with the horses, but even then I did not realize that the brigands had turned us loose until they were out of sight and beyond hearing. We looked around and found that there were only two men left with us. Then they led us to a little town, and we were told that our ransom had been paid and we were free. We lifted our hearts to God in thankful prayer.

Some of the brigands wore Turkish costumes; some spoke Greek and others Albanian. Several of them dressed like Turks, looked like Turks, talked like Turks, and I have no doubt they were Turks. As to their names, if they ever called each other by their right names we would not know it.

A few days before we were ransomed, the leader of the brigands said: "There's a bullet for you and one for Mme. Tsilka and the baby if the ransom is not paid within a certain date." But God delivered us out of the hands of the enemy. What was done with the ransom money I don't know. Whether it was used for political purposes in Macedonia I can't state. All I know is the brigands got it.

In the four years I have lived and labored in Salonika I have come to think of it as the real field for my work, and I am going back there. I do not fear that my experience will ever be repeated.

NEGOTIATING FOR MISS STONE'S RELEASE*

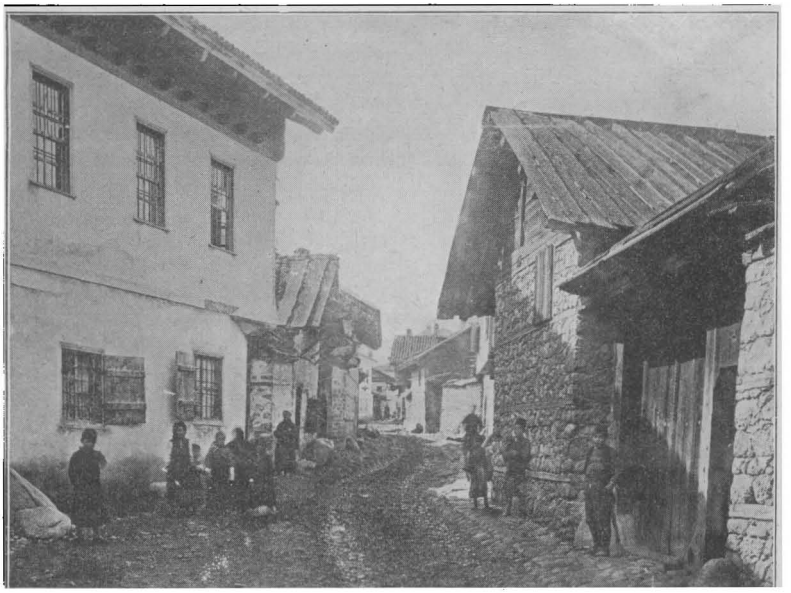
BY REV. J. H. HOUSE, SALONIKA, MACEDONIA
Missionary of the American Board, 1872–

It is a most remarkable thing, and one that stands alone, I think, in the history of brigandage, that two ladies, and one in the delicate condition in which Mrs. Tsilka was, should be carried off and held for one hundred and seventy two days and yet be returned alive, and in a fair state of health, bringing back with them a babe fifty days old at the time of their liberation. I have no doubt that the hardships endured by the captives were far beyond what most people imagine. Their letters were pathetic and heartmoving beyond description. How sorry I was that we were unable to let them know the almost impossible problem that we were called upon to solve! Our difficulties were immense, but I can now only give the slightest hint of those terrible days. God grant that we may never have to pass through such days again!

As far as our committee was concerned, not one day was lost. All

* Condensed from the *Congregationalist*.

that we could do to hasten on the end was done. The brigands were not at first ready for a compromise in the matter of the ransom, and without the full amount of money in hand I doubt whether any one could have succeeded at that time. Even in the negotiations which we were permitted to conduct to a successful issue the brigands made us terribly hard terms—terms that at times seemed impossible for us to fulfil: as to the manner of paying the ransom and the time of the delivery of the captives—and we seemed several times on the verge of failure. To my mind it was only a kind Providence interfering at last at the right moment in our favor that enabled us to snatch victory out of the very lap of defeat. I for one feel more like praising God for his wonderful intervention to save



STREET IN BANSKO, WHERE MR. HOUSE STAYED WHILE CONDUCTING NEGOTIATIONS WITH THE BRIGANDS*

us at that critical moment than like criticising the efforts of others or glorying in our own. Few who were not in this work of treating with the band can ever realize the terrible extremes of hope and despair through which we passed and the strain of it all upon our nerves.

Miss Stone was finally set at liberty, and arrived at Strumitsa, fifty-eight miles from Salonika, before daylight on the 23d of February, after one hundred and seventy-two days of captivity. Miss Stone, Mme. Tsilka, and the baby were first discovered, after their release, by a villager on a mountain in the outskirts of Hadracher, where the brigands had left them. They were covered with shepherds' cloaks. For two weeks they had been traveling through the mountains, hidden in the daytime and hurried forward blindfolded on horseback at night. When the ladies left the native pastor's home at Strumitsa, on their journey to Salonika, all the inhabitants of the place turned out to bid them farewell, and the local mission folks accompanied the cavalcade some dis-

* By courtesy of the *Congregationalist*.

tance, singing hymns. As the company reached the top of Chipelli Pass, between the town and the railway, Rev. Mr. Tsilka suddenly appeared, and there was a touching reunion between him and the wife from whom he had been so long separated. He took his baby from the servant who carried it and himself bore it down the mountain. At Salonika a great crowd welcomed the missionaries.

Spencer Eddy, secretary of the American Legation in Constantinople, says:

"Whenever we wanted to confer with the brigands regarding the captured missionaries we would announce the fact in some local paper. A man, always a different one from any that we had ever seen before, would come to us and say that he knew a man, who knew another man, who also knew another man, who could communicate with the brigands. We would give him a message, and then he would disappear. Sometimes the next day, but sometimes not for a week, we would get an answer. It was of no use to follow the messenger, for the letter would never be delivered, and, anyhow, it was impossible to trace it to the man who received it. All the answers that we received from Miss Stone were written in a cheerful manner. She has never suffered much from ill health, and stated in all of her letters that she was being well treated.

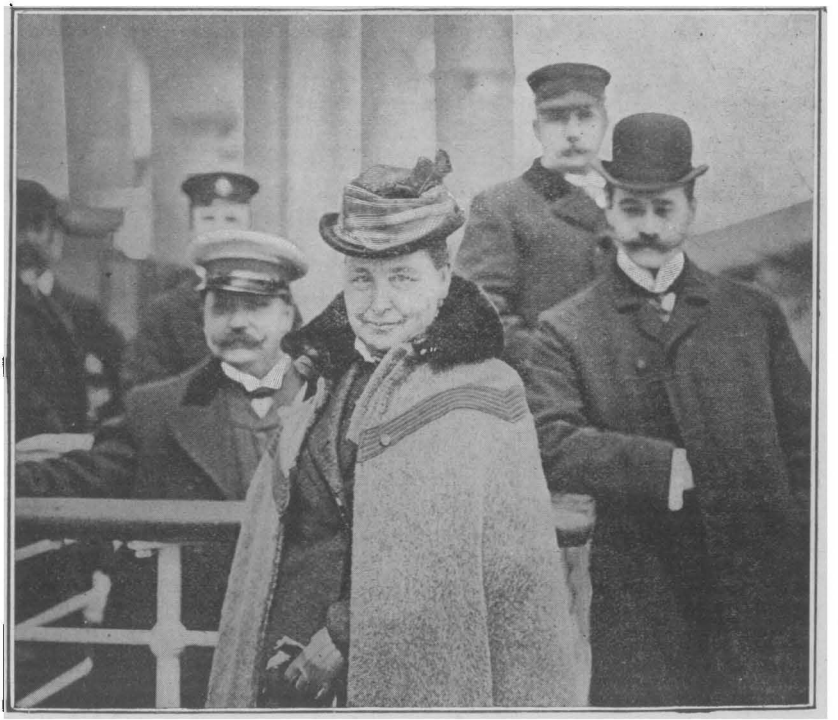
"The ransom money is demanded entirely for political purposes. All the people in Macedonia are in sympathy with the kidnapping, for they believe it is a step toward freeing Macedonia from Turkish rule. The ransom money is for the Macedonian cause. The Macedonians as a rule are friendly to the missionaries, but they desired to attract the attention of the world to their cause and incidentally to get some much-needed money."

A BRIEF SKETCH OF MISS STONE*

Miss Stone was born in Roxbury, Mass., on July 24, 1846, and almost her whole life has been devoted to religious work. It is said that when she was baptized her mother, who is now over ninety years of age, consecrated her to the cause of foreign missions. Miss Stone was educated in the public schools of Chelsea, Mass., and became a school-teacher. She left New York in October, 1878, to take up her work under the American Board. Her first field of duty was in Samovar, where she remained until 1882, when she returned to this country for a short visit. Afterward she was stationed in Bulgaria. She returned again to this country in 1898, and was next assigned to duty in Salonika. She has had under her charge there thirty-five Bible women, scattered over a wide expanse of wild territory. Most of her journeys to visit these missions were made on horseback with an escort. Of late years her companion on these visits has been Mme. Tsilka, who was educated in America at Mr. Moody's school in Northfield. Mme. Tsilka's husband is a graduate of Union Theological Seminary, where he had an excellent record.

On September 3d last Miss Stone, accompanied by Mme. Tsilka, three women teachers, Pastors Tsilka, Dimitroff, and Virkoff (Bulgarians), and a number of friends, were going through a narrow pass on their way from the village of Bansko to Dinwala, when a band of brigands appeared.

* The full story is now appearing from her pen in *McClure's Magazine*. Her book will be given to the public probably during the early autumn. Arrangements have been made for her to deliver one hundred lectures under the auspices of Major Pond and thirty-odd under the auspices of the Chautauqua Alliance in connection with the various Chautauqua assemblies during the months of July and August.



ARRIVAL OF MISS ELLEN M. STONE IN NEW YORK*

Mr. Tsilka, who alone was armed, drew his revolver, and was about to seek to defend the party, but was dissuaded from firing by the others, who saw that resistance was useless. Miss Stone and Mme. Tsilka were seized and taken to one of the strongholds of the brigands in the mountains.

When word of the capture of Miss Stone was received at the headquarters of the American Board of Foreign Missions, in Boston, there was at first unanimous protest against paying the ransom. It was urged that such a proceeding would render unsafe the life of every American missionary abroad. The State Department was appealed to, and sent Consul-General Dickinson from Constantinople to Sofia to represent the government in treating with the bandits. When announcing the demand for ransom the brigands declared that unless the money was paid by October 8th Miss Stone would be killed. Three days before this date the American Board sent out an appeal to the American people for funds for the ransom. The brigands demanded a ransom of £25,000 (Turkish), (about $112,000), but only $72,500 was collected for the ransom, and, after prolonged negotiations, this sum was paid over to the brigands on February 6th by M. Gargiulo, chief dragoman of the United States Legation at Constantinople, and W. W. Peet, Treasurer of the American Mission at Constantinople.

What the political outcome of this affair will be it is impossible to say, but we believe that God has permitted the event in order that our attention might be more forcefully drawn to the great need for giving these people the Gospel of peace and good will.

*By courtesy of the *Christian Herald*.

THE SLAVE-TRADE IN HAUSALAND*

BY T. J. TONKIN
Late Medical Officer and Naturalist to the Hausa Association's Central Sudan Expedition

In the Hausa States, before their recent incorporation in the British dominions, I had exceptional advantages for knowing the facts. I lived among the natives, shaved my head, wore their dress, and adopted their manners, and, as I speak their language, had little difficulty in seeing anything I wanted to see, and none at all in supplementing what I saw by the results of careful inquiry. Among my acquaintances I numbered several kings whose slave-raiding enormities make one shudder to recall their acquaintance.

The child-stealers are generally women who pose as pedlers, but really stalk eligible children, which they carry off at unguarded moments. Next comes the "lady-killer," who merely replenishes the African slave mart by the same artifices as those by which the hideous traffic of English streets obtains fresh victims. The "village vampire" is a cunning rogue who arranges the disappearance of cattle, children, and a dozen of young women qualifying for matrimony. He then persuades the villagers that these things are the work of evil spirits, and induces them to send offerings of salt and rubber and cattle with him to secure a protective spell from some mighty magician. He departs, never to return, having scooped everything the village had lost for himself and his confederates. Such types as these suggest a commercial genius which, when duly civilized, may compete with the cleverest votaries of modern finance.

The "privateer" is the next type. A citizen of one of the large Mohammedan towns, a man of substance, wants change of air and scene, with perhaps a dash of excitement, and he is not above taking it in such a way as to make money out of it. He arms all his slaves, buys a few more to make up his strength, and invites some young men to accompany him. Thus equipped, he sets out with his friends for one of these districts, where they have their change of air and scene and their dash of excitement—all at the expense of the local native. Some parts of the country are overrun with bands of this sort, who outrage and burn, slay and enslave, in the most ruthless manner. Their excesses make the tracks they affect almost impassable to the ordinary traveler. Single traders dare not cross them at all.

But "private enterprise" pales before the colossal enormities practised by the ruling Emirs of Hausaland. Altho all the provinces in the district are supposed to be federated and under the Sultan of Sokoto, they are anything but united; in fact, the various communities never seem to be comfortable except when they are fighting, and in nineteen cases out of twenty the mainspring of the fight is the desire to amass slaves. The Sultan of Sokoto fights against his emirs (the provincial governors)—result, slaves. His emirs return the compliment—result, slaves. Big emirs fight against little ones—slaves again; little emirs persecute lesser ones—more slaves. Mohammedans fight against pagans for the same object; and the pagans, beset on every hand, harried without ceasing, mad with rage and frenzied with fear, fight against anybody and everybody they can lay their hands on.

* Condensed from the *Empire Review*.

Worse still, the emirs preyed on their own subjects in this way, with or without an excuse of levying taxes. I knew an emir who, finding himself a little short when making up the yearly tribute for the emperor, sent a detachment of soldiers to a village in his own territory, not ten miles from the city gates, and one, moreover, that paid him regular tribute, with orders to bring in all the young women and girls at work on the farms; and it was done—sixteen were picked out, and the rest sent back. I have known close on five thousand square miles of territory absolutely depopulated by the ruling emir. I crossed the raided territory myself, and saw with my own eyes huge walled towns entirely deserted, thousands of acres of farm land relapsing into jungle, and an entire population absorbed. And this sort of thing is not done once or twice in a century, but is absolutely being done somewhere or other every day.

When a raid is made by an emir on a hostile neighbor's territory, the troops are led, not knowing whither, by night marches to the doomed village. Then in the small hours of the following morning, while all the country is wrapped in sleep, they fall upon their prey. With blood-curdling yells they rush to the attack, the more adventurous spirits scaling the walls and opening the gates for the rest. There is hardly any fighting. For a time the women and children cower silently in the huts, then with wail and cry break madly for the gates. But the gates are guarded. They turn backward toward the town. The houses are in flames.

As the flames creep higher and higher into the sky, amid the hiss and crackle of the burning thatch, the polishing off of those that resist is finished, and the second part of the business set about. This is the securing of the captives. One by one they are dragged from their hiding-places and inspected; the old men and women are kicked out of the way or knocked on the head, as may please the inclination of the individual raider. The young men are shackled, the boys tied together, the girls and young women roped neck to neck. A guard is told off to look after the men—if any resist, a blade gleams in the firelight, drips, and is dried. The babies are collected together and bundled into skips and bags.

Then begins "that most savage thing in the whole scope of African soldiering—a flying march across hostile territory *with* slaves." The march is practically continuous. During the first day or two, while the slaves are still in the neighborhood of their own country, the most reckless attempts at escape are made. Often half a dozen at a time, chains and all, will make a break for the bush. It rarely comes off. Death is the invariable penalty. Despatch at all costs is the watchword. . . . Worn down with shock and hunger and fatigue, slave after slave, men as well as women, drop from the line onto the road—done. To drop out is to die.

When the party returns in safety from the raid, then comes the barracoon, while the division of the spoil is being arranged. Meanwhile the slaves are crammed altogether into the smallest possible space, probably locked up and not allowed to move out of their prison-house for any purpose whatsoever. During this time the strongest of the slaves are bound. They are powerless to help whatever may be done to the others who are their fellow-townspeople, friends, or it may even be members of their own family. And much is done; the refinements of torture that suggest themselves to the lustful mind of the Sundanese soldier are many and

peculiar. But with this experience the worst part of the business, as far as the slave is concerned, *is over.*

One of the chief causes of the enormous development of the trade is that slaves are the most convenient currency. Cowrie shells, the ordinary medium of exchange, are useless for large transactions. To carry a hundred pounds' worth of cowries a hundred yards would need three hundred men, and the cost of porterage of such a sum a hundred miles would eat up the whole money. For this reason slaves are used as currency. The following table shows the value of slaves of different ages and sexes in Nigeria:

	£	s.	d.
Child, seven years old, male or female	2	10	0
Child, ten years old, male or female	3	15	0
Boy, seventeen years old	5	10	0
Boy (good-looking), twelve to fourteen	7	0	0
Girl, fourteen to seventeen years old	9	10	0
Young woman, say twenty or twenty-one	5	0	0
Man, full grown, with beard	3	10	0
Adult woman	2	0	0

Babies and very young children of the conquered in battle are regarded as the perquisites of any one who troubles to pick them up, and are generally sold on the spot to the poorer classes. The children meantime are carried about in sacks. The following is a typical episode of a raiding party on its way home through friendly territory: Meeting the party on the road, some country people hailed the men and inquired if they had any babies to sell. Whereupon several large, skip-like sacks were produced, out of which were rolled black balls of babies clinging together for all the world like bundles of worms. The episode had its ludicrous side, but the country native saw nothing either appalling or amusing about it. He merely teased out the writhing mass with his spear butt, and having found what he wanted, paid for it, dropping the purchase in his ample pocket, and with an "*Allah shi kai ku*" (May God go with you) went on his way.

On the whole, slaves are treated well on the march, it being the owner's interest to sell them in good condition. At the slave markets little apparent misery is seen. The young girls are dressed in gay loin-cloths and head-dresses. They chatter and laugh and eye inquisitively such men as may stop to look at them. In each they see a possible owner, and are anxious, or the reverse, as the person affects their fancy.

Real misery is seen written on the faces only of those whose families have been destroyed or torn from them. There is the mother who has lost her children; the lover who has seen his sweetheart torn from his arms; the chief who has lost his authority; the slaves on whom privation and disease have set their mark; the woman with sunken eyes, gaping rib spaces, and long, skinny breasts, and the man with tumid spear-thrust or raw oozing sword-slash fresh upon him. Behind a shed is the body of a slave who has just drawn his last breath, his thin limbs tangled in the agony of death, while along the broad highway to the right, the Hainya-n-Dala, go yawing along on their northward journey great ungainly camels bearing bales that a few months later will have been carried across the entire width of the Sahara Desert, and may possibly be inconveniencing British and American tourists in the narrow streets of the native towns of Tunis or Algiers.

EDITORIALS

Edward Irving and His Errors

A highly esteemed correspondent calls attention to the liability of misconstruing the editor's attitude as to the doctrinal views of Edward Irving, in the article in the March issue, pp. 173-177. He fears that the reader may suppose that we defend Mr. Irving's position that our Lord assumed our human nature *with its sinfulness*, etc.

The intent was to state facts, not to advocate opinions. The denial of Christ's "impeccability" seems to us, logically carried out, a denial of His deity! At the same time there is every reason to think Edward Irving to have been a devout believer in Christ's true deity. He failed to see that the view he held implied any dishonor to our Lord's divine nature and perfections. Rev. Andrew Murray in his book on the Epistle to the Hebrews advocates essentially the same views, yet he is one of the most beloved of modern disciples. We find Evangelical Christians in Britain commonly regard Irving as having erred in his philosophy rather than his faith —headwise, not heartwise; and they think that, had he been dealt with according to Galatians vi : 1, 2, his errors would have been corrected. But harsh persecution—largely instigated by his views of the Lord's coming—drove him further from the truth, and probably unbalanced his mind.

This sad history should remind us anew that we should speak the truth in love, and temper zeal and jealousy for sound doctrine with charity for brethren who may be misled. Few men are good logicians and can follow a false position to its legitimate conclusion. In God's eyes a bigot may be as lacking as a heretic. Let us defend the faith but avoid the weapons of carnal controversy. Fraternal forbearance may prove the means of gaining a brother, whom severe criticism may lose. The sense of keeping the respect and confidence of brethren is one of the main safeguards from serious error. We condemn some of Irving's opinions, while we believe him at heart a more Christlike man than many of his persecutors.

Hopeful Signs in Mission Fields

There are many recent tokens that the nations of the Orient are being thoroughly aroused. The present pervasive revival in Japan, the awakening of interest all over China, the new spirit of inquiry among the Moslem population in Persia, the still advancing Bible revival in Uganda, and the undoubted awakening of India's great and varied population—all these constitute signs which are unmistakable that God is moving, notwithstanding all the hindrances which men are putting in His way. How multiplied should be the prayers of His people.

Mr. J. H. De Forest, writing on Japan, points out some very encouraging facts:

1. The converts openly espousing Christianity are increasingly numerous among the educated and influential classes.

2. Christian thought is pervading the empire, as shown in the scores of books and rapidly exhausted editions of works on Christian ethics, religion, and philosophy.

3. Some of the ablest newspapers are edited by Christians and some of the best native writers are Christians.

The Anglo-Japanese Alliance

The Anglo-Japanese Alliance, which was published in February, has for its avowed object the "maintenance of the indepen-

dence and territorial integrity of China and Corea," and "secure equal opportunities in those countries for the commerce and industry of all nations." It is in six articles, and provides that in emergencies England or Japan may take steps deemed necessary to safeguard its interests in those countries; and if, in so doing, either nation should be involved in war, the other party to the alliance is to remain neutral and do its best to keep other nations from intermeddling; and, if such measures fail, the other party is to come to the aid of its ally. The agreement is to hold for at least five years. The prevailing opinion is that the object and intent of the alliance is to keep Russia out of Manchuria. Whether this be successful or not, one thing is plain, namely, that a nation which forty years ago was scarcely known or recognized as a power in the political world, is now received into close alliance by one of the three foremost powers of the world. It will undoubtedly have the effect of strengthening the Japanese in Korea, while it may restrain European nations in their ambitious projects. What effect it will have on missions perhaps no man at this early day can prognosticate. But, in any case, the event is one of vast moment and significance.

The Belgians in Africa

It is a matter of profound regret that King Leopold of Belgium should by no means be the distinguished philanthropist he has been thought to be in the matter of the Kongo Free State. Mr. Morel, in the *Contemporary Review* for March, boldly writes of "The Belgian Curse in Africa," and charges the king with using this whole scheme for his own advantage, securing a vast private domain which far outweighs in value all the so-called benevolent outlays for Africa. He also accuses him of being an interested party in several trading companies, and his government of being an active supporter of the cruel and inhuman methods whereby, for the sake of gain, the natives are made virtual victims and slaves. Mr. Morel thinks that the crisis calls for intervention from the other powers.

A Christian University for India

Mr. Ernest A. Bell, a missionary in China, has issued a paper on a proposed Christian university in India, to be located at Jubbulpore or Allahabad. The proposition is substantially this: that there should be an institution of the highest character for learning and scholarship planted in India, with open confession of the Christian faith and under Christian control, treating all Christians impartially and seeking peaceful relations with all men. It is desired to gather into such a school of learning all that is best in the education of Christian nations, and adapt it to the need and circumstances of India. A series of colleges is proposed, each an integral part of the university, but independent in its own affairs as are states in a nation. The various churches also would have their several colleges within the university, somewhat as is getting to be the condition of things in Oxford and Cambridge. The name suggested for the university is Nuri-i-Hind, or Light of India. It is too early at present to forecast the future of this scheme, but it belongs to our readers to have at least a suggestion of the proposed plan, and we lay this before them.

The Shansi Governor's Proclamation

The remarkable proclamation issued by the Governor of Shansi, and published in our April number, has awakened widespread interest.

The action of the China Inland Mission in declining to accept any indemnity for the premises and property destroyed in the Boxer revolt has also led the Governor of Shansi to add an additional sum of 10,000 taels to his previous gift of 40,000 taels ($30,000) for the relief and compensation of the native Christians.

In 15 cities of the province of Shansi the China Inland Mission suffered damage to property, houses, furniture, books, etc., which were burned or otherwise destroyed. Toward all this loss the mission declined to accept any indemnification, and, in order that its motive may be understood by the people, it arranged with the governor that a proclamation be hung up in each of the new church buildings for the erection of which no indemnity has been asked.

Our readers will observe in the facsimile (see April REVIEW) that 5 times there are 2 characters elevated above the rest of the proclamation; these are the names of Jesus or Savior, and their elevation in this way is a feature of the proclamation which can not fail to have a marked effect upon the people. The governor, Ts'en, is, of course, a Confucian. He is a son of the former viceroy of Yun-nan and Kwei-chau, and Shansi is the province which had the worst reputation of all for the cruelty of its former governor.

A Plea for the Children of India*

Some years ago the people of America and England rescued from death a large number of little orphans in India, but in the hurry of our Western life many of these little ones whom we then rescued have been almost forgotten and are in danger of being forced into something even worse than death. Especially is this true of the girls.

The appeal comes once more to us in behalf these little ones. The adult population of India, so many of whom have needed help, are now for the most part able to care for themselves with the aid of the government; but the little ones still need outside help; they need food, a little clothing, a home, and some mental and industrial training to make them a blessing to their native land. The cost for each child is only six cents a day, or $20.00 a year.

* The National Armenian Relief Committee, of which Miss Emily C. Wheeler is secretary, at the request of the former Committee of One Hundred for India Famine Relief, has consented to help in caring for India orphans as well as for those in Turkey. Contributions may be sent to Brown Brothers, Wall Street, New York.

Negro Progress

A representative of the Negro race, until recently a member of the American Congress, a gifted lawyer and Presbyterian elder, on saying good-bye to his fellow-legislators, said some things about his people well fitted to provoke reflection. He affirmed that the Negro of 40 years ago had passed away forever. Since then illiteracy among the race has decreased 45 per cent., and it now includes 2,000 lawyers, and as many physicians; owns $12,000,000 worth of school, and $40,000,000 worth of church, property; has 140,000 farms, of the value of $750,000,000, and personal property to the amount of $170,000,000; and all this has been accumulated in the face of tremendous obstacles—lynchings, disfranchisement, slander—and notwithstanding the fact that the door of every trade is closed against the colored man. A people of whom all this can be said must have some grit in them, and can not always be kept in the background. This Mr. White, the member for North Carolina, recognizes, and in his

farewell to Congress he said the present situation was not forever. The Negro would rise up and come again. On behalf of an outraged, bruised, and bleeding, but industrious and faithful people, he asked for no special favors, but only for a fair field. The address was felt to be not only pathetic, but possibly also prophetic.

Home and Foreign Missions

Jacob A. Riis writes very interesting and profitable things, but he, too, can sometimes run to extremes, as when he refers to the good people of New York who neglect the distress there while they are spending money for tracts and socks for Hottentot children.

Mr. Riis should not use words carelessly. In the first place, good people in New York send nothing whatever to Hottentot children. Secondly, Hottentot children are not well fed, but are often at death's door from hunger. Thirdly, to refer contemptuously to one form of benevolence because there is another need near by is quite as apt to choke the outflow of liberality altogether as to change its course. Each one is guided into some channel of giving, near or far, and if thus turned aside from it, selfishness is always waiting to suggest the hoarding, or self-indulgent waste, of money. Fourthly, for benevolence at home, about fifty times as much is given as goes abroad for all objects whatever. The Samaritan was not rebuked for laying his sympathy and alms on an alien, but praised for expending them on the first urgent case of need brought to his attention. Fifthly, as Peter Bayne says, the small amount that we send abroad to humanity, untinged by any thought of neighborhood, keeps the cords of kindness taut. Sixthly, home benevolences are largely the offspring of the great outburst of universal affection first roused and still sustained by foreign missions.

†

Christian Wireless Telegraphy

Canon Wilberforce, of Westminster Abbey, draws an analogy between wireless telegraphy and intercessory prayer, treating intercession as a kind of current, starting from one's own soul and going forth, as a dynamic force, upon the object for which prayer is offered, setting free secret spirit influences, which would not otherwise be liberated, etc. Such teaching tends to bring down prayer from the supernatural level to the level of "thought transference," "psychic sympathy," "spiritual affinity," etc. Such a solution of the mystery of prevailing prayer takes out of it its Divine element and makes prayer simply a method of influencing, not God but man, by a sort of secret hypnotism or spiritual outflowing. Are there not some mysteries in the spiritual realm which it is God's intention we shall not comprehend and which perhaps it is not worth while for us to attempt to investigate? For ourselves, we are thorough believers in the *supernatural* power of prayer.

The name "ducat" is significant. It means a coin struck by a duke. It is said that these Italian coins appeared earliest in Venice, and that they bore the following Latin motto: "*Sit tibi, Christe, datus, quem tu regis, iste ducatus*" (Let this duchy, which Thou rulest, be dedicated to Thee, O Christ), whence the name, ducat.

All money comes from God to His disciple, and should bear His image and superscription—the mark of His inalienable right—and be rendered unto Him, in service as His.

Donations Acknowledged

No. 239.	Narsingpur School	$25.00
" 241.	Kongo Balolo Mission	35.00
No. 243.	Arabian Mission	2.50

BOOKS FOR THE MISSIONARY LIBRARY

TWO HUNDRED YEARS OF THE S. P. G. By C. F. Pascoe. 8vo, 1429 pp. Illustrated. 7*s.* 6*d.* Society for the Propagation of the Gospel, London. 1902.

This is another of those monumental volumes on which no money value can be placed. Such a record of the efforts of a large and influential body of Christians to carry out our Lord's great commission to His Church gives splendid evidence of the vitality of Christianity and the steady extension of the kingdom of God.

The S. P. G. was founded in 1701, and in 1702 began to labor among the colonists in America. Some work was also done among the slaves and Indians, and in 1752 the first station was opened in West Africa. Now the society has missionaries in British North America, Central and South America, and the West Indies; in West and South Africa and the neighboring islands; in Australasia and the Islands of the Sea; in India, Malaysia, China, Japan, and Korea; and in Europe. Many of the missions founded by the society are now self-supporting.

The various mission fields are taken up in order, and the history of the society's work there is narrated. Many able and noteworthy men have labored in connection with the S. P. G., among them Archbishops Tenison, Secker, Benson, Temple, and others, as presidents of the society. The missionary roll contains the names of 4,014 ordained Europeans and 362 ordained natives. These men have preached the Gospel in 115 languages and dialects. The story of the opening of new fields, the biographical sketches of noble lives, the accounts of martyrdoms and persecutions, the record of progress, and the discussion of problems on various mission fields, make this a remarkably interesting and instructive book, both for reading and for reference. The condensed epitome of the contents and the forty pages of index add greatly to its value. Such subjects as "Hindrances to Conversion," "Comity," "Demons," "Drink," "Education," "Famines," "Native Ministry," "Polygamy," "Slavery," etc., form fruitful themes for study. *

MOSAICS FROM INDIA. By Mrs. Margaret B. Denning. Illustrated. 8vo, 296 pp. $1.25 *net.* Fleming H. Revell Co., New York. 1902.

These are delightful pen-pictures of India and Indian peoples, religions, and customs by one who is well acquainted with the country and people. Mrs. Denning shows that she knows how to use eyes, mind, and pen to good advantage. For ten years as a missionary of the Methodist Board she has lived and labored in Narsingpur, and the time has evidently been well spent. These "mosaics" reveal Hindu character and customs in many aspects, and reveal missionary life and work in its varied phases. "Bombay," "The Government," "Missions," "Behind the Purdah," "Famine," "Weddings," etc., are among the subjects described. The chapters might almost be called flashlights on India, so vivid a picture do they give of the conditions that prevail there. They are peculiarly well adapted for reading at missionary or young peoples' meetings. *

IN LEPER LAND By John Jackson. 8vo. Illustrated, 3*s.* 6*d.* Marshall Bros., London. 1902.

There is always something pathetically interesting about these poor unfortunates who have ever been outcasts from society, and whose disease knows no cure, except the miraculous touch of Christ or the direct interposition of God. Probably there is no disease on earth that is so dreaded or more loathsome. Mr. Jackson made a

special tour of 7,000 miles among the lepers of India, and here graphically tells the story of what he saw and heard, including a visit to Mary Reed. No one who reads these pages can doubt the need for more of this Christlike service. The disease has recently been pronounced contagious, but only so under certain conditions. Much, very much, is being done to relieve the physical sufferings of the lepers of Asia, and many have been brought into new life in Christ. There is no more noble work in the world, and the narrative of Mr. Jackson's observations in "Leper Land" has a fascination and an influence unique and powerful. *

THE UTMOST BOUNDS OF THE EVERLASTING HILLS. By Rev. R. A Macduff. 8vo. Illustrated. 5s. James Nisbet & Co., London. 1902.

Mr. Macduff was formerly domestic chaplain of the late Bishop Matthew of Lahore, and has embodied in this book "Memorials of Christ's Frontier Force in Northwest India." Those whom the author describes are Bishop French, of Lahore; George Shirt, of Sindh; Rowland Bateman, of the Punjab; and Arthur Neve, of Srinagar. The book is exceptionally readable in style, abounding in fresh and telling incidents, flashes of humor, and entertaining conversation. It is not, however, without deep thoughts and definite purpose. *

PICTURE ALBUM OF THE CHURCH OF ENGLAND ZENANA MISSIONARY SOCIETY. 8vo, 116 pp. London. 1901.

These views illustrate life and work in India, Ceylon, China, and Singapore, and will be very useful in connection with missionary meetings for old and young. The subjects well represent heathen life and customs, as well as various phases of missionary activity. The scenes are lifelike, and most of them are reproduced in half-tone from clear-cut photographs. There is just enough description to explain the pictures. *

THE MISSIONARY PAINTING-BOOK. With Notes by Eleanor Fox. Paper. 1s. Church Missionary Society, London. 1901.

The London Missionary Society fully realizes the necessity of training the children to think of and take an interest in missions. This painting-book serves several purposes—giving the child a lesson in painting, affording amusement, and, at the same time, teaching a missionary lesson. The book contains twelve outline pictures, with colored plates for copy, and each picture has a brief descriptive note. Egypt, Central Africa, Syria, Persia, India, China, Japan, and North America are represented. *

REPORTS OF RHODESIA. 1898-1900. British South Africa Company.

This report contains much valuable information in regard to Rhodesia—political, administrative, industrial, municipal, religious, educational, and scientific. It also has some excellent maps. Southern Rhodesia includes a territory nearly 400 miles square north of the Transvaal. The Church of England, Dutch Reformed, Scotch Presbyterian, L. M. S., Wesleyan, American M. E., Berlin Lutheran, and American Board have work in this region with a total of 22 stations and 41 outstations, 4,000 white and 3,000 colored adherents, and 22 white and 17 native clergy.

THE Christian Culture Press, Chicago, have been obliged to issue a third edition of Barnes' "Two Thousand Years of Missions Before Carey." It is somewhat revised. The precipitation of the study of missions prior to a hundred years ago, by the "forward movement," specially in the past third of a century, has created a great demand for current literature on missions, and this in turn for books which treat of missionary lands and church history. Mr. Barnes anticipated the impulse and has furnished a book for the hour. It is a standard work, worthy of a place in permanent literature. Lucid, comprehensive, informing, inspiring, a capital *vade mecum* for the Church, specially for workers in the department of missions. **

GENERAL MISSIONARY INTELLIGENCE

AMERICA

Mormonism!! Let Us Beware The representatives of the leading missionary societies have sent out this solemn statement and appeal, which is so thoroughly truthful and sane that, tho so lengthy, it must be given in full. They say:

We are moved to this statement by the vitality which the Mormon system has shown—not only in Western states and territories, but generally throughout the country. We are persuaded that Christian people have no adequate conception of that vitality, nor of the methods —seductive and often successful— by which the hateful system is being pressed upon the public attention. Whatever modifications public sentiment or governmental action may have forced upon the Mormon attitude and Mormon practises, it has not essentially changed its character since the days of Joseph Smith and Brigham Young. Its priestly oligarchy threatens free government, its grasping priestcraft invades property rights, its varied vices are destructive of good morals, while its pagan doctrines and practises are antagonistic to the Gospel of Christ. The ambition of Mormons, which they do not even conceal, is to secure state after state, until by means of the balance of power they can make national legislation against Mormonism impossible. Toward this end they are moving by an organization as compact and skilfully devised for its purpose as any that ever engaged the activities of man. Their approaches to people are made the more seductive because their appeal affects to be based upon commonly accepted Bible truths. Only after entrance has been gained and the door has been closed against retreat is the awful system gradually unveiled to its converts.

It is rapidly growing. The Mormon hierarchy has an unyielding grip on the machinery of the State of Utah and on all its political and educational interests. Tho often denied, there is no doubt that its practise of polygamy continues, in defiance of all the promises made to the United States when statehood was granted. Its power in contiguous states and territories is increasing at an alarming rate. By means of colonization it has so affected the states of Idaho, Wyoming, Montana, and Nevada, and the territories of New Mexico and Arizona as will soon secure, if it has not already secured, practical control in all that region. Its missionary activity throughout the Union is almost incredible. It claims to have now 2,000 missionaries in the field—1,400 of them in Southern states—and to have made last year 20,000 converts. They are also establishing missions in foreign countries on a large scale. At a conference recently held in Berlin, and presided over by Hugh Cannon, son of George Q. Cannon, 125 Mormon missionaries were present who were working in the German empire. They reported 2,000 converts. In Norway and Sweden they have for many years been gaining a continually increasing number of converts.

For these and many other reasons we make our appeal to the public. We urge upon the pastors and teachers to unveil to their people and scholars this system, so seductive and dangerous to all the best interests of every community and of our country, and we appeal to Christian and patriotic people everywhere to resist wherever it appears a system hostile at once to our free institutions and our Christian faith.

Roman Catholic Losses in America Rev. M. F. Shinnors, an Irish priest, has made a mission tour in the United States, and writes some of his conclusions. He is much discouraged over the manifest apostasy of a large number of Roman Catholic immigrants, especially of the Irish. Taking the number of immigrants in the past sixty years and their natural increase as the basis, his conclusion is that a very large part has been lost to the pope's kingdom. "The leakage must have amounted to *more than half the Catholic population.*" He

further says that the great majority of the apostates are of Irish birth or extraction. The Irish become Americanized more easily than people of a foreign tongue. He also says that the ecclesiastics of this country call to the Irish hierarchy to stop the tide of emigration. "Save your flocks from the American wolf. Sacrifice not your faithful children to Moloch. For your people America is the road to hell."

Less for Beer and More for the Gospel Bishop Candler, of the Methodist Church (South), calling attention to the need of $50,000 with which to equip the denomination's mission at Havana, says that American brewers already have invested $4,000,000 in and about Havana. He adds that after seeing the self-sacrifice and brave struggles of the mission's workers in Cuba, the squandering of money by Southern Methodists on what he calls "positively irreligious and injurious luxuries," which he sees as soon as he returns to this country, makes him impatient—almost irritable.

Mr. Hadley's Anniversary No mission is doing a more noble, Christlike work for the salvation of the poor and degraded than the Water Street Mission of New York. Rev. S. H. Hadley, the Superintendent, recently sent out the following invitation to the celebration of his twentieth birthday as a child of God:

DEAR FRIEND: You are affectionately invited to the Old McAuley Water Street Mission, April 23d, at 7.30 P.M., to rejoice with me over the *twenty years* of my redemption from a life of drunkenness and crime through the direct interposition of divine love and mercy. God's Spirit arrested me suddenly while in a saloon crazed from drink when I was thinking of nothing but how to obtain it. I fled from the place to the station-house; but His admonishing Spirit never left me, and the following Sunday, April 23, 1882, I was gloriously saved from all my sins at the Cremorne Mission and redeemed from the bondage of the drunkard's life. From that day till this my love for my Savior has deepened, and my hatred for the old life and all that goes with it has been more and more intensified.

Yours sincerely,

Psalm lxxxvi : 5. S. H. HADLEY.

Many friends of the mission responded, and united in giving thanks to God for our brother's redemption and faithful service.

The "Own Missionary" Movement All the single lady missionaries and some of the wives of missionaries in the Presbyterian and Congregational missionary societies are supported by individuals or single churches! 550 male missionaries of the Presbyterian Church are thus supported; also 250 of the American Board missionaries, and many more representatives of the Church Missionary Society of England.

American Wesleyan Missions The *Wesleyan Christian Advocate* has this to say of the evangelizing work done by the denomination it represents:

The work of our Board in China, Japan, Korea, Brazil, Mexico, and Cuba has greatly prospered during the past year. We now number more than 11,000 converts, and over 30,000 adherents, with something like 15,000 students, 200 missionaries, 120-odd native preachers, and something over 75 Bible women in our training-schools or out in the field engaged in active service. For all of this on the foreign field, and for a large increase of our collections, amounting to fully $25,000 during the past year, we thank God and take courage.

Education in the South The Conference which was recently held in Athens, Ga., between Northern and Southern educators is prophetic of better days for the South, both black and white. The Southern Edu-

cation Board is backed by Mr. Rockefeller, and includes Southerners and Northerners with broad views and years of experience. There will be more done for the "poor whites" of the South than in the past. Undue multiplication of colleges and universities by Northern philanthropists will not be encouraged. Rural schools are to be strengthened, so that an increasing number of pupils will be provided for the institutions of higher education. There will also be an ever-increasing demand for properly trained teachers, white and negro. There is no reason for the institutions established by the Northern churches in the South to feel that they are either to be ignored or superseded. The Board exists, say its officials:

To promote education in the whole country, irrespective of race, sex, or creed.

To develop public schools, especially in rural districts.

To encourage self-help and local taxation for schools.

The training of teachers, especially in industrial departments.

To cooperate with institutions already established, and to aid in their improvement.

To furnish information regarding education, and to be the clearing-house of educational statistics.

To promote every form of deserving educational work.

Friends' Africa Industrial Mission At the First Friends' Church in Cleveland, a few weeks since, a farewell service was held in behalf of 3 young men about to set forth as pioneers of the Friends' Africa Industrial Mission, and will explore the interior of Africa in a field that has never been touched by missionaries and establish a colony, where agriculture will be taught the natives and also Christianity. They will penetrate Africa from Mombasa, on the east coast, and be transported 300 miles into the interior by the new railroad, and establish their colony northeast of Victoria Nyanza.

Toronto Bible Training School The Toronto Bible Training School, of which Rev. Dr. Elmore Harris is president, has recently closed its eighth session. The school is interdenominational, and last session it had an enrolment of 63 in the day classes and 179 in the evening classes. Its important work is the training of consecrated men and women for Christian service at home and abroad. Since the opening of the school, in 1894, 50 who have attended its classes have gone forth to bear the glad tidings to the regions beyond. Four of these rest from their labors, 2 of them having lost their lives in the massacres in China. Two have returned home, and the others are now preaching the Gospel in Turkey in Europe, Armenia, India, China, Japan, Central and Eastern Africa, South America, and among the Indians of the Northwest. They are laboring under the auspices of 10 missionary societies.

More Workers in Porto Rico In giving the missionary societies laboring in Porto Rico, two were inadvertently omitted. The United Brethren Church, having headquarters in Dayton, Ohio, have 6 missionaries in Ponce. The American Christian Convention (the Christian Church of the United States) also has work there, with central station at Ponce. They began work over a year ago and now have 4 missionaries, 2 preaching-places, and a day-school. Their work is entirely among the natives, the services are reported well attended, and the outlook is most prosperous.

Protestant Work in Cuba From statistics given it appears that 11 denominations unite to form the evangelizing force in this island, with 25 cities

and towns occupied, 31 central stations and 50 out-stations. There are 61 pastors and teachers and 58 other workers, with 7 church edifices, whose combined value is estimated at $148,500. The church membership aggregates 2,263, with 624 candidates for membership in addition; 16 young men are preparing for the ministry. There are 65 Sunday-schools with 3,203 children and 206 teachers; while some of the denominations support day-schools. The Baptists and Congregationalists judge that it is better to devote the money to the evangelistic work and do all they can to encourage the public-school system.

Encouraging Signs in Cuba The Conference of Cuba missionaries at Cienfuegos last February made clear several important points, which are very encouraging to those who are interested in the progress of Christianity in the island.

1. The spirit in which evangelical work is being carried on there by various denominations is truly fraternal.

2. There is a general widespread interest in the work throughout the island, and a general desire for cooperation and comity.

3. The evangelical workers in Cuba take a clear, broad, comprehensive view of their present opportunity and responsibility. They are in Cuba to save souls. Yet they are not indifferent to any great interest of the people. A very important part of missionary work must be to train youth, not only to preach the Gospel, but to fill positions of influence throughout the island in educational and other public work.

4. The best classes of the people take an extraordinarily favorable attitude toward this evangelical work. Mayors of cities, members of city councils, lawyers, doctors, leading business men, intelligent ladies, express their approval, not only by cordial words, but also by their presence. These people are tired of empty forms and a very low type of morals. They are won by simple, spiritual worship and the pure lives of the evangelical Christians. They want their children brought up under these elevating and ennobling influences. There is probably no part of the world to-day where the door stands so invitingly open for mission work.

5. The workers are prepared and determined to meet any emergency that may arise. A permanent committee representing four of the principal missions located at Havana has been appointed to be ready to act during the year on any matter touching the welfare of their common cause. This committee consists of Drs. Hall, Greene, Carter, and Daniel.

Good News from Nicaragua The magistrates at Bluefields have for some time past adopted a hostile attitude toward the Moravian Brethren working there. Their animosity recently culminated in a memorial to the government, praying for the removal of the mission. But the mayor of the town, who was to present the petition, discredited himself on his way to the capital, committed manslaughter in a drunken fit, and was sent to prison for the offense. These proceedings led to further inquiries, with the result that the provincial governor, a sworn enemy of evangelical missions, has been replaced by a more fair-minded and sensible man, who will not permit any overbearing interference with private rights on the part of the municipality (such as had recently occurred), and whose attitude toward the Brethren is entirely friendly. Hence the outlook is much more cheering than it has been for a long while.—*Missionsblatt der Brüdergemeinde.*

Catastrophies in Central America and West Indies The most destructive volcanic eruption in the history of the world visited islands of the Lesser Antilles during the week May 4–10. St. Pierre, Martinique, was entirely

destroyed by the eruption of Mount Pelée, and the entire northern end of the island is devastated. Over 30,000 people lost their lives, and 100,000 refugees are homeless and destitute. The dead on St. Vincent, from the eruption of La Soufriére, number 2,000. These eruptions were preceded by earthquakes, which caused much damage in Guatemala. Every effort is being made to relieve the distress in the devastated islands. The United States government has voted $500,000 for the relief work.

EUROPE

Another Great Centennial The British and Foreign Bible Society is maturing plans for an impressive observance of its centenary in 1904. Items of what it proposes to do to mark the occasion are: to increase the society's normal income, to raise a special fund of 250,000 guineas, to extend colportage by about 100 new colporteurs and to add a similar number of Bible women to those now employed, to inaugurate special work in Sunday-schools and among young people, to prepare various histories, etc. March 6 will be Universal Bible Sunday, and great meetings are to be held in London, March 8–12, in provincial towns 13–19, and in villages 20–31. Missionary societies owe an immeasurable debt to the Bible Society, since 79 languages are on its list in Europe, 132 in Asia, in Africa 80, into which the Bible in part or in whole has been translated. That the society means to keep abreast of the needs and requirements of the new century is proved by the fact that it has recently resolved to publish the Revised (English) Version.

To Sing the Same Hymns Yet another cheering case of coming together on the part of Christians (in addition to all the comity and federation in progress) appears in the decision recently reached that from henceforth one hymn-book in place of a half score or so shall suffice for the Wesleyans, Methodist New Connection, Reform Union, Irish Methodists, and all the Methodist Churches in Australasia; with but one also for American Methodists (North and South). About the same sensible achievement has been made by several of the missions in Japan.

A Moslem Propaganda in Liverpool Some have doubtless heard of the curious Mohammedan propaganda at Liverpool conducted by a local solicitor, Mr. W. H. Quilliam, or, as he prefers to style himself, "His Honour Abdulla Quilliam Effendi Sheikh-ul-Islam of the British Isles." Mr. Abdulla Quilliam has been disporting himself for some ten years past as the high priest of Mohammedanism in England. A communication signed by a number of Indian Mohammedan British subjects established at Constantinople protests very vigorously against the whole of the business as an insult to their religion. They deny that Mr. Quilliam has any right to the title of Sheikh-ul-Islam. They seem to think that the mosques, Mohammedan College, and other institutions run by Mr. Quilliam are a humbug, and they protest against the collection of money in various Mohammedan countries by Mr. Quilliam's agents for the benefit of the Liverpool institution.—*Truth* (London).

Missionaries—Not "Gunboats" We have heard a good deal of talk within the last two years about "missionaries and gunboats," and about the vindictiveness of the average missionary. Last summer James Chalmers and Oliver F. Tomkins,

two workers of the London Missionary Society, weremurdered in New Guinea. Mr. Chalmers had given many years of his life to service among these savage people. The Society, in considering what memorial should be erected to these martyrs, has decided upon raising $12,000 to insure the five years' support of a missionary to work among the cannibal tribes who committed the murder.—*Spirit of Missions.*

"The Finding" of Bishop Tucker This captivating story was told in Toronto the other day by Prebendary Fox, secretary of the Church Missionary Society:

Many years ago a poor young English artist stood before his canvas painting the picture of "A Lost Woman." As the picture grew, the artist's soul became more and more absorbed in the tragedy he was attempting to portray. It represented a stormy winter's night, and the poor woman, thinly clad, with her babe pressed to her bosom, wends her way along the dark, deserted streets. Only faint lights flicker here and there, and all doors are closed and barred. As he developed the distress and agony on the poor woman's face he could no longer control his own feelings, but threw his brush to the floor and exclaimed, "Why not go out and seek to save the really lost?" Acting on the impulse, he left his studio and determined to prepare himself for the ministry, repaired to Oxford, and by the aid of his pencil and brush and other toil he paid his expenses through. Then for two years he held an appointment in some North of England vicarage. But, wishing to come in closer touch with the lost, he repaired to London to work in the slums. Prebendary Fox's interest in him led him into the Church Missionary House, where he labored for five years more. But at last one day with deep feeling he told the venerable secretary that he could no longer satisfy his conscience with such work in a land of so much light, and that it was his burning desire to go to the darkest lands and seek the most hopeless of the lost. At his own earnest request he was sent as a missionary to East Africa, and in course of time was called to succeed the martyr Hannington as the Bishop of Uganda.—*The Missionary.*

Bearing One Another's Burdens The Paris Missionary Society has taken upon itself such a heavy load in Madagascar and elsewhere that a few months since a debt of $100,000 had accumulated, and this tho the receipts had doubled within a few years. A heroic attempt has since been made to remove this deficit, with such success that already one-half has disappeared, with good prospect that the rest will also soon vanish. Meantime the spectacle has been charming of assistance rendered by Protestants in Germany and Switzerland, especially in Basel, Neuchatel, and Geneva. Basel said: "It is impossible that we should see our brethren in France struggling with such a load and not come to their help. We are fellow-Christians, and members one of another," and sent a handsome donation to match.

Woman's Worth Acknowledged It is interesting to note from the committee report of the Basel Society that missionary circles in Germany have gradually abandoned the attitude of opposition to the employment of unmarried women in the mission field, and the missionaries who formerly shared these prejudices have likewise learned their unwisdom and now request the sending out of female workers with almost pathetic urgency. The result of this change has been twofold; on the one hand offers from female candidates have considerably increased of late, and on the other hand the interest of Christian women in Germany has been

directed in a special manner to the needs of heathen women.—*Evangelischer Heidenbote.*

ASIA

Encouragement in Asia Minor The following is a translation of a letter recently received from Melki Marina, pastor of the Midyat Church, Asia Minor. After mentioning the great hardships the people have suffered from the scarcity of water, he goes on to say:

Two members of our church recently died, and according to our custom evening services with preaching were held in the house of each for four or five days. Many from other (*i.e.*, non-Protestant) churches attended, including even their priests. While these meetings were in progress it was proposed that union meetings be held for three days with fasting and prayer that God would send rain. The plan was favorably received by all. The shops in the market were closed for three days and every morning each community gathered in its accustomed place for service; at noon all gathered at the Syrian monastery just outside the town and spent three hours in worship. First the priests conducted the usual service according to the ritual of the Syrian church, and then they gave me an opportunity to preach. Over a thousand persons were assembled, yet they were quiet and kept good order. They arranged that I should stand while preaching in the door of the temple (*i.e.*, at the entrance to the altar, the most sacred place in the church, and most jealously guarded from desecration such as the delivery of a Protestant sermon would usually be considered!) If the least noise came from any one the priests promptly silenced them. All listened eagerly, and at the close, still standing in the door of the temple, I offered prayer. So we spent these three days, in harmony and love such as during all the twenty years of my service in Midyat I have never seen before. Praise to God, who leads us in the procession of His triumph! God heard our prayers and sent us rain! We beseech Him to make it the occasion of spiritual blessing to this place, for He is able to bring forth sweetness from the bitter.

Oriental Welcome Mr. and Mrs. Martin, on reaching Hadjin, after their furlough in the United States, found a most cordial welcome, and are impressed with the hopefulness of the outlook. Mr. Martin writes:

We arrived in Hadjin, Thursday, November 7th. While still 8 miles or more distant from the city the people began to meet us, some on horseback, many on foot, great and small, hundreds of them, the company increasing as we approached the town. Four times along the route was our progress arrested, while hymns of welcome were sung by the children and others who had come to greet us. Beginning the next day after our arrival, and for about 10 days following, an almost continual procession of people kept coming to welcome us, and to express their pleasure because of our safe return. We wished to get to work, but for two weeks we were able to do little else than receive guests. It was not time lost, however, because the welcome was so sincere and spontaneous it gave us opportunities to look into each other's hearts, and to know and trust each other more fully than heretofore.

Islam's Holy City The Munich *Allgemeine Zeitung* published lately an account written by a Russian Mohammedan of a pilgrimage undertaken in 1895. It gives some curious facts about Mecca, which no unbeliever is allowed to enter. It has now a population of about 20,000 persons, and is provided with 2,000 shops. The tone of the place is fiercely fanatical, but the bazaars are well stocked with European goods, especially with articles of English manufacture. English ribbons, bracelets, stockings, shoes, lamps, soap, pomade, preserved fruits, sewing-machines, and many other things are in request among the followers of the prophet. There

is a printing-press, a post-office, and a telegraph station, but streets are unlighted at night, horses are almost unknown—the Turkish cavalry riding on mules—and a disinfecting establishment, erected by the government in order to check the cholera which has been making awful ravages among the pilgrims, was destroyed by the Arabs during the Russian traveler's visit, amid frantic cries of delight. There are not many places where the old and the new are so freely and so grotesquely blended.

The Bible in India

The *Hindu* violently attacks the Hon. D. Smeaton for saying that he could not see why the Bible should not be taught in the public schools of India. Such attacks show how much the Bible is feared by Hindus. They would not have thought of protesting against Shakespeare, but when it comes to the Bible, the press bristles with protests. The universities of England and America study the sacred books of the East, and are not afraid of their influence.

This discrimination against the Bible is not honorable to the Indian mind. The very fact that so much power is claimed for the Bible is the very reason why it should be studied. The people of India are right in believing that to study the Bible is dangerous to Hinduism, but they are wrong in refusing to study it on that account. The Bible, if made the center of Indian religious thought, will work out the moral regeneration of this land. And that is a thing to be desired above all others.—*Dnyanodaya.*

Victory for the Gospel in India

The spread of Christianity in India affects even the language of villages. There is now an extensive movement toward Christianity under the preaching of Methodist missionaries in the district of Kasganj, a place about half-way on the cross-line of railway between Bareilly and Mattra, in the Northwest Provinces. "About 1880, Mahbub Khan, one of our native workers," says the *Indian Witness*, "crossed the river Ganges and went to a village named Etah. Returning he felt thirsty, and asked for water from the people of one of the villages along the way. They said, 'Who are you?' and he answered, 'I am an *Isāī*' (Christian). Then they asked, '*Sāīn?*' (a low-caste fakir). Others said, 'No; he says, *Gusāīn*' (a high-caste fakir). Another man sprang up and said, 'You are all ignorant of what the man says. He is neither a *Sāīn* nor a *Gusāīn*, but a *kasāīn*' (butcher). He again explained that he was an *Isāī* (follower of Jesus); but even then they did not understand the meaning of the name." And now in the neighborhood there is a growing church of nearly 4,000 full members.

Colonizing Converts

The *Christian Patriot* lately had an editorial article upon the subject "Christian Villages in India." It strongly favored the movement, saying: "Many are the methods adopted by missionaries to build up a compact Christian community in India; but none, we think, possesses a more hopeful outlook or more interesting significance than the system of Christian village communities. We do not hear often of these communities in South India, where the Christian population is so large and is advancing so rapidly in all that makes for independence that such communities are not quite so necessary as in the north where, comparatively speaking, Christians are in a great minority to the rest of the population. . . . From all considerations, the village system in

North India is supremely useful and necessary. There are, of course, certain drawbacks in it, but the main effect of such communities is most beneficial. In the Punjab, the Northwest Provinces, and to some extent in the Central Provinces, such Christian villages are rapidly springing up. Each such village becomes a center of teeming life and unfettered progress, serving as an example to surrounding villages. The high standard of living among native Christians also serves as a stimulus to non-Christians who live in squalor, vice, and dense ignorance. The strategic value of such outposts of Christian civilization among the grossness of heathenism can not be overestimated, and we hope that many such will grow up."

Jesus as Some Hindus See Him

A Bengali correspondent of the *Pioneer* says: "Christian missionaries in India will no doubt be much interested in the news that the section of Bengali religionists who style themselves New Dispensationists, and profess themselves to be followers of the late Keshub Chunder Sen, celebrated the last Christmas in their Mundirs after their own fashion. Chapters of the New Testament were read, and sermons were preached on Christ." The Brahma Somajists of Calcutta have been celebrating the anniversary of Keshub Chunder Sen's death by a couple of weeks of prayer-meetings and special services. We noticed over the door of their sanctuary in Machooa Bazar Street a large canvas with the words of Jesus in large letters, "Come unto me all ye that labor and are heavy laden, and I will give you rest." Would that our Brahmo friends might *come* in the fulness of the true meaning of the term to JESUS, not to the Jesus of their own imagination; not to Keshub Chunder Sen's or any one else's theories about Jesus; but to the living, loving, Divine Jesus Himself, from whom alone they can obtain that full satisfaction and deep all-pervading rest of soul which the hearts of men crave.

The Deadly Plague

The plague returns for the week ending March 1st show a serious increase, the number of deaths having risen from 14,946 to 21,789. The principal figures are:

The Punjab, 10,525 against 5,922.
Bombay districts, 5,303 against 4,373.
Northwest Punjab and Ondh, 2,143 against 1,351.
Bengal, 1,101 against 863.
Bombay City, 750 against 701.
Jammu, 530 against 317.
Mysore State, 426 against 507.
Madras districts, 456 against 543.
Calcutta, 349 against 176.

The worst districts in the Punjab were: Ludhiana, with 2,431 deaths; Sialkote, with 1,850; Umballa, with 1,617, and Patiala State, with 1,510.

Christian Increase in India

The following table, giving briefly the results of the last two censuses, is interesting and encouraging. It shows the number of Christians reported in each census in each province, and in all India, except Bombay Presidency, Ceylon, and Burma, during the ten years:

PROVINCES.	In 1891.	In 1901.
Punjab	53,909	71,864
Baluchistan	3,008	4,026
Northwest Provinces	59,518	102,955
Bengal	192,484	278,356
Andamans and Nicobars	483	432
Assam	16,844	35,969
Central Provinces	13,308	25,571
Central India Agency	5,999	8,114
Rajputana Agency	1,855	2,840
Ajmere and Merwara	2,683	3,712
Baroda	646	7,691
Berar	1,359	2,375
Haiderabad	20,429	23,365
Madras	1,580,179	1,934,480
Total	1,952,704	2,501,760

A Laos Outfit The outfit of an ordinary Laos is a mattress, placed under a roof to sleep. A list of his clothing would be: hat, coat, trousers, collar, cuffs, necktie, shoes and stockings—all comprised in a piece of cloth two yards long and a yard wide; under garments, "tanned epidermis." His toilet consists in "shaving"—*i.e.*, pulling the hairs out of his face; hair cutting—this is done by some friend; the shop is out of doors, under some tree. His bathroom is in the same place, and he takes his bath by pouring water on himself; then allows the wind to rub him dry. Completes his toilet by putting a flower, cigar, or piece of money in the hole in the lobe of his ear, and is ready to appear in company.

His wants in the way of food are met if he has rice and vegetables, and he is very well fixed if he has a piece of meat. The animal may have died of disease; if so, the meat will be cheaper and he can have more of it. His stove, pots, pans, griddle, etc., are an earthen vessel to put the rice in, and three stones set together for a stove. His soup-plates, dinner-plates, breakfast-plates, cups, saucers, butter-dish, milk-pitcher, etc., consist of one bowl. Knife and fork—his fingers. Teaspoon, tablespoon, dessert-spoon—his thumbs. Finger-bowl—his mouth.

To sum up, his wants are a place to sleep, rice to eat, and a cloth for clothing. When he has these he is usually content and troubles himself little about the outside country.—Rev. JAMES WAITE.

A Union Chinese Church in Shanghai In view of the fact that three-fourths of the Chinese speak the Mandarin dialect, it has been deemed wise to form a union church for Mandarin speaking Chinese in Shanghai. This city is the New York or Liverpool of China, and such a church should mean untold blessing to multitudes, through the many strangers who come to the seaport from the interior and later return home. The various missionaries are co-operating to form a strong evangelical church, but funds are urgently needed for rent of a building and for salaries of native helpers. The prayers of Christians are asked for the guidance of those to whom this enterprise has been entrusted. We would also be glad to receive and forward money from any whom the Lord may lead to give.

Japan as Tutor to China As a single illustration of how Japan in the future is to be inspiration and guide to China (neighbors that they are and both Oriental) the statement comes that 274 youthful Chinese have recently commenced a course of study in Japanese institutions of higher learning, 161 of them at government expense. Of the number 3 are women.

The Numberless Chinese The populousness of China may be inferred from the striking remark of Professor Giles, of the University of Cambridge, at Columbia University, New York City, that "if the Chinese should begin to file past a given point today, the procession would never end, as the next generation would begin to pass on as soon as the present had gone by."

The Bible for Celestials The entire Scriptures are now printed with characters in 3 dialects and the New Testament in 4 more. In the Romanized Chinese the entire Bible is in 3 dialects, the New Testament in 5 additional, and portions of the New Testament in 9 more. In 17

dialects at least 1 Gospel is in the Romanized print, and it is gratifying to note that wherever the missionaries have united in faithful and persistent effort to introduce this form of Biblical literature there has been a decided success.—*Chinese Recorder.*

A Chinese Christian's Prayer A Chinese Christian from the neighborhood of Tientsin came to Shanghai during the persecution of 1900, but was obliged to return home. Before his return, in a meeting at Shanghai, he prayed as follows:

O Lord, we glory in tribulation, as Thou hast taught us to do; and because Thou knowest that it is harder to live a martyr life than to die a martyr's death, grant us grace to bring this lesser offering, if such be Thy good pleasure. Should one or another, like Peter, deny Thee in the hour of temptation, O Lord, then turn and look upon us, as Thou didst upon him, and awaken the denier by this look to the life of one who bears witness in power, as Thou didst bring Thy weak disciple after his fall.

Returning home, this Christian, with 60 others, was murdered by Boxers.—*Calver Missionsblatt.*

Reentering Peking There are very interesting reports concerning affairs at the capital. Miss Jane E. Chapin wrote soon after her return to Peking: "It is wonderful to me to see the girls' school, now numbering 58 pupils, almost as large as it was before the break-up. I would not have believed that quarters so comfortable and convenient for them could have been found in a Chinese place. And it is delightful to find them working so quietly and faithfully, as if nothing had happened. They show that the discipline through which they passed was the means of developing and strengthening their characters. They also give evidence of the wise and faithful management which they have been under since they came out of the siege. The condition of the Bridgman School is one of the most encouraging things I have seen since I reached Peking."—*Missionary Herald.*

American Chinese as "Home" Missionaries A missionary of the American Board, writing from the Fuchau region, says: "The California Christians, through their China Congregational Missionary Society, will in the near future open 2 new stations. The first is situated at Yan Ping, and the second at San Ni, and they are very desirous of taking over our Cheung Sha station, as soon as a suitable shop can be found. This will enlarge the country work very considerably, and for it the missionaries must be responsible. The funds will be furnished by the native missionary society, but the care of the work will devolve upon our mission. With this accession of stations we shall be able to do a good country work, and the purpose for which the mission was started will have been accomplished, viz., that of planting stations all over the 4 districts whence the American Chinese come. We shall then have 11 stations in the San Ning district, 8 stations in the Hoi Ping district, 3 stations in the Yan Ping district, and 1 station in the San Ui district, besides those stations that may be opened in the Shun Tak, Heung Shan, and other districts."

Thirty Years in Japan Thirty years ago in Japan the Scriptures were printed secretly, and copies were sent out only after dark. Those who were engaged upon this work did so at the risk of their lives. Now there is a Christian printing company at Yokohama, issuing the Scriptures

not only in Japanese, but in Chinese, Tibetan, Korean and 2 dialects of the Philippine Islands. Last year there were circulated in Japan alone over 138,000 copies, which is an increase of 39,000 copies over the previous year. There is in Japan a "Scripture Union," members of which now number 10,000, who agree to read a specified portion of the Bible every day in the year.

New President of Doshisha Hon. K. Kataoka, during the past four years president of the lower House of Parliament, has accepted the call to become president of the Doshisha, at Kyoto, Japan. This gives great satisfaction to all friends of Christian education in Japan. Mr. Kataoka is the man who had the courage to say some years ago that if he must choose between Congress and the Church, he should not hesitate to choose the latter. Fortunately for the country he was not forced to set one duty against the other. Dr. Albrecht, dean of the theological faculty, voices the sentiments of all when he says:

Known from the emperor's palace to the farmers' huts as a Christian patriot, modest, but sterling in character, loyal both to his Divine Lord and to his imperial master, a leader among his people, he is the most worthy successor to our beloved Neesima, and under his leadership a new era lies before our Doshisha. May God spare him to us for many years!

Mr. Kataoka takes up his new duties with a strong religious purpose. The trustees have taken action that shows the "New Doshisha" to be as international in spirit as it is trying to be interdenominational. By a unanimous vote Dr. J. C. Berry, of Worcester, Mass., has been asked to return to his old position as head of the Doshisha Hospital. Thanks to good financial management the year has been a prosperous one at the school, in spite of hard times in the country at large.

Railroads and Graves in Korea The Seoul-Fusan Railway will prove an inestimable blessing to the Korean people, but the Chöng family are not able to see it just now, as the projected road passes close to the tomb of their great progenitor near Tong-nä. A great number of that family are besieging the Foreign Office to have the railroad go by some other route. If that railroad were to keep clear of all the graves between Seoul and Fusan it would be a thousand miles long rather than three hundred.

AFRICA

Africans to Evangelize Africa A delegate to the Volunteer Convention at Toronto writes: "It was the consensus of opinion of returned white missionaries that colored missionaries to Africa were among the best in faithfulness and efficiency as well as popularity with the people. It was the opinion of the friends on Africa that colored missionaries should be sent to this field. Miss Althea Brown, a graduate of Fisk University, has been commissioned by the Southern Presbyterian Mission Board for work in Africa. She is to join Mr. and Mrs. Shepard on the Kongo and and so reinforce this important mission. The colored Baptist and Methodist churches both support missionaries in Africa." Dr. Moffat, one of the pioneer missionaries in Africa, said long ago, "I would rather have 1 black missionary in Africa than 12 white missionaries." The present movement seems to be in accordance with the judgment of this sainted veteran in reference to the development of mission fields in Africa.

Missions in the Sudan Missions in the Sudan among Mohammedans are still forbidden by the British authorities, but the British and American Bible societies are doing what they can at Omdurman and Khartum. The former society has colporteurs on the White and Blue Nile, and for eleven months, since January, 1900, sold 1,260 Bibles or parts of Bibles in eleven languages. Aid has been given from England for the erection of Koptic schools, and contributions are being collected for an Anglican church and clergy house, the site for which was granted by Lord Kitchener during his residency.

The First Pigmy Christian The Pigmies are one of the dwarf tribes living in Stanley's Great Forest in Central Africa. The first convert to Christ has recently been baptized. He is only twelve years of age, and so is too young to be sent as a Christian teacher to his own tribe. He is, however, teaching, but in a mission school in the neighboring country of Toro, under the superintendence of a lady missionary. Five of his fellow-countrymen are now under instruction.

Cheering Signs in Timbuland For many years the brethren have been laboring in Timbuland, South Africa, but the solid front of heathenism has confronted them as a rocky citadel. Now, altho men have done nothing new or remarkable, a change of feeling has ensued, and two sons of the chief have become Christians. A private letter written from Tabase says:

The past year has been one of blessing. In Bazina, for some time past, signs of life have appeared, and here in Tabase, since October, 1900, matters have suddenly changed. Thirty-nine heathen have since then asked for instruction. Men who, twenty years ago, heard the summons to conversion, now at last find themselves seeking for it. It almost seems incomprehensible. There is only one explanation: God is working in the hearts of the people, and the seed which long lay there as dead begins now to come up; we are allowed to reap what our brethren have sown, often with tears. An especially momentus day for Timbuland was July 14, 1901. Then in Tabase the solemn Harvest Home was held, and at the same time the two eldest sons of the chief and one of his nephews received holy baptism. The chief is an old man whose days are numbered. After his death the kingdom is to be divided between his two eldest sons, and one can imagine with what hopes the missionaries look forward to the time when Christian chieftains shall thus rule the land. Whoever knows the might of heathenism in this land, and, above all, in the ruling house, can but stand speechless before such a miracle of grace.—*Calver Missionsblatt.*

American Negroes Making Mischief in South Africa A movement started two or three years ago by a colored bishop from the United States, known now as Ethiopianism, is the cause of much trouble to all the old established churches. Throughout the whole colony the agents of the Colored American Church have gone starting missions, placed in such a position that their success must mean ruin to the older work. In my district I have two such churches built not fifty yards from two of ours. I know of no single instance in which they have endeavored to reach the heathen, but all their efforts seem to be to get the converts from the other communities. So violent has their antagonism been that the Moravian missionary on the next station to me had his life threatened several times, and was so worried that at last he had a physical breakdown, obliging him to leave, and he could

not take charge of another work for six months. They have not gone as far as this with me yet, but they try in every way conceivable to bribe my members to leave. Fortunately during the past year I know of only 2 members who have left us to join them; and 7 have asked for membership with us during the same period, having become sick of their program.—Mr. PLEDGER, *in Regions Beyond.*

African Trans-Continental Telegraph

Steady progress is being made with the African transcontinental telegraph. The line has now reached Ujiji, about two-thirds of the way up the east coast of Lake Tanganyika, from which place there is practically a continuous line to the Cape. Ujiji will probably become an important junction with the German East African system from Dar-es-Salaam. On reaching the northern extremity of Lake Tanganyika the telegraph will turn to the northeast, and be constructed to the western shores of the Victoria-Nyanza, whence telegraphic communication with the coast already exists.

What Great Changes God Hath Wrought!

Ludwig Krapf once wrote, when his fellow-workers were removed by death, that it seemed to be God's pleasure to build a cemetery in East Africa before He built a church. That was fifty-seven years ago. Many cemeteries have been made since then; but now we are privileged to see churches, and these not only on the coast but far up country, in the regions that Krapf and Rebmann and Erhardt only heard of in doubtful rumors. From Toro we learn with joy and thanksgiving that one of the remarkable Pygmy tribe was baptized last September, and that several others are under instruction. The missionary labors of the church in Toro have greatly expanded during the past twelve months. In September there were 120 teachers at work, all supported by the native church, an increase of 70 in the year, and besides these there is a considerable band of voluntary workers. A conference of teachers held last August led to an important new development. Hitherto only male Toro teachers have been employed, tho a few Christian women have done some voluntary work, but after this conference 9 women, including the head of the king's household, who has the status of a leading chief, moved by the needs of their sex for instruction, offered to be trained with a view to being employed. After six months' instruction it is hoped these women will be ready for work in the Master's service.—*C. M. S. Gleaner.*

Madagascar's Debt to Missions

A group of sculpture was recently unveiled at Antananarivo, representing France in her relation to Madagascar. The French missionary, J. Bianquis, says, with a touch of sarcasm:

The inaugural speeches, as was beseeming, have glorified the civilizing work which France has begun, and which she is minded to carry on in Madagascar. Possibly it might not have been amiss to find a place in this historical review for our foreign brethren, the English and Norwegian missionaries. They also have been, during years, civilizers, devoted, laborious, and disinterested. Malagasy architecture, industry, and art owe them much. In the sphere of public instruction, in that of medicine and of philanthropy, they have been vigorous initiators. If our young Malagasy colony has, in a few years, made such remarkable progress, if life there is easy for the European, it is in a very large measure owing to their patient efforts. Even yet they are generously helping on in the common work.

We should be ingrates to overlook this. Unthankfulness is unbeseeming Frenchmen.—*Journal des Missions.*

Roman Catholic Missions in Madagascar *Catholic Missions* gives the following statistics for their work in Madagascar:

	1894	1897	1900
Missionaries	72	65	78
Brothers	17	30	40
Sisters	29	31	60
Teachers (male)	494	1,446	2,051
" (female)	335	793	714
Scholars (male)	12,385	78,782	53,221
" (female)	14,454	68,800	45,592
Churches and chapels	370	367	813
Schoolhouses	443	1,113	1,506
Baptized members	....	61,494	94,998

Catechumens (1881), 57,415; (1899), 266,877.

Good Friday in Madagascar It is only within the last few years that Protestant Christians have observed the anniversary of our Savior's death. There was apparently the old prejudice against the observance of any sacred days, which prevented the earliest missionaries from holding services on the great church festivals. However, the observance of Good Friday as a day of solemn remembrance of the death of Jesus was commenced some thirty years ago at Ambohimanga, and later at other churches. These services were much appreciated by the Malagasy, and have always been of a very impressive character. To-day (Good Friday, March 28th), they have been held in seven of our largest churches.

To-day's services have been of an unusually thoughtful and earnest character. A deep solemnity and reverence has been manifest in every service; in several cases special hymns have been prepared and sung with deep feeling, and the people have listened with rapt attention to the story of the Cross as read or preached by missionaries and native pastors. Altho Friday is market-day in the capital, and altho the weekly market is one of the great pleasures of life to the Malagasy, yet hundreds of people gladly gave time in the morning and the afternoon also to meet in their churches. One could not but feel that the effect of such services must be good in every way, and can not fail to deepen in numberless Christian hearts love and devotion to their Savior, and to draw the attention of the careless to the mercy of God in the unspeakable gift of His Son. J. S.

ISLANDS OF THE SEA

A New Guinean's Idea of Smoking The natives of New Guinea hold tenaciously to their customs, and tho they regard the white man as a being of wonderful powers and almost superhuman in his ingenuity, they will very seldom acknowledge that his practice in any particular matter is right and the native way wrong. Accordingly, one of the Anglican Mission staff was surprised not long ago when a husband said: "White women do not smoke (literally eat) tobacco; I wish New Guinea women would follow their example!" But it rather spoiled the sentiment when he added: "Then there would be more tobacco for the men!"

The American Board Enters the Philippines The American Board has accepted the offer by a friend to give $1,000 a year for five years for the support of a missionary, together with the cost of outfit and the outward journey, if the board would open mission work on the island Mindanao. Another has promised to provide a house for the missionary as soon as he is appointed. The interest thus displayed, with the pledge of funds wholly outside regular receipts, are taken as a providential indication that this door should be entered. Other mission boards at work in the Philippines have been consulted, and all have promised

to give the board the heartiest welcome. Rev. Robert F. Black has been appointed, and measures will at once be taken to explore Mindanao, find a suitable place for the station, and open the mission.

MISCELLANEOUS

The Purpose of Medical Missions The purpose of medical missions is not simply philanthropic, tho it finds its glory in self-sacrificing philanthropy. It is not merely an enterprise to secure the inestimable benefits of medicine and surgery for those in these terribly needy lands. Its purpose is not educative alone, tho its educational influences are far-reaching; nor is it to provide a temporal benefit as a bribe for spiritual blessing. The purpose of medical missions is to win men to Jesus Christ by the use of methods precisely comparable to those used by Christ while on earth, as the great Succorer of bodies as well as Divine Savior of souls.—J. R. WILLIAMSON, M.D.

DEATHS

Rev. George C. Needham Rev. George C. Needham, who suddenly died in Narberth, Penn., February 16th, was born in Ireland in 1844, and while still a youth witnessed the great tidal wave of revival that swept over that country in 1858–59, openly espousing Christ in his eighteenth year. A year or two later he left business life for that of an evangelist. Charles Spurgeon met him and encouraged him in his career, and by his advice he did not enter the Pastor's College, as he had intended, but, like Spurgeon, himself, sought to preach without coming under the influence of human preceptors. In 1867 he met Mr. Moody, then in Britain, who largely influenced his after life. A visit to America, with the subsequent marriage which made an accomplished Massachusetts lady his wife, led him to a larger work in this country, which for about 34 years has gone forward. Mr. Needham's strong points were his simplicity, thorough devotion to Scripture, and emphasis on evangelical truth. A little while before his death he made an extended visit to Japan, which was very blessed in results, and served to fan the mission fires already kindled in his soul.

Dr. Newman Hall Rev. Dr. Newman Hall's recent death in England is another notable event in the religious life of Britain and the world. Even before his ministry began sixty years ago he had shown his love for souls and for the truth in his work among the hop-pickers and cottagers of Kent. His tract, "Come to Jesus," has made his name known in upward of forty languages, and has been circulated in millions of copies. Altho he retired, after fifty years of active ministry, from the pastorate of Christ Church, he has been unusually active for a man of his years and always true to the cause of Gospel missions.

Dr. Loudon, of England Dr. Loudon, of Hamilton, England, who died in February, was the physician who identified Livingstone's body when brought to England for burial, partly through the injury to the arm received in Livingstone's famous conflict with the lion. He was the valued friend of the great African pioneer, and generously supported the Livingstonia mission, one of his most intelligent acts being his becoming personally responsible for Rev. Donald Fraser's salary, for years before his death. He was one of the best examples of that personal link so helpful to both parties, where a giver at home takes a missionary abroad as a sort of personal substitute on the field.