From Mowry's "Marcus Whitman"

Mill The First House Blacksmith Shop The New House

WHITMAN'S HOME AT WAIILATPU

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THE TRUE STORY OF MARCUS WHITMAN*

AN HISTORICAL ROMANCE IN FIVE CHAPTERS

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I. The Wise Men from the West

As the year 1831 was drawing to a close, there came to the frontier city of St. Louis four Nez Percés chiefs, asking, "Where is the white man's Book of Heaven? We have heard of it in our wigwams far away in the valley of the Columbia, and are come to search for it."

When General Clark, superintendent of Indian affairs for the northwest, heard of the advent of the strangers, he showed them much kindness. Years before he had explored their country and proved himself a good friend to the Indian tribes. And now they had come to him on this extraordinary mission. Two of them were old warriors full of wisdom, two were young braves full of strength.

All winter they were cared for. Food and clothing were provided with a liberal hand, and they were royally entertained at the theater

*The story of Marcus Whitman is already a twice-told tale. It is retold at this time to commemorate the centennial of Whitman's birth, which occurred at Rushville, N. Y., September 4, 1802. In telling the story all points have been eliminated save those thoroughly established by reputable witnesses. The political significance of Whitman's ride and the part he took in saving Oregon to the United States have long been a matter of controversy. After a prolonged discussion on the Pacific coast between the years 1880 and 1890, during which the Whitman side had the best of the argument, public opinion settled down to the belief that Whitman was a great national hero and had done all that was claimed for him. In January, 1901, the controversy was reopened by Professor Bourne, of Yale University, in an article in the *American Historical Review*, entitled: "The Legend of Marcus Whitman." Somewhat elaborated, it has since been incorporated into his book, "Essays of Historical Criticism." As an example of modern destructive criticism it is an interesting study, but otherwise has little value. Professor Bourne's attack called forth an able defense of Whitman from the pen of Prof. Henry W. Parker, D.D., son of Rev. Samuel Parker, which appeared in the *Homiletic Review* for July, 1901. The latest contribution to the discussion is a pamphlet written by Rev. Myron Eells, D.D., the greatest living authority on Oregon history. So strong and convincing is its testimony that it is hoped it may prove the last word in this famous controversy. Those who desire an interesting, reliable, and conservative history of Whitman and his work, with a full discussion of controverted points, will do well to read "Marcus Whitman and the Early Days of Oregon," by Dr. Mowry (from which our frontispiece is taken). Professor Bourne has pronounced it a "deceptive work," but nine-tenths of the literary critics of the country have declared it thoroughly reliable.—B. M. B.

and other places of amusement. Nor were their spiritual interests wholly neglected, for they were taken to the cathedral and other Catholic churches. But, alas! the real purpose of their coming was totally ignored—their request for the Book met with no response.

Photographed for the MISSIONARY REVIEW

HE-OK'KS-TE-KIN (RABBIT SKIN LEGGINGS)

Reproduction of a portrait by Catlin of the only one of the Nez Perces chiefs who lived to return to his people after the fruitless journey to St. Louis in search of the white man's "Book of Heaven"

St. Louis was a Roman Catholic city, and the Great Father of the Northwest tribes was a member of the Church of Rome.

They asked for bread and were given a stone, and great indeed was their sorrow. "Hearts that had come three thousand miles of toil and peril to be filled with better ideas of God and of the long trail to the hereafter" refused to be satisfied with religious forms and earthly pleasures. As spring began to dawn, the old men died and the young men sadly prepared to return to their distant homes. On the eve of their departure, in a farewell address to General Clark, one of the two poured forth his burden of sorrow in words of pathetic eloquence as follows:

I came to you over the trail of many moons from the setting sun. You were the friend of my fathers, who have all gone the long way. I came with an eye partly opened for more light for my people, who sit in darkness. I go back with both eyes closed. How can I go back blind to my blind people? I made my way to you with strong arms, through many enemies and strange lands, that I might carry back much to them. I go back with both arms broken and empty. Two fathers came with us. They were braves of many winters and wars. We leave them asleep here by your great water and wigwam. They were tired in many moons and their moccasins wore out. My people sent me to get the white man's Book of Heaven. You took me where you allow your women to dance, as we do not ours, and the Book was not there. You took me where they worship the Great Spirit with candles, and the Book was not there. You showed me images of the good spirits and pictures of the good land beyond, but the Book was not among them to tell us the way. I am going back the long, sad trail to my people of the dark land. You make

my feet heavy with gifts and my moccasins will grow old in carrying them, yet the Book is not among them. When I tell my poor, blind people, after one more snow in the big council, that I did not bring the Book, no word will be spoken by our old men or by our young braves. One by one they will rise up and go out in silence. My people will die in darkness, and they will go on the long path to other hunting grounds. No white man will go with them, and no white man's Book to make the way plain. I have no more words.

At the dock in St. Louis lay the steamer *Yellowstone*, the first "fire-canoe" to make the long voyage up the Missouri to the mouth of the Yellowstone. On this historic craft the two Nez Percés chiefs took passage. On board was George Catlin, the famous Indian artist, who took advantage of this opportunity to paint their portraits.* Near the mouth of the Yellowstone one of the Indians died, leaving his companion to complete the journey alone.

Thus ended the "red man's search for the white man's Book." It had apparently been fruitless, yet God did not suffer it to be in vain. The farewell address of the Nez Percés chief was taken down by a young clerk in General Clark's office and sent to friends in Pittsburg. It would have been published at once had not Catlin, who had returned East, declared that it could not be true, since he had heard nothing of it either from General Clark or the Indians themselves. Desirous of knowing the facts, Catlin wrote to General Clark, and ere long the answer came: "It is true; that was the only object of their visit, and it failed." Then Catlin said: "Give the story to the world."

Photographed for the MISSIONARY REVIEW

H'CO-A-H'CO-A-H'COTES-MIN (NO HORNS ON HIS HEAD)

The Nez Perces chief who died near the mouth of the Yellowstone, on his way home from St. Louis. His portrait was painted by Catlin

The hearts of Christians everywhere were profoundly stirred. Early in 1833 the Methodist Church appointed the Rev. Jason Lee, then at work in Canada, to undertake an Indian

* Visitors to the National Museum at Washington, D. C., will find them there, numbered 145 and 146 of the Catlin collection.

mission beyond the Rocky Mountains, and in 1834, with a small party of helpers, he started for his distant field. Arriving there in September of the same year, he established a mission in the valley of the Willamette. Meanwhile, in a lonely hill-town in the Green Mountains, the heart of an earnest pastor, Samuel Parker by name, was so filled with a desire to carry the Book to the disappointed red men of the West, that in April, 1833, he wrote to the American Board, offering himself for the work. After long delay the Board took the matter up, and as a preliminary step sent him to explore the region in company with Marcus Whitman, a young physician he had enlisted in the cause.

In the spring of 1835 the veteran pastor of fifty-six and the young physician of thirty-three began the long journey across the plains. At the rendezvous of the fur traders on the Green River, in the heart of the mountains, they met large bodies of Indians, Nez Percés and Flatheads, who were very friendly, and so favorable to the idea of the mission that Mr. Parker continued his explorations alone, while Dr. Whitman returned at once for reinforcements and supplies. As an evidence of good faith, the Nez Percés allowed two of their boys to come East with him. In November, 1835, they reached Rushville, N. Y., Dr. Whitman's boyhood home. It was late Saturday night, and no one knew of the doctor's arrival until Sunday morning, when he appeared at church, the two Nez Percés boys with him. So astonished was his good old mother that she involuntarily exclaimed, "Well, well, there is Marcus Whitman!"

So favorable was the report that the American Board decided to establish the mission without delay, and Dr. Whitman made preparation to return at once. His fiancée, Miss Narcissa Prentiss, shared his missionary enthusiasm, and readily agreed to go with him. The Board, however, was not willing to allow them to go alone, and counseled delay until suitable companions could be found to accompany them.

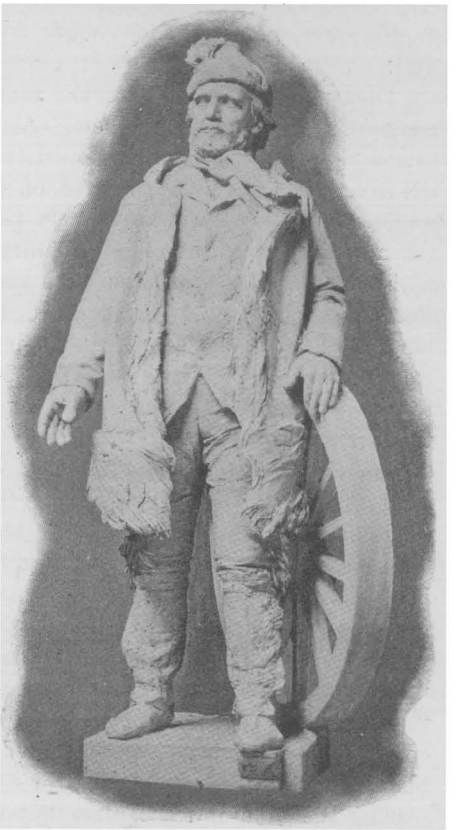
2. A Double Wedding Journey Across the Continent.

The first wedding journey across the continent was made in 1836, not in a swift-moving palace car, but in a slow-going emigrant wagon and by saddle. The bridal party consisted of Dr. Marcus Whitman and the Rev. H. H. Spaulding and their newly wedded wives; W. H. Gray, Oregon's first historian; the two Nez Percés boys, and two teamsters. The brides were the first white women to cross the Rocky Mountains.

The story of this wedding journey is full of heroism and not without its touch of romance. In January, 1836, Mr. Spaulding with his bride started on a wedding trip through the wilds of western New York, their destination being the haunts of the Osage Indians. As they neared the little town of Howard, N. Y., speeding over the snow-

fields in an odd conveyance, half sleigh, half wagon, a cheery voice rang out, "Ship ahoy! you are wanted for Oregon," and a second sleigh drew up beside their own.

It was Dr. Whitman, whom the American Board had sent in pursuit of the young missionaries in the hope of enlisting them for Oregon. Driving on to the little hotel in the village, the question was discussed in all its phases, the momentous decision being finally left to the bride. She asked the privilege of going alone to lay the matter before God in prayer, and in ten minutes returned with bright face and cheery voice, saying, "I have decided for Oregon."



MARCUS WHITMAN
[From the statue on the Witherspoon Building, Philadelphia]

Suitable companions having been found, Dr. Whitman went to claim his bride. The wedding took place in the church at the close of service one Sabbath evening in February. Miss Prentiss was gifted with a voice of remarkable sweetness, and had long been a member of the choir. So dearly was she loved that when the minister gave out the hymn, "Yes, my native land, I love thee," the congregation was unable to sing it. They began bravely enough, but were soon overcome by emotion. The bride alone continued to the end, singing the last stanza in clear, unwavering tones, while many around her sobbed aloud.

Early in March the long wedding trip began. Across Pennsylvania they went by stage to Pittsburg. Here Catlin tried to persuade the ladies to go back, insisting that the journey was too severe for any save the strongest men. Nevertheless, they proceeded down the Ohio to St. Louis, and thence to Council Bluffs, where they expected to join the caravan of the American Fur Company. Owing to vexatious delays, they arrived too late, and found the caravan already six days on its way. Then followed a chase across the plains that sorely tried the faith and courage of the little band. A

month later, however, they caught up with the caravan and all was well.

They were now well up in the mountains, with no road save the track of the buffalo before them. At Fort Laramie it was customary to abandon the wagons, but against this Dr. Whitman protested. For the sake of the ladies he insisted on retaining one of the two light wagons belonging to the missionary party. It was a hazardous undertaking, fraught with much difficulty and entailing much labor, yet with indomitable perseverance he succeeded in getting it through to Fort Boisé. Here he was persuaded to leave it for a time, but not long after it went through, the first wheeled vehicle to cross the Rocky Mountains. Little did Dr. Whitman guess how famous it was to become, nor what an important part it was to play in the future of the territory.

Perhaps the most notable event of this eventful journey was the celebration of the Fourth of July at South Pass. There was no boom of canon to usher in the nation's birthday, yet rarely, if ever, has it been commemorated in a more significant or fitting manner. Early in the day the little band of missionaries entered South Pass, and a few hours later reached the point in the Great Divide where the waters begin to trickle down westward to the Pacific as well as eastward to the Atlantic. Before them lay the broad expanse of the Pacific Slope, the goodly land they had come to win for Christ and country. With hearts deeply moved they dismounted, and spread a blanket on the grass and raised the Stars and Stripes above it. Then, placing the Bible in the center, they knelt around it, and with prayer and praise reverently took possession of the entire region "in the name of God and the United States." It was a solemn and impressive scene, unsurpassed in the annals of American history.

On July 20th the caravan reached the rendezvous of the fur company at Green River, where Dr. Whitman had parted from Mr. Parker the year before. Here they found about two hundred fur traders and some two thousand Indians, among the latter a delegation from the Nez Percés, who had come to welcome the missionaries and receive back their two boys. The Indians were very friendly to the men who had come to bring them the Book, but most of all were they pleased with the "white squaws who had come over the long trail across the mountains." At the sight of white women the mountaineers, too, were deeply touched, and some of them wept like children. "From that day," said one in after years, "I was a better man."

After a ten days' rest the missionaries began the long descent into the valley of the Columbia. On September 2d, after weeks of weary travel devoid of special incident, they reached Fort Walla Walla in safety, and the heroic wedding trip was ended. Thirty-five hundred

miles they had come, consuming seven months upon a journey that can now be made in less than seven days.

3. At Work in Oregon

It was a wonderful country to which these pioneer missionaries had come—a true land of promise. The whole vast region, thirty-six times the size of Massachusetts, was then known as Oregon, but now comprises the three great states of Washington, Oregon, and Idaho, besides fifty thousand square miles in western Montana and Wyoming. With millions of acres of fertile soil, vast tracts of valuable timber land and great rivers teeming with fish, it has become one of the most important sections of the country.

When Whitman and Spaulding arrived in 1836 it was practically a foreign land, and they were foreign missionaries. The United States claimed the territory, but nothing whatever had been done in the way of establishing a protectorate over the few Americans who had settled there. The American Board, which worked only in foreign lands, regarded it as a legitimate field, and was careful to secure passports for all missionaries going there.

But to return to the little band at Walla Walla. After long consultation, Dr. Whitman decided to locate at Waiilatpu, on the Walla Walla River, among the Cayuse Indians, and Mr. Spaulding at Lapwai, one hundred and thirty miles to the east, among the Nez Percés tribe. It was a wild, unbroken country, peopled by savages, and winter was coming on. But by December a log house was ready at each station, and the brides who had been left at the Fort came to take possession of them. In her diary Mrs. Whitman writes thus of the home-coming: "We found a house reared and the lean-to inclosed, a good chimney and fireplace, and the floor laid. No windows or doors except blankets. My heart truly leaped for joy as I alighted from my horse and seated myself before a blazing fire. It occurred to me that my dear parents had made a similar beginning, and perhaps a harder one than ours."

Dr. Whitman proved himself an indefatigable worker. In less than three years three hundred acres had been fenced in, two hundred of which were under cultivation and producing abundant crops, and a blacksmith shop, grist-mill, and new house of more generous proportions than the first had been erected. The labor was immense, owing to the fact that timber had to be brought from nine to fifteen miles and boards hewn out and sawed by hand. The Indians were very friendly, and much pleased over the prospect of a church and school, but quite unwilling to help. It was considered a disgrace for men to work.

Meanwhile the spiritual work of the mission was by no means neglected. Notwithstanding the great labor of establishing the station, Dr. Whitman was very active in dispensing medicines, heal-

ing the sick, and endeavoring in every way to win the Indians to Christ. To improve their material condition, he taught them to cultivate their lands and occupy them permanently, and Mrs. Whitman opened a school for the children, in which she soon had not less than fifty scholars. The books used in this school were printed on a press which came from the Hawaiian Islands. It was presented to the Oregon mission by Hiram Bingham's church at Honolulu, and was the first press ever operated west of the Rocky Mountains.

Life in the Oregon mission in the early days was at best by no means easy. Added to the primitive style in which they lived, cut off from the luxuries and comforts of civilized life, was the isolation and loneliness that was hard to bear. A party of additional helpers arrived in 1838, and there were now three stations instead of two, but they were far apart and travel slow and difficult. Letters from home came but once or twice a year, and frequently reached their destination long months after they were written.

There was, too, much that was discouraging in connection with the work. A good measure of success had been granted them, but the roving disposition of the Indians made it difficult to accomplish permanent results, and since the advent of a number of Jesuit priests, imported by the Hudson Bay Company, some of them had begun to manifest a spirit of hostility. Added to this, was a lack of harmony among the missionaries themselves in regard to the management of the mission, which began to be apparent in 1840, and continued until the annual meeting in May, 1842, when, after a frank and full discussion, all differences were laid aside, and perfect harmony was restored.

But it was too late. In February, 1842, the American Board, to whom the causes of friction had been fully reported, decided upon heroic treatment, and already a letter was on its way from Boston, recalling the Spauldings, and authorizing Dr. Whitman to dispose of the mission property at Waiilatpu and Lapwai, and join the northern station at Tshimakain. The latter action was due to the reported hostility of the Indians and the encroachments of the Jesuits, which the Board feared might imperil the safety and success of its work.

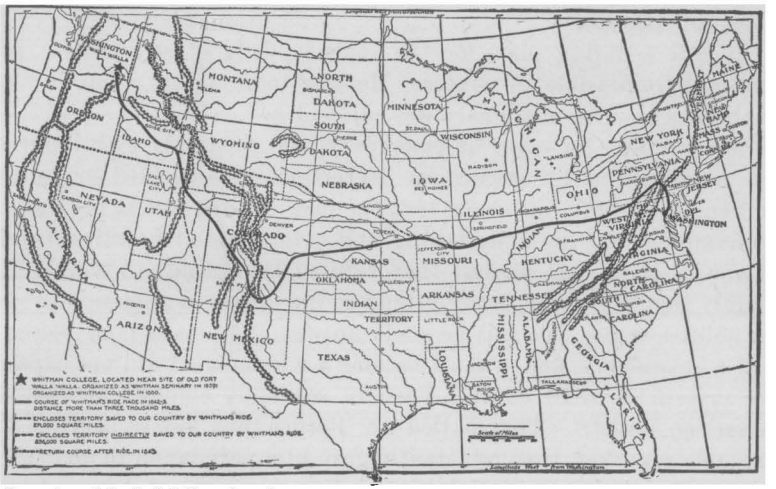
4. Whitman's Ride

Crossing the mountains with the Bible in one hand and the flag in the other, Marcus Whitman deserves the name of Christian patriot as well as Christian missionary. Ever mindful of his country's interests in the great Northwest, his services to her have rarely been surpassed. To him belongs the honor of opening a wagon road across the Rockies and adding three stars to the American flag.

The ownership of Oregon had long been a matter of dispute. The rights of the United States were based on the discovery of the Colum-

bia by Gray in 1792, the first exploration of the river from source to mouth by Lewis and Clark in 1805, and the planting of the first settlement at Astoria by John Jacob Astor in 1811. Strong as was this threefold claim, England contested it, and England in Oregon practically meant the Hudson Bay Company, that great money-making corporation, whose policy it was to restrain civilization and keep the territory a wilderness for the production of furs.

In 1818 the matter was temporarily settled by a treaty providing for joint occupancy for a limited time, but it was tacitly understood that the final result would be determined by emigration. Strange to say, the government at Washington was not fully awake to the im-



By courtesy of the *Ladies' Home Journal*

WHITMAN'S ROUTE TO AND FROM WASHINGTON

portance of the situation. Regarding it as a wild and unproductive region, and the Rocky Mountains as an impassable barrier, they questioned whether Oregon was worth saving.

Fortunately, however, the United States had in the territory a true and loyal son who loved her well and was quietly watching the trend of political affairs. As the years went by, Dr. Whitman saw that the Hudson Bay Company was strengthening its own position by bringing small bands of emigrants across the mountains from the Red River country, and weakening the influence of the American missionaries by importing Jesuit priests from Canada to satisfy the red man's growing desire for white man's religion, without civilizing him and unfitting him for gathering fur. It was clearly the purpose of the company to secure a majority of the voters, establish a provincial government under the protection of England, and hold the country for themselves. Unless vigorous measures were taken, Oregon would

be lost not only to the United States, but to the Protestant faith as well.

In September, 1842, Dr. Whitman learned from A. L. Lovejoy, who came with a party of emigrants from the East, that a new treaty, settling boundary disputes between England and the United States, would probably be signed before Congress adjourned in March, 1843. Thoroughly aroused, he conceived the idea of going to Washington at once to push the claims of Oregon, and bring back emigrants enough to give the United States a majority of voters. It was, too, part of his purpose to go to Boston, where he hoped, by placing the affairs of the mission properly before the Board, to secure the rescinding of the order recalling the Spauldings and discontinuing the stations at Waiilatpu and Lapwai.

It was a daring plan, for the journey, difficult at any time, was well-nigh impossible in winter. He was, too, risking much, in view of the fact that no missionary was allowed to leave his post without permission, save in cases of emergency, and then only with the written permission of his associates. Nevertheless he decided to go, and on September 26th, at his request, the missionaries met at his station. So hazardous was the undertaking, and so foreign to the ordinary work of a missionary, that at first they refused their consent, telling him plainly that he would better attend to his duties as a missionary and let politics alone. To this he made answer: "I was a man before I was a missionary, and when I became a missionary I did not expatriate myself. I shall go if I have to sever my connection with the American Board." That settled it. Rather than lose so beloved and valuable a worker, they reluctantly gave him permission to go.

On the morning of October 3d, less than a week later, with no companion save his guide and Mr. Lovejoy, who had agreed to accompany him, this ardent patriot bade farewell to home and friends and the wife he loved so well, and started on the long journey across the mountains to Washington. As he mounted his Cayuse pony and rode away, his last words were: "My life is of but little worth if I can save this country to the American people."

Less like fact than fiction reads the story of this famous ride. Covering a period of five long months and a distance of full four thousand miles, it surpasses in heroism that of Sheridan or Paul Revere. In eleven days Fort Hall was reached, and the first four hundred miles successfully completed. Here they learned that the Sioux and Pawnees were at war, and it would be death to pass through their country. Unwilling to turn back, Dr. Whitman decided to take the old Spanish trail through Santa Fé, a change of route that added hundreds of miles to the journey. Forts Uintah and Uncompahgre were reached in safety, but on the way to Fort Taos a terrific storm was encountered that for ten days kept them prisoners in a rocky

gorge. While attempting to press on again, another terrific storm overtook them, and they completely lost their way. Death seemed inevitable, and Dr. Whitman, intrepid hero tho he was, gave up in despair. Dismounting, he knelt in the snow, and commended himself and his companions, his precious wife and his beloved Oregon to God. But not yet was Whitman's life to end. Guided by instinct only, one of the mules led the party through the snow-drifts into the camp of the morning before, and they were saved.

Perhaps the most daring exploit of the entire journey was the crossing of the Grand River. Frozen on either side for about one-third of the way across, and with a swift and dangerous current in the center, the guide declared it impassable; but Dr. Whitman, nothing daunted, plunged into the icy stream. Both horse and rider disappeared at once, but soon rose again, and with heroic effort reached the farther shore. Then the others took the icy plunge, and soon all were gathered around a blazing fire drying their dripping garments and warming their benumbed and freezing limbs.

Arriving in St. Louis, clad in buffalo overcoat and headhood, buck-skin breeches, fur leggings, and boot moccasins, and with hands, face, and feet badly frost-bitten, Marcus Whitman created a sensation. Old trappers and mountaineers who knew the trail could scarce be persuaded that he had indeed come through in mid-winter from Fort Hall and the Columbia. In answer to his eager questions about Congress and the treaty, he learned that it had been signed on August 9th, almost two months before he began his memorable ride. But it dealt only with boundaries east of the mountains, and left the Oregon question still unsettled. Exchanging saddle for stage, he pushed on without delay, arriving in Washington early in March.

Just what transpired there is not definitely known, but certain it is that in interviews with President Tyler and other statesmen he impressed upon them the value of Oregon and its importance to the United States, and declared that the Rocky Mountains were not an impassable barrier, since he himself had crossed them four times, had taken a wagon through in 1836, and intended to return with a large party of emigrants in the early spring.

Having received assurance that if he established a wagon road through to the Columbia and succeeded with his emigration, the president would use his influence for Oregon, Whitman pushed on to Boston, where he succeeded beyond all expectations. The Board granted all he asked, tho it is said that at first their reception of him was far from cordial. A missionary who had left his post without their sanction could scarce expect a hearty welcome.

After flying visits to his old home and his wife's relations, Marcus Whitman again turned his face westward. Already there was gathering along the frontier a goodly number of pioneers ready to

start for Oregon. Glowing accounts of the country sent East by the missionaries and other settlers, had turned the thoughts of many westward, and it had been widely advertised that Whitman himself would pilot a company across the mountains.

In May, 1843, a caravan was organized, consisting of nearly nine hundred persons, about two hundred wagons, and some one thousand five hundred head of cattle. By the first week in June they were well under way. With Whitman to guide them they were able to proceed the entire distance with their wagons, an achievement hitherto deemed impossible. At the end of five months the weary travelers and battered wagons descended into the beautiful valley of the Walla Walla, and the long, hard journey was over. A wagon road had been opened through the Rockies, and Oregon was won! Three years later, on June 15, 1846, a treaty was signed at Washington, whereby England relinquished her claim to Oregon, and the dispute of half a century was brought to a peaceful close.

5. The Whitman Massacre

The closing chapter of this heroic story is one of the saddest in American history. Beginning in romance, it ends in tragedy. For eight days from November 29 to December 6, 1847, there was a reign of terror at Waiilatpu, and the newly acquired territory of Oregon was baptized in its hero's blood.

After eleven years of faithful labor, Dr. and Mrs. Whitman were called to join the noble army of martyrs above, falling by the hands of the Indians, to whom they had devoted their noble and heroic lives. At the time there were in all seventy-two persons at the station. Of these fourteen were cruelly murdered, and nearly fifty, most of them women and children, taken prisoners. A few only escaped to tell the story of what had taken place. The details of the massacre are much too terrible to tell. Suffice it to say that Dr. Whitman was the first to fall, a tomahawk doing the deadly work, and that a few hours later Mrs. Whitman received the fatal shots that cost her life.

Together in one great grave the bodies of the little band of martyrs were laid away to rest, there in the beautiful valley of the Walla Walla to await the resurrection dawn. For many years the spot was unmarked by monument of any kind, but in October, 1897, the remains of the martyrs were disinterred and placed in a large metallic casket. In January, 1898, a vault having been made ready, the casket was lowered into it with appropriate services. On the top was placed a great slab of marble engraved with the names of those interred beneath. On the summit of a small hill near by the grave a monument of granite was erected, a tall and graceful shaft that can be seen for miles in all directions.

But nobler and more enduring than these memorials of stone is

the great college that bears the hero-martyr's name, and erected in his honor. Its story forms a romance by itself. In 1859, Father Eells, one of Whitman's missionary associates, came to visit the old site of the station. Standing by the great grave, he registered a solemn vow that he would do something to perpetuate the name of him who slept within. Believing that his old friend would prefer a Christian school to a monument of marble, he obtained a charter and bought from the American Board the farm of six hundred and forty acres on which Whitman had labored for eleven years. Seven years later, with money earned by Father Eells' plow and Mother Eells' churn, the first little building was erected and the school opened. Year by year it grew and prospered until now it has become one of the leading educational institutions of the great Northwest.

The centennial of Whitman's birth, which occurs on September 4th, of the present year, will be fittingly commemorated by the people of Walla Walla and by the students of Whitman College. Would it not be well for the Christian Church to join them in this, perpetuating the name of the hero-martyr of Oregon by telling the true story of his life and work on the Sunday nearest the anniversary of his birth?

AGGRESSIVE ENTERPRISE IN MISSIONS

LESSONS FROM THE LIFE OF CECIL RHODES

BY THE EDITOR-IN-CHIEF

The death of Cecil Rhodes, his short but extraordinary career, and the provisions of his remarkable will, with its unique legacy, suggest some important lessons in the art of giving and of successful achievement. This man, not yet a half century old, was one of the leading factors in the making of the new Africa. Perhaps beyond any other one man, he had his hand on the helm of public affairs. Even during decline of health, and with death slowly advancing toward the citadel of life, he was still master of political and commercial history.

It was a singular path by which he rose to his final position. When pulmonary weakness early exiled him from home, he had the pluck to take a yearly journey from South Africa to Oxford, till he won his bachelor's degree, meanwhile engaging in mining, getting both property and prominence, and becoming the guiding genius of the Kimberly diamond industry. He was studying political problems, and particularly the *race* problem, which seems destined to find in the Dark Continent its great field of conflict and, we hope, adjustment. He watched the Boers and the Kaffirs, the English and the African, until he thought he knew how, only, the solution to the difficulties of South African civilization could be solved. He organized gold-mining corporations, on the one hand, and wielded the influence of a

prime minister in the provincial parliament, on the other, while in a crisis he could act the part of a general-in-chief and organize the Jamieson raid, which might easily have proved a revolution, had Providence permitted.

There are widely different opinions of this man. Some hold him responsible for this disastrous war which has sacrificed two republics and tens of thousands of lives as well as millions of gold, and such see a poetic retribution in his death at this time, as tho himself only the latest victim of the war he had provoked, dying a disappointed man, and looking from his deathbed over the wide field of carnage and desolation, when as yet the Dove of Peace had not settled. Others pronounce him a great man, a statesman by instinct, a philosopher by habit, who saw deeply into the mystery of Africa's political redemption and sacrificed himself to work out a better future for the Orange Free State and the Transvaal.

One thing is indisputable, namely, that Cecil Rhodes was a man of *persistent and aggressive action and enterprise.* And in this he is worthy of emulation in the highest sphere of the Master's business. One can not but wish that this man of culture and of insight, of fertile resources and persevering purpose, of great capacity to organize and to administer, of large wealth and singleness of aim, might have turned this energy and activity to the cause of Christian missions, or at least prompt other men to do as much for the Kingdom of Christ as he did for the Kingdom of Britain.

Cecil Rhodes was a man of his times, and he lived for his times. He believed heartily that if the golden age of history has not now come, it is at least easily within reach. He believed that what are called, somewhat vaguely, the Anglo-Saxon peoples hold the scepter that is to sway the race. He watched the rapid growth and march of the English-speaking peoples toward numerical supremacy and the higher supremacy of wealth, intelligence, virtue, and freedom. He conceived that to unite the two great English-speaking nations in a sort of federation or alliance, in which the Empire of Britain and the Republic of the West should mutually befriend, protect, and encourage each other, would be to defy the world; and not only so, but, better still, to reform and remodel the world. He wanted to see these two made one and the new unit command the situation, as a unit in mathematics leads the ciphers and makes them swell its value.

Hence the remarkable legacy, whereby he would provide for the best British, German, and American college boys scholarships at the great English university center for three years, at fifteen hundred dollars a year; the selection to be guided by four standards: brain fiber, manly qualities, fitness for leadership, and athletic proficiency. It is easy to read and interpret such a legacy by the life of the legator. The great university was, in his mind, only a place of concourse, where

select men from Britain's provinces and Germany's schools and the United States' educational centers might meet, become acquainted and assimilated, and then go forth to work in different parts of the world as leaders of men, helping to compact them into this ideal political federation.

With the schemes of Cecil Rhodes we are not now concerned. But we admire the way in which he believed a thing to be desirable and possible, and then bent every energy and made every sacrifice to achieve it. Our Lord has told us that "the children of this world are in their generation wiser than the children of light"; but He never said it ought so to be. It is time the disciple of Christ learned a little singleness of aim and persistency of effort from the world's devotees and Mammon's worshipers. Why should not Christian men and women value the times in which they live, and put a proper value upon present opportunity? Why should we who call ourselves Christ's disciples be so short-sighted as not to see that the open door of the ages is before us? In Protestant Germany, in Britain and her outlying provinces, and in these United States, are gathered millions of believers. They easily command together the wealth, the intelligence, the virtue, the social and political supremacy of the world. United they can, in the best sense, dictate terms to the rest of the race. Any enterprise of a philanthropic or benevolent character in which they joined would be successful. Any national or social evil which they in common condemned and forbade would lose prestige and popularity, and probably be shamed at least out of publicity. Let such nations as these combine to send the Gospel round the world, and a generation would not come and go before every human soul had heard the Gospel.

What if young men were sent forth, our picked men, not simply to study at collegiate centers, where often the atmosphere is fatal to faith and full of naturalism and rationalism, but to missionary training-schools, where the atmosphere of prayer, the study of the needs of the world, and the power of the Gospel of Christ to meet it, are the grand helps to service? We should never get our eyes off the Master and on mere methods, nor forget that the aggressive force in all true missions is found neither in wealth nor numbers nor culture, but in the Holy Spirit's consecrating power. We reverently acknowledge that our hope for a world's evangelization is not in the gifts of a wealthy few but the prayer and offerings of the many. But we can not look at a career like that of Cecil Rhodes' without a growing wonder that the Kingdom of God draws so few to it in zeal for its coming, that the spiritual needs of men do not make a far mightier appeal, that the enterprises which run their track into the territory of Eternity do not more powerfully enlist aggressive Christians, that men are not ready to do and dare more for God.

Mr. Rhodes' dying words—"So much to do, so little done"—sound

like a wail of disappointment and defeat. Yet how we stand and look on a world still unreclaimed—still practically unclaimed—for God, with so much to do and so little done, and with life, not death, before us, seem content to leave it undone! The *London Chronicle* well says:

"You are set on filling the world with the knowledge of the Gospel; my ruling purpose is the extension of the British Empire." So Cecil Rhodes is reported to have summed up the difference between General Booth and himself. The saying is characteristic not only of the man but of the present hour. Why is it that the Kingdom of God and its expansion call forth so little enthusiasm and self-sacrifice, as measured by Christian liberality, compared with its demands, so direct and clear to the simplest mind? Because Christians do not believe in the Divine Kingdom among men as the supreme ideal of the Sovereign of this world, the King of earth's races, as Rhodes believed in the British Empire as a prime factor in the earthly well-being of humanity.

For nearly thirty years this leader of men has been gradually but rapidly rising to his throne of influence. From the time when he had his vision of world empire for the Anglo-Saxon race he has bent every energy to realize his dream. He sought university culture to help him to intellectual leadership, for he felt that learning and mental vigor naturally sway ignorance and mental weakness. He sought wealth because he found in money a tremendous lever of practical power, a mighty weapon in the war for commercial supremacy. He identified himself with industry because it is the ally of intelligence and virtue as indolence is of ignorance and vice. He preferred peace to war, but he was ready for sword and rifle when they could help to the subduing of hostile elements that opposed progress. Cecil Rhodes early set his mind on a certain goal and never ceased to advance toward it. And when he died his eye was still upon it, and his money was made to act as his successor in carrying out his plans.

If such singleness of aim is not to be commended we greatly misapprehend. We believe that it is just such concentration that is needed in the Kingdom of God. We have a scheme, not of man's devising, but radiant with the wisdom and love of the Eternal God. It is bound to succeed because He is behind it, with His promise, "Lo! I am with you alway." We have His Gospel to proclaim, and His spirit to empower us and enforce our message. We have eighteen hundred years of experimental history, during which the Gospel has proved itself the wisdom of God to enlighten and the power of God to emancipate. The goal is nothing short of Eternal Salvation, or, as Adolph Harnack says, "Eternal Life lived in the midst of Time, in the strength of God and before His eyes." Here is something worth doing and daring all things for, and it brings us into active cooperation with the One Universal Actor and Worker. It contemplates a

federation of all believers in a celestial fellowship, for the grandest work ever committed to the sons of men. For the sake of its accomplishment, the Son of God sacrificed the wealth of His imperial glory and gave His life. Let us look at the career of this South African millionaire, and be shamed out of our apathy and lethargy and half-heartedness into the zeal for God that moved Elijah when he ran before the swift steeds of King Ahab and came first to the gates of Jezreel, as tho to show us that when the believer is impelled by the spirit he can more than compete with the enterprise of the world.

"TAIKYO DENDO" A YEAR AFTER

BY REV. THEODORE M. McNAIR, D.D., TOKYO, JAPAN
Missionary of the American Presbyterian Church (North)

The first year of the *Taikyo Dendo,* or Forward Movement in Japan, has appropriately terminated with a general meeting of the Evangelical Alliance, held from the 11th to the 14th of April. The meeting was memorable, partly because of its connection with this experience of blessing, which the words "*Taikyo Dendo*" stand for, and which is now a matter of history and of world-wide Christian encouragement, and partly because of its significance from the point of view of Trinitarian belief. The churches and Christian workers of Japan represented in the Alliance, the same that have wrought together during the past months regardless of denominational differences, united overwhelmingly in a confession of faith in Christ as God and in the Bible as the only perfect standard of belief and conduct.

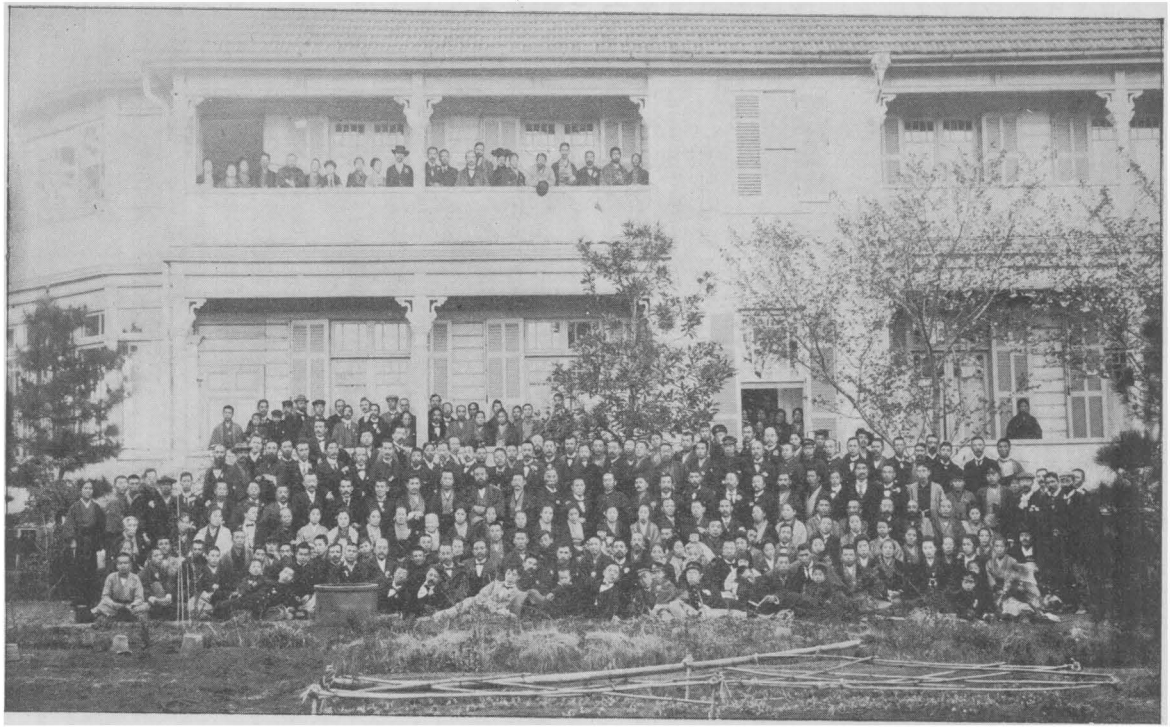
That such a confession should have been thought necessary will not seem strange to those familiar with the controversy that has been carried on of late in Japanese religious circles, and with the fact that avowed Unitarians have been connected with even the Forward Movement itself, albeit to only a limited extent. The existence of such an anomaly could not fail to provoke criticism and make a clear statement on the subject of the Alliance a prerequisite to the continued support of the movement by the great majority of Japanese Christians and, of course, by the missionaries. One was reminded of the struggles of the early Church when the creeds were in process of formation, and something of a wrench was required to get back into the present after hearing Christ set forth as only a sort of demiurge.

The discussion took place on the second day of the Conference, when it was proposed to add to the constitution a definition of *fukuin shugi,* or evangelical principles, which should limit membership strictly to Trinitarians. As the constitution now stands, "The object of the Alliance is to increase the concord between the various evan-

gelical churches, to plan for cooperative work, and to manifest in society the mind of Christ." This is the only platform of belief. The rules required a two-thirds majority for amendment, and the motion was lost; but the number fell short by only two in a total of one hundred and twenty-four voting. So large a minority was disappointing, but it by no means represented the strength of the Unitarian element. Some whose orthodoxy is beyond question voted in the negative, because they felt that definitions were unnecessary, that a "peace and work" policy would win in the end without the aid of definition. Others equally orthodox wished to make the Alliance again what it was before the spring of 1900, when the *Taikyo Dendo* plans were formulated. Till then it had served chiefly as a means of promoting Christian fellowship, and not as an agency for evangelistic effort. The moral effect of the vote, however, taken in connection with the discussion preceding, was a victory for loose views regarding our Lord's nature and claims, and it was felt that a reconsideration in some form was imperative. The Alliance has become too closely connected with Christian work to be withdrawn from active participation in it now, and a moment of controversy over a matter of such fundamental importance was no time for men to appear indefinite who held clear views concerning it. So, later in the day, the question was again raised in the shape of a resolution to exclude from membership any whose interpretation of the word "*evangelical*" was inconsistent with Trinitarianism as commonly received. This resolution was not at once acted upon, but was laid over for consideration after the rest and worship of the Sabbath should have intervened. Then it came up for final disposition, not as an amendment to the constitution, but as a declaration to those present that the Bible is accepted as the rule of life and that Christ is worshiped as God; after which the question of constitutional amendment was entrusted to a committee of ten members, seven Japanese and three foreigners, to be reported on at the next meeting of the Alliance, held in 1903. When the vote was taken on this joint proposition, one hundred and eighteen rose in its favor and only six appeared in the negative. There were some who did not vote, but the minority was at most hopelessly small.

Thus the matter ended for the time being. When it is taken up again a year hence there will doubtless be other changes proposed touching the organization of the Alliance, with a view to making it more fully representative and more effective for the purposes of evangelization, and these may lead to a federation of the churches of which the Alliance is composed. Already the desire for union is finding expression, the most notable instance of which is an utterance of the Japanese brethren who have had the general direction of the Forward Movement. Their words are as follows:

Here in Japan we have some fifteen or sixteen leading denominations



THE JAPAN BRANCH OF THE EVANGELICAL ALLIANCE

of Christians. Is it impossible for us to unite on some form of work? Surely not. Believing as we do in one Lord and agreeing in all the essentials of religion, there is no sufficient reason why we should not be one. This may yet be impracticable in the West, but in a country like Japan, where Christianity is still new and the sectarian spirit has not had time to grow, why should it not be possible? The Japan Evangelical Alliance is an organization made up of several churches in sympathy with one another and having a responsibility to promote the spirit of union. It has had a successful history in the past, why should it not in the future? Because we have united with the World's Evangelical Alliance, must we therefore limit ourselves to the same work? In proof that we are able to work along original lines, have we not this last year carried on a successful Forward Movement? Must we not, moreover, continue this movement, the different churches uniting and with faith in God advancing to greater victories? The division into so many sects and denominations for the evangelization of Japan can not be the wisest plan. It is certainly far from ideal.

As further illustrating the tendency toward a union of some sort, the Tokyo churches connected with one of the principal denominations, being in joint session a few days previous to the meeting of the Alliance, decided to send to it representatives instructed to press for a satisfactory declaration of faith and for a more compact organization than has hitherto existed, and the ideal lately set up for the federation of American churches was expressly mentioned as one worthy of consideration. At present the personnel of the Alliance comprises delegates, two each from as many evangelical congregations as may choose to appoint them, together with all pastors, evangelists, and missionaries who attend its sessions. While the Alliance just held was fairly representative of the Church as a whole, a fact which shows the significance of the decisions reached by it, there is, nevertheless, in the opinion of many, a need for it to be remodeled before it can take the place in the development of organized Japanese Christianity to which it would seem to be destined.

It is providential that just at this juncture there should have come into operation among the several missions at work in Japan a movement which would effectually supplement federated action on the part of the Japanese Christians. A standing committee on cooperation was organized in January of this year, with a working constitution which all the leading missions except the Episcopal have approved. It is designed to "serve as a general medium of reference, communication, and effort in matters of common interest and in cooperative enterprises, . . . to give counsel with regard to the distribution of forces for evangelistic, educational, and eleemosynary work; with regard also to plans for union or cooperation on the part of two or more missions in any of these directions, and in general with a view to the prevention of misunderstandings and the promotion of harmony of spirit and uniformity of method among the cooperating missions."

Furthermore, a union hymn-book is in preparation and will be published shortly, for the use of all the churches throughout the empire, excepting again the Episcopal. A representative committee has the work in charge, and the wide acceptance of the book when completed is already assured. The Episcopalians have participated in this hymnology movement in so far as one hundred and twenty-five of the more familiar hymns are concerned, helping to harmonize the

CENTRAL COMMITTEE OF THE FORWARD MOVEMENT, 1901

translations and inserting the final result in a book recently issued for Episcopal churches.

Incidental to the allied effort represented by the *Taikyo Dendo* and to the spirit of union which the movement has unquestionably augmented, was an earnest proposal made in October by two of the Anglican bishops, that all the Christians throughout the empire unitedly pray for the realization of the prayer of our Lord, "that they all may be one." December 8th was set apart by common consent for the especial carrying out of this purpose, and was widely observed. There have been other and similar indications of a harmony of desire to this great end, tho no definite and all-embracing plans for giving effect to it have as yet been proposed.

A union of the six or seven Methodist churches in Japan is in process of formation, subject to approval by the boards and churches in America, and if consummated it will resemble the union of Presbyterian and Reformed bodies, which was effected twenty years ago and which has had so prosperous a career. It may well be asked why, under existing circumstances, still larger unions are not possible, and why the Evangelical Alliance may not serve as the medium for their accomplishment, as suggested in the Japanese utterance already quoted. The practical union measures of the past year, at any rate, are to be continued, and will add to the evidence that Church coalescence is practicable within limits which cover many of the essentials of Christian belief and practise.

Some Results of the Forward Movement

First.—The Church of Christ has been greatly aroused. "The movement has brought a new life to a Church that was beginning to doubt its power to wage aggressive warfare." "The Church has found itself by becoming conscious of the strength inherent in it." "There has been a distinct manifestation of missionary zeal and an advance in the confidence of Christians in the faith of the Gospel and in its power." These are some of the comments that have been made by intelligent observers.

Second.—There is the impulse toward unity among Christians already referred to. The cavil of a disunited Christianity has been effectually disproved.

Third.—The fact that the message preached was for the most part the simple Gospel, was "evangelical in the best sense of the term," has shown how the hopes of the movement as expressed in its motto, "Our Land for Christ," may be realized; that it is by "bringing the people individually face to face with God, with their sins, with Christ, with the Holy Spirit, and with the imperative demands of a holy and righteous life."

Fourth.—It has gained for Christianity a wider attention in Japan than ever before. "It has awakened thousands from religious indifferentism." The seed-sowing was unprecedented and the harvesting has been correspondingly great.

But how great, who shall say? Very large figures have now and again been given for the "inquirer" class—as many as twenty thousand in one estimate. But, to quote from the report of the Alliance committee, "Even if we cut this down by half, we still have a grand total of ten thousand souls within this one year earnestly pressing their way into the Kingdom of God, often through difficulties which foreigners can hardly appreciate." That some shrinkage should have occurred—twenty, thirty, fifty per cent.—was as natural as when the parable of the sower was spoken. Sad to say, moreover, fictitious

names and addresses were given in not a few cases. And then, on the other hand, the churches differed greatly in the zeal and the methods with which they conducted, or failed to conduct, the after-work of the inquiry classes and in house-to-house visitation. Nevertheless, nearly twelve hundred baptisms were reported as resulting from the movement up to the middle of December, and this "does not at all adequately represent the proportion of those who will eventually attain to church membership; as in most cases, longer or shorter periods of probation are required. There are many who are still in course of preparation for this solemn ceremony of admission into Christ's Church."

JAPANESE REVIVAL POSTER
The original is large and is printed in many colors. The inscriptions consist of Scripture verses and announcements of the meetings

A review of the *Taikyo Dendo* movement would be incomplete without a reference to the special work for students carried on during the autumn in connection with the visit of Mr. John R. Mott. Audiences numbering some twelve thousand in the aggregate were reached in the eight or ten cities where students chiefly gather, and over fifteen hundred students' names were added to the rolls of inquirers. Mr. Mott was instrumental, moreover, in carrying the Gospel message by public proclamation into such hitherto forbidden territory as the Imperial University. The addresses helped much toward the removal of a misconception common in Japanese educational circles, that "Christianity is losing its hold upon the intelligent and educated classes in the West." This getting hold of the youth of the land, not only in the meetings held by Mr. Mott, but generally throughout the movement, is a feature on which it is natural to place large emphasis, for herein lies the hope of the future; but by no means the least of the benefits derived, and one that the meeting of the Evangelical Alliance has helped to demonstrate, is the deepening of the spiritual life of many, who have thus been brought face to face with the living Christ. The churches, while not yet greatly the gainers in point of numbers, are nevertheless many of them on a distinctly higher plane spiritually than they were a year ago.

THE GOLDEN OPPORTUNITY IN KOREA*

BY REV. HORACE G. UNDERWOOD, D.D., SEOUL, KOREA
Missionary of the Presbyterian Church (North), 1885-

The most important branch of the work that the Church has in hand is the winning of the world to Christ.

We all believe most sincerely in God's almighty power, but a few misconceptions as to His use of that power have been removed of late years, and we all now agree that man has his full share in the work of giving to the world a knowledge of salvation. In recent years, moreover, we have begun more and more to realize that in religious affairs as well as in our every-day business, practical common sense must be used, plain business methods must be employed.

This, however, has not always been the case. In the starting of the mission to Korea, the work that the Church undertook was the evangelization of the Hermit Nation. In plain language, we were to go to that country to revolutionize her methods of thought, her ideas of propriety, her ethics, her method of living within herself as well as her relations with sister nations; in other words, to turn the land upside down. And to accomplish this great work, to bring about this far-reaching result, the Presbyterian Church sent two doctors and a green seminary student—and for five years left them there without any reinforcements.

It is true that God can and does—as in this case He has—overrule our mistakes, but we have every reason to believe that where we put into our work all the practical, clear-sighted wisdom that men can use in their every-day life, still greater results will follow. More and more of late years has our Church been realizing this, and is seeking to get its successful business men to assist in the guidance of its affairs. Every business house studies its markets, the goods demanded, and the signs of the times. This, too, should we as Christians do in our work for Christ, and I shall endeavor to show you that in view of certain conditions prevailing the business common sense of the Church demands the immediate and, at least in some small way, the adequate reinforcement of the Korean Mission.

First.—Notice *the open doors in Korea.* The adherence to the old faiths is almost a thing of the past. Confucianism, Buddhism, and Taoism have no longer a hold upon the people, and the bulk of the Koreans are beginning to believe that a little medicine properly applied in a case of typhoid fever will do more good than the pounding of tambourines or the burning of paper prayers to paper gods.

The old intense hatred of the outside world, which enacted laws making it death to any foreigner found in her coasts, death to any Korean harboring a foreigner, and which has led them to devastate

* An address delivered before the General Assembly, Carnegie Hall, New York, May, 1902.

their coasts and keep the foreigner out, has been swept away by a power Divine, and has given place to a popular feeling that gives a kindly welcome to the American Protestant missionary in almost every village and home in the land.

The success of the American surgeon opened the door to Korea's officialdom, and this door has been kept open even up to the present time, so that the American missionaries are welcome guests in a large number of the homes of Korean officials.

Realizing that something ought to be done for this class, a year and a half ago I sent out invitations asking a large number of these men to meet in my house, that we might talk together about things concerning their souls' salvation. I hardly expected that many would accept; but on that Sunday afternoon, and for several Sundays following, my parlor and study were filled to overflowing with members of the cabinet, princes of royal blood, and some of the highest nobles in the land, who came and sat down and quietly talked over the truth in Christ, showing by their earnest attention and eager, intelligent questions the sincere and deep interest they felt.

The entrée to the palace has been ours. Most graciously have your missionaries been received. High honors and royal favors have been bestowed upon more than one, but we have not been able to utilize all these open doors.

With such opportunities before us, with the lower classes looking up to the missionary as a leader, with the middle classes seeking him as a teacher and guide, with the officials receiving him as a friend, and with the emperor himself trusting and honoring him, does not the mere business common sense of the Presbyterian Church demand that we give immediate and adequate reinforcement to the missions in Korea?

Second.—The investment thus far made in Korea has yielded such an unparalleled percentage of interest that it is well worth a few moments' consideration. The success that has attended the work thus far has been greatly in excess of what might naturally have been expected from the effort put forth. In China they had to wait a score of years before they baptized their first convert, almost a century before they had enough members with which to organize a church. In Japan they waited six years before they baptized their first convert, twelve years before they could gather nine converted men with which to organize a church. In Korea the first Protestant missionary, a physician, arrived in the fall of 1884, the first minister (myself) in the spring of 1885, and yet we were permitted to baptize our first convert on July 11th, 1886, and to organize our first church in Korea, a Presbyterian church, in September, 1887, with almost a score of members.

When I was in America ten years ago I was able to report that

there were a little over one hundred baptized communicants in the land. It is indeed a marvelous record, and to God only must be given all the glory.

Marvelous indeed as was the record of the first seven years, it was as nothing compared to that of the ten years since passed, so that to-day we are able to report between 5,000 and 6,000 baptized communicants, between 3,000 and 4,000 of the catechumen class, and the still larger class who call themselves Christians, but who as yet the missionary has not deemed quite ready to receive even as catechumens, showing that there are in Korea to-day over 20,000 men and women who have given up all their heathen practise and are to-day striving to worship the same God, whose we are and whom we serve.

With such an unparalleled success for the efforts thus far put forth, with the belief that these numbers might have been almost doubled had the field been more fully manned, with the strong conviction that the field is more ready for the harvest to-day than it was ten years ago, the business common sense of the Presbyterian Church demands large and immediate reinforcements for the missions in Korea.

Third.—Not only the size but the quality of the harvest must be taken into consideration, and I desire to call your attention to three distinctive characteristics of the Korean Church: (1) Its activity; (2) its generosity; (3) its prayerfulness.

First, its activity. The marvelous degree of apostolic activity that has been exhibited by the Korean Church is due in part, we believe, to two rules that have been instituted: first, as to church membership, it is the rule of almost every missionary in Korea that every applicant for membership in the church must have done some little active work for Christ before he can be received as a full member into the church. In addition to this is a second rule—that in regard to helpers. While the mission provides a missionary, who may have from twenty-five to thirty churches under his care, one, or sometimes, perhaps, two helpers who are to be to him eyes, ears, hands and feet, almost all the remaining native assistants are provided by the native churches. It is a rule in Korea that the native church must pay for its own native helpers and pastors, and at no distant date its own native teachers in the secular schools.

The Presbyterians having the larger force of workers, have also the larger proportion of converts. These under our denomination are divided into about three hundred churches, which, with only one, or at most two exceptions, are entirely self-supporting. By self-supporting I mean they are building their own churches, supporting their own evangelists, building their own schools, supporting their own school-teachers, and paying all the running expenses of their schools and churches. Illustrations without number might be given of the

natives that have been building their churches, but of these you have constantly heard.

As to their generosity, the very fact that they are so liberal in the building of their churches will speak well for this. But they are not only liberal to themselves; in addition to this, they are most liberal to outsiders—as perhaps you have often heard, they gave largely to famine-stricken India.

In regard to their being a praying Church, I wish that I had the time and space to give examples that would show how they are able to lay hold almost upon the very throne of God and get from Him the blessing. They have the power of waiting upon God for an answer, praying at times all night long until the answer comes; then when God gives the assurance of an answer, they, with confidence, simply proceed to wait for Him to make that assurance good, knowing that He will do it. I wish you could hear them as they speak of God. They do not use the term "God" very much, they do not use the term "Heavenly Father" very much; it is generally simply "Father." A man may be in trouble, and if you should ask him what he did he will tell you that he told "Father" about it. From one of the interior villages persecution had broken out, and the leader of the little group who had suffered hardest, whose only child, a lovely little girl, had died from exposure at that time, was in my study telling me about it, tears streaming down his face, and I turned to him and said, "Brother, what did you do?" I wish you could have seen the smile that broke through that tear-stained face as he replied, "I told Father about it, and it will be all right, you know."

With harvests of such a quality as this, with a Christianity of such a type, with the field all ripe and only waiting to be garnered, the business, sanctified, common sense of the Presbyterian Church demands the immediate reinforcement of the reapers in Korea.

Fourth.—The imminent risk of a loss of the harvest through lack of reaping in season must also be considered. Looking toward the north, we see where the mighty Empire of Russia joins Korea as its most northern border, and a very superficial study of the politics of the East proves most conclusively that Russia has had, and still has, her eye upon Korea. The history of the world also proves that wheresoever Russia ever proposes to go, there in time she is found; and with this knowledge in mind, we may feel almost assured that despite Japan's opposition and the slight delay that may be caused by the Anglo-Jap alliance, in the end Russia will have Korea. How long will be the delay before this is consummated, how soon our opportunities will be lost we can not say; but with such an open door before us, and with the signs of the times pointing as clearly to the fact that the closing of that door is imminent, the sanctified business common sense of the Presbyterian Church, all the consecration that

we have, all our love for the Master, unite in demanding the immediate and adequate reinforcement of the missionary force in Korea.

Do not imagine that I am offering this as the main reason for the carrying on of mission work. I am simply urging that, as we go forward in our endeavors to obey our Lord and Master's last command, to carry out His wishes, to win the world for Christ—in our efforts to hasten the day when, as a Church, we shall be enabled to place the crown, as King of Nations, upon the Savior's brow, we use all the common sense with which God has endowed us.

Finally.—In connection with the work in Korea, I would call your attention to the fact that the force at present there is absolutely inadequate to the crying needs.

A glance at the map of Korea will show that up to the present time the bulk of the work has been done north of a line drawn from east to west a little below the capital. It seems almost at a glance as tho God had drawn a geographical spiritual line, and has poured out His Spirit in the north and has withheld it from the south. This has not been the fact; but the mission in Korea began its work in the north, and has since been so hampered by lack of members that it has been forced to continually withdraw men from the south and send them to the north.

I verily believe that if the force asked for ten years ago had been granted, and had the Presbyterian Church reinforced the missions as they were requested to at that time, a work equally great would be seen to-day in the south.

In addition to this inability of the mission to properly man the south, we find that the force that has been given for the north is altogether inadequate to meet the demands of even that one section.

Every missionary in Korea will tell you that the only thing which has hindered the progress of the work in his section has been the inability of the missionary himself to physically keep up with the work. All over the land cries are coming for workers. Groups of the villagers ask to be organized into classes for instruction as catechumens, and the missionaries hardly dare to organize them because they have not yet been able to instruct the classes or organize. Dr. Brown, in his admirable report on missions in Korea, says that to meet the present emergency the force in Korea ought to be quadrupled; that would mean one hundred and twenty-five new men to be sent out at once. I do not ask for the whole one hundred and twenty-five, but I do ask that in some little way the adequate reinforcements be supplied. The Board is proposing to send out this year one additional worker for Korea, and he a physician! I wish I had the power to roll this burden of the souls of Korea upon the shoulders of the Christians at home. All I can do is hope and pray that God's Spirit may roll it upon you, so that the Church may arise as one man in this work and go forward in the Lord's service.

THE STORY OF GUCHENG—III

THE SOUTH SEA ISLAND PIONEER AMONG THE CANNIBALS OF NEW GUINEA

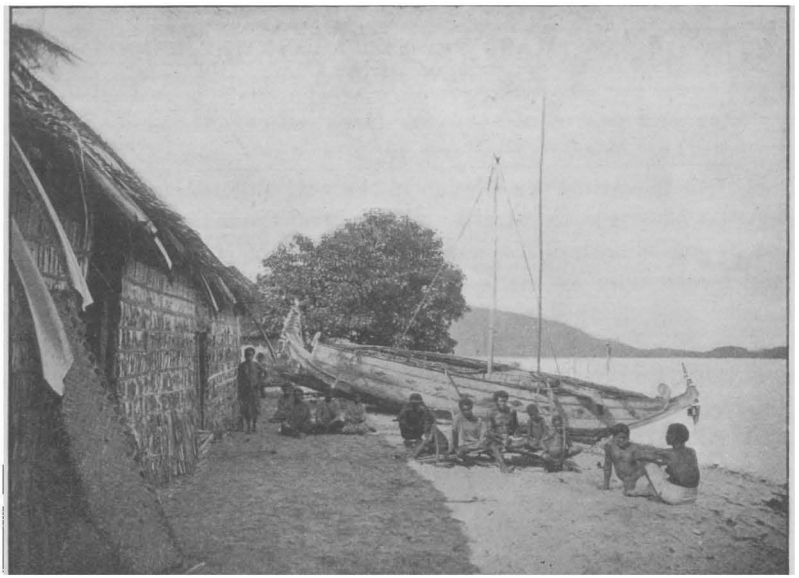
BY THE REV. S. McFARLANE, LL.D., SOUTHPORT, ENGLAND
Author of "The Story of the Lifu Mission," "Among the Cannibals of New Guinea," etc.

In the meantime the mission in the gulf suffered from sickness; different islands in the straits and points on the mainland were tried, but all proved unhealthy—even Darnley was far from free from the fatal fever. This led me to seek high land and healthy localities for mission stations up some of the rivers of which I had heard from the natives—the Baxter, the Fly, and the Katan; but these perilous voyages led to no practical result. Not only was there no high land for hundreds of miles, but there were no signs of natives beyond about sixty miles from the coast for several hundred miles. Then with Gucheng and several other Loyalty Island teachers, we crossed the gulf and formed a station at Yule Island, but this also proved unhealthy. At Port Moresby, where Mr. Lawes had settled with the Eastern Polynesian teachers, the little mission cemetery of two years' growth, with its eighteen graves, told a sad tale. With sick and dying teachers around us in both branches of our mission, we determined to try the east end of the New Guinea peninsula, hoping to find there a more favorable climate. Mr. Lawes and I made a prospective voyage, found the natives numerous, speaking a totally different language, and notorious cannibals—just the place for a mission, if the climate would allow us to live among the people.

I determined to try it, and for this purpose selected six Loyalty Island teachers, who were to leave their wives with mine, at our head station in Torres Straits, while we went to establish the mission. Gucheng accompanied me to assist in this work. Before we started Mr. Chalmers arrived to join our New Guinea mission, with a staff of Rarotongan teachers. Some of these he left with Mr. Lawes, and selected six, with whom he accompanied me to take part in the new mission. Mr. Chalmers took his wife with him, and the Rarotongan teachers took theirs.

We arranged that he, with the Rarotongans, should take the South Cape district, while I, with the Lifu teachers, took that of East Cape. He selected his headquarters at a small village on Stacey Island, near South Cape. I selected an island in China Straits, as being the most central and healthy-looking place in the East Cape district. We each located our teachers at what we considered the most healthy points, and threw ourselves heartily into the work of clearing and building our central stations.

Gucheng threw himself into this work with his accustomed energy; indeed, all the teachers worked well, and we had no difficulty in get-



ON THE SHORES OF DINNER ISLAND

ting native helpers for very moderate wages. Dinner Island, which is now the government settlement in that district, was regarded by the surrounding tribes as neutral ground. We were visited from all parts, and sometimes had over a hundred canoes and catamarans at the place at one time. From the first we were greatly encouraged by the attitude of the natives. They were, nevertheless, a wild set of cannibals, both troublesome and dangerous, easily excited (but fortunately easily appeased), notorious thieves, and evidently anxious that we should remain among them, probably feeling that it would be more profitable to fleece us than to eat us, seeing that we formed the connecting link between them and the land of hoof-iron and beads and hatchets.

We intended Dinner Island to be to the eastern branch of our mission what Darnley Island was to the western. The former had the great advantage of being only a couple of miles from the mainland. Having built two temporary mission houses, and cleared a large space around them for a plantation of bananas and yams, and made a road across the island, we began the formation of mission stations in the district, on some of the large and populous islands in China Straits, in Milne Bay, and at East Cape. In the meantime Mr. Chalmers was doing similar work at Stacey Island, and forming stations between that place and Oranjorie Bay, he working to the west, I to the east. To our great grief and disappointment both districts proved exceedingly unhealthy, especially the South Cape one. Mrs. Chalmers and

four of the teachers died, and Mr. Chalmers returned to Port Moresby to take charge of the Rarotongan teachers in that district. All the stations in the South Cape district were broken up, except the one on Stacey Island, where Mr. and Mrs. Chalmers had lived for a time. In the East Cape district some of our teachers died, and others had to be removed, but having a more healthy retreat at Dinner Island, the Lifu teachers were able to continue work at three of the stations. This retreat was also used by the Rarotongan left in charge at South Cape.

I was reluctantly obliged to give up all hope of finding suitable localities in New Guinea for South Sea Island teachers. It became evident that New Guinea must be evangelized, if evangelized at all, by New Guineans. The responsibility of bringing South Sea Islanders to a place where half of them died was too great, hence my resolve to establish the "Papuan Institute," and train a native agency from among the people themselves.

Our mission naturally divided itself into three districts—western, middle, and eastern—in each of which there should be a central station, in as healthy a locality as possible, to which both native teachers and missionaries might be taken and nursed when suffering from the fever of the climate. The only suitable place in the western district was Darnley Island, where we commenced the mission—at least, it appeared to me the most suitable, after paying many visits all round; and this we secured from the Queensland government, at a nominal rental, for our educational work. The shattered and almost hopeless

ELEVALA ISLAND, PORT MORESBY, NEW GUINEA

condition of our mission, and an urgent letter from the directors, had led me to take up our residence for a time on the more healthy and adjacent island of Murray, with a view of moving to Darnley later on when the mission was firmly established. At the earnest and repeated request of the directors, I had devoted six years to purely pioneer work, becoming acquainted with the savages, forming new stations, and visiting the teachers. When my colleague, Mr. Chalmers, joined the mission, he took up this work, for which he was better fitted, and to whom it was more congenial. I threw myself into the establishment of an industrial school and Papuan Institute for training native agents and developing the mission in Torres Straits and the adjacent mainland of New Guinea, especially in the great Fly River.

Here again my kind, generous friend, Miss Baxter, of Dundee, came to our help, not only providing a schooner for the mission generally, but also providing buildings for the Papuan Institute, and a hundred pounds a year to meet the expenses. Buildings were soon erected, and in company with my faithful helper, Gucheng, we visited all the mission stations in the western district to obtain boys for our industrial school. At first they were not very willing to leave their homes, but we had no difficulty in obtaining pupils after the first year.

From the three newly formed churches in the district, containing an aggregate of over a hundred members, we got a dozen volunteers for the Papuan Institute, earnest young men who were anxious to become messengers of peace to their savage countrymen—altho I dare say at first they would have preferred going anywhere rather than face their old enemies of the Fly River, yet ultimately the Fly River became the sphere of labor of most of them.

Gucheng did good service in the industrial school, which was a very busy, useful, and popular branch of our work. A building had to be erected, sixty feet by twenty, for a workshop, in which we had carpenters' benches, a blacksmith's forge, a turning-lathe for iron as well as wood, with iron bedstead and slide-rest complete, a circular-saw bench with self-acting gear, and all sorts of tools for the work to be done. The weather-board buildings from Sydney were erected. Two rows of cottages for the students built. Doors and windows were made for the chief or any of his subjects who built lath and plaster cottages under our direction, which many did. Boats and improved canoes were built and repaired, and under the guidance of a boat-builder a little schooner of twenty tons was built, which proved a smart, comfortable, and most useful boat in the mission. Three hours a day were devoted to the industrial school, and three to school work, for five days in the week. During the annual holiday the students spent some of their time in evangelistic work on the mainland of New Guinea, and so for five years we were training our

first batch of pioneer teachers for New Guinea from among the people themselves.

At the Great Fly River

And now I come to the last stage of the faithful labors of this devoted, energetic pioneer evangelist of New Guinea, of whom not much is known among the churches of civilized lands, but whose record is in heaven. The last scene of Gucheng's labors was in the great Fly River. We had been preparing for some time for the establishment of a mission on the banks of this great waterway to the interior of New Guinea, to be conducted by young men from the institution, headed by two Lifu teachers, with the means of retreat in case of danger from fever or savages. We had reason to hope that for six or eight months in the year our Lifu teachers might remain. During the fever season the young men from Saibai, being accustomed to the climate, could manage themselves. We selected the healthiest season of the year for establishing this important mission. The students selected and set apart for this work were all earnest, intelligent young men, in whose Christian character and devotedness I had great confidence. They had suitable wives, who had been trained in Mrs. McFarlane's school. They were not only the first native missionaries from among the people themselves, but the first converts of our New Guinea mission. As to these men will ever belong the honor of being the first native teachers trained from among the people, their names should be recorded, as the historian of the London Missionary Society has recorded the names of the eight Lifu and Mare men, who were the first South Sea Islanders appointed as pioneers to New Guinea. Their names were: Gauri, Anu, Gabe, Etage, Papi, and Dema.

The first Sunday in September, 1883, will be a memorable day to many of the members of the Church of Christ at Murray Island. In the morning I preached with special reference to the students about to leave the institution for pioneer work in and near the Fly River. The ordinance of the Lord's Supper was a very solemn and soul-refreshing season. I spoke earnestly to the young men about to leave us, and in the afternoon—without any formal ordination service—I publicly appointed them to their stations, and asked each to give us some account of his conversion, and reason for wishing to become an evangelist, and how they intended to do their work. They all spoke well, the addresses of Gauri and Gabe being particularly appropriate, and led us to feel that they were entering upon their work in the right spirit. On the following day we left, the whole community turning out to see us off.

Gucheng and Wacene were the two South Sea Island teachers appointed to accompany and help the first band of native workers. Our first point was the Katan River, at the entrance and on each side of which a large village is situated, the villages of Katan and

Tureture, where our first mission stations were formed on the mainland in 1871, and where eight different South Sea Island teachers have tried in vain to carry on the work, owing to the fever of that low land. The last trial made was by my faithful Gucheng, who lost his wife there. The probability is that we should have lost many lives if we had not had a sanitarium in Torres Straits within boating distance. Now we are taking men who were accustomed to the climate. Gauri, the first convert in the mission, we placed at Tureture, where he had a warm welcome and did a splendid work. Anu we located at Katan under similar circumstances, and proceeded to the Fly River. Here I determined to begin by following the same plan I adopted at the east end of our mission in China Straits, which proved so successful—viz., to commence on neutral ground right in the midst of heathen villages, as we found that tribes at enmity with each other will meet at the mission station and learn to live peaceably.

After carefully feeling our way among the reefs and shifting sandbanks at the mouth of this great river, we found a fine harbor opposite the town of Kiwai, formed by the Mébu and two other islands, sheltered from all winds and safe at all seasons. The captain of our *Ellengowan* pronounced it the finest harbor in the mission, and we named it "Fort Spicer." I have no doubt that it will become an important depot for traders in the future.

We landed on the evening of our arrival, and had a most enjoyable walk on a fine, level, hard, black sandy beach. We selected a site for the mission house about a mile from the anchorage, on a long stretch of high ground, fertile and well wooded, near a deserted village. It was evident that natives from both sides of the river visited this place, but neither dare remain for fear of the other. Next morning the material for the house was landed, and Gucheng was again in his element. There was music in the forest, but it came from American axes, falling trees, and cross-cut saws, mingled with peals of laughter.

Leaving the captain and crew to assist in erecting the house, I went about fifteen miles to locate Etage and his wife at Bampton, which is situated at the mouth of the Fly River. This is the place where the first martyrs of the New Guinea mission suffered—two Lifu men and their wives. The natives were still considered a thieving, treacherous, savage tribe, delighting in skull-hunting. However, they were friendly and intermarrying with the people of Darnley, and Etage was a Darnley Islander whom they were pleased to receive as their teacher.

When we returned to Mibu, Gucheng and his party were putting the iron roof on their little house, which stood on posts seven feet from the ground, and under some large trees near the beach. When finished we attached a flag-staff to the end of the roof, on which we

KOIARI VILLAGE, NEW GUINEA—INLAND FROM BOOTLESS INLET

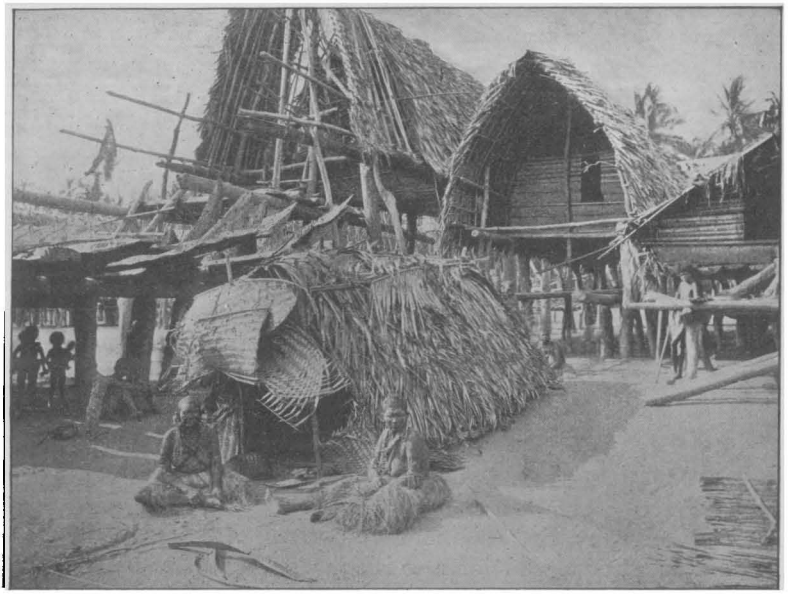
hoisted our flag, amidst three hearty cheers, not annexing the place to any kingdom but that of our Lord and Master, Christ.

We left them the *Venture*, an old decked boat of four tons, which I bought for £30, and which we almost rebuilt at the industrial school, making her a strong and useful craft, in which I have myself spent a month at a time visiting our stations. This was necessary for becoming acquainted with the tribes on both sides of the river—and as a means of escape, if necessary. I knew that Gucheng was capable both of taking care and making good use of this boat. On the night before we left we had a delightful prayer-meeting which lives in my memory. It was a beautiful moonlight night, everything around us looking peaceful and lovely, yet the lights at Kiwai and other villages reminded us of the inhabitants and their awful condition. We thought of the message we were taking, and thanked God for it, for all that it had done for similar tribes, and would do for them. As we sailed away next morning the *Venture* was lying peacefully at anchor with the dove and olive branch flying at the masthead, and our new little mission house shining among the trees in the glorious morning sun, with the British ensign floating from the roof. The place had already a civilized look, a sign of what was to take place at the heathen villages along the banks of the river.

As we expected, Gucheng and the new teachers lost no time in becoming acquainted with the surrounding villages, especially the town of Kiwai, an important center to which we intended removing our station as soon as practicable. As at Dinner Island, in China Straits, at the east end of our mission, so at Fort Spicer, in the Fly River, at the west, the natives visited our teachers from all parts, being kindly treated, and receiving in return for their sago and yams articles of trade which they highly valued. All came to regard our teachers as men of peace, and the word "misonare" had and has still for them that meaning, being the word shouted by the Christians when approaching savage and hostile tribes.

The *Ellengowan* being delayed on the peninsula and a visit to Cooktown for three months, I was obliged to pay my next visit to the Fly River in an ordinary five-oared whaleboat, in which we left Darnley in the morning and arrived comfortably in the evening at Fort Spicer, finding all well and the work advancing most satisfactorily. Taking the *Venture*, accompanied by the whaleboat, we visited the wild tribes at Kiwai and Samari, the latter village being near the mouth of the river, where we arranged to form mission stations on my next visit, in the meantime taking a few of the many natives from these villages who were anxious to pay a visit to Darnley and Murray, that they might see for themselves the effects of this "Jesus religion," of which they were hearing so much. This was exactly what we desired, knowing that our guests, when they returned with us, would

help to remove any opposition to the establishment of mission stations at their villages. The few weeks spent at our headquarters were days of wonder and astonishment to our visitors. Of course, everybody was kind to them, treating them as "distinguished guests!" By the time the *Ellengowan* arrived, all our preparations were made for forming the two new mission stations at Kiwai and Samari, and four of the senior students had volunteered to assist and remain with their friends for a time, knowing the Fly River men and the danger of our enterprise. Our guests, tho pleased with their visit, were anxious to return. "No place like home," even to a Fly River man! As we waved good-by to the crowd on the beach, some confident, others



MOURNERS AT THE HOUSE OF THE DEAD IN NEW GUINEA

buoyant, all wishing us Godspeed, we little thought of the kind of reception that awaited us at Fort Spicer. Our first sadness was to see the flag on the little mission house flying at half-mast and our grief to learn that the first South Sea Island pioneer to New Guinea had gone to his reward. Our faithful Gucheng did not live to see and take part in the establishment of the stations at Kiwai and Samari, but no man did more to make it possible. His record is a noble one, which might be said of many other Polynesian pioneers in New Guinea. His body lies on a lonely island in the middle of the Fly River, where it was laid by loving hands and sorrowful hearts, but "I heard a voice from heaven saying, Write, 'Blessed are the dead,'" etc. (Rev. xiv : 13).

RELIGION IN THE PHILIPPINE ISLANDS

BY REV. CURTIN G. ROOP, ROCHESTER, N. Y.

Introductory

The history and state of religion in the Philippines is so identified with the history and state of the races there found, that an account of the former involves an account of the latter. And in order to be at all definite in this required ethnographical treatment of the islands, we must also point out the general geographical features. The archipelago stretches northwest and southeast, from twenty-one degrees to four degrees forty-five seconds north latitude—that is, from the latitude of the southernmost point of Cuba, one thousand one hundred miles southward. In extent the archipelago is a little more than equal to our own country from Maine to the Potomac, excluding Pennsylvania. The actual land area is estimated at fifty-two thousand five hundred square miles—not far from that of Florida or Arkansas. The islands are hundreds in number. I shall speak of but two by name. The first is Luzon, most important and northernmost, practically the only part of the group with which the Americans have had to do thus far. From Luzon, islands of greater or less size stretch southward to Mindanao, the second largest in the group. From Mindanao southward extends the subordinate group of the Sulu, belonging to the Philippines and reaching to Borneo. The relation between the history and state of the religions and the ethnography and geography of the archipelago will appear throughout our treatment.

Scanty burial relics are found, indicating a prehistoric pre-Malay race. These relics bear Chinese and Japanese resemblances, and, as compared with the most original surviving tribes of to-day, indicate a more advanced race. Such a race is supposed by some to have occupied a Malay continent of prehistoric times now submerged, and to have been a considerably developed people. No traces, however, indicating the religion of these pre-Malays in the Philippines are found, except that the burial relics are such as show a belief in continuance of a life subject to want of food after death, and indicate such reverence as to suggest worship of the dead; especially is this seen in the fact that these relics seem to have been very sacredly—that is, superstitiously—guarded from disturbance.

Aboriginal Religion

Of the people now surviving, the Aetas, or Negritos, are considered to have been the aborigines of the archipelago. They are a small, black race, in height about four feet ten inches. They are spiritless and cowardly, and of a very low mentality. They climb trees like

monkeys, swiftly chase the deer afoot, have voices similar to the voices of monkeys, herd together in fifties and sixties, and, in order to protect themselves from the scourge of fleas, sleep scattered about in ashes. One writer says of them: "Their religion seems to be a kind of cosmolatry and spirit worship. Anything which for the time being, in their imagination, has a supernatural appearance is deified. They have profound respect for their dead." Another writer says of these aboriginal Negritos: "They neither worship sun nor stars, nor bow before permanent idols, but adore for the day any rock or tree trunk in which they trace a resemblance to an animal. They have great respect for the aged and the dead. For years after the decease of one of them they place betel-nuts upon the grave, above which the deceased's bows and arrows are hung." Every night, so they believe, he quits his grave to go a-hunting. They have no funeral ceremony, but simply lay the corpse at full length in the grave and cover it with earth. When one is afflicted by a malady deemed incurable, or has been smitten by a poisoned arrow, they bury him alive. In view of their high regard for the dead, and their reverence for old age, which borders toward that state, it is reasonable to suppose that they consider the fatally wounded to be candidates for the awe-inspiring after-state, and therefore to be dismissed from the midst of the living at once by immediate consignment to the grave. One writer says of their religion, that it seems to be, indeed, a kind of ancestor worship. Summing up, it would seem that these aboriginal Negritos, under the influence of a sort of animism, deified natural objects (trees, stones, etc.), and worshiped them, and that they also accorded their dead such awe and regard as with them was equivalent to worship.

These aborigines are now found only in the interior of the islands among the mountains, whither they were driven by the incoming Malays. They number about twenty thousand (some say only ten thousand), and are destined to entirely disappear.

The Malay Period

The Malays, at a time unknown, came to these islands, probably from Malasia. Long before Spain's arrival they had driven the Negritos back, and were themselves occupants of the coasts and considerable territory inland — perhaps most of the territory. What the religion of these people was we of course can only partially gather, as we find it spoken of by the first and latter visitors to the islands, and as we find it illustrated in the more or less undomesticated tribes of to-day. Let us go to the north and proceed southward.

The Gaddanes are a fierce tribe in the north of Luzon, whose conquest has never been attempted, of whose habits something is written, but of whose religion I found nothing, save that at the season of the

year when the tree popularly known to the Spanish as the "fire tree" bears its fire—red blossoms—these people celebrate their religious feasts and gather scalps and trophies of war.

Proceeding southward, we next mention the Igorrotes. They are scattered over a considerable part of Luzon. As to their religion, the most noticeable thing distinguishing them seems to be that they are utterly impervious to Christianity—at least, to Spanish Catholic Christianity. The answer one of them made to a priest who was trying to teach him Christianity, and to explain to him the marvelous life of St. Augustine, was characteristic of the tribe when he said, "No colored man ever became a white man's saint." In the religion that never canonized the colored man the Igorrotes desired no "part nor lot."

The Tinguianes are next in approximately geographical order southward. It is concluded from physical resemblances that this tribe is descended from the shipwrecked Japanese who sought refuge in the mountains. One writer says: "They are pagans, but have no temples. Their gods are hidden in the mountain cavities. They believe in the efficiency of prayer for the supply of their material wants. Hence if there be too great an abundance of rain, or too little of it, or an epidemic disease raging, or any calamity affecting the community in general, the *anitos* (images) are exhorted." They highly regard their dead. According to one writer, they roast them into a dry state, and bury them (generally beneath their dwelling, in a sort of well) in niches, each person in a niche, above his father. They believe in the existence of a soul, and that it detaches itself at death and remains with the family. They worship neither sun, moon, nor stars. When a chief sees a stone, tree, or any natural object of peculiar shape (as, for instance, the shape of a cow or buffalo), he tells the people of his village, and they go forth to worship it. They may, for instance, make a straw shelter over the object worshiped and sacrifice a pig. After worshiping and feasting, they burn down the straw roof from over the fetish, and they go their way and the object is forgotten. From all that has been said, I conclude that the Tingianes had originally a sort of fetishism and, perhaps, ancestor worship.

Coming on farther south in the Island of Luzon, we arrive among the Tagalogs (Tagalas, Tagals). They are at present inhabitants of Manila and the adjacent territory. They are Malays with a considerable blending of Chinese and Japanese—for it is to be borne in mind that the Chinese and Japanese have been on the islands from time immemorable. The Tagalogs are at present the most advanced people of the islands, and have been Christian for about five hundred years. Consequently their original religion can only be learned from the very earliest accounts we have of the islands and from surmises on

their close similarity to surrounding tribes, which stretch back into the interior, and still retain, to some extent, their primeval customs.

Such a tribe are the adjoining Bicols, closely related to the Tagalogs in race and language. Such also are the Bisayans (Visayans), stretching still farther south, who, with the Tagalogs (and Bicols), will probably, on account of superior intelligence, ultimately absorb all the other tribes in the northern half of the archipelago. One writer says of the Bicols that they believed in good and evil spirits, witches, circumcision, divination by the stars. Of the Bisayans we have gathered much more. It is evident that they never had temples, but each man performed his religious ceremony in his hut. Some huts may possibly have been used as clan meeting-places—as it were, temples. They prayed to particular gods called "*devatas*" (*anitos* among the Tagalogs), and had one *devata* to govern the sea and another to watch over the children and house. One writer says that they sacrificed to *devata* as one who appeared to be in rebellion against the deity. A true interpretation would probably be that they sacrificed to *devata* as if to deity in hostile stage or anger. Hell was called "*solad*," heaven "*ologan*." Souls of the departed go to a mountain in the Province of Otou, called "*medias*," where they are entertained and served. Alongside of the *devatas*, to which they sacrificed and prayed, they placed their deceased grandfathers and great-grandfathers. Also they reckoned among the gods all who came to death by the sword, lightning, or crocodile, believing that such went to heaven on a bow. They buried their dead in coffins hewed out, fitting closely, so that there should be no unoccupied space requiring to be filled by the death of additional members of the family. Trinkets were buried along, and a jar of rice and one of water were placed by. If distinguished slaves were killed and buried for attendance in the land of spirits the coffins were placed in a grotto, or beneath the house where the treasures are kept, or on a high rock. The caves where they were buried were not disturbed; they were regarded as the dwelling-places of spirits, which especially manifested themselves by precipitating storms upon sailors who passed by and did not reverence them. Sailors feared to pass by a burial cave, lest they also should be drawn after the dead. The aged chose to be buried on some promontory, where sailors passing by should worship them. Especially were those who had been distinguished by bravery worshiped. Such were called "*humalagar*," which corresponds to the Latin "*manes*"—namely, deified ghosts of one departed. When a man died all of the village were compelled to keep silence for a time, varying according to the rank of the deceased, sometimes until the relatives had killed a sufficient number of victims to appease the spirit of the dead. Such a practise would seem to be nothing more nor less than human

sacrifice made to appease a worshiped spirit, the statement of some writers that human sacrifice was never practised in the islands to the contrary notwithstanding. Some say that these Bisayans had idols, others doubt whether they had anything corresponding to a permanent image recognized by the whole community. The alleged idols are described as painted, with large teeth (boars' tusks), large faces, concave, or flat, back, feet turned up. One writer gives these people's account of the creation as follows: "A vulture, soaring between heaven and earth, was unable to alight (the sea mercilessly rose higher and higher), whereat Heaven in anger came to the vulture's rescue by creating islands. The vulture then alighted and split a bamboo, out of which sprang man and woman, who then begat children and drove them forth from home."

De Morga, a Spanish writer and traveler of the last part of the sixteenth century, says of the Bisayans: "In their religion they seem to have no notion of the true God. The devil appeared to them in various horrible and fearful forms, and forms of savage animals, so that they feared and trembled at him and adored him, usually by making figures of those forms, which they sometimes kept in caverns and special houses, where they offered perfumes and sweet smells and food and drink." The "devil" of which De Morga thus speaks of being worshiped was evidently a god or gods, since he speaks of their representations of him by the "*anitos*," which is the Tagalogs name for images of their gods. "Others," he says, "worshiped the sun and moon, making feasts and getting drunk. Some adored a mountain bird marked with yellow, which they called '*batala*' (*bathala* being the Tagals name for God the Creator in contradiction to idols, which are called *anitos* and *lic-has*, or statues). In general they reverence and adored the cayman, a mammoth crocodile of the rivers, falling upon their knees wherever they saw it, and raising their hands to it, under the notion that by this it would be appeased and withdraw." They had no temples; each person made, and for the most part kept, his images, without solemnity or ceremony, in his dwelling. There were no priests, if we except a few old men and women (witches and sorcerers); these performed prayers and ceremonies to their idols for the sick and believed in omens. "To those consulting them they answered a thousand absurdities and lies," says De Morga. He says that they were never cannibals, nor did they offer human sacrifice. We have learned from other writers, however, that at least some families of these people killed human victims to appease their dead relatives. "They had little ceremony or outward religious institutions, which fact made them the more susceptible to Christian missionaries. They believed in another life, with rewards for those who had been valient and done great deeds, and with punishments for those who had done evil; but they did not know how nor where this would be."

Their dead they buried in their own houses, and kept the bones, especially venerating the skull.

We have now traced the islands from the north southward, past their middle, to the borders of the Mohammedan rule, in Mindanao and the adjacent islands. Mutual hostility has always existed between the Moslem southern part and the Christian northern part of the archipelago. Hence Christian travelers have not been able to go through the southern islands so freely, and have not given to the Western world very complete accounts of the peoples in the south. We can only assume, therefore, that the primeval religion of the south did not differ materially from the more northern islands already described.

To sum up concerning the pre-Christian, pre-Moslem religion of the Philippines, then, we should say that in general it consisted in an amorphous mixture of fetish nature worship, spirit worship, and ancestor worship, and perhaps arose in some instances to the plane of the worship of spirits of more general cosmic control. Here were no temples, and the only approach to priests was a species of sorcerers and witches. Belief in the immortality of the soul seems to have been universal.

The Era of Spanish Occupation.

With four hundred soldiers, Legaspi conquered the Philippines for Spain, 1565–71. The conquest, however, was actually accomplished more by the Augustine missionaries accompanying the expedition than by the military force. The natives being without deep-rooted religion, and the Tagalogs especially being of a tractable disposition, they were easily won by the placid persuasion of the friars and the ceremonial trappings of Spanish Catholicism. A traveler of the time writes that no town resisted conversion, and there were not priests enough available to baptize and shepherd the converts. The Inquisition, having headquarters in Mexico, kept its commissioners in the Philippines, but never found it necessary to exercise severities against the natives. The first preachers were Augustine friars; following them came the Franciscans, Dominicans, Jesuits, and bare-footed Augustines. For thirty or forty years the religious affairs of the islands were under these orders, after which they were placed under the organized administration of secular clergy subject to an archbishop at Manila.

The converts from the first till now have grasped only the form of Christianity, not its substance. They attend church on Sunday; they celebrate religious festivals with music, illuminations, and fairs, exploiting relics and trinkets for sale. Outward observance they exaggerate. For instance, on some of the days of the week preceding Easter not a vehicle is allowed to appear on the streets of Manila,

They confess; they take sacrament once a year at least; and some, especially women, spend one-half their time between Mariolatry and the confessional. But, withal, in matters relating to the spiritual and ethical substance of Christianity they are but children. For instance, a milkman was accused by one of his customers with having watered the milk brought; when hard pressed he confessed, but plead that he had diluted it with holy water. Thus he felt guilty in the act, but strangely confused Christianity and ethics. So do the people in general fail to absorb the spiritual and ethical essence of Christianity.

Moreover, a deep substratum of primeval superstition underlies their conventional Christianity. Illustrations of this fact abound. For instance, the Tagalogs, the most advanced tribe, believe to this day in an evil divinity, Tic-Balass, dangerous to the man who does not respect him or carry certain herbs about himself. Every time an Indian passes beneath one of the large fig trees, believed to be the favorite dwelling-place of this divinity, he makes a sign with his hand and says, "*Tavit Po*" (By your leave, my Lord). Among them Assuan is another evil divinity still thoroughly and almost if not quite universally believed in. This divinity is believed to affect women unfavorably who are in child labor. At such times the Indian may be seen sitting astride his house, cutting and thrusting in the air, sometimes for hours, to drive away the Assuan. Among the Bicols, Christianized neighbors of the Tagalogs, Calapuitan (Lord of the Bats) is a much-regarded divinity. Bats being found in caves, the natives fear to enter there, and when they do so are careful to respect Calapuitan by conforming all their movements and talk to this Lord of the Bats. For instance, they would not mention the torch they happened to be carrying except by the formula, "Lord Calapuitan's torch." The farther back into the interior, the more rife, of course, is primeval superstition. But even in the metropolis, Manila, it is only the small minority of Spanish and half-castes that are even relatively free from superstition.

As one goes far back into the interior, Christianity shades off into paganism, and some sections will be found where the two are blended. Thus there is not only variety but confusion of religions in the islands. For instance, there is a small sect of pagan natives living on the slopes of the volcano Yriga, some of whom are criminal exiles from the villages, but more of whom have voluntarily withdrawn thither on account of aversion to the labor and conventionality of village life. These people, tho pagans, yet decorate their walls with crucifixes as talismans. They say that if these crucifixes were not of some value the Spaniards would not use so many of them. Similar confusion of paganism and Christianity is found among the Cimaronese, a tribe found in the central islands, who live not in villages but independently in the forests. These pagan people have adopted a few Catholic

forms. When, for example, according to their primeval custom, they make an offering of rice at each corner of the field after sowing, they use some Catholic prayers, which suit them just as well as their old heathen forms. They also occasionally have children baptized. Otherwise they are pagan. Among the Tinguanes an oath is administered to the head men, in some instances by the Spanish, as follows: "May a pernicious wind touch me, may a flash of lightning kill me, may the alligator catch me asleep, if I fail to fulfil my duty." Thus paganism is retained, tho Christianity be partially accepted. Shall we not say that many of the people, then, are Christian-pagan, and that not in transition, but in a fixed state, about as old as Spanish Christian occupation?

Confining ourselves to the purest general type of Christianity existing in the islands, we find the grossest admixture of superstition. The saints have been largely substituted for the old pagan *anitos*, or idols. Miraculous images, patron saints, marvelous shrines, etc., abound. The oldest miraculous image is the Holy Child of Cebu, reputed to have been found on the shore of the Island of Cebu in 1565. It is said to be an image of the holy child Jesus. It is a wooden image fifteen inches long, with ebon features, and is kept in a strong-room in the Church of the Holy Child, on the Island of Cebu. When exposed to view before the populace it has the honors of field-marshal accorded to it. During the annual feast held in its honor, January 20th, pilgrims from the remotest islands and from across the sea come to purify their souls at the shrine of the Holy Child. By far the most popular shrine, however, is that of the Virgin of Antipolo, now in the parish church of Antipolo, not far from Manila. This image was brought from Mexico by a governor-general of the islands. In the month of May thousands repair to this shrine. It is estimated that there is brought hither by devotees about $30,000 during the season of the pilgrimage. The history of the public celebrations of this image furnishes an extreme picture of superstition, not to say idolatry. The shrine business in general is quite attractive to enterprising priests, for it is about the most lucrative undertaking in the islands.

Patron saints also figure largely. The patron saint of Manila is St. Francis of Tears. Thereby hangs a tale. An image of St. Francis Asissi, kept in the house of a native near Manila, was seen to weep copiously, so that many cloths were moistened by its tears, while with hands outstretched for three hours it asked God's blessing on Manila. Then, on closing its hands, it grasped a cross and skull so firmly that these appeared to be one. Vows were straightway made to the saint, who was styled protector of the capitol. Thus the crassest superstition in the name of Christianity itself universally prevails.

The Christian Church in the islands is administered by the Archbishop of Manila. He is a metropolitan, having authority over the Ladrones, Carolines, and Pelew islands besides the Philippines. The parish priest, however, is the chief factor in administration, both civil and religious. For two hundred years he was about the only tie in sympathetic touch with the people, and begets in them perfect submission to his authority, not to say superstitious reverence for him personally. There are, it has been estimated, about twelve hundred Spanish priests in the islands. Most of them have been educated in Spain, where they generally originate from the lower classes. Besides these there are native priests who hold subordinate positions, and are very jealous of their Spanish superiors. This jealousy and division of feeling among the priesthood prevents consolidation of power in the islands, a thing which Spain has always guarded against.

Abuses in the religious administration are by no means lacking. Here might be mentioned the sale of indulgences for revenue; the dishonest and corrupting exploitation of shrines; the wide-spread licentious immorality of the priests; the suppression of intelligence; exorbitant burial and marriage fees, because of which natives must often beg to secure the burial of their dead—indeed, the dead are sometimes disinterred and thrown upon a bone-heap because of failure of relatives to continue burial annuities. And large numbers of the people live in marriage relations without having their union solemnized by any rite, because of inability to pay the exorbitant fee of the priest. Much might be said, much has been written, concerning these abuses, and their sum total is perhaps the cause, together with oppressive taxation, of the late Philippine rebellion against Spanish rule.

In the southern islands, as has already been said, we find the Mussulmans in possession. When the Spanish arrived some of the strongest chiefs here were already Mussulmans. It is supposed that this religion was originally brought to the islands by Arab missionaries. Simultaneous with the arrival of the Spanish in the north there came from Borneo a chief who afterward combined the Mohammedan powers in the south. About thirty or forty years later the Spaniards from Luzon in the north attempted the conquest of these Moslems in the south. The effort failed, and thus was begun a mutual warfare, largely piratical on the Moslem side, which lasted for two hundred and fifty years, or until the middle of the present century. Only within twenty-five years has the sovereignty of Spain been acknowledged in these southern islands, and then with the explicit proviso that the Moslems are not to be disturbed in their religion. The attempts of the Jesuits (who flourish mostly toward the south) to convert them to Christianity have all been futile, for the Panditas (Moslem priests) and the Romish priests are equally fanatical. The

Spanish from the first have found in these Moros, as they call them, peoples who, unlike the pagan tribes of the north before encountered and easily converted, had a deep-rooted religion of their own, and would not yield to be converted to Christianity. Only on the northern edge of the island, in Mindanao, has the Christian religion any hold at all. Here are found some Jesuit missionaries.

On the other hand, to say that this part of the archipelago is Mohammedan would be true in only a qualified sense. It is Mohammedan in the same sense that the northern part is Christian—namely, the coast and the towns are Mohammedan, but in the interior a variety and confusion of religion prevails similar to that in the interior of the northern islands.

The customs and administration of the modified Mohammedanism of the Philippines are less clearly outlined by writers than are the practises of the Christianized portions of the islands. We learn, however, that each Friday is dedicated to worship. On this day the faithful are called to the temple by the beating of a box or hollow piece of wood. They here engage in modified forms of Moslem worship. At the beginning of each year and at important events they hold a very solemn ceremonial. The City of Sulu, on the island of the same name, is their Mecca, so to speak. The original Mecca of the Mohammedan world, however, claims their pilgrimages. Strangers are not allowed in the sultan's mosque at Sulu, and indeed strangers are rarely found in the city. The higher clergy are represented by the sherif, who has temporal as well as religious power. Pundita is the name for priest. He seems to be chief in his district, somewhat as the Spanish parish priests are in the north. He performs all the functions of the priest, receives the vows of the *juramentados*, and expounds to them the mysteries and glories of that better world whither they will go without delay if they die spilling Christian blood. These *juramentados* are persons who vow to die killing Christians, and believe that meeting death thus they will go to especial bliss. Having thus devoted themselves, they fall upon the first Christians they meet and slay until slain. Besides the priestly offices above named, the Pundita usually exercises the functions of physician in the community. The head of authority, however, in Church and State is the Sultan of the Sulu Archipelago, who exercises absolute power. He in turn is said to acknowledge the Sultan of Turkey as his superior.

A complete treatment of the religion of the Philippines requires the separate mention of the Chinese. They have always been in the islands, but with very few exceptions have not embraced the religion of their adopted soil. They have generally come as traders, bringing along with them their idol images as well as their wares. Indeed, it is thought by some writers that some of the images found on the sea-

shore and now exploited at Christian shrines were lost at sea by wrecked Chinamen and washed ashore.

Summing up the present religious state of the Philippines, we find in the northern three-fifths of the archipelago, on the coast and extending inland, superstitious Roman Catholic Christians; in the deep interior, primeval native pagans, and intermediate conglomerates of religion; in the southern two-fifths of the archipelago we find Mohammedanism, modified by Malay superstition; and, in the interior of Mindanao especially, aboriginal Malay paganism holds full sway.

A TRIBUTE TO MISS ISABELLA THOBURN

BY MRS. NANCIE MONELLE MANSELL, M.D.
Missionary of the Methodist Episcopal Church in India

To be first on the list of any worthy enterprise is an honor. To be first in influence and usefulness in the most worthy society in the world is certainly the highest honor attainable. Miss Thoburn was the first missionary appointed by the Woman's Foreign Missionary Society after its organization by the elect ladies in Boston, in March, 1869. She was the first in influence with the Home Boards and with the bishops; and in India, first in influence and efficiency among all classes, high and low, educated and illiterate, Christian and non-Christian. She was *facile prima* in the important work of education of the most unhonored women in the world. A few months after her arrival in India she was appointed to Lucknow, and in Inayat Bagh began her boarding-school with one girl. This school eventually became the first woman's college in India and in Asia.

She was a called, consecrated, spirit-filled, self-sacrificing missionary, who directed, enthused, and helped missionaries in every branch of woman's work—zenanas, city schools, and Sunday-schools. The poor, the weak, the discouraged, the fallen—all had her thought, her sympathy, her prayers, her care, and all received direction and inspiration from her.

Among her coworkers and helpers and pupils she seemed to have no favorites, and showed no partiality—all were treated in the same friendly, affectionate, and cordial manner. She never depreciated any of the woman's work begun and carried on by others who had wrought so faithfully and successfully in orphanages, zenanas, and schools years before the organization of the Woman's Foreign Missionary Society, but supplemented and helped forward the work done by them. She was the first deaconess in India, and the first cheerfully to accept the lower compensation of that order. She made her home, Lal Bagh, a very Bethel to all missionaries and to all Christians of

whatever denomination. Hundreds remember with gratitude and praise the spiritual uplift received in the Sunday evening after-meetings and the Christmas early morning prayer-meetings in Lal Bagh. Her tone and manner, her spirit and kindness, her forgetfulness of self, were irresistible, and her leadership, acknowledged by all, was as perfect as it was unostentatious. She was at one time principal of two English girls' boarding-schools forty miles apart, and made the distance between them regularly three times a week, never once complaining of overwork and never seeming discouraged. She planned and built a most commodious and magnificent college edifice which is an ornament to Lucknow, that city of palaces, and which since her call to higher services has been honored by her name. To complete the payment for this structure she returned to America, bringing with her one of her native Christian graduates, who was a polished and popular speaker, and a specimen of what higher education can do for the girls of India, and a perfect tribute to the success of Miss Thoburn's life-work. The two raised the funds necessary to cancel the debt on the college, and returned to India to resume work. And then Miss Thoburn went to her heavenly home and to her reward. She is and will be much missed, yet she is and will be in evidence more perhaps than any woman who ever wrought in India. Every pupil who came directly under her influence imbibed her beautiful spirit and formed the high ambition to be like her, and thus she multiplied herself. So there are many Miss Thoburns now in India among her scholars, and may many of them rise to the highest usefulness possible to them!

ISABELLA THOBURN

THE FRIENDS AND FOREIGN MISSIONS*

BY REV. EDGAR P. ELLYSON, MARSHALLTOWN, IOWA
Principal of the Christian Workers' Training-school

I. Early Missionary Activity—1647–91

George Fox began his active ministry in 1647, and for forty years waged a strong warfare against sin. Most of his own effort was put forth in England, but several years were spent in foreign lands, and he succeeded in stirring up quite a far-reaching missionary interest. Thus the Friends foreign missions had its origin one hundred and fifty years before Carey, and more than eighty years before Count Zinzendorf set the Moravian Church on fire with zeal for world-wide evangelization. There was no contemporary Protestant foreign missionary enterprise save that of John Eliot, who began his work among the Indians about the time Fox began his public ministry.

The general belief of those days was that the heathen, Indian, Negro slave, cannibal, etc., had no soul, or at least were not capable of receiving the salvation of Jesus Christ. With such a belief no missionary effort would be expected, and in contrast to it the Early Friends preached a universal atonement, that Jesus died for all men, and that the Holy Spirit operates upon the hearts of all men, inviting them to be saved. The belief in this doctrine led them to have a deep missionary zeal, the earliest manifestation of which is "A Loving Salutation to the People Called Jews," by Margaret Fell, issued in Hebrew about 1654. This was followed by vigorous effort by others. The rapid extension of this work and the vast amount of territory covered and the amount of money expended is remarkable, to say the least. A partial conception of it may be gained from the following quotation, from an address delivered by John S. Rowntree, at the Darlington Missionary Conference, held in the fall of 1896:

> The magnitude of missionary work in the time of the Protectorate (Cromwell) may be roughly gaged by reference to the minute of a General Meeting at Skipton in 1660. "We have received," says the writer, "certain information from some Friends in London of the great work and service of the Lord beyond the seas, in several parts and regions, as Germany, America, Virginia, and many other places, as Florence, Mantua, Palatine, Tuscany, Italy, Rome, Turkey, Jerusalem, France, Geneva, Norway, Barbadoes, Bermuda, Antigua, Jamaica, Surinam, Newfoundland, through all of which Friends have passed in the service of the Lord, and divers other places, countries, islands, and nations, and over and among many nations of Indians, in which they have had service for the the Lord, who, through great travails, have published His name, and declared the everlasting Gospel of peace unto them that have been afar off, that they might be brought nigh to God." The General Meeting then urges a third subscription to "be sent to London as formerly for the service and use aforesaid." A statement of the receipts and disbursments of one of these early subscriptions has been preserved. The amount expended was nearly £500 ($2,435), representing three times that sum in the coin of the present day (over $7,000).

Possibly the first foreign journey was made by William Caton, to Holland, in 1656. In 1657 we find William Ames at Amsterdam, Christopher Burkhead traveling through France and Holland, George Baily

* Condensed from *The Christian Messenger*.

imprisoned and dying in France, and George Robinson visiting Jerusalem. In 1660 John Perrot and John Love went to Italy, Mary Fisher had an interview with Sultan Mohammed at Adrianople, and Catharine Evans and Sarah Cheevers were placed in the Inquisition prison at Malta, where they remained three years. In 1661 John Stubbs and Henry Fell attempted to go to China, but only got as far as Alexander.

During all this time George Fox was also very actively engaged in the work, and took a deep interest in foreign missions. In 1671 he sailed for the western hemisphere, where he not only preached to the European settlers, but also held meetings with the Negroes and Indians, and exhorted the colonists to treat them humanely and instruct them in the principles of the Christian religion. In 1677, and again seven years later, he visited Holland and parts of Germany on Gospel service.

This first period in the history of Friends work ends with the death of George Fox, which occurred in 1691. The amount of good done during these forty-four years and its effects upon subsequent achievements can not be estimated.

2. Missionary Inactivity—1691–1865

While very much activity was manifested in the early period of the Friends history, the method adopted was not such as to put the foreign work on any solid basis. The work was carried on almost entirely by itinerant ministry. Individuals made much of bearing witness to the truth to all men, but had little thought as to the permanent occupancy of the foreign field. When they had preached the truth and people were convinced, they went on to another place instead of standing by the work so grandly begun, and building those up who had already received the truth.

Following the death of George Fox, internal trouble came, persecution continued, the Church grew worldly, proud of its principles and plainness, drifted into the worst of formality (that of the so-called informality), and "Quietism" triumphed. These things brought to an untimely end this first magnificent outbreak of missionary zeal, and for a hundred and seventy-four years the Friends Church was practically inactive as to the foreign mission work.

It would, however, be folly to assume that for this one hundred and seventy-five years the Friends Church did nothing. To this period belongs the work of Thomas Chalkley and John Woolman among the Indians; Stephen Grellet's visit through Europe; James Backhouse and George W. Walker in Africa, Australia, and Van Dieman's Land; Daniel Wheeler's visit to the South Sea Islands, and Joseph John Guerney in the West Indies. These men adopted the same method as their predecessors and established no permanent work. During this period the foreign work was in behalf of the Indians and slaves. The Friends began their opposition to slavery when there were no other open opponents. They faithfully continued this testimony both by teaching and example until the institution was undermined and swept from the English-speaking world. Every Friend was induced to give up his slaves or compelled to leave the Church. This work for the slaves was indirect missionary work, for by their liberation a vast multitude of persons were placed in a condition in which Christian lives became more of a possibility and also opened the way for larger work among them.

The general missionary awakening of 1792 had very little effect upon the Friends. They still continued inactive. Gradually, however, the

barriers gave way, until the Friends were taking their proper place in this great work. Individuals becoming interested gave of their means, which went to the foreign field through various channels. This increased until a considerable amount was expended each year, and the rising interest soon began to manifest itself in the work of the Church. In the spring of 1830, West Somerset Monthly Meeting, held at Wellington, passed the following minute:

The subject of our societies taking a more active part in communicating Christian knowledge to the heathen having been laid before this meeting and having claimed its consideration, it suggests to the Quarterly Meeting the propriety of proposing to the ensuing Yearly Meeting to give the matter its weighty deliberation on the simple ground of inquiry, whether the time may not be come when our society is called on to take a more decided part, as a body, than it has hitherto done in communicating to the heathen the glad tidings of the Gospel.

The London Yearly Meeting also gave this matter its "solid consideration," but likewise carried the matter over until the following year. In 1831 it was again referred to the next Yearly Meeting. In 1832 it went so far as to appoint a large special committee to consider the subject. This committee reported their interest in the work, but reached the conclusion that no specific method could then be adopted.

The next special effort after this seems to have been made by George Richardson, of Newcastle, who, in his eighty-sixth year, wrote with his own hand sixty lengthy letters to persons in different parts of the country, presenting in a forceful way the claims of foreign mission work. This resulted in an address being issued by the Yearly Meeting, held at London in 1861, "On what may be due from Friends toward communicating the knowledge of the Gospel to the heathen in foreign lands." This was followed by a pamphlet by Henry Stanley Newman in 1864, proposing the foundation of a Friends Missionary Association. This had the desired effect, and the next London Yearly Meeting appointed a provisional committee to have charge of the work. From this date (1865) the Friends could no longer be charged with inactivity as to the foreign missions.

3. Later Missionary Activity

From the appointment of the provisional committee, in 1865, by London Yearly Meeting, we will notice a steady and somewhat rapid advance. While this committee was yet a provisional one, Rachel Mitcalfe offered herself for resident work among the women of India. She was accepted and sent out in 1866, thus becoming the first regular resident foreign missionary of the Friends Church.

This provisional committee, in 1868, gave place to the Friends Foreign Mission Association, which still continues its work in England. The first manifestation of rising mission interest in America was not general but individual. Two Friends in Maine, Eli and Sybil Jones, felt called of the Lord to visit Bible lands, and carry the good news of the Gospel of our Lord into that country once trodden by His feet. They sailed from Boston in 1867, reaching Jerusalem some time the next year. From there they visited the adjacent villages. At Ramallah ("The Mount of God") they became very much interested in the boys' school which was being successfully carried on. After laboring there for a short time they were about to proceed on their journey when a young

lady made a fervent appeal to them in behalf of the girls, and petitioned for a school for them. This very much impressed Eli and Sybil Jones, and, having some funds entrusted to them for the work, they immediately began a girls' school, under the charge of the young lady who made the appeal. This being satisfactorily established, they proceeded on their journey. At Brumana, on Mount Lebanon, they found still another grand opening for work, which was undertaken by Theophilus Waldmeir. The Friends in England and New England heartily sanctioned their work, and as a result the Syrian mission was founded. These two Yearly Meetings carried on this work jointly until 1888, when New England assumed control at Ramallah and England at Mount Lebanon.

The next work undertaken was by London Yearly Meeting's Foreign Board in Madagascar. Joseph S. Sewell, who began work there in 1868, was joined by Lewis and Sybil Street, of Salem, Ohio, sent out by the English Board. Two other American Friends, Elkana and Irena Beard, were sent to India about this time.

Gradually the American Yearly Meetings were becoming interested in the foreign work, and contributed some means through the English Board and other channels. The first regular work undertaken by them was by Indiana Yearly Meeting in 1871, when Samuel A. Purdie and his wife, Gulielma, of North Carolina, were accepted as missionaries by them and sent to Mexico, where they began a work at Matamoras. To this work nearly all the Yearly Meetings sent support for a time, but gradually, one after another, have dropped off, until nearly every Yearly Meeting has a work of its own.

Friends are now doing work among the Indians and in Mexico, Jamaica, Alaska, Syria, Madagascar, China, India, and Japan, and recently opened work in Cuba and Africa. An already established meeting in Cuba, hearing of Friends before they ever saw one, by reading of their doctrines and customs, sought membership with and have been received by the Friends Church.

In tracing this brief history we have followed it in this latter period only in reference to the orthodox branch of the Friends Church, which is not the society of a fixed form of dress and quiet meetings, but is aggressive and evangelical in all of its work. The Friends as a Church are not nearly as large or as popular as many other denominations, but they have exercised a large influence in the world in proportion to their numbers, having been the first positive advocates of several very prominent doctrines in their restoration to the world after the dark ages of Church history.

THE RELIGIOUS SITUATION IN JAPAN*

BY REV. R. B. PEERY, SAGA, JAPAN

With the influx of Western ideas and civilization into Japan there has naturally come a falling away from the old moral and religious traditions and beliefs. The former foundations of faith have been shaken up, and the result has been a wide-spread feeling of indifference to all religious subjects. The intelligent Japanese has for years looked upon religion as something intangible, impracticable, and of little connection

* Condensed from the *Japan Mail.*

with his daily life. Hence he has not cared greatly whether Buddhism or Christianity triumphed; or even if both of them sank into innocuous desuetude, and his country was left entirely without a religion.

But this attitude of indifference is gradually passing away, and the supreme importance of morality and religion is being more and more recognized. The thoughts of leading men are turning to these subjects, and they are being widely discussed both in platform addresses and in the public press. One seldom picks up a newspaper or magazine here now without finding serious and thoughtful articles on morality and religion. Many religious books are being published, and are having an extensive sale. The best-selling novel of last year was a Christian story, portraying the life and experiences of a Japanese pastor and his American wife. It was first printed as a serial in a leading daily paper, and was then brought out in book form. It has already run through ten or twelve editions, and the demand continues unabated.

Perhaps the most influential writer and lecturer on religious subjects in Japan to-day is Prof. Inouye Tetsujiro, of the Imperial University. He stoutly opposes both Christianity and Buddhism, asserting that they contain large elements of superstition, and are in conflict with science and with the progressive spirit of the age. But this doughty professor clearly recognizes an imperative need for a religion of some sort; and he gravely proposes, by the help of his confreres, to construct a new one, which will contain all the good elements of the old ones, and be more in harmony with science, and with the peculiar needs of Japan. Another prominent man, Inouye Enryo, who is an ardent Buddhist of the New School, strongly opposes this plan, and commends earnestly by word of mouth and by his pen for a revival and reformation of Buddhism. He thinks that if Buddhism could be made to pass through some such experience as Christianity passed through in Europe in the sixteenth century, it would be quite sufficient for the needs of this country. These two men represent the feeling of a large part of the Japanese people—dissatisfaction with present religious conditions, and a seeking after something better.

There is another considerable party in Japan which is grossly materialistic, denying both the existence of God and of the soul. This school found a strong advocate in Mr. Nakae Tokusuke, who died at the close of last year. Shortly before his death he published, under extraordinary circumstances, a remarkable book called "Ichi Nen Yu Han" (A Year and a Half). One year ago his physician told him he had only a year and a half to live; and, lying in his bed awaiting death, he wrote this book, which embodies his moral and religious reflections in view of approaching dissolution. The sub-title of the book well expresses the result of his cogitations: "No God. No soul." This man spent many years in France, and imbibed the worst of her skeptical philosophy. After returning to his own country he engaged in business and failed, and then took to drink. His French connection and disappointed life are largely responsible for his depressing opinions. His book has had an enormous sale, and exerts a strong influence upon a certain class of minds. It has been attacked by all religious parties, and satisfactorily refuted—but much of its evil work will go on. When Mr. Nakae was near death a noted Buddhist priest gained admission to his room, and began to read the usual Buddhist ritual; but the dying man showed that he maintained his atheistic convictions to the end by concentrating his

waning strength in one last effort and angrily hurling his hard little pillow at the priest's head.

This revived interest in religious questions has been strongly reflected in Christian circles. The Christians of Japan were never more united, more self-reliant, and more aggressive than they are to-day. The Forward Movement that was pushed with vigor during the whole of last year stirred up the lukewarm churches, and showed them what can be done by earnest and united effort. It also brought thousands of people within range of evangelical influence, and gave the pastors and evangelists pliable material on which to work. While the results of the movement have not fully justified the extravagant statements that were sometimes made concerning it, they have been most gratifying. Already many of the inquirers have been gathered into the churches, and others will be later. The work of preachers goes on apace and preachers in general are in a hopeful mood. Most of them are now sound evangelical men, and are preaching the plain Gospel.

During the last few years attendance upon mission schools has been increasing, and they now have as many students as they can care for properly. The disabilities under which these schools have labored have been partially removed, and some of them have already received a quasi recognition from the government, which opens the way for their students to enter the higher government schools.

Christians are still few and weak in Japan, but they exert an influence out of all proportion to their numerical strength. By continually emphasizing the higher things of life, by doing sweet charity, by preaching a lofty morality, and by living clean lives they have obtained recognition as one of the moral and religious forces of the land, and are exercising a great molding and transforming influence on society. And many scholars and statesmen are coming to look hopefully to Christianity as the one regenerating power which can cure all the ills of men, and satisfy the deepest longings of the human heart.

OBSERVATIONS IN INDIA

BY HON. JOHN WANAMAKER, NEW YORK *

As a result of my recent visit to India, I reached some conclusions that I would like to abbreviate sufficiently to form a telegram to every hardheaded business man—the non-professing Christian, who may be a generous-hearted giver for education; the earnest praying Christian man and woman, eager to do the most that can be done with money, and to every thoughtful college student and Sunday-school scholar.

First. While the British government, from India's tax funds, assists India's schools, colleges, and hospitals, I found the largest proportion of humanitarian religious work going on there traceable to the Christian religion.

Second. Of all the Christian missionaries sent out from other lands, that I saw, or by inquiry learned anything about, I discovered only one person who had given up Christ for the ancient Hindu or Mohammedan

* Mr. Wanamaker has recently returned from a visit to India, and at the meeting of the General Assembly gave his impressions received there. The following report of his address is condensed from the *New York Observer*.

religion. These old, much revered native religions are not able to win headway with the believers in the Gospel of Jesus Christ.

Third. By personal contact with the work and workers, I convinced myself that the work of missionaries, clergymen, teachers, doctors, and Christian helpers was healthy, eminently practicable, and well administered.

Fourth. In its business administration it is quite as economically done as any business firm could establish and support business extensions permanently and successfully in lands far distant from home, climate and custom requiring different modes of living. No private business man, in my judgment, can administer from the United States properties and finances in India more effectively for less, as a rule, than the Board is administering them at this time.

Fifth. It is an unjust aspersion on the Church and its heroic men and women for any fair person to say that, because the customs of the country oblige missionaries, if they are to maintain influence with the people, to employ servants and live in houses common to hot climates, such as are used by other private families, therefore they live in luxury, idleness, or extravagance. While I saw homes of Christian workers in large cities bought, from thirty to fifty years ago, for small sums, now worth much more than they cost, which is to the credit of the wisdom of the fathers and brethren of the Missionary Board, I failed to find any extravagant buildings in use by missionaries or others in the services of the Board. I personally saw while there two spacious, one-floored, high-ceiled, large-porched, rough cast, bungalows similar to all that are there, with ten acres of ground and fine old trees, in the heart of the city of Allahabad, sold for 12,000 rupees—a little less than $4,000. This fact is reliable information on the real estate values; and, as to the servants, they board themselves, coming in the morning and going off in the night, for the pay of ten or twelve rupees a month, which on an average is $3.63 a month for house servants. It is impossible to find anywhere in the world simpler and more consistent home living than at the homes and tables of the mission houses.

In all my life I never saw such opportunity for investment of money that any one sets apart to give to the Christ who gave Himself for us. As I looked at little churches, schools, and hospitals, and inquired the original cost of buildings and expense of administration, I felt a lump of regret in my heart that I had not been wise enough to make these investments myself—yet there are others left. I appropriated some that you can not have, and wished a hundred times I had known twenty-five years ago what I learned a half year ago; but I can take you to many as good, if you will.

What We Have Done and Might Do in India *

BY REV. JAMES L. BARTON, D.D.
Secretary of the American Board of Commissioners for Foreign Missions, Boston, Mass.

1. The supply of missionaries is inadequate.

In round numbers India has a population of two hundred and ninety-four millions, altho in area it equals only about half the size of the United States. There are but two cities of over eight hundred thousand, one of

* Dr. Barton has recently returned from a careful visitation of the field in India, and gives some conclusions in a recent number of *The Intercollegian.*

half that number, and the rest of the cities are much smaller. India's population dwells mostly in villages, which thickly dot its fertile valleys and plains. For this vast and accessible population there are to-day not more than one missionary family for each three hundred thousand souls. But these are not equally distributed; in the City of Calcutta, for instance, there is a missionary man or woman for each ten thousand of its population, and in Madras, one to each five thousand people, while the American Board Deputation recently went over his field of labor with a missionary where he was the only ordained white man for a living population of over five hundred and fifty thousand. We were in other regions for which no missionary regarded himself responsible, and in which no Christian work is carried on. We were petitioned by the Hindus for more mission schools, more Christian hospitals and doctors, and one caste sent a delegation urging that we appoint a missionary to work in their caste exclusively, because they felt they were neglected. The people themselves appealed to us for more Christian institutions and more missionaries, and the appeal at times was heart-moving in its earnestness and fervor. One man came over six hundred miles at his own expense to meet the Deputation from the American Board and plead that a missionary be sent to his city.

2. The two hundred and ninety-four millions of India are practically accessible to the Christian missionary.

There is no other non-Christian country in the world in which so vast a population is so accessible to Christian instruction with external barriers removed. The government is in sympathy with the work of the Christian missionary, and is ready to cooperate in medical, industrial, and educational operations. Large grants in land and in money are made to help on the cause, and the wise missionary is sure of the sympathy of the English officials. In many of the native states the rajahs give the missionary warm welcome and substantial aid in prosecuting his work. In one native state near Bombay the rajah recently offered to put into the hands of a missionary the entire educational system of his kingdom.

The Mohammedans are more approachable than in countries under a Mohammedan government. An able Christian superintendent of a large and important mission district in the Bombay presidency was born a Mohammedan. A Mohammedan commissioner of police told the Deputation that, in so far as the Christian missionaries succeeded in their work, his work diminished. He said, "We find that we have little to do with Christians. They do not call for police supervision." There are cases not a few, where wealthy Parsees, Brahmins, and others have contributed liberally for the support of work conducted by the missionaries, because they were convinced that the work was worthy.

3. We are not conducting missions in India with Christian consecration and earnestness.

We are not giving the impression to the intelligent, educated natives that we believe very much in the universality of the Gospel of Jesus Christ. They are aware that the entire country is open for Christian operations, and are surprised that the Christians of the United States and England show such apathy. It is impossible to explain to a village that promises to give up the worship of idols, and is begging for a Christian preacher to live among them to teach them the Christian way, why a preacher can not be sent. There is no use in attempting to make a

community understand why a Christian school is not opened for the training of their children, when they are ready to send them even with the expectation that they will become Christians. We visited many villages in which there was a Christian congregation which were bravely taking persecution for Christ's sake, and who had no place in which to meet for worship. They had in some cases a site for the building, but could not possibly raise the $25 or $30 necessary to put up a mud-walled prayer-house. There is no use in telling them that there is no money with which to help them. They know that the Christians of America and England have money enough to erect fine churches and cathedrals; that they have elegant homes and travel widely to gratify their tastes, and they can not comprehend why their own desire to learn of the same religion should meet with so inadequate a response. They can not understand why more missionaries and Christian physicians are not sent in reply to their urgent appeals.

As we went over India and saw the unseized opportunities, the unentered open doors on every side, it seemed as if we are but playing at missions. The missionaries upon the ground are nobly doing all that they can do with the means at their disposal. The trouble does not lie with them; it is with us at home.

4. If we were ready to give and sacrifice in accordance with our talk and prayers, we could easily carry the Gospel message and place Christian institutions within the reach of every child of India inside of twenty years.

A little more than a year ago the census of nearly three hundred million in India was taken in one day. During that one day of twenty-four hours the name, age, race, religion, and a multitude of other things were written down for every individual in that vast empire. It was not an impossible task by any means, its success depending upon a purpose to accomplish the end aimed at, a plan that would make it possible, and a united effort upon the part of all to whom the task was committed.

With proper financial backing, and consecrated men and women ready for the work, a missionary home could be planted in every section of India, so that for every twenty-five thousand souls there should be at least one Christian missionary family and a single woman devoted to their education and Christianization. In eight years the language could be learned, and every one of the twenty-five thousand could be seen and spoken to by the missionaries themselves, and in twenty years, with the aid of native Christian teachers, catechists, evangelists, and preachers (thousands of whom are now ready), the personal claims of the Gospel could be brought home repeatedly to every individual soul. This number of native workers could be rapidly increased from the more than one hundred thousand pupils at present in the Christian seminaries, colleges, and schools of the country.

We have made no allowance for the continually increasing number of voluntary Christian workers who by their life and teachings would bring to bear upon other lives the power of the saving Gospel of Jesus Christ. Even now, out of every three hundred Indians one is Christian.

If men and money were forthcoming, India could be given Gospel institutions in twenty years sufficient for its evangelization without departing from the methods now used or changing in any particular the well-established principles of mission work.

EDITORIALS

Meeting Doubt in Mission Fields

A correspondent in Japan writes:

I am planning more personal work in this immediate vicinity. Beside the students there are many teachers, officials, military men, doctors, etc., who are friendly and willing to talk on personal religion. But their religious ideas are so dwarfed, distorted, and overlaid with ignorance and prejudice! For example, the wife of the second judge at the court-house here is studying Christianity and really interested. Her husband is a "Sansei Ka"—that is, one who favors Christianity. I called on them with my wife, and I had a long talk with him. The miracles stagger him, as they do many of the more acute minds of this people. He said they were out of date in this twentieth century, etc., and all I could say seemed of little avail to convince him that Christ's miracles were facts, not "haber" —pious frauds, mere stories—and were unlike the alleged miracles of Shaka (the Buddha). He argued quite at length. I did not *argue*, but tried to show him how there is an *intelligent* faith based on *reality*. He said, finally, that he was a hopeless case, too old, etc., but that he wanted his wife and nephew—a fine-looking collegian—to become Christians, and urged us to teach them! Another man was one of the college faculty, and his difficulties were along much the same line, and also as to the *personality* of God. His ideas were largely materialistic, and he confused religion with superstition. I sought to show him that he could not expect mathematical and scientific proof or evidence on moral and spiritual questions, and urged him to open his spiritual nature—which he conceded that he possessed—to the God who is a Spirit, and in whom we live and move and have our being; who has made us for Himself, and can satisfy our spiritual thirst as water does the physical.

This letter we print, not only to show the difficulties confronted by missionaries in the Orient, but for the sake also of calling attention to what we believe is the best way of meeting these perplexities as found existing in candid doubters.

It seems impossible to vindicate the Bible record of miracles, *as such*, to a skeptical mind. To one who admits the inspiration of the Word and the Divinity of Christ, miracles are no obstacle. They seem rather to be consistent with the whole situation. If God was really manifest in the flesh, such wonders comport with this supreme fact. But, where the mind is not yet convinced of this supreme fact, a different mode of argument seems needful. And we here submit the method we have found *always* successful with minds not voluntarily shutting out light.

The Resurrection of Christ can be historically vindicated, as an event, as fully and satisfactorily attested as any other fact of history. Taking the New Testament simply as an authentic history, from credible sources, and for the time holding in abeyance its Divine inspiration, we have abundant proof that Jesus Christ died, was buried, and rose again the third day. Moreover, when we consider that He was not only *seen* on various occasions, and by many and various parties, numbering from one to two and three, eleven, and even five hundred, but was *heard* by them discoursing of mysteries, giving instruction and injunction, and correcting erroneous misapprehensions, etc., and that He *ate* and *drank* with them after He was risen, it becomes plain that to doubt Christ's Resurrection is to *discredit all human testimony!* We must at once relegate all historic records, especially if they contain anything marvelous, however abundantly attested, to the limbo of the incredible.

Now, once let the Resurrection of Christ be put in its place as an undoubted matter of history, and all other miracles become credible, for all others are *included in this*, as the less in the greater. When Christ rose from the dead, blind eyes saw, deaf ears heard, dumb lips spake, palsied limbs moved, withered arms were stretched forth. All that He had done to others was done in Himself; thus in one stupendous wonder, miracle, and sign setting the seal of truth upon all recorded

marvels of His human history. Admit miracles, and *prophecy* is no longer impossible or improbable, for it is but a miracle of *knowledge* as the others are of *power*.

It was some such line of argument that convinced Gilbert West and Lord George Lyttleton, when near the middle of the eighteenth century, they came together to plan an assault on Christianity. In order to conduct the assault with success, they felt they must march around its fortress and study its defenses, to learn their weak points. So, separating a twelvemonth for careful and searching and critical Bible study, they came together again, and found that each had, independently of the other, come to the conclusion that Christianity was true, and instead of opponents agreeing on a mode of attack, they found themselves advocates, prepared to unite in its defense. Gilbert West wrote a masterly essay on the Resurrection of Christ as an incontrovertible fact, and Lord Lyttleton a companion work on the conversion and apostleship of Saul of Tarsus. West contended that there was no accounting for the widely prevalent belief in the Resurrection of Christ except as a historic fact, and if admitted to be such, Christianity is a Divine religion and Christ a Divine Being. Lyttleton, with equal conviction, maintained that there is no adequate hypothesis to account for the instantaneous conversion of the arch persecutor, unless he actually saw Christ risen—on the way to Damascus. This was 160 years ago —and that same mode of proof will convince, to the end of days, any man who is willing to be convinced. We commend to our brethren, both at home and abroad, a weapon of candid controversy that, to our knowledge, never grows dull and never proves ineffectual. Its thrust is keen and its power unfailing.

A Prayer Union

A Pentecostal Prayer Union is in vigorous operation both in Britain and America. A world-wide circle of prayer was suggested by the Rev. John O. West, of Warwick, England, and began its existence January 1, 1896. And the same month the Pentecostal Prayer Union began its existence under Rev. H. C. Waddell, of Los Angeles, Cal., essentially the same in principle and purpose.

The inspiring principle of this prayer circle may be seen in these words in the call:

> In the midst of much painful division, surely all who can answer to the name Christian can join in seeking the fuller manifestation of the presence of the Spirit of God. May not the strife, the want of love among Christ's professed people, the censure of brethren who differ from us, and the failure to realize our responsibility to Him that we should be one with all who truly love Him, be hindering the grace of the Spirit of God among us? He wonderfully displayed His Almighty power when "ALL WITH ONE ACCORD" continued in prayer—shortly before the first Christian Pentecost, and it is in the hope of binding true believers in Christ in one bond at least of love and prayer, that observance of each first day of the month, as one of special waiting upon God for the fulness of His Spirit's grace, is invited."

The Daily Prayer Union is a great prayer fellowship on a true catholic basis. It was instituted in 1879 in honor of the blessed paraclete. The secretary is a minister of the Church of England, Rev. Henry Law Harkness, of Worcester. There are 274 honorary local secretaries, with a membership of nearly 150,000, including the 21,500 in the United States.

The Pentecostal League is another interdenominational and international Prayer Union, with headquarters in London, England. It was formed in 1891. The members pray daily for the churches and for one another, that the Holy Spirit may fill and use them, and for a general spiritual awakening. The membership has rapidly increased both in England and other parts of the world, and an official organ called *Tongues of Fire* is published monthly.

From among the League members a limited number are selected, who, after a period of candidature and training, prove themselves to be qualified as Workers of the League. These conduct meetings, missions, and conventions, and establish Prayer League Centers. None of these workers are paid for their services.

The founder of this League, Mr. Reader Harris, Q.C., inquires:

> Is there not a need for such a League as this? Let us look around us upon present-day facts of terrible import and significance to every Christian mind and heart. The world lying in wickedness; the professing Church, in many cases, feebly battling against the powers of darkness; agnosticism, bold and blatant, seeking a citadel in the Church itself; men and women of intelligence turning from a half-hearted Christianity to seek satisfaction—if it may be found—in theosophy, spiritualism, and other forms of mind culture, rather than in personal union with that Savior, whose words are: "Whosoever drinketh of this water shall thirst again, but whosoever drinketh of the water that I shall give him shall never thirst." We turn to God's remedy for all this in the person of the Lord Jesus Christ, who, not only as the Lamb of God, "beareth away the sin of the world," but who, also, as the ascended Savior, "baptizeth with the Holy Ghost."

We regard as one of the most hopeful signs of our day this widespread effort to organize union prayer-meetings, representing all denominations, to ask for blessing on the Lord's work. At the same time, God's people begin to realize, as never before, how little they really understand of the power of believing prayer. How necessary, therefore, that we should seek to understand how our prayers may be "effectual" and avail much (James v:16). Let us be careful, lest we, in presenting petitions with our lips, fail to wait in faith for the answer. As we have frequently affirmed in these pages, the most important factor in the advance of Christ's Kingdom is united and believing supplication. Coleridge, in comparatively early life, spoke or wrote skeptically of prayer. But later in life he confessed the folly of his former words, and said, "The very noblest possible exercise of the human mind is prayer." We may add, the highest privilege and the mightiest weapon of power.

The Japanese Church and Missions

The *Tokyo Maishu Shinshi*, in an editorial on the "Duty of Lay Evangelism," touches a vital point in Japanese Christianity. Observers whose knowledge of Japanese Christianity is less minute and extensive than that of the writer of the editorial referred to have noted with pain the tendency which that writer deplores. As this is a point where every worker, both Japanese and foreign, should give continuous attention, we give herewith, in substance, the editorial from the *Maishu Shinshi*:

The twentieth century has come. We are now on the point of entering upon the Special Evangelistic Movement which we planned last year. We desire to urge upon our 40,000 or more brothers and sisters the recognition of the supreme duty of the evangelization of our country. The last command of Jesus, preach the Gospel to every creature," was not meant solely for the twelve apostles, nor solely for the immediate disciples of Jesus. It extends to every pastor and evangelist not only, but to every disciple to-day.

In our country the Church is still only in the initial period. Its evangelistic work is only in its beginning. Its condition is very similar to that of the Church in the Apostolic Age. It is therefore "Go ye into all the world and most deplorable that the mass of believers ignore their duty in regard to evangelism. This was not so in the Church of Japan twenty years ago. Even ten years ago such general indifference did not exist. Christians of twenty or even ten years' standing can well remember what great importance was attached to evangelism by the believers of that period.

It is now time to return to the "old faith." It is now time to awake out of sleep! At this auspicious time, the beginning of the twentieth century, when we are

about entering upon this great union evangelistic effort, our duty as Christ's witnesses requires us to make a complete change at this point.

The one need to-day is that the laity, every one, should recognize the duty of witness-bearing and arise with zeal, uniting with the pastors and evangelists in the work of evangelism.

Why are the 40,000 Christians of Japan so inactive? What especially impresses one in the above editorial is the diminution of the missionary spirit as compared with the state of the Church twenty years or even ten years ago. If the Church in Japan has suffered a serious retrograde in point of evangelistic zeal, it is clear that they should set about in recovering the lost ground. The art of setting people to work needs more attention. It is not enough merely to get people into the church. They must be trained and developed as witness-bearers. Converts, doubtless, would gladly work for Christ if they only knew how. More attention to the spiritual development of converts after they enter the church, and to the utilizing and direction of the working power of the laity, is a prime need of the hour.—*Japan Mail.*

Newspaper Slanders

When an unknown soldier, a mere nobody, comes back from China, and pours out a flood of slander against the missionaries, it usually means simply that an ungodly man, hating to be reminded even in a heathen country that there is such a thing as religion and morality, is delighted to revenge himself when he comes home by malignant stories, carefully guarding against detection by avoiding all names. This is illustrated in the case of a fellow named "Martin," a sergeant or corporal or some such thing, lately come back from the East. The man snatches eagerly at this one brief opportunity of emerging out of his intrinsic insignificance by flattering the expectations of his fellow-haters of Christ, who, as he knows, are numbered by millions in the land. He takes good care to name no names, and declares that a certain number of the missionaries are "ideal characters." Having thus put himself out of the reach of the law—the only thing such a fellow is afraid of—he lets loose his malignity by describing the whole body of missionaries in China as a worthless set, and many of them as absolutely immoral characters. He even gives a wretched interpretation to the innocent fact that many of our naval officers are glad to meet with countrywomen of their own at such a distance, and wait on them with courteous gallantry when they are on board their vessels.

The shame of such a slanderous attack is that the newspaper reporters, a number of whom seem to hate nothing so much as that activity of the Church which bears especially the imprint of self-devotion, are eager to communicate at length the details of this man's absolutely unsupported assertions. Even newspapers which in other things would disdain publishing charges having not a proof as contrary to fundamental justice—say, the *Boston Herald*—do not hesitate to publish such an assault.

Missionaries are highly honored in the churches, and not unfrequently idealized beyond the truth. Therefore, say the *Herald* and its colleagues, let the basest of charges be freely published against them on the mere word of the most worthless of men. They have no right to a reputation. Let the churches act together, and such a violation of common morality would be soon suppressed.

BOOKS FOR THE MISSIONARY LIBRARY

THE CHALLENGE TO CHRISTIAN MISSIONS. By Rev. R. E. Welsh, M.A. 12mo, 188 pp. 2*s.* 6*d.* H. R. Allenson, London. 1902.

This is an exceptionally fresh, intelligent, vigorous, and interesting consideration of some of the present-day objections to missions which trouble many minds. It is a most convincing answer to critics, and at the same time is a brief, pithy, keen, and sound statement of the basis and principles of missions.

By way of introduction Mr. Welsh points out "where the question presses." He shows that missionary work is challenged on three grounds:

(1) That it is politically objectionable.
(2) That it is religiously superfluous.
(3) That is is socially unsatisfactory.

The author recognized the various classes of critics and their many degrees of intelligence and honesty. While he finds the final answers to all objections to the principle of missions in Christ's great commission, he does not deny that there are weak points and stiff problems in missionary work as carried on, and that these give opportunity for criticism. The principal questions discussed in this volume are:

Is the missionary a troubler of peace?
Are Eastern religions as good for the Eastern peoples?
Does liberal thought cut the nerve of missions?
Are mission converts a failure?
Are missionaries too comfortable?

The writer is undeniably a master of his theme; he is unusually sane and candid almost to a fault. He assumes the justness of some criticism which many would deny. He gives undue weight to the objections of some eminent men who have little real knowledge of missions or of Christianity. Mr. Welsh is an independent thinker and gives expression to some opinions which missionary leaders will question, but his book is exceedingly able and serviceable. Thinking men and women will do well to buy and read it. *

WORLD-WIDE EVANGELIZATION THE URGENT BUSINESS OF THE CHURCH. A Report of the Student Volunteer Convention in Toronto, 1902. 8vo, 691 pp. $1.50, *net.* Student Volunteer Movement, New York.

These reports of the Volunteer conventions have proved invaluable as reference volumes to students and pastors, missionaries and editors. The convention in Toronto was by far the best that has ever been held. The spiritual tone, the high order of addresses, and the breadth of vision made it remarkable. Some idea of its strength may be gathered from the articles already printed on the convention and from the articles on "Africa," by W. R. Hotchkiss, on "Resources of the Church," by R. E. Speer, and on "The Wichita Movement," by J. C. Wilson, which have recently appeared in the REVIEW and were presented at the convention.

The present report is exceedingly rich and full. Besides the addresses already mentioned, are those by Prebendary Fox, Bishop Thoburn, Principal Craven, John R. Mott, Dr. George Scholl, Dr. H. G. Underwood of Korea, Janvier of India, the Taylors of China, and others. There were also the sessions on the "Education of the Home Church," "Financial Aspects of Missions," the section meetings on various fields, and those on the great branches of the work. But the unique features of this volume are the "*Outlines for Missionary Meetings*" and the "*List of Illustrative Paragraphs*" which are appended. These have been prepared with great care, and enable one easily to make practical and pertinent use of the mass of

material here placed at our disposal. No pastor has an excuse for preaching a poor missionary sermon, and no leader a reason for having a dull meeting, with this volume at hand. *

AFRICAN WASTES RECLAIMED. By Robert Young, F.R.G.S. 12mo, 268 pp. J. M. Dent & Co., London, England.

The story of the Lovedale Mission of South Africa, which is here given, is one of the most inspiring and representative in missionary annals. The work has been established over half a century, and has therefore had time to develop and give evidence of its vitality and the wisdom of its methods. In the main these have been gloriously manifest. The work at Lovedale has been varied, and the workers have been ready to adapt their methods to the needs of the field. Industrial arts have been taught most successfully without really interfering with the Gospel work. Degraded men and women have been elevated and taught to elevate their neighbors, native churches have been founded and made self-propagating, and the whole nature and aspect of the district has been transformed. Tested by its graduates, Lovedale Institute has been undeniably a success.

From a literary standpoint the book is a straightforward narrative without much adornment or literary finish. It depends on its facts for interest rather than on the form of their presentation—the facts, however, are eloquent. *

VILLAGE LIFE IN INDIA. By Rev. Norman Russell. Illustrated. 12mo, 251 pp. $1.00, *net*. Fleming H. Revell Co., New York. 1902.

These "pen pictures from a missionary's experience" give us an insight into the daily life and work of one who has been preaching Christ in India. The author has just passed away, since the publication of the book, after twelve years' service in the foreign field. He had a quick eye and a graphic pen, and his observations and experiences are well worth recording, tho they are not of exceptional interest or importance. The book does well for India what Dr. Arthur Smith's "Village Life" does for China, but it needs an Index. *

TOKYO MISSIONARY CONFERENCE, 1900. Map. Illustrated. 8vo, 1048 pp. Methodist Publishing House, Tokyo. 1901.

No pains has been spared to make this report of the General Conference of Foreign Missionaries in Japan an invaluable compendium of the history and present situation of Japan from a missionary and educational viewpoint. Not only are the proceedings at the conference reported in full, but the appendices occupy nearly half the volume. The map shows every missionary station and the charts indicate the progress along educational and evangelistic lines since 1882.

In the addresses almost every subject of vital importance to missionary life and work in Japan was presented, and the appendices include a history of missions in Japan by Dr. Verbeck (a volume in itself), sketches of the work of various agencies, an abundance of statistical information, and a copious Index.

By the publication of this volume the benefits of the conference are preserved and extended to thousands who were unable to attend. *

"A YEAR OF PROGRESS IN THE WORLD'S STUDENT FEDERATION," by John R. Mott, is a pamphlet containing the official report of the Christian Student Movements of the World for 1900–1901. The reports are cheering, in that they show decided progress at home and abroad in spirituality and attention to Bible study. The recent tour of the secretary of the federation, Mr. John R. Mott, was wonderfully blessed, being marked by revivals all along the route. *

GENERAL MISSIONARY INTELLIGENCE

AMERICA

The "Forgotten Millions"

Rev. W. G. Puddefoot, Field Secretary of the American Home Missionary Society, recently put these pertinent and solemn questions:

You wonder that we spent $700,000,000 last year for crime alone in our land. It is because of the waste-places and the forgotten millions in our country. . . . We were formed for the purpose of teaching the Gospel to the destitute, to those who could never pay us back, to reach lost souls in every part of our land and yet so small in number that we can never make a self-supporting church out of them. That is what we were formed for. That is what the Lord meant us to do. Said he, "When you make a feast don't go and give that feast to folks that can ask you again and have a bigger spread for you,' or words to that effect. "No, no; just you go out and ask the poor and the sick and the infirm that can not even pretend to give you a supper in return for your feast, and you shall be recompensed in the resurrection of the just." There is an object-lesson for us. Are we doing it? No. Are the Methodists doing it? No. Are the Presbyterians doing it? No. Is the Church of God anywhere doing it? No, she is not. Why, we have probably 60,000 lumbermen in our woods to-day. Who cares for their souls?

Our German Immigrants

Mention is often, and properly, made of the confusion and the peril caused by such a vast influx of non-English-speaking foreigners, and we are prone to forget a brighter side of the matter, brought out recently in an address by Rev. M. E. Eversz, of Chicago, who said:

What would we have done without the immense army of foreign-born workers? What progress would these cities have made without this great army of foreign-born toilers? They have turned our mills and cultivated our fields. Do we not owe them a debt? Let us not forget that German names were illustrious in our "Continental Army." In the war of the '60's the Germans furnished 187,858 soldiers, where, according to the census, 128,102 would have been their full quota. Charles Sumner wrote: "Our German fellow citizens throughout the long contest with slavery have not only been earnest and true, but have always seen the great question in its character and importance. Lincoln declared that he could not have been elected *without their almost solid vote.* Had it not been for the Germans of St. Louis, the city would have fallen into the hands of the rebels, and with St. Louis in their possession, who can forecast what the course of the war would have been?

A Beautiful Benefaction

John M. Burke, hitherto unheard of in the country at large, has suddenly come to deserved fame as a giver of $4,000,000 for the benefit of certain suffering and needy ones—to wit, for the material relief of worthy men and women unable through illness or misfortune to support themselves, and especially for such when discharged from hospitals before regaining sufficient strength to permit them to return to work. This large sum is to be invested and the income is to be thus expended.

Young People at Lake George

The conference of those engaged in enlisting the interest of young people in the missionary enterprises was held at Silver Bay, Lake George, N. Y., July 16–25. More than 160 delegates from various denominational Boards of Home and Foreign Missions, Young People's Societies, Sunday-schools, and churches in the United States

and Canada were present, and took part in the deliberations. It was distinctively a leaders' conference. Nearly every delegate was an experienced worker in missions or a diligent student of mission problems.

Luther D. Wishard presided, and S. Earl Taylor, Secretary of the Young People's Department of the Methodist Episcopal Church, was the chairman of the Program Committee. Among those who spoke during the session of the conference were: Robert E. Speer, Secretary of the Presbyterian Board of Foreign Missions; the Rev. Harlan P. Beach, Educational Secretary of the Student Volunteer Movement; the Rev. R. P. Mackay, of the Canadian Church, and representatives from the Baptist, Lutheran, Episcopal, Congregational, and Methodist Churches, North and South.

An hour each day was given to the study of Home Missions under the leadership of the Rev. A. L. Phillips, and an hour also to the study of Foreign Missions, with Mr. Beach as teacher. The third hour of the morning was devoted to the study of practical problems connected with missionary work among the churches.

The evening sessions of the conference were devoted to addresses by prominent workers on questions vitally related to the development of the missionary idea. A model home missionary meeting was held on one evening, and a model foreign missionary meeting on another. The interest manifested by the delegates was intense. Up to the last day the study classes and the other gatherings were largely attended by a group of earnest, zealous workers, who were seeking to learn new methods of work wherewith to carry on the missionary propaganda in the home land. —A. W. HALSEY, D.D.

The New Yale and Harvard Missions As a new and striking phase of the Student Volunteer Movement, almost simultaneously two of our oldest and most famous institutions, Yale and Harvard, are founding each a mission, the one in China and the other in India. The Yale enterprise has for backing a large body of students, professors, and alumni, and has chosen as leader Rev. Harlan P. Beach, who has already seen service in China, and with several others will sail soon for the Celestial Empire, and from Peking as headquarters will explore and select a field. Tho independent, they will be in close sympathy and cooperation with the American Board. The Harvard scheme is of a somewhat different character, being largely in the hands of the student body. E. C. Carter, their representative, will journey to Calcutta and search through Bengal Presidency to find fields of service for other Harvard men, whether commercial, educational, or medical. No doubt these fine examples will inspire students in other schools of learning to bestir themselves in behalf of the world's redemption.

Farewell to Outgoing Missionaries For several years in succession the Presbyterian Board has gathered at the headquarters in New York the missionaries under appointment and about to sail, to meet each other and the Board, to exchange greetings and farewells, and to take counsel together. A few weeks since 62 were thus assembled—7 bound for Africa, 14 for China, 9 India, 11 Japan and Korea, 9 Persia, and 4 the Philippines.

Dr. Pentecost Off for Japan Arrangements have been made to have the Rev. George F. Pentecost, D.D., undertake a year's

special evangelistic work in the mission fields of East Asia. He expects to start about the middle of September for Hong Kong, and will spend a year in Japan, China, and the Philippines. Most of his time will be given to Japan, where the work will be under the auspices of the Congregational and Presbyterian churches. Dr. Pentecost's work will embrace evangelistic services for the foreign community in cities like Manila, Shanghai, and Yokohama, evangelistic campaigns through interpreters whenever such are feasible, as the recent experiences of Mr. Torrey and Mr. Mott have shown that they are in Japan and China, and probably Bible conference for missionaries and native workers. Dr. Pentecost's experience in India, and his success in evangelistic work in America and in Great Britain, give ground for belief that this will be the means of blessing to many. Christians are asked to pray that the way may be fully prepared for the work, and that Dr. Pentecost may be divinely guided and blessed in it.

The Fruit of Baptist Missions Our Baptist brethren are permitted to rejoice and give God thanks that they have been enabled to gather a larger number of communicants than any other Christian body, these aggregating no less than 111,650 in the 7 missions (all work in Europe being omitted). Of this multitude 41,147 are found in Burma and 55,210 in South India among the Telugus. The baptisms were 8,477 last year, an average of 163 every week, or enough to form a good-sized church.

The Christian and Missionary Alliance This vigorous and growing organization reports $185,-162 as receipts for last year; work done in India, China, Japan, in Africa, in the Sudan, and on the Kongo, South America, Anam, Porto Rico, and the Philippines (the last 3 occupied within twelve months); 70 missionaries sent out last year; "616 baptisms and conversions," and "at least 2,500 souls gathered"; with 1,100 orphans fed.

Presbyterian Home Missions in Canada The field is vast, extending from Quebec to the Yukon, and includes not only 1,250 preaching-stations among English-speaking people, but also work in committees composed of foreigners as follows: 1 medical missionary and 5 schools among the Galicians, of the Dauphen district, 1 Finn missionary, 2 Czech missionaries, 3 Hungarian, 2 German, and 2 Icelandic. For all this work nearly $100,000 is required every year. But, besides all this, the Canada Presbyterians, through the Foreign Board, are ministering to the Indians and Chinese.

An Eskimo in Serjeants' Inn "Many shall run to and fro" was a prophecy of the latter days. A surprising instance occurred the other day when an Eskimo from Northern Labrador was brought by Mr. Bilby, of the C. M. S., to Serjeants' Inn. "Joshua"—for that was his name ✠proved to be a convert of the Moravian missions, who had wandered on shipboard as far south as Western Australia, and was now stranded in London. The Moravian Missionary Society, to whom we applied, very kindly gave him a passage back to Labrador in their mission vessel.—*Greater Britain Messenger.*

Mexico's First Y. M. C. A. A combined association for English-speaking railroad and city young men has recently been opened in Mexico City with a

membership of 200. The forty-room building, surrounded by a half-acre garden filled with tropical trees and shrubs, was once a fine old family residence. The United States and Canada railroad associations contributed $1,400 to its establishment, and 3 prominent Americans of Mexico pledged themselves for the annual $3,000 rental.

EUROPE

The Scotch Established Church and Missions This venerable body has no less than 6 missions in India, with 2 also in Africa, and 1 in China. The missionaries number 53, of whom 28 are ordained; the native agents 229, including 11 ordained and 25 medical; the communicants are 3,006, and the adherents 11,159; in the schools are 10,498 pupils. The home income last year was £54,875 ($274,375).

German Protestant Missions The Manual of the Saxon Missionary Conference, recently published, gives the following statistics of the strength of German Protestant missions: There are 23 societies, with 834 male and 103 female missionaries in the field—the Moravians supplying 200, while the Basel, the Rhenish, and the Berlin societies send out upward of 100 each, and these are aided by 140 native pastors, and 4,300 teachers and assistants. Special attention is devoted to the schools, of which there are 1,918 (both elementary and higher grade), accommodating 90,400 scholars. The expenditures of these missions, according to the last return, amounts to £350,000 ($1,650,000), of which total the sum of £300,000 is borne by the various societies, while the balance is made up of contributions from native churches and school grants.

Progress in France.—Says Pastor Charles Merle D'Aubigné: "In 1835 Paris had only 10 Protestant churches; now, in and around it, there are 105. In 1857 there were 728 Protestant pastors; now there are over 1,200."

Evangelical Council of Italy Rev. Frederick H. Wright, Presiding Elder of the Methodist Episcopal Church, Naples, writes concerning the second meeting of the Evangelical Council of Italy, which was held in the rooms of the Y. M. C. A. at Rome, June 18th and 19th, and at which there were representatives from the Waldensian, English Wesleyan, English Baptist, Evangelical Italian, Methodist Episcopal, and American Baptist Churches present. Many subjects were discussed, among which were the following:

1. *Division of the Missionary Field.*—It was decided that each church should prepare a schedule showing the geographical position of every station in the respective missions, in order to avoid duplicating, and so wasting money and energy.

2. *The Missionary Personnel.*—It has been comparatively easy in the past for a worker dismissed from one church to find employment with another, even tho his credentials were not very good. As the result of the discussion on this point, a clearer understanding has been arrived at between the heads of each mission, and they will be able to avoid similar mistakes in the future.

3. *Fraternal Relations with All Evangelical Churches.*—This anticipates a desire on the part of some to transfer their membership to other churches. A sifting process is necessary, and the Evangelical Council is a unit in establishing the most cordial relations with all evangelical churches, yet at the same time in exercising the greatest care in dismissing or receiving unworthy persons.

4. *Missionary Manuals.*—This includes declarations of common principles, a popular creed, and a hymn-book. These subjects are

tentative, it is true, but they indicate a general desire for a true unity, and can not fail to do good. A general secretary has already been appointed.

5. *The Missionary Press.*—A very animated discussion was accentuated by the proposal submitted by an evangelical editor to publish a paper, bi-weekly, which should represent the evangelical churches of Italy. The matter was referred to a sub-committee.

Work on social lines was also discussed. The council is only advisory in its character, but in the multitude of councillors there is some wisdom.

"Los von Rom" Once More

It is stated, on the authority of the *Evangelische Kirchenzeitung*, the official organ of the Protestant Church in Austria, that, in the year 1901, 36 new Protestant preaching-places were added to the scores which had been already established. Special church building societies in the interests of the Protestant cause have been newly organized in 10 places and an Old Catholic society in 1 place. During the year new Protestant churches were opened in 7 large towns, chapels were opened in 8 other places, and the laying of 11 corner-stones was reported. To the new places thus opened the Protestants of Germany are sending ministers, and the opposition of the Austrian government to the new movement is said to have been in a measure withdrawn. Evangelical associations of many kinds have been established to cooperate with the purely church work. The number of converts to Protestantism during 1901 is said to have been 6,000 as compared with 4,516 the year before. The total number of converts from Roman Catholicism since the beginning of the agitation is nearly 19,000, and this does not include those who go to the Old Catholics.

ASIA

The Bible Among Moslems

Tho few missionaries have direct access to Moslems in the Turkish Empire, the word of God reaches many of them. A colporteur in Albania came one day upon a party of seven Moslems sitting together reading the Bible. Last year 44,000 Bibles were circulated in Egypt, where 92 per cent. of the population is Moslem. More than that, there is a Bible depot in Omdurman which sold last year nearly 1,300 copies to the Sudanese. Says a colporteur:

One day at Ghizeh a young Moslem bought a Gospel, and began to read with a loud voice the Sermon on the Mount. Now, there was a market in the place, so the people gathered about the reader, and were pleased to hear him read from the Gospel. But soon their attention was turned to a sheik, who came and snatched the book from the young man's hand, and, rebuking him, said, "Why do you read to them in the Christian book?" "Because it is good," said the other. "Then," said the sheik, "from whom comes this book?" Then I was pointed out as the man who sold it. A tumult arose, some agreeing with the young man who said it was a very good book and others siding with the sheik. The upshot was that three Mohammedans followed me to a distance and bought from me three Gospels.

The Syrian Protestant College

W. H. Carslow, writing from Beirut, has this to say of this institution, one of the very best in the entire missionary realm:

The college buildings, which overlook the sea and are in full view of the Lebanon mountains, cover nearly 40 acres of ground, and are both handsome and commodious. Incorporated under the laws of the State of New York, the college, which is presided over by the venerable Dr. Bliss and a full staff of eminent teachers, has 5 departments:

1. The preparatory, which is designed to

give a thorough elementary training, especially in the use of English, which is now the language of instruction in all departments.

2. The collegiate, which provides a liberal education in all branches of study included in the B.A. degree.

3. The commercial, whose aim is to train the students in habits of accuracy and integrity, and to fit them for commercial life.

4. The medical, which offers thorough professional courses of study in medicine and pharmacy, and whose final certificate is now recognized by the Egyptian government, and entitles the holder to practise in Egypt, tho in Turkey another examination is required for the degree of M.D.

5. That of biblical archæology and philology, which is designed to promote research by advanced students from abroad.

In the preparatory and collegiate departments regular classes are held during the week for the study of the Bible; while all students, whether resident or not, are expected to attend the chapel service once or twice every day, and on Sunday special arrangements are made for Bible instruction.

The Numbering of the Hindus The C. M. S. *Intelligencer* suggests truly that "the census of India is the greatest statistical operation ever attempted by man." Tho the figures are not all in yet, these will give some idea of the growth of Christianity in that vast and most populous peninsula: The Christian population is 2,923,349, an increase of 638,969 within a decade. Of these 1,209,039 are Roman Catholics, 571,327 Syrians (Nestorians, Malabar Christians), 453,612 Anglicans, 220,863 Baptists, 82,994 Methodists, 48,197 Congregationalists, 47,704 Presbyterians, and miscellaneous 289,613. But these are not all Hindus, for 169,739 are Europeans, and 89,251 are Eurasian (European-Asiatics, or of mixed blood), and so only 2,664,359 are of pure Indian stock.

Beginning of a School in India Mrs. McLean, of Azra, in the Northwest Provinces of India, narrates a singular instance of the starting of a mission school through the action of a Hindu priest. "Shortly after my return a Hindu priest in Azra sent for me, and asked if I would teach his five daughters to read and write. I said 'Yes, if I may teach them of Jesus too.' He said, 'You may, and you must come every day.' I said, 'I can not come more than once a week unless you give me a room in your house for a school and call other girls.' To this he consented; so now we have between 20 and 30 high-caste Brahmin girls, learning day by day of the true God, under the very wall of the idol temple."—*C. M. Gleaner.*

The Growth One Man Has Seen Dr. Rouse, of the Baptist Missionary Society, who is still working in Calcutta, first went out to that field in the year 1862. In the B. M. S. *Herald* for April he gives an inspiring picture of progress during the last 40 years in India. In 1861 there were 479 foreign missionaries in the country; now there are 970. In 1861 there were 97 native ordained ministers and 1,266 other native preachers; now there are 890 of the former and 4,500 of the latter. But the greatest change is in the number of lady missionaries. In 1861 it is not known how many there were, but the number was certainly very small; now there are 1,100. Best of all, in 1861 there were less than 25,000 native communicants; now there are very nearly 300,000.

Progress in South India Rev. J. Duthie, of Travancore, has recently told what his eyes have seen of growth since he joined that mission some forty years ago. Then there was not a single ordained native pastor. Since then he had himself taken part in 31 ordinations. These men had been sincere Christians, and men of influence in the congregations, and some had been great preachers and expositors of Scripture. When he joined the mission there were 141 unordained preachers, now there were 350; 800 communicants, now

there were 8,000; 2,500 baptized adherents, now there were 30,000; and 15,000 native Christians, now there were 63,000. Thousands were living a Christian life amid great temptations. There were more than 100 self-supporting congregations in the Travancore mission. The native church at Nagercoil had not received a farthing of British money for over forty years. Last year the number of cases treated in connection with the Travancore medical mission was upward of 100,000, which meant a great spiritual influence throughout the country.

A Busy Medical Missionary One medical missionary—a woman—in Bombay treated 3,110 patients last year. Besides all her ordinary work, she has professional charge of nearly 800 children in orphanages and boarding-schools. At another mission in India one doctor, who was an eye specialist, treated 12,000 patients during the year, besides visiting patients in their homes. The daily attendance at the dispensary of this mission made a total for the year of 31,160.

China Sleeps No More She is awake at last and thirsts for knowledge, and she will draw that knowledge out of turbid wells unless the Christian Church gives it to her. Had the Church taken note of the opportunity it would have been an easy thing, 3 or 4 years ago, to have flooded the Chinese Empire with Christian literature. This literature would certainly have been read, and might, with God's blessing, have brought forth wonderful results. We shall probably never have such an opportunity again, but we will at least humbly accept the teaching of the past, and dispose ourselves to seize the opportunities which God in his great compassion may grant us. Would that every reader might take part in this work, and as has been said by a veteran of the China mission field, "Stand in the foremost rank of one of the greatest movements which the world has ever seen!"—H. LEHMPFUHL, *Zeitschrift für Missionskunde.*

Another Trial for Christian Chinese The *Chinese Recorder* for June has an article on "The Right Relation of the Church to the Imperial Lottery," which tells how the government is endeavoring to raise money by compelling the entire well-to-do portion of the population of the empire to purchase tickets in a gigantic lottery. To each province is assigned some thousands to be sold each month, which are subdivided between the counties, and again between the towns, and the officials thus must buy them themselves, or else persuade (compel) the people to invest. Whoever refuses is marked as a traitor and is liable to punishment as such. And so, what counsel shall the missionaries give?

The Gospel in Shanghai There are 12 missionary societies represented in Shanghai, besides the agencies of the 2 Bible societies (the American and the British and Foreign), the Diffusion Society, the Missionary Home on Quinsan Road, the China Inland Mission headquarters, Y. M. C. A., and independent workers.

The Gospel is preached in 36 chapels, distributed as follows:

In the walled city	6
Around the city and in the French Concession	8
In the English Concession	6
In Hongkow and suburbs	16

There are 30 outstations around Shanghai which are visited by missionaries, or have native evangelists, or both.

Last October there were 105 missionaries in Shanghai, of whom 40 were male and 65 female. It is understood that many who are stationed here have no direct work among Shanghai people, but are working for the entire empire, *e.g.*, those engaged in literary work, printing, head offices, Bible distribution, etc. To purely evangelistic work 20 workers give their whole time, and 20 a part of their time. These hold 127 services per week, or 448 per month. Supposing that these services are conducted on the average ten months in the year, we have annually 4,448 meetings at which the Chinese are exhorted to repent and believe the Gospel. But this only takes account of the foreign workers. There are besides 80 men and 38 women, a total of 118, 74 of whom give all their time to preaching, 26 give part of their time to that work, conducting 173 services per week in Shanghai and 67 round about, giving a total of 880 services per month, or 8,800 per year of ten months.

The following results from this work in and about Shanghai may be seen: Over 20 churches have been established and 2,147 adult communicants are on the Church rolls.

Changes in Hunan, China One year ago (May 1st) I visited Changsha for the first time. Only one missionary was living inside the city wall at that time, and he was guarded by 10 soldiers who lived in his house, from which he rarely ventured out. To-day there are 7 foreign missionaries living in the city, including one foreign lady. The officials are very kind and do everything possible to protect us. No violence has been offered so far. Mission work is making substantial progress in every way. The London mission had the honor of erecting the first mission chapel; it will be dedicated this month by Dr. Griffith John, of Hankow, to whose indomitable courage it is a monument. The Wesleyan Methodists have located here, with Rev. Mr. Cooper as missionary in charge. He has opened a street chapel for preaching to the heathen, and it is crowded daily. Mr. B. Alexander (C. & M. A.) has sold over 4,500 calendars on the streets of the city since New-year. There is a tremendous movement toward Christianity in this province, but it will require great courage and wisdom to weed out the unworthy among the candidates for baptism.—C. N. DUBS.

One of China's "Apostles" The name of Bishop Schereschewsky is widely known. For more than 35 years he has been engaged in the work of Bible translation, and his Chinese version in "Easy Wenli," he thinks, will be ready for the press early in March. For 20 years he has sat in the same chair, having suffered a paralysis of his lower limbs, toiling at his translation work with a vigor that requires two scribes to keep pace with him. He wrote out his translation of the entire Bible in Roman letters on a typewriter, tho only having the use of the front finger of each hand. This work occupied him 8 years. "Here is the patience and the faith of the saints."—*Bible Society Record.*

"Blind" Murray of Peking On the afternoon of Monday, May 12th, one of the rooms of the Christian Institute in Glasgow was crowded with a company of friends assembled to welcome the Rev. W. H. Murray, of Peking. His visit home was a sorrowful necessity. Health had been undermined by the stress of the siege and of subsequent hardships and toil. Loss of the right

eye was also threatened, as well as injury to the left, and an operation was imperative. Happily the operation in London has been so successful that the eye did not need to be removed, but is seriously dimmed. Dr. Ross Taylor presided over the gathering, and voiced its welcome. His mission to the blind was the first mission fully reestablished after the siege, and on the table lay a copy of the first book printed in Peking since the troubles, the Gospel of St. John in Chinese Braille. Mr. Murray mentioned that of the 35 blind pupils in his home before the siege, 28 had been sent from as many different missions to learn his phonetic system of reading with a view to teaching it to the illiterate sighted in their different districts.

The Railroads in China Amid all the unrest and rumored changes in China the progress of railway construction goes steadily on. At the beginning of this year 100 miles of the Shantung Railway had been completed; 540 miles of the Imperial Railways of North China; the Shang-hai-Woosing Railway, 11 miles long; the Lu-Han Railway, running out from Peking to Chengtingfu, 160 miles; and the Great Central China railway has been completed from Hankow, on the Yangtse River, 100 miles northward toward Peking. Thus there are now completed in China 900 miles of railway.

Japanese Christians The number of Japanese Christians—Protestant, Roman Catholic, Greek—is 120,000, or only one-fourth per cent. of the entire population. Their relative influence is, however, enormously greater. They have supplied: 1 Cabinet Minister, 2 Judges of the Court of Cassation, 2 Speakers of the House of Commons (one elected twice), 2 or 3 Assistant Cabinet Ministers, besides a number of chairmen of legislative committees, judges of the appellate courts, etc. In the first diet there were, out of 300 members of the lower house, 11 Christians, almost nine times as many as their percentage would imply. Since then their proportion has never sunk below four times their percentage. In the present diet there are 13 Christians; one of these, in a strongly Buddhist district, was chosen by a majority of 5 to 1. In the Executive Committee of the great Liberal Party in 1900, of 3 members 2 were Christians; this year, 1. In the army it is said that 155 officers (that is, 3 per cent.) are Christians. In the navy the captains of the two largest men-of-war are Christians. The teachers and students of the universities and high-schools are out of all proportion Christian. The same is true of the young men sent abroad to study.—*Monatsblätter.*

The Gospel Advancing in Japan Dr. De Forest writes most hopefully in the *Missionary Herald*, and gives good grounds for his hope. Among the rest, he says:

One surprise has come to me in the form of a check for $2.50 from a Japanese magazine for a brief article on "The Alliance with England." I wrote it to show the ethical results likely to appear, and managed to put in this sentence: "Jesus Christ, by his emphatic teaching of the Fatherhood of God, deserves to be called the father of the present system of International Law, with its Red Cross societies in every civilized land, and with alliances based on the wide belief in the essential oneness of the whole race." To be paid here for an article with this sentence in it is without precedent in my life of twenty-seven years in Japan. You can hardly judge of the vast amount of change in public opinion about Christianity going on in this land. It is quiet, and does not

especially show itself in extra numbers coming openly into the Kingdom of God. But one very decided proof of it just came to hand, which I enclose for your inspection. It is the *first official permission* given by the central government to a body of Christians to raise money anywhere in Japan to build a Christian church. There is but one brief sentence in it, all the rest being titles and forms. It says:

As regards the request on the part of the Wakamatsu Christian Church, represented by Pastor Kaneko and eleven others, for permission to raise money, it is granted by Baron Uchiumi, Minister of the Home Department.

Things to Remember About Japan

1. Japan is about the size of California.

2. It is a beautiful country, and so mountainous that not more than one-tenth is under cultivation.

3. There are more than 45,000,000 inhabitants, or more than in Great Britain or France.

4. The population is rapidly increasing without immigration.

5. The government is a constitutional monarchy. Suffrage is limited by property qualifications. The country is well governed.

6. Japan has all the scientific machinery and inventions that mark modern civilization.

7. It has an excellent school system, with 81 per cent. of the boys and 51 per cent. of the girls under instruction.

8. Heathenism is still strong in Japan.

9. The people are without Christ, "walking in the vanity of their mind, having the understanding darkened, being alienated from the life of God through the ignorance that is in them, because of the blindness of their minds."

10. Roman Catholic missionaries entered about 1550, and were expelled in 1597. Protestant missions began in 1859, the first convert was baptized in 1864, the first Scripture portion published in 1871, and the first church organized in 1872.

Another Token of Good Rev. J. D. Davis writes from Kyoto, Japan: "Agnosticism, rationalism, and Unitarianism are all at work here, and they have some following even in the Church, but the majority stand firm for the Divine Christ and for God's Word as 'the perfect rule of faith and practise.' There is a great movement going on, especially among the young men in Japan, altho the danger is that many of them will stop short of feeling their need of a Divine Savior. Many are ready to sign their names as inquirers after the truth, but they should not be counted as converts yet. Most of them know almost nothing of the great fundamentals of Christianity. They need teachers of strong faith and deep experience to teach them."

Christianity in Korea During the past 15 years Protestant missions have brought into connection with the Christian Church between 8,000 and 10,000 Koreans. They include men of every class, from the lowest to the highest. These Koreans have in a vast majority of cases made pecuniary sacrifices in joining the Christian Church. They have given generously of their money to build chapels and schools in scores of country villages, they have rejected the custom of concubinage, suffered heavy financial losses through observance of the Sabbath, earned the suspicion of their fellow countrymen, broken down the barriers of caste, discountenanced child marriage, destroyed their fetishes, established schools, published books, and given almost as much money for Indian Famine Relief, in proportion to their means, as the average of nominally Christian people in any other country in the world. Not more than 2 per cent. of them have received salaries out of foreign funds, and then only for full value received.

To an unprejudiced mind these results, even from a merely social and intellectual standpoint, are worth the money and the labor expended; but when we consider that these are the result of a moral and spiritual change which bears in itself the power of self-propagation, and bids fair to renovate the whole social fabric of Korea, the price

paid for it is infinitesimal.—*Korea Review.*

AFRICA

Presbyterians on the Kongo The annual report of the mission on the Kongo of the Southern Presbyterian Board is given in *The Missionary* for June, and is of great interest. This mission has two principal stations on the Kassai River, Luebo and Ibanj. There has been within a year a remarkable ingathering of souls, 382 having been added to the church, making the present enrollment 854. These new converts have been for months under daily instruction and have passed a rigid examination. Most of them are young people, and they have shown a genuine desire to labor among their own people. The schools have been well attended and the transformations that have taken place in the social life of the people are marked. Ten years ago, in any case of sickness, the witch doctor would have been summoned to point out the witch, who would have been poisoned and his body burned. This was the universal custom, but the past year there has not been a case of giving poison to the witches.

Wesleyans in South Africa The late Mr. William Marsh, of Capetown, made a bequest to the South African Wesleyan Church of $900,000 for the purpose of establishing the "Marsh Memorial Homes" for the destitute white children of South Africa. The South African Wesleyan Methodist Church (not including the Transvaal and Rhodesia) reports 7,058 English members, an increase of 447, and 59,378 native members, an increase of 3,553.

Conditions in Basutoland "Our mission in Basutoland," says the *Journal des Missions*, "has been sheltered from the scourge of war; the Basutos have even profited by the simultaneous kindness of the English and the Boers. This state of things is due, without doubt, to a tacit agreement to leave the natives outside the range of hostilities. But it is due also to the whole past of the mission, to the respect inspired in all by a work manifestly blessed of Divine Providence, to the good name which our missionaries have gained through all South Africa. However, our stations could not fail to be saddened by the view of the wretchedness of every kind which ever follows in the train of war. The *Journal* has recounted how our missionaries have had to practise Christian charity as well toward English as toward Boers, offering to unhappy refugees hospitality, preaching to them the Gospel, organizing schools for their children, helping them to gain news of their wounded or captured kindred. Many friends in France and elsewhere, who do not limit their love to words, have lightened this task by repeated contributions. It belongs to us to thank them warmly."

Transformations on the Zambesi What a revolution in the ideas of the blacks when they learn that white men are come to establish themselves on the banks of the Zambesi, not to carry on the traffic in human flesh, not to maltreat them and abuse them, but to bring them the Good News, to moralize their children by the regular work of the school, to care for them when they are sick—in brief, to be their counsellors, their friends! When Christianity is criticized, analyzed, passed through the sieve, the missionary work which is going on in almost all heathen countries shows overwhelmingly that Christianity has lost nothing of its power or of its force of action. Moreover, as concerns the country of

the Barotsis, are we to make nothing of the abolition of slavery, the suppression of the influence of the sorcerers, of infanticide, of those horrible executions, the very thought of which paralyzes with horror? Shall we count for nothing these innumerable lives which have been spared, these souls which have been saved?—ALFRED BERTRAND, Explorer, in *Journal des Missions*.

ISLANDS OF THE SEA

A Dead "Faith" in the Philippines

Rev. A. J. Brown, after a visit to Manila and the region around about, testifies that "the religion of the Filipinos is only a veneered paganism," and adds:

I was in a Negros market one evening when "the Angelus" sounded. Instantly a hush fell upon the crowded booths, and every native rose and stood with uncovered head and reverent attitude while the deep tones of the church bell rolled solemnly and yet sweetly through the darkening air. It was a beautiful scene. But a moment later the people turned again to their gambling and bickering and *bino* (rice whiskey), evidently without the faintest idea that there was any connection between worship and conduct. It will not be easy in such circumstances to build up a Church of truly regenerated souls, to make the people realize that a Christian must not gamble or be immoral, or spend Sunday afternoons at cock-fights, but that he must seek to know and to follow Christ in his heart and life.

A Large Gift for a Church in Manila

One person, who prefers for the present to remain unknown, has pledged $100,000 for a church in Manila. The Missionary Society already holds title to a well-located plot of ground, so that in the near future work may be begun upon a building which shall worthily represent the principles of reverence and order, justice and liberty and love embodied in the Church. Moreover, the building will be a center from which will radiate to all sections and to all people in the islands the Church's uplifting and constructive teaching and influence. Churchmen everywhere will rejoice that Bishop Brent's plans for securing to the Church in the Philippines a worthy equipment are thus greatly advanced. No gift of an equal amount has ever come from a single donor for the missionary work of the American Church save once, when the late Harold Brown chose an unprecedented method of signalizing his coming of age by creating a trust of $100,000, to be used under certain well-defined conditions to aid missionary districts to provide for the support of their bishops, in order that they might enter upon the privileges and responsibilities of diocesan life. —*Spirit of Missions*.

Light and Darkness in the New Hebrides

The *New Hebrides Magazine* for February, printed at the Mission Press at Futuna, under the direction of Dr. Gunn, states that the population is 56,000, of whom 16,000 are professedly Christian and 40,000 heathen. There are 21 ordained missionaries and 4 medical missionaries. The native contributions to the mission in money, produce, and labor amounted to £1,862—no small sum for such a people. The Roman Catholics in the New Hebrides do not go to the heathen, but follow the Protestant missions wherever they are planted, trying to entice away any who are offended or dissatisfied with the rules and discipline of the evangelical churches. They are also doing all they can to get France to take possession of the islands. The chiefs almost universally desire to be put under British protection.

The Fiji Islands Evangelized The official announcement is now made that this mission field no longer needs to be cared for by the Wesleyan Missionary Society. Instead of being a receiver, it has come to be a giver, its contributions for missionary purposes last year reaching the noble sum of $25,000. This, however, is not the whole story in connection with the aforesaid announcement. The islands have become nominally Christianized and civilized; education, commerce, and worship are carried on according to Christian ideals. Less than 70 years ago the Fijians were the type of human cruelty, degradation, and savagery. Cannibalism, treachery, and the most debasing forms of superstition obtained among them. Wesleyan missionaries went among them for the first time in 1835, facing martyrdom, and some of them obtaining a martyr's crown by their fidelity. About 80 of the 200 islands forming the group are inhabited, the population aggregating 121,000, of whom a round 100,000 are natives. The Fijians are doing much for the natives of other islands in the South Sea, by way of carrying the Gospel to men and women who are still in the lowest savagery.

The "Pig Test" in New Guinea Feasting in New Guinea, in which one village gives feasts, and receives them in turn from another village, leads to unexpected results. There is a certain amount of quarreling, which begins over the size of the pigs alleged to be under scale. As the measurements from previous feasts are kept, it is easy to substantiate or deny this particular statement. Then the taro pyramid is not up to the previous standard. Language grows strong, the gossip of the village is raked up, and charges of all kinds of misdeeds are made. "Murder will out" is an old saying, and on these occasions accusations of murders long ago committed and undetected have been brought up, then afterward investigated and the guilty party punished. Thus feast-quarreling has tended to check crime. After the food has been apportioned and consumed there is peace and goodwill.

MISCELLANEOUS

The Bible as a Missionary H. M. Lane, M.D., who for many years has had charge of hospitals in Brazil, at Sao Paulo, recently told us the following:

Some time after the Presbyterians had established mission work in Brazil, they found in the interior of one of the provinces, quite remote from any Protestant work or influence, a community of Bible Christians, with an organized church, living harmoniously together without any connection or definite knowledge of any other like Christian community.

Investigating the *origin* of this society, it was ascertained to be a growth from the reading of a Bible that belonged to some one in the community, and fell into the hands of a young man. Other young men joined him in reading it, and became deeply interested. They believed the truths and embraced the salvation thus made known. Others were brought under its influence, and after a time they decided to organize a church according to the teaching of the apostles, with elders and deacons. One served as pastor, to whom they paid a moderate salary.

The missionaries found that this Bible was one of an edition of the American Bible Society, published in 1834 or 1836, and doubtless was taken to the country by Rev. D. P. Kidder, D.D., a Methodist missionary, who was the first one to distribute Bibles in Brazil. He was there from the winter of 1837 to the summer of 1840, and it was this edition which he distributed. No other Bibles were sent to that country till several years later. An attempt was made by the Romish

priests to destroy these Bibles, but this one and a few others escaped. This Christian community has been taken in charge by the Presbyterian mission, and is now included in their work.

A Missionary Journey Round-the-world journeys in the interest of missions are not unusual investments of time and strength and bank checks in this twentieth century.

In the autumn of 1901 Miss S. D. Doremus, Secretary of the Woman's Union Missionary Society, started from New York to visit its stations in India, China, and Japan. As the daughter of Mrs. Thomas C. Doremus (the founder of this organization) she received peculiar welcome in every land, and was accorded unusual opportunities to visit and witness differing forms of effort. Sufficient time was allotted to each station, and no social functions were permitted to steal opportunity or strength from the effort to gain and retain impressions of existing conditions. Miss Doremus reports that everywhere she found mission work in a hopeful condition, with opportunities abundant, and woman's work greatly needed, especially in India, where non-religious schools are being started. In one case the granddaughter of the leader of the Brahmo-Somaj is to found a boarding-school for high-caste girls, where no religious teaching will be allowed. The permeating influence of missions is shown by this general change in the position of women and in the outlook for their education. This influence has been recently shown in a most remarkable way in China, reaching even to the governing classes. The empress has put herself on the side of the anti-foot-binding movement, and many other officials favor it.

In Japan also the nation has adopted many forms of civilization and of education introduced by the missionaries, without their motive-power of love for Christ, so that there is increasing need of *Christian* education.

The doors are opening everywhere; the fields are white for the harvest; laborers are waiting to be sent; there is only the missing link of consecrated, opened purses to bring spiritual help to the spiritual need. On the whole, we note remarkable progress in the foreign field, limited only by the lack of earnest, vital love for Christ in the lives of those at home, who are nominally Christian.

A Sane Religion It is significant that our English words "health," "whole," and "holy" have the same root and are fundamentally allied in meaning. A holy man is a whole man, a healthful man, body, mind, and soul full-orbed and dedicated to God and his truth and his work. This is twentieth century religion and it is *first* century religion, apostolic to the core. It is ultimate religion, for it is the doctrine of the divinely perfect Man of Nazareth. —*Congregationalist.*

A Missionary's "Constituency" Dr. Grace Kimball estimates the average constituency of a missionary at 500,000. Great Britain and America have sent out 650 medical missionaries, and that is about all there are, scattered among 5,000 mission stations, each with this constituency of half a million, having in charge also the precious lives of the missionaries themselves! Who will say that the work is light?

The Last Half the Best Half There was a rumor that Dr. Stewart, of Lovedale, South Africa, might retire on account of old age. This is the veteran's reply: "I have long held the view that the latter half of a mission-

ary's life is for the mission by far the more valuable and useful half. He has discovered his early mistakes and set himself earnestly to rectifying them. He has got sobered in his expectations, and understands better the difficult nature of his work and the necessity for more patience. He knows, as he never did before, the weakness of all human agency apart from the influence of God's Spirit, to produce the only results worth mentioning, and *these are spiritual results.* Most missionaries probably feel that they had not, at first, the experience necessary, and were unable to set about their work as they would, now that they have learned a little. Most of them therefore probably daily pray to God for a little longer time and for the continuance of strength till the 'last call' comes, when they must, regretfully or not, retire from the field. Probably nothing else has sent Dr. Paton, at the age of seventy-eight, I believe, back to his work in the South Seas."

A Newspaper Verdict on Missions

This is the verdict of the Boston *Daily Advertiser*, recently given concerning missions in Japan:

Any attempt to estimate this thrillingly interesting phenomenon must fail through inadequacy that does not take largely into account the influence of Christian missions. Nothing but gross ignorance or invincible bigotry can lead any one to overlook this aspect of the subject. For there is bigotry of unbelief every bit as stubborn, stolid, and foolish as any bigotry of religion that is or ever was. They who do not know what they are talking about still say that missionaries have made no impression in heathendom except upon a relatively small fraction of the lower orders of mankind. They who speak from knowledge say that in Japan, to take that one case, Christian ideas have already permeated the institutions and populations of the country to such an extent that from the Mikado to the humblest laborer at four cents a day, there is no man in the island empire who does not directly or indirectly feel the influence of the new religion, if not as a spiritual force, at least as a creative energy in politics, industry, and learning. Statistics never can do more than dimly shadow forth the truth of such a matter. Yet statistics prove that already the faith of the missionaries has found multiplied thousands of joyful adherents, that the mission schools are educating tens of thousands of Japanese youth, that missionary literature is scattered broadcast over that fertile field, and that in all the native professions, in the ranks of the wealthy and powerful, and in all departments of the government, Christianity is deeply intrenched.

DEATHS

S. L. Baldwin, of New York

Many Christians at home and abroad sorrow deeply over the death of Rev. Dr. Stephen L. Baldwin, Recording Secretary of the Missionary Society of the Methodist Episcopal Church, on Monday, July 28th, of typhoid fever.

Dr. Baldwin was born at Somerville, N. J., in 1835, and entered the ministry in 1858. From 1859 until 1882 he was a missionary in China, and assisted in translating the Scriptures, the Discipline of the Methodist Episcopal Church, etc., into the Fukien colloquial dialect. For health reasons he returned to the United States with his family in 1882. For a year he was pastor of St. Paul's Church, Newark, and for two years following he was pastor at Nyack. From 1885 to 1888 he was pastor of Bromfield Street Church, Boston, and was a member of the New England Conference. In June, 1889, he was elected Recording Secretary of the Missionary Society, which position he had since filled. He had a prominent part in the organization of and preparation for the Ecumenical Missionary Conference, held in

New York in 1900, and had never fully recovered from the strain then put upon him. He published a volume entitled "Foreign Missions of the Protestant Churches." We hope to have a sketch of Dr. Baldwin's loving and fruitful life in our next number.

Norman Russell, of India

The news from India of the death of the Rev. Norman Russell, B.A., at Mhow, India, has been sorrowfully received. His life gave promise of much usefulness. He was born in Toronto, and studied in Toronto University and Manitoba College, where he was graduated in 1890. The same year he was sent to India as a missionary by the Central Presbyterian Church of Toronto.

As a missionary he used special efforts for the evangelization of the villages, and he was acting chaplain of the British forces stationed in his district. "Village Life in India," just published by Revell, shows that he was well informed and a student of men.

H. G. Appenzeller, of Korea

Dr. Henry G. Appenzeller, of Korea, was drowned on June 16th, in his forty-third year. He was born at Souderton, Pa., and was graduated from Franklin and Marshall College and Drew Theological Seminary. He was appointed in 1885, with Dr. W. B. Scranton, as one of the first missionaries of the Methodist Church to Korea. He arrived at Chemulpo on Easter Sunday, April 5, 1885, and has been one of the most earnest and efficient missionaries there. His greatest service has been as President of the Pai Chai College at Seoul and Principal of the Theological Department, also in translating the Holy Scriptures into the Korean language. The King of Korea has been very friendly with him for many years, and named the college "a hall for training useful men."

In 1887 Dr. Appenzeller journeyed nearly two hundred miles to Pyeng-Yang, being the first missionary to undertake a tour in that direction. In 1888 he baptized 11 men at Wechoo, the gateway to China, and on his return trip organized four converts into a class at Pyeng-Yang. His long service in Korea has been characterized by faithfulness, diligence, and success.

Gen. Thomas J. Morgan

A very useful career closed when Gen. Thomas J. Morgan, of Yonkers, died recently at the Ossining Hospital at the age of 62 years. He was born in Franklin, Ind., and at the outbreak of the Civil War he enlisted as a private, and served until the end of hostilities, rising until he was a brigadier-general. Under President Harrison he served as Commissioner of Indian Affairs, and was up to the time of his death Secretary of the Home Mission Society of the Baptist Church.

R. C. Chapman, of England

Mr. Robert C. Chapman, of Barnstaple, very widely known for his wide-spread but inobtrusive Gospel labors, passed away recently in his hundredth year, after a paralytic stroke in June. He remained still full of praise and looking with joyful hope to the end. His exhaustive biography can never be written. His kingdom came without observation. But over a wide extent of country he has gone, literally from house to house, in his ministry to individuals and families; and wherever he was known he was loved, and his name is a synonym for Christliness and missionary zeal and ardor, and, most of all, believing and prevailing prayer.

A. T. P.