

THE

# Missionary Review of the World

VOL. XV. NEW SERIES

VOL. XXV. OLD SERIES

JANUARY TO DECEMBER, 1902

---

EDITOR-IN-CHIEF

REV. ARTHUR T. PIERSON, D.D.

ASSOCIATE EDITORS

REV. J. T. GRACEY, D.D.      REV. D. L. LEONARD, D.D.

REV. F. B. MEYER, B.A.

MANAGING EDITOR

DELAVAN L. PIERSON

---

FUNK & WAGNALLS COMPANY

NEW YORK

LONDON

1902

Copyright, 1902

BY

FUNK & WAGNALLS COMPANY

---

*Printed in the United States*



# INDEX FOR 1902

## MAPS

	PAGE
Arabia, Hadramaut.....	721
China, Southwestern.....	101
Morocco.....	424
South America.....	356
Whitman's Route to Oregon.....	649

## ILLUSTRATIONS

	PAGE		PAGE
Africa, Celebration of Queen Victoria's		France, Protestant Church, Madranges,	
Funeral.....	415	210, 211	
— Central, Dispensary in.....	408	— Protestant Congregation in Madranges,	209
— First Native Preacher in.....	750	— Protestant School Children at Ma-	
— Mission Out-school in.....	751	dranges.....	208
— Stone Hewers in.....	747	Ganesa, Goddess of Good Luck.....	243
— Uganda, Laying the Corner-stone of a		Guam—Chamoro Children.....	14
Cathedral.....	409	— Chamoros of the Better Class.....	15
— Medical Patients in.....	411	— Chamoro Mothers and Children.....	12
— Missionary's Room in.....	413	— Native School Boys.....	13
Arabia, A "Sky-scraper" in.....	723	— Protestant Church.....	16
— Arab Boys at Shiekh Othman.....	355	— Where Protestant Services are Held... 17	
— Dr. Young Touring in.....	353	H'co-a-h'co-a H'cotes-min.....	643
— Kuria Muria Desert.....	725	He-ok'ks-te-kin.....	642
Arabs, Typical Group of.....	724	Herrara, Rev. Alphonse.....	889
Baldwin, Stephen L.....	841	India, Famine Boys at School.....	247
Banks Islands, A School on.....	328, 782	— Hindu School in.....	246
Barnardo, Thomas J.....	163	— Holy Man of.....	245
Barnardo's Boys Ready to Emigrate.....	165	Indian Camp-meeting in Canada.....	48
— Girls' Village Home.....	169	— Children at School.....	568
— Homes in London.....	161	— Training-school, Tucson.....	561
— Babies' Castle.....	171, 172	Indians—Apaches at Home.....	562
— Boy Bootmakers.....	161	— at Training-school, Arizona.....	561
— Laundry at Ilford.....	170	— in War Feathers and Paint.....	827
— Waifs of the Slums.....	167	Japan Branch of the Evangelical Alliance	658
— Raw Material.....	164	— Forward Movement Committee.....	661
Beach, Harlan P.....	825	Japanese in Hawaii.....	240
Brazil, Merchant's Residence at Pará.....	811	— Revival Poster.....	663
— Native Houses in Central.....	810	— Settlement in Fusan, Korea.....	189
— Touring in Central.....	807	Korea, Japanese Settlement in Fusan... 189	
China, Sz-chuan Family Group.....	105	Korean Coins.....	181
— Lolo Men.....	104	— Prince.....	180
— Wayside Groups in Sz-chuan.....	103	Macedonia, Banskó Street.....	453
Chinese Children in America.....	80	Madagascar, Ambátonakānga Church... 401	
— Christian Family, San Francisco.....	97	— Ambohípoty Church.....	439
— Consul-General, San Francisco.....	95	— Ampamarinana Church.....	442
— President of Kings' Daughters.....	99	— Fáravóhitra Church.....	401
— Proclamation, A Remarkable.....	241	— Memorial Church Interior.....	443
Coal Miners at Noon.....	837	Maori Dwelling, New Zealand.....	329
— Mine, At the Mouth of a.....	801	— Mother and Child.....	329
— Miners' Children.....	839	— Photographs.....	782
Columbian Government Officers.....	577	— Priest, A.....	327
— Revolutionary Officers.....	576	— Woman.....	327
Cuba, Load of Sugar Cane.....	261	Marroquin, José M.....	573
— Old Barracks Used as a School.....	259	Moorish Dervish.....	431
— Reconcentrado Camp.....	255	— Lady.....	425
— Roman Catholic Cathedral.....	257	Morocco Berber.....	425
Cuban Children.....	258	— Berber Home.....	426
Dupuy, Monsieur.....	205	— Slave Market in Marrakesh.....	429

	PAGE		PAGE
Morocco, Tangier Market.....	427	Philippines, Spanish Mestizo Belle.....	519
— Tangier Street.....	432	Rawei, Wherahiko.....	326
— Wandering Arabs.....	428	Salt, Allan.....	47
New Guinea, A House of the Dead.....	677	Santa Cruz Islands, A Scene in.....	321, 782
— Black Street, Maopa.....	597	Santos, Gabriel Vargas.....	579
— Chief's House, Kalo.....	593	Schroeder, Governor of Guam.....	78
— Christian Teachers.....	489	Solomon Islands, A Scene in the.....	321, 782
— Christians.....	484	Stone, Ellen M.....	57, 455
— Dinner Island.....	670	Taylor, William.....	609
— Kalo Market-place.....	481	Thoburn, Isabella.....	689
— Koiari Village.....	675	Tucson Indian Training-school.....	561
— Marine Village.....	595	Turkish Telegram Announcing Capture	
— on the Shores of.....	483	of Miss Stone.....	451
— Port Moresby.....	671	Whipple, Henry B.....	40
— Vannaboda House.....	487	Whitman, Marcus.....	645
New South Wales Aborigines.....	499	Whitman's Home at Waillatpu.....	641
— — — Aborigines "Home".....	495	Young, Dr., in Arabia.....	352
New Zealand Priest.....	327	Yucatan, Governor's House at Merida....	883
Philippines, Manila Bridge.....	521	— Mexican Troops in.....	888
Philippines, Mindnao Native.....	520	— Native Indians.....	881
— Paco Cemetery.....	523	— Presbyterian Church at Merida.....	888
— Refreshment Booth.....	522		

## AUTHORS

	PAGE		PAGE
ADAMS, JOSEPH S.....	707	GORDON, CHARLES W.....	851
BARNARDO, T. J.....	161	GRACEY, J. T.....	212, 364, 840
BARON, DAVID.....	34	GRACEY, MRS. J. T.....	528
BARRETT, JOHN.....	160	HARRIS, E. N.....	22, 264
BARTON, JAMES L.....	696	HITJER, B.....	524
BEACH, H. P.....	81, 824	HOTCHKISS, WILLIS R.....	403
BERLIN, E.....	295	HOUSE, J. H.....	453
BISHOP, CHARLES.....	117	JESSUP, HENRY H.....	771
BRAIN, BELLE M.....	137, 641, 918	JOHN, GRIFFETH.....	343
BRAUN, S. K.....	775	JONES, J. P.....	271, 513
BROWN, ARTHUR J.....	180, 518, 891	KELMAN, JOHN.....	616
BROWN, HUBERT W.....	881	KHAN, MOHAMMED.....	615
BUDDEN, ANNIE N.....	847	KING, HAMILTON.....	50
BUNKER, FREDERICK R.....	106	LABAREE, BENJAMIN.....	30, 119, 758
BUTLER, JOHN W.....	195	LANE, HORACE M.....	753
BUTLER, MRS. JOHN W.....	109	LEONARD, D. L.....	338, 926
CAMPBELL, WILLIAM R.....	133	LEWIS, R. E.....	115
CAMPBOR, ALEXANDER P.....	285	LOOMIS, H.....	59
CARTER, D. W.....	253	MANLY, W. E.....	345
CLARKE, J. F.....	54	MANSSELL, HENRY.....	28
COLLINS, MARY C.....	827	MANSSELL, NANCIE.....	688
CONDIT, IRA M.....	95	MASON, OTIS T.....	536
CONKLIN, JOHN W.....	531	McFARLANE, SAMUEL.....	481, 591, 669
CONNOR, RALPH.....	851	McGUIRE, JOHN.....	843
COOK, A. R.....	487	McNAIR, THEODORE M.....	657
CUNNINGHAM, J. G.....	564	MEYER, LOUIS.....	901
DAVISON, J. C.....	25	MOODY, THOMAS.....	366
DENMAN, C. H.....	349	MORSE, S. A.....	433
DEVINS, JOHN B.....	418	MOTT, JOHN R.....	368
DWIGHT, H. O.....	20, 215, 741	MOXHEN, DR.....	777
EDDY, GEORGE S.....	262	PAUL, THOMAS.....	168
ELLYSON, EDGAR P.....	690	PEERY, R. B.....	121, 693
FAITHFUL, CHARLES E.....	37	PHELPS, HELEN A.....	139
FENN, COURTNEY H.....	24, 586	PHINNEY, F. D.....	21
FITCH, MARY M.....	131	PIERSON, ARTHUR T.....	1, 91, 173, 248, 321, 401, 490, 561, 653, 726, 801, 890
FRASER, DONALD.....	746	PIERSON, DELAVAN L.....	289
FRASER, MELVIN.....	376	PIERSON, EMMA BELLE D.....	204, 282
GATES, MERRILL E.....	40	PRICE, FRANCIS M.....	11
GEIL, W. E.....	158		

	PAGE		PAGE
RAWEL, WHERAHIKO.....	326	STANTON, W. ARTHUR.....	241
REED, GEORGE C.....	424	STONE, ELLEN M.....	451
REID, C. F.....	897	SWALLEN, W. L.....	191
RICHARD, TIMOTHY.....	341	THOMPSON, CHARLES L.....	530
ROBINSON, MARGARET B.....	835	TONKIN, T. J.....	456
ROOF, CURTIN G.....	678	TRUMBULL, H. CLAY.....	569
ROOSEVELT, THEODORE.....	533	TUCKER, BISHOP.....	373
ROSS, JAMES H.....	761	UNDERWOOD, H. G.....	664
ROSS, JOHN.....	126, 817, 923	UPCRAFT, WILLIAM.....	101
SALMANS, LEVI B.....	416	WANAMAKER, JOHN.....	695
SCHAD, MRS. A.....	375	WARREN, HENRY W.....	356
SCRANTON, W. B.....	26	WATERBURY, M. W.....	450
SELL, EDWARD.....	599, 732	WHITING, J. L.....	444
SHUMAKER, T. E.....	294	WILSON, JESSIE CRAIG.....	580
SIBREE, JAMES.....	436	WITTE, GEORGE R.....	805
SIDERSKY, PHILIP.....	775	WITTER, W. E.....	19
SMITH, ARTHUR H.....	812	YOUNG, EGERTON R.....	45
SMITH, GEORGE.....	276	YOUNG, JOHN C.....	353
SMITH, J. FRAZER.....	23	YOUNG, S. HALL.....	534
SPEER, ROBERT E.....	123, 330, 500	ZANGWILL, ISRAEL.....	931
SPENSER, D. S.....	912	ZWEMER, S. M.....	721

## SUBJECTS\*

	PAGE		PAGE
Abyssinia, Christianity in (b), E. Berlin..	295	Africa, Progress of Civilization in.....	395
<b>AFRICA</b> ( <i>Abyssinia, Egypt, Kongo, Morocco, Uganda</i> ), A Pioneer in, Editorial.....	380	— South, Difficulties in.....	555
— Barotsi Kings.....	636	— Slavery in.....	237, 318
— Basutoland.....	397, 715	— South, Baneful Effects of the War in... 58	
— Belgians in, Editorial.....	460	— — Congregational Union in.....	396
— Cape to Cairo Railroad.....	796	— — Crisis in (a), Frederick R. Bunker... 106	
— Central, An Awakening in (a), Donald Fraser.....	746	— — Deputation to, Editorial.....	779
— — Healing the Sick in (a), A. R. Cook.. 407		— — Ethiopian Church in.....	477
— — Itinerating in (a), Melvin Fraser... 376		— — Nationalities in.....	318
— — Kroo Boys in.....	555	— — Native Christians in.....	77
— — Presbyterian Progress in.....	797	— — Peace in.....	554
— Christian Tribal Marks in.....	77	— — Prospects in.....	876
— Downfall of the Long "Ju Ju" (b), James Johnston.....	602	— — Railroads in.....	237, 395, 636, 796
— East, Changes in.....	478	— — War and Missions in, Editorial..... 381	
— Electric Light in.....	318	— — Wesleyans in.....	715
— Good News from, Editorial.....	782	— Sudan, Missions in the.....	477
— Government Aid to Mission Schools... 636		— Timbuland, Cheering Signs in.....	477
— Islam in.....	76	— — Prince of, Baptized.....	317
— Kafir Debt Paying.....	318	— Uganda, The Gospel in.....	77
— Kongo State Railroads.....	636	— West, German Mission.....	317
— Liberia, Advancement in (a), Alexander P. Camphor.....	285	— Zambezi Church Service.....	957
— Livingstonia Mission.....	636	— Zulu Industrial Mission.....	555
— Mission Conference in.....	956	African Magnates at the Coronation..... 787	
— Native Christians in.....	156	— Trans-Continental Telegraph.....	478
— Natives of.....	396	Africans to Evangelize Africa.....	476
— North, Gospel in.....	317	Aggressive Enterprise in Missions (a), Arthur T. Pierson.....	653
— Old and New (a), Willis R. Hotchkiss... 403		<b>ALASKA</b> , Good News from Bethel.... 547	
— Pigmy Christians in.....	477	— Missionaries Wanted for (b), S. Hall Young.....	534
		— Presbyterians in.....	627
		— Reindeer in.....	867

\* Cross-references to kindred subjects are indicated by *italicized* words in parentheses. The month referred to by any given article may be found by dividing the number of the page by 80 and adding one to the unit obtained. The letter (a) indicates articles of over three pages in length, and the letter (b) articles from one to three pages in length. Those not so designated occupy less than a page.

	PAGE		PAGE
Al Azhar University, Cairo.....	156	Basel Mission.....	69, 151, 940
Ament, W. S.....	872, 955	— Society and Unmarried Women.....	470
<b>AMERICA</b> ( <i>Central, South, etc.</i> ), and		Basuto Land, Christian Giving in.....	397
China Contrasted.....	386	— Conditions in.....	715
Chinese in (a), Ira M. Condit.....	95	Belgians in Africa, Editorial.....	460
American Bible Society.....	945	Bengalis, Apostle to the (a), George Smith.....	276
American Board Deputation Report.....	305	Berea, A Call from, Editorial.....	540
— in the Philippines.....	397, 479	Bernard, Sir Charles, M. W. Waterbury.....	450
— Meeting at Oberlin (b), D. L.		Bible Among Moslems.....	709
Leonard.....	926	— as a Missionary.....	717, 960
Americans as Missionaries.....	305	— Distribution.....	149
Anglo-Japanese Alliance, Editorial.....	459	— in British Guiana.....	149
Anti papal ( <i>Roman</i> ) Movement in Spain		— in China.....	474, 794
(b), Charles E. Faithful.....	37	— in Eskimo.....	308
Appeals, Missionary, of the Last Century		— in India.....	153, 472
(a), Arthur T. Pierson.....	91, 173, 248	— in Japan.....	156
Appenzeller, H. G.....	720	— Society, British and Foreign.....	628, 947
<b>ARABIA</b> , Appeal for Hadramaut (a),		— American.....	945
S. M. Zwemer.....	721	— Work in Arabia.....	390
— Facts About Mecca.....	471	Bibles among Italians.....	80
— Slave Trade in.....	237	— for Blind Chinese.....	304
— The Bible in.....	390	Bishop, Mrs., on the World's Need.....	639
— Visit to Hodeidah (a), J. C. Young.....	353	<b>BOOKS</b> ( <i>Literature</i> ).....	144, 304, 544, 784
Arabian Mission.....	947	— Adventures in Tibet, Carey.....	383
Arctic Mission on Herschel Island.....	547	— African Wastes Reclaimed, Young.....	704
Arguments ( <i>Testimonies</i> ) for Missions,		— Apostle of the Southeast, Bullen.....	224
John Barrett.....	160	— Between Life and Death, Barnes.....	383
Armenia ( <i>Turkey</i> ), A Missionary in.....	789	— Call, Qualifications, and Preparation for	
Armenian Relief.....	870	Missionary Candidates.....	384
Arthington's Millions.....	868	— Centennial Survey of Foreign Missions	
Asia, Crisis of Missions in (b), John R.		(a), Dennis.....	338
Mott.....	368	— Challenge to Christian Missions, Welsh.....	703
— Minor ( <i>Turkey</i> ), Encouragement in....	471	— China in Convulsion, Smith.....	143
Asiatic Fakirs, Editorial.....	619	— Chinese Boy and Girl, Headland.....	144
Assam, Peculiarities of.....	792	— Christendom, A.D. 1901.....	543
Australia, Aborigines of.....	77	— Constantinople and its Problems,	
— Christian Unity in.....	239	Dwight.....	63
— Farm Colony in.....	239	— Comparative Religion, Kellogg.....	864
— New South Wales Aborigines (a), Arch-		— Cross of Christ in Bololand, Dean.....	544
ibald Graham.....	495	— Dan, a Citizen of the Junior Republic,	
— Revival in, Editorial.....	861	Thurston.....	384
Australian Mission to New Georgia.....	398	— Down in Water Street, Hadley.....	863
— Wesleyan Missions.....	958	— East of To-day and To-morrow, Potter.....	944
Austria, Dark Ages Revived in.....	70	— Eastern Peru and Bolivia, Agle.....	384
— <i>Los Von Rom</i> in.....	69, 709	— Foreign Missions, Churton.....	302
— " <i>Los Von Rom</i> " Movement in (a), J.		— Fifty Missionary Programs, Brain.....	303
G. Cunningham.....	564	— Geography and Atlas of Protestant	
Babism and The Babites (a), Henry H.		Missions, Beach.....	223
Jessup.....	771	— High-caste Hindu Woman, Ramabai.....	383
— in America (b), Philip Sidersky.....	775	— History of Babylonia and Assyria,	
Backward Movements of Our Times (a),		Rogers.....	64
Arthur T. Pierson.....	490, 726	— History of Protestant Missions, War-	
Baldwin, Stephen L., J. T. Gracey.....	840	neck.....	143
— Death of.....	719	— How a Thousand Missionaries are Sup-	
Baptist Benevolence.....	385	ported.....	224
Baptist Missions ( <i>British</i> ).....	549	— India, its History, Darkness, and Dawn,	
— Fruit of.....	707	St. Clair-Tisdall.....	302
— Growth of American.....	66	— In Leper Land, Jackson.....	463
— Statistics from Burma.....	73	— Islam and Christianity.....	622
— Telugu Mission (b), John McLaurin ..	448	— Jewish Mission, Thompson.....	942
Baptists on the Kongo.....	796	— James Chalmers, Lovett.....	783
— Southern, and Missions.....	625	— Last Letters of Martyred Missionaries	
Barnardo's Homes, A Glimpse of (a),		of the C. I. M., Broomhall.....	384
Thomas Paul.....	168	— " <i>Les Troubles des Chine</i> ," Attlier.....	624
— in London (a), T. J. Barnardo.....	161	— Love of Cathay, Martin.....	144

	PAGE		PAGE
Books, Lux Christi, Mason.....	943	Cairo University ( <i>Egypt</i> ).....	156
— Men of Might in India Missions, Holcomb.....	302	— Work for Moslems in.....	236
— Mission Problems in South China, Gibson.....	784	<b>CANADA</b> , Awakening at St. Valier.....	627
— Missionary Painting Book.....	464	— Indian Camp Meetings in (a), Egerton R. Young.....	45
— Readings, Brain.....	303	Canadian Diocese Divided.....	627
— Speaker's Manuel, Buckland.....	224	— Presbyterian Home Missions.....	707
— Modern Mission Century, Pierson.....	64	Canada's Census of Religions.....	387
— Moravian Missions, Hamilton.....	303	Caste and Christianity.....	314
— Mosaics from India, Denning.....	463	— System in India.....	72, 792
— Muhammed's Lehre, Pautz.....	863	Carey, William.....	91
— Music from Foreign Fields.....	303	Catholic Church ( <i>Roman</i> ), The Old.....	69
— Now! Mable.....	224	Central America, A Call from, Editorial.....	222
— Old Glory and the Gospel in the Philippines, Condict.....	624	— Earthquake in.....	468
— Our Famine Legacy, Stevenson.....	302	— Religious Forces of (a), John W. Butler.....	195
— Picture Album of the C. E. Z. M. S.....	464	Chamberlain, Jacob, of India.....	631, 800
— Presbyterian Home Missions, Doyle.....	622	Chenchou Tragedy, China (a).....	934
— Religious Systems of the World.....	864	Chester, Edward, of India.....	400
— Reports of Rhodesia.....	464	Chicago, Bible Institute at the (b), Editorial.....	297, 945
— Savage Life in New Guinea, Abel.....	384	— Churches.....	785
— Social Evil.....	303	— Density of Population.....	146
— Story of the Mormons, Linn.....	623	Children's Aid Society.....	147
— Subjects of the Shah, Stileman.....	224	— Funerals in Peking.....	73
— Tokyo Missionary Conference.....	704	<b>CHINA</b> ( <i>Cochin, Manchuria</i> ), Advances in Fu-Chau.....	634
— Topsy-Turvy Land, Zwemer.....	783	— Awake.....	711, 954
— Two Hundred Years of the S. P. G., Pascoe.....	463	— Baptisms in.....	393
— Two Thousand Years of Missions Before Carey, Barnes.....	464	— Begging in.....	74
— Via Christi, Hodgkins.....	64	— The Bible in.....	394, 474, 794
— Village Life in India, Russell.....	704	— "Blind Murray" of Peking.....	712
— World's Student Federation, Mott.....	704	— Chefoo School Calamity.....	794
— World-wide Evangelization, S. V. M. Report.....	703	— Chen-Chou Tragedy (a).....	934
— Utmost Bound of the Everlasting Hills, MacDuff.....	464	— Children's Animals in.....	553
Booth, General and Temperance.....	865	— Funerals in Peking.....	73
Borneo, Now and Then in.....	798	— Comity and Federation in.....	316, 551
Boxer, Evolution of a (b), John Ross.....	126	— Education for, Editorial.....	332, 955
— Outbreak, Effect of the.....	320	— Empress Dowager's New Edicts.....	233
<b>BRAZIL</b> ( <i>South America</i> ), Bible Work in.....	717	— Filial Reverence in.....	793
— Indians of (a), George R. Witte.....	805	— Foreign Devils in (b), Mary M. Fitch.....	131
British and Foreign Bible Society.....	469, 628, 947	— Good News from.....	141, 315, 794
— Baptist Missions.....	549	— Hunan, Changes in.....	711
— Empire, Growth of the.....	67	— Chapel in Changsha.....	873
— Friends, and Missions.....	549, 947	— Finnish Mission.....	634
— Guiana, Bible in.....	149	— Imperial University in.....	74
— Medical Missionaries.....	228, 628	— In the Far West of (a), W. E. Manly.....	345
Brooklyn Naval Y. M. C. A. Building.....	545	— March of Events in Peking (a), J. L. Whiting.....	444
Buddhist and Christian Sacred Books.....	392	— Medical Missions.....	74
— Revival in Burma.....	633	— Missionary Situation in (b), J. Frazer Smith.....	23
— Sacred Relics.....	635	— More Trouble in, Editorial.....	860
Bulgaria, Mission Work in (a), J. F. Clarke.....	54	— Murder of Lewis and Bruce in.....	793
— Missions in, Editorial.....	61	— Must Advance.....	874
— Refuge for Converted Moslems in.....	70	— New Developments in, Editorial.....	298, 315
Bureau of Missions.....	545	— Newspapers in.....	552
<b>BURMA</b> ( <i>India, Karens</i> ), Baptist Work in.....	73, 632	— North, Outlook (b), Courtney H. Fenn.....	24
— Eugenio Kincaid, Pioneer in (a), John McGuire.....	842	— Opening Schools in Peking.....	475
— Revival of Buddhism in.....	633	— Outlook for Christianity in (b), Timothy Richard.....	341
— The Outlook in, F. D. Phenny.....	21	— Panegyric on Shansi Martyrs, (b).....	291
		— Presbyterian Union in.....	234
		— Protecting Converts in, Editorial.....	298
		— Railroads in.....	713

	PAGE		PAGE
China, Return of Court to Peking . . . . .	233	Columbia ( <i>South America</i> ), Present Con-	
— — Missionaries to . . . . .	316	ditions and Prospects in (a) . . . . .	572
— Shanghai, The Gospel in . . . . .	711	Comity ( <i>Federation</i> ) in China . . . . .	316
— Shansi Governor's Proclamation, Edi-		— in Cuba . . . . .	388
torial . . . . .	460	— in the Mission Field . . . . .	320
— South, Mission Burned in . . . . .	315	Conference of Missionary Officers (b),	
— St. John's College . . . . .	634	J. T. Gracey . . . . .	364
— The God of . . . . .	155	Confucius or Christ . . . . .	315
— Union Church at Shanghai . . . . .	474	Confucianism and Christianity . . . . .	234
— Wanted, Christian Education for (b),		Congregational Union in South Africa . . . . .	396
Griffith John . . . . .	343	Congregationalists ( <i>American Board</i> ) and	
— West, Day Dawn in . . . . .	552	the Foreign-born . . . . .	385
— Violence in . . . . .	693	Cooper, D. J., of Morocco . . . . .	956
— Western, Unoccupied Fields in (a),		Coronation Charge, The, Editorial . . . . .	779
William Upcroft . . . . .	101	Cost of Home and Foreign Missions . . . . .	65
— What is Left in . . . . .	393	Crawford, T. P., of China . . . . .	560
Chinese, American, as Home Mission-		Crisis of Missions in Asia (b), John R.	
aries . . . . .	475	Mott . . . . .	368
— and American Mission Fields . . . . .	394	Cuba and Its Evangelization (a), D. W.	
— and the Powers . . . . .	635	Carter . . . . .	253
— Bibles for Blind . . . . .	394	— Beer and the Gospel in . . . . .	466
— Boxer, Evolution of a (b), John Ross . . . . .	126	— Christian Comity in . . . . .	388
— Christian, Tsao Han Kin (a), Joseph S.		— Encouraging Signs in . . . . .	468
Adams . . . . .	767	— New Life for . . . . .	148
— Prayer . . . . .	475	— Protestant Work in . . . . .	467
— Empire, Pressing Problems in the (a),		— The Republic of . . . . .	387
Arthur H. Smith . . . . .	812	Dale, R. W., a Tribute to, Editorial . . . . .	542
— Great Convention of Educated, (b),		Damascus ( <i>Syria</i> ), Christianity in (b),	
R. E. Lewis . . . . .	115	John Kelman . . . . .	616
— Heart, Gospel in . . . . .	154	Deaconess Work in Germany . . . . .	69, 629
— Houses . . . . .	954	<b>DEATHS</b> , H. G. Appengellar, of Korea . . . . .	720
— in America (a), Ira M. Condit . . . . .	95	— S. L. Baldwin, of New York . . . . .	719
— Indemnity Paid . . . . .	946	— Henry Barrows, of Oberlin . . . . .	640
— Language . . . . .	314, 949	— William Bird, of Syria . . . . .	880
— Martyrs, Number of . . . . .	75	— George W. Chamberlain, of Brazil . . . . .	800
— Official on the Bible . . . . .	873	— R. C. Chapman, of England . . . . .	720
— The Much Misunderstood . . . . .	873	— Edward Chester, of India . . . . .	400
— Treaty and Missions . . . . .	953	— Abbie B. Child, of Boston . . . . .	960
— Wars . . . . .	394	— T. P. Crawford, of China . . . . .	560
— Word for God . . . . .	874	— Newman Hall . . . . .	480
Christ, A Universal . . . . .	399	— Dr. Loudan, of London . . . . .	480
— and His Missionary Campaign (a),		— Thomas J. Morgan, of New York . . . . .	720
Arthur T. Pierson . . . . .	1	— George C. Needham, of Philadelphia . . . . .	480
Christian and Missionary Alliances . . . . .	707	— Dennis Osborne, of India . . . . .	400
— Endeavor in Samoa . . . . .	159	— B. M. Palmer, of New Orleans . . . . .	640
— Endeavorers in South Africa . . . . .	157	— Norman Russell, of India . . . . .	720
Christianity and Missions Inseparable (b),		— Bishop William Taylor, of Africa . . . . .	560
Arthur T. Pierson . . . . .	890	— Henry Tupper, of Virginia . . . . .	400
— and Other Religions (a), Robert E.		— Mrs. Warren, of India . . . . .	313
Speer . . . . .	500	Disciples Withdraw from Turkey . . . . .	66
— True and False (b), Editorial . . . . .	140	Doctors and Demons Among the Laos (a),	
Christians, Increase of . . . . .	399	C. H. Denman . . . . .	349
Christlike Men Needed . . . . .	639	Donations Acknowledged . . . . .	462
Church Missionary Society and the		Doremus, Miss S. D. . . . .	718
Indians . . . . .	387	Doubt in the Mission Fields (b), Editorial . . . . .	699
— — Business Principles, Editorial . . . . .	220	Dubé, John L., and the Sulu Mission . . . . .	555
— — Medical Missions . . . . .	309	Durham, Bishop of, and Missions, Edi-	
— — Year . . . . .	549	torial . . . . .	541
— of England Zenana Mission . . . . .	868	Dutch Missions in the East . . . . .	556
<b>CITY MISSIONS</b> ( <i>Chicago, London,</i>		Dwarfs ( <i>Pigmies</i> ) of Central Africa . . . . .	379
<i>New York</i> ) . . . . .	146	<b>EDUCATION</b> , Chinese Imperial Uni-	
Coal Miners, Among the (a), Margaret B.		versity . . . . .	74
Robinson . . . . .	835	— for China, Editorial . . . . .	382
Cochin, Zenana Work in . . . . .	632	— for China, Wanted: Christian (b),	
		Griffith John . . . . .	343
		— in Cuba . . . . .	257

	PAGE		PAGE
Education in India.....	952	Giving in Honolulu Church.....	148
— in Japan.....	235	— Influence of.....	639
— Necessity of, in Missions.....	878	God's Law, Decay of Faith in the Sanc-	
— Protestant, in Latin America (a), H. M.		tion of (a), Arthur T. Pierson.....	490
Lane.....	753	Gospel as a Peacemaker.....	397
Educational Conference, Southern.....	466	Gould Memorial for Sailors.....	545
— Gifts, in 1901.....	727	Great Britain ( <i>England</i> ), Christianity in	
Eggs, for Missions.....	559	Editorial.....	60
<b>EGYPT</b> ( <i>Cairo</i> ), American Mission in.....	555	Greece, Athenian Rests and the Bible....	230
— Moslem University, Cairo.....	156	Greek Church and Toleration, Editorial..	219
— Work for Moslems in.....	236	— Students and Religion (b), Dr. Moxhen..	777
England ( <i>British</i> ).....		Guam and Its People (a), Francis M. Price	11
England's Opium Sin, Editorial.....	541	— Progress in.....	558
Eskimo ( <i>Arctic</i> ), Bible in.....	308	Gucheng, Story of (a), Samuel McFarlane	
— in Sergeant's Inn.....	707	481, 591, 669	
Ethiopian Church in South Africa.....	477	Hadley's, S. H., Anniversary.....	466
European Hindrances to Missions.....	78	Haig, Major-General.....	149
Expenditure, Missionary.....	628	Haiti, Revolution in.....	548
Expense of Foreign Missions.....	68	Hall, Robert.....	93
Famine and Plague in India.....	390	Hampton Institute, Virginia.....	785
Famine in India, Editorial.....	300	Harris, J. Rendel, and Armenian Relief..	870
Federation ( <i>Comity</i> ) in China.....	551, 865	Harvard and Yale Missions.....	706
Fiji, Angelcan Church in.....	398	— Mission (b), James H. Ross.....	761
— Islands, Education in the.....	158	Haskell Lectures for 1903.....	551
— — Evangelized.....	717	Hausa Land, Slave Trade in (a), F. J.	
— Self-support in.....	240	Tonkin.....	456
Filipino ( <i>Philippines</i> ), Characteristics,		Hawaii, Exit Anglican Church from.....	558
Some (a), Arthur J. Brown.....	518	— Honolulu, Christian Giving in.....	148
— Christian Paper.....	397	— Japanese in.....	240
— Reformed Church.....	798	— The Situation in.....	786
Finnish Church and Missions.....	788	Hawaiian Evangelical Association.....	398
— Mission, Hunan.....	634	Heathen, Our Debt to the (a), S. A. Morse	433
— Missionary Society.....	949	<i>Higher Critics and Missions</i> .....	781
Fishermen ( <i>Seamen</i> ), Work for.....	229	Highways for the Gospel, Editorial.....	300
Foes of Missions.....	80	<i>Hindrances to Missions</i> .....	78
Foreigners ( <i>Chinese</i> ) in America.....	65,	Hindu ( <i>India</i> ) and Christian Ideas about	
306, 385, 545, 785		God.....	792
Foster, Mrs. Rebecca (a), John B. Devins.	418	— Mode of Living.....	392
<b>FRANCE</b> ( <i>Paris</i> ), Christian Brothers in	150	— Opinion of <i>Missions</i> .....	632
— Exodus of Religious Orders from.....	68	— Praise for Missionaries.....	154
— Monks and Nuns in.....	309	— View of Jesus.....	473
— New Reformation in (a), Mrs. D. L.		Hindus Build a Hospital.....	153
Pierson.....	204, 282	— Flocking to Christ.....	233
— New Reformation in, Editorial.....	222	— Numbering the.....	710
— Progress in.....	708	— Superstition Among.....	72
— Protestantism in.....	229, 389	Holy Land ( <i>Palestine</i> ), Moslem Attitude	
French Friars Expelled.....	150	Toward Christianity in the (a), A. J.	
— Mischief in the New Hebrides.....	78	Brown.....	891
— Roman Catholics.....	68	— Spirit, World-wide Effusion of the (a),	
Friends and Foreign Missions (a), Edgar		Arthur T. Pierson.....	801
P. Ellyson.....	690	Home and Foreign Missions, Editorial....	462
— (British) and Missions.....	68, 549, 948	— Missions ( <i>America, Foreign</i> ), Henry	
Friends' Industrial Mission, Africa.....	467	Van Dyke on.....	559
German Church Federation.....	787	— — (b), Theodore Roosevelt.....	533
— Medical Missions.....	310	— — Forgotten Millions.....	705
— Mission, West Africa.....	317	— — One Hundred Years of (a), Charles	
— Missionaries.....	229	L. Thompson.....	530
— Protestant Missions.....	708	— — Romance and Reality in (a), C. W.	
<b>GERMANY</b> and Turkey.....	312	Gordon.....	851
— Deaconess Work in.....	69, 629	— Pastors and Missions (a), J. W. Conklin	831
— Temperance Agitation in.....	150	Hopeful Signs in Mission Fields, Editorial	459
Gifts to Charity.....	308, 309, 705	Hospitals ( <i>Medical Missions</i> ) Memorial,	
“Given or Left”.....	559	in the Orient, Mrs. J. T. Gracey.....	528
Giver, A Presbyterian Model.....	866	Immigrants, German.....	705
Giving in Basutoland.....	397	Immortality and Science, Editorial.....	619

	PAGE		PAGE
<b>INDIA</b> ( <i>Burma, Hindu, Nepal</i> ), A Missionary for, Editorial.....	62	Indian Training-school, Arizona (a), Arthur T. Pierson.....	561
— A Plea for, Editorial.....	781	Indians, An Indian On .....	66
— Baptist Telugu Mission (b), John McLaurin.....	448	— and the C. M. S.....	387
— Ahmednagar Church.....	792	— Bishop Whipple and the (a), Merrill E. Gates.....	40
— Among the Villages of (b), George S. Eddy.....	262	— How the Gospel Transforms.....	66
— and the Opium Traffic, Editorial.....	301	— of Central and Northern Brazil, George R. Witte.....	805
— Beginning of a School in.....	710	— Religion of the Sioux (a), Mary C. Collins.....	827
— Bible in .....	153, 472	India's Need for Christ.....	550
— Caste and Christianity in.....	314	Individual Support of Missionaries .....	466
— in .....	72, 792, 951	Industrial Exhibitions by Indian Christians, J. T. Gracey (a).....	764
— Census of.....	154, 312, 782	— Missions, Object of.....	559
— Christian Increase in.....	473	International Missionary Union (a), J. T. Gracey.....	604
— Literature (a), J. P. Jones.....	513	— School, Sumatra.....	157
— in .....	551	Interrelations of Missions, J. G. Fraser.....	145
— University for, Editorial.....	460	Irving, Edward, and His Errors, Editorial.....	459
— Colonizing Converts in.....	472	— (a), Arthur T. Pierson.....	173
— Deaths from Wild Beasts in.....	72	Islam ( <i>Moslem</i> ), a Correction.....	880
— Decennial Conference.....	633, 790, 861	— Canon Sell on, Editorial.....	862
— Famine and Plague in.....	390	— Decadent.....	230
— Orphans in.....	300, 313, 952	— Effort to Revive (b), Moha Med Khan.....	615
— Growth of Missions in.....	710	— in Africa, Preaching.....	76
— Harvest in Gujarat.....	871	— Morality of (b).....	293
— Haskell Lectures, 1903.....	551	— One Point of View Toward (a), H. O. Dwight.....	741
— Heat in .....	951	— Relation of the Church to (a), Edward Sell.....	599
— Hospital for Women in.....	232	— Revival of (a), Edward Sell.....	732
— Industrial Exhibition by Christians of (a), J. T. Gracey.....	764	<b>ISLANDS</b> ( <i>Borneo, Fiji, Guam, Hawaii, Melanesia, New Guinea, New Hebrides, Nias, Philippines, Polynesia, Samou</i> ).....	77
— Jews in Bombay.....	872	Italians and the New Testament.....	80
— Lutheran Missions in India.....	314	— in Connecticut.....	228
— Mangs, Thieving.....	314	<b>ITALY</b> , Evangelical Council of.....	708
— Medical Missionary Life in.....	711	— Protestantism in.....	630
— Mission on the "Roof of the World" (a).....	847	— Waldensian Church (b), J. G. Alexander.....	613
— Moslem and Christian Women in (b), Mrs. A. Schad.....	375	<b>JAPAN</b> , Advance of the Gospel in.....	713
— Opposition in.....	870	— and Russia in Korea.....	733
— Mott in.....	312	— as Tutor to China.....	474
— Need of (b), James L. Barton.....	696	— Bible in.....	156
— North, Great Gains in.....	872	— Bright Spot in Hokkaido.....	236
— Observations in (b), John Wanamaker.....	695	— Christian Schools not Tabooed.....	235
— Outlook in (b), Henry Mansell.....	28	— Denominations in.....	635
— Peculiar Happenings in.....	872	— Doshisha College President.....	476
— Plague in.....	473	— Forward Movement in (a), Theodore M. McNair.....	657
— Progress in.....	232, 312	— Good Cheer from.....	235
— Ramabai's Boys' School.....	871	— Government Favors to Missions.....	635
— Serpent Worship in.....	550	— Hymn-books in.....	554
— Signs of Awakening in (a), W. Arthur Stanton.....	241	— Miss Hughes Honored in.....	795
— South, Progress in.....	710	— No State Religion in.....	553
— — of Missions in (a), J. P. Jones.....	271	— Outlook in (b), J. C. Davison.....	25
— Statistics of Christianity in.....	791	— Progress in.....	635
— Study of.....	938	— Recent Election in.....	875
— Success in Ahmednagar.....	872	— Religious Condition in.....	875
— of the Marathi Mission.....	73	— Situation in (b), R. B. Peery.....	695
— Tinnevely, Growth in.....	633	— — (a), D. S. Spencer.....	912
— Victory for the Gospel in.....	472	— Statistics of Missions in, H. Loomis.....	59
— Widows in.....	72		
<b>INDIAN</b> (American), A Good.....	626		
— Camp-meeting in Canada (a), Egerton R. Young.....	45		
— Christians in Arizona.....	66		
— Generosity.....	946		
— Problem of the American, Editorial (b).....	939		



	PAGE		PAGE
Japan, Students in.....	795	Liquor ( <i>Temperance</i> ) Curse in the South Seas.....	638
— Things to Remember About.....	714	Literature ( <i>Books</i> ) for India, Christian (a), J. P. Jones.....	513
— Thirty Years' Growth in.....	316, 475	— Missionary, of the Nineteenth Century (a), H. P. Beach.....	81
Japanese Christians.....	713	Leper Asylum Conference.....	390
— Church and Missions, Editorial.....	701	Lepers, Generosity of.....	391
— Students, John Mott and the (b), R. B. Peery.....	112	London Care for the Sick.....	868
— Wives.....	554	— Jews in Whitechapel.....	869
Jerusalem (Syria), Jews in.....	312	— Jews Society.....	229, 869
Jewish Missionaries, A Call for, Editorial.....	62	— Missionary Society.....	948
<b>JEWS</b> in Bombay, Gospel for.....	872	— Poor, Ministering to the.....	388
— in Jerusalem.....	312	— Waifs, Editorial.....	222
— in London, Work for.....	869	"Los Von Rom" ( <i>Anti-papal</i> ).....	709
— in Palestine.....	870, 931	— in Austria (a), J. G. Cunningham.....	564
— in Russia.....	948	Lutheran Missions in India.....	314
— Protestant Missions to the (a), Louis Meyer.....	901	Macedonian Brigands, Among (b), Ellen M. Stone.....	451
— Scotch Mission to.....	949	— Calls, New, Editorial.....	540
— Work for.....	229	<b>MADAGASCAR</b> , Good Friday in.....	479
John, Griffith.....	873	— Good News from.....	238, 638
Judaism to Christianity.....	160	— Out of Evil in.....	797
Ju-Ju, Downfall of the Long (b), James Johnston.....	602	— Martyr Memorial Churches of (a), James Sibree.....	436
Karens ( <i>Burma</i> ), Among the (b), E. N. Harris.....	22	— Roman Catholics in.....	479
Keswick Missions, Editorial on.....	779	— Y. M. C. A.....	797
— Prayer Circle, Editorial.....	779	Madagascar's Debt to Missions.....	478
Khama's Temperance Lesson.....	395	Malaysia and Dutch Missions.....	556
Kincaid, Eugenio, Pioneer in Burma (a), John McGuire.....	843	Manchuria ( <i>China</i> ), The Persecution in (a), John Ross.....	817
Kongo ( <i>Africa</i> ), Baptist on the.....	796	— Recantations in (a), John Ross.....	923
— Free State, Alleged Barbarities on the (a), J. T. Gracey.....	212	— The Work in.....	155
— Good News from the.....	875	Manila ( <i>Philippines</i> ), Intolerance in.....	319
— Missionary Conference on the (b), Thomas Moody.....	366	Maori Photographs, A Correction, Editorial.....	782
— Presbyterians on the.....	715	Maoris of New Zealand (a), Wherahiko Rawel.....	326
— Trials of Converts on the.....	796	— — Education of the.....	158
Koran, Christ and the.....	799	Marathi Mission, India.....	73
<b>KOREA</b> , Christianity in.....	156, 714	Martyrs, Heathen Panegyric on Shansi (b).....	291
— Golden Opportunity in (a), H. G. Underwood.....	664	— in China.....	75
— Outlook in (b), W. B. Scranton.....	26	Mecca, Facts About.....	471
— Politics and Missions in (a), Arthur J. Brown.....	180	— Pilgrimage to.....	152
— Presbyterian Work in.....	553	Medical Missionary Life in India.....	711
— Progress in.....	156, 235	<b>MEDICAL MISSIONS</b> , British, 228, 549, 628.....	
— Railroads and Graves in.....	476	— — German.....	310
— Traveling in.....	190	— — in Africa (a), A. R. Cook.....	407
Korean Christian Character, Types of (a), W. L. Swallen.....	191	— — in China.....	74
— Converts.....	235, 955	— — in India.....	232
— Coolies.....	183	— — in Mexico (b), Levi R. Salmans.....	416
La Croix, Alphonse (a), George Smith.....	276	— — in Turkey.....	870
Lake George, Young People at.....	705	— — of the C. M. S.....	309
<b>LAOS</b> ( <i>Siam</i> ), Doctors and Demons — Among the (a), C. H. Denman.....	349	— Purpose of.....	480
— Missionaries Among the (a), Hamilton King.....	50	— Work Among the Laos (a), C. H. Denman.....	349
— Outfit, a Native.....	474	Medicine and the Gospel.....	799
Lewanika, King, of Barotsiland.....	787	Meetings, Ideal Missionary (b), Belle M. Brain.....	187
Liberia, Advancement in (a), Alexander P. Camphor.....	285	Melanesia, New Georgia Group.....	398
Li Hung Chang and Christian Missions (b), Robert E. Speer.....	129	Men and Money for Missions.....	147
		Methodist (American) Women and Missions.....	66
		— Forward Movement.....	865

	PAGE		PAGE
Methodist Missionary Convention at Cleve-		<b>NEGRO</b> Conference at Atlanta.....	865
land (b), D. L. Leonard.....	928	— Graduates.....	307
Methodists in Mexico.....	149	— Possibilities.....	307
— in Southern Asia.....	632	— Progress in America, Editorial.....	461
— Growth of.....	80	— Thrift.....	307
<b>MEXICO</b> ( <i>Yucatan</i> ), Methodists in....	149	— Young People's Congress.....	786
— Missions in.....	67	Negroes and Whites.....	225
— Outlook in (a), Mrs. J. W. Butler.....	109	Nepal, An Opening in.....	395
— Religious Forces in (a), J. W. Butler....	195	<b>NEW GUINEA</b> ( <i>Papua</i> ).....	158
— Results of Medical Missions in (b), L. R.		— — Australian Mission to.....	398
Salmans.....	416	— — Cannibalism.....	239
— The Story of Yucatan (a), H. W. Brown	881	— — Gucheng, The Pioneer of (a), Samuel	
Mexico's First Y. M. C. A.....	707	McFarlane.....	481, 591, 669
Meyer, F. B., Editorial.....	60	— — Missionaries Wanted in.....	469
Missionaries, Many Sided, Editorial.....	542	— — Natives of.....	877
Missionary and the Home Church (b), T.		— — Pig Test in.....	717
E. Shumacker.....	294	— — Progress in.....	319, 798
— Pence Association.....	389	— — Smoking in.....	479
Missionary Constituency.....	718	— — Snakes and Men in.....	78
— Meetings.....	938	New Hebrides Bill Passed by Congress,	
Mitchell, Murray, Editorial.....	542	Editorial.....	301
Mohammedan ( <i>Islam</i> ) Fatalism.....	799	— — French Mischief in the.....	78
Money, The Use of Missionary.....	68, 227	— — Light and Darkness in the.....	716
Monks and Nuns in France.....	309	— — Native Missionaries.....	958
— — — in Spain.....	630	New York, Religious Conditions of (b),	
Moravian Statistics, Editorial.....	142	Helen F. Clark.....	217
Moravians in Tibet.....	73	New South Wales, Aborigines of, (a),	
Morgan, G. C., Editorial.....	141	Archibald Graham.....	495
Mormon Activity, Editorial.....	540	New Zealand Evangelist.....	398
— Tithes.....	67	— — Maoris of (a), Wherahiko Rawei.	326, 877
Mormonism and Purity (a), Wm. Campbell	133	Newspaper on Missions.....	719
— Danger from.....	465, 867	— Slanders, Editorial.....	702
— Strength of.....	236	Nias, Wilhelm Thomas, Apostle of (a), B.	
Mormons, Missions Among the.....	626	Hitjer.....	524
— Preaching Polygamy.....	236	Nicaragua, Good News from.....	468
Morocco ( <i>Africa</i> ), In Darkest (a), George		Open Doors in Asia, W. E. Witter.....	19
C. Reed.....	424	Opium Sin of England, Editorial.....	541
— Missionary Murdered in.....	956	— Traffic in India, Editorial.....	301
Moslem ( <i>Islam</i> ) and Christian Women in		Orphanages, Müller, in Bristol.....	67
India (b), Mrs. A. Schad.....	375	Orphans in India.....	313
— Attitude Toward Christianity in the		Outgoing Missionaries.....	706
Holy Land (a), Arthur J. Brown.....	891	Outlook in Asia, Missionary (a).....	19
— Opposition in India.....	870	— in Mexico (a), Mrs. J. W. Butler.....	109
— Pilgrims in Palestine.....	70	— in Persia, (a), Benjamin Labaree.....	30, 758
— Propaganda in Liverpool.....	469	— for Christianity in China (b), Timothy	
— University in Cairo.....	156	Richard.....	341
Moslems, Bible Among.....	709	— Missionary (a), C. H. Fenn.....	586
— in Cairo, Work for.....	236	Osborne, Dennis, of India.....	400
— Refuge for Converted.....	70	Palestine ( <i>Syria</i> ), Jews in.....	870, 940
— Touched by the Gospel.....	71	— Pilgrim Road in.....	70
Mott, John, and Japanese Students (b), R.		— Progress in.....	152
B. Peery.....	112	— Return of the Jews to (a), Israel Zang-	
— — in Asia (b).....	299, 370	will.....	931
— — in Calcutta.....	312	Papal ( <i>Anti-Papal</i> ) Bible Conference, Ed-	
Moule, H. C. G., Editorial.....	220	itorial.....	219
Mount Holyoke and Missions.....	547	— Missionaries, Deceased.....	389
Müller Orphanages in Bristol.....	67	— Yoke in Spain.....	530
Murder of Missionaries in China.....	793	Papuans ( <i>New Guinea</i> ) at Home.....	158
Murray, William, of Peking.....	712	Paris ( <i>France</i> ) Missionary Society Debt..	470
National Churches.....	878	— Peking Railway.....	549
— Reform Bureau.....	866	Parker, Peter, of China (a), H. Clay Trum-	
Native Races, Protection of.....	866	bull.....	569
Needham, George C.....	480	Pastor's Responsibility for Missions (a),	
Need of Medical Missions in China.....	75	J. W. Conklin.....	831
		Paton, John G., and the Cannibals.....	558

	PAGE
Peking ( <i>China</i> ), March of Events in (a), J. L. Whiting.....	444
— University, Editorial.....	860
Pentecost, George F., Off for Japan.....	706
Persecution in Manchuria (a), John Ross.....	817
— in Persia.....	232
Persia, A Visit to the Prophet of (b), Philip Sidersky.....	775
— Missions in.....	71, 153
— New Century Outlook in (a), Benjamin Labaree.....	30, 119, 758
— Persecution in Ispaham.....	232

### PHILIPPINE ISLANDS (*Filipino*), Religion in the (a), Curtin G. Roop

— American Board in the.....	397, 479
— Churches in the.....	557
— Dead "Faith" in the.....	716
— Fifteen-minute Law in the.....	557
— Gift in a Church in Manila.....	716
— Opportunity in the, Editorial.....	380
— Peoples of the (b), Otis T. Mason.....	536
— Sailors' Home, Manila.....	157
— Situation in the.....	607
— Y. M. C. A. Conference.....	637
Pigmy Christian, The First.....	477
Plague in India.....	473
Poem, A True Story.....	320
Poles Become Protestants.....	306
Polynesia, Population of.....	79

### PORTO RICO, Missions in.....

— United Brethren Entering.....	467
Prayer Union, A Pentecostal (b), Editorial.....	700
Preaching to the Heathen (a), E. N. Harris.....	264
Presbyterian Church, South.....	546, 947
— Forward Movement.....	866
— Home Mission Centennial.....	385
— Home Missions (a), Charles L. Thompson.....	530
— — Missions, Canada.....	707
— Progress in Central Africa.....	797
— Reinforcements.....	706, 946
— Mission Progress.....	546
— Missionary Success.....	305
— on the Kongo.....	715
— Union in China.....	234
Presbyterians and Missions.....	626
Progress in India.....	154, 232
— in Sumatra.....	393
— in Missions.....	79
— of Missions in South India (a), J. P. Jones.....	271
Prospectus for 1903.....	938
Protestant Episcopal Conference on Missions.....	145
Prophecy and Missions (a), Arthur T. Pierson.....	321
Railroads in Africa.....	237, 395, 636
— in the Orient.....	230
Ramabai's Great Work.....	233, 313
— Orphanage for Boys.....	871
Rawei, Wherahiko.....	398
Recanting Native Christians.....	941

	PAGE
Reformed Church Arabian Mission.....	947
Reformation in France—Treignac (a), Mrs. D. L. Pierson.....	282
Religion for the Whole Man.....	799
— in the Philippine Islands (a), Curtin G. Roop.....	678
Religious Tract Society.....	629
Resources of the Christian Church (a), Robert E. Speer.....	330
Rest for Missionaries, Editorial.....	780
Results, Untabulated, of Missions (a), C. F. Reid.....	897
Retrograde Movements in Missions (a), Arthur T. Pierson.....	926
Rhodes, Cecil, Lessons from the Life of (a), Arthur T. Pierson.....	653
— General Booth.....	559
Richard, Timothy.....	874
Ris, Jacob, on Missions, Editorial.....	462
Robert College, Constantinople.....	311
— — Josiah Strong on (b), Editorial.....	539

### ROMAN CATHOLIC (*Anti-papal*)..

— — Defection in Austria.....	69
— — Losses in America.....	465
— — Missions.....	638, 795
— — Orders Leaving France.....	68
— — Society, A.....	389
Roman Catholicism in South America.....	358
Roman Catholics in America, Editorial.....	618
— — in France.....	68
— — in Madagascar.....	479
— — in Mexico.....	201
— — in Uganda.....	238
Romanism, Dr. Watson on, Editorial.....	618
Russell, Norman.....	730

### RUSSIA: A Foe to the Gospel.....

— and Japan in Korea (b), Arthur J. Brown.....	183
— Becoming Tolerant.....	310
— Hope for.....	151
— Religion in.....	788
— Y. M. C. A.....	788
Russian Stundists.....	949
Sailors, Good Work for.....	787
Sailors' Home, Manila.....	157
Salvation Army and the Poor.....	146
Samoa, Christian Endeavorers in.....	159
— Hindrances in.....	558
— Romanists and Protestants in.....	158
San Domingo, Revolution in.....	548
Satanic Oppositions, Editorial.....	61
Scarrett Bible Training School.....	547
Schereschewsky, Bishop.....	712
Scientists but No Missionaries.....	160
Scotch Established Church Missions.....	708
— United Free Church.....	630, 948
Self-support for Native Churches.....	159
— in Fiji.....	240
— in Mission Work (b), Charles Bishop.....	117
— in Uganda (b), Bishop Tucker.....	373
Sell, Canon, On Islam, Editorial.....	862
Service, Principles of.....	862
Shanghai ( <i>China</i> ), The Gospel in.....	711
Shansi ( <i>China</i> ), Proclamation, Editorial.....	460

	PAGE		PAGE
Shattuck, Corinna, in Armenia.....	789	Swedish Missionary Society .....	869
Siam ( <i>Laos</i> ), An Uprising in.....	793	<b>SYRIA</b> ( <i>Damascus, Palestine</i> ), Beirut..	152
— Prince of, in New York.....	945	— Missionary Trials in .....	790
Silver Bay, Missions at.....	546	Syrian Protestant College, Beirut .....	709
Sioux Indians, Religion of the (a), Mary C. Collins.....	827	“Taikyo Dendo” ( <i>Japan</i> ), A Year After (a), Theodore M. McNair.....	657
Sleeping Sickness in Africa.....	957	Taylor, William, of Africa (a).....	560, 600
Slave Trade in Abyssinia.....	237	Talmas, The Forest King (b), Arthur T. Pierson.....	401
— in Hausaland (a), T. J. Tonkin.....	456	Teluga Mission Progress of the (b), John McLaurin .....	448
Slavery, A Blow at.....	318	Temperance Agitation in Germany.....	150
— in Africa.....	237	— General Booth and .....	868
Smyrna Hospital.....	631	— Lesson, Chief Khama's.....	395
Society for the Propagation of the Gospel.....	388	<b>TESTIMONY</b> to Missions.....	154
South America ( <i>Brazil, British Guiana,</i> <i>Colombia, Surinam</i> ), Intolerance in ...	308	— Hindu.....	632
— Protestant Education in (a), H. M. Lane.....	753	Theosophy in California, Editorial.....	618
— Struggle for Religious Liberty in (a), Henry W. Warren.....	356	Thermometer, A Missionary.....	159
— Unrest in, Editorial.....	382	Thoburn, Isabella, A Tribute to (b), Mrs. H. Mansell.....	668
South Sea Islands (see <i>Islands</i> ), Chris- tianity in the.....	638	Thomas, Wilhelm, Apostle of Nias (a), B. Hitjer.....	524
South Sea and the Liquor Traffic.....	638	Tibet, Moravians in .....	73
<b>SPAIN</b> , Anti-papal Movement in (b), Charles E. Faithful.....	37	Tombs Angel, The (a), John B. Devins....	418
— International Institute in.....	389, 789	Toronto Bible Training-school.....	467
— Monks and Nuns in.....	630	Torrey, R. A., and His World Tour .....	61
— Papal Yoke in.....	550	Trials of a Missionary.....	790
— Signs of Life in.....	311	Tsao-Han-Kin, a Chinese Christian (a), Joseph Adams.....	767
Spanish Occupation of the Philippines....	683	Tucker, Bishop, The Finding of.....	470
Speedy Evangelization.....	160	Tupper, Henry, of Virginia.....	400
Statistics, A Remarkable Book of (a), D. L. Leonard.....	338	<b>TURKEY</b> ( <i>Asia Minor</i> ) and Germany. 312	
— from Burma.....	73	— Are Missions Worth While in ? (b), H. O. Dwight.....	20
— Missionary, of the Philippines.....	557	— Christian Literature for (b), H. O. Dwight.....	215
— of American Colonies.....	225	— Girls' College in.....	231
— of Basel Mission.....	69	— Outlook in.....	471
— of Christianity in India.....	493, 791	— Religious Awakening.....	789
— of Church Members in Large Cities....	218	— The Sultan of.....	151
— of Increase of Christians.....	399	— What Robert College Has Done.....	311
— of Missions of Japan, H. Loomis.....	59	Turkey's Need of Medical Missions....	870
— of Missions in Morocco.....	430	Tuskegee and Africa.....	386
— of the Missionary Societies of the World, 1901.....	1	Uganda ( <i>Africa</i> ), Coinage.....	636
— Religious, of the United States.....	225	— Latest Figures from.....	556
— Y. M. C. A.....	305	— Light Breaking in.....	238
Stewart, Dr., of Lovedale.....	718	— Railway.....	317
Stone, Ellen M. (b).....	57, 299, 311, 390	— Roman Catholics in .....	238
— Negotiating for the Release of (b), J. H. Hause.....	452	— The Church in (b), Bishop Tucker.....	373
Student Missionary Campaign.....	147	— The Gospel in.....	77
— Volunteers at Toronto, D. L. Pierson..	289	United Brethren Entering Porto Rico ..	467
— Growth of.....	386	United Free Church and Missions .....	630
Study of India.....	938	United Study of Missions.....	626
— of Missions.....	938	United States Reforms in Cuba.....	260
Stundists in Russia.....	949	— Religious Statistics.....	225
Suffering for Christ.....	79, 320	Unity, Christian, to the Front.....	399
Sultan of Turkey.....	151	Universities' Missions in America (a), J. H. Ross.....	761
Sumatra, Industrial School in.....	157	Unoccupied Fields in Western China (a), William Uperaft.....	101
— Progress in.....	393	Utah, Crisis in.....	867
Sunday-school, Missions in the (a), Belle M. Brain.....	918	— The Gospel in.....	626
Superstition Among Hindus.....	72	Van Dyke, Henry, on Home Missions....	559
Surinam ( <i>South America</i> ), Among the Coolies of (a).....	856	Volunteers of America.....	228

	PAGE		PAGE
Waggoner's Missionary Institutes.....	800	World's Need, Mrs. Bishop on the.....	639
Waldenses and Missions.....	230	Yale and Harvard Mission.....	706, 761, 780
Waldensian Church (b), J. G. Alexander..	613	— Foreign Missionary Society (a), H. P.	
Warfare, Modern.....	62	Beach.....	824
Washington, Booker T.....	225	Y. M. C. A. and the Workingmen .....	785
Waste in Missions.....	79, 628	— Conference, Manila.....	637
Wesleyan Activity in England.....	149	— Endowment.....	785
— Missions, American.....	466	— in Norway.....	867
Wesleyans and Missions.....	629, 948	— in Madagascar.....	797
— in South Africa.....	715	— in Mexico.....	707
— in India.....	951	— in the United States.....	227
West Indies ( <i>Cuba, Haiti, Porto Rico, San</i>		— Statistics .....	305
<i>Domingo</i> ), Catastrophes in the....	468, 548	Young People and Missions.....	146, 879, 946
Whipple, Henry B., and the Indians (a),		— — at Lake George.....	705
Merrill E. Gates.....	40	Yuan Shih Kai.....	155
Whitman, Marcus, and Oregon (a), Belle		Yucatan, The Story of (a), H. W. Brown..	881
M. Brain.....	641	Zambesi, Transformations on the.....	715
Wichita Church and Missions (a), J. C.		Zenana Work in Cochín.....	632
Wilson.....	580	Zionism and Christianity (a), David Baron	34
Widows in India.....	72	— The Meaning of.....	310
Wireless Telegraphy, Editorial.....	462	Zionists in Conference, Editorial.....	219
Woman Minister in Boston.....	626	— and the Czar.....	631
Woman's Christian Temperance Union...	945	Zulu ( <i>Africa</i> ) Industrial Mission.....	555

# STATISTICS OF THE MISSIONARY SOCIETIES OF THE WORLD FOR 1901

This table includes only Missions to non-Christian and non-Protestant peoples, and so they omit work done in non-Catholic Europe, while covering that in behalf of Indians, Chinese, and Japanese in the United States. The figures are derived almost wholly from annual reports, and relate in the main to 1901, though sometimes the year includes a part of 1900. The aim has been to leave the fewest possible blanks, and hence where official figures were not at hand, conservative estimates have been made, based upon former reports.—REV. D. L. LEONARD, D.D.

NAMES OF SOCIETIES	Date of Organization	Income	Ordained Missionaries	Laymen	Wives	Unmarried Women	Total Missionary Force	Ordained Natives	Total Native Helpers	Total Force in the Field	Stations and Outstations	Communicants	Added Last Year	Adherents (Native Christians)	Schools	Scholars	Countries in which Missions are Sustained
American Board.....	1810	\$697,371	167	4	168	182	521	240	3,483	4,004	1,306	50,892	4,551	143,688	1,255	62,188	South Africa, Turkey, India, China, Japan, Micronesia, Mexico, Spain, Austria.
Baptist Missionary Union.....	1814	628,460	160	10	184	102	456	295	3,292	3,688	1,432	112,163	6,553	158,387	1,444	36,428	Burma, India, China, Japan, Africa, France, Spain, Philippines.
Southern Baptist Convention.....	1845	156,083	46	0	45	11	102	41	171	273	166	6,773	1,009	20,000	35	939	China, Japan, Africa, Italy, Mexico, Brazil, Cuba.
Free Baptist.....	1833	40,476	7	1	8	11	27	8	71	98	14	815	74	1,800	96	3,332	India (Southern Bengal).
Seventh-Day Baptists.....	1847	12,000	1	1	2	2	6	0	11	17	2	58	7	100	6	170	China (Shanghai).
Christian (Disciples).....	1875	162,151	41	3	35	17	96	40	161	257	73	2,442	368	6,000	31	2,522	India, China, Japan, Turkey, Philippines.
American Christian Convention.....	1836	8,500	7	0	3	3	13	5	12	25	23	348	26	1,000	0	0	Japan (Tokyo, etc.).
Protestant Episcopal.....	1835	320,024	38	15	33	27	113	89	516	629	261	5,224	230	12,000	104	4,493	Africa, China, Japan, Haiti, Greece, Alaska.
Society of Friends.....	1871	49,514	17	12	19	24	72	6	138	200	63	1,808	175	5,580	38	1,462	Mexico, Alaska, Jamaica, China, Japan.
Lutheran, General Council.....	1869	20,000	6	0	4	4	14	1	138	152	210	2,580	75	5,760	118	2,750	India (Madras).
Lutheran, General Synod.....	1837	48,183	14	0	9	7	30	0	452	482	432	6,817	330	20,586	213	6,108	India (Madras), West Africa.
Methodist Episcopal, North.....	1819	1,176,263	250	14	224	223	716	499	5,312	6,028	710	95,260	5,600	262,350	1,420	62,838	China, Korea, Japan, India, Africa, Bulgaria, Mexico, South America, Philippines.
Methodist Episcopal, South.....	1846	449,064	82	4	70	73	229	100	257	486	220	10,959	856	18,000	100	3,195	China, Japan, Mexico, Brazil.
Free Methodist.....	1832	22,938	4	1	5	4	14	0	13	27	12	99	40	150	5	280	India, South Africa, St. Domingo.
Methodist Protestant.....	1888	15,199	4	1	5	0	10	7	16	26	30	453	85	1,000	2	135	Japan (Yokohama).
Wesleyan Methodist.....	1890	7,000	3	0	2	1	6	0	3	9	1	20	0	50	1	20	Africa (Sierra Leone).
Presbyterian, North.....	1837	935,187	241	58	241	170	710	175	1,841	2,551	1,299	41,559	4,451	110,000	718	25,910	India, China, Japan, Korea, Africa, Syria, Persia, Spanish America, Philippines.
Presbyterian, South.....	1861	185,018	62	9	59	39	169	12	103	272	171	4,571	1,010	9,680	29	1,037	China, Korea, Japan, Africa, Greece, Italy, Mexico, Brazil.
Cumberland Presbyterian.....	1820	29,079	9	2	7	7	25	7	28	53	14	830	90	1,500	3	200	Japan, Korea, Mexico, Indians.
Reformed Presbyterian (Covenanters).....	1856	25,839	8	0	8	8	24	2	38	62	16	302	18	800	16	611	Northern Syria, Asia Minor, Cyprus, China.
Reformed Presbyterian (General Synod).....	1836	4,500	3	0	2	0	5	8	57	62	20	1,130	170	2,000	8	320	India (Northwest Provinces).
Associate Reformed Presbyterian, South.....	1874	8,779	4	0	3	3	10	7	11	21	17	302	34	1,000	4	90	Mexico (Tampico, etc.).
United Presbyterian.....	1859	162,723	37	7	34	35	113	44	464	577	451	8,691	998	25,000	299	20,694	Egypt, India (Northwest Provinces).
Reformed (Dutch).....	1832	173,204	30	5	30	26	91	31	461	552	267	4,961	379	12,000	190	7,345	India, China, Japan, Arabia.
Reformed (German).....	1878	35,895	9	1	8	4	22	32	40	62	53	2,025	344	6,000	2	189	Japan (Tokyo, Sendai, etc.).
German Evangelical Synod.....	1883	16,406	7	2	5	1	15	0	72	87	17	1,200	15	2,000	11	1,106	India (Central Provinces).
Evangelical Association.....	1876	9,066	2	0	0	2	4	8	33	37	21	890	95	1,700	1	8	Japan (Tokyo, Osaka).
United Brethren in Christ.....	1853	21,000	16	0	16	0	32	3	25	57	75	3,200	210	6,000	8	600	Japan, West Africa.
Canada Baptist.....	1873	46,392	23	1	22	16	52	11	306	368	73	4,644	573	9,000	99	2,049	India (Telugus).
Canada Congregationalist.....	1881	7,845	1	2	2	2	7	0	5	12	5	49	6	100	4	625	Africa (West Central).
Canada Methodist.....	1873	186,255	60	5	65	0	130	41	91	221	243	8,127	430	10,000	48	1,400	Japan (Tokyo), Indians.
Canada Presbyterian.....	1844	141,094	45	18	43	44	150	5	142	292	170	3,368	341	10,000	79	5,171	China, India, New Hebrides, West Indies, Formosa.
Twenty other American Societies.....		432,640	60	172	97	160	489	29	835	1,324	208	2,780	325	6,000	125	12,890	
<b>Totals for America.....</b>		<b>6,223,173</b>	<b>1,620</b>	<b>348</b>	<b>1,458</b>	<b>1,219</b>	<b>4,304</b>	<b>1,640</b>	<b>19,493</b>	<b>23,011</b>	<b>7,958</b>	<b>397,340</b>	<b>34,308</b>	<b>950,081</b>	<b>6,509</b>	<b>266,995</b>	
Baptist (England).....	1792	491,200	135	0	104	6	245	27	1,110	1,355	1,011	53,882	1,206	110,000	652	18,519	India, China, Palestine, Africa, West Indies.
London Society (L. M. S.).....	1795	730,650	167	36	168	67	438	879	5,811	6,249	1,357	58,059	7,329	182,710	1,376	76,292	China, India, Africa, Madagascar, Polynesia.
Church Society (C. M. S.).....	1799	1,550,000	417	149	354	340	1,260	377	7,896	9,156	588	76,370	8,142	281,584	2,387	104,755	Persia, China, Japan, India, Africa, North America, etc.
Propagation Society (S. P. G.).....	1701	535,133	462	1,638	1,750	130	2,100	188	3,138	5,138	2,700	45,000	2,570	148,000	870	38,000	India, China, Japan, Malaysia, Africa, West Indies, etc.
Universities' Mission.....	1859	146,720	38	22	1	49	110	13	216	326	78	3,743	700	11,000	103	4,372	Africa (Lake Nyasa and Zanzibar).
Society of Friends.....	1867	96,920	0	31	27	24	82	0	969	1,051	254	2,725	240	8,000	264	19,521	Palestine, India, China, Madagascar.
Wesleyan Society.....	1816	657,230	196	13	121	55	388	168	3,409	3,797	2,714	48,748	1,333	150,000	1,091	73,244	India, China, Africa (West and South), West Indies.
Methodist New Connection.....	1850	30,010	9	0	6	0	15	9	135	150	217	3,416	75	7,000	41	584	China (Shantung, Tientsin).
United Methodist Free Churches.....	1837	57,170	27	11	14	2	54	6	6	60	26	10,555	330	24,000	23	1,620	China, Africa, Australia.
Welsh Calvinistic.....	1841	39,890	18	3	14	7	42	11	256	298	393	4,701	643	19,473	215	7,269	N. E. India, France (Brittany).
Presbyterian Church of England.....	1847	111,000	21	17	26	28	92	24	319	411	234	7,159	667	12,000	130	1,800	India, China, Malaysia, Formosa.
Presbyterian Church of Ireland.....	1840	121,930	32	24	29	29	114	5	419	533	116	2,763	278	5,000	136	1,820	China, India (Gujerat), Syria.
China Inland Mission.....	1865	266,825	75	252	275	209	807	20	683	1,490	250	7,683	280	15,000	85	1,200	China (Fifteen Provinces).
Established Church of Scotland.....	1829	237,420	26	19	27	66	123	10	639	747	180	2,687	355	7,873	259	15,989	India, East Africa, Palestine.
United Free Church.....	1843	563,815	110	86	114	96	406	38	2,363	2,769	826	42,133	1,256	168,532	968	57,677	India, Africa, Arabia, Palestine, New Hebrides, China, Japan, West Indies.
Other British Societies.....		1,386,463	147	273	178	680	1,278	74	3,840	5,118	540	26,230	1,215	50,000	1,122	33,300	
Paris Society.....	1822	270,280	47	18	43	15	123	42	300	423	45	14,960	423	25,000	198	12,080	Africa (South and West), Tahiti, Madagascar.
Basel Society.....	1815	324,120	166	63	149	9	387	44	1,043	1,430	552	21,871	747	43,500	519	19,987	South India, China, West Africa.
Berlin Society.....	1824	142,612	94	15	93	13	215	4	217	212	276	16,226	1,251	37,293	125	8,800	Africa (East and South), China.
Gossner Society.....	1836	45,650	33	0	22	5	60	18	577	577	57	15,590	380	40,000	200	3,640	India (Ganges, Chota Nagpore).
Hermannsburg Society.....	1854	101,810	58	0	47	0	125	0	286	411	149	27,240	1,039	54,123	130	7,245	India, South Africa, New Zealand.
Leipsic Society.....	1836	149,894	46	6	40	5	97	22	720	817	219	8,830	335	20,918	269	8,061	South India, Burma, British and German East Africa.
Moravian Church.....	1732	172,554	147	29	167	18	361	21	1,959	2,320	201	32,028	1,580	96,877	470	23,998	South Africa, Australia, South America, West Indies, Eskimo, Tibet.
North German Society.....	1836	88,302	15	1	11	7	34	3	55	89	35	1,565	128	3,000	38	1,296	West Africa, New Zealand.
Rhenish Society (Barmen).....	1829	168,738	125	5	110	17	257	26	1,422	1,676	347	33,560	2,011	82,445	340	15,269	Africa, East Indies, New Guinea, China.
Thirteen Other German Societies.....		147,132	97	0	74	28	199	10	142	341	255	4,270	235	8,000	42	2,340	
Ten Netherlands Societies.....		124,126	65	4	12	0	81	30	280	331	230	5,041	110	9,000	950	47,500	
Eight Scandinavian Societies.....		366,364	157	28	97	59	341	84	2,058	2,399	1,122	39,097	3,441	75,000	890	45,000	
Societies in Asia, Africa, Australia, etc.....		866,305	524	231	171	280	1,156	370	18,320	19,476	4,327	314,550	12,140	500,000	2,530	162,000	
<b>Totals for Europe, Asia, etc.....</b>		<b>\$9,946,793</b>	<b>3,454</b>	<b>2,974</b>	<b>4,284</b>	<b>2,194</b>	<b>13,090</b>	<b>2,523</b>	<b>59,472</b>	<b>69,140</b>	<b>19,199</b>	<b>929,182</b>	<b>50,847</b>	<b>2,195,428</b>	<b>16,933</b>	<b>812,242</b>	
<b>TOTALS FOR CHRISTENDOM.....</b>		<b>\$16,174,966</b>	<b>5,074</b>	<b>3,322</b>	<b>5,742</b>	<b>3,413</b>	<b>17,467</b>	<b>4,169</b>	<b>78,965</b>	<b>92,151</b>	<b>27,157</b>	<b>1,326,522</b>	<b>85,155</b>	<b>3,145,459</b>	<b>23,442</b>	<b>1,069,237</b>	

# THE Missionary Review of the World

---

*Old Series*  
VOL. XXV. No. 1 }

JANUARY

{ *New Series*  
VOL. XV. No. 1

---

## “LO, I AM WITH YOU ALWAYS”

### The Captain of the Lord's Host and the Missionary Campaign

BY THE EDITOR-IN-CHIEF

The great command of Christ and the great commission of the Church are coupled with a promise than which there is no greater: “Lo, I am with you alway, even unto the consummation of the age.”

Those four words, “I AM WITH YOU,” are perhaps more frequently found in the Scriptures than any others, and, at every great crisis or turning-point in the history of believers, from Abram to Paul. When the father of the faithful was called out from Charran; when Jacob left Bethel, when Isaac was going to Padan Aram, Moses to Pharaoh, Joshua against Midian, and Solomon was assuming the kingdom; when Isaiah and Jeremiah and Ezekiel were undertaking the prophetic office—this great Jehovah promise was their stay and strength. It was repeated to Paul the Apostle, and was the consolation of Christ Himself: “He that sent me is with me.”

In this particular case the promise takes a unique form, literally, I, WITH YOU, AM. The pronoun and verb, which together form the mysterious name of Jehovah, are separated so as to take in between them the two words which concern the messenger whom He sends forth. As this is the only instance of such order and arrangement, we can not think it an accident. It is as tho God literally took the disciple who acts as His ambassador into His embrace, and stretched about him the everlasting arms of His presence. He says: “Be fearless and calm, for I with you am. I go before you as vanguard; I follow after you as re-reward.”

The Acts of the Apostles, which immediately follows the Gospel narratives, is the proof that the promise was literally fulfilled in apostolic times. Modern missionary history is a later exhibition of the fact of the continued presence on the field of the invisible Captain of the Lord's Host.

This promise means three things: first, the personal presence of Jesus Christ, as Captain, with His missionary company; secondly, this

presence continued to the full end of the age; and, thirdly, this presence affecting every day's details; in other words, a Divine providence over the whole work of missions, through the entire age of the Gospel dispensation, and extending to every event of every day—apparent adversity and prosperity, disaster and success, all equally under control, and equally part of the working out of the promise.

#### CHRIST IN THE DAYS OF THE APOSTLES

The Book of the Acts shows how this promise was fulfilled, during the period of one generation. The history covers about as much time as the Gospel record—thirty-three and one-half years—and records how, in that first generation after Christ's ascension, He manifested and vindicated His faithfulness and truth. As disciples went out to preach, in Judea and in Samaria and unto the uttermost parts of the earth, from first to last He who sent them was with them.

As these four words mark every great crisis, when Old Testament saints came to the parting of the ways, even so, when the Church comes to that new parting of the ways, which in itself embraces all the great steps, typified in the history of those old-time believers—the Church going out, not knowing whither, into strange lands and unto strange peoples, against myriads of foes massed in great hosts; when all these typical experiences of former days were comprised in one great experience of the new Gospel age, the great promise is renewedly given, "I with you am."

In the Acts we see at least twelve proofs of Christ's fidelity:

1. There are *four great pentecostal outpourings*: among the Jews at Jerusalem, the Samaritans, the Romans in Cesarea, and the Greeks at Ephesus. These are representative outpourings, given at the inception of work among these various peoples, to indicate that the bestowment of God's Holy Spirit was equally for Jews, Samaritans, Romans, and Greeks—in other words, for the whole human race.

2. The *sending forth of laborers*, as when Christ called Saul of Tarsus by name, in the ninth chapter; and when Barnabas and Saul were called by name, in the thirteenth chapter, and sent forth by the Holy Spirit on the first great missionary tour.

3. The *pre-adaptation of laborers* for their work. Christ said of Saul, "He is a chosen vessel," and He told him that he had been prepared for this work, as a vessel is prepared by the potter, whose hand molds the clay on the wheel for his purpose. Jesus Christ shows His presence in the work by fitting the laborers in advance, and often unconsciously to themselves, for the work unto which they are called. Then He gives direction to the workers, as when Paul was forbidden to go into Bithynia, and called to Philippi by a vision of the man of Macedonia.

4. The Lord is also seen *opening doors*. When Saul and Barnabas



returned from their first missionary journey they gathered the Church together at Antioch and rehearsed how that the Lord had opened the doors of faith to the Gentiles. They told the same story on their way to Jerusalem, and to the council there; never claiming that they opened a door by any skill, personal, social, or political.

5. Again the Lord *gave courage in the hour of danger*, as when the apostles, threatened with death by the Sanhedrim if they should continue to preach in His name, went to their own company, and, lifting up their voices with one accord, said, "Now, Lord, grant that Thy servants may in all boldness speak Thy word, by stretching forth Thy hand to heal." He exhibited His presence among them and encouraged and emboldened them by shaking the place where they were together, and then by giving them great power both over the souls and bodies of men.

6. When Stephen came to the hour of *martyrdom* he was permitted to look up and see Jesus Christ "standing." Why standing? He is represented as having taken His seat at the right hand of the throne of God, after having ascended up on high; but Stephen saw Him standing as his advocate and defender, as if He was so aroused by what was going on on earth that He had risen from off the seat of power and stood there by the throne of God specially to encourage that first martyr.

7. All through the Acts we perpetually have *answered prayer*. Ten days of supplication, and Pentecost; Peter's prayer on the house-top, and a vision of the sheet let down; prayer by the Church for Peter in prison, and his marvelous deliverance; Paul's prayer, and a vision at Corinth. Over and over again all through this wonderful history Jesus Christ appears in answer to prayer, in some cases personally, as to Paul in Corinth: "Fear not; I have much people in this city. No man shall set on thee to hurt thee. I am with thee."

8. Jesus manifests His presence in the *ingathering of converts*. Three thousand on the day of Pentecost; shortly after the men were about five thousand; then a great multitude of priests obedient to the faith; and so convert after convert, the most conspicuous being Saul of Tarsus, himself turned to the Lord by the literal presence and appearance of Jesus Christ.

9. *Marked deliverances* manifested Christ as present with His Church, such as that remarkable deliverance of the apostles from prison when the angel of the Lord opened the doors and said, "Go, and speak in the temple all the words of this life;" and Peter's rescue from four quaternions of soldiers, when his chains fell off and the iron gate opened before him of its own accord; and Paul's salvation from shipwreck, with all that sailed with him, after another appearance of God to him.

10. In some cases *judgment* manifested Christ's presence. Ananias

and Sapphira were struck dead, and Peter expressly says, "Thou hast not lied unto men, but unto God." He felt himself only a representative of the Master. Then, in the twelfth chapter, a great manifestation of judgment, when Herod, who had destroyed James and was proposing to behead Peter, glorified himself and not God, and was immediately eaten of worms and gave up the ghost. So, also, Elymas, the sorcerer, was struck blind for attempting to mislead and pervert the Roman deputy.

11. General *signs and wonders* were wrought by Jesus Christ. For example, the remarkable story, in the nineteenth chapter, of the magicians of Ephesus so wrought upon by the Word of God that they brought their books, containing their incantations and magical formulas, by which they imposed upon the credulity of the people, and then burned them in the presence of all men. The price of those books was probably about ten thousand dollars, an immense fortune in those days, one Roman penny being the hire for a day's labor. No wonder the writer of the Acts says, "So mightily grew the word of God and prevailed."

12. Christ showed His presence in the *daily administration* of affairs in His Church. For example, notice His individual care over converts. A eunuch is going down to Ethiopia. An angel is brought on the scene, with the Spirit of God and the evangelist Philip, all cooperating to bring one inquiring soul to God. In the next chapter Christ appears to Saul of Tarsus and converts the arch persecutor. In the tenth chapter an angel and the Spirit of God deal with Cornelius and with Peter, heaven and earth combining under the leadership of Jesus Christ to bring one individual soul to the knowledge of salvation.

Thus the whole twenty-eight chapters of the Acts record Christ's manifold fulfilment of His promise: "Lo, I am with you."

#### CHRIST IN THE NINETEENTH CENTURY

The nineteenth century furnished many indications that modern mission history has been a continuation of the Acts of the Apostles and a new fulfilment of our blessed Lord's promise, "I with you am."

There have been new Pentecosts—upward of a hundred outpourings of the Holy Ghost through the century past—whose general features are parallel to the developments of the Acts; but seven great outpourings have been called "the miracles of missions."

In Tinneveli, for instance, God gave in the first year of the century a remarkable outpouring, which, in a sense, has been continuous until the present day, so that this district in India is perhaps most thoroughly pervaded and transformed by the Gospel. Whole villages have turned to God, and old heathen temples been changed into Christian places of worship. In one instance the people in a village of

about fifteen hundred desired to turn it into a Christian settlement, and the Brahman that presided over the villagers called them together and said: "Let us have no difference of opinion here. If you are ready to move together, move. We will have no schism; but I will not find fault even if you change your temple into a Christian place of assembly;" and they did. The stone step into that church is a heathen idol, turned face downward.

A wonderful work took place in Hilo, in the Sandwich Islands, under Titus Coan, a simple Gospel preacher with about one hundred and fifty miles of coast-line, over which he toured as an evangelist and pastor. As the people began to wake up under his visits and preaching, he found that he could not take care of these people in this desultory way, and so he established a three years' camp-meeting, and they came to him instead of his going to them. About ten thousand assembled around Hilo. They erected little places of abode, and prepared to cook food and to manufacture baskets; and if at any time of night or day the signal was sounded, they would crowd the churches to repletion. So mightily did God work that at times Mr. Coan had to stop preaching. The sobbing, crying, and groaning, and the manifestation of the Holy Spirit, were such that he could not be heard, and at times could not go on preaching, but prayed silently to God to carry on this great work. He baptized nearly two thousand people in the course of a few months, all being carefully examined as to the proof that they had truly received Jesus Christ.

William A. B. Johnson spent seven years in Sierra Leone. He was a humble German, with only a common school education. The Church Missionary Society wanted a man for these refuse blacks, gathered in from the holds of slave-ships when Britain made this a kind of dumping-ground. He was warned, "They are the worst people on the earth;" but he said, "That is where I want to go, where no one else will." He found an awful state of immorality, everything that was bad. He began to preach the simple Gospel. Inside of eighteen months he could not sit on his piazza, night or day, without hearing a group of people gathered under the trees shouting praises to Jesus for salvation, or others praying that He would be their Savior and give them eternal life. He lived only seven years at Sierra Leone, and died at sea, his eyes being closed by the first convert of her tribe, yet that whole community had been transformed, every trade being represented among those blacks. No relic remained of their former heathen orgies. The whole community was gathered in, and they had their own missionary society. They could not be kept from going to Church even by floods; they would take off their clothes and put them on their heads and swim across the streams, and then dress again and go on. When they could not get to meeting they would bring their offering next time, so that there should be no falling off of funds.

Many other examples might be added, and have been cited in these pages. In no single field of missions, since the last century began, has the Gospel been faithfully preached on spiritual lines, by spiritual men and women, without a pentecost of power. Sometimes it has been seven years before there was one convert, sometimes, as in Tahiti, fourteen years, and in one memorable instance, as in Australia, five times seven years; and when Nathaniel Pipper, first of the Australian aborigines, was brought to Christ, the event was so striking that a public meeting, over which the mayor presided, was called to give thanks. Everywhere Jesus Christ has fulfilled His promise, "I am with you," in spiritual outpouring.

His presence is also seen in the selecting, preparing, and sending forth of laborers into His harvest. Often these selected workers have not gone to the field to which they expected to go. Carey inclined to the South Seas because he had become so interested in these islands through Cook's voyages, but he went to India. Livingstone planned to go to China, but he went to Africa. Judson planned to go to India, but he went to Burma. Some manifest reason has only afterward been seen why God directed them to some other field than that which they had selected.

In modern missionary history there appear remarkable evidences of preadaptation. In nature this is one of the great arguments for a God. In a cocoon the legs, antennæ, and wings of the future butterfly are all folded up within the skin of the caterpillar. The caterpillar could know nothing about its future, for it was born as a worm and lived on refuse; but at a certain point in its history it enfolds itself up in this covering and passes through a change, coming out no longer to crawl, but to fly, henceforth to feed on honey—an entirely different creature; yet all the preparations for this future life in the air are to be found in the caterpillar when it could have had no forecast of what was to come.

So in missionary history there is a Divine preadaptation of men for their work. John Williams was an iron-monger. When he first went to the South Seas he found there a ship which three years before had been laid on the keel, but had never been completed, because no one understood how to work with metals. This vessel was necessary to his evangelistic and itinerating tours, and he was the man to complete it. He did not know why he was trained as an iron-monger, but God did, and all this previous preparation came into play.

The century past furnishes no more conspicuous instance of Divine foresight and election for service than Verbeck, of Japan. Just at the crisis of its history Verbeck was sent to this island empire. He was a man of no country; born in Holland and trained in the United States, he was ready to be identified with Japan. He had no political

alliances and could be accused of no political ends or aims, and could identify himself as fully with Japan as if born and bred there. Had he allowed his good deeds to be proclaimed or the work that he was quietly doing to be trumpeted, it would have come to the ears of the Japanese inquisition, and his voice would have been silenced, and his work stopped, and his converts persecuted, if not beheaded; but he was so modest and retiring that he would neither tell his own deeds nor let anybody else. Then, again, he was singularly versatile. He could talk in five languages—a born linguist and translator—and could therefore contribute to the translation of the Bible and of necessary books. He had singular tact, was an educator, a scientist, and an engineer. At this particular crisis there was probably not another man in the world equally adapted for the work that was put before him. He did not know of his own fitness, but God did. The Potter had prepared a particular vessel for His uses.

As to the opening of doors, when Carey proposed to go to India there was scarcely a door in the world that was open, and he could scarcely get a footing even in India except as an indigo planter. The right of the merchant gave the right of residence, and so the opportunity to teach; but with great difficulty he obtained a footing there at all. The islands of the sea were inhabited by cannibals. China was literally walled around, excluding foreigners. Japan had been sealed for two hundred years, owing to the reaction against Roman Catholic intrigue. Korea was a hermit nation up to 1884, when it was opened through Dr. Allen and his medical treatment of the king's nephew. Almost the whole world, at the opening of the nineteenth century, seemed closed to missionary effort; now it is accessible. Between 1853 and 1858 seven great peoples became open to Protestant missions, embracing half of the earth's population—Japan, through Commodore Perry and the treaty with the United States; China, under new treaties made in 1854; India, by the mutiny in 1857; Central America, under Benito Juarez, overthrowing the priesthood and confiscating the church property; Turkey, Papal Europe, Africa—a result which could not have been brought about in centuries by any ordinary political or commercial measures.

Christ has still given boldness to His people. Dr. Schauffer, for instance, when a Russian official said to him, "My imperial master, the czar, will never allow Protestantism to set foot in Turkey," calmly replied, "My imperial Master, Christ, will never ask the Emperor of Russia where He may set His foot or plant His kingdom." In 1851, when Sultan Mahmûd in Turkey ordered the expulsion of all the missionaries, Cyrus Hamlin said to William Goodell, "We have got to leave; the sultan has issued an edict, and the British ambassador and the American consul say it is no use to resist." But Goodell replied: "Hamlin, the Sultan of the universe can change all this."

So they gave themselves to prayer. Next day Sultan Mahmūd died. Six days before this there had been a great defeat of the Turkish forces; on the ninth of August following there was a conflagration that destroyed between three and four thousand dwellings. Here within thirty days was a defeat at Aleppo, the death of the sultan, and the great conflagration; and since Abdul Medjid came to the throne the edict of expulsion has never been mentioned, nor has there been any attempt to enforce it.

As to the martyrs, no decade of years has been without one or more, and the century closed with the blackest page in all the annals of modern missions in the Boxer uprising in China. But every instance of martyrdom has been also one of Divine interposition and superintending Providence. The shells of the Chinese gunners, which were attached to time fuses, were fired so unskilfully that they went through the walls of the compound and exploded outside, doing little harm. If they had exploded inside, it would have been almost impossible to occupy those premises; and if the Chinese had not sent a number of their best gunners elsewhere, or the missionaries had not been led to gather in supplies of food early in the siege, and had not been directed by God where they could find stores of rice and other provisions, or had there not been a temporary cessation of hostilities, for no known cause, for about ten days before the final raising of the siege, or had the relieving army come twenty-four hours later, the sacrifice of life would have been terrible. Rev. F. D. Gamewell, who had charge of the fortifications in the siege of Peking, was the one man trained as a military engineer; he was just about to go away on his furlough when the siege began, and so he stayed with his beleaguered and endangered brethren, and became to them a sort of general-in-chief, to whom the safety of those besieged missionaries and of thousands of native converts was perhaps due more than to any other one man. Who kept him there just at that time? Who had given him that engineer training, the use of which he never knew until he was in the midst of the siege?

Has the Lord Jesus manifested Himself in answer to prayer throughout this century? Let the story of Budapest and the Jewish mission there answer. The Archduchess Dorothea, brought out of the Roman Catholic faith into unconscious Protestantism by reading her Bible, prayed God to send some one to Budapest especially for the large neglected Jewish population gathered there. Mr. Wodrow, an obscure man in Glasgow, recorded in his diary his prayer for the establishment of missions among the Jews; and the Church of Scotland sent out four men, Drs. Black and Keith, with Bonar and McCheyne, to go on a tour and see where Jewish missions ought to be established, and they left out Hungary because of the expected opposition from the Hungarian government. At Jerusalem, Dr. Black fell

from his camel, and they had to take the most direct homeward route by way of Budapest, where Dr. Keith was taken sick with cholera. At this time the Archduchess Dorothea awoke at night, and God seemed to say to her, "The parties are here that are going to establish a mission." She inquired, and found there were three or four Scotchmen in town, detained there by one of their number who was dangerously ill. She went to the bedside of the stranger and ministered to his wants; then, as he became better, told him of her longings and prayers, and of the state of the Hungarian Jews. The result was that one of the largest missions established was at Pesth. Look at the leading of God. Two supplicants, one in Glasgow, and the other at Budapest, a committee to explore for Jewish missions, designedly leaving out Hungary and God designedly putting it in; one man falls from a camel and hurts himself, another is taken ill of the cholera and has to tarry; and so a prayer in Glasgow and a prayer in Budapest, going up to God, bring about Christian missions in Budapest.

A word about Divine judgments. The remarkable occurrences in Turkey already mentioned in connection with the edict of expulsion illustrates this point. The Armenians who incited those persecutions were the greatest sufferers from the calamities that occurred.

When Napoleon, in 1812, proposed his conquering career in Russia, the Russian ambassador said to him, "Sire, remember that man proposes, but God disposes." Napoleon, in his arrogance, answered, "I want your master to understand that I am he that proposes, and I am he that disposes." What a challenge to the Almighty! God did not stir from His throne, but sent one of the smallest messengers, a snowflake, to punish the blasphemer. Napoleon retreated from Moscow. He had already lost one hundred thousand men by sickness and war, and when he forsook his retreating army he had but twenty-five thousand soldiers left; and the officials reported to the Emperor of Russia that they had buried 213,516 French corpses and 95,816 dead horses to prevent pestilence. The arrogant Corsican found that there was a God in heaven, who, whatever man proposes, Himself does dispose.

One of the greatest revelations of God in the century has to do with African slavery. Between the years 1871 and 1889 some of the greatest apparent disasters occurred in the history of modern missions by way of martyrdoms and the deaths of invaluable men. Patteson, in 1871, died in Melanesia, the five wounds on his body inflicted for five victims kidnapped from the island of Nikapu. In 1873, Livingstone, virtually a martyr, died at Ilala on his knees in the little grass hut, his life apparently a partial failure. To him "the end of the geographical feat was the beginning of the missionary enterprise"; yet he had not entered upon the beginning of this his true work, for he had not reached the end of his geographical feat, and his last dying cry was

like a wail: "All that I can say in my loneliness is, may Heaven's rich blessing come down upon any man, American, Englishman, or Turk, who will help to heal the open sore of the world—slavery." Then came the death of Krapf in 1881, dying on his knees like Livingstone, himself also one of the seven illustrious explorers of Africa. He had said, "Over the slain in the trenches will advance the hosts of God for conquest until this great African fortress is taken possession of by the Lord." Then came the death of Bishop Steere, in 1882, of the Universities Mission; of Moffatt, in 1883, one of the greatest of African missionaries; and, then, of "Chinese Gordon," in 1885, in the Sudan, one of the best of Englishmen, followed by the martyrdom of Hannington in 1889. The period of eighteen years, beginning with the death of Patteson, the martyr of Melanesia; and of Livingstone, the martyr of Ilala, and ending with the death of Hannington, the martyr of Uganda—surely this was a dark day for missions!

God's hand overruled all, as is seen in the subsequent history. Three weeks after Livingstone's funeral the Church Missionary Society held its missionary anniversary in Westminster Abbey. Gordon Lathrop preached his great sermon on the revival of the dead man when he touched the bones of Elisha, and he besought the great audience seated over the very grave where Livingstone's body lies, as God's mighty army to follow Livingstone's death with conquest: "Let the whole Church touch his bones and rise to a new victory for God." Immediately came forward movements in every direction. First, Livingstone's own Scotland, by the Free Church, established a chain of missions at Lake Nyasa, and the Established Church erected its station at Blantyre, called after Livingstone's birthplace. There at the present time Britain controls over five hundred thousand square miles. Then came the Gordon Memorial Mission, founded by the Dowager Countess of Aberdeen; then the setting apart of Edward Steere to the Universities Mission, in the very year of Livingstone's death, 1874. Then Stanley, who had discovered Livingstone in 1871, began his nine hundred and ninety-nine days' journey across the continent, and traced out the Kongo to its source. Then came the Kongo Free State, in 1885. Then the Livingstone Inland and the Kongo Balolo Missions, both established by the Guinneses. Events crowded fast upon one another like people that tread upon each other's heels. Livingstone died feeling in a measure that his work was a failure and beseeching people to interpose to heal the open sore of the world, and lo! within these few years came the mightiest movements that have ever taken place in the century in the way of missions. In 1879 Monsieur Coillard and his wife went to Barotsi land to identify themselves with the French missions in that country. In 1885 Chinese Gordon finished the six years of work, unequalled in the world's history for effectiveness, for the suppression of the slave trade.



Patteson's death, in 1871, started the whole series of these events, for, having been slain by natives who sought to avenge kidnapping, his death called attention of the English and American people to this crime. Livingstone's death emphasized the effect of Patteson's death, two years before, and hence in that very year the Sultan of Zanzibar was compelled by England to close the slave-market there. Part of the ground on which it stood was bought for the Universities Mission, in the same year, and the great cathedral of the mission is erected on the very spot where used to be the slave-market, and the communion-table stands on the very site of the whipping-post! Not only so, but in 1874 Salter Price bought, in behalf of England, the site of a freed settlement at Mombassa where, whenever a slave lands, he is a free man because on British soil. Thus, within fifteen years after the death of Patteson, within thirteen years after the death of Livingstone, this greatest series of events that has ever taken place in missionary history occurred within the bounds of the African continent. He Who said, "I with you am, all the days, even to the end of the age," is thus demonstrating to the children of God that He means what He says, and that He abundantly fulfils His glorious promise.

---

## THE ISLAND OF GUAM AND ITS PEOPLE

BY REV. FRANCIS M. PRICE, AGANA, GUAM

Missionary of the American Board

The beautiful island of Guam, the largest of the Ladrone group, has a population of about ten thousand, of which Agana, the capital, has seven thousand. There are two somewhat distinct classes of people here: those of Spanish blood (the so-called high-classed Chamoros), and the common people. The first class furnishes the civil officers of the government and possesses most of the wealth and intelligence, tho a large proportion of the poorer class have each his own home in Agana and a little farm in the hills. The blood of many nationalities flows in their veins, but the Malayan undoubtedly predominates and gives its character to the people. Their faces show them to be a weak race, and while many are pretty, few are fine looking. Some of the children are very attractive with their soft black eyes and olive complexions, but one seldom sees a beautiful old man or woman. The iron of the pure Gospel of Christ must be infused into their blood to impart strength to their characters and nobility to their countenances.

The language spoken in Guam is more highly inflected than those of other Micronesian islands. It has personal prefixes and suffixes for the verb, distinct forms for some of the tenses and for the singular and plural of nouns. The Spanish language is used to some extent, and probably one-tenth of the people know enough Spanish for busi-

ness purposes and one-tenth of these understand it reasonably well. The vast majority of the people speak only the Chamoro, understanding very few words of Spanish or English. At present every one wants to learn English, and our tongue will doubtless supplant all others in the course of time.

The homes of the people are superior in many respects to those of



CHAMORO MOTHERS AND CHILDREN

other Micronesians, but inferior to those of the very poor in America. The small thatch-covered houses are set on posts three or four feet high, which have wooden (often bamboo) sides and floors, and consist of two or three rooms. The better class have stone houses, covered with tile or corrugated iron; many of them are neat and homelike, but are generally destitute of furniture,

and suggest anything but comfort. Chairs are unknown and a mat spread on the floor at night serves for a bed. The women do the cooking on mud ranges; they chop their own wood, even going to the hillsides to cut and carry home bundles of sticks on their heads or shoulders. Rice and corn constitute the staple food, with vegetables, fish, and meat for variety.

The Chamoros are inveterate smokers; men, women, and children smoke pipes or, if they can afford it, immense cigars made from the native plant which, judging from the odor, can scarcely rival the Havana. Many of them chew the nut of the areca palm, the betel-nut, which is slightly intoxicating, and whose juice, mixed with lime, imparts a reddish color to the lips, and is supposed to add much to their beauty.

The clothing of the people of Guam is simple, and adapted to the climate. For men it consists of white cotton trousers and a blouse worn outside (very neat when clean), and for the women a cotton chemise, a trailing skirt, usually of calico, and a white, thin camise, or over-waist, with low neck and large flowing sleeves. When the women go on the streets in full dress they usually wear a cotton kerchief, folded diagonally, over the shoulders, with the ends crossed and pinned over the breast and another thrown loosely over the head. The well-to-do wear clothing of richer quality. It is hard for the children to get used to the superfluous custom of wearing clothes, and they throw them off and run about naked, in defiance of law, at every opportunity. One little fellow was caught by an officer and locked up overnight for venturing too far from home undressed.

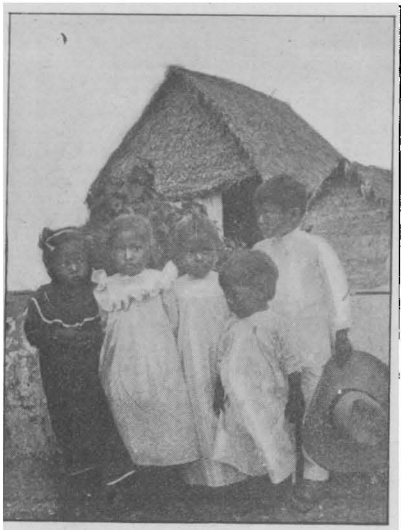


SOME NATIVE SCHOOLBOYS IN GUAM

The Chamoros are a peaceable people, not given to deeds of violence, quarreling little among themselves, and living, for the most part, in separate families. They are kind and generous, given to hospitality, and quick to return favors. When I was visiting a sick man one day I found that he had no proper food, and told him to send his boy over to my house to get a little rice. He immediately turned to the boy and said: "Catch that chicken and take it over with you." It was the only chicken he had and worth many times the value of the rice. For the most part they are tillers of the soil, but very fond of municipal life, so that farmers will go as far as ten or twelve miles to till their land and return to their homes in town rather than live in the country. Late Saturday night the men come home, spend Sunday with their families, and are off for their ranches before daylight Monday morning.

Most of the women and some of the men go to mass early Sunday morning; the remainder of the Sabbath is given to sports and trading or to the doing of odd jobs. Gambling is a passion with them, and the streets of Agana swarm on Sundays and feast-days with groups of

men and boys pitching coppers or larger coins. The natives admit that this is productive of great evil, since it deprives many families of food, and leads men to steal in order to pay gambling debts; but there is no public sentiment against it. Cock-fighting is so prevalent as to be a national sport; it is cruel and demoralizing, restricted but not prohibited by the governor. Drunkenness, so prevalent formerly, is not common here now, and disorderly men, natives or marines, are very seldom seen on the streets. The liquor laws are practically prohibitory, especially for the natives, and no one can get foreign drinks without a permit from the governor. This permit is granted or not at his discretion, after the applicant has sworn that it is for personal use only.



CHAMORO CHILDREN—DRESSED!

Social life is, as a rule, very unclean, and the sentiment against social sins is abhorrently low. Houses of ill repute abound. One who was in a position to know said: "Parents even in the best

families would be glad to give their daughters in temporary marriage to the officers of the navy who are married men for the time of their sojourn here." Such a thing is not, of course, allowed in our navy. The thirst for white blood has something to do with this, but the sad thing is that public sentiment tolerates it. There are two reasons for this. The large fees demanded for legal marriages, during the Spanish administration, compelled many to live in unlawful wedlock, and thus lawful marriage was lightly esteemed. But much more than this the immoral lives of most of the Spanish priests and officers gave a religious sanction to vice. Some of the padres had children by different women in different villages and publicly recognized them. "They told us," said a Chamoro, "to do as they said and not as they did."

The religious history of the island is interesting and sadly pathetic. In 1668, Mariana of Austria, Queen Regent of Spain and widow of Philip IV., contributed 25,000 pesos from the public treasury and sent Roman Catholic missionaries to evangelize the Ladrões. Diego Luis de Sanvatores arrived in Guam with six religiosos in 1669, and so vigorously did they prosecute their work that, according to the Spanish historian, "they taught and baptized 6,000 persons during the first

year." Padre Diego was indefatigable in his labors, scarcely giving himself time to eat or sleep, carrying his message into all parts, instructing and baptizing multitudes, especially little children. He was slain after three years by a native chief for baptizing his child without his consent, and was posthumously honored with the title: "The Apostle of the Marianas." His associates continued the work after his death, and in the course of time all the islanders became Roman Catholics.

Here was a fine opportunity to teach the Chamorros a spiritual religion, the pure Gospel of our Lord Jesus Christ, and had they done so the subsequent history of the island would have honored the Spanish name; but they chose rather to modify the message and adapt it to the low state of intelligence of the people. The result is a form of heathenism shorn of some of its repulsive features, but still ignorant, false, and degrading. Image and picture worship are now well-nigh universal. In practically every house there is a shrine with an image or picture of Christ and Mary and some of the saints, candles are lighted before them, and prostrations are



CHAMOROS OF THE BETTER CLASS

made precisely as is done in heathen lands. In a little pamphlet, the only book yet published in the Chamorro language, instructions are given for a prayer to be recited before the image of a former priest of this island. Mary is more worshiped than Jesus, and in one of their common oaths—they are very profane—they use the names of Jesus, Joseph, and Mary in one breath.

Prayers to the Virgin Mary and other saints, called the "Novena," are chanted by the women and children (men seldom taking any active part) for nine successive evenings at stated times in given neighborhoods, each successive evening chanting being at a different house. The prayers are in Spanish, and, according to the chanters'



BUILDING USED FOR PROTESTANT SERVICES IN GUAM

own confessions, are not understood by the great majority of those using them. Of singing and prayer as known to Christian people they have little or no conception. The Carmelite Order flourishes here, and belts, blessed by the priest, are worn by nearly all the women and many of the men, with the delusion that if they have them on at death the Virgin Mary will come and take them to heaven. The Virgin Mary is practically looked upon as their savior, and they hope for salvation not because of faith and a righteous life, or even because they try to imitate her virtues, but because of some superstitious meaning attached to a material object connected with her which the priest has blessed (for a consideration).

How can such people be moral? The fact is they are not moral in any strict sense of that word. Necessarily religion is divorced from morality, and with few exceptions the natives are liars and thieves, low in their social ideas and practises, in mortal dread of ghosts and the devil, and devoid of any of the comforts and restraints of a personal religious life.

Enough has been said to show that, whatever may be said in favor of the Roman Catholic Church, it is not truly and thoroughly Christian, and has utterly failed to lead the people to an intelligent knowledge of God and a faithful following of His Son. The Gospel of our Lord Jesus Christ as taught by Him, and interpreted, under the guidance of the Holy Spirit, by an intelligent and faithful study of the Holy Scriptures, and preached by Spirit-filled missionaries, has been and is still the "power of God unto salvation" of the peoples of other islands of the Pacific, turning them from darkness to light,

purifying and elevating social and family life, and creating a public sentiment such as is found in Christian communities all over the world. Christ alone can purify the heart.

There is evidence that not all the people of Guam have been satisfied with the spiritual food they have received; they have been hungry for better things. Prior to 1850 Bibles had been brought here, nobody knows how, possibly by whaling ships, and found their way into a few families, and were read with eagerness by the more earnest men. People long deprived of the Word of God, when once they have tasted of this Bread of Life, hunger for more, and usually are eager to have their friends partake—like other good things that are more enjoyed when shared with others. The reading of the Bible spread among the people, and finally knowledge of this reached the priest's ear; then priest and ruler combined to stop it. Diligent search was made for the Bibles, and three large baskets of them were publicly burned in the plaza about 1856. Some successfully hid their Bibles and have them still. One remarkable man, José Taitano, who has been reading the Book of books for many years, was long ago convinced that there was a better way than that he had learned from the priests, but he was perplexed. The government and the Church were against him, and it was a public misdemeanor to disobey the orders of the priests. So he waited and did nothing, only he discarded the grosser superstitions, such as the wearing of Carmelite belts and other charms and amulets, and hoped and prayed for deliverance. There may have been others like him, but for the most part the people had



WHERE THE PROTESTANT SERVICES ARE HELD IN GUAM

yielded to the inevitable, and remained subject to the priest and ruler, thinking there was no eye to pity and no arm to save.

On June 24, 1898, the *Charleston* took possession of Guam for the United States, and the death-knell for political oppression and religious stultification was sounded. God's eye had pitied and His arm had brought salvation. Two natives of Guam who had lived



GOVERNOR SCHROEDER, GUAM

many years in the United States and Honolulu, and had become earnest Christians, Joe and Luis Castino, when they heard that deliverance had come to their people, were moved to return to their native island and tell the "old, old story." On their arrival Mr. Taitano welcomed them, and with his large family of six girls and four boys openly united with them. The priest threatened them, telling them that they were still under Spanish law, and would be punished as soon as the Americans left. But the Americans did not leave, and opposition only made these men more earnest. A daughter of Luis Castino, an earnest Christian of strong character, who had been well educated in the Honolulu schools, opened

a school for teaching English, and has prosecuted her work with great patience, energy, and success. She is a good musician, and by playing the organ renders valuable assistance at the religious services.

Major Kelton, of the Marine Corps, associated with Governor Leary during his term of office, conducted services for the marines and natives, first at the barracks and later at a private house. He did much to encourage and strengthen the little band of believers. He was transferred before the missionaries arrived on the field, but sent a letter, which they received at Honolulu, expressing joy that they were coming and regret that he could not be at hand to welcome them.

On November 27, 1900, the first American Protestant missionaries arrived in Guam, and found this little company of twelve Christians. Governor Schroeder, whose family joined him at that time, had been attending the evening services with these simple worshipers, and he and his family have been regular attendants at the Sunday evening services and mid-week meetings ever since. The governor is not the reconstructionist and reformer that Governor Leary was, but



is a better ruler. He is deeply interested in the welfare of the people, just and honorable in the administration of his office, and of high character both in private and public life. He is a kind man, and beloved by the people.

Officers and a few of the marines also attend the evening services, and the number of the Chamoros is increasing. A young people's society, embracing in its membership all the Protestant Christians on the island who desire to identify themselves with Christian work, holds a meeting every Sunday evening. Some of these give conclusive evidence that they have been born again.

Our difficulty now is to find a room large enough for our services. There is no available place in Agana for such services, and we await only the gift of some one interested in the Lord's work here to enable us to purchase land and build a chapel. Our room is overcrowded and very uncomfortable in this warm climate. Many stand out on the street and listen to the singing, but we can not invite them in because there is no room.

It seems to us that no people, even in the untouched islands of the Carolines, ever needed the Gospel more than these people do. The American Board is seeking to give them the Gospel, and by the side of the American flag to plant the blood-stained banner of the Son of God.

---

## THE MISSIONARY OUTLOOK IN ASIA

### A Round-Table Discussion of the Far East

---

#### SOME OF THE OPEN DOORS

BY REV. W. E. WITTER, M.D.

District Secretary of the American Baptist Missionary Union, Boston

The American Baptist Missionary Union has never before, in all the eighty-eight years of its remarkable history, faced so many wide open doors, or received such repeated and imperative calls to enter and possess vast fields for God. Rev. W. M. Upercraft, recently returned to our West China Mission, writes: "There are many calls, and open doors were never so widely open nor so many as now. At both Yachau and Kiating there will be baptisms (D. V.) in the eighth moon. We need help, and if you have not already sent men, is it too much to ask that some be sent at once? It is far to come and toilsome, but once here there is unbounded opportunity and unlimited welcome." We are glad to say that a few who faced death for the sake of the Name in that region are hastening back to those unbounded opportunities and unlimited welcomes.

No more importunate calls ever came from any part of the world for the immediate thrusting in of the sickle and reaping unto life

eternal than have been coming for months from our representatives in the Philippine Islands. Rev. C. W. Briggs writes: "On a recent Sunday I baptized forty-three at Jaro. We also organized our church and celebrated the Lord's Supper. There are literally hundreds of candidates. The work is growing daily like the Church after Pentecost." One of Mr. Briggs' recent letters to the rooms was accompanied by a document containing the full name, age, etc., of 7,934 people, with thirty-five headmen or chiefs who desire to abandon Rome and go over to the Protestant faith.

From the inland seas of Japan, Captain Luke Bickel, of our Gospel ship, writes of having reached sixty-two islands with some three hundred and fifty towns and villages, and giving their first message of the Gospel to over forty thousand souls during the last twelve months. All this work has been simply thrust upon him through the eagerness of the people to hear the Gospel.

From Burma, Assam, and Southern India and from Africa come similar appeals for more laborers with the promise of abundant harvests, and we are glad to say that individuals here and there, and numbers of our churches, are hastening to the rescue. To illustrate, we have been having special prayer in our rooms in Boston for money with which to advance our work in the Philippines, and the Lord has signally answered our intercessions by sending us an offering from a hitherto unknown friend of \$2,000; an application for appointment as a missionary from a man peculiarly qualified to take up the work there; the offer of \$200 from a wealthy woman if a new missionary shall be sent, and \$1,400 from the Pacific coast for the support of the work there on its present basis.

The outlook is as bright as the promises of God. All that is needed are eyes to see the brightness and hearts filled with the passion of the Christ to embrace these opportunities and rejoice in the speedy fulfilment of the irrevocable Word, "A nation in a day."

### ARE MISSIONS IN TURKEY WORTH WHILE?

BY REV. HENRY O. DWIGHT, D.D.

Missionary of the American Board, Constantinople

Lately a question has come up many times as to the good policy of persisting in missions in the Turkish empire. Is not Turkey a Mohammedan country, impervious to Christian ideas? Do not the difficulties which confront missionaries there justify shaking off the dust of our feet against the land, and turning our attention to less stony fields? But we need to bear in mind the distinction between closed doors and doors that are hard to open. Jesus Christ lets no mere difficulty weigh when the question is of saving men and giving them manhood. The history of missions does not show that obstacles

are a valid excuse for failure to persevere in the Lord's enterprises.

If this were not true as to missions in Turkey, God would not have set upon them the seal of His blessing. No other mission of the American Board has rendered such return for labor expended. Some thousands of earnest, consistent Christians are trying to live in Christ, and to labor for Him in various parts of the empire. Within a decade multitudes of the people have been moved with amazement at the brave, patient manliness shown by these Christians during the outbreak which involved them in a bloody tragedy without hope of escape. In place of the old type of Christianity, which was an outward show and an empty name, a new type has attracted the attention of the non-Christian population. A distinct movement toward a better spiritual state has begun to show itself among people and priests in the Eastern Church. The Bible has been put into all the languages of the country, and no other book sells so well. Had the mission press the means, it could lead and, for a long time, control the revival of literature, which is sure to come. More and more the young of all classes of the population are placed in the mission schools with avowal by their parents of the wish to have their children learn the secret of sturdy character and clean living. Even among the non-Christian part of the population some have acknowledged Jesus Christ as Lord and Master, proving that they are not impervious to Christian ideas.

The whole Church of Christ should seek to comprehend the meaning of God's evident blessing upon this far-reaching enterprise. In the presence of any Philistine giant with a loud-mouthed challenge, the Christians line of action is not flight, but greater trust in the Lord of Hosts. When the disciples of Jesus Christ stand appalled, asking why they can not cast out the evil spirit, the Master tells them to-day, as of old, "This kind goeth not out, but by prayer." Unless we read wrongly the history and present state of this field, what is demanded of the Church at home respecting the work in Turkey is increase of interest, more fervent prayer for the power of the Holy Spirit to rest upon the workers, and a determination steadfastly to press the undertaking until the end.

### THE OUTLOOK IN BURMA

BY F. D. PHINNEY, RANGOON, BURMA

Supt. of the Press ; American Baptist Missionary Union, 1882-

The outlook in Burma was never brighter. *Evangelistic work* never met with a more welcome reception than at the present. Buddhism is so diametrically opposite to Christianity that it is impossible, except under the direct influence of the Holy Spirit, to get the truth lodged in the heart of its followers. A godless religion, a vicarious

atonement unthinkable, and a Savior of mankind an impossibility, it takes much time to displace the beliefs of centuries with a belief in God, forgiveness of sins, and a Savior who died that we might live. Yet to-day the Burmans are discussing these things, and the missionary and the native evangelist have such interested audiences as never before. Yet the harvest still lingers, and the cry still goes up for more laborers to be sent forth into the harvest.

*Educational work* progresses, and in the great majority of mission schools is distinctively Christian. The results are seen in frequent conversions of pupils, even of those from non-Christian families.

The Christian Karen community, noted for its self-reliance in the matter of self-support, is going on to better things, and their own foreign missionaries are proving the power of God in their work among the wild and rude Kachins of the far northern part of Burma; and among the Shans of the Shan country to the northeast; and away among "the dispersion" of their own race in Northern Siam.

The outlook is now more evidently true—tho not a whit more true—than when Dr. Judson said of it: "Prospects in Burma are bright as the promises of God."

### AMONG THE KARENS

BY REV. E. N. HARRIS, SHWEGYIN, BURMA

American Baptist Missionary Union, 1893-

Seldom does the principle of the reflex influence of missions on the churches sustaining them have happier illustration than in the recent history of the Shwegyin (pronounced Shway-jin, with the accent on the last syllable) Karen Mission, of Burma. For about a quarter of a century this mission has been conducted on a self-supporting basis, all the pastors, churches, and schools, including even the head school at Shwegyin town, being maintained exclusively by the contributions of the native Christians, and, altho it is one of the smaller of the Karen missions, it has long been regarded as one of the most successful, considered from the point of view of the spirituality, consecration, and general efficiency of the native membership. But about three years ago, at the suggestion of the missionary, yet altogether without assistance or even supervision from him, certain mission extension plans were inaugurated for the purpose of reaching more effectively the heathen population of the field. First the native churches selected several of their best men to start substations at three points outside Shwegyin and contiguous to large heathen settlements (one of them being entirely beyond the circle of the churches and so constituting practically a foreign mission), and furnished the money for the purchase of land on which to locate them. Then buildings were put up, and schools started both at the three sub-stations and at such neighboring heathen villages as would receive teachers, and a vigorous

evangelistic campaign organized. The result has been a remarkable gain in all departments of the work. The attendance at the town school has increased about fifty per cent., while the entire number of pupils connected with the various schools under the care of the churches has about doubled. Before the new plans were inaugurated there were forty-five churches, but now the number is fifty-three. At that time the average annual number of additions to the churches by confession was about one hundred, but last year there were one hundred and sixty-nine. While the contributions for all objects aggregated about Rs. 7,500 (\$2,500) for the year 1898—and that was thought to be a large sum for the 1,800 Christians in their poverty to raise—for the year 1899 it was over Rs. 10,000, and for 1900, statistics for which have recently come to hand, over Rs. 14,000, nearly a twofold increase in two years' time. It is probably safe to say that during the last three years the efficiency and prosperity of the churches and of the whole mission have doubled. Thus we see that just as missions are indispensable to the highest prosperity of our churches on the home field here in America, so missionary enterprise is indispensable to the highest prosperity of our churches on the mission field itself.

#### THE MISSIONARY SITUATION IN CHINA

BY REV. J. FRAZER SMITH, M.D.

Canadian Presbyterian Mission, China

During the past eighteen months those most interested in the spread of the Gospel have had ample cause for alarm, owing to the difficulties that have arisen in different parts of the world, which have seriously interfered with the regular work of very many missionary societies. Notwithstanding this fact, a careful survey of the whole situation is most reassuring, and should convince all, and especially those who rest securely on the promises of God, that never was the missionary outlook more hopeful than at the present time.

As regards the situation in China, even those who have given the subject the most careful consideration, and who have the widest and most intimate knowledge of the country and the people, are much divided in opinion as to what the probable outcome may be. It should be remembered, however, that for several years past the general feeling on the part of many was that an upheaval of some kind was inevitable. The reason for this is not far to seek. The terrible indifference of the Chinese; their intense pride; their obstinate ignorance; their avarice and deceit, as well as their extreme conservatism and utter contempt for anything and everything foreign, have long been recognized as almost insuperable barriers to the evangelization of that great nation. Add to this the fact that this apathetic and paralyzed condition was felt to be due, to a large extent, to the rottenness of the whole social fabric, and you have sufficient cause, not only for the tur-

moil of the past, but also, to the extent to which the above conditions still maintain, for anxiety for the future.

At the same time it is freely admitted on all hands that China will never return to the old condition of affairs again, and so far as this is a settled fact we have great reason to thank God, and with renewed energy press on in the glorious work. Besides, there is still another outcome of the trouble in China which is most encouraging. Never before, perhaps, in so short a period of time, has the Church at home been called upon to exercise so much patience, resignation, and faith in regard to her work abroad. The imminent danger of the missionaries of so many different denominations has deepened the spirit of prayer in the Church at large, and has broadened the spirit of Christian brotherhood which is so desirable. In this way many half-hearted Christians in the home land have become enthusiastic workers. Then the fact that so many native Christians were faithful even unto death has caused the Church of God throughout the world to believe in the power of the Gospel and the value of missionary effort as never before.

### THE OUTLOOK IN NORTH CHINA

BY REV. COURTENY H. FENN

Missionary of the American Presbyterian Church, Peking, 1893-1900

Missionaries, business men, railroad promoters, mining engineers, all returning to their old haunts throughout the greater part of the Chinese empire; edicts of toleration and protection of foreign teachers and teaching; proclamations of educational and political reform; a consequent increasing demand—like that of 1898 and bound to be greater—for Western books, scientific training and inventions; indemnities for the losses of missionaries and native Christians paid locally and long in advance of the general indemnity; funeral rites for the martyrs of Paotingfu attended largely by the gentry of the place, and a new mission site presented by the gentry and people of the same city, on their own initiative, to the American Presbyterian Mission; personal letters from native officials to various Protestant missionaries, expressing their grateful appreciation of the reasonableness of indemnity claims, and the total absence of the spirit of revenge from the negotiations in this matter; the more respectful and receptive attitude of the people toward the preaching of the Gospel in many places—all these things are “signs of the times,” and afford great encouragement to those who hope that the better day for China is already dawning. It is doubtless true that there are occasional signs of continued unrest, and rumors of other gathering storms; that the empress dowager has been allowed by foreign powers to retain the supreme imperial authority, and that she is probably no more enthusiastically pro-foreign than before her humiliating flight to Hsi An

Fu; that the bulk (I use the term advisedly) of Chinese officialdom is still intensely conservative, and would like to see China forever free from foreign influence; and that there are still some who are mad enough to think it possible; yet I believe China is prepared, more than she ever has been before, for an aggressive forward movement to proclaim the pure Gospel of Jesus Christ as the only tonic for the weakness which has been laid bare, and the only hope for the regeneration of a nation whose hoary age has been dishonored by individual selfishness, social foulness, political rottenness, and a national pride whose self-deception has rendered it the laughing-stock of the world. China's chief lack in the past has been that of vision. She was blind, yet thought she saw. At length her eyes have begun to open, after the severest operation of the ages. Now that the bandages are being removed and the optic nerve is accustoming itself to the strong light, there is hope of a cure. What China is to see with this new strong vision is largely for the Church in America to determine, for never so much as now has China realized that America is her best friend.

### THE OUTLOOK IN JAPAN

BY REV. J. C. DAVISON, NAGASAKI, JAPAN

Missionary of the Methodist Episcopal Church

The present outlook in Japan is certainly very encouraging and especially gratifying to those whose hearts have been enlisted through long years of active service on the field. The remarkable spiritual results of the recent special evangelistic efforts in connection with the Twentieth Century Movement furnish abundant proof of a condition favorable to even greater harvests still to come.

Directly conducive of these blessed results have been the systematic and united labors of missionaries, Japanese pastors, and lay workers who with earnest prayer, practical preaching, personal exhortation, and wholesale distribution of religious tracts and Scripture portions seized the hour ripe for the manifestation of God's grace ready to be revealed after the patient waiting and continued seed-sowing through years of icy indifference and wilful neglect. Of the more indirectly related causes may be noted:

1. The general sense of relief to the national mind resulting from the successful termination of the long-disturbing question of treaty revision, together with a pardonable complacency over the recognition by foreign nations of Japan's just merits as a naval and military power, since both have contributed in no small degree to the revival of a more cordial feeling toward foreigners, and willingness to listen to the Gospel message.

2. The present favorable opportunity for influencing the enlarged numbers of students entering our mission school, an event made

possible by reason of the changed attitude of the educational authorities on the question of religious instruction, together with the removal of certain disabilities, to which the students of all private schools were formerly subjected.

3. The steady growth of Christian ideas manifest in the literature of the present day, the subject being kept constantly before the reading public.

4. The advance in self-support, far in excess of the relative growth in church-membership, and in some places even in spite of reduced numbers.

The temptation to accept more lucrative employment in secular life, consequent upon the general expansion subsequent to the war with China (1894-1895), and the issues growing out of the Boxer uprising and the acquisition of the Philippines by the United States, has resulted in a great scarcity of encouraging candidates for the ministry, yet it is to be hoped that as a result of the recent quickening efficient workers may be forthcoming in numbers adequate to the needs of the Church. God speed the day of Japan's redemption!

### THE OUTLOOK IN KOREA

BY REV. W. B. SCRANTON, M.D.

Superintendent Methodist Episcopal Mission, Korea

Korea, or rather *Tai Han*, the *Great Han* country, as they now prefer to call it, has come into the view of the world to stay. She is situated as a near neighbor to Japan, and is closing her second decade of intercourse with Western powers. During this period she has had foreign representatives continuously at her court, foreign advisers and many instructors of one sort and another in her employ and pay at the capital, and an energetic body of missionaries in the field. It is natural to ask, What impression have all these made, and what is the outlook?

At the capital the streets have been widened and lighted with electricity, and electric cars give the people some idea of the rapidity of modern progress. A steam railway connects the western port (Chemulpo) with the capital, and concession has been granted to the Japanese to lay three hundred and fifty miles of railroad from the most southern port (Fusan) to Seoul, and a further concession has been made to the French for a like length of road from the capital to the far northwest border at We-ju. These roads are but the forerunners and provoking instruments of trade and of development of native resources.

Attempts have been made, especially aided by the Japanese, to put the Korean government on a better plane of administration, to give the country laws and better civil courts, and to open schools for gen-



eral and special education. In one of the latter departments a humiliating but encouraging sign recently was an attempt on the part of some of the students to obtain redress from the government for the time and money expended without receiving the educational advantages which the government had promised to them. There is now a demand for real practical instruction along every line.

Protestant converts now number a round ten thousand and more. Romanists have not been idle, and number forty-two thousand odd, as the result of not quite two hundred years of sowing and care.

What is the outlook? I answer, in the *first* place, it never was more encouraging than at the present. The opportunities for work, to say nothing of the needs for teaching, in all departments are far beyond the power of the force in the field.

And, *second*, this body of converts and adherents is now sufficiently large to affect thought and morals in the various communities where they are. Christianity has already become a force that must be reckoned with, and which will influence the further development of the country. Christianity closes markets on the Sunday, purifies the family relations, makes clean bodies and minds, brings honesty into business relations, fidelity in official positions, gives hopefulness in life, brings comfort in sorrow and victory in death. To give one illustration only: The mourners wailing, so sad and lugubrious and always present in the homes where death has entered, now has given place in all the Christian homes of the land to the singing of our Christian hymns of comfort. They use them in the services at the house, along the road as they go to the grave, and as a parting to the loved ones. Christianity in Korea "bringeth forth fruit as it doth in you since the day ye heard of it and knew the grace of God in truth."

The *third* sign of hopefulness, as I see it, is the live interest the Christians are taking in their church relations, and the sense of responsibility which is growing upon them, both in temporal and spiritual matters. We have churches where the *average* yearly contributions range from twenty-five cents to one dollar (gold) per capita.

Spiritually the people themselves are inquiring after the deeper life. The discouragements which we meet along this line are not a few, but when there are individuals who are seeking after the deep things of God, such individuals in such churches furnish us great cause for rejoicing, and this is the case in many instances.

*Lastly*, the hardest for the missionary, but really a most encouraging condition of things, is the eagerness for instruction on the part of his flock. Their question drawer has no bottom. Their interest has no surcease, and their pursuit of the missionary never remits until from sheer physical exhaustion he has to leave the country for "a quiet place apart" to gain the necessary relief.

**MISSIONARY OUTLOOK IN INDIA**

BY REV. HENRY MANSELL, D.D., MUSSOORI, INDIA

Missionary of the Methodist Episcopal Mission since 1863

India, where "God has manifested His eternal power and God-head," contains nearly three hundred million inhabitants, practically all idolators. Nine hundred years of Mohammedan misrule, intolerance, and iconoclasm could not break down idolatry which Buddhism, Jainism, and Sikhism have failed to reform.

1. *What the British government has done.*—More than a hundred years ago British supremacy began, bringing every influence except military and legal force against it. The government was tolerant of all religions except Christianity, and was an object-lesson against theocracies, and in favor of monotheism and sterling honesty and truthfulness in government. Since the government of India after the mutiny was transferred from the company to the crown the British government, without ostensibly propagating Christianity or violating the strictest neutrality and toleration, does in every principle and act give silent and speaking testimony against idolatry and in favor of Christianity. She builds school-houses all over the country, and establishes practically free common-school education, and grants aid to mission schools of all denominations. She has a university in every presidency for students of all races, creeds, and castes. She builds churches and chapels, and supports chaplains for her own Christian servants, and grants aid also for non-conformist chaplains.

She gives decisions in all the superior and lower courts in accordance with strict justice, without favor to any caste, creed, or religion. Her civil codes are on the basis of the Ten Commandments. All these principles of Christian science, religion, and law testify without force of government against idolatry and in favor of Christianity.

She builds railroads (twenty-five thousand miles already operated), digs canals for irrigation (thirteen and a half million acres irrigated) to guard against famines, has public work-shops for all machinery, factories for every fabric, engineering colleges, technical schools, and model farms and gardens.

2. *What the missionaries have done.*—It is only a little over one hundred years since the first missionaries went to India, and they have translated the Scriptures into the languages of Ceylon, India, Tibet, Burma, and the Straits islands. With the aid of other English scholars they have written grammars and lexicons of all the languages of India and adjacent countries. They have written histories of India, from the earliest times. They have written extensively on the religions and religious observances, and the manners and customs of the people. They have established mission schools and colleges, and written and translated text-books for them in science and history.

They have preached in the streets, bazars, and religious festivals, as well as in the villages, city wards, and private houses of the people. They have established printing-presses and publishing houses for Bibles, tracts, and religious books, and written commentaries on the Scriptures, and books for the growing churches. They have built hospitals and dispensaries, orphanages and asylums for the blind, the lepers, etc. In fact, they have done every kind of missionary and evangelistic work.

3. *Some results.*—I have not the report of the last census, but am sure we have at least three million Protestant converts in the seventy missionary societies. Our own Methodist mission, one of the youngest of the larger societies, after only forty-four years' work, has one hundred and twenty-five thousand of a Christian community, ninety-four thousand Sunday-school scholars, thirty-four thousand day and boarding school scholars, twelve thousand Epworth Leaguers, one hundred and fifty-six ordained native ministers, and three thousand six hundred and forty-seven educated and trained native teachers, pastor teachers, and workers of all grades. We have church property—churches, parsonages, school and college buildings, printing-presses, hospitals, etc., worth \$1,400,000. We report about twenty thousand baptisms a year. Other societies show larger statistics.

4. There are mission centres and flourishing native Christian churches for all the great societies in all the capitals of the presidencies and provinces in India, and mission stations in all the commercial and religious centers in India, Burma, and Ceylon.

There are many millions of the people who have acquired an English education in mission and government colleges. Hundreds have received degrees in England and thousands in India. All these have had their faith in the unphilosophic teaching of their religions and their idolatrous rites irremediably broken. Millions more have studied in mission and government vernacular schools, heard Christianity preached, read tracts and Scripture portions, and know more of Christianity than they do of their own religions, and would embrace it if they could publicly renounce idolatry and receive Christian baptism without being outcasted, with the loss of all social and financial standing; while multiplied thousands of the unlettered, depressed classes—India's dumb millions—are beseeching missionaries of all missions to make them Christians, who would baptize thousands a day if they had funds to employ pastor teachers to indoctrinate them and teach their children to read and write.

The Brahma and Arya somajes are two great theistic societies formed to oppose idolatry and provide a half-way house for those who believe in Christianity, but have not the courage to break caste and embrace it.

The orthodox Hindus are forming societies to dissuade their young

intelligent men from embracing Christianity. There is a large and growing society to promote the remarriage of widows. The Rajputana States have decided to oppose the consummation of marriage till the bride has reached the age of fourteen. Besides all this, there is, through the influence of education, manufactures, commerce, railway communication, and enterprise, a rapid rise in civilization on Christian types, beyond that of any other country. The India of today is not the India of forty years ago. There is now the utmost cordiality between the missionaries of all denominations and the natives of all grades and castes from the rajah to the sweeper.

We have all the aforementioned tabulated and untabulated results in hand where one hundred years ago there was everything against us and only God with us. We have better educated and equipped missionaries than we had forty years ago, and since thirty years ago the noble bands of women. We have all missionaries, European and native, and all helpers and laymen praying for the baptism of power for the twentieth century forward movement. We have all Epworth League chapters and Christian Endeavor societies formed into evangelistic praying-bands. Christianity banished idolatry from Europe in three hundred years. Our outlook of faith and hope is that India will be a Christian empire before the twentieth century ends. Hallelujah, the Lord Christ reigneth!

---

## THE NEW CENTURY OUTLOOK IN PERSIA

BY REV. BENJAMIN LABAREE, D.D., URUMIA, PERSIA

Missionary of the Presbyterian Board of Foreign Missions

A hundred years ago Persia was scarcely allowed a place at all in any forecast of the new century's march, and now, at the close of that stirring period, no review of its history shows that such spirit of prophecy then was at fault. But here on the threshold of the twentieth century we dare not rate the influence of Persia on the near future of the world so low down in the scale as her record in the past one hundred years has been. Conditions have changed rapidly within the last fifty years. New importance has come to be attached to Persia's political relations. They are assuming new shape already. Long into the nineteenth century English influence was in the ascendant in all the political counsels of Persia; but for some time past Russian diplomacy has taken its place. Beyond question her future is to be closely allied with the aggressive policy of her powerful neighbor on the north. The die is cast in this respect, seemingly beyond recall. And undoubtedly the religious destiny of Persia is intimately bound up with the coming political development. Yet in this line there are factors of independent force which demand to be

considered, inheritances from more than two-thirds of a century of Protestant missionary work that must be properly estimated and taken into account. We ask then, What are the religious signs of the times in Persia? What are the tokens of the coming of the Redeemer's kingdom in this compact Mohammedan state? What agencies are making for the ultimate triumph of Christianity? What is the bequest of the nineteenth century in this line to its impetuous successor? In order that we may answer these urgent questions and know just where the Christian Church stands to-day toward this empire, let us look at the preparatory work already done, examine the foundations on which the new century is to rear its structure, and judge as to the forces on which reliance may be placed for the definite advance of Christianity in the years before us.

#### MISSIONARY BEGINNINGS IN PERSIA

We need not go back beyond the reach of a lifetime to meet with the beginnings of modern missionary operations in Persia. A full third of the nineteenth century had passed before its benign missionary touch had started into life the new order of religious conditions which now so widely prevail throughout the land. The dawn of some new spiritual life might, perhaps, have been augured in the very beginning of the century, when, in the unfolding of the Divine plan, Henry Martyn prepared his translation of the New Testament in the Persian language, and a little later on the Old Testament was rendered into the same mellifluous speech by the venerable Andrew Glen, of Scotland. Yet these all-important fountains of light were sealed up, as it were, for scores of years, no one coming forward to open the way for them out into the deep Mohammedan darkness of the nation. Nominal Christian churches, Nestorian and Armenian, had for centuries been allowed a languishing existence in the land, but long since had they ceased to give out any true guiding light as to the way of life through Christ. Spiritual gloom and death engulfed the peoples of the land. One-third of the century passed, with its faithful record of apathy and neglect on the part of the Church, before missionary work was actually begun here. Then it was to the desolated fragments of the Nestorian Church that the Spirit of the Lord directed the awakened interest of certain churches in America.

The year 1835 marked the arrival at Urumia of those pioneer apostles of the American Board of Boston, Messrs. Perkins and Grant, and the inauguration by them of systematic efforts to kindle new spiritual fire on the ashes of this once famous missionary church. Again, as so often of old, did God signalize the mystery of His doings by the choosing of a "remnant" in which to magnify His power. For long it was a day of small things, materially and spiritually. The work of education, for bishops and priests and youth, began very humbly in a

cellar, which in part remains until to-day a suggestive landmark in our mission history. At the same time the resources of the beneficent healing art were stored in a small closet. Now; in the progress of more than sixty years, that cellar school has reared its head aloft and expanded into a modest college, choicely situated, with its several departments, academic, theological, and medical; while the cupboard dispensary has gradually become transformed into a beautiful hospital, whose fame has filled the land. Moreover, both college and hospital have been in some shape or other reproduced in other centers of missionary work in the kingdom.

This development in material things has a striking counterpart in the spiritual transformation which has taken place. The years 1847 and 1848 was an era of notable spiritual expansion in this century of missions. It was a new creative day. Upon the long-prevailing void and waste of true religion dawned the light of God. At once new views of sin, of the love of God, of Christ as a Savior from personal guilt, of true Christian character, of the reality of prayer, and of genuine Christian communion broke on the horizon of religious thought and experience to these descendants of the early church of Antioch. And what the Spirit of God so signally inaugurated at that time, He has cherished and prospered through the succeeding years. The marks of a Divine continuity are conspicuous all down the march of the mission's record. For one who is at all familiar with this history it is impossible to regard it as other than a Divine movement, a fulfilment of our Lord's sublime promise of His own efficient presence wherever the Gospel should be preached, and in vital connection with the whole display of Divine power in mission lands throughout the world as the century has rolled on. The steady ingathering of hopefully converted souls, the development of the Church from early formative conditions to present self-reliance and partial self-support, along with some most significant exhibitions of missionary zeal and self-denial in the native Church, are unquestionable tokens of the indwelling presence and power of the Spirit of God. The vision of ancient prophecy has often been repeated in the wonderful providences attending the progress of missionary operations. The Church at home has made large plans, and the men commissioned by it on the field have counselled and toiled, but over and over have they both been awed by the sense of some special guidance other than human, shaping their decisions, their labors, and results.

Whithersoever the spirit was to go, they—the living creatures—went; thither was the spirit to go: and the wheels were lifted up beside them; for the spirit of the living creature was in the wheels. When those went, these went; and when these stood, these stood, and when those were lifted up from the earth, the wheels were lifted up beside them.

It was under such unseen impulses that our missionary wheels

were lifted up out of the narrower purpose of preaching salvation to the Nestorians only, and were started upon the broader one of evangelizing the other nations of Persia as well. The writer recalls the day and hour, over thirty years ago, when the little band of missionaries constituting the then mission to the Nestorians, at the solitary station at Urumia, resolved, with a deep consciousness of their responsibility and clear convictions as to the leadings of God, to change their long-cherished name, "The Nestorian Mission," to be thereafter called "The Mission to Persia." Thus they desired to publish to the Church at home, and for their own greater inspiration, their advance to a higher stage of missionary endeavor. On the basis of this wider sweep of evangelistic purpose the appeals went out to the home Church. And with memorable results at once. The appeal was met by a condition of things there wholly unanticipated. Divine Providence, most wonderful in working, had been preparing the way for the very enlargement of plan which the mission was now urging. Stirring events of historic note in the Presbyterian Church in America that same year gradually brought about the transfer of the mission from tenderly cherished relations with the American Board to the fostering care of the Presbyterian Church. The latter assumed the new charge with a full sense of the responsibility, and entered into the spirit of the new ideals of the mission with an enthusiasm born, we believe, of the Holy Spirit. They responded promptly and generously to the plan for evangelistic expansion. Men and women and funds were liberally offered in order to extend the line of operations.

The mission speedily felt the pulsations of a new life. But a few years elapsed and the spirit of life in the wheels had carried the living missionaries, with all necessary equipment for aggressive work, to the strategic centers, Teheran, Tabriz, and Hamadan. In these the new aims for larger evangelization have been kept in the foreground, and have been realized probably in a fuller measure than in the original Nestorian field. Christ, the only Savior of mankind, has been widely preached throughout large regions, in cities and towns, from peasant's hut to prince's palace; to Armenian, Israelite, and Mohammedan. And the printed Scriptures have been made to reach a still greater number. To how many this preaching has been unto their souls' salvation, only the Book of Life contains the record. We know it is a number very precious to the glorified Christ. Years ago the venerable pioneer of Persia missions wrote back as he was parting from the shores of Asia, "Heaven will not know sweeter songs of praise than those sung by redeemed Nestorians." Since then there have been added to the celestial chorus voices, no less melodious, of Armenians, Jews, and Mohammedans, redeemed by a joyous faith in the Lamb which taketh away the sins of the world,

*(To be concluded)*

## ZIONISM AND CHRISTIANITY

BY REV. DAVID BARON, LONDON, ENGLAND

There is a great deal of eager speculation among Zionists and in anti-Zionist circles through the Diaspora as to what revelations will be made by the president in his opening address at the Zionist Congress in Basel (December 26-29). Especial interest is felt in what Dr. Herzl will say in reference to his historical interviews with the sultan last May, and as to the attitude of the other powers to the program formulated at the first congress, the chief item of which is to strive to procure for the Jewish people "an openly recognized and legally assured home in Palestine."

It is certainly very significant that the head and founder of political Zionism should have been received on three succeeding days by the Sultan of Turkey to prolonged audiences lasting several hours each time, and should have been decorated with the grand cordon of the Medjidié, one of the highest orders in the gift of the Ottoman sovereign. This leads us to believe that the question of a return of the Jews to the land of their fathers is now well within the range of practical politics.

As a matter of fact, the Zionist movement has a very sympathetic support of some of the European sovereigns, the foremost of whom is the Emperor of Germany. He was won for Zionism through the mediation of his uncle, the Grand Duke of Baden, who is a pious Christian and a sincere friend of the Jews. It was through this most excellent prince that Dr. Herzl first gained the ear of William II., who has since 1898 granted several long interviews to the Zionist leader in Berlin, Potsdam, Constantinople, and Jerusalem. Certain facts have been communicated to me in confidence, and I have seen with my own eyes certain remarkable private documents, in reference to the attitude of some of the European rulers and princes to the aims of Zionism, which prove to me that there is a great deal more politically behind this movement than even the bulk of even Zionists themselves are aware. At the third congress in Basel, in August, 1899, Dr. Herzl referred to the significance of the emperor's public reception of a deputation of Zionists in the city of Jerusalem.

There is much from the Christian standpoint to criticise and to lament in the fact that the means proposed for the accomplishment of this great end are entirely material and political; and that, so far, there is an utter forgetfulness of the cause of the long break in Jewish national history, and an ignoring of the words of their own prophets, that though He has doubtless used the nations to carry out His will, it was nevertheless *God* who scattered Israel on account of sin (Jeremiah xxxi:10; Amos ix:9), and therefore, tho He may again use means to gather them, without God, and without repentance, they will



never be restored to blessing. But, even to the Christian, Zionism is a movement which must be followed with the deepest interest, for what we are now beginning to see is nothing less than, to use the title of Professor Heman's book on the subject, "The Awakening of the Jewish Nation," \* after a sleep of nineteen centuries. This national awakening, in spite of the dark but short night of trouble which still lies ahead, I greet as preparatory to the great spiritual awakening of Israel, the issues of which to the world will be as "life from the dead."

It is from this point of view that the Jewish parliament, which is about to assemble for the fifth time, is nothing short of a miracle, which, unknown as yet to the great actors, is brought about by the power of God. Here is a people which for two thousand years has been supposed to be dead, and whom the nations have done their utmost to bury out of sight, who have even said to themselves, "Our bones are dried, and our hope is lost; we are cut off from our parts" (Ezekiah xxxvii: 11), beginning to live and move and to have a corporate being.

But tho full of interest as a sign of the awakening of the Jewish nation, and pregnant with hope in relation to Israel's national future, Zionism in the main, in its present form, is by no means a religious movement, and it becomes more and more apparent that the partial return to Palestine, for which it is a preparation, will be in a condition of unbelief. But this fact should of itself serve to rouse the Church to fresh energy in preaching the Gospel to the Jews, while the nation is still in dispersion, remembering that tho it may not be given to her to convert Israel as a nation, she has the glorious task entrusted to her of calling out the "remnant according to grace," and it is a grand fact that the proportion of individual Jews who receive Christ is continually on the increase. On the question as to the attitude of Zionists as a body to Christianity, the following extract from a paper read in German by Pastor Bieling, head of the Berlin Society for Israel, at a conference of Jewish missionaries in Cologne may interest the readers of the MISSIONARY REVIEW, tho my own experience among Zionists in different parts of Europe does not leave me to take quite such a gloomy view of the situation. Pastor Bieling says:

Zionism, far from making the hearts of the Jewish people more susceptible to the preaching of Christ, has rather the opposite effect of closing them against it. Proof of this is to be found in the utterances of its representatives, in the experiences of missionaries, and in the position assumed by Zionists in relation to Christians in Israel. The correspondence between Max Nordau and Père Hyacinth, of Paris, which certainly possesses interest, has been reprinted in various missionary journals. Nordau's reply to the grave and dignified letters of Père Hyacinth not only betrays that lack of comprehension of the truths of Christianity which, alas! appears to have become the fashion with the educated,

\* "Das Erwachen der Jüdischen Nation."

but constitutes an open attack on it. The assurance that Jesus is in reality hailed with enthusiasm by the Jewish nation as belonging to them, and that Peter will continue to be the only Jew who says to the descendants of David, "I know not the man," does not mislead us. For the Jesus of whom he speaks is but the great Jewish sage by whom the Jewish people has given its religious ideas to the world in form cut down and adapted to its weak comprehension. He is in nowise the Son of God, the Savior of the world. . . . Max Nordau asserts with all distinctness that the leading representatives and the great majority of the Jewish people are in no way inclined to follow "the Christ of the Gospel of John."

The experience of the Jewish mission confirms this statement. I have corresponded with a number of missionary brethren in reference to this point. The same answer is returned from Russia, Rumania, Galicia, and London, to the effect that Zionism does not in any way influence the Jews in the direction of the Savior, but instead its tendency is to harden their hearts against the preaching of the cross.

The following passage occurs in a letter from a brother in Russia:

We missionaries certainly obtain easier access to Jews who are Zionists, especially when we converse with them on their favorite topic, but they are only inclined to listen so long as Zionism is the theme of conversation. If we change the subject to that of the Gospel they become wholly indifferent and wish to hear no more. The Zionist movement is not only no help to the Jewish mission, it is positively a hindrance, for by means of it the Jews become proud and self-conscious, and confirmed in the steady conviction that they are able to obtain their object without Christ. Truly pious Jews are opposed to Zionism. They do not expect deliverance from Herzl and others, but look for a fresh Divine revelation and the sending of the prophet Elijah.

I will not suppress the fact that other of our missionary brethren express themselves somewhat more hopefully to the effect that they discover a greater readiness to hear among Zionists. I can myself confirm this statement, but hearing is quite a different thing from receiving, and hearing often comes to an end when the speech concerns the savior from sin. And it may well be that the experience of one brother is the general experience—*i.e.*, that Zionists are not less inimical to the Jewish mission and missionaries than are the Orthodox and Chasidic Jews.

This attitude of aversion to Christianity comes at last clearly to light in the position which Zionists take toward Jewish Christians. The program of Zionism would lead one to imagine that religion might be left a private matter, and that Zionists could well endure that Jewish Christians should be among them. And, indeed, there are some who, on purely theoretic grounds, see no reason why Jewish Christians should be excluded from the new Jewish state. It is worthy of note that these are principally such as have themselves broken away from all religion. In practise, however, the disinclination, the hatred, indeed, to Jewish Christians remains the same in all cases. The reason Zionists will not take counsel and cooperate with Jewish Christians is the old hatred to Jesus the crucified, which is still far from being overcome.

The development of the Jewish people these 1900 years is known to have been anti-Christian, and Zionism is not inclined to forsake this course. It is true that this in nowise hinders it from seeking assistance from Christian circles. It was openly acknowledged that one reason which decided the Zionist Conference to meet in London last year was to obtain the interest of the Bible-loving English. But to draw any hope from this of a nearer approach of Zionism to Christianity, or to suppose for a moment that Christians, by means of their aid, would acquire any influence with the movement, appears to me mistaken. Undoubtedly, Zionists will welcome the help of Christians and be thankful for it, but they will not approach a step nearer to Christianity on account of it. Christians may relinquish all attempts in this direction to obtain influence with the Jews. Let us not indulge in delusions. Zionism does not incline Jewish hearts to accept the Savior; on the contrary, its effect is rather that of hardening them against Him.

---

## THE ANTI-PAPAL MOVEMENT IN SPAIN

BY CHARLES E. FAITHFULL

Pastor of the Chamberi Evangelical Church, Madrid, Spain

Thoughtful observers of important events in Spain during the last thirty-three years can not fail to have been painfully impressed with the backward movement that insiduously but gradually has been enveloping both political and religious—i.e., Roman Catholic—circles.

This has been specially noticeable since the death of Alphonso XII. in 1885, the father of the mere boy who will attain his regal majority next October and ascend the throne under the title of Alfonso XIII. The regency of his mother, estimable as a woman and mother undoubtedly, but eminently ultramontane in thought and purpose, will always be looked back upon as a sad page in Spanish contemporaneous history—a period of such a retrograde character as to foment discord and sow seeds of class hatred such as will be difficult, if not impossible, to eradicate.

When it is remembered that the opposition to religious liberty has been in direct opposition to constituted law, there is cause for a well-founded anxiety, and the inquiry will press itself on the thoughtful mind, What will be the ultimate issue of this struggle?

But in a remarkable way a counter-movement was preparing, and the initiatory step toward its manifestation was, strangely enough, to be taken unwittingly and certainly unwillingly under the regal roof itself. The appearance of some leading articles from the pen of Father Montaña, one of the young king's professors, gave the signal of alarm, and so powerful was public opinion that the queen regent was compelled to dispense with his services—one fact that must suffice to show

the mischief this man was secretly effecting. The religious instruction imparted to his royal pupil was, as may be supposed, of the most advanced type, and, counting perhaps too much on court favor and on the *supposed* general feeling in the land, he did not hesitate to state that the word "liberty" in matters religious or political was synonymous with sin! Such intolerance, stated also in the articles from his pen, was only an echo of his whole private instruction, and fell like a thunderbolt into the liberal camp. The challenge afforded was speedily taken up and liberty nobly defended by some and feebly acquiesced in by others less courageous, but culminated in the professor's removal.

But yet further developments were shortly to appear. At a trial, known as the affair Ubao, a nun who, unknown to her parents, had been inveigled into conventual life by a designing Jesuit confessor, became the subject of passionate discussion all over the peninsula, once again stirring up the mud of monastic institutions and afresh revealing this incurable cancer to the public gaze.

How remarkable, how inscrutable, are God's ways! Simultaneously with this trial that resulted in the lady obtaining her freedom from a bondage worse than that of Egypt, but into which so many earnest but mistaken souls are led, a book appeared that might have been written *afterward*, so exactly did it fit the case. It was admirably suited to the already excited feelings of the people. I refer to "Electra," from the pen of the prolific and distinguished author of "National Episodes, etc.," Perez Galdos. The almost phenomenal success of this work, its translation into several languages, and its constant reproduction on the boards of theaters, both in the old and new worlds, show just what was in the public mind and what was calculated to affect it.

In the month of February another event, culminating in a strong expression of opinion, added fuel to the flame and threatened temporarily to disturb public order, not to say the safety of the throne. I allude to the marriage of the Princess of Asturias, elder daughter of the queen regent, with the Count of Caserta. This gentleman's father fought in the ranks of Don Carlos in the last Carlist war, and therefore was far from being *persona grata* either at court or in the country. The marriage was ill timed and ill chosen, except perhaps so far as the young princess' personal happiness was concerned, for on every hand it is openly and boldly stated that should anything happen to the young king the country would never consent to his sister ascending the throne. It is easy to perceive that the reason for such outspoken animosity is a latent but well-founded fear that her husband, imbued with Carlist views, would exercise a deleterious influence and only too surely succeed in tying more tightly the knots of those bands with which the clerical party are ever seeking to hinder progress.

But there has been still another cause for this movement that,

strictly speaking, is anti-clerical rather than anti-papal. The jubilees ordered to be celebrated in all the churches of the pope's spiritual dominions have been a source of irritation needlessly produced, as there was no possible excuse, except that their prestige in the eyes of the faithful would have been diminished, for their going beyond the precincts of the churches. The collisions arising from this ill-advised policy have been lamentable spectacles loudly proclaiming the entire absence of the public good will toward the Church and stirring unnecessarily animosity in those who were already known to be inimical to her.

From these facts it will readily be conceived that the prevailing feelings of anger and distrust were not likely to subside in view of events in Portugal of a similar character, and especially the energetic action of the French government regarding unauthorized monastic orders. Scarcely had Parliament reopened than a regular avalanche of abuse and invective was heaped upon those who in this law-making but not law-abiding land had skilfully succeeded in eluding, not to say openly defying, legislation. This strong undercurrent of a deep-vented hatred still flows, and will undoubtedly culminate in the application of what was promulgated as law, tho possibly in such a feeble fashion that ere long the hydra-headed monster will rise again.

Thus far I have briefly traced the origin, character, and extent of this anti-clerical movement. It now only remains to answer the inquiry, What is or will be the result?

For the present it is difficult to prophesy as to the result. The immediate outcome has not so far contributed to any material improvement in the condition of the country, from a religious point of view, nor, indeed, can this be expected. One of the many phenomena constantly forcing themselves on our notice is the similarity to the successive stages of a storm. The premonitory symptoms of discontent and unrest are followed by an outburst of public indignation, manifested by processions, meetings, angry protests, violent recriminations, and so forth, but, like the fury of the elements, when spent, the calm succeeds and everything resumes its former aspect. True, the constant repetition must ultimately result in a wearing away of those opposing elements that to-day, even after thirty-three years of comparative liberty, are eating out the vitals of the nation's spiritual life and even her material prosperity.

From a Christian point of view there is but one remedy—the Gospel message permeating the masses, slowly perhaps, but surely, and so disarming prejudice, and calling out, one by one, as from other nations, “a people to His name.”

## BISHOP HENRY B. WHIPPLE, APOSTLE TO THE INDIANS

BY MERRILL E. GATES, LL.D., WASHINGTON, D. C.  
Secretary of the Board of Indian Commissioners.

"*Pax per sanguinem crucis*" is the legend on the seal of the first Bishop of Minnesota, and at the foot of the figure of the cross lie a broken tomahawk and the pipe of peace. The name of Henry B. Whipple became known to the whole country when the bishop who bore it fearlessly denounced the deeds of injustice on the part of the whites which preceded the Sioux outbreak, in 1862. He says:

"When I entered upon the episcopate, in 1859, I determined that, God being my helper, it should never be said that the first Bishop of Minnesota turned his back upon the heathen at his door!"



BISHOP HENRY B. WHIPPLE

He was the loving and tender preacher of the Gospel to these "men of the restless eye and the wandering foot;" and he was also the fearless, outspoken champion of their rights. He stood for fair judgment of Indians by whites even when fear, suspicious jealousy, and local hatred were most intense. "In his death," says a London religious journal, "the Protestant Episcopal

Church in the United States of America loses unquestionably one of its most picturesque personalities, as well as the member of her episcopate who was the best known in England. He will be remembered by posterity as the steadfast champion of the North American Indians."

The pioneer in missions must be an evangelist with a passionate love of souls. He should also be a statesman in his broad and clear comprehension of the relation of his work to the civilization and the good government of the people among whom he works. The history of missions shows so many instances in which these two qualities have distinguished missionary workers, that one who studies the work of missions with affectionate interest comes to look upon this twofold endowment as the especial gift of God, again and again bestowed upon great missionary leaders. Is it not true that the habit of studying God's Word with the unselfish aim of making its great lessons useful

to masses of men and women, tends directly to the breadth of view and unselfishness in action which civilized nations now regard as "statesman-like"? "The entrance of Thy words giveth light; it giveth understanding unto the simple."

Bishop Whipple had this twofold endowment for the work of a missionary leader. He was a tender and passionate preacher of the gospel of the love of God in Christ. He was deeply and mightily moved in his heart to make Christ known to those who were indifferent and without hope. Especially did he care for the working people in Christian communities and those heathen whom he was fond of calling his "Red Brothers." When his election as Bishop of Minnesota made him the neighbor of the twenty thousand Sioux and Chippewa Indians in that State, his preaching as a minister of the Gospel became even more simple, tender, and powerful than before. "I preached through an interpreter," he says, "which is at first difficult; but it compels the use of simple language in order to reach the heart." "I was overwhelmed by the thought of the joy which would come to the Divine heart of the Savior as I looked down upon these men of the trembling eye and the wandering foot, kneeling at His feet."

The distinctive characteristic of Bishop Whipple's work lay in the fact that with the sweetness and fervor of his personal love for the Indians there was a clear recognition of the duty of redressing their wrongs and of making them civilized citizens. By personal inspection and by careful study he gained a thorough knowledge of the condition and the needs of the Indians. He was among the first to advocate important measures of reform, which have since been adopted into our Indian policy. His letter to President Buchanan in 1860—opposing treaties with Indian tribes as nations; calling attention to the evil effects of paying money annuities to tribes; emphasizing the need of law upon Indian reservations, and calling for Indian police and a United States Commissioner at each reservation; demanding that the government take steps to prevent the sale of ardent spirits to Indians; advocating homesteads for Indians, where they could live by the cultivation of the soil, and calling for practical teachers in the peaceful pursuits of agriculture and the arts of civilization;—was a statesman-like paper, which outlined, more than forty years ago, most of the successive steps in civilizing the Indians which the United States has since undertaken. And it is of especial value, too, as illustrating the right attitude of a public-spirited clergyman (in a nation which believes emphatically in the separation of Church and State) toward national questions of legislation and administration, such as now concern us in Porto Rico and the Philippines, closing, as it does, with the words, "I have written frankly, as a Christian Bishop may write to the Chief Magistrate of a Christian Nation."

It is interesting to observe in his life the process by which he was

fitted for his work. The natural temperament of this man, the circumstances of his birth and early training, the experience of his younger manhood in mercantile and political life, and the first years of his ministry as an evangelistic preacher in a great city in charge of a free church especially for working people—all tend toward the equipment of the missionary preacher, the successful administrator of the affairs of a diocese, the public-spirited Christian philanthropist, and the courteous and beloved representative of one branch of the Church of Christ in cordial relations with Christians of other denominations and of other nations.

Born in 1822, at Adams, New York, of parents whose antecedents and training were in the Episcopal Church, but who were communicants of the Presbyterian Church throughout the years of his boyhood, after some years under other Christian teachers, he became a student at Oberlin, living with his uncle, the Rev. George Whipple, who was professor of mathematics while that powerful evangelist, Dr. Charles G. Finney, was president at Oberlin. Strongly drawn by the activity of his temperament toward business and political life, he did not complete the college course. But the influence of the high moral standards and the Christian enthusiasm of Oberlin is clearly seen in his subsequent life. As a young man in business, he took an active part in the State politics of New York. When he became a clergyman, Thurlow Weed said of him, "I hope a good politician has not been spoiled to make a poor minister." After a pastorate of seven years at Rome, N. Y., in the winter of 1856 he went to Chicago and organized a free church which worshiped in a rented hall, and undertook a mission work among the "artisans, clerks, and railway men in the city, who were as sheep having no shepherd." He showed tireless Christian energy and remarkable tact and sympathy in getting hold of workingmen. He says:

"I visited every shop, saloon, and factory within a mile of the hall, leaving a card giving the place and hour of worship, and stating that I would be at the service of any needing help, day or night." His study of the locomotive and its history, in order that he might talk with railroad men "without their thinking him a fool," and the hold he thus secured upon them, have become historic. His marked success in this work among the poor of Chicago led to his election as the first Bishop of Minnesota, a choice which took him entirely by surprise. To the friends who came to inform him of it he said:

"I can not go. It is a mistake. I am not a scholar, a theologian, or a preacher. I am not even a graduate of a college. I was trained up a merchant. I gave up my business to tell the story of the love of Jesus. I know that I can do that, and I can be a shepherd to the poor, but a bishop I can never be."

The steady and remarkable growth of the churches under his care



as Bishop of Minnesota; the erection of the first cathedral church of his denomination in the United States; the growth and influence of the schools and the theological seminary which he established and developed; his influence in the councils of his own Church and in England, where he served repeatedly as the delegate and representative of the Episcopal Church of the United States, are sufficient evidence that he judged too modestly his own equipment for the work of a bishop.

Especially interesting and noteworthy were his missionary journeys among the Indians, and his work at Washington, in Minnesota, and in England, in favor of Christian missions, of fair treatment, legal protection, land in severalty, education, and citizenship for the North American Indians. In the first year of his episcopate he made a long missionary tour upon foot among the lakes and rivers of northern Minnesota, visiting the Chippewas and the Sioux, and wrote:

"There is nothing more heart-moving than to look into a sea of heathen faces with the thought that they know nothing of the love of Christ, and then to feel the thrill that comes as a gleam is detected on some face showing that the story has taken root."

The words of Madwaganonint, chief of the Red Lake Indians, after he had heard the Gospel from Bishop Whipple, give the Indian estimate of the man:

"Your words are true, like the words of a spirit; we want to know more than we do. All we understand of your words is pleasant to us. You are patient, and you make the trail plain. Your Church cares for little children. I like it. We hope you will give us a teacher and a school. I have your face on my heart. Good-bye. I am done."

Hardly had Bishop Whipple entered upon his work in Minnesota, when, in the dark days of the Civil War, in 1862, the State was convulsed by the outbreak of the Sioux massacres, in which eight hundred whites were murdered. With hardly an exception, the Christian Indians remained faithful to their avowed friendship for the whites. Leaders among these Christian Indians rescued and brought in safety to their friends large numbers of white settlers, women and children, who in their isolation would have been slain had it not been for the faithfulness of these converts. A storm of abuse was let loose upon Bishop Whipple because he spoke fearlessly, at Washington and in Minnesota, of the gross injustice on the part of the government and the whites, which had provoked this Indian outbreak. He possessed his soul in patience, standing steadfastly by the hated and the outcast. He exposed abuses, and fortified his appeals to the President and to Congress by facts carefully collected, which supported all his statements. The result of years of this fearless Christian advocacy of justice and of his tireless activity in missionary journeys among the Indians of Minnesota, was the conviction on the part of Indians and

whites alike that his statements could be implicitly trusted, his friendship and sympathy could be absolutely depended upon, and that his constantly growing influence must be reckoned with, and was steadily used for the best interests of the Indians and of all the people of Minnesota. The public estimate of the man on the part of Indians and of white frontiersmen may be summed up in the words of Chief Shaganash, who said:

"You show us a good trail. I will try to follow the trail. And if I could be near a missionary, I believe that I could be a Christian."

Louis Robert, a French Indian trader, when asked, many years ago, if he knew Bishop Whipple, replied in the phrase since taken up by the newspapers and the novelists: "Yes, he is a *sky-pilot*, and always straight." The Indians called him "Straight Tongue," and trusted him entirely.

He visited Washington several times each year to plead for righteous treatment of the Indians. The memorial which he drew up and presented to President Lincoln in 1862, and his suggestions to Presidents Lincoln and Grant, are believed to have led the appointment in 1869, by General Grant, of the Board of Indian Commissioners, of whose work Bishop Whipple says in his autobiography:

"There was little light on our Indian affairs until President Grant appointed a Christian commission, and sought the advice of Christian men in the appointment of Indian agents." In 1895 President Cleveland commissioned Bishop Whipple a member of this board.

His life and his work as a missionary bishop illustrate the triumphant power of the love of Christ in overcoming the selfishness and hostility of race prejudice. One who saw the first group of Indian children, as they were brought by Bishop Whipple to Faribault to his school, said: "You can't make Christians of them any more than you can tame a weasel!" Two generations and more of Christian Indians, who have been useful as teachers and in the Christian ministry—men whose approved work and strength of character commend them to all who see and know them—bear witness in this field to the transforming and civilizing effect of the Gospel received and cherished in the heart. When Bishop Whipple was invited by the Church Mission Society of England, as the representative of the American Church, to deliver an address at the centenary of the society in April, 1899, it was suggestive of the uplifting power of Christian mission work among the most savage heathen races that Bishop Tucker, of Uganda, Africa (where, in 1883, there were but five Christians, while in 1899 there were over two hundred Christian houses of worship and 60,000 Africans who could read the Gospel), should there have sat beside Bishop Whipple, of Minnesota, who says, "on the site of the beautiful Shumway Memorial Chapel I witnessed a scalp-dance in 1860," and who lived to see

several thousand Christian converts among the Indians of our country, and 60,000 of these Indians full citizens of the United States, with homesteads of their own. Verily, "God hath made of one blood all nations of men," and through the blood of Jesus Christ hath "preached peace to them that were afar off." The first gift for Christian missions among the Indians, placed in the hands of Bishop Whipple upon his consecration as Bishop of Minnesota, was seventy dollars from Rev. Mr. Hoffman, missionary at Cape Palmas, Africa, who said:

Before I left Africa our Christian black men gave me seventy dollars to carry the Gospel to heathen in America. I give it to you for Indian missions.

Thus beams of heavenly light from the cross are reflected from continent to continent into the "dark places of the earth." There is no such rational optimist in the world as the advocate of Christian missions! Well might Bishop Whipple close his autobiography with sentences that mark him as an enthusiastic Christian optimist:

Not even in the primitive Church have greater victories been won in leading heathen folk to Christian civilization. . . . Ours is not a forlorn hope. We may out of the gloom of our perplexed hearts cry, "Watchman, what of the night?" but faith answers: "The morning cometh!"

---

## AN INDIAN CAMP-MEETING IN CANADA

BY REV. EGERTON R. YOUNG, TORONTO, CANADA

Author of "On the Indian Trail," etc.

For years most of the great American camp-meetings have been given up. Owing to the newness of the country and the fewness of church buildings, these great annual religious gatherings in the primeval forests were in their day so much appreciated by the people in the sparsely settled regions that they, with their whole households, made every sacrifice necessary to spend at least one week in the tented grove. To travel forty or fifty miles to the selected campground, and there, in a rudely constructed tent or board hut, to reside for a week or ten days amidst the religious fervor of those remarkable gatherings, was considered a most glorious privilege.

With the advance of civilization and the filling up of these regions with people and churches, the camp-meeting gradually was given up. There are still some held every year, but most of them are so associated with intellectual improvement, the pleasures of a summer outing, and other attractions, that they are widely different from the old camp-meetings of fifty years ago. These old historic camp-meetings served their day, and were suited to the conditions and limitations of those formative times in the new country's history. With their passing away we can but regret that under modern conditions

we have hardly retained all that was in them which was of the highest good.

The nearest approach to an old-fashioned camp-meeting which it has been my privilege to attend is held by the Ojibway Indians on Christian Island, in Georgian Bay. This annual gathering is held in September, after the Indians have gathered in their little harvest, for many of these now civilized Indians live by cultivating the soil. The spot selected is in a beautiful forest of native trees, principally beech, oak, and maple. About a thousand Indians, from several large reservations, gather here to worship with the band who live on this large island, which contains about twenty-nine thousand acres of land. The visiting Indians come to the camp-meetings in various ways. Some of the large reservations charter steamboats, others come in sailing-vessels, skiffs, and tugs. The old birch bark canoe is fast passing away.

A hundred tents or more are pitched in a great circle under the trees, and thus enclose the spot selected for the religious services. Large stone altars are erected in various parts of the grounds, on which, from the twilight hours until midnight, blaze great fires of resinous pine, which, with the many lamps, illuminate the grounds. The whole appearance is inspiring and picturesque.

The services begin with a prayer-meeting at six o'clock each morning—always led by a native Indian. The singing and praying, which are in the Ojibway language, are hearty and earnest. The words of the leader are suggestive and to the point. Then the various camp-fires are lighted and a hearty breakfast is prepared. At 9 A.M. the few "whites" on the ground gather for a Bible reading, which is also attended by many Indians who are fairly good English scholars.

The three great public religious services are held at 10.30 A.M., 2.30 P.M., and 7 P.M. The Indian choir renders most efficient service, singing hymns in both Ojibway and English. The lessons from the blessed Book are read sometimes in one language and sometimes in the other. A short sermon is generally given in English by one of the white ministers or missionaries present, and then an Indian preacher follows. For rugged eloquence and power, as well as pathos and tenderness, the Indian speakers easily leave their white brethren far in the rear. None of the great services seemed fairly under way until in charge of Allan Salt, Big Canoe, Peter Jones, Kee-nese, or some other of these gifted Indians, the converts of the early missionaries. In conducting the after services, where men and women are directly urged to decide for Christ, they are simply inimitable. Stoical as the Indian generally is, when his heart is all on fire with the love of God and he is pleading with his own people to accept of the same Savior who has so gloriously saved him, he is full of the tenderest emotions, while his voice is of the sweetest music. Some of these loving addresses were

almost irresistible. Strong, stubborn men are melted down, and then and there renounce their old lives and decide for Christ. The results are real and abiding. The holy boldness as well as sublime faith of some of the new converts was almost startling at times. I will here give one illustration.

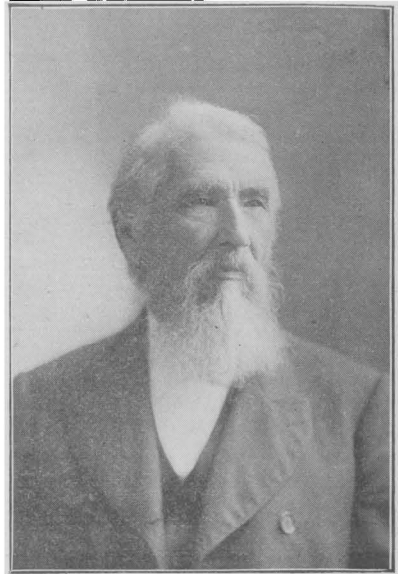
It was in an after-meeting and the time was long after midnight. I had closed the services with the Doxology and Benediction, and had urged the great audience to go to their tents and get some rest. A number did so, but suddenly there sprang up on one of the planks, which served as seats, a zealous Indian brother. First turning to me, he said:

"I know our beloved brother Young will forgive me for what I am going to say. When we were wild and wicked, and especially when we could get the wicked white man's fire-water, we used sometimes to spend the whole night in our sinful revelry and debauches. And now that the love of God fills our hearts, can we not spend one whole night for Him? Outside of this great tent are plenty of young men who have not given their hearts to

God. They did not get in with the crowd that was here. Let us seek them for our Master, the Lord Jesus Christ. They have come, some of them, many miles, and in their hearts they want to find Jesus, but they are shy and timid. They are now wandering among the trees or are around the camp-fires. Now that so many have gone to their tents, let us go out and bring them in."

Of course I gladly said, "Go on and do what is in your hearts."

At once, while some began singing, others went out, and it was inspiring to see them coming in with perhaps thirty or forty of their friends, nearly all of whom were young men. With renewed vigor the evangelistic services were continued in a way which would have delighted the heart of Mr. Moody. Seeing a fine-looking young man with a very serious countenance sitting off at some distance, I went and spoke to him about the necessity of giving his heart to Christ. He admitted that he knew he ought to do so, and that really was why he had come to the camp-meeting; but he said: "Not to-night." I

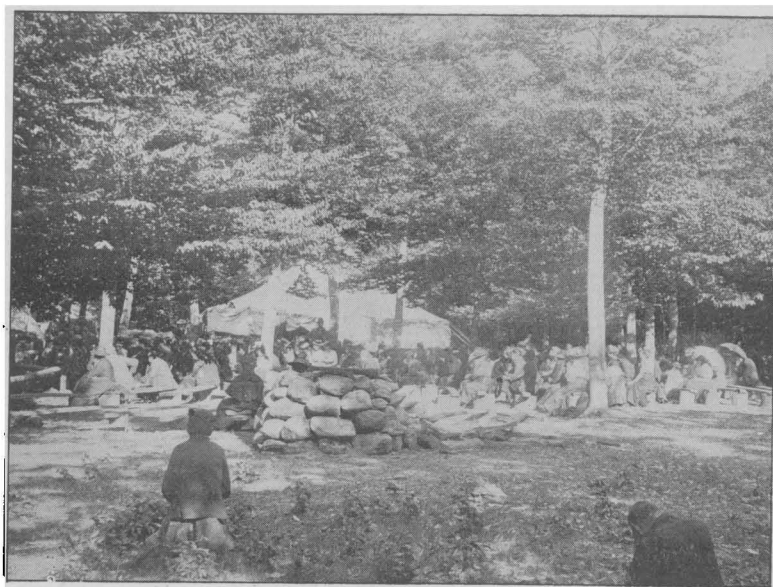


REV. ALLAN SALT

A Christian Ojibway Indian, 84 years old

pleaded with him to decide *now*, but I could not make any further impression upon him. While I was thus unsuccessfully pleading with him there came from the prayer-circle a young Indian who had been most strikingly converted only a couple of nights before. Without any of my quiet way, he seized hold of the young man to whom I had been talking and at once began:

“Why this foolishness? You know you have come to this camp-meeting to get the load off your heart. You want to have your sins forgiven. You are miserable and unhappy. The fact that you are



INDIAN CAMP-MEETING, CHRISTIAN ISLAND, GEORGIAN BAY, CANADA

The tent in the background was used for meetings at night and in bad weather; the stone altar in the foreground is one of seven on which camp-fires were lighted at night

here is because you want to be a Christian. Now get up and come with me and settle the matter now. It is the bad spirit that says, ‘Some other time.’ Jesus says, ‘Now!’ Get up, I say, and come along!”

Thus, in a blessed sense, he “compelled” him to come in. The man went and was happily converted, and went back rejoicing with the other Christians of his Reservation.

For three years these camp-meetings have thus been held, and there has each year been an increase in spiritual power. The converts of the first year were among the best workers at the second year, and this year it seemed impossible to tell who were the most zealous for the conversion of friends yet unconverted. It was beautiful to see a chief but recently converted go out into the crowd and put his arm around

his brother's neck and literally by his tearful pleadings win him to decide for Christ.

One Indian said to us at the meeting this year: "When I came to the camp-meeting three years ago I was a great drunkard. I could never go off from the Reservation without getting the bad white man's fire-water. I spent all the money I made in that way, and neglected my wife and children and was a great nuisance on the Reservation. But I am so glad that I came to the camp-meeting three years ago. The Spirit of God took hold of me and made me very miserable. My eyes were opened to see what a poor wretched creature I was. I am so thankful that my good friends, whites and Indians, talked to me and urged me to bow down in prayer at the foot of the cross. I could only cry, 'Blessed Jesus, I am very bad and miserable. I have nothing to bring, but I cast myself on your mercy. If you can save such a wretch as I am, save me!' And He saved me. Blessed forever be His name. And now I have had all the appetite for fire-water taken from me, and my sole desire is to be the instrument in my Savior's hands of saving my countrymen from sin."

This clear Scriptural testimony is that of the man who pleaded with me to let the services be continued when I had closed long after the midnight hour.

With one incident of touching interest I must close. As one of the steamers was coming down from the north shore with a band of Indians for the camp-meeting, at one of the ports where the boat stopped for a couple of hours some miserable white men sold some fire-water to three or four young non-Christian Indians. When the steamer reached the dock of our island, where the camp-meeting was in progress, the word was soon circulated that there were on board some drunken Indians. Our island police soon took them in charge, and then the question was what to do with them. The Canadian law is very decided on the point, and some of the people, whites principally, said:

"Let them be sent over to Penetanguishene and put in jail. We don't want to be bothered with them here." But good Simondson, a blessed Christian Indian, came to me and said: "We have a better plan in our hearts than that of sending these foolish young men to jail. We have a house at the other end of the village away from the camp-meeting ground. There we will take and care for them, and when they are sober and have been made to see the folly of their conduct, we will go and hold a prayer-meeting with them and try to get the spirit of Christ in them instead of the spirit of fire-water."

The suggestion of this godly man was carried out rather than that of the impulsive *white Christians*, who wanted to send them to jail. Is not this act a beautiful fulfilment of the injunction of the apostle: "If a man be overtaken in a fault, ye which are spiritual, restore such an one in the spirit of meekness, considering thyself lest thou also be tempted."

## THE MISSIONARIES AMONG THE LAOS\*

BY THE HON. HAMILTON KING, BANGKOK, SIAM  
Minister Resident and Consul-General of the United States to Siam

A journey of six hundred miles in America means a hastily packed grip and a few hours' run on a railway train. To go that distance into the jungles of Northern Siam, however, means a very different undertaking. First, boats had to be secured from the far north, for the northern streams abound in rapids and sand-bars, and only boats built for the purpose can be used. From the north also must be secured double crews of ten men for each boat versed in this peculiar mode of navigation. In a little less than three months our two boats were at the legation and the twenty boatmen, together with a superintendent, cook, boy, and maid, were ready for the start. In the place of the hastily packed grip we took tables, chairs and beds, dishes, cooking utensils, even to the stove, a list of canned goods that covered four pages of my journal, fruits, vegetables, live fowls, and provisions of all kinds, even to the four large native jars of drinking-water.

By the assistance of a steam-launch for a few days and the extra force of men we made remarkably good time, and were able to leave our boats, on the evening of the seventeenth day, five hundred and fifty miles from Bangkok and ten miles from Lakawn, our first stopping-place. Elephants, ponies, and carriers were awaiting us here, and we were up and away in the morning before the heat of the day. My two daughters rode on elephants. These great creatures travel slowly—perhaps two and one-half miles an hour—and the train came into the city at half-past eleven.

Outside of Chiengmai, the oldest and the strongest station of the North Laos (Presbyterian) Mission is in this city. It was started some sixteen years ago by the Rev. Jonathan Wilson, D.D., who is yet in the work here. This station consists of a comfortable chapel, a prosperous girls' school, and a hospital which is opening the hearts and the homes of the people to the influences of the Gospel. In addition to this is the wholesome social life of the Christian homes, which is wielding a powerful influence for Christian living. The relations between the missionaries and the people of the country here are most cordial.

Chiengmai is four days' journey from Lakawn by elephant, pony, or chair. The road is through a rugged country and over a mountain range. Chiengmai is the largest city of Northern Siam, and is the chief and central station of the North Laos mission work. Around it are situated the other stations—Chieng Rai, eight days to the north and close upon the borders of Yunnan in China; Lampoon, one day to the south, and Lakawn, Praa, and Nan. The station at Chiengmai was established by Dr. Daniel McGilvary and his wife in 1867, who were joined by Dr. Wilson, now of Lakawn, and his wife the following year. These two veterans are yet active in the work, the one preeminently a man of action, and the other a man of sweet sentiment and poetic soul. The relation existing between these two men and the younger members of the mission is beautiful, while the respect and reverence with which they are looked upon by the natives reveals the cause of much of the success of the mission work in the north.

\* Condensed from *The Independent*.



The North Laos Mission comprises sixty-nine souls in all. There are five stations, for Lampoon, being only seventeen miles from Chiengmai, is considered part of the Chiengmai station. These five stations have fifteen church organizations, five hospitals, one at Chiengmai, Lakawn, Chienghai, Nan and Praa, a thriving girls' school at Lakawn and at Chiengmai, a boys' school of ninety members and five native teachers, a successful printing establishment, and their converts are numbered by the thousands. These churches, with the exception of one at each of the five stations mentioned, are in the hands of native elders, carry on much of their own work, and do something toward supporting themselves. Besides this, extensive tours are made every year from the different centers or stations, and thus new fields are being opened up in all directions and new people reached.

From the first the medical work has been given a prominent place and has proved a valuable auxiliary. When the Rev. Daniel McGilvary first went to his field forty-three years ago he took with him four bottles of quinine. The people were afraid of the white man's medicines and believed the ills of the flesh were due to spirits and hence could be cured only by offerings made to the spirits. The doctor hired people to take the medicine to prove to them its efficacy in fever, which is the prevailing malady of the country. In a very short time an order was sent for forty bottles more, and now thousands and thousands of rupees' worth of quinine are sold in Chiengmai alone every year. Vaccination, brought into Siam by Dr. Bradley, of Bangkok, about this time, was soon introduced into Chiengmai. This proved a success from the first, and not long after the doctor vaccinated a whole village of Karens of one hundred and sixty three persons, from a month old to seventy-five years of age. Now I am told that the majority of this generation have been vaccinated and untold numbers of lives have been saved during the last third of a century. The loathsome disease of goitre abounds in this country and to the north, and from the infancy of the mission a splendid work has been done in alleviating the sufferings caused by this disease. Work among the lepers, many of whom are also found in this country, has been prosecuted for the last seven years, and altho under discouraging circumstances for the want of money, much good is being done.

For many years past the medical work has enjoyed the favor of the rulers. The former chief, who was a veritable king, showed his appreciation of the work in many ways. He frequently made presents of horses, bicycles, and other articles for the use of the physician. And shortly before his death he gave Rs. 1,000 for the work. His appreciation of and confidence in the work were definitely shown in that the physician of the mission was in constant attendance upon him for two or three years, previous and up to the time of his death, and his sons, who are now reigning, continue in the same attitude. A recent move to enlarge the present mission hospital has elicited such generous response that the mission is encouraged to believe that their work is appreciated by all classes in this city. The missionary physician has free access to every home in Northern Siam, from the hovel of the beggar to the palace of the highest ruler.

Naturally this work appeals to the people of all grades and has a tendency to open wide the door to the influences and the principles that inspire it. At a recent banquet given in honor of Prince Damrong, Minister of the Interior, he said, in a voice to be heard by all present:

Mr. King, I want to say to you that we have great respect for your

American missionaries in our country, and appreciate very highly the work they are doing for our people. I want this to be understood by every one, and if you are in a position to let it be known to your countrymen I wish you would say this for me. I have just now more especially in mind my visit to Chiengmai. The work of your people is excellent. I can not say too much in praise of the medical missionaries there especially.

And what is being done in Chiengmai is repeated only on a smaller scale at all the other stations.

Here we found a well-equipped printing-house also running at full head under the supervision of the Rev. D. G. Collins. During the last year over one million and a half pages have been printed by this establishment, and 25,500 books and tracts have gone into the hands of the people. The income of the office goes far toward paying for the printing of the mission, the plant is constantly growing, and yet the orders from the government and other sources are far beyond its capacity. Aside from the influence of the tracts and Scriptures placed in their homes, the missionary has created for this people a printed language and is laying for them the foundations of a healthful literature. Dr. Wilson is giving to this people a wealth of song and music that is rapidly lifting them into better things. Few Christian missions can boast of a life that has given to a heathen people and to a language unknown to the world before a wealth of eight hundred translated and one hundred original hymns set to the best and most wholesome tunes that are to be found in the hymnology of our Christian Church. This is the gift of Dr. Wilson and his daughter to the Laos people during the last few years. A little over two years ago I bade good-bye to Dr. Wilson at Bangkok. He was then seventy years of age, and with a sad heart I turned to my family and asked: "Why should a man of so much culture and at his advanced age return to the jungles to die?" Now who can tell the untold blessings that shall spring up into the lives of the generations yet unborn because of the work this man has done since that day of our separation!

As I studied this field I was persuaded that there are few places now in the world where the influences of Christian missions can be seen to better advantage. Here the influences of Christian civilization, divorced to a very large degree from those evils that generally go hand in hand with it, have been brought to bear upon the Oriental mind through the agency of the Christian mission alone. As we approached this city where the work has been the largest in operation, it was interesting each day to mark the external evidences of improvement that greeted us. Each day the women that we met were more neat and trim in appearance; as one who was with me remarked, they appeared better groomed, their clothing was more comely, their faces wore a more hopeful look, and they bore the mark of better things in their lives. The roads became better. Better-tilled fields, better-kept fences, better houses, more thrifty homes, and a general improvement in all that goes to make up a prosperous and thrifty people were evident in this province. The gardens looked more thrifty, water-wheels were doing the work of the hand, wheeled vehicles were taking the place of the woman's pack, and all spoke of an advance.

On the morning after my arrival, as I stood before an audience of six hundred people in the commodious church, I said to myself: "This is the best thing I have seen in Siam. The Gospel has the right hold upon this people's lives, and is lifting them." I never spoke to a more attentive

audience. This is the best type of people I have seen in the country. In a goitre district not one case of the disease was seen in the audience. There were well-dressed and comely women and maidens, some strong features and intelligent faces, clean and happy children, and men who seemed to appreciate what was said to them. The city itself is the cleanest and best-kept city I have seen in Siam, the streets are broader, straighter and better kept, and the roads in the province far and away are the best.

On the morning of the last Sunday we were in the city there were present in the Christian church seven of the officials and nobles, and six of the ladies of the noble and princely families. To the missionaries this is thought to be the beginning of larger things for the women of North Siam, and to appreciate what it means one must know the position of women in Siam in general, where even in the advance city of Bangkok very few are seen in public as yet.

It has not always been thus. Men have died here for the Christian faith, and for long months the missionaries have struggled against oppositions that to ordinary souls would have meant defeat. But wisdom has come to the missionary with years, and toleration has come to the country with more light.

These people are being stirred from the very foundations. They do not want the religion of Jesus. They are believers in the Buddhistic faith, the faith of their fathers, of their king, and of their country. But their king is willing that they should have the light, and the members of the North Laos Mission are interpreting their work to be to let in the light of a Christian civilization in such a way as to touch the people and influence them along the lines of every-day living. That these men and women believe in the power of conversion needs no better proof than the thousands of converts and the fifteen prosperous churches that have sprung up about them. But they realize also the indefiniteness of the term "conversion," a term that may mean anything from a little more rice each day in the native mind, to that spiritual uplift which, set before us by our Master, is yet the prayer and the aspiration of the best of us after two thousand years of light in a Christian land. Realizing this, they have for years, without antagonizing the people, been working, through all the influences of Christian living that will appeal to them, to open up their lives to this light.

I have great respect for the men and women I met in this work. They are larger than their work. They are broader than their Church. They magnify their profession. They are planting for the future. They count not on the number of so-called conversions alone, but on their success in planting pregnant ideas in this people's lives as well, ideas pregnant with a better civilization and a better national life. Planting seed that are sure to revolutionize this government, they leave the matters civil entirely to the authorities that be. They make friends with the officials by making of their people better subjects. They are clean, cheerful, and wholesome in their lives, without cant, spiritually minded in the best sense, and yet withal they are people of this world.

If this is missionary work, I believe in it. They live that they may show the natives how to live. Therefore, they have builded beautiful homes and spend of their substance to make life attractive. They are neat and comely in appearance. They enjoy the good things of this life, and are cultured in the things of God's world; for it is along these lines the natives must be reached; it is in these things the natives must be

lifted. This is the soil that must be raised to a higher state of cultivation before the better and more spiritual fruits of the Gospel can be grown thereon. Spiritually minded, they have the wisdom to approach a material people in a material way, to let their works so shine that the people seeing the results in this world may go their way and try to do likewise. For they believe in the Scripture, "If any man will do His will he shall (come to) know the doctrine."

The distinctive elements that enter into the success of this mission are these:

1. It is separated from such influences of civilization as tend to counteract the influences of Christianity.
2. There is but one denomination in the field.
3. They show respect for those things that are sacred to the Siamese.
4. They have the wisdom to let the Siamese govern their own people.

---

## MISSION WORK IN BULGARIA\*

BY REV. J. F. CLARKE, SAMOKOV, BULGARIA  
Missionary of the American Board

The Bulgarians were almost unknown to the outer world until about the year 1850, when they began their efforts to throw off the Greek yoke, which culminated in 1870, when they secured the recognition by the sultan of their own exarch. A Slavic nation, having a language originating from the same source as did the languages of the Russians, Serbians, and Bohemians, it was freed by Russia from its five centuries of subjection to Turkey in 1877, and its boundary extended to the Ægean Sea, so as to include that portion of Macedonia in which the greater part of the population is Bulgarian. But by the action of the Powers in the Berlin Congress the Macedonian part was returned to the Turks. The population of Bulgaria is nearly three and a half millions, of whom about three-fourths are Bulgarians. The total number of Bulgarians, including those in Macedonia and elsewhere, must be about five millions.

King Boris accepted Christianity in 861 A.D., and from that time his people were called a Christian nation. Tho the Bulgarians belong to the Greek Church, they never use the word Greek, but call themselves the Pravo-slavs (meaning orthodox) Church, a Church similar to the Catholic, tho their priests are allowed to marry once. The religion of the mass of the people has consisted in picture worship, especially that of the Virgin Mary, while even the *name* of Jesus was little known. Their faith has had but little influence upon their lives, yet before the coming of European influences, especially infidelity, drunkenness, and licentiousness, their morality was far higher than it now is. Doubtless their nominal Christianity has had an influence to keep them together as a separate nation.

The destruction of books in their language by the Greeks, in order to increase the number of the followers of the Greek patriarchs, led Bulgarians to purchase eagerly the New Testament, first published in 1856, chiefly because it was in the sweet mother tongue heard in their homes from their infancy. Thousands of copies were sold in a few years in Bulgaria and Macedonia, and this great desire to purchase the Word of

---

\* Condensed from a pamphlet published by the American Board.

God led Christians in America to answer what seemed to them a Macedonian cry.

The American Methodist Episcopal Board commenced work north of the Balkan Mountains in 1857, and the American Board south of the same mountains in 1858. And these missions have been working in cordial sympathy with each other to the present time.

At an early date it seemed best to open schools, that for young women in Eski Zaghra, and for young men in Philippopolis. A Bohemian exile from Austria brought his sister with him to Bulgaria, and she, having been taught in the home of a missionary, was ready when needed to enter into the work of teaching. Her loving heart drew her girls to her, and she led them to Christ. A revival followed, which was deep and lasting. The voice of prayer for their parents and friends was heard in many a strange but secret place about the premises. A young man said to a relative, "You are deceived by these Protestants." But she answered, "When you have tasted of an apple, do you ask if it is sweet? We have tasted of this Gospel and know its sweetness." Persecution followed, but only served to lead her closer to Christ. Marika was confined by her mother, but escaped through a window and returned to her teachers, nor was she frightened away by the mob of angry women who broke many of the windows of the school building.

A young merchant, Nacho, was led to Christ by what he heard at the Sabbath services, and at once returned to his partner hundreds of dollars secretly overcharged in making purchases. The next day his partner called and said to a missionary, "What sort of people are you that you should lead my partner, in whom I had perfect confidence, to return me stolen money of which I knew nothing." The wife of Nacho returned to her father with her two children, and, as she utterly refused to come back to him, he entered the school to prepare himself for Christian work.

During the first years the missionaries were received with great cordiality in their tours among the villages, and one of them for a year taught singing in the Bulgarian school of the city. The people were grateful for the aid given them in education, and thousands of books, chiefly the tract primer, were used in their schools. But in God's providence a great change took place which the missionaries would not at that time have chosen, but it led to a deeper study of the Bible. A monk married, contrary to their ecclesiastical laws, and was brought a prisoner to Philippopolis. He wrote a letter to the missionaries, saying that if they did not protect him he must become a Moslem. But before the letter was read he was in the home. Tho legally, and according to the "capitulations," he could have been protected, his letter proved that he was not a Protestant, and he was given up to the authorities. But the action, which for hours it had seemed a duty to take, caused the people to exclude all evangelical books from their schools and, to a great extent, from their homes, and led to bitter opposition from the Bulgarians. But the missionaries persisted, and now opposition has ceased. God has given his blessing to feeble efforts, and little bands of Christians have been gathered to be lights to those around them.

At different times missionaries and others have been exposed to perils and beaten. In returning from Constantinople in 1863, Mr. Merriam was murdered by Albanian brigands, and his wife's experiences at that time led to her death twenty-three days later. Another missionary has three

times been in the power of robbers, once losing his own and his wife's watches, clothes, and the money taken for workers and for long tours. Christian followers, workers, and missionaries have also often met with violence from Bulgarian opposers, one missionary having twice been so beaten that it seemed best to secure a government physician's certificate of his wounds. But this violence has always led to greater openings for the Gospel.

Hindrances and persecutions in various forms still continue. The contrary to the constitution, a ministerial order, issued in subservience to ecclesiastical influences, prohibited the circulation of evangelical work, and according to this order, a missionary who had freely sold and given away books and tracts in the streets of Samokov was recently arrested for doing the same thing in a neighboring city and sent, with his books, to an ecclesiastic for examination. Redress was secured through the English consul-general, and the matter opened the way for quite satisfactory conversations with those who had given and executed the order.

The statistics of the European Turkey Mission for 1899 give four stations; fifty outstations; twenty-four missionaries, male and female; seventy-seven Bulgarian workers; sixteen churches, to which have been received 1,998 members, of whom 1,270 are now living, of whom 110 were received in 1900; fifty-three places of regular worship, with an average of 2,847 attendants; fifty-three Sabbath-schools, with 2,379 scholars, and twenty-three schools of different grades, with 709 pupils. Native contributions for Christian work were \$5,945.63.

In Philippopolis Mr. Marsh and nearly twenty Bulgarian fellow-workers are pushing forward the work in twenty-six places in this field, in all of which there are earnest followers of Christ. A new, substantial church edifice, which has for years cost much effort on the part of the missionary and the people, is nearly completed.

At Samokov Messrs. Haskell, Thomson, and Dr. J. F. Clarke and son, with Misses Maltbie, Haskell, Baird, and capable Bulgarian associates have been earnestly seeking to give a Christian education to young men and women, efficiently using the press to widely scatter religious truth, and doing all in their power in evangelical work in the surrounding places.

In Monastir Mr. Bond, Misses Cole and Matthews, and native workers are doing efficient work for Christian education in a school which at times has girls of seven different nationalities in it, and have labored, as far as possible, in other places. A deep interest is felt in the Albanian work under their charge, especially in the girls' school in Kortcha.

From Salonica Messrs. House, Baird, Haskell, and Miss Stone have abundantly utilized the three railroads spreading out through all Macedonia, and enabling them to do much for a population of two millions, among which they have twenty-one outstations. Their work in the city among different nationalities, and often among sailors of English fleets, will be much facilitated by a valuable property they have recently secured on their personal responsibility, but without any appropriation from the American Board. Miss Stone's efficient efforts as an "elder sister" among the Bible workers, teachers, and the women in many places have been of much value. Some of her workers and others in Bulgaria are doing more for Christ than many of the preachers. They have been welcomed even in Turkish homes.

The boys' school in Philippopolis, after various changes, has become the Collegiate and Theological Institute in Samokov, with about sixty students. While most of the higher national schools are to a great degree full of skepticism and infidelity and other evil influences, it seems essential to the progress of evangelical work in Bulgaria and Macedonia that this institute be well supported and manned. It is needed not only to educate Christian preachers, but also to prepare Christian laymen for

Sabbath-school work, church officers, and business men, who will have a positive influence among the mass of their own faithful people.

God has from the first blessed the labors put forth, at times abundantly. The one hundred and nine Christian workers in the fifty-one places for stated preaching, besides many more occasionally visited by colporteurs and others, are exerting a permanent influence throughout Bulgaria, Macedonia, and Albania, from the Black Sea to the Adriatic.

#### MISS STONE'S WORK AMONG BULGARIAN WOMEN\*

Miss Stone's capture has focused the world's attention upon her, and her missionary activities have acquired a new interest in the eyes of the public. Fortwenty-three years she has had charge of the Bible women's work in Bulgaria. She made many long, arduous, and dangerous journeys, visiting schools, reading the Scriptures to the women in their own homes and in public meetings, preaching, teaching, praying, distributing the Word of God. Only one of her letters gives a clear idea of dangers encountered. It speaks of a tour undertaken in company with Rév. Dr. House and several native workers.



MISS ELLEN M. STONE

Thursday night we spent in a lonely mountain khan (inn), with a robber on the other side of the fire from us. You may be sure that I heard his planning. I could not sleep. Thankful enough were we when, long before dawn, the khanje (inn-keeper) aroused the robber and sent him on his way, bidding him wait for us along the lonely road. We were a very silent party climbing the mountain, expecting the robber to come upon us anywhere. But as the hours passed we thanked God for deliverance. . . . Darkness overtook us upon an unknown road, and we sought shelter in a deserted Turkish guard-house. We tied our horses upon the ground floor, divided our bread with them, and got ourselves and our belongings up-stairs—all this in the thickest darkness. There must have been robbers secreted somewhere inside. We were aroused by the sound of horses passing out. Mr. Petanschken went down and came back reporting that the door had been opened from within, the heavy stone with which he had barricaded it having been set to one side. Our two best horses were gone. It was hard traveling in the rain, but at last we arrived at Serres, and had such a good time among some of the most hospitable, loving Christian souls I ever met.

\* Condensed from *The Christian Herald*.

## BANEFUL EFFECTS OF THE SOUTH AFRICAN WAR\*

From the recent report of the Berlin mission may be gathered how heavily their thirty-five South African stations have been visited by the war. Gerlachsthal-Springfontein, with its spreading cornfields, has become a solitary desert; from Bethany the whole of the cattle were carried off; Adamshoop was completely stripped; Botschabelo suffered great hardships from both Boers and English. What the English troops could not carry away as food was burnt, lest it should fall into Boer hands, and the result is great scarcity, sickness, and misery. But much graver than these material losses is the injury to missionary work—the looting of stations, the dispersion of congregations, and the arrest of missionaries. Mr. Düring, after having his station looted by English soldiers, was carried off (a prisoner) in the middle of the night and while the rain poured down, and was kept for eleven days in vile durance before he was brought to Pretoria for trial. He was accused—some Jews being his accusers—of having spoken against the English and of having supplied the Boers with food. At the trial both allegations were proved false, and he was set at liberty after an imprisonment of six weeks. Mr. Bauling, at Leydenburg, suffered similar indignity. When, in July, 1900, English troops occupied the place, a piece of ground belonging to the Boers was made over to the natives, who looked upon it as absolutely their own. Mr. Bauling pointed out to them that not until the conclusion of peace such distribution of land could have final validity. This advice formed the basis of an accusation against him. His property was confiscated and the station turned to military uses, while he himself was thrown into prison and treated as a common malefactor, until the intervention of the German consul secured him some relief. Another grievous case is that of Mr. Kahl, at Neu-Halle. Some evil-minded persons who once had belonged to his church made a calumnious charge against him of harboring and supporting Boers. While he with three of his children were away from home, the station was surrounded by English troops in the dead of night, and his wife and five remaining children were carried off to Pretoria. Kahl himself was summoned to appear there, and, failing to do so, he was arrested, his ox-wagon with a team of twelve oxen appropriated, and he himself would have been deported to Ceylon but for the remonstrance of the German consul. His station is occupied by English troops.

Another baneful result of the war is the demoralization of the native churches, whose members are exposed to all the dangers and temptations inseparable from the presence of the military at the time of confusion and distraction. The teachers, whose warning voice might have acted as a restraint to some, have either been removed or discredited when they tried to be faithful to their office, and only those who are acquainted with the African character can adequately estimate the loss of such personal supervision.

The reports which arrive from several stations as to the revival of tribal conflicts indicate another danger. While the Boers held rule the natives were kept in check, but this return to general lawlessness may indefinitely add to the complications of the situation, and is sure to prove an additional hindrance to missionary progress.

\*These particulars are taken from the organ of the Basel Missionary Society (*Evangeliſches Miſſions Magazin*). Translated by B. Hitjer.



STATISTICS OF MISSIONARY WORK IN JAPAN FOR THE YEAR 1900.—Compiled by Rev. H. Loomis, Yokohama.

NAMES OF MISSIONS.	Year of arrival in Japan	Number of Missionaries.	Stations.	Outstations.	Organized Churches.	Churches Wholly Self-supporting.	Churches Partially Self- supporting.	Baptized Adult Converts, 1900.	Baptized Children.	Total Communicants.	Day and Board- ing School Scholars.	Scholars in Sunday-schools.	Theological Schools.	Theological Students.	Native Ministers.	Unord'd Preach- ers and Helpers.	Biblewomen.	Hospitals.	Patients Treated.	Contributions of Native Christians for all Purposes During the Year, in Yen ( <i>Ō</i> ).
American Baptist Missionary Union.....	1860	56	9	54	27	1	26	204	....	2,011	754	4,435	1	16	7	60	26	....	....	3,540.38
Amer. Board's Mission with Kumiai Churches ( <i>a</i> ).....	1869	62	12	170	72	36	36	519	51	4,372	630	10,214	1	15	38	67	10	....	....	31,745.00
American Christian Convention ( <i>d</i> ).....	1887	6	2	23	7	....	7	11	....	344	51	608	....	2	4	4	2	....	....	278.01
Baptist Convention (Southern).....	1889	8	4	9	2	....	2	15	....	90	....	154	....	1	4	4	3	....	....	125.00
Christian and Missionary Alliance.....	1891	3	1	3	71	....	3	4	....	26	....	330	....	....	1	3	1	....	....	( <i>Ō</i> ) 10.00
Presbyterian Church of the United States.....	1859	54	12	31	....	....	....	....	....	....	....	....	....	....	....	....	....	....	....	....
Reformed Church in America.....	1859	31	9	14	....	....	....	....	....	....	....	....	....	....	....	....	....	....	....	....
United Presbyterian Church of Scotland.....	1874	2	1	....	....	....	....	....	....	....	....	....	....	....	....	....	....	....	....	....
Church of Christ in Japan ( <i>a</i> ).....	....	....	....	....	71	40	31	619	139	10,346	2,202	5,426	2	18	34	113	27	....	....	27,633.56
Reformed Church in the United States.....	1879	18	3	48	....	....	....	....	....	....	....	....	....	....	....	....	....	....	....	....
Presbyterian Church in the United States (South).....	1885	28	7	53	....	....	....	....	....	....	....	....	....	....	....	....	....	....	....	....
Woman's Union Missionary Societies, U. S. A.....	1871	5	2	7	....	....	....	....	....	....	....	....	....	....	....	....	....	....	....	....
Cumberland Presbyterian Church.....	1877	18	4	12	....	....	....	....	....	....	....	....	....	....	....	....	....	....	....	....
Church of Christ.....	1883	19	4	14	13	....	13	94	....	734	150	738	....	....	9	10	4	1	....	372.55
Evangelical Association of North America.....	1876	6	1	16	14	....	14	61	15	926	....	553	1	3	18	12	9	....	....	1,256.06
Evangelical Lutheran Mission, U. S. A.....	1892	8	2	1	1	....	1	13	4	77	....	100	....	....	2	2	1	....	....	488.00
General Evangelical Protestant (German Swiss).....	1885	7	2	1	1	....	1	5	15	116	80	125	1	3	2	1	1	....	....	43.32
Hephzibah Faith Missionary Association ( <i>f</i> ).....	1894	3	2	1	....	....	....	....	....	....	31	25	....	....	1	1	....	....	....	15.30
Independent and Unconnected { Native ( <i>f</i> ). Foreign ( <i>g</i> ).	....	....	....	....	6	6	....	25	....	604	22	290	....	....	3	7	3	....	....	1,516.39
Methodist Church of Canada ( <i>c</i> ).....	1873	30	5	53	26	3	23	141	23	( <i>i</i> ) 2,016	1,050	2,231	1	4	26	64	11	....	70	4,692.00
Methodist Episcopal Church, U. S. A. ( <i>e</i> ).....	1873	64	9	81	79	4	75	488	88	( <i>i</i> ) 4,855	2,880	7,323	2	10	60	28	46	1	....	13,940.00
Methodist Episcopal Church (South) ( <i>e</i> ).....	1886	35	9	18	15	2	13	63	18	688	574	1,386	1	1	10	7	4	....	....	1,620.00
Methodist Protestant Church ( <i>b</i> ).....	1880	13	3	6	5	1	4	80	14	388	183	196	1	5	7	7	6	....	....	998.21
Protestant Episcopal Church, U. S. A.....	1859	52	....	....	....	....	....	....	....	....	....	....	....	....	....	....	....	....	....	....
Church Missionary Society.....	1869	140	....	....	....	....	....	....	....	....	....	....	....	....	....	....	....	....	....	....
Nippon Sei Kokwai ( <i>k</i> ).....	....	....	34	82	80	2	78	705	371	( <i>j</i> ) 7,976	2,901	5,739	4	39	45	141	59	4	2,051	11,233.67
Society for the Propagation of the Gospel. St. Andrew's University Mission. St. Hilda's Mission.	1873	23	....	....	....	....	....	....	....	....	....	....	....	....	....	....	....	....	....	....
Salvation Army.....	1895	13	4	22	( <i>h</i> ) 15	....	( <i>h</i> ) 15	17	....	152	....	314	....	....	51	4	4	....	....	2,585.15
Scandinavian Alliance Mission in Japan.....	1891	8	4	10	....	....	....	12	....	12	....	110	....	....	....	....	....	....	....	14.50
Seventh Day Adventists.....	1898	5	2	2	1	....	1	12	....	12	....	60	....	....	....	10	....	....	....	....
Society of Friends, U. S. A.....	1885	6	2	3	....	....	( <i>g</i> ) 33	201	58	90	420	....	....	....	....	....	2	....	....	104.33
Universalists.....	1890	5	1	....	5	....	5	11	3	65	13	137	1	2	3	3	3	....	....	175.00
United Brethren in Christ.....	1896	4	2	....	....	....	19	....	....	109	....	115	....	....	2	1	7	....	....	142.17
Total of Protestant Missions, 1900.....	....	757	177	734	538	95	348	3,139	731	42,451	11,669	36,310	16	120	321	558	224	6	2,121	102,228.50
Increase in 1900.....	....	30	5	....	94	12	32	....	....	653	....	799	....	7	2	40	....	1	....	7,953.72

(a) Statistics to January 1, 1900. (b) Statistics to April 1, 1899. (c) Statistics to May 1, 1900. (d) Statistics to June 30, 1900. (e) Statistics to August 1, 1900.  
 (f) Approximate; reports not complete. (g) Admitted to Christian fellowship by public profession of faith in Christ. (h) Not churches, but army corps. (i) Probationers and communicants. (j) Catechumens and infants included. (k) Reports not complete. (l) Yen = 82 cents (gold).

## EDITORIALS

### Christianity in Great Britain

Rev. Dr. Alex. Maclaren, of Manchester, England, greatest of living preachers, is reported as saying that he confesses that his heart sometimes failes him when he thinks of the present aspects and prospects of Christianity in Great Britain. The great wealth, the loosened bonds of Christian faith, the neglect of the Sabbath, the growing senseless luxury, the godlessness of all classes of society in this day, from the highest to the lowest, are enough to break the heart of workers. He could not but read in the social life of England, in the public action of the country, in the corruption of the municipalities, in the growing intemperance of the people, in the manifestly increasing impatience of the press, in the leaders of opinion who were ready to shake off the last fragments of Christianity, and who in many cases were talking rubbish and nonsense about the superior claims of Buddhism, Hinduism, and he knew not what "ism"—he could not but see in all these things a call to Christian people to be ashamed of their quarrelings and envyings, and to go forward shoulder to shoulder, and to close their ranks against the foe.

Everything that Dr. McLaren says is entitled to a hearing. How solemn the testimony of this man of such advanced years, who, in his fifty years' ministry, has never said or written anything that needs to be recalled! And what a trumpet peal to the Church, calling on all disciples to forget insignificant differences in view of their magnificent basis of agreement on vital truths, and the singular unity and solidarity of a malignant foe!

### F. B. Meyer

Rev. F. B. Meyer has resigned his charge of Christ Church in London, in order to be free for a wider work as a missionary in Britain and elsewhere. His resignation takes effect next September. He feels called upon to give up the comforts of a pastorate that he may devote himself to the ministry of the Church at large. He says: "I think I hear the voice of Christ saying, in unmistakable accents, that I must fall into the ground and die if I am to bear the best and most fruit."

### The Christ Method of Evangelism

When Mr. Meyer was in Calcutta he recommended the Christ method of propagating Christianity, and said that, if he were a young missionary, he would do his best to "train twelve apostles, seeking to imbue them with his own spirit, living with them, working with them, and sending them forth." A man of the fullest consecration, largest faith, greatest tact, soundest judgment, and ripest experience would be necessary for this kind of work; but given such a combination of qualities and twelve workmen developed in this way, a most effective and blessed service would follow.

This was the mediæval method of carrying on missions, when twelve men, giving themselves up to the evangelization of a certain district, would elect one of their number captain, go to some remote region, and under his direction scatter in different parts, and seek thus to compass the whole region, meeting after intervals to confer and report. Such a method has the stamp of God's suggestion on it and is always likely to succeed.

### Mr. Torrey's Tour

The numerous acquaintances and friends of Rev. R. A. Torrey and wife will be interested to know that they plan to sail, December 28th, from San Francisco, for Yokohama, China, Australia, Syria, etc., spending about one year in the tour. Mr. Torrey expects to give addresses and hold Bible Institutes, and visit these lands to study their religious and missionary aspects, and give such aid and encouragement as he may be able to the Lord's workers. The tour is mainly on invitation of the Evangelization Society of Australasia. He will spend three months or more in Australia and New Zealand, and probably hold Bible Institutes of some weeks' duration at prominent centers. These world-travelers especially ask prayer in their behalf. Mr. Torrey's teaching is especially emphatic along the lines of Bible inspiration and the Holy Spirit. He took the pastoral charge of the Chicago Avenue Church in 1894, and during seven years the atmosphere of this church has been one of continuous revival. The smallest number added in any one year has been 254!

### Satanic Opposition

The lovers of God's work should not be at all surprised if difficulties appear in the field, and, at the same time, when success is apparent and the largest victory seems to be on the point of being accomplished. The one greatest problem is, and always has been, how to meet, resist, and overcome satanic opposition; and how, where he is permitted for the time to triumph, to hold on patiently and persistently both to our *work* and our *hope*, believing that the final result shall be that Christ shall in all things have the preeminence, and that we shall be partakers of His ultimate and eternal victory!

### Missions in Bulgaria

The capture of Miss Stone has offered another opportunity for unfriendly critics of missions to present their views in opposition to those of Jesus Christ. One newspaper speaks contemptuously of Miss Stone as "forcing her religion" on the Bulgarians (doubtless accompanied by a fleet of gunboats and a battery of artillery). This critic declares that it is fantastic to propound a religion to a people which has not been educated up to the point of accepting it.

If this were true it would not apply to the missionaries in Bulgaria. They do not offer a new religion, but simply a purer and more living form of the old. The Bulgarians have been Christians for a thousand years. The essential truths of the faith are fully acknowledged by them. The complaint is only that with them knowledge has become too much divorced from living faith and from life, and too much oppressed by darkening ceremonies and burdensome enactments. The American Board does not send its missionaries to the Levant to propagate Protestantism, but to aid in the development of an intelligent and living faith.

If the missionaries preach in absolutely non-Christian countries, it contradicts history to call them unreasonable in going into a country which has not for generations been educated up to the acceptance of Christianity. The Gospel spread over the Roman empire, among a people who were getting tired of their old gods, but who continued to worship them until they turned to Christ. Ireland accepted the Gospel almost at a bound; so did the Scottish Highlands, Southern England, and most of the rest. The work of conversion in Denmark and Sweden was much more lingering, but there too the only way in

which the people were educated up to the Gospel was by the spread of the Gospel. These critics speak like men who so dislike Christianity that they never ascertain the most palpable facts of Christian history.

†

### For India

Miss Louise B. Pierson, daughter of the editor, sailed November 16th for Calcutta (140 Dharantala Street). She goes to undertake work in connection with the Woman's Union Missionary Society of New York, in the orphanage and Bible school, where Miss Gardner has so successfully labored. Miss Crosby, returning to Japan, and Miss Loomis, now going out under the same society, spoke at the farewell meeting in the Bible Society Directors' Room on November 13, at the same time when Miss Pierson also spoke a few parting words.

### A Call for Jewish Missionaries

Mr. John Wilkinson (Mildmay Mission to the Jews) thinks an initial failure in duty is to be seen in the absence even of appeals to students to give themselves to Jewish mission work. He insists that God's order has never yet been reversed: "*to the Jew first.*" Mr. James E. Mathieson, of London, says:

We remember with thankfulness the bright but brief career of Ion Keith Falconer in his efforts to reach the Moslems in Arabia, and also the noble close of a noble life when Bishop Valpy French gave his last days to the same race. We recall the time when "the Cambridge Seven" offered themselves willingly for the China Mission, and we feel grateful to God that He has signally used their testimony, and that they are all alive unto this day. But a claim to similar devotion is surely urgent in the interests of God's chosen race. For this work the highest scholarship, combined with the rarest devotion, should be sought for, a mastery of the Hebrew language and of the Yiddish or other dialects, and capacity to "reason out of the [Old Testament] Scriptures that Jesus is the Christ." Many men find it impossible, for

climatic or other reasons, to leave our shores. In the East End of London there is a great and rapidly increasing Jewish community, elbowing out their Gentile neighbors; churches and chapels are surrounded by this immigration, and much good work is accomplished among them; but still there is room for men of the highest ability and with burning zeal, prepared and qualified to point Jews to their true Messiah and coming King.

The difficulty of bringing men and women of this race to Christ has been greatly exaggerated, and the results of the Jewish Mission have been grossly ridiculed. As Mr. Wilkinson, Sr., has often pointed out, "three-fourths of our Bible is the Jewish Bible; and a Jew or a Jewess is as responsive to loving interest and effort to bless as any Gentile can be." Possibly a Jewish believer may have more adaptation than a Gentile believer (other things being equal) as a witness for Christ to the Hebrew race; but that does not in the least degree remove the obligation laid upon Gentile Christians to offer the Gospel to that race. We can not shake off our responsibility for the huge debt we owe to Israel as keepers of the oracles of God and as the brethren of our Lord Jesus Christ. It would, we feel persuaded, be well pleasing to Him were many men of high ability and of consecrated purpose to offer themselves to the well-known and honored societies and organizations now existing to help in gathering in "the remnant according to the election of grace."

Rev. Louis E. Meyer, an authority on the subject, says that 204,540 Hebrews were baptized unto Christ during the past century, and the average is 1,500 a year, exclusive of the Romish Church. Yet, notwithstanding this singular blessing on missions to Jews, the old race prejudice seems still dominant and it interferes with all general work for this class.

### Modern Warfare

The destructiveness of modern warfare is more and more apparent, tho we become too much accustomed to it, to have it impress us as it ought. Since the commencement of Britain's struggle in South Africa, however incredible it seems, up to October 15th, 824 officers and 16,648 men have died, in British ranks alone, 6 officers and 417 men dying after returning home, and 7 officers and 615 men reported "missing." Even the immense expenditure of money fades into insignificance beside this waste of life, and the vast world of sorrow which these figures suggest.

## OUR MISSIONARY LIBRARY

CONSTANTINOPLE AND ITS PROBLEMS. By Henry Otis Dwight, LL.D. Illustrated. 12mo, 298 pp. \$1.25, *net*. Fleming H. Revell Co., New York. 1901.

This is a valuable book. It is so good a book that we wish there were more of it, that it were more full on some points. It is radically different from the familiar "Notes" of travelers, in that it is not compiled from other books, and it contains scarcely anything of the conventional guide-book type. Indeed, a page or two of such details might have been added without increasing the cost of the volume, and to the convenience of the reader. But this timely publication is crowded with facts of a most significant sort. They are facts of that kind which a mere casual visitor can not possibly know. Dr. Dwight has been from his youth a resident of Constantinople, and part of the time a missionary, in constant touch with the people, great and small. The reader should understand that this volume is not a text-book of Byzantine archæology, nor a history of the Ottoman empire. It is not a discussion of the recent massacres, nor a systematic account of missionary enterprise. It is fairly described by its title, and the nature of these problems may be inferred from the chapter headings. The incidents with which each section is filled are not mere objectless anecdotes, but facts that bear on the solution of the difficulties involved. Any scheme of moral reform must face these obstacles, and the reader who gives careful attention to Dr. Dwight's facts will soon share also in his sense of the responsibility now resting on the American churches. The admiral's daughter (page 24), and the effort to obtain a passport by fraud (27), the clapping of hands (35), and the wine-drinking Pasha (61), the evening service in St.

Sophia (69), and the girl Gulsum, the hired rabble of women at the office of the Minister of Finance (115) and the funeral of the patriarch (143), the dishonest tenant (153) and the Levantine duel (192)—all these help us to understand the burden which the reformers must carry.

The book improves as we advance, and the closing chapter is the best. It is a spectacle that may well appeal to our sympathies, not a hungry nation only, but a *circle* of hungry nations, all willing to read and study—in fact, clamoring for books—and open to evangelical influences, while, at the same time, the money needful for the editing and publishing of such books is withheld. The present reviewer has often expressed in public the opinion that the time has come when our missionary efforts ought to be gathered up into strong centers rather than scattered. We ought to concentrate our fire on certain points, and win definite victories at such points, instead of trying to occupy so much ground as we do. Especially ought we to make sure of two things—namely, education and a vital Christian literature. Therefore, the true policy would be to gradually turn over the evangelistic function to native preachers, and to put the available force of living missionary workers into these two departments of schools and the press. In this we fully share Dr. Dwight's feeling, and his last chapter is a pathetic plea for a Christian literature for the Ottoman empire. The voice of a preacher will soon be silenced, but the book which embodies Western learning with Eastern taste, as only a trained missionary can prepare it, will remain for centuries a treasure of good sense and truth. Dr. Dwight does

not even suggest his own relation to this grand task, but it is a pleasure to testify that he is himself one of the very few men to whom we look for the providing an evangelical body of thoroughly good books in the land of the Green Banner.

J. F. R.

A HISTORY OF BABYLONIA AND ASSYRIA. By Robert W. Rogers, Ph.D., D.D., LL.D., F.R.G.S., Professor in Drew Theological Seminary, Madison, N. J. 2 vols., 8vo, pp. xx., 429, xv., 418. Eaton & Mains, New York. Price, cloth, \$5.00.

No missionary, if his field be in this part of the Orient, should fail to acquaint himself with this work. For the first time the story has been clearly and completely told of the rise, reign, and fall of two of the chief nations which, under God, may be called the Schoolmasters of the Hebrew People. For the first time the intricate labyrinth has been threaded from the outmost bastion to the inmost chamber, and the bearer of the torch knows all the way, as to the manor born, and yet is one of our own men and speaks his message in our own language, and without wearying us or losing sight of us.

This is precisely the sort of work which the time demands, and will do more to meet the speculative vagaries of the modern text destructionists than whole libraries of controversial literatures. The eloquence of the facts is the secret of Professor Rogers' enthusiasm, and is the secret of his power over his readers, and nothing is more plain or more satisfying than the fact that the Assyria and Babylonia of the Bible are the Babylonia and Assyria of history. Now when the real history of Egypt and Greece, the other two full professors in the School of the Hebrews, is finally written, the prospects are, from the abundant finds of the last few decades, that the writers of the

Bible will come to be acknowledged as masters not only of their own catechism and hymn-book, but also of the traditions, genealogies, and chronicles of their own people.

C. F. S.

We are authorized by the publishers to say that this work may be had by all foreign missionaries at half price, carriage not included. —[EDITORS.

VIA CHRISTI. By Louise M. Hodgkins. 12mo, 257 pp. Cloth, net, 50c.; paper, net, 30c. The Macmillan Co., New York. 1901.

This introduction to the study of missions was prepared at the request of a committee of the Women's Boards of Missions in the United States and Canada. It reviews in order the various ages of the Church, from St. Paul to the nineteenth century, and presents the progress of missions during this period. The book is valuable for reference and as a basis of study. \*

THE MODERN MISSION CENTURY. By Arthur T. Pierson. 8vo, 576 pp. Net, \$1.50. The Baker & Taylor Co., New York. James Nisbet & Co., London. 1901.

The nineteenth century is *par excellence* a missionary century. Its achievements in winning the world for Christ and the instances of Divine interposition and leadership have been marvelous. "All history is mystery until it is read as His story." This volume presents the facts of the progress of the Kingdom during the past 100 years as an evidence of the superintending providence of God. As General-in-Chief of the missionary campaign, He is shown to have gone before His armies, to have broken down barriers, prepared His generals and soldiers, and given the victories that have made us "more than conquerors." No one who reads these pages can fail to see the hand of God in modern history. \*

## GENERAL MISSIONARY INTELLIGENCE

### AMERICA

**Fourth Student Volunteer Convention in Toronto** The fourth international convention of the Student Volunteer Movement for Foreign Missions will be held at Toronto, Canada, February 26 to March 2, 1902. Three volunteer conventions have been held: the first at Cleveland in 1891, having in attendance 680 delegates; the second at Detroit in 1894, having in attendance 1,325 delegates, and the third at Cleveland in 1898, having in attendance 2,221 delegates. At the convention in 1898 there were 1,598 students and 119 professors, representing 461 institutions of higher learning in the United States and Canada; 87 secretaries and other representatives of foreign mission boards and societies; 80 foreign missionaries, and many other leaders.

From present indications the convention next February will be even stronger and more representative. It will, in all probability, be attended by students and professors from over 500 colleges, theological seminaries, medical schools, and other high institutions of learning. The fact that the next conference of the secretaries of the boards of missions of the United States and Canada will be held in Toronto insures a large attendance of officers and representatives of the foreign mission boards. A large number of missionaries from all parts of the world field are expected. National leaders of the young people's societies, state, provincial, and international secretaries of the young men's and young women's christian associations, and editors of church papers and missionary magazines, as well as fraternal delegates from student movements in Europe have been invited.

**Our Problem** These figures tell of the something of the task laid upon the Foreign-born Christians of America: During the fiscal year ending June 30, 1901, there arrived at the port of New York 453,496 immigrants, being an increase of 52,654 over the record for the previous year. The stream of aliens to our shores now sets strongly from southeastern Europe. From Italy alone came nearly thirty per cent. of the entire number. The following table shows the sources of the larger classes of immigrants:

Italian.....	131,658
Hebrew.....	43,237
Polish.....	37,636
German.....	29,680
Slovak.....	26,931
Scandinavian.....	24,181
Irish.....	19,953
Croatian and Dalmatian.....	12,348
Magyar.....	12,344

**Pennsylvania's Part of the Problem** Of the 6,302,115 population in Pennsylvania, 985,250 are foreign-born. To these are to be added 160,451 colored people, including Negroes, Chinese, and Japanese. Adding 400,000, the children of persons recently arriving in this country, we have about 1,500,000 of foreign-born in the bounds of the State. Of these between eight and nine hundred thousand speak foreign tongues, who, if they are to be successfully reached and dealt with, must be reached in the mother tongues.

**Relative Cost** I have compared of Home and the annual average Foreign Work expense of running 3 New York City churches with the annual average expense of carrying on the Arcot Mission in India since it was established forty years ago, and it is less than that of those churches. And note what has been accomplished,

There are now 8 mission stations, 100 village congregations, 24 organized churches with 4,910 members and 1,861 catechumens. There are 120 schools with 2,992 pupils, of whom 2,200 are not Christians; also 16 girls' schools with 1,343 pupils; 4 Anglo-vernacular schools, where 1,000 young men are taught; 6 training-schools with 322 boarding pupils, and yet the *average yearly cost of all this work is less* than it costs to support 1 New York City church.—DR. JACOB CHAMBERLAIN.

**Growth of Baptist Missions.**—Dr. Mabie states that since 1890 142,000 converts have been baptized and added to the churches in connection with the American Baptist Missionary Union. This is twice the number permitted any other society in Christendom to gather in. The fact appears upon another page that this same society received 6,553 to its churches last year.

**Methodist Women and Missions.**—The Woman's Foreign Missionary Society of the Methodist Episcopal Church reports 2,405,575 members in the 21,034 branches, and receipts amounting to \$426,795 last year, an increase of \$12,264 from the year before. The Northwestern Branch reports \$102,612; the New York, \$65,901; the Cincinnati, \$57,013, etc.

**Surrendering a Mission Field** Some twenty years ago the Christians (Disciples) undertook mission work in the Turkish empire, as not a few felt at the time, in serious violation of Christian comity. But now the statement comes from official sources that for "some time the work in Turkey has not been satisfactory. One of two courses seem to be open to the society: either to send a number of Americans to take the oversight of the churches and to spend many thousands for the sup-

port of schools, or to withdraw entirely. As there are no men ready to go to Turkey, and as the treasury does not warrant the necessary increase of funds for that field, and as the Turkish field is limited and preoccupied, the executive committee has decided to recommend that the Foreign Society withdraw from that field as soon as it can do so consistently with all the interests and rights at present involved."

**An Indian on The Mission Field Indians** reports the testimony of an Apache Indian at a Christian Endeavor meeting held in connection with one of the mission churches of the Reformed Church in America. "We Indians," said he, "look like man, shape like man, but we not know enough. We not know God. We like snow man children make, all the time standing still in one place, so cold, so cold, no go about, no work, go away little by little, then all gone."

**How the Gos- Bishop Hare, wh  
pel Transforms seems to be follow-  
Red Men ing hard after  
Bishop Whipple in** service for the Indians, reports that there are 17 Sioux now in the ministry. There are about 60 others, not in the ministry, who are licensed by the bishop to hold services. The clergy, with the aid of these assistants, keep up service in 86 congregations. They have 63 church buildings. There are 3,286 Indian communicants. The Indian congregations raised last year for charitable and religious objects \$7,892.

**Christian To their other good  
Red Men in works the Indians  
Arizona in our Fifth Pima  
Mission are adding** the support of their minister, the Rev. W. H. Gill. He tells thus of their enthusiasm in this direction: Our Indians have begun to sup-



port their own church this year, besides giving to missionary work. On the first Sunday of our fiscal year 8 members paid up their entire year's subscription, while 1 enthusiastic member doubled her's and paid up. On the second Sunday 14 more paid up in full. At the end of the first quarter nearly all of the 66 subscriptions have been brought, tho I told them they could have the whole year to pay in. This, I think, is encouraging for the first attempt at self-support.—*Assembly Herald*.

**The Mormon Tithing System** Some idea of the enormous revenue the Mormon Church receives from tithing

may be gained through the following item from a Utah correspondent:

Yesterday a Mormon young woman told me that her father paid every tenth load of hay for tithing when he brought it from the field. During the winter, when he sold the remaining hay, he also gave every tenth dollar. Also with his cattle, he gives one-tenth of what he has, and the next year he tithes the same stock over again, giving one-tenth of all, thus including the cattle from which he has paid tithing for many years plus the increase. This man is in moderate circumstances, yet he pays \$500 a year tithing. He asked the officials if, having once tithed his hay and stock, he must again tithe them when any were sold by giving one-tenth of the amount realized, and was told that he must do so. Is it any wonder that this organization is so abundantly provided with the "sinews of war?"

**Missions in Mexico** Dr. John W. Butler in his "Sketches of Mexico," says:

"Several of the evangelical churches in the United States entered the mission field in Mexico toward the close of 1872. They did so in about the following order: The Presbyterian, Methodist Episcopal, Congregational, Baptist Southern Convention, Southern Methodist, Southern Presbyterian, Reformed Associate Presbyterian, Baptist Northern Church, The

Friends, and the Cumberland Presbyterian. Besides these there were several independent missions, such as the Church of Jesus, part of which, about 1884, was formally taken up by the Episcopalians; an English mission originated by the late James Pascoe, but since his death dismembered; and finally the work of a Mr. Harris, of Orizaba. These report 650 congregations, 18,000 communicants, 60,000 adherents, 185 foreign workers aided by 585 native workers."

## EUROPE

**Growth of the British Empire** On this theme, so closely connected with the spread of the Gospel, in a late

*Pall Mall Magazine*, Mr. Holt Schooling has this to say: "During the century now drawing to a close, land has been added to the British Empire at the average rate of 2 acres for every second of time. In the year 1800 Greater Britain was only six times as big as the United Kingdom, while in 1900 it is found to have become just ninety-six times as big. Roughly, the increase has been from 2,000,000 square miles to 12,000,000, and this growth of six times the area in 1800 has been going on *all over the world*."

**George Müller** These are also known as the Ash-  
ley Down Orphan  
Homes at Bristol, and concerning them an important new departure is announced. These homes are famous from the fact that they were founded and carried on by George Müller in the spirit of absolute dependence upon God for all support; altho the founder is dead, his son-in-law, Mr. James Wright, still adheres to the same principles. The new departure is a broadening of the work and the admission of half-orphans as well as the children who have lost both parents; 5 homes will be occupied instead of

4, accommodating in all 2,050 children. In the sixty-third annual report there are many interesting facts and figures. The income for last year was over \$160,000, and the expenditures something over \$117,000, leaving a handsome balance on hand for advance work.

**Where a Part of Missionary Money Goes** This list of special needs, or "incidental" expenses, which appears in the *C. M. S. Intelligencer* will help us to realize that salaries and traveling expenses do not consume all the gifts of the churches. The sums called for vary from \$150 to \$2,000 :

For providing a grant to a Yeruba catechist on retiring through loss of sight.  
 For furniture for the Lagos Old Mission House.  
 For repairing the Beach House Sanatorium, Lagos.  
 For a new house for an industrial agent, Niger Mission.  
 To meet medical expenses in the Niger Mission during 1900.  
 For erecting a rest-house on Mamboia Hill.  
 To provide school material, furniture, etc., in the Usagara Mission.  
 For various buildings, alterations, etc., in the Uganda Mission.  
 For a paper-cutting machine for Uganda.  
 For building a mission-house at Shimba, and repairs in the East Africa Mission.  
 For repairs and taxes at Gaza.  
 For repairs at Majitha School, Punjab.

**English Friends and Missions** The English Friends, in their Thirty-fourth Missionary Report, show, in their five mission fields, India, Ceylon, China, Syria, and Madagascar, 27 missionaries, 5 medical missionaries (one a lady), 24 unmarried ladies. Full members, 2,725; adherents, 13,635; scholars, 19,521. Total income, 412,640 marks. Indian Famine Fund, 596,519 marks. Whole number of home members 19,000.—*Allgemeine Missions Zeitschrift*.

**Exodus of Religious Orders from France** The time allowed by the law of July 1, 1901, to religious orders for asking authorization to remain in France expired on Octo-

ber 3d. The law required that all persons professing to work in association should publish the rules of their association, and offer some reasonable guarantee that their funds would not be applied to purposes which they might not wish to avow. It seems that, out of a total of 16,468 religious establishments, 5,141 have applied for authorization, believing it to be quite possible to carry on their work under the changed conditions. Among the applicants for authorization are 1,045 establishments of the Sisters of St. Vincent de Paul and 1,352 other female establishments. It is well known that these Sisters carry on works of humanity and beneficence, and they have no reason to apprehend any difficulty in obtaining authorization from the government. On the other hand, 11,327 religious establishments, constituting about two-thirds of those which existed in France up to October 3d, have made no application for authorization, and must, therefore, expect to be dissolved, the members of the dissolved orders either renouncing work altogether, or going into exile to prosecute their work on foreign soil.

**French Catholic Missions** According to the *Catholic World*, France supplies 7,745 missionary priests, and 9,150 missionary sisters, besides 33,000 Sisters of Charity, of whom a considerable proportion work in "almost every part of the world." This large staff, however, is only in part engaged in missions among the heathen. Yet unquestionably France is of all Catholic lands that which furnishes the most laborers for these. It also gathers the largest missionary contributions, of the 6,848,700 francs which in 1900 the chief Catholic collecting society,

the Xavier Union of Lyons, took in, 4,063,407 francs were from France. The next largest sum came from Germany, 755,349 francs. These voluntary contributions are far from sufficient for the support of the French missionaries and their numerous and extended missions. It will never be known whence the great sums come which make up the deficits.—*Allgemeine Missions Zeitschrift*.

**Deaconess Conference in Germany**

The fourteenth conference of Deaconess Mother Houses was held a few weeks since at Kaiserswerth. The first one met in 1861, at which 23 institutions were represented, modelled after Fliedner's original, to prove to him that his darling project had not been formed in vain. The deep interest attending the recent conference was shown by the fact that the sessions, beginning at 8 A.M., lasted until 11 or 12 at night. Three delegates were present from America (Baltimore, Philadelphia, and Omaha), and others from Germany, Holland, France, Switzerland, Austria, Russia, Denmark, Sweden, and Norway.

**Basel Mission Statistics, 1900**

STATIONS	—Missionaries—	
	Male	Female
India.....	23	79
China.....	13	20
Gold Coast.....	10	46
Cameroon.....	9	29
	Baptisms	Members
India.....	261	14,700
China.....	265	6,137
Gold Coast.....	859	18,136
Cameroon.....	549	2,615

**Rhenish Missions, 1900-1901** Baptisms: Adults, 2,973; children, 3,375. Members, 82,245, as follows:

Cape Colony, 16,023; Gennese, S. W. Africa, 12,032; Cumberland, 132; Borneo, 1,957; Sumatra, 46,154; Nias, 5,020; China, 927. Stations, 92; substations, 254; European

missionaries, 130; missionary sisters, 17; native pastors, 26; teachers and evangelists, 371; native helpers (elders, etc.), unpaid, 923; schools, 340; scholars, 15,259.

**The Old Catholic Church**

In 1871 what has since been known as the Old Catholic Church broke away from Rome and became a separate body. The year before the doctrine of the infallibility of the pope was decreed. Those Catholics who refused to accept this formed the above-named branch of the Church. It has recently been growing rapidly in Austria, as its last Austrian synod showed. In 1882 there were only 6,113 Old Catholics in Austria, but there were reported at this synod 16,885. Since 1898 there have been 3,620 accessions, of whom nearly one-third entered the Church in the early months of 1900. One fact of special significance reported by the moderator is that there is a growing feeling of harmony between the Protestants and the Old Catholics, so much so that in some instances they worship together. Undoubtedly the troubles in Austria, that have sent thousands into the Protestant fold, will account for this growth of the Old Catholic Church and its relations to Protestantism.

**"Los von Rom" Once More**

Very striking accounts continue to be received of the "Away from Rome" movement in Austria. It is claimed that as the result of it 13,000 have become Protestants, while 7,000 more have joined the Old Catholics. During the last six months over 3,000 Catholics have come over from the Papacy—the number far exceeding that professing conversion last year. Among the particular incidents mentioned are the following:

After a conference held in Leit-

meritz, 171 persons became Protestants. The evangelical community at Turn, near Teplitz, which numbered 50 persons three years ago, now numbers 1,100; and a new church to hold this great number is rapidly nearing completion. In Eger, after a sermon by Dr. Eisenkolb, 27 persons announced their intention of leaving the Catholic Church. Toward the end of a recent month the Protestants in Graz held a thanksgiving service for the thousandth conversion from Catholicism within their district. Every Sunday in Brünn there are services for the reception of newly converted Protestants; and the large village of Horschwitz, from being an exclusively Catholic village, has become almost entirely Protestant during the past eight months. In Bohemia alone, since January, 1899, over 7,000 conversions have taken place.

**The Dark Ages Revived** Is it the twentieth century or the tenth? An almost incredible story is told in *La Semaine Religieuse*, of Geneva, concerning the passing over to Protestantism of a Carmelite monk in Gratz, Austria. His name is M. Ientsch, is 54 years old, and greatly esteemed for his character and zeal. By the study of the Scriptures he had been led to the conclusion that the Roman Catholic Church was not the true Church of Christ. He therefore quitted his monastery, and placed himself under the instruction of a Protestant pastor. His superior, however, prevailed on him, on some pretext, to reenter the monastery. Immediately he was imprisoned in his cell until he should retract his heresies. On his refusal he was secretly transferred to a Franciscan monastery. Thence he was taken to Brixen, to a community of Sisters of the Cross, where, according to one report, he was subjected to a series of cold douches, but, according to another account, was made to undergo the terrible punishment practised by the Inqui-

sition in the Middle Ages of causing ice-cold water to fall drop by drop upon the victim's head. By the intervention of his friends, however, M. Ientsch has escaped his tormentors, and is enjoying his freedom of conscience in Germany.

#### **A Refuge for Converted Moslems** In Varna, Bulgaria, an asylum is being established for converts from

Islam and their friends. The plan is to form a colony of converted Moslems where they can still use the Turkish language and follow the avocations of the Orient, and yet have religious freedom and form a nucleus for a church and centre for education. While under the care of German Protestants, the chief agent at Varna is Br. Hohannes Avedaranian, a convert from Turkey, who has married a Christian woman of noble family in Germany. During the past year two families from Northwest Persia have gone to join this colony. The husbands, Mirza Ghulam and Naki, had married Nestorian wives, and in due time became Christians themselves. Tho not much molested here, they desired to go where their children could grow up under religious freedom, and with spiritual and educational advantages.  
—REV. J. N. WRIGHT.

#### **ASIA**

##### **The Pilgrim Road in Palestine** In *Mercy and Truth* Dr. F. Johnson writes: "In

most modern maps of Palestine you will find toward the eastern limit, and running roughly from north to south, a line to which is appended the name 'Derb-a-Haji.' This mysterious name denotes simply the Pilgrim Road, which consists of a broad camel track in the midst of a desolate country. Remains of the excellent work of former rulers of

Palestine—the Romans—are plainly visible in the Pilgrim Road, for in addition to road structure are found castles—ancient Roman military stations which have been repaired from time to time, and now serve as useful halting-places for the pilgrims.

“In company with my dispenser and one or two Keraki, we reach one of the castles or halting-places after a journey of some eight hours from Kerak. The next morning a horseman arrives announcing that the pilgrims will begin to arrive after three or four hours. I go to the top of the castle, and far in the distance can be seen in the midst of an undulating hill country a moving object, dark, ill-defined, which gradually increases in size and definition, until at length the several components—man, beast, and burden—of the huge caravan can be distinguished. From statistics given me by the Pasha of the Haji, who with some 400 soldiers and two or three pieces of artillery, accompanies the caravan, and is responsible for its safe conduct, I learned that the number of pilgrims was from 6,000 to 10,000. Such a proportion of human beings would involve, I suppose, not less than 15,000 to 20,000 beasts of burden, mostly camels.

“In the course of the afternoon the area on one side of the castle is covered with tents, and one part of the encampment is set apart for bakers, butchers, etc., from whom the pilgrims purchase. These tradesmen make no small gain on the journey.

“At some time between midnight and dawn a cannon is fired to warn the pilgrims to prepare for resuming the journey. Before dawn they are well on their way to their next halting-place. The risk to pilgrims, if not keeping in close company with the main body, is great.”

**Missions**      Rev. C. H. Stile-  
**are How Far**    man, of the C. M.  
**Apart?**        S., in a recent ad-  
dress called atten-

tion to the painful fact that no two stations in Persia were within 200 miles of each other, and there were no stations belonging to other societies between them. “Travel 200 miles in England,” he interposed, by way of comparison, “and count the church-spires as you go along!” In Persia there were many towns unoccupied, many villages unvisited. The earnestness of the Mohammedans, such as it was, was like that of Naaman knocking at the wrong door. The need of women workers was especially great. In Mohammedan lands scarcely three women in a thousand could read, so that they were inaccessible by the printed Word, and unless the living voice, which must be the voice of women, came to them, they would never hear the Gospel message at all. There was an open door in Persia.

**Moslems**      Mr. Stileman makes  
**Touched by**    this statement as  
**the Gospel**    showing that the  
Moslem heart is not

altogether flinty: “I could tell you of Afghans, and Arabs, and Persians, and Turks, of Mohammedans of India and North Africa, of Palestine and Egypt, of Java and Sumatra, who have become followers of the Lord Jesus Christ, and have been baptized. I suppose that, of all Mohammedans, the Turk is generally considered to be the hardest to move. And if the Turk has a heart of stone, the Turkish official has a heart like the nether millstone. Yet it has been my privilege to baptize even a Turkish official. That man’s life was transformed by the expulsive power of a new affection, the power of the constraining love of Christ. I well remember one day when I

was reading the Word of God with him, and we came to the passage where Christ is described as our Head, that Turkish official said to me, 'Oh, Sahib, what a glorious thought! The eyes are in the head, and the ears are in the head, and the mouth is in the head. I am blind, but Christ sees for me; I am deaf, but Christ hears for me; I am dumb, but Christ speaks for me!' And when he was told on one occasion that if he were not very careful he would be put to death for Christ's sake, what was his reply? He said, 'I am not a dark-room Christian; I am a house-top Christian.'

**Widows in India** How cruelly Hindu widows are often treated is shown by a case from Poona, related by Mrs. R. A. Hume. The plague was raging in that city. In a Brahman family six persons fell sick. After the death of the father, four Brahmins came to perform the customary obsequies. A part of these was, that the head of the widow should be shaved. Altho she herself was lying ill of the plague, yet the priests laid hold of the dying woman, took from her all her ornaments, broke to pieces her armlets, and held her first until her head was shaved, meanwhile heaping all manner of approbrious names upon her. During this barbarous process she breathed out her soul.—*Evangelisches Missions Magazine*.

**Excellence (?) of the Caste System** A few months since we had a plea from diverse Chinamen in behalf of foot-binding; and now comes the *Theosophical Review*, urging one and all to stand by the Divine system of caste. Quoth the editor:

There can be no doubt that the great division of the Four Castes is founded in nature, and that in the West, as in the East, men and women come into the world with

natural qualifications which mark them off from their birth as intended for Sudras, whose service to society can only be to labor for it; for Vaisyas, to trade for the supply of its needs; for Kshattriyas, to fight in its defense; or, finally, for Brahmans, who, besides all this, are qualified for the higher office of its teachers.

In India the harm done by the missionary effort has been precisely to aim at this confusion of Dharmas as the "one thing needful." A Hindu who becomes a Christian has lost caste in a far deeper and more serious sense than even those who excommunicate him can understand, and the more sincere his renunciation of Hinduism, the more completely are the foundations of his spiritual life broken up.

**Deaths from Tigers and Snakes** A recent statement shows the mortality from wild animals and snakes in India during 1900. The number of human beings killed by wild animals was 3,444, which was higher than in any previous year for a quarter of a century, except 1875 and 1897. The mortality from snake bite was 25,837, or nine per cent. less than in 1899; but larger than in any preceding year since 1889. Nearly half occurred in Bengal and more than a quarter in the North-western Provinces and Oudh.

**Superstition Among the Hindus** An extraordinary case of lingering superstition among the Hindus is reported from the Madras Presidency. A man was charged at the last criminal sessions in Bellary with the murder of his son, five years old. He made several confessional statements, in the course of which he did not deny the murder, but put forward the following extraordinary plea: He said that for several years he had been worshipping at a temple in Hospett, the god of which used to appear to him and express approval of his devotion,

and demanded sacrifices, in return for which he was to receive unlimited wealth. The man assiduously offered sacrifices of various kinds—grains, fruits, and animals—until finally the god demanded the sacrifice of his child. He hesitated a long while, until the god promised that, if the child was sacrificed, he would revive it. Eventually the man carried out the god's wishes, and killed his child in the temple. The police and villagers, having heard of the crime, turned up and apprehended him, interrupting his worship. The man contended that, but for the interference of the police, his child would have been revived. The judge, after taking into consideration the religious delusion under which the man labored, said he could not acquit him of the charge of murder, and sentenced him to death, leaving it to the high court to deal with the punishment, if it chose to do so, in revision.

<b>The World's Loftiest Mission Station</b>	The Moravian Medical Mission at Leh, in Kashmiri Tibet, 11,600 feet above the sea, is probably the
---	--

highest mission station in the world. The town is the capital of Ladak, which is but a sparsely populated place. In winter there is sometimes 50 degrees of frost, and this fact goes far to account for the small number of the people. The valley of Leh itself is said to have only 2,783 inhabitants. The work at the town is therefore comparatively light. The maximum number of in-patients at any one time last year was 7; the average number of out-patients 16 to 20. In the months of August, September, and October, when Baltis, Turkis, and natives of Kashmir and India come to Leh for trading purposes, this last number is nearly doubled. The smallness, the comparative smallness, of these num-

bers enables the doctor to give help in other directions, and is really no reason, as some might think, for discounting the value of a medical mission in such a region. It is the one daily center which guarantees an audience for the message of the Gospel of the Lord Jesus.

<b>Baptist Statistics from Burma</b>	The statistics of Baptist missions in Burma, as given in the annual report
--	--

for the year 1900, are as follows: Total number of missionaries, including wives and single women, 170; total native helpers, 1,533; total organized churches, 689; churches entirely self-supporting, 495; church members, 39,065; added by baptism in 1900, 2,242; Sunday-schools, 405; total number of pupils in the schools, 17,575; church and chapel buildings, 717; total native contribution, \$79,845.

<b>From Grievous "Failure" to Shining Success</b>	Rev. Edward Fairbank, of the Marathi mission, told how for many years the work was a
---	--

total failure from the standpoint of visible results. For eighty-two years more missionaries died twice over than there were converts to Christianity. But famine and plague proved a wonderful agency for turning the hearts of the people to God. More people were baptized in the single year 1900 than in the previous sixty-three years. Thirty villages actually begged for Christian schools, and 70 villages have sent complaints that the Gospel is not preached among them. Thousands of famine children are being trained to become the industrial as well as the spiritual saviors of India.

<b>Children's Funerals in Peking</b>	A writer in <i>Woman's Work</i> for <i>Woman</i> quotes this from Mr. Hol-
--	--

comb: "If you lived in Peking you

would be surprised never to see a child's funeral pass; but if you go into the street very early in the morning, you will find the explanation. You will meet a large, covered vehicle, drawn by two oxen, having a sign across the front stating its horrible office, and piled to the brim with the bodies of children. Sometimes there are a hundred in the cart at once, thrown in as garbage, nearly all of them naked, a few of them tied up in old reed baskets, and fewer, never more than one or two, in cheap board coffins. These carts go about the streets each night, pick up these pitiable remains, some of them mutilated by dogs; they are thrown in like so much wood and taken to a pit outside the city wall, into which they are dumped, then covered with quicklime. Does it make you sick to hear of such a thing? I have lived seven years in the city where that is a daily occurrence."

**Imperial University Redivivus** A correspondent of the *North China Daily News* says that Prince Ch'ing thinks the reestablishment of the Imperial University ought to take place as soon as possible, and he has already officially asked the president, the Rev. W. A. P. Martin, D.D., LL.D., to inform the various professors that their services will soon be again required. Dr. Martin had just previously sent a strong letter urging the reconstruction of the university. If this is accomplished reform is bound to proceed.

**Begging as a Business** Solicitation of alms in this queer country has been reduced to a science, a fine art, a profession. These wretched creatures in the large cities have "a head beggar, who is called the king of the beggars, and rides in a fine four-

bearer chair. He gets a percentage of all the cash that the beggars receive, and he has the beggars carried to the place of begging if they can not walk. If a new man becomes a beggar the beggars will not let him beg unless he pays ten dollars or so to the king of the beggars. A young fellow of whom I know was disowned by his father and went begging, but was beaten several times by the beggars' guild. He found it exceedingly difficult to get anything to eat. He had not capital enough to make the necessary beggarly investment. The king of the beggars goes around and levys a tax on each store. The one not paying this tax will soon be overrun with importunate beggars, until the tax is paid to get rid of the pest. The store paying up is not troubled, except now and then, by a mendicant priest or a wandering beggar."

**The Fruit of Medical Missions** Says a writer in *Spirit of Missions*: Some time ago a leading English missionary told me that one of their workers had visited a city at the other end of this province. As he was the first foreigner seen there, he received the hospitalities of the mob in the shape of cabbage-stalks, ancient eggs, and brickbats. As he was running from the crowd, a well-dressed native gentleman called to him to enter his house. The gate was closed and bolted, and the guest was told that the mob would disperse, as they had no serious ill-will toward him; it was only their little way with a stranger. After partaking of refreshments, the host said that he would like to call in some of his friends, if the guest would tell them of the Kingdom of Heaven. Soon a number of respectable men came in; they listened attentively to the address, and then asked many



questions about the Christian religion. The missionary asked his host what had induced him to desire a knowledge of the Gospel. The reply was: "Some twelve years ago I went to Shanghai, was taken very ill at an inn, and when my money was gone, as I was a stranger, the innkeeper was going to put me out upon the street to die, when some one said, 'Send him to the hospital; they will care for him.'" He was taken, treated kindly, and cured of his disease. He was astonished to find that there were any people in the world, especially strangers, who would care for persons who had no claim upon them and no money to pay for the outlay. He then learned that our religion taught the love of our neighbor, and that every one was a neighbor. He received some religious instruction, and desired to learn more of this strange religion. The missionary stayed some time, and before he left he baptized this man and some of his friends, and since then an important work has grown from this little center.

**The Need for Medical Missions** A man came to a mission dispensary in Honan, China, who had been ill for a long time with chronic dyspepsia. The medical missionary tried to find out something about his history, and he found that he had been eating stone for nearly two years. When asked how much he had eaten, he said, "About half a millstone," or sixty pounds of stone. He had been advised by a native doctor to eat it, so he ground it up in a mortar, and used to eat half a cupful every morning; *but he was none the better!* Then he was advised to eat cinnamon bark as a sure cure, and he ate forty pounds. The missionary says, "You can imagine the condition of that man's stomach." I am afraid

we can not. The missionary doctor gave him five or ten grains of sub-nitrate of bismuth three times a day, put him on a simple diet, and his recovery was marvelous. Before this man returned to his home he bought a New Testament, and used to read it night and day. He became intensely interested in the Gospel. The day was not long enough for him, so he used to come and sit by the Christian doctor's desk at night and ask him questions. "Doctor," he said at length, "I am glad I ever was sick." "Why?" said the doctor. "Oh!" said this patient, "if I had never been sick, I should never have known the Gospel of this precious book." When he returned to his home, he was so enthusiastic a Christian that he was in danger of driving away the customers from his store, so faithfully did he preach Jesus to them.—*Illustrated Missionary News.*

<b>Number of Chinese Martyrs</b>	It has been roughly estimated that the Boxers killed at least 5,000 Protestants and perhaps 20,000 or 25,000 Roman Catholics. The Shanghai <i>Mercury</i> contains an interesting editorial on the native martyrs. From this article we learn that it is now safely estimated that in and around Peking the Presbyterians lost about 300, the London Mission lost at least 400 in the Province of Chi-li (in which Peking is situated), the Methodists about 300 in the same region, and the A. B. C. F. M. 150 in Tung-cho alone. This gives the total of 1,150 native Protestant Christians who suffered martyrdom in the vicinity of Peking. Perhaps a larger number perished farther westward, in the Province of Shansi, under the bloody reign of the infamous Yu Hsien, the most of these latter being English Baptists and American Congrega-
----------------------------------	---

tionalists. A very considerable number must have perished in Shang-tung, and large numbers suffered martyrdom in Manchuria. Therefore, it is perhaps safe to say that the earlier estimates of 5,000 Protestants who perished are entirely within bounds.

### AFRICA

**The** Islam is spreading  
**Preaching of** rapidly in Senegal;  
**Islam in** nor are the reasons  
**Africa** hard to discover.

A black Mussulman comes into an important town. He stations himself in a corner, under a veranda where some one permits him to remain. He rouses no suspicion, speaking the same language, and living the same as the rest of the village. The fetishists, whose religious practises are reduced to a very small minimum, soon begin to note the prayers which the new-comer repeats at regular intervals. He is encircled with a certain respect; he says that it is the religion sent by God to his prophet; that it is greatly superior to fetishism and at the same time very easy—to say the prayers, to observe the great fasts, and to be charitable—this assures all the favors of God for this world and for the next. The fetishists have very dim ideas of the life to come, and what they hear of Mussulman paradise, with its various delights, is wholly new, not displeasing to them.

On the other hand, this Moslem priest, who is very intelligent, takes good care not to affront the superstitions and rooted habits of his hearers. He passes silently over even that which is condemned by the Koran. Provided that one adopts certain forms, offers the prayers, even without comprehending anything of them, and that one believes in the virtue of the Mohammedan amulets, he demands nothing more of the first generation of

converts. He knows that after the salaam they will gather around a demijohn of rum, that their daughters, somewhat scantily clothed, will execute dances none too decent, that they will still keep and reverence their fetishes. What does he care? In heart he contemns this generation, but he is on the lookout for the next. He well knows that before long he will be asked to teach the boys, to imbue them with his science, and evening after evening he will gather them around him, having provided them with tablets, each inscribed with a verse of the Koran. This verse is conned over until it is ineffaceably graven in the memory. And to these scholars he will teach the islamic precepts in all their rigidity; he will make fanatics of them, if he can—at all events, faithful observers of the law of Mohammed. They will take more serious account of the sacrifices which he requires of them; abstinence from alcoholic drinks and from certain meats; certain limits to the passions; strict observance of the sacred ordinances. They begin to understand the intellectual superiority of Islam above their own religion, and are immovably anchored in the belief that such a religion, so elevated, yet easy to understand, demanding sacrifices, yet in return offering so many brilliant promises, and, finally, leaving an immense range to the natural passions of the negro—that this religion is the only perfect one, and that no other has any right except to the deepest contempt or hate.

If Islam were the vestibule of Christianity, if it were a step forward in a sort of natural religious evolution, I might wish it to have yet more followers, for it raises the level of a pagan people; and tho it were only by its struggles against spirituous liquors, it renders an immense service to the black popula-

tions which are being poisoned with our alcohol.

But when Islam has once thoroughly entered into the life, into the morals of a people, it is not a vestibule, but a high, insurmountable wall; not an open door, but a door bolted and chained, whose keepers will not even seriously reason with us. Islam has raised them and has made them believe that they have arrived at perfection. In reality, the only true way which leads to the Promised Land has been hidden from them and they will not believe it. Islam is more a social system than a religion. It does not go to the heart of man; it does not humble him, but puffs him up with pride; it does not ask him to change his heart, but only his habits. And this is the reason why this religion of Mohammedanism spreads so rapidly and exercises such an influence over its adepts.—*Journal des Missions.*

**The Gospel in Uganda** Among the naked Nilotic negroes of the eastern half of the Uganda protectorate, missionary propaganda seems at the present time absolutely impossible. These people take absolutely no interest in religion or in any subject which is not of a purely material nature. On the other hand, the Bantu-speaking natives are well inclined to religious inquiry; and the rapid spread of Christianity over the kingdom of Uganda and the district of Toro is one of the greatest triumphs to which the advocates of Christian propaganda can point. It must not be imagined, of course, that the Baganda or Batoro have none of the old Adam in their composition since they accepted Christianity; but, undoubtedly, their intelligence is quickened, their ideas are enlarged—to a very notable extent—and their harmful old supersti-

tions are swept away by their acceptance of the new faith. The difference between the Uganda of 1900 and the blood-stained, harassed, barbarous days of Mtesa and his son Mwanga, is really extraordinary; and the larger share in this movement is undoubtedly due to the teaching of Anglican and Roman Catholic missionaries.—SIR HENRY JOHNSTON.

**Christian Tribal Marks** An old woman of East Africa, whose face was heavily seamed by tribal marks (cuts and a rough kind of tattoo), was asked why she thus disfigured her face. The woman replied that they were marks of beauty. "But you do not see Europeans mark their faces in this way?" "No," replied the woman, "but you Europeans have your tribal marks—marks of love, for you feed us when hungry, clothe us when naked, and teach us about God. Others do not treat us like this; even our own people throw us away, and leave us to die. Yes, you Europeans have these marks of love by which we know you, even as we are known by tribal marks."—REV. A. G. SMITH, *C. M. S. Report.*

#### Native Protestant Christians in South Africa

	1878.	1898.
Baptized.....	168,432	347,142
Catechumens.....	127,497	176,322

#### ISLANDS OF THE SEA

**Aborigines of Australia** "The Australian continent has, in all its peculiarities, something unachieved. The natives, agreeably to the inferior types of surrounding nature, stand at the lowest step of the human ladder." They form an ethnic group and even a race apart in mankind. Professors, aforesaid, of the whole Australian continent, their number has largely decreased,

incapable as they have been of opposing a serious resistance to the sailors and merchants, and to the European colonists. The history of the colonization of Australasia (Australia, Tasmania, New Zealand) is one of the saddest pages of modern history; it is the systematic and intended extermination of inoffensive tribes, and even of a whole race, like that of the Tasmanians. The attitude of the European colonists who settled in South Australia, Victoria, and New South Wales was, toward the aborigines, cruel beyond description. Their struggles against them have been hunts rather than wars; the English colonists have often treated them as if they were mere beasts of prey, and have pushed them toward the barren stretches of the inland, or into poor and unhealthy regions where their numbers steadily lessen. We could cite overwhelming facts, deeds of cruelty without a name; some, for example, in order to exterminate them more rapidly, are said to have fed bands of natives with flour mixed with arsenic. It would be easy for us to cite other examples, which mark the wars of extermination of 1828 and 1830, but to what end recall such abominations? Suffice is to say, that between 1836 and 1881 the number of natives in Victoria fell from 5,000 to 770; the tribe of the Naringeri, in South Australia, which, in 1842, numbered 3,200 souls, had fallen in 1875 to only 511.—*Journal des Missions*.

**French** The French are determinedly pushing  
**Mischief in** their way in the  
**New Hebrides** New Hebrides, under the special guidance of Romish priests. A journal published by missionaries in the New Hebrides contains the following: "Within the last six or seven months 21

French priests have been sent to the New Hebrides. Three are settled in Big Bay, Santo, near Dr. Sandilands. They claimed land occupied by Mr. Scott, trader, but he had registered title-deeds. He gave them shelter owing to the wet weather, but, as they claimed land not bought by them, the natives ordered them away. In April two French trading steamers, instead of one as before, proceeded from Noumea to the islands to draw the trade from the English to the French, but were only partially successful." A number of the New Hebrides chiefs have petitioned to be annexed to England. The Romish plan is generally not to face savages, but to follow up successful Protestant missions, and to use French power as their agent.

**Snakes! Yes;** Years ago some  
**but also Men** missionary teachers were about to go to New Guinea. The islanders tried to dissuade them from going, and they said, "There are alligators there, and snakes, and centipedes." "Hold," said the teacher, "are there men there?" "Oh yes," was the reply, "there are men; but they are such dreadful savages that it is no use for you to think of living among them." "That will do," replied the teacher; "wherever there are men, missionaries are bound to go."—*Missionary Herald*.

**Bad** Says Earl Beauchamp, late Governor of New South  
**Europeans as** Wales: "One difficulty is the variety of languages among the inhabitants. In the diocese of Carpentaria 21 languages are spoken, and in Melanesia the number is even greater. But I suppose that the prime difficulty which confronts all missionaries in the district of the South Seas is the lives which have been lived by white men. It would be impossible

for me to relate even a fraction of the sin and wickedness and vice and misery which the early pioneer white men brought into the South Sea Islands. Those persons were originally buccaneers and pirates, and they behaved as such. The martyrdom of Bishop Patteson was directly due to the fact that the last visitors to the island where he was slain had been white men, who had so ill-treated the islanders that the inhabitants resolved to kill the next white man they saw. It is only natural that ignorant and half-educated natives should say: "What is the use of our becoming Christians when most of the Christians behave as they do?"

The population of Polynesia at the present time is said to be about 863,000, of whom 323,500 are Christians. This is the result of a single century of work.

### MISCELLANEOUS

**The Progress of Missions** The influence of the Gospel is in the course of pervading and transforming the whole world. In the comparatively few regions into which it made its way as early as the eighteenth century, Christianity has become the dominant religion, as in Greenland, the Antilles, Guiana, some Indian tribes of North America, and the Hottentots of Africa. It is the same with some of the regions evangelized since 1800, Hawaii, New Zealand, some of the Polynesian Archipelagoes. A comparison of the statistics of the whole of Protestant missions shows that, during a certain time the Church among the heathen grew at the rate of 5 per cent. per year, but that for two or three years back this increase has risen to 10 per cent. This result is a decisive answer to those who pretend that the work of missions is illusory, because every year there are more heathens born than converted.

Given a country in which one per cent. of the population is Christian, and where the whole population grows by one per cent. yearly, and the number of the Christians by 10 per cent., it will only be seventy years before the whole people will have to become Christian.—*Bulletin de la Mission Romande.*

**Campbell Morgan on "The Waste."** It is to be remembered that nations do not tabulate the loss of life when they enter upon a war of conquest, and until the first note of complaint has been heard from the men and women in the mission field we must be dumb and silent. Nothing is wasted that is poured at the feet of Christ. Think deeply and you will find the cross of Christ everywhere. The old commonplace, "The blood of the martyrs is the seed of the Church," is true, and we may expect that China is about to have a new Pentecost, the harvest of a glorious result from the great trials through which missionary effort has passed in that country. But you can not convince the cold business man outside of this coming. It is ours to hope right on. We see Jesus, and there we must be content. His work is unfinished. The fog is on the world, but by the waste of the moment he wins the ages. Missionary effort is the necessity of Christian life and we can not escape from it. The first conscious thrill of the life of God within the human soul is a missionary passion. The one function of the Church is missionary.

**"Suffer Hardship with Me."** This was the ringing challenge that the veteran fighter of "wild beasts at Ephesus" and of the "powers of wickedness in high places" flung out to young Timothy: "Suffer hardship with me" (2 Tim. ii:3, R. V.). It is the call Jesus gave

to His disciples, and to any one who would follow Him—by the way of the cross. King Alfred said, "No man should desire a soft life if he careth for any worship here from the world or for eternal life after this life is over." It is a saving call. Indulgence is making men soft. Luxury grows lust. Sensuousness kills all noble sentiment. Manhood is decaying because young men are not ennobled in a high purposed service for others that leads them to treat their bodies harshly for Christ's sake, to do the disagreeable, to venture on large undertakings which take time, money, sacrifice, and thought. It is good Gospel to yoke up a man to hard service that calls for all the strength and grace available. Better for the men of the Church to die in their youth in mission fields than to become soft, sleek, and critical in their pews at home for a century.—*Association Men.*

**What Fifty A**, year ago a  
**Testaments** woman was living  
**Did** near a town where  
50 Italians came to  
work. She became very much distressed at the heathenish way in which they lived, for she discovered that they never went to church and that the nearest Roman Catholic priest had not taken the trouble to look them up. Most of them could speak no English and she could speak no Italian, so she was at a loss to know how to help them. Learning that almost all of them could read in their native tongue, she purchased copies of the New Testament in Italian, and gave one to each man. It was not long before one of the leaders came to her and asked if there was a church where they could go and hear that Book read. He said most of the men were reading it, many of them with much interest. She consulted with her pastor, and they arranged

to have a man come from the neighboring city and preach to them in Italian. The men were so interested and grateful that other meetings followed, until now that church has what might be called an Italian annex, and the results of the work are most gratifying.

**The Three** The American Mis-  
**Foes of** sionary Bishop  
**Missions** Shanghai, Dr.  
Graves, in a recent article in the *New York Churchman*, says: "*The three foes of missions are the tessellated pavement, the new altar, and the stained-glass window.*" This is plain speaking, and with very slight modification might not unfairly be addressed to hundreds of parishes in England, even where the vicar is one of the "stanch friends" of the Church Missionary Society.—*C. M. S. Intelligencer.*

**Growth of** The remarkable  
**Methodism** growth of Method-  
ism which is now  
the largest Protestant denomina-  
tion in the world, was shown at one of the meetings of the recent Wesleyan Ecumenical Conference, held in Wesley's Chapel, London, by Bishop Hartzell, of Liberia, Africa. "In the world to-day," he said, "there are nearly seven and a half millions of Methodist communicants. When Wesley died, the Methodist members in England numbered 76,968, and in the United States 42,265. From that small beginning had grown the great company of world-wide Methodists, numbering in actual communicants 7,358,392. If these be added to the adherents of Methodism who attend upon its services and look to its nearly 50,000 clergy for spiritual ministrations, the number of Methodist adherents throughout the world must certainly be 20,000,000 of people.



**CHINESE CHILDREN IN AMERICA**

**"Suffer little children, and forbid them not, to come unto Me, for of such is the Kingdom of Heaven"**

# THE Missionary Review of the World

*Old Series*  
VOL. XXV. No. 2 }

FEBRUARY

{ *New Series*  
VOL. XV No. 2

## MISSIONARY LITERATURE OF THE NINETEENTH CENTURY

### Character and Uses of Recent Books on Foreign Missions

BY REV. H. P. BEACH, MONTCLAIR, N. J.  
Educational Secretary of the Student Volunteer Movement

Our literary inheritance from the missionary century which has just closed is not the least of the blessings of that remarkable period. To say that it far surpasses in value the output of previous centuries is to acknowledge that our writers have drawn from wider fields and a richer experience, and hence could not fail to produce a higher grade of missionary literature. As we begin a new cycle of years, it may be well to stop for a moment and note the character and value of this inheritance.

#### I. Literature of the Early Part of the Century

So rich is the product of recent missionary writers that we are apt to forget the work of earlier decades.

1. The character of these older writings is sufficiently obvious to be readily noted. They appeared at a time when men were not cosmopolitan, and when little was popularly known of lands beyond the seas. Consequently, writers could assume ignorance of the few mission fields occupied, and hence could write in minute detail of the people, their interesting environment, and strange sights and sounds, and, above all, could move the reader by the unexpected story of moral degradation and religious need. Not only were Christians eager to learn every detail about the heathen, but so new was the missionary enterprise that there was universal desire to hear the story of the adventures and daily life of the workers. Western powers had little influence in the mission fields of a century ago, and so life was far more unsafe, and frequent changes of scene were common, all of which lent a strong interest to the story of men who were experiencing some of the trials of the first apostles. Then, too, the Church placed a more decided emphasis upon the eschatological motive in missions than is the case to-day. Missionaries almost without exception were persons of the deepest piety, and were swayed by the strong desire to save the heathen from eternal woe. These views and the opposition



and dangers of the time made existence very strenuous, with an inclination to introspection and morbidness. Life could not be trivial, and such delightful passages as one finds in the writings of Arthur H. Smith, of China, James S. Gale, of Korea, and Mrs. John G. Paton, of the New Hebrides, are hardly thinkable during that period.

2. While this is the general character of missionary volumes of the first part of the nineteenth century, they nevertheless constitute a valuable contribution to missionary literature. No one can be acquainted with the subject, until he has at least tasted the productions of that time. Nowhere is history more entertaining than in that period, and no periodical of to-day is of such absorbing interest as the issues of the London and Church Missionary Societies and of the American Board during the first third of the last century. Such works as Holmes's historical sketches of Moravian beginnings, and the general missionary histories of Smith and Choules and of W. Brown are not surpassed in the quality of interest by the recent writings of Edwin Hodder and Dr. Warneck. In the realm of biography Henry Martyn will never be out of date, and other less-known lives are worth reading by any who lack moral fiber and a divine pertinacity. Beyond some inspiring memoirs, abundant material for history, and the missionary's wondering view of the strange new world therein enshrined, there is little of permanent worth in this portion of our inheritance.

## II. The Criterion of Authorship

No estimate of values in the case of missionary literature of the past three decades—which is about as far back as it is profitable to go nowadays—can overlook the important item of authorship. So much can be had and time is so precious that only the best should be read, hence authorship is an essential consideration in deciding upon what to read. There are numerous exceptions to the general rules about to be stated, yet they are true in the main.

1. Volumes written by the ordinary *traveler* are quite as commonly read to-day as any missionary books, and yet they are very liable to create wrong impressions concerning missions. The charm of these works lies in the fact that the novelty excited by missionary countries has not worn off, as in the case of persons long resident in non-Christian lands. Everything is described from the viewpoint of the reader, and not being professionally interested, such writers feel free to criticise the enterprise. The mischief wrought by these volumes comes from the fact that their information is usually derived from steamer captains and residents in the ports, where contact between civilization and heathenism has produced a modern Sodom. Even if inclined to speak truly of the missionary situation, it is impossible for such persons to state the facts fully; while hostility to missions finds abundant pretexts for attacking missionaries and their work in their

three months' trip to the great ports of the world. Even so careful a writer as Lord Curzon was sadly misled in many of his missionary judgments concerning the work in the Far East. In general, then, one should have good reason for reading this class of literature in preference to more trustworthy volumes.

2. While the *missionaries* themselves labor under the disadvantage of having become inured to strangeness and awful sin, and tho their constant use of a new language often vitiates their mother tongue, writings by such persons are our best substitute for first-hand information and personal visitation of the fields. Some of them, it is true, have become so accustomed to discursive and perpetual conversation that their books are tiresome and wide of the point; while still others have given such an intense life to a limited group of people in an exceedingly hard field, that they project their narrow experience upon the reader as if it were the only missionary horizon. Yet there are many others who are broad-minded and have sufficient imagination to realize what people desire to know and suit their perspective to this need. The largest proportion of our missionary reading may wisely be drawn from writings of this class.

3. In some respects the most valuable contributions to missionary literature are made by *home students* of missions and mission lands. By this is not meant a contingent of hack writers, who do not take pains to acquaint themselves with their themes, but who depend instead upon some good half-tone illustrations, striking incidents which they do not take time to verify, and a literary style that attracts the reader. The genuine student of missions does not write without having investigated as carefully as possible his ground, depending upon the consensus of authorities rather than upon the personal equation of a single author. It may take years to produce a given work, as in the case of Dr. Dennis's invaluable volumes, but when it appears it is authoritative. One class among such writers supplement their reading and home research with travel, either as independent observers, like Dr. Lawrence, or as representatives of missionary societies with all the special opportunities of gaining inside information resulting from that relation. Had secretaries the requisite time for such work, their travels and the prolonged correspondence with many missionaries under their charge ought to furnish the very best material, especially as most of them are also constantly called upon to purvey information to the public, and so know what people desire to learn.

### III. Value and Use of Different Varieties of Literature

As there is a prevalent carelessness about the authorship of what one proposes to read, so there is a practical ignoring of some varieties of missionary literature, and no clear conception as to what each class is best calculated to accomplish.

1. The most unassuming form is the *leaflet*, and yet it is often very valuable. So short that a person can read one in a moment, if rightly directed it may quickly reach its mark. The Germans make illustrated leaflets an attraction to children, and the English and a few American societies are also coming to realize their power in that direction. College students and some churches use them at the close of a missionary service to clinch the work that has been done from the platform. Let their exact character and fitness for a specific use be known, and no other form of literature is more effective; but their indiscriminate and purposeless employment brings reproach upon all literature of their class. In its most respectable form the leaflet enlarges into a booklet, and here a more important purpose is subserved, viz., that of creating through it a taste for missionary reading. Many a busy man or woman who would refuse to peruse a missionary book can be induced to read an attractively printed, interestingly written booklet. The Church Missionary Society has made a most fruitful study of this grade of literature and furnishes some of the best samples of the class.

2. What is usually regarded as the only true missionary literature must be the largest element in our reading, the full-fledged *book*. The experience of those who know most about the use of this form of literature shows that the value of books does not depend upon great size; indeed, some of the best biographies in print, like those of Dr. George Smith, suffer from their very completeness. Many will read Tom Hughes's brief "Life of David Livingstone" rather than attack the infinitely more valuable memoir of him by Blaikie. The function of the book is to give tolerably complete views of the subject treated, and consequently it requires some resolution on the part of the reader to master the topic. It is this more serious purpose which needs to be cultivated before many books will be read, and to accomplish this small volumes or portions of a large volume of special interest are very successfully prescribed or even pledged, with the result that the appetite becomes established.

3. As we can not live without the daily paper, so the *missionary periodical* is an absolute essential, if we would keep abreast of the missionary advances of the day. It is highly creditable to their editors that board magazines are so uniformly interesting and up to date. The one issued by our own denomination has a first claim upon us, perhaps; tho in order to get the best in three lands of Christendom, the student of missions must read THE MISSIONARY REVIEW OF THE WORLD, because of its world-wide scope and valuable leading articles; the *Allgemeine Missions-Zeitschrift*, as being the most scientific missionary periodical in existence, because of its trustworthy reviews of missionary progress in different lands, and because of its exceedingly valuable sketches of master workers; and the *Church*

*Missionary Intelligencer*, as being easily the foremost denominational periodical, and because its many fields and its strong general articles make it of value to readers of every denomination and land.

#### IV. Literature for Special Classes

In the conduct of conferences on missionary literature one is frequently asked to give lists of missionary books especially adapted to particular classes of persons. No question is so difficult to answer, for the twofold reason that those who have read widely in this field differ so greatly in their literary judgments, and because readers of the specified classes are equally divergent in their likes and dislikes.

1. *Children* are least satisfactorily provided for, if we except those of England and Germany, and leave out of account some excellent children's periodicals of America. Yet this apparent neglect is perhaps best provided for in these same excepted periodicals. The average child is not sufficiently interested in missions to read a long book, so that the Religious Tract Society of London has thought it wise to reduce so fascinating a volume as Gilmour's "Among the Mongols" to the modest limits of "Adventures in Mongolia." Periodical editors, however, can select the choicest material, have it served in a large variety of attractive dishes, and can make the feast as long or short as the appetite demands. In general it may be said that the Church Missionary Society of London has succeeded best in providing acceptable books and booklets for children, tho one must confess that they are not so attractive to American as to English children. That class of writings must be indigenous in order to be most effective.

2. *Books for young people* are also difficult to prescribe. If young people's societies are any criterion as to who are young, the class includes all between fifteen and fifty. Limiting the term to those from fifteen to twenty-five—we beg the pardon of young people who are much older than this—it may be said that books which are most likely to interest them are biographies, books of missionary travel or adventure, and, above all, well-written volumes that are not too long. Thus they would not have the patience to read the classical life of Bishop Patteson in two volumes, even tho from the pen of so talented a writer as Miss Yonge, when they would enjoy Page's breezy sketch of this famous martyr of the South Seas. Missionary stories find their best market among this class of readers—books like Davis's "Chinese Slave-girl," Griffis's "Honda, the Samurai," Miss Barnes's "Izilda," and Miss Crosby's "With South Sea Folk."

3. Requests frequently come to the writer for lists of works especially suitable for *women*. His own view is that they are sufficiently in advance of men in their acquaintance with missionary books to need an even higher grade of this literature, instead of an agreeable solution of the masculine variety. The only exception to this state-

ment that he recalls is in the case of books that are full of horrible or sad details of heathenish life. Some women become hopelessly depressed by volumes portraying the woes of womanhood and such social conditions as make Dr. Dennis's "Christian Missions and Social Progress" one of the greatest missionary works of the nineteenth century. In the lists that are appended, books are marked with a *w* for the reason that they have especially to do with classes in society or topics which would not particularly interest men.

4. Another frequent inquiry is for text-books that are especially adapted to *mission study classes*. Unfortunately very little attention has thus far been given to the preparation of such literature, except in pamphlet or periodical form, and in the text-books of the Student Volunteer Series, the twenty-third issue of which has just appeared. Miss Hodgkins' "Via Christi" may be the forerunner of a series suitable for women's societies, as Dr. Barnes's "Missions Two Thousand Years before Carey" is for advanced classes that are ready to invest money and time in a prolonged course of study. The trouble with most books of this class is that, while they may be admirable for reading purposes, they are poorly adapted for use as text-books, where brevity, clearness, and inexpensiveness are essentials.

5. Another demand is for *statistical and technical* works that are not expected to be read throughout, or if read in their entirety, it would be by students or persons specially interested in missions. This class, as indicated in the list following, is here made to include a few volumes that are more or less technical, appealing to special readers. The value of this variety of literature is far greater than the ordinary reading public realizes, and no missionary library can be considered complete without a few of them at least.

#### V. How Use This Literature?

"It depends." If the individual buys a number of books and the question applies to him, one answer would be given; if a church library were being inquired about, an entirely different answer is necessary. A few general suggestions only can be made.

1. "*Begin gradually*" is a safe maxim to follow in most cases. "The Unanimous Library" scheme of the New York Endeavorers, devised by the fertile brain of Mr. W. L. Amerman, is perhaps the best way to begin, if competition is the point of departure. Pledging to the reading of a book or portions of a volume is another good way to establish a taste for missionary books. But the general prescription which will meet the majority of cases in mature life is that of reading what, in Coleridge's phrase, "finds you." A friend well acquainted with missionary literature can select a single volume, or a few chapters in a book which elsewhere is a desert, and his strong recommendation and request will be the beginning of a wide use of such literature.

Personal tastes and friendly advice are the best levers in this work.

2. The confirmed missionary reading habit is still a long way off. The main reliance in cultivating it lies in the *constant use* of books and periodicals for necessary purposes. Thus the pastor of a church, or a missionary committee, should make literature necessary for a variety of meetings. In scores of cases workers in this line, like Dr. Sailer, of Philadelphia, and his colaborers in the Endeavor Union of that city, have won constant readers for missions by assigning once and again special parts. Finishing the required reading, the person is allured onward, and oftentimes the book is not only read by one but by a number in the same family. The Volunteer Movement's study-class work has in hundreds of cases resulted in confirming the reading habit.

3. A third and final step, if the use of books is to be most effective, is to introduce *system* into reading. The Cross-Bearers' Missionary Reading Circle and the work of some of the boards and young people's societies, notably the Baptist Young People's Union, are doing much in this direction. Yet the matter rests ultimately with the individual, and he should feel that the present-day work of God in the world is quite as well worth knowing about as the earlier history of the infant Church. Conscientious devotion to the unfinished work of our ascended Lord, and sympathy with His needy brethren in mission lands should be so dwelt upon and entered into that no month will pass without some periodical or volume read, and "no day without a line" at least. Resolution is requisite and self-denial as well, but it richly repays the Christian who sees in modern missionary history, as Dr. Pierson does, "new Acts of the Apostles."

#### IV. A Brief List of Recent Literature

The writer has been requested to append a list of books and periodicals that may be useful to the reader in making selections. He does so with the confession that he does not pretend to know intimately more than two thousand missionary books of the vast number published, with a slight knowledge of an additional three thousand, perhaps. Moreover, his view-point has necessarily been that of students in our institutions of higher learning. It should also be added that, with a single exception, no literature in foreign languages is here referred to. It is a misfortune that so few are well enough acquainted with German as to be willing to take up missionary volumes in that language, as it is surprisingly rich in this line of literature. While many read French, there are comparatively few original missionary works in that language, save some admirable ones bearing on the special fields of single societies and others which are already translated.

## LIST OF TWO HUNDRED MISSIONARY WORKS \*

## GENERAL WORKS

- Allgemeine Missions-Zeitschrift.* r x.  
 Beach, H. P. Geography and Atlas of Protestant Missions. 2 vols. 1901, 1902. r s.  
 Bliss, E. M., editor. Encyclopedia of Missions. 2 vols. 1891. r x.  
*Church Missionary Intelligencer.* r x.  
 Dennis, J. S. Christian Missions and Social Progress. 2 vols. 1897, 1899. a r x.  
 Dennis, J. S. Centennial Survey of Foreign Missions. (Statistical supplement to above.) 1902. r.  
 Ecumenical Missionary Conference, New York. 1900. r.  
 Gordon, A. J. Holy Spirit in Missions. 1893. *Missionary Review of the World.* r x.  
 Mott, J. R. Evangelization of the World in This Generation. 1900. s.  
 Strong, E. E., editor. In Lands Afar. 1897. y.  
 Student Missionary Appeal. (Report of Third Volunteer Convention, Cleveland.) 1898. r.  
 Students and the Missionary Problem. (Report of Second Volunteer Union Convention, London. 1900. r.  
 Williamson, J. R. Healing of the Nations. (Medical missions.) 1899. s.

## RELIGIONS

- Barrows, J. H., editor. World's Parliament of Religions. 2 vols. 1893. r.  
 Davids, T. W. R. Buddhism. 1894. r.  
 Dods, M. Mohammed, Buddha, and Christ. 1893. r.  
 Douglas, R. Confucianism and Taoism. 1879. r.  
 Grant, G. M. Religions of the World in Relation to Christianity. 1895. s.  
 Jevons, F. B. Introduction to the History of Religion. 1896. r.  
 Kellogg, S. H. Handbook of Comparative Religions. 1899. r.  
 Williams, M. Monier-. Hinduism. 1890. r.

## HISTORY OF MISSIONS

- Barnes, L. C. Missions Two Thousand Years Before Carey. 1900. r s x.  
 Hodder, E. Conquests of the Cross. 3 vols. 1890. r x y.

- Hodgkins, L. M. Via Christi. 1901. s w.  
 Leonard, D. L. Missionary Annals of the Nineteenth Century 1899.  
 Pierson, A. T. Miracles of Missions. Four Series 1891-1901. y.  
 Pierson, A. T. Modern Missionary Century. 1901.  
 Pierson, A. T. New Acts of the Apostles. 1894. y.  
 Thompson, R. W., and A. N. Johnson. British Foreign Missions. 1899. r.  
 Warneck, G. Outline of a History of Protestant Missions. (Translation of the Seventh German edition) 1901. r x.

## COLLECTED BIOGRAPHIES

- Beach, H. P. Knights of the Labarum. 1896. s.  
 Creegan, C. C., and Mrs. J. A. B. Goodnow. Great Missionaries of the Church. 1895. y.  
 Gracey, Mrs. J. T. Eminent Missionary Women. 1898. w.  
 McDowell, W. F., and others. Picket Line of Missions. 1897. y.

## TOURS OF MISSION LANDS

- Clarke, F. E. Fellow Travellers. y.  
 Comegys, Mrs. B. B., Jr. A Junior's Experiences in Missionary Lands. (Imaginary.) c.  
 Lawrence, E. A. Modern Missions in the East. 1895. r x.  
 Twing, Mrs. A. T. Twice Around the World. 1898. w y.

## MISSION FIELDS AND WORKERS

*Africa and Madagascar*

- Battersby, C. Harford-. Pilkington of Uganda 1899.  
 Bentley, W. H. Pioneering on the Congo. 2 vols. 1900.  
 Blaikie, W. G. Personal Life of David Livingstone. 1880. x.  
 Dawson, E. C. Lion-hearted: Story of Bishop Hannington's Life. 1901. c.  
 Drummond, H. Tropical Africa. 1891. y.  
 Ellis, W. Martyr Church of Madagascar. 1870.

\* The italicised letters following some of the entries in the list have the following signification:

- a = works that are helpful from an *apologetic* point of view.  
 c = those which are of special interest to *children*.  
 r = works of *reference*, or those which treat of specialties.  
 s = volumes intended primarily for *study* class use.  
 w = literature of special interest to *women*.  
 x = works of very unusual *excellence*.  
 y = books of special interest to *young people*.

The remarks that have been made under Section IV. above should be borne in mind in the interpretation of these symbols. Where no letter follows the title, it is to be understood that the work has equal interest for all classes of mature persons. The date following titles is important as enabling the reader to know the age of books. As a general thing, the more recent a book is the greater its value, save in the case of biographies and histories.

Fletcher, J. K. Sign of the Cross in Madagascar. 1900. *y*.

Hall, M. J. Through My Spectacles in Uganda. *c*.

Harrison, Mrs. J. W. Mackay of Uganda. 1891.

Johnston, J. Missionary Landscapes in the Dark Continent. 1892. *y*.

McAllister, Miss A. A Lone Woman in Africa. 1895. *w*.

Moffat, J. S. Lives of Robert and Mary Moffat. 1885.

Noble, F. P. Redemption of Africa. 2 vols. 1899. *r z*.

Parsons, Miss E. C. A Life for Africa. (Life of A. C. Good.) 1897.

Rutherford, J., and E. H. Glenn. Gospel in North Africa. 1900.

Standing, H. F. Children of Madagascar. 1887. *c*.

Thornton, D. M. Africa Waiting. 1898. *s*.

Tyler, J. Forty Years Among the Zulus. 1891.

Whately, M. L. Ragged Life in Egypt, and More about Ragged Life in Egypt. 1870. *w*.

#### *American Continent—North*

Jackson, S. Alaska and Missions on the North Pacific Coast. 1880.

Page, J. Amid Greenland Snows. 1892. *y*.

Riggs, S. R. Mary and I. 1887.

Whipple, Bishop. Lights and Shadows of a Long Episcopate. 1899.

Willard, Mrs. E. S. Kin-da-Shon's Wife. 1891. *w*.

Young, E. R. Apostle of the North, James Evans. 1899.

Young, E. R. On the Indian Trail. 1897. *y*.

#### *America—Mexico and West Indies*

Brown, H. W. Latin America. 1891.

Butler, W. Mexico in Transition. 1892.

Carlisle, W. Thirty-eight Years' Mission Life in Jamaica. 1884.

Duggan, Mrs. J. P. A Mexican Ranch. 1894. *y*.

Kingsley, C. At Last: Christmas in the West Indies. 1889.

Rankin, Miss M. Twenty Years Among the Mexicans. 1875. *w*.

#### *America—South*

Beach, H. P., and seven others. Protestant Missions in South America. 1900. *s*.

Brett, W. H. Mission Work Among the Indian Tribes in the Forests of Guiana. 1881.

Coan, T. Adventures in Patagonia. 1880. *y*.

Young, R. Cape Horn to Panama. 1900.

#### *Asia—General*

Barrows, J. H. Christian Conquest of Asia. 1899. *r*.

Cobb, H. N. Far Hence. 1893.

Graham, J. A. On the Threshold of Three Closed Lands. 1897. *y*

Houghton, R. C. Women of the Orient. 1877. *w*.

Mabie, H. C. In Brightest Asia. 1891.

Speer, R. E. Missions and Politics in Asia. 1898.

#### *Asia—Arabia*

Jessup, H. H. Kamil. 1899. *y*.

Sinker, R. Memorials of the Hon. Ion Keith-Falconer. 1890.

Zwemer, S. M. Arabia, the Cradle of Islam. 1900. *x*.

#### *Asia—China and Dependencies*

Ball, J. D. Things Chinese. 1892. *r*.

Barber, W. T. A. David Hill, Missionary and Saint. 1898.

Beach, H. P. Dawn on the Hills of T'ang. 1898. *s*.

Bryson, Mrs. M. I. Child-life in Chinese Homes. 1885. *c*.

Bryson, Mrs. M. I. John Kenneth Mackenzie. (Medical Missionary.) 1891.

Chang, Chih-tung. China's Only Hope. 1900.

Davis, J. A. Chinese Slave-girl. 1880. *y*.

Fielde, Miss A. M. Corner of Cathay. 1894. *w y*.

Gibson, J. C. Mission Problems and Mission Methods in South China. 1901. *r*.

Gilmour, J. Among the Mongols. 1883. *y*.

Gray, W. J. H. China: A History of the Laws, Manners, and Customs of the People. 2 vols. 1878. *r x*.

Hart, V. C. Western China. 1888.

Headland, I. T. Chinese Boy and Girl. 1901. *c*.

Lovett, R. James Gilmour and His Boys. 1894. *c*.

Martin, W. A. P. Cycle of Cathay. 1896.

Martin, W. A. P. Lore of Cathay. 1901. *r x*.

Moule, A. E. New China and Old. 1892.

Nevius, H. S. C. Life of John Livingstone Nevius. 1895.

Selby, T. G. Chinamen at Home. 1900.

Smith, A. H. China in Convulsion. 2 vols. 1901. *x*.

Smith, A. H. Chinese Characteristics. 1894. *x*.

Taylor, Mrs. F. H. In the Far East. (New Edition.) 1901. *y*.

Williams, S. W. Middle Kingdom. 2 vols. 1895. *r x*.

#### *Asia—India, Burma, and Ceylon*

Barnes, Miss I. H. Behind the Pardah. 1897. *w*.

Bishop, Mrs. I. L. B. The Golden Chersonese. (Burma.) 1881.

Carpenter, C. H. Self-support in Bassein (Burma). 1883. *r*.

Chamberlain, J. In the Tiger Jungle. 1896. *y*.

Children of India. *c*.

DuBois, Abbé J. A. Hindu Manners and Customs. 1897.

Fuller, Mrs. M. B. Wrongs of Indian Womanhood. 1900. *w*.

Guinness, L. E. Across India at the Dawn of the Twentieth Century. 1898. *y*.

Hopkins, Mrs. S. A. Within the Pardah. (Medical Missions.) 1898. *w*.

Hunter, W. W. Brief History of the Indian Peoples. 1892. *x*.

Hunter, W. W. The Old Missionary. 1896.

Jackson, J. Mary Reed, Missionary to the Lepers. 1899. *y*.

Judson, E. Adoniram Judson. (Notable Baptists Series.) 1894.



- Langdon, S. *The Appeal to the Serpent: Story of Ceylon in the Fourth Century.*  
 Leitch, Misses M. and M. W. *Seven Years in Ceylon.* 1890. *y.*  
 Mason, E. B. *Civilizing Mountain Men.* (The Karens.) 1882.  
 Mason, F. *Ko Thah-Byu, the Karen Apostle.* 1846.  
 Maxwell, Mrs. E. B. *The Bishop's Conversion.* 1892. *a w.*  
 Scott, J. G. (pseudonym, Shway Yoe). *The Burman, His Life and Notions.* 1896. *r x.*  
 Smith, G. *Conversion of India.* 1893. *r.*  
 Smith, G. *Life of Alexander Duff.* 2 vols. 1879. *x.*  
 Smith, G. *Life of William Carey, Shoemaker and Missionary.* 1887.  
 Tennent, J. E. *Progress of Christianity in Ceylon.* 1850. *r.*  
 Thornburn, J. M. *India and Malaysia.* 1892.  
 Tisdall, W. St. Clair-. *India, Its History, Darkness and Dawn.* 1901. *s.*  
 Urwick, W. *Indian Pictures.* 1881. *c. y.*  
 Wherry, E. M. *Zeinab the Panjabi.* 1895. *y.*  
 Wilder, R. P. *Among India's Students.* 1899.  
 Wilkins, W. J. *Daily Work in India.* 1890.  
 Wilson, Mrs. A. Carus-. *Irene Petrie, a Woman's Life for Kashmir.* 1901. *y.*

#### *Asia—Japan and Formosa*

- Bacon, Miss A. M. *Japanese Girls and Women.* 1901. *w.*  
 Ballard, Miss. *Fairy Tales from Far Japan.* *c.*  
 Batchelor, J. *Ainu of Japan.* 1892.  
 Campbell, W. *Missionary Success in Formosa.* 1889.  
 Cary, O. *Japan and Its Regeneration.* 1899. *s.*  
 Chamberlain, B. H. *Things Japanese.* 1892. *r.*  
 Gordon, M. L. *American Missionary in Japan.* 1892.  
 Griffiths, W. E. *Honda, the Samurai.* 1890. *y.*  
 Griffiths, W. E. *Mikado's Empire.* 1896. *r.*  
 Griffiths, W. E. *Verbeck of Japan.* 1900.  
 Hardy, A. S. *Life and Letters of Joseph Hardy Neesima.* 1891.  
 Johnston, J. *China and Formosa.* 1897.  
 Mackay, G. L. *From Far Formosa.* 1898.  
 Peery, R. B. *Gist of Japan.* 1897.  
 Ritter, H. (G. E. Albrecht, translator). *History of Protestant Missions in Japan.* 1898. *r.*  
 Tristram, H. B. *Rambles in Japan.* 1895.  
 Uchimura, K. *Diary of a Japanese Convert.* 1895.

#### *Asia—Korea*

- Allen, H. N. *Korean Tales.* 1889. *y.*  
 Bishop, Mrs., I. L. B. *Korea and Her Neighbors.* 1898. *r.*  
 Gale, J. S. *Korean Sketches.* 1897. *y.*  
 Gifford, D. L. *Everyday Life in Korea.* 1898.  
 Griffiths, W. E. *Corea, Without and Within.* 1897. *r.*  
 Hall, R. S. *Life of William J. Hall, M.D.* 1897.

#### *Asia—Malay Archipelago*

- Condit, Alice B. *Old Glory and the Gospel in the Philippines.* 1901.  
 Worcester, D. C. *Philippine Islands and Their People.* 1898. *r.*

#### *Asia—Persia*

- Bassett, J. *Persia, the Land of the Imams.* 1886.  
 Curzon, G. N. *Persia and the Persian Question.* 2 vols. 1892: *r.*  
 Fiske, D. T. *Faith Working by Love.* (Miss Fiske's Life.) 1868. *w.*  
 Laurie, T. *Dr. Grant and the Mountain Nestorians.* 1874.  
 Wilson, S. G. *Persian Life and Customs.* 1895.  
 Yonan, M. *Persian Women.* 1898. *w.*  
*Asia—Siam and Laos*  
 Cort, M. L. *Siam; or, the Heart of Farther India.* 1886.  
 Fleeson, Katherine N. *Laos Folk-lore.* *y.*  
 Siam and Laos as Seen by Our American Missionaries. 1884.

#### *Asia—Turkish Empire*

- Barrows, J. O. *On Horseback in Capadocia.* 1884.  
 Bliss, I. G. *Twenty-five Years of Bible Work in the Levant.* 1883.  
 Dwight, H. O. *Constantinople and Its Problems.* 1901.  
 Forbidden Paths in the Land of Og.  
 Hamlin, C. *My Life and Times.* 1893.  
 Jessup, H. H. *Women of the Arabs.* 1873. *w.*  
 Ramsay, Mrs. W. M. *Everyday Life in Turkey.* 1897. *w.*  
 Wheeler, Mrs. C. H. *Missions in Eden.* 1899. *y.*

#### *Asia—Tibet*

- Bishop, Mrs. J. F. *Among the Tibetans.* 1894.  
 Carey, W. *Adventures in Tibet.* 1901. *y.*  
 Rijnhart, Dr. Susie C. *With the Tibetans in Tent and Temple.* 1901. *y.*  
 Schneider, H. G. *Working and Waiting for Tibet.* 1891.

#### *Oceania*

- Alexander, J. M. *Islands of the Pacific.* 1895.  
 Banks, M. B. *Heroes of the South Seas.* 1896. *y.*  
 Brain, Miss B. M. *Transformation of Hawaii.* 1899. *y.*  
 Calvert, J. *Fiji and the Fijians.* 1877.  
 Chalmers, J. *Pioneer Life and Work in New Guinea.* 1895.  
 Crosby, Miss E. T. *With South Sea Folk.* 1899. *y.*  
 McFarlane, S. *Among the Cannibals of New Guinea.* 1888. *y.*  
 Page, J. *Among the Maoris.* 1894. *y.*  
 Paton, John G. *Autobiography.* 3 vols. 1897.  
 Paton, Mrs. J. G. *Letters and Sketches from the New Hebrides.* 1895. *w.*  
 Spencer, B., and F. J. Gillen. *Native Tribes of Central Australia.* 1899. *r.*  
 Williams, J. *Missionary Enterprises in the South Sea Islands.* 1888.  
 Young, Miss C. M. *John Coleridge Patteson* 2 vols. 1873.

#### MISSION TO THE JEWS

- Gidney, W. T. *The Jews and Their Evangelization.* 1899. *s.*  
 Kellogg, S. H. *The Jews; or, Prediction and Fulfilment.* 1883. *r.*  
 Leroy, B. A. *Israel Among the Nations.* 1895. *r.*  
 Zangwill, I. *Children of the Ghetto.* 1893.

## GREAT MISSIONARY APPEALS OF THE LAST CENTURY

BY THE EDITOR-IN-CHIEF

The literature of missions, produced during the century just passed, has been remarkably rich and prolific. The catalog of books, covering every department of the subject, shows that some of the most gifted pens have been at work. The geography and topography of various countries, the habits and customs of foreign peoples, the mysteries of the different languages and dialects, the diverse systems of philosophy and religion, the history of missionary operations, and the biographies of devoted men and women—every class of topics germane to the great theme has been treated by writers of the highest type.

God has raised up this army of authors, and used these numerous and voluminous treatises on missions, as means of information as to the field and its wants, and the work and its progress, but most of all as molds of character and conduct, and as means of raising up new laborers to meet a world's needs.

But, besides these larger contributions to mission literature, there is another class of direct appeals to which special attention may well be directed. Single brief pamphlets, addresses and sermons have been singularly chosen and used of God as loud trumpet-calls to His church. Often at the time they seemed only of transient interest, yet some of them have marked turning-points in the century's missionary history, and take a first rank for originality of method and for practical power among the moral and spiritual forces that have swayed mankind. At some of these we shall now glance, for the sake of their permanent lessons.

Carey's "Enquiry" and his Nottingham sermon of 1792, on Isaiah liv:2, 3, like Robert Hall's thunderbolt on "Modern Infidelity," in 1800, properly belong to the eighteenth century, yet they proved to be potent forces for shaping the events of the nineteenth century, and scarcely began to exert their full influence until after its dawn. Carey's "Enquiry into the Obligations of Christians to Use Means for the Conversion of the Heathens," his biographer, Dr. Smith, justly ranks as the "first and greatest" paper on missions. It contains only about twenty thousand words, but it is an amazing contribution to the statistics, geography, and religious condition of the world, especially considering its author. He was no scholar, and yet an Oxonian, with the Bodleian library at hand, could scarcely have surpassed it, either in matter or style. This shoemaker in an obscure village, whose main books were three—Cook's "Voyages," the "Life of Columbus," and the Bible—who had little contact with the intelligent by

converse, and no contact with the world in general by travel—this was the man whom God chose, while as yet the Church was asleep, to speak the creative word of modern missions.

We may well consider the genesis of that "Enquiry." Carey's conversion, at eighteen, had two effects: it was self-consuming and self-constraining. God's fire both burns up the dross out of character, and burns its own way out of confinement; it works purity in the man, and it demands vent for God's message. As Dr. Alexander McLaren says, "The candle, if put under the bushel, either goes out or burns up the bushel." Like Duff after him, Carey found his conversion impelling and compelling him to action. He started his preaching in the hamlets near Hackleton; then, as he met Andrew Fuller and Thomas Scott, and began to borrow books, to read and think and ask questions, to make his map and amass his facts, he began also to urge on his brethren to do something to change the face of that map and the character of those facts. Like Elihu, he must show his opinion. He met little besides the wet blanket of discouragement and rebuke. Meanwhile he was writing his "Enquiry," which, however, had no likelihood of ever seeing the light, for he was too poor to put it in print, being scarcely able to pay for his daily bread. In 1788, when Carey moved to Leicester, he read it to those who met at his recognition services. But his "piece," as he humbly called it, written in poverty and sickness, had lain in its sepulchre had not God said "Come forth," and had He not led Mr. Potts, by paying the cost of printing, to "loose it" from its bonds and "let it go" on its errand.

Thus it came to pass that, four years later, the press gave this essay its thousand tongues. The author, ready to practise what he preached, had already followed up his "Enquiry" by that other epoch-making appeal from Isaiah liv: 2, 3, at Nottingham in 1792, which gave the motto for the century's missions:

"Expect great things from God;  
Attempt great things for God."

Dr. Ryland has sought to describe the effect of that sermon. The preacher's soul was like a reservoir where waters have long gathered, and on that May day the dam broke, and the flood bore on its current not only the preacher, but all his hearers. "Obligation" was the great thought with which it smote their consciences, while it rebuked their apathy and lethargy. The impression was very deep, but it would have led to no action, had not Carey wrung Fuller's hand, imploringly asking: "Are we again to separate without doing anything?" This agony of appeal held them together until a new step was taken, fixing the next meeting at Kettering in October, as the time for "a plan for propagating the Gospel among the heathen." And so that printed "Enquiry" and that spoken appeal had their first-

fruits in the little band of twelve that in October, 1792, with no precedents to guide, no experience to assure, no funds to expend, and no influence to command, pledged themselves to God and each other to bear their part in spreading the Gospel, and laid down on the altar of missions their fifty-three half crowns.

It is the old story which is ever new. Like the first creation, it shows Him still at work who made the worlds out of things which do not appear. Of the genesis of missions we may write the same opening words: "In the beginning, God." The Creator chose that "Enquiry" and that sermon as base-blocks for the structure of modern missionary enterprise. They who despise the day of small things may well ask whether it be not worth while boldly to use pen or tongue when God lays on us a burden, however few our readers or however cold and callous our hearers.

God has used as "goads," to urge his people to nobler advance, many other memorable sermons and addresses during the past century.

Robert Hall's sermon on "Modern Infidelity" was made a mighty force in arousing the Church to missions, tho not directly treating of that subject. It was delivered in 1800, in Cambridge. Its immediate provocation was the French Revolution, which was, at bottom, atheism, causing a volcanic upheaval which threatened not only the foundations of all government but the very existence of society. Dr. Hall proved, in this masterly discourse, all false systems of religion to be practically godless and unable to save society from ruin, and held up the Gospel as the one and only remedy. At that time world-wide missions were taking shape, and this sermon was one of God's clarion-calls, rallying believers in a supernatural Gospel to advance against the powers of darkness. Its author was a mighty man. Dugald Stewart says of him: "Whoever wishes to see the English language in its perfection must read the writings of that great divine. He combines the beauties of Johnson, Addison, and Burke without their imperfections."

A dozen other sermons and addresses which properly belong to the last century may now be mentioned, such as John M. Mason's "Messiah's Throne," preached before the London Missionary Society in 1802; Claudius Buchanan's "His Star in the East," preached in Bristol in 1809; Edward Irving's "Missionaries After the Apostolic School," in 1824, also before the London Missionary Society; Alexander Duff's Exeter Hall address in 1837; Francis Wayland's "Moral Dignity of the Missionary enterprise," in 1823, and his "Apostolic Ministry," in 1855; Dean Magee's anniversary sermon before the Church Missionary Society in 1866; Dr. Joseph Angus' "Apostolic Missions," before the Baptist Missionary Society in 1871; Charles H. Spurgeon's "Plea for Missions" in the Metropolitan Tabernacle in 1877, and before the Wesleyan Society at its anniversary in 1886; William Fleming Steven-

son's "Our Mission to the East," which so thrilled the Irish assembly in 1878; Alexander McLaren's "True Source of Missionary Zeal," in London in 1889; and Phillips Brooks' sermon delivered in Boston in 1881, entitled "The Heroism of Foreign Missions."

To these might be added Harris' "Great Commission," Foster's "Essays on Missions," Sheldon Dibble's "Thoughts on Missions," Kip's "Conflicts of Christianity," John Angell James' "Church in Earnest," etc. This list includes only English writers and speakers, space forbidding proper reference to sermons and essays from the pens and tongues of those who, in Germany and Holland, France and Switzerland, Norway and Sweden, and other foreign lands, have lent their advocacy to the cause of missions.

John M. Mason's sermon on "Messiah's Throne" was heard by Robert Hall, and extorted from him the exclamation: "I can never preach again." Claudius Buchanan was a young Scotchman, converted through John Newton, and sent as chaplain to India, through Charles Simeon's influence. After his return to England, he preached at Bristol a sermon which, for an hour and a half, held a large audience spellbound. Its echoes, heard even in Parliament, aroused a new interest in India, which prepared for the remarkable victory in the House a little later. The text of this sermon was Matthew ii. 2, and the title was, "His Star in the East." Its closing words were these:

While we are disputing here whether the faith of Christ can save the heathen, the Gospel has gone forth for the healing of the nations. A congregation of Hindus will assemble on the morning of the Sabbath under the shade of a banyan-tree, not one of whom perhaps ever heard of Britain by name. There the Holy Bible is opened; the Word of Christ is preached with eloquence and zeal; the affections are excited; the voice of prayer and praise is lifted up; and He who hath promised His presence where two or three are gathered together in His name is there in the midst of them to bless them, according to His Word. These scenes I have myself witnessed; and it is in this sense in particular I can say: "We have seen His Star in the East."

Adoniram Judson read Buchanan's appeal, and thus describes the effect: "The evidences of Divine power manifested in the progress of the Gospel in India fell like a spark into the tinder of my soul. I could not study; I depicted to myself the romantic scenes of missionary life; I was in a great excitement." That was the blast God used to bring Judson's whole nature to the white heat and into readiness to be molded on His anvil of purpose. The leading thought of the discourse was the evidences of the Divine power of the Christian religion in the East; especially is the progress of the Gospel in India described as affected by the labors of that venerable and almost ideal missionary, Schwartz.\*

Francis Wayland was pastor in Boston, Mass., when he preached,

\* "Life of Adoniram Judson," by his son, pp. 70, 71.

in 1823, his sermon on "The Moral Dignity of the Missionary Enterprise." It was soon after printed, and at once put him in the front rank of preachers. When Robert Hall read it, he remarked: "If he can preach such a sermon at twenty-seven, what will he do at fifty?" Wayland's subsequent discourse, before the New York Baptist Union for Ministerial Education, thirty-two years later, proved what grand work he could do at fifty-nine.

*(To be continued)*

## JOHN CHINAMAN IN AMERICA

BY REV. IRA M. CONDIT, D.D., SAN FRANCISCO, CAL.

Supt. of the Chinese Presbyterian Mission. Author of "The Chinaman as We See Him."

The Chinese question has again come to the surface. This is caused by the fact that the Exclusion Law, at present in force, expires next May. There are no in this country, in round numbers, one hundred thousand Chinese, but why such a comparatively small number should be looked upon as so great a menace to our broad land is difficult for some of us to understand.

One reason given is, that if the gate is left wide open they will come in such crowds as to flood the Pacific Coast, if not the whole land. But Americans are slow to understand that all our Chinese immigration is from the one province of Canton, and, for the most part, from only four districts of that province. In my thirty years' experience I have never seen half a dozen from any other part of China. The northern Chinese do not emigrate, and in all probability never will. They have never gone (excepting a few from Fukien) to any of the other countries where they are freely allowed to enter. If they did come to America they could not mix with the Cantonese any better than if of another nationality. Hence the fear of the Chinese pouring in upon us in an overwhelming flood is not very well founded.

The fear from "Chinese cheap labor" has also very little in it to cause anxiety. In point of fact, Chinese labor in California is *not* cheap and never has been. Fruit interests and family help suffer because of the lack of Chinese to care for the former and of the high price demanded by house servants for their labor. One of my neigh-



HO YOW, CHINESE CONSUL-GENERAL,  
SAN FRANCISCO

bors in Oakland, with an ordinary-sized family, pays fifty dollars per month for a Chinese cook and twenty-five for his assistant. This is not very *cheap* labor! The demand for their work in the family, on the farm, and elsewhere, at high wages, is far beyond the possibility of present supply.

Race prejudice itself can not account for the antagonism to the Chinese. Other races are regarded with favor by those who will hardly look upon a Chinaman as human and possessed of an immortal soul.

The animosity against our Mongolian brothers seems to be caused by a combination of reasons. Race prejudice has something to do with it, but their failure to assimilate with us has much more. Fears of an Oriental invasion and of their cheap labor cause some of the uneasiness. The fact that they bring many of the worst features of their own civilization with them: the importation of slave women; the practise of debasing vices; the belief (a false one) that the men are coolie slaves—we have in all these the reason, to some extent, for bitter hostility to the Chinese.

The dark blot of Chinatown in our fair San Francisco has an irritating influence upon the minds of our people. It is much like a piece of China brought over and set down in our midst. Their streets filled with men, women, and children, talking in the jargon of their own tongue, their queer signboards, the quaintness of their many kinds, shapes, and sizes of lanterns, their vegetable and fruit stores, their restaurants, their temples and theaters, their barber shops, drug and variety stores, are all a veritable picture of China. If the houses were only one story high and streets but six or eight feet wide, then it would be a *Chinatown* indeed. To the tourist alone these places are of great interest.

This strange people who have crossed the sea and planted themselves down in our midst are still really living in a world of their own. They are dwelling among us, but are not of us. They retain their own peculiar characteristics, intending some day to go back to live and die in their own land. Some one has said, "They do not even change their tailor or their barber while they stay here."

It is a deeply solemn thought that they are bearing back to their own awakening country the impressions for good or evil which they receive while living among us. And just here lies the whole problem of the Chinese question.

The first Chinese to come were welcomed and kindly treated. Their advent was regarded as the opening up of relations which meant great things for China and for us. But antagonisms of various kinds soon began to arise. For political and other reasons, those words, "The Chinese must go," became the battle-cry against them. The words of the treaty between China and the United States read as fol-



A CHINESE CHRISTIAN FAMILY, SAN FRANCISCO

lows: "They shall not insult or oppress each other for any trifling cause, so as to produce an estrangement between them." These words were disregarded and treated but as a travesty. In this country of boasted freedom, under our flag, and in the face of solemn treaties which had been forced upon them, they were treated as no people have ever been, if we except the Jewish people. They were mobbed, unjustly imprisoned, their property destroyed, and inhumanly murdered. Every kind of outrage has been enacted against this defenseless people.

All this culminated at length in the passage by Congress of an Exclusion Law, which went into effect May 5, 1892, and in the negotiation of a new treaty, in which the Chinese government magnanimously granted all that our government asked.

The Exclusion Law required all Chinese laborers to register within one year after the passage of the law. If they were found in the country after one year without a certificate they were to be apprehended and deported to China. Only government officials, merchants, teachers, and students were by this law allowed to come.

The enforcement of this law has given rise to much outrageous treatment. Those who would land have to prove by at least two



reliable *white* witnesses that they have a right to live in this country. Merchants, laborers, and all alike, when they arrive, or return after a visit home, are penned up like a flock of sheep in what is known as a "detention shed." This is the long shed extending over a portion of the Pacific Mail Steamship dock, and for discomfort it is a veritable Libby Prison without starvation. There they are imprisoned without the right of bail, and denied all communication with either their own people or with Americans. I know this from more than one effort to see some excellent members of our own mission who were thus confined. There they have to await a slow investigation of their case. They have to pay their own board during the weeks, or maybe months, of this investigation; and if they have no money to put up or friends to help them, then, without any regard to their rights, they are sent back by the same steamer on which they came. A man is often imprisoned as a criminal who has committed no crime, but merely failed to find a white man to prove his right to be here. He is imprisoned, not until his guilt is proven, but until he can prove his innocence. The great crime of the Chinese under this law is that of being a Chinaman.

In this way the Chinese are discriminated against, the unjust laws are harshly executed, and the treatment they receive such as is given to no other nation under the sun. The Chinese feel this gross injustice done them by a so-called Christian nation. Need we wonder that they are so slow to adopt our ways and accept the Christianity we seek to give them?

#### CHRISTIANIZING THE CHINESE IN AMERICA

Yet in the face of all this and more the Gospel has found a place in many a Chinaman's heart. The various branches of the Christian Church have missions among this people which have been fruitful of much good.

The Presbyterian Board of Foreign Missions was the first on the field, and began work in San Francisco in 1852. Rev. Dr. William Speer, who had been a missionary in Canton, China, and spoke the language of this people, worked with great earnestness and zeal. Long years after leaving the work he was still known as "The Chinaman's Friend." A fine mission-house was erected, and much good was done in many ways. Health failing him, he was succeeded in 1859 by the Rev. Dr. A. W. Loomis, whom I joined in the work 1870. The old building at length became too small for the work, and the First Presbyterian Church, situated close to Chinatown, was secured. This is now the commodious headquarters for many departments of mission work.

In 1868 the Rev. Dr. O. Gibson, who had been a missionary in China for ten years, established a mission of the Methodist Episcopal Church.

A fine building was erected, and effective work has ever since been carried on. In 1870 the Congregational mission, under the Rev. Dr. W. C. Pond, was opened, and they now have an excellent building on the edge of Chinatown. In the same year the Baptist Church opened a mission, and under the Rev. Dr. Hartwell, who is now a missionary in China, an excellent chapel and school-rooms were erected in the heart of the Chinese quarters.

In all of these missions the Gospel is preached to the Chinese in their own tongue, efficient evening schools for teaching English are held, and they have in hand all kinds of church and mission work. For many years not only have the various denominations planted branch missions in many cities and towns where the Chinese are to be found, but the plan of Chinese Sunday-schools

in our churches has been also adopted. These Sunday-schools were opened in nearly all the prominent churches of San Francisco and at other important places on the coast. As the Chinese have gone East, schools have been opened for them there also, until they are found in not less than seventy-five cities and towns of the United States.

Some mistakes have been made no doubt, but great good has been done by these Chinese schools scattered over our land. Thousands of Chinese have been reached by them, and out of them have come many bright Christians. I have had an excellent opportunity of meeting many of these when on their way back to China, and am glad to bear testimony from my own knowledge as to the scores and hundreds of Christian men who have come out of these schools.

Christianity has heretofore had the disadvantage of coming in contact with heathenism on its own soil by a few missionaries; but here, for the first time, heathenism has been planted upon Christian soil and amid our Gospel institutions. What great things might have been accomplished if we had only lived up to the religion which we professed! But, notwithstanding our shortcomings, a deep impression has been made upon these heathen people. Through unjust treatment we have lost much, and yet much has been done to open their blinded eyes to the truth, destroy their foolish superstitions, and bring them into the faith of the blessed Gospel of Christ.

There is another side to this Chinese immigration question, and that side is away across the Pacific, in the home-land from which this



PRESIDENT OF THE CHINESE KING'S  
DAUGHTERS, SAN FRANCISCO

people came. Seeds planted here are growing and ripening there. Even the many thousands of those who have gone back home not Christians, having seen with wondering eyes in our land the blessings which accompany and follow in the wake of the Gospel, have returned with their belief in idolatry mightily shaken, if not destroyed. These are awakening new ideas among the millions of their people, which are helping to open the way for the Gospel to take hold.

Then add to this the thousands of Christian converts in our country who have gone home to believe and practise what they have learned here. Thus through those still here and those who have returned, cooperating with the missionaries on the field, the Christianizing of Southern China is going forward.

I have estimated that not less than sixty thousand Mexican dollars have been given by the Christian Chinese in this country for building chapels and for various kinds of Christian work in China. One of the finest chapels in South China, at Sun Neng, has been erected almost wholly by them, and other smaller ones have been either entirely or partly built by them. Native pastors at work in these chapels and colporteurs sowing the good seed amid the innumerable villages around are supported by our Chinese Christians in this country, who are earning good wages in their daily vocations. Often these Christians return from visits to their homes, bringing good news of the conversion of their wives, children, and kinsfolk.

Thus it is true that tho all the good which we had hoped for by the sojourn of this people among us has not been realized, yet many have been born into the kingdom, and precious influences set in motion, which are telling, and will continue to do so, for the regeneration of China.

#### SOME FACTS AND FIGURES

Number of Chinese in the United States, 100,000. Of these there are in San Francisco, 18,000; on the Pacific Coast, outside San Francisco, 50,000; and in other states and territories, 32,000.

Christian Chinese in the United States from the beginning, divided between the principal denominations, 4,000; the present number, 1,600. Of these in San Francisco, 600; in other parts of the coast, 500; and in other states, 500.

Evening schools in the country may be put down at 50, and Sunday-schools, 75; the scholars in attendance at these schools for one year, 3,700.

Chinese born in the United States, 3,000. Children in the mission and public schools, 500.

Lay preachers converted in the United States who have labored both here and in China, 60; ordained ministers, 12.

Amount given by the Chinese for building chapels and for Christian work in China, \$60,000 in Mexican money. To this may be added a larger sum given by them for various kinds of mission work among their people in this land.

There are three Rescue Homes for the saving of Chinese slave girls and women—one Presbyterian and one Methodist in San Francisco, and one Presbyterian in Portland, Oregon. No less than 1,000 have been rescued during the twenty-five years of their existence. Many of these are now happy wives and mothers in Christian homes.

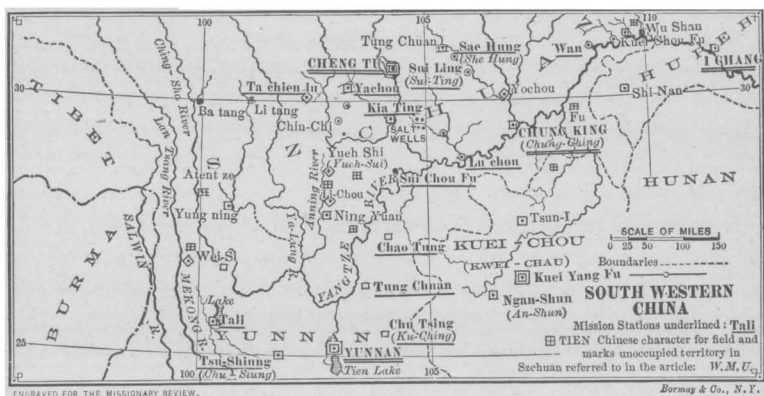
There are two Kindergarten schools for Chinese in San Francisco with 60 in attendance.

There is a Circle of Chinese King's Daughters organized and conducted by Mrs. I. M. Condit in the Chinese Presbyterian Church of San Francisco who are working for their heathen sisters and the children; it has now 32 members. At their bi-monthly meetings they have more than 100 Chinese women and children.

There are six organized Chinese churches in California, the other converts being in connection with local American churches.

There are four Chinese Young Men Christian associations in San Francisco, connected with the different missions, and each having many branches in the state and at many other points.

There are six Christian Endeavor societies in California, with some also in the Eastern States.



## THE UNOCCUPIED MISSION FIELDS OF WESTERN CHINA \*

BY REV. WILLIAM UPCRAFT, YACHOU, SZCHUAN, CHINA  
Missionary of the American Baptist Missionary Union, 1883-

In writing of unoccupied fields regard should be had to the number, condition, and accessibility of the people; the probable lines of future development and intercourse with the world at large; the possibility of supplying such fields from bases already occupied and equipped for mission work; together with the indications of Divine preparation and leading in the direction of such fields.

Under such conditions a brief survey of the three provinces of Western China—Szechuan, Kuei-chow, and Yunnan—may serve as a sample of other districts in China where the needs are equally great and pressing.

The advance in this part of the empire within the past decade has been rapid and striking. Within that time West China has come within the range of practical geography.

\* This article was prepared at our request before the Boxer uprising. It is timely, in that it shows the unoccupied fields in one province of China before 1900. Many former stations are now without missionaries. There is clearly room for all Christian workers without overlapping.—EDITORS.

What before was an isolated region, cut off by mountain ranges and forbidding gorges from the coast provinces, has now been extensively surveyed and reported on; lines of railroad are projected; a steamer has made the journey up to Chungking, and, what is equally important, in view of the rapids and shoals that infest the Yangtze, down again; a system of "police gunboats" for the upper river has been inaugurated by the British government; the Imperial Post connects Chungking with Shanghai and the outer world; noted financiers have been up the river to look up the prospects for investments, and finally the French and English are engaged in competing companies for the purpose of exploiting the mineral wealth of the province.

What has all this to do with mission work? Much every way; principally in the way of incitement and facility. Hitherto the mission worker has been first in the field, in many ways a great advantage in their special work; but if that honorable lead is to be maintained a much larger force is necessary and enlarged equipments will be required than are now available.

It is also of importance to remember that in the solidarity of interests that ally all foreigners in a common cause as against the suspicion and ill-will of a conservative people such as this, the advent of every additional foreigner is a factor in mission work.

Of the field in its general aspects much may be said in its favor. Lying almost wholly within the subtropical zone, it is temperate in climate, fairly healthy for Europeans, vastly productive in all the necessities of life, and attractive with a wide range of natural beauty.

The people vary in their general characteristics, from the mercurial, excitable Szchuanese, blown about by every wind of rumor, and agitated by their self-imagined fears, to the bucolic stolidity of the Yunnan people who generally ignore everything outside their own immediate interests.

To reach this western country there is one "main traveled road"—the danger-laden current of the Yangtze River.

Passing through the series of canyons that hem the river in from Ichang as far as Kuei fu we find in this latter city the center of the first and most easily reached of the unoccupied fields of the west.

*Field No. 1—Kuei fu.*—Kuei fu commands all the border country of eastern Szchuan and a large slice of western Hupeh. The country is broken into countless valleys, in which a large tho scattered population find a subsistence as farmers, miners, and, at slack times of the year, as boatman in the increasing traffic between West China and the coast.

For a small mission that could give its attention to these people, put in a number of hardy evangelists for the active work of the country, besides making the town a center for medical and educational work, this is an attractive field. It is not far removed from Ichang

and the coast, as is the case with places farther inland, and it would also form a much-needed link in the line of work looking to the west.

*Field No. 2—Eastern Kuei-chou.*—Passing on from this point to the west the next field lies in southern Szchuan and eastern Kuei-chou, with an entrance at the town of Fu, on the Yangtze, in latitude 29° N., at the embouchure of the Wu River, which drains a part of eastern Kuei-chou.

The London Mission has an outstation here worked from their central station at Chungking, but the town is large in itself, and as the entrepôt for the vast interior region, as yet unreached, it offers a good site from which to reach the mainland to the south. There

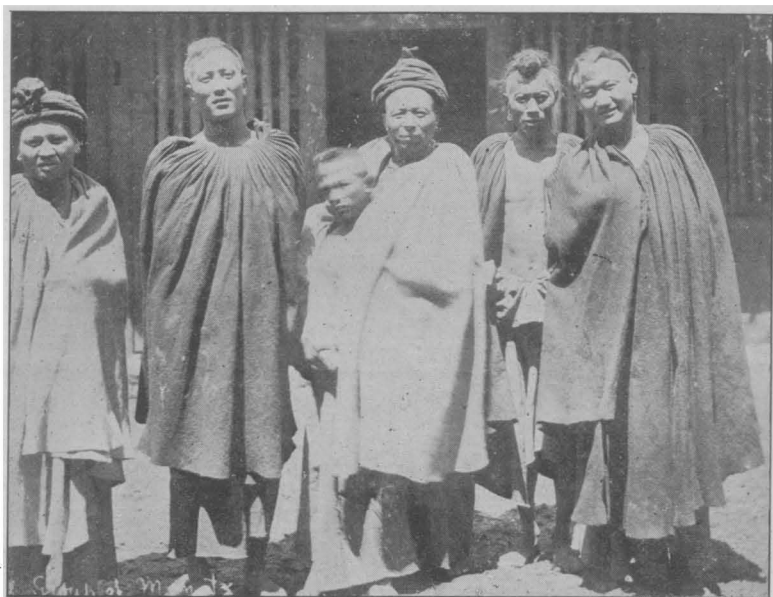


A WAYSIDE GROUP IN SZCHUAN, CHINA.

might be some hardness to endure, as the people do not have a reputation for amiability toward foreigners, but this need not abash any who are endowed with good health, fair animal courage, and the strength of patience that inheres in a Divine call to such a work.

*Field No. 3—Ning Yuan Valley.*—From this point we pass to the west of Szchuan, leave the Yangtze at Suifu, go north on the smaller river to Kiating, and thence to Yachow in latitude 30° N., two days' travel from the western edge of the great central plain of Szchuan.

From Yachow, west, follow the main road to Ching-chi, in latitude 29° N., longitude 103° E., where the road bifurcates, the western branch goes on to Tachien lu, Batang, and Lhassa, while the southern one—that which we now propose to follow—goes almost directly south to the capital of the neighboring province, Yunnan fu,



A GROUP OF LOLO MEN IN WEST CHINA

latitude 25° N., a journey of twenty-two days' strenuous travel, and a virgin country to mission work and workers—one of the most important fields in the west.

Down the valley of the Anning River there is a ribbon of Chinese occupied country with aboriginal tribes on either hand. Here are the important cities of Yueh shi, Ning yuan, and Huei li, with a long succession of market villages and towns between. It is a most promising section of country, with an excellent climate, good supplies, and because of its mineral wealth it promises to come to the front rapidly under foreign development. Along this valley lies an alternative route—some think it to be the premier line—for the Burmo-Chinese Railway, and the whole region is attracting attention to itself.

*Field No. 4—The Lolos.*—Beside the work offering among the Chinese, there lies the great needy sphere of Lolo-land.

To reach the Lolos no better location can be found than that offered by the Ning yuan valley. It is more than probable that these aboriginal tribes must in the first instance be approached through the medium of the Chinese. These latter have a working arrangement with the Lolos by which their traders are allowed for a consideration, and under certain guarantees, to penetrate to the most remote points of Lolo-land.

Hence the field in the Ning yuan valley may be said to bear two separate aspects, if there be not really two fields—the Chinese and the Lolos.

There are good communications with the outside from the valley, and everything that is common to Chinese civilization may be obtained on the spot. These are important points when one has to consider the economy of living in a far country.

*Field No. 5—The Far Western Districts.*—Of the districts still farther west much can not be said. The whole border land, as between China, Tibet, and Burma, is a field untilld. The advance from Burma into western Yunnan has been long contemplated and as long delayed. The Fathers of the Catholic missions have some of their best tho most arduous work lying out there, and with the communications opening up between northern Burma and the Chinese frontier lands there is a way for us and a call to occupy.

The fate of these smaller nations and aboriginal types seem to be absorption into the larger and more aggressive peoples, but ultimately they become no mean factor in the resultant race.

There is, therefore, a strong call to evangelize and modify the raw material, and thus contribute to the character of the ultimate result.

Speaking of the field among the Chinese, the foregoing list is not exhaustive. Even those places longest worked are but beginning to be occupied, while scattered here and there among them are enormous masses of people that are not being adequately reached as yet. For example, the district of the salt and gas wells in the center of Szchuan has a very large population, and no resident workers are yet settled there; but a good deal of itinerent work has been done, and one or two missions are planning to "effectively occupy" so soon as men are forthcoming.



A SZCHUAN FAMILY GROUP



The crying need is for men and women, with the correlated demand for means to sustain both them and their work.

Szechuan, as a factor in the world's calculation, is just beginning to be recognized; as a mission field it has been known, but at no time adequately understood. Every mission is short-handed, and where the field is comparatively new, as is the case here, this condition is disastrous.

There is little to conserve, but everything is open to aggressive evangelism under whatever form conducted.

We are not administering conquered territory, or drilling enlisted warriors, but every one is engaged in aggressive action against the forces that oppose. There is not a large body of Chinese Christians, these have to be won yet, but there is an unnumbered multitude of unreached heathen men and women needy and accessible.

To do this work the old posts should be strengthened and the new fields occupied.

No part of this generally needy empire calls louder to the love, devotion, and heroism of Christian men and women than the unoccupied fields of Western China.

---

## THE CRISIS IN SOUTH AFRICAN MISSIONS

BY REV. FREDERICK R. BUNKER

Missionary of the American Board, Natal, South Africa, 1891-

It appears to be a principle in God's dealing with men in His Kingdom that long time is consumed in preparation, and suddenly the opportunity is thrust forth with the challenge to meet it. Such seems to be the situation in South Africa at the present time. To one who looks at the situation in its proper perspective there is much to encourage, much to inspire, in the missionary outlook of that field.

Since George Schmidt began to preach the Gospel to the Hottentots in Cape Colony in 1737 there has been splendid work done in foundation-building. Languages have been reduced to writing and literature prepared in them; churches have been founded and a Christian sentiment created in a large constituency; schools, both common and academic, have been established, and an intelligent company of pastors and teachers raised up; self-reliance and self-support have been inculcated, until an African Church is prepared to enter largely into God's plan for the redemption of all Africa.

For long the missionaries held entire control of the government of the native churches. Their word was law in the administration of all church matters. They were vested with the authority of the Home Board, and took naturally the leadership among a people just out from heathenism, and knowing nothing of Christian life and church order.

The past four years has witnessed what has almost approached a

revolution in this regard. Not without strained relationship, not without much to be deprecated, the native Church has demanded and exacted a much larger degree of local control than it has had heretofore. Native leaders have been thrust, or have thrust themselves, forward, and demanded a place for which the missionaries felt they were not qualified.

Negro agitators from America did much to accentuate the strained relations by raising the cry, "Africa for the Africans," and not only sought to disrupt the mission churches, but were regarded with suspicion by the South African governments for what seemed seditious political utterances.

These have been years of intense trial to the African Church.

Gradually there has come to be a much better feeling—I speak with especial knowledge of the situation in Natal. The missionaries have been wise in yielding to the native Church a very much larger self-control of its local affairs. They have led the natives to see that self-control was not merely "bossing," but involved the carrying of very heavy responsibilities. These responsibilities have been laid upon the shoulders of the leaders, until they begin to realize that they are not as sufficient unto themselves as they thought they were, and they are glad to avail themselves of that advice and assistance from the missionaries which they formerly despised.

Out of the struggle there has grown much better relationship between the missionaries and the native Church. Both sides have profited by the experience. The native pastors and teachers now enter more largely into the shaping of the policy of church government for their own people, and the missionaries have gained a larger place as counsellors by the voluntary choice of the people.

This internal change in the African Church gains added significance from the time in which it has taken place.

While the entire world has become interested in the political changes which are taking place in South Africa, very few are interested in the changes which are taking place among the native races—changes which are of vastly greater importance than the question, which of two races is to have the supremacy in the South African republics. What part the aborigines are to play in the future civilization of Africa is the greatest question before the statesmen of that land, and will be for the future. The objection to taxation without representation is already urged by the natives and plans have been, or are being, made to give them representation in the English legislative assemblies. Franchise laws, labor laws, and such like are prominent before the law-makers of the land. The natives themselves are awaking to the new opportunities which have come to them in the advent of new conditions and are pushing their demands prominently forward for recognition.

With the passing of intertribal warfare the population of Africa will increase very rapidly. Warfare and witchcraft are responsible for the fact that Africa is not as thickly populated as China or India. Stable government will remove this check to increase of population. Natal, which had but ten thousand inhabitants in 1835 under Chaka, now has five hundred and seventy-five thousand native inhabitants under English rule. This change has come not only from natural increase, but from immigration from other tribes seeking the protection of a settled government. A greatly increased population must be looked for and provided for by those concerned with Africa's future.

Great changes must be looked for as a result of bringing the native races under new industrial conditions. Vast numbers of men are being gathered from all the interior tribes to Johannesburg, Kimberly, and other industrial centers of South Africa. In Johannesburg alone there were seventy thousand natives gathered in the gold industry before the Boer war. It is estimated that two hundred thousand will be needed to meet the improved conditions after the war.

These natives represent tribes far back in the interior, even beyond the Zambezi. Others come in shiploads *via* Delagoa Bay and Durban, gathered by labor agents from far and near on the eastern coast for the Johannesburg labor market. They remain in service from three to five years, then return to their homes.

Who can estimate the change of ideas which will take place in them, and which they will propagate among their people on their return to their tribes?

These great changes which are taking place constitute a crisis in the Kingdom of God in that land.

Here are vast numbers of men gathered under conditions where the Gospel can be made known to them most effectively in the shortest time and at least expense. If truly converted and instructed in Gospel truth they will naturally and most efficiently reach the widely scattered tribes from which they come. The long dormant tribes to which they go and through which they pass will be aroused by the tales of these travelers to keen interest in new ideas.

Nothing will appeal to them with deeper personal interest than the Gospel of Christ, if made known to them by men changed by its power and loving its truths.

Here is the great opportunity of the African Church. Here is the reason for those long years of preparation and slow growth. This may explain the recent upheavals in the native Church leading to new views of its responsibility, and giving it new powers of initiative in service. But these signal movements should have a meaning for the whole Kingdom of God as well as for the African Church. This Church is still weak in numbers and equipment, and is still burdened with heavy responsibilities in its own local field. The burden of assuming entire

self-support is still heavy upon it. It ought to be looked to to provide the large native agency needed for the great forward movement now called for, but it should have the warm sympathy and ready assistance of the more established churches of other lands. There should be a vital flow of prayer, love, and gifts from the whole body of the Christ toward this needy part.

## THE OUTLOOK IN MEXICO

BY MRS. JOHN W. BUTLER, MEXICO CITY

A number of incidents have transpired of late in Mexico, showing the great advancement that is being made along many lines.

In May, 1901, a clandestine convent in this city was raided by policemen. One of Mexico's prominent judges was delegated to visit this house and take judicial measures in regard to it. He found the nuns very pale, their color much like wax, and their gait was feeble and wavering. They wore sandals, tho those of their order, that of the "discalced" Carmelites, went about bare-foot, as the name indicates. Rigorous fasts and abstinences were observed and their food was the simplest kind. The vegetables were cooked without salt and must have proved very unpalatable. The beds were mostly plain boards without covering of any kind. The nuns were obliged to attend services at three or four o'clock in the morning, and then perform the daily menial offices for themselves and for one another, besides attending to the regular duties of a religious character, such as prayer, reading, meditation, and penances. The convent had interior communication with the adjoining church, so they were enabled to attend services without passing through the streets. They heard mass from a sort of loft fronted by gratings. There were found in this building hair shirts to be worn next the skin, producing constant torture, and "disciplines" armed with lead pellets and wire hooks, with which the devotees scourged their delicate flesh. The convent was ordered to be closed. The nuns were distributed among different families of this city, till further action should be taken as to their disposal. The Church authorities must have known that this convent was in existence, and that it was carried on in defiance of the reform laws issued by Juarez in 1857, to which laws were also added in 1873 and 1877 certain additional provisions.

The one relative to convents says: "The State would not recognize monastic orders, nor permit their establishment." It was stated at the time that a scholar of the Mexican law-school denounced the edifice occupied by these nuns, under the clause which provides for the denouncement of buildings employed for unlawful purposes, and that this was a matter of great interest, for the building in question was valued at about three hundred thousand (Mexican) dollars. During

this month a lawyer caused the arrest of a priest for appearing on the streets of this city wearing his soutane. The priest was taken before the governor of the district, who admonished him. This also comes under the laws of reform, as "clerical vestments were forbidden in the streets." These incidents prove that those in official capacities are bound that the laws shall be strictly put in force.

Some time during the year 1897, Mrs. Helen M. Stoddard came to Mexico and began a temperance crusade. Her time was limited, but she visited many of the principal cities of the republic, where she organized societies, and hundreds signed the pledge. The director of the deaf and dumb institute was at one of her meetings in this city, and, at the close, he requested Mrs. Stoddard to visit the school and address the pupils. Twenty-six in that institute joined and signed the pledge, paying their dues, and there was not a Protestant among them. She was greatly encouraged by the reception she received from the inmates of the Girls' State Normal School. Each government teacher responded kindly to the plan of scientific temperance instruction in the public schools. In 1899 a regularly appointed lady, Mrs. Addie N. Fields, was sent out under the auspices of the Women's Christian Union Temperance Society, and for two years has been an indefatigable worker. She has spoken in Protestant churches and schools in the principal cities here, and has organized societies. She addressed a large audience in one of the theaters in Guanajuato, and was escorted to the different schools during her stay there by some of the prominent Mexican gentlemen. She has been cordially received by governors of different states and other gentlemen holding prominent offices, and has also been aided by an editor of one of the Mexican daily papers, who is a staunch advocate of temperance. Mrs. Fields commends the Mexican people for the active interest everywhere manifest in pushing to a practical conclusion the cause of temperance. Her plan of work is the training of the young people in the schools, to abstain from alcoholic liquors.

Already great things have been achieved for Protestant missions here within the past few years. When Dr. J. W. Butler first went to the City of Puebla, with his now sainted father they were escorted from their place of entertainment to a little hall, in which they purposed to open free worship, by a secret police. Again, in the evening, they had to go through the same streets. The federal government, supposing that certain threats would be carried out concerning the assassination of all the group of heretics of that day, put a cordon of soldiers entirely around the block in which the hall was situated.

The fanatics of that city threw stones over the heads of the soldiers and over their bayonets, and broke all the front windows of the hall. The American consul was present, and put his hand into his pocket and handed Dr. William Butler a handful of silver dollars and

said: "Keep on this line; I will pay for all the windows they break."

A missionary of another denomination informs us that he and some companions had occasion to visit this same city a little later, and that two of the little company of believers were killed, others wounded, and all were compelled to seek safety in flight.

Last year, in this City of Puebla, there was held a convention representing the young people of the different Protestant churches working in Mexico, with five hundred and sixty-three accredited delegates present, and these delegates and their friends walked about the streets of that fanatical place, were entertained in various hotels, and no one was known to have been insulted. Indeed, one of the conductors of the street-car, to oblige some of the passengers, called out, "Here is the Evangelical Temple."

Probably no other movement of later years has given greater impetus to the work represented by the young people of all denominations here. They come from remote regions as representatives of a little struggling band trying to serve the Master, surrounded by those who harbor bitter hatred and animosity toward the Protestant sect. They hear the discussions on various important subjects, they join in the rally songs, they clasp hands in hearty Christian fellowship, and have pleasant intercourse.

They return to their varied fields of labor stimulated to greater activity and aroused with a burning desire to infuse in their little band of Christian followers some of the zeal displayed in the meetings of the convention. These influences will be abiding and far-reaching.

Last September we, as American citizens, were called upon to pay the last honors to our dead chief, President McKinley. There was not a more sympathetic heart than that which beat within the breast of President Porfirio Diaz, the first to pay his respects and offer words of condolence to our American ambassador and to cancel all engagements except of an official character. No church here was large enough to hold the people desirous of showing their sympathy to the American colony and nation, so an invitation to occupy another building was accepted by the committee. The building was appropriately decorated, and the service was simple and impressive. In the center of the platform sat the American ambassador, at his right President Diaz, at his left was Hon. Ignacio Mariscal, and back of these sat the cabinet ministers and the Mexican official party, and the members of the diplomatic corps and their secretaries and attaches. Hundreds of the army officers of this post, not on other duty, had received orders to present themselves for the ceremony.

The large edifice was filled to the top tier of seats in the galleries. The program opened with a prayer offered by a Presbyterian minister. The Scripture lesson was read by our pastor of the English congrega-

tion. The choir sang three of the lamented President's favorite hymns and two addresses were delivered. Hundreds of Catholics present heard for the first time the Bible read from a public platform (or may be anywhere else), and listened to a prayer offered without the use of beads, candles, rosaries, or images. To see statesmen with their chief and other distinguished citizens of a Catholic nation mingle and sympathize with the representatives of a Protestant nation most surely tends to unite these in the bonds of love and fellowship. This expression of sympathy will aid in breaking down barriers of prejudice, for "one touch of nature makes the whole world kin."

But greater things for thanksgiving have we yet to acknowledge. A few months ago the following editorial appeared here in a daily paper printed in English: "We are glad to learn by all authentic report that the people in this country are not only buying copies of the Bible, but are reading the good Book." This is truly marvelous, as this is a land where the Bible is looked upon as a prohibited book. A few years ago one was bought for forty dollars, and the owner was compelled to keep it hidden and read it when she would not be detected. When it was finally discovered her own relatives caused her to pass through so many petty persecutions she was forced to leave them and seek the protection of her Protestant friends. Now we have the Bible sold and read and the privilege of worshiping without being molested or made afraid. Last August the informal opening of the new Mexican church in Pachuca took place. Tho the auditorium of the chapel has a seating capacity of six hundred, yet at both services the aisles and doorways were literally blocked.

The service was attended by the resident Governor of the State of Hidalgo and his staff. When the collection-plate was passed the governor placed a bill upon it, which gladdened the hearts of the official brethren as well as the ministers present. He also attended the memorial service held in the new English church.

A glorious day is dawning for Mexico.

---

## MR. MOTT AND JAPANESE STUDENTS

BY REV. R. B. PEERY, PH.D., LUTHERAN MISSION, SAGA, JAPAN  
Author of "The Gist of Japan"

In response to repeated requests from the Student Christian Union of Japan the secretary of the World's Student Christian Federation, Mr. John R. Mott, recently visited this field for an evangelistic campaign among students. He arrived September 23d, and remained just four weeks. During this short time he accomplished a vast amount of work, holding eighteen evangelistic meetings in the widely separated cities of Sendai, Tokyo, Kyoto, Osaka, Okayama, Kumamoto, and Nagasaki. The meetings were attended by 11,580 persons, mostly

young men. Mr. Mott also held fourteen meetings for Christian workers, speaking to more than eleven hundred missionaries, pastors and evangelists.

Most careful preparation was made for this campaign. Before sailing for Japan a circle of tried friends in all lands agreed to unite in prayer for this mission in the East, and this circle followed the progress of the work daily at the throne of grace. Prayer cards were also issued in Japan, both in Japanese and English, containing a statement of work to be done, and asking for daily prayer for special objects. These cards were sent out to many workers, and thus numerous prayers were offered daily for the success of the work. In addition, a committee was appointed in each of the cities where meetings were to be held to make all needed arrangements and carefully look after details. The great blessing vouchsafed to this movement was largely due to these two causes—earnest, world-wide prayer, and most careful and painstaking preparation.

The actual results of the work among the students were many and far reaching. First and best, 1,464 persons gave their names as deciding to accept Christ, and desirous of being further instructed in the truth. More than one thousand of these were students. Careful precautions were taken that the people might clearly understand just what the step meant, and doubtless most of them are in earnest. These evangelistic meetings were conducted as follows: First, there was a stirring address to awaken a sense of sin and the need of strength to conquer it; second, an after-meeting to which all interested were invited to remain and hear more fully of the way of salvation, at which meeting the people were urged to accept Christ as their personal Lord and Savior, and all who were willing to take this step were asked to sign their names and addresses on blanks prepared for that purpose; lastly, the people who signed their names were then taken into a smaller and quieter room, where Mr. Mott gave them sympathetic counsel as to the necessity of cutting loose from all sin, resisting temptation, confessing Christ, enduring persecution, engaging in daily prayer, being diligent in Bible study, uniting with the associations, joining the Church, and enlisting in active service for the Master.

The importance of careful instruction and nourishment for these young converts and inquirers was fully recognized and means provided for its accomplishment. In each city where meetings were held a committee was immediately appointed to superintend this work. The inquirers were then classified and assigned to churches or organizations for visitation and instruction. Bible classes were at once organized for them, and large numbers are now studying God's Word, which "is able to make them wise unto salvation." Most of those connected with schools at once united with the students' Christian associations, and the membership of these organizations has been very



greatly increased. Already not a few, who had previously been instructed in the way of God by missionaries and pastors, have been baptized and brought into the fold.

Besides the great interest aroused in Christianity on the part of the students and others, and the large number of inquirers, Mr. Mott's coming had a direct influence upon the regular mission workers of this country. A remarkable conference for workers was held in Tokyo (October 3-6), which was made up of delegates from the Student and City associations, prominent Christian educators, and some leading pastors and missionaries. Mr. Mott made inspiring addresses on "The Work of the Student Federation," "Importance of Bible Study," "Christians of Reality," "The Evangelistic Spirit," and "Personal Work." Other prominent speakers were Presidents Honda, of Aoyama; Ibuka, of Meiji Gakuin, and Motoda, of the Episcopal College; the Hon. K. Kataoka, President of the Lower House; United States Minister, Colonel Buck; pastors Uemura, Kozaki, and Harada; and the leading penologist of Japan, K. Tomeoka, Esq.\*

Mr. Mott, being an outsider and of world-wide reputation, was able to enter places and do work that is beyond the reach of the resident missionary. He was the first distinctively Christian worker to be invited to speak in the Tokyo Imperial University. There he addressed four hundred students with wonderful feeling and power, taking as his subject "The Influence of Christianity on the Students of All Lands." The same address was repeated in the government colleges at Sendai and Kumamoto, and to the Kyoto Educational Council. Thus the fact was brought before many students and educators of Japan that Christianity is not a worn-out faith, fit only for old women and children, but that it is a living, active faith, commanding the allegiance of some of the strongest and most scientific minds of the world. A recognition of this fact can not but prepare the way for an honest consideration of the claims of Christianity.

Among the indirect results of Mr. Mott's visit should be mentioned a better understanding of the association idea, and a greater appreciation of the movement on the part of some pastors and teachers. The relation of the Young Men's Christian Association to the Church was also made clear, and some fears along that line were allayed. Japanese Christians are profoundly grateful to God for sending His servant among them, and giving such convincing evidence of the unchanged power of the old Gospel story, when plainly and forcibly told, to convince and convict men, and bring them to the foot of the cross.

---

\* There was some criticism due to the fact that such old and experienced missionaries as Drs. Davis, DeForest, Soper, Hail, and others who were present were given no opportunity to speak, but spent the three or four days simply listening to addresses, many of them by young and comparatively inexperienced men. Only one missionary had a place on the program. All the other speakers being Japanese. But where there is so much to praise it seems unkind to blame.—R. B. P.

## A GREAT CONVENTION OF EDUCATED CHINESE

BY R. E. LEWIS, M.A., GENERAL SECRETARY, SHANGHAI

At a recent convention of the College Young Men's Christian Association of China, held at Nanking, a new watch-cry was sounded out by the fraternal delegates from Japan and Korea, which filled the convention with emotion—"Asia for God."

The convention (November 7-10) was attended by one hundred and seventy regular delegates, and, in addition, by five hundred Chinese pastors, students, and laymen. The Christian work in the colleges of Hong Kong, China, Korea, and Japan was represented. Never had there been such a carefully selected inter-lingual gathering of Chinese—for it was chiefly a Chinese gathering. Fourteen denominations, six languages, and thirty-three colleges had sent delegates, many of whom had come up through the baptism of blood. Between thirty and forty college presidents and professors (Europeans) were present, and were of great service to the convention.\*

One of the most important items of business to come before the convention was a resolution proposed by a representative committee of educators, and approved, as follows:

As a convention we press upon the attention of the International Committee of the Young Men's Christian Association the immensity of the field offered for Christian work among students in China, and the special openings for such work afforded by the present state of affairs in the country.

One-fourth of the students of the world live in China. This fact is in itself a powerful appeal. Is it too much to ask that a number of men of no ordinary faith and ability be sent out to China to give themselves to the work of reaching these students, especially since the vast majority of these students have no contact with Western education, and beyond the preparation and distribution of some valuable literature, the Church has done but little for them? The recent reforms in governmental examinations will bring tens of thousands of students into contact with new thoughts and ideas, and thereby render them peculiarly susceptible to Christian influence. *Now*, therefore, is the time to grapple with this work.

Mr. John R. Mott came to this national convention direct from Peking, where about three hundred and fifty survivors of the Martyr Church of Chih-li had been in a special conference for the deepening

\* Among those who took part in the gathering were: Mr. John R. Mott, Secretary of the World's Student Christian Federation; President D. Z. Sheffield, D.D., of North China College; President O. F. Wisner, D.D., of Canton College; Rev. Dr. Timothy Richard, of the Society of Diffusion of Christian and General Knowledge; President D. L. Anderson, D.D., of Tung Wu College, Suchau; Rev. D. E. Hoste, Acting Director-General of the China Inland Mission; Rev. G. G. Warren, of the English Wesleyan Mission; Rev. J. Walter Lowrie, B.A., of Paoting fu; Rev. J. C. Garrett, B.A., of Hangchau; Rev. W. L. Beard, B.A., Principal of the Fuchau Theological Seminary; Rev. L. H. Roots, B.A., of Hankow; Rev. Robert Fitch, B.A., of Ningpo, and many others. The vice-presidents of the convention, Dr. Wan, of Hong Kong, and Professor Ding, of Fuchau, as well as the secretaries, Professors Sen, of Wuchang, and Zia, of Shanghai, represented the new life of China. The music was conducted by Mr. S. K. Dzau, Chinese Secretary of the Shanghai Association. Special messages were sent to the convention by Bishop Moule, of the Christian Missionary Society, and by Bishop Moore, of the American Methodist Episcopal Church.—R. E. L.

of the spiritual life. The delegates from the north brought to Nanking a new experience. Their testimony as to the "Cost of Evangelizing China" and to "God's Sustaining Power in the Midst of Persecution" was emphasized by such sacrifices as few people in America can comprehend. Mr. Mott's use of an interpreter seemed rather to help than to hinder his effectiveness. And the Chinese were ready for the call to new life and to new activity in behalf of China.\*

A spirit of expectancy was a dominant characteristic of this convention. There was no pessimism in the prayers or addresses. All thinking men were convinced that a day of great things is dawning in China. The Christian colleges in China are being crowded to the doors by new students. The viceroys and governors of eight of the provinces have started, or are about to start, new government colleges on Western lines. Recent imperial edicts have abolished the old "Wen-chang" test in the civil-service examinations, and substituted theses on modern themes. This affects over five hundred thousand students this year. Since the Boxer troubles edicts especially favorable to Christianity have been widely distributed. The sifting of the Church has freed it from the chaff, and those who have paid the price of being known as Christians are now prepared for greater things in His name. "China for God," "Asia for God," were not mere bursts of enthusiasm, but the diapason of united and great resolves.

The association convention was attended by delegates of fifteen different denominations, and was an example to the Chinese of visible unity. Another proof of the importance of the work was found in the fact that the missionaries located at Hankow, Fuchau, and Peking sent urgent requests that trained general secretaries be sent out from home to organize associations among the various classes of young men at these great centers. The International Committee will find it difficult to refuse to man these cities, each of which represents about a million inhabitants.† The present secretarial force must be largely increased if the association movement in China is to occupy the field to which it is earnestly invited by the missionaries and by the Chinese. Not only the three above-mentioned cities must have men, but also, as the resolution previously cited indicates, many of the other provincial capitals. It was felt that at least all cities in China of a million people should have residential association secretaries.

\* The nature of the convention may be best seen in the subjects of some of the addresses: "The Literati and the Regeneration of the Empire," "The Christian Teacher as an Evangelizing Force," "How to Reach the Gentry," "The Young Men of the Great Port Cities," "Dangers and Possibilities in the Evangelization of China," "The Price of Evangelization," "The Secret of Success and Failure in Making the Christian College a Source of Supply for the Christian Ministry," "The Importance of Devotional Bible Study."

† The present secretaries in China are: Messrs. F. S. Brockman, B.A., National Secretary, Nanking; D. Willard Lyon, B.A., Editorial Secretary, until recently at Peking; Robert R. Gailey, M.A., General Secretary, Tien-tsin; W. J. Southam, B.A., General Secretary, Hongkong; Philip L. Gillett, B.A., General Secretary, Korea, Seoul; Dr. H. G. Barrie, Secretary Foreign Department, Shanghai; Robert E. Lewis, M.A., General Secretary, Shanghai.

It is agreed by all thinking men that the thorough evangelizing of China largely depends upon Chinese leadership. This is a nation where education is the *sine qua non* of leadership. The Church of God waits for Chinese who are both spirit filled and well trained. Herein is the great opportunity of this student Christian organization—to train and bring forward for the Church men whom she can trust as leaders. The greatest single lack in China has been Chinese of faith, zeal, and ability who would enter the ministry. On every side this is acknowledged to be a greater problem than securing an adequate force of foreign missionaries. We have as yet had very few men like Pastor Hsi. May God raise up His Chinese Wesley, Moody, and Lightfoot. China has already sacrificed her Huss and her Latimer on the altar of heathen fanaticism. After the sowing of life comes the harvest of lives.

---

## SELF-SUPPORT IN MISSION WORK

REV. CHARLES BISHOP, JAPAN

Missionary of the Methodist Episcopal Church

In mission work in every land the question of self-support is a problem they have to face as soon as a native is set to preaching. Many methods have been employed to secure the support of the native pastor from the native church, sometimes with considerable show of success. But the beginning of the twentieth century finds this still an unsolved problem, and also a great lack of unanimity on the part of mission workers as to how that desired end is to be accomplished. If a goodly number of missionaries from any field were to be set down in an entirely new work to start *de novo*, some of them would want it understood from the beginning that no mission money would be paid to native helpers, but that they must look for it from the native Christians. This is doubtless the nearest to a solution of the problem that has yet been reached. The trouble with it is, that it is so slow a method of building up a native Church that few missionaries, and few missionary societies, have the patience to wait long enough to see whether it is going to succeed or not.

Some would spend all the money available for evangelistic work, relying on *great numbers* to finally take over the support of their pastor. Plausible as this may seem, it is a fact that after mission money has been once freely used it takes the native churches as long to awake to the responsibility that rests upon them of taking up the support of their pastors as it takes those churches which have never received any money to grow in numbers sufficient to make a strong Church, and so probably far into the present century both methods will have their advocates.

Perhaps a greater number will try to strike a golden mean somewhere between these two extremes, using mission money to supplement what the natives pay toward the support of their pastors. But while this is still an unsolved problem, some general principles have gradually become apparent that promise to be of value in the working out of the task the Church has undertaken. It is true, especially in a country like Japan, that the more nearly independent the Church is as to its relation to the foreign Church the greater interest the natives are likely to have in self-support. And, on the other hand, it has become apparent that those who have little or no organic connection with the foreign Church are more likely to depart from orthodox lines and fail to administer proper discipline, being either too careless, or, very likely, unnecessarily strict and severe. In the third place, the churches must have something more than the mere name of being self-supporting to hold them up to the constant effort necessary to collect the money required to carry on the work month after month and year after year. There must be some *quid pro quo*, some advantage to be gained by becoming self-supporting.

In this respect the Methodist Church is lacking, in that a self-supporting church has no advantage over one partially or even wholly supported by the missionary society. The General Conference has not made provision to meet the necessity of providing some adequate inducement for a mission church to struggle on up to the self-support line, and probably because a majority of its lawmakers have believed that as quickly as expedient the churches in foreign lands should become independent. This is the ultimate goal of the churches raised up by the missionary societies in foreign countries. There is a wide-spread feeling at this time among the various branches of the Methodist Church in Japan that in the near future they will unite, and as the only possible basis for such a union is one independent of all foreign churches, they desire to form an independent *Japanese Methodist Church*.

Recognizing the necessity for some such inducement as that referred to above, to stimulate the churches to strive for self-support, they propose to grade the churches according to their standing in self-support, giving those wholly self-supporting, full rights and privileges including that of a lay member in the annual conference. Those churches which have at least *twenty* members and pay all current expenses and at least half their pastor's salary shall be termed *aided churches*, and shall be entitled to a lay *advisory* member in the annual conference. The third and lowest class shall be made up of those contributing less than the above amount, and are under the control of their respective missions. Here an inducement is provided to stimulate the assisted churches to become self-supporting.

The churches have for some time been making encouraging progress

toward self-support, but it is because of the continual efforts of the missionaries along that line, together with that of some zealous pastors and a few laymen, and not because of any wide-spread desire on the part of the rank and file of the membership.

When this new movement is consummated, which can not be for some years yet, as it must be approved by the general conferences of the various Methodist churches at work in Japan, we may expect to see a marked advance in self-support.

And yet it is not likely to speedily do away with assisted churches, for this is essentially the same method adopted by the united body of Presbyterians several years ago; and while they have made fair advancement, still the mass of the churches move toward self-support slowly, and occasionally retrogression to a lower class is witnessed in spite of all that can be done to prevent it.

But, on the whole, the Japanese Church is progressing in influence year by year much faster than it is in members, and if there are any discouraged missionaries they are few indeed. We are now at the close of the first generation of mission work in Japan, and enough has been accomplished in that time to lead one to predict that by the end of another generation the missionary societies will have largely withdrawn from the country, and not only that, but they will have found faithful allies in the Japanese Church in the work in other parts of Asia. God grant it may be so.

---

## THE NEW CENTURY OUTLOOK IN PERSIA—II

BY REV. BENJAMIN LABAREE, D.D., URUMIA, PERSIA  
Missionary of the Presbyterian Board of Foreign Missions

Let us now look at another chapter in the missionary history of Persia, disconnected from that we have been considering, unique, and yet showing characteristics of the same type.

More than another third of the century went by after the American mission was established and a new factor in the Divine plan for the redemption of Persia began to unfold itself. A wholly new mission was inaugurated in the south of the kingdom. English missionaries were moved, on independent lines, by various strange providences, to begin work at Ispahan; missionaries of the Church Missionary Society, that society which in such a marvelous degree seems to be indwelt by the spirit of life. The Rev. Robert Bruce, D.D., had come from India to Ispahan to revise the translation of the Persian Scriptures, and had become impressed with the supreme opportunity opening before him for preaching the Gospel to the Persians of southern Persia. His society responded to his fervent and persistent appeals very cautiously at first, as was proper, but later accepted the new scheme as a Divine call with ardor and liberality. Space does not

allow us to describe how under stress of high convictions and a lofty faith they have met and sustained the weighty responsibilities of this Divine movement, nor to point out the many indications of the Divine generalship which has shaped their labors, nor to touch upon their hard-won, heartening victories in the Master's name. It is a record to stimulate Christian faith and courage.

Among other tokens of the Divine favor should be mentioned the benediction of that man of rare godliness and consecration, Bishop Valpy French, of India, who visited the mission officially, and later on, aflame with zeal for the evangelization of the Moslem, laid down his life on the coast of Arabia, in sight of Persian shores. The mantle of this ascended prophet fell upon his beloved friend, the venerable Bishop Stuart, who, at an advanced age, renounced his New Zealand bishopric and came to Persia in order to enter into his sainted brother bishop's work of preaching to Mohammedans. With such and similar evidences of the Divine force pervading and controlling their great undertaking, this southern mission has steadily pressed on its way, with a grand disregard to the possible and actual obstacles confronting them. Under the same impulse of expansion which we have seen working in the American missions at the north, from their one first station at Ispahan, it has reached out and planted the beacon-fires of the Gospel in the cities of Kirman, Yezd, and Shiraz, in all which ordained missionaries and missionary physicians are now doing heroic work. Patiently and tactfully they are radiating out the light of an evangelical Christianity throughout the provinces of the kingdom, dispelling darkness and hostility to the Christian faith.

And here the Church of Christ stands in Persia on the threshold of the twentieth century. It were possible to sum up this cursory review with an interesting exhibition of statistics: of missionaries on the field, of churches formed and their communicant members, of schools of different grades established, of hospitals and dispensaries in beneficent operation, of the numbers of the Holy Scriptures put in circulation; but these are not so much to the point. The great fact is that this missionary force of the Church of Christ in occupation here is animated by a consciousness of a Divine history behind it, of a present Divine endowment of power, and of an imperative call from the Spirit of the Lord to go forward. It remains for us to make an estimate of its special equipment for this forward movement. What is the inventory of its inheritances from the nineteenth century? Let us note some of the main items.

1. First in this enumeration we must mention the *mission history* simply and alone. The bare facts of the history are a treasure of inestimable value in any forecast of the future. They are the tokens of a Divine energy, the revelations of a Divine will, the links in a Divine plan pointing forward to a future glorification of God's great compre-

hensive purpose. They are more than merely auspicious omens of coming achievements; they are the veritable seeds of an assured future spiritual harvest. Like produces like—a law as true in the spiritual world as in the natural. What the Holy Spirit has done the Holy Spirit may be expected to do again. The perpetuating power of the Holy Spirit is the main confidence of the foreign missionary. The apostles witnessed to the wonderful facts they had personally known, and so the whole world became filled with a glorious Christianity.

The nineteenth century sends its witnesses of the Holy Spirit's doings in Persia down into the twentieth century, and the enlargement of Christ's kingdom among these people is the certain result we anticipate. For the facts are of the same genus as those which have been the seed of the Church since the apostles' day. Nor have these things been done in a corner. They are not on the record book of the missionary simply. How dense ignorance of Christian truth among so-called Christians has given way to Christian intelligence, how evil lives have been transformed into lives of sweetness and spiritual power, and how well-ordered churches with their rational forms of worship have sprung up all through the mission fields, even the Moslem world of Persia bears unsolicited testimony. How one Nestorian of lowly birth and humble education, Kasha Yacob Dilakoff, mighty in faith and spiritual power, gave his life to the spread of evangelical truth in the Russian empire, thousands of evangelical Stundists in that country to-day bear grateful witness. The steadfast devotion to the Lord Jesus of Mirza Ibrahim, a convert from Islam, and his violent death in prison in consequence, are facts which have been reverberated throughout this Mohammedan state. The unflinching loyalty to Christ of another convert from Islam, a beloved and skilful physician now living, has compelled Moslem princes and governors, in admiration of his character, to defend him against Moslem fanaticism. The results of labors done by native missionaries, young men and women of transformed lives entering into the dark places of Persia and Kurdistan, are recorded in the changed morals and religious practices of whole communities. Enriched by such experiences pulsating with the Divine indwelling, encompassed by such a panoply of fresh, new evidences of the vitalizing power of the blessed Gospel preached, the missionary work in Persia has stepped forth into the arena of the twentieth century with an unconquerable confidence as to the enlarged triumphs before it.

2. As a second item in the legacy of the nineteenth century to the twentieth here in Persia let us put down *the new status of Christianity before the Persian nation*. The sympathetic Christian believer will not find it difficult to accept the statement, which we make with great emphasis, that during these more than threescore years of missionary presence and teaching in the country a far juster and nobler



conception of the Christian religion has taken possession of the Persian mind than has ever had lodgment there in all the preceding centuries. We do not mean to imply that the change of sentiment has been universal, nor that the old Moslem supercilious regard for the Christian is anywhere totally eradicated. The deep-seated prejudices of the Shiah Moslem toward the infidel Christian, hoary with age, and manifested in many irritating social customs, are still rife. But in the important centers of missionary operations, and wherever Christian preachers have gone, a wide breach has been made in these prejudices, and a distinctly higher respect for the Christian and his religion has taken root. Graduates of mission schools, and even plain church-members, as Christian evangelists and colporteurs, circulating among the Mohammedan populations, have greatly surprised them by their intelligence, their grasp of spiritual truths, and their vigor of Christian argument. Such men are now given a cordial welcome almost everywhere they may go, and their message is listened to with respect and even unfeigned interest, in striking contrast with the conditions they were exposed to fifty years ago.

While writing these pages, one of our excellent preachers, stationed in a city at some distance from here, has related how on his recent journey hither he was overtaken on the road by a very intelligent governor of an adjacent province, attended with a large retinue. The nobleman from a distance recognized the Nestorian preacher as one who had some weeks previously visited his home with some missionaries. Spurring his horse forward he greeted him most cordially, and riding with him for a half hour referred to the earnest Christian discussions at his house, urgently requesting the preacher of Christ to make him soon another visit to continue the conversation. At another prominent city this summer, the eminent governor, after receiving with distinguished courtesy a little company of Christian evangelists passing through the place, turned to some thirty or forty ecclesiastics assembled at his court, and told them frankly that unless they reformed their manners and their teachings their Moslem followers would all sooner or later desert them to become Christians or something else. Earlier in the season a couple of Christian colporteurs, one a Nestorian with some medical skill, the other a converted Israelite, found themselves most hospitably received and entertained by Moslems of rank in many villages on their circuit. And every opportunity was given them to preach the way of life through Christ to all comers. Their hosts, too, manifested not a little pleasure when their own Mollas were discomfited in argument by these Christians. Their tact in discussion, their simple forms of devotion at their meals and other times, and their conspicuous uprightness of life left behind them a profound impression in favor of the faith they taught.

As to the preaching of the foreign missionary, it is ever reaching

out to increasing numbers, and is listened to with deepening respect and interest. Quite recently a missionary was allowed to preach in a Mohammedan mosque, where several hundreds of worshipers were present, and was given the most courteous attention.

Thus, beyond all question, Christianity in Persia occupies now a vantage-ground which it did not half a century ago. It is no longer a dead, voiceless creed; it is vital, outspoken, aggressive. It commands a growing attention. Communities of evangelical Christians are leavening their Moslem neighborhoods with new ideals of Christian integrity, purity, and truthfulness. Especially are the Moslem women discovering the nobler position accorded to their sex under the Christian religion and covet the privileges it extends.

But perhaps no form of missionary service has affected the Persians more favorably toward Christianity than the philanthropic character of the Christian physician. The phenomenal success which has been vouchsafed by God to all medical missionary work has served to place the religion of the physician on a lofty pedestal. Known widely among the masses, he stands not only as the impersonation of Divinely given skill, but also of unsullied integrity and exhaustless benevolence. We would emphasize the weight of character which the Persian associates with the professional qualities of the missionary doctor. Does the Shah want a specially confidential family physician? He solicits the services of his well-tried friends, Dr. Holmes or Dr. Cochran. Does he, on his accession to the throne, require a most trustworthy medical man to accompany his family from Tabriz to Teheran? It is Dr. Vanneman he invites to assume the delicate responsibility. Dr. White, by invitation, visits Kirman to attend the family of the governor, meets with signal success, and immediately friendly relations are established with the leading ecclesiastic functionaries, and among the foremost to seek the doctor's help are the very persons who had previously assured the acting governor that if he did not bring about a cessation of Christian work in Kirman they would take summary measures to do it themselves.

What an outlook we get here for the progress of Christianity in Persia in the future. How much of high prestige it has acquired for itself during the century past. Belief in the superior purity of its uncorrupted doctrines, in its essentially spiritual nature, in its unselfish, beneficent aims, in the elevating character of Christian education, its kindlier consideration of women, now so widely lodged in the land, is bound to spread, compelling increasing reverence for the holy founder of the Christian faith.

3. A third gain for Christianity in the past century, from which the future evangelization of Persia is to reap vast advantage, is *the extensive distribution of the Bible* among the reading classes. At great pains and large expense have the Bible societies secured very

accurate translations of the Christian Scriptures in the several languages of the country, and have put them in the hands of the various populations. It has been a work of grand faith. Large present results could not be expected. But of momentous returns in the future there has been the sublimest confidence. What that later harvest is to be, there are already accumulating signs. Clearly there is an increasing attention to these holy books. On his recent visit to Urumia, Prof. D. S. Margoliouth, of Oxford, England, met a number of the Babi sect for the purpose of learning something of their tenets, and was struck with their large acquaintance with the Persian Bible. He afterward remarked to the writer, in substance, that he often had questioned the utility of the work of the Bible societies in these lands, but that now his eyes had been opened to its importance. Even tho this search of the Old and New Testaments lacks the desired candor, there seemed to him an immense gain in this increasing contact with Christian truth, as preparing the way for an acceptance of genuine Christian doctrine by many.

This is a more hopeful view than is taken by many observers of the Babi movement. And yet, who dare assert that it is not founded on the everlasting promise of our Almighty God, "My word shall not return unto me void"? We range ourselves upon the optimistic side of the problem. We can not believe that this extensive distribution of the life-giving Word, with its thrilling story of consecrated human toil and Divine interpositions, has not been a material part of God's comprehensive plan for the undermining of Mohammedanism. We believe this entrance into God's truth means its increased efficacy, and the increase of saving light. Babism is a protest against Mohammedan stagnation of thought and ecclesiastical tyranny. Only another false light itself, yet it will, we believe, serve to point the way to the true Light. This study of the widely scattered copies of the Persian Bible is a swelling tide of hope for the millions now groping their way in pitiful darkness.

4. In the fourth place, we must recognize a distinct advantage for Christianity at the outset of the twentieth century in *the accumulated momentum of the forces arrayed here for its extension*. Our great confidence as to its future triumphs is not that a vast amount of energy is at present in exercise to carry it on, but that this energy has a cumulative power. Every decade witnesses an increase of the momentum with which each arm of the service strikes the opposing forces. Gospel preaching covers a wider territory, rising in ardor and hopefulness. The Church becomes more compactly organized and puts on a bolder front. The influence of Christian education broadens out. The press multiplies its silent and potent agencies. The medical service wins the friendliness of new populations, and secures a heightened respect for the principles underlying it. The spiritual

momentum of all these forces is a towering fact, and it must be taken into account in our forecast of the future. Mr. Speer, in his address before the Presbyterian General Assembly, speaks of "the sweep and onset of those Divine forces that are lodged of God in the enterprise of missions." And certainly something vastly higher than the breath, and push, and purse of enthusiastic human leaders is demanded in explanation of this irresistible and ever-accelerating force so constantly in evidence. Says Dr. George A. Gordon of the missionary work of the nineteenth century: "The scheme is alive with the humanity of Christ." It is sublimely true. There is a correlative truth of equal majesty and import, however: it is that the scheme is alive with the indwelling and energizing Spirit of God. The imminent power of God is the secret of its mighty onward roll. The true seer of the Lord discovers the fact through the whole unfolding of the enterprise. He humbly recognizes it as dominating his own subordinate schemes and efforts. It is the spring of all his enthusiasm and confidence. It is his inspiration in times of seeming failure.

It is true that as yet no great breach has been made here in Persia upon the strongholds of Mohammedanism. Yet beyond question the impact of Christian truth has shaken the defenses of Islam and given its leaders anxiety. The preaching of high Christian morality has opened the eyes of multitudes to the prevailing rottenness of Moslem ethics. Said an intelligent Mussulman to a native Christian recently, "Our religion is corrupt, is doomed; you Protestants must go steadily forward." Babism proclaims the need to graft the higher Christian moralities upon the teachings of the Koran. Precious martyr blood has testified to the inestimable power of the great truth of Christ crucified over Persian Mohammedans hungering after fellowship with God.

Such results are not only the earnest of others like them, but are God-spoken prophecies of a greatly accelerated progress in the divinely ordained and God-directed cause. Have new doors been forced open in the past for the wider spread of the Gospel? They will multiply as the new century advances. Has the last century witnessed most impressive interpositions of Divine Providence for the protection of His servants and the prospering of their labors? The new century will certainly be starred with an ever-increasing display of such. Have the workers often been startled by the sudden springing to the surface of fresh sources of power—welcome reinforcements from remote quarters, converging upon their pathway? The continuity of the Divine control of the missionary work from first to last assures them that their candlestick shall never cease to receive such mysterious supplies.

In this retrospect of missionary work in Persia and the attempt to calculate its forces for future victories, there is no inclination to deny

that there are some dark features in the outlook—barriers of serious magnitude. Moslem fanaticism is one of them. But the faith-filled Zerubbabels of a near generation will most certainly see this mountain become a plain. The incursion of the Russian Church and Russian political power is another baffling factor. But we feel sure that the Divine strategy which held back this irruption of gross formality, superstition, and repression until Protestant missions had got well entrenched on the soil will not allow these new conditions to prevent the final triumph of a pure Christianity. Protestant missions may meet reverses, but not the eternal Kingdom of our Lord Jesus.

It is no dream-work that recognizes in this mission history the Divine ladder reaching from earth to the open heavens, whither the angels of God are ascending with human prayers and offerings, and descending as Divine providences for the guidance and inspiration of the favored cross-bearers in dreary lands. If there be a spiritual world outside of this where we live, its reality has nowhere been more impressively demonstrated than in the toils and hopes of the foreign missionary. And the Persian missionary field has enjoyed its full share of the evidences. It is "by these things men live" in the missionary service, and by these shall they win the world to Christ.

---

## THE EVOLUTION OF A CHINESE BOXER

REV. JOHN ROSS, D.D., MUKDEN, MANCHURIA

Missionary of the Scotch Presbyterian Church

"I will give you the ascension" is the phrase with which a man offers to initiate another into Boxerdom. The speaker is a senior, preferably a teacher addressing a pupil, or a master or other employer addressing a junior subordinate. Almost invariably the person to be initiated is a young lad of from fourteen to twenty years of age. If he is willing he is made to stand, each foot on the sign of a cross, facing southeast. The tips of each forefinger and thumb are brought together to form a circle. The other fingers are folded back on each other toward the forefinger. These apertures the novice places against his eyes, which, however, he is told to close. They remain closed during the whole process.

The teacher then goes to the side of the youth speaking gently towards the ear:

Strike heaven, heaven's door opens;  
Strike earth, earth's door comes.  
Wishing to attain the Spirit-Fist ability  
You have but to invite the teacher.

In Chinese the rhyme and rhythm are in five syllables. After repeating the rhyme the teacher breathes into the ear. He then goes to the other side, performing the same ceremony. He goes from side to side, repeating the entire process continuously, till the youth sud-

denly throws up his arms and falls backward to the ground in a swoon.

While on his back some one asks him, "Who are you?" He replies, his eyes still closed, giving the name of one of the numerous *shen* or inferior deities of China. This *shen* is supposed to be incarnated in the youth while he is in his ecstatic condition, and he is afterward known by the name of the spirit; he is, in fact, a medium.

In a little while he is able to stand up, but his eyes remain closed. He begins furiously to fling his arms about in wild gesticulations, Boxer fashion. He strikes violently against whatever comes in his way. He is indifferent to wounds thus inflicted. His knuckles may be cut and his hands bleeding, but he performs in the same wild manner. At length a bystander goes up to him, and with the opened palm of his hand strikes him a smart slap on the forehead, saying aloud to the spirit, "Return." The youth opens his eyes and looks around him. On being asked what were his experiences, he replies that he "does not know." He is his usual self till the same exercises are repeated, when he becomes again blind, wild, and insensible to his surroundings.

After several days he is able to keep his eyes open. He then becomes a perfect Boxer. After every trance he shouts or yells in an inhuman voice, terrifying to the hearers, "*Sha!*" (Kill!) "*Shao!*" (Burn). "Kill the demon and burn his belongings!"

During the first few trances a cotton girdle is given him, which he whirls about like a rope. Then he receives a millet stalk reed, which he flings about like a sword. When his eyes are open and he is "accomplished," he has a real sword of a formidable nature given him.

This sword is supposed to have a magical character and supernatural qualities. It recognizes—or smells(?)—a foreigner, or any native connected with the foreigner. This sword is believed to fly at this hateful foreign thing and cut off its head. Unquestionably many of the foolish youths believed in this power of scrutiny, with the result that many were beheaded as Christians who knew nothing of Christianity, and some Christians passed the ordeal unscathed. My own belief is that evidence of fear was regarded as assurance of guilt. Some Christians against whose neck the sharp edge of the sword was laid, showing no signs of fear, were allowed to go without a word asked. Questions were not required in these cases of extreme enthusiasm. The test of the eye was enough.

The novices who passed through this process say that for a time they felt nothing. Some, when under the operation for a long time, were found to be incapable of receiving the spirit-influence. But these, when permitted to open their eyes, mentioned that they felt "stupid," which is easily accounted for by their long mental and physical strain in one position. Others did not feel even stupid. But

those who were the "elect" had a totally different experience. For a time there was no effect whatever. But after a period of greater or less duration—each individual being influenced differently—the continuous chantings and breathings produced a tingling sensation at the heels which gradually crept up the leg and the spine. When it touched the back of the neck the youth fell down—the process was complete.

All this goes to show that Boxerism is another name for what has under many descriptions deceived the foolish for centuries. It appeared even among the solid Anglo-Saxons lately as spiritualism and recently as hypnotism, and under other names.

The completed Boxer unbinds his long pig-tail and ties a red piece of cloth on his head. He has red trousers and special boots. He wields his formidable sword in a special way, and delights in blood as did the frenzied executioners in the dark days of the French Revolution.

He was universally believed to be able to distinguish a Christian at a glance. On the head of the applicant for baptism he saw three drops of glistening water; on the forehead of the baptized Christian, above and between the eyes, he saw the sign of the cross as if burnt into the skin; and in the same place in the matured Christian he saw the image of Christ. Not only did the pagan population believe all this almost without an exception, but not a few of our less-instructed Christians, of whom necessarily there are very many, were in more or less serious doubt as to the supernatural powers of the youth who lorded it over officials and people for a considerable period.

One of our Mukden Christians informed me that when he was escaping he suddenly, on the highway, came across a band of Boxers in their flaming garments and with their bared swords. One sprang before him like a wild beast, his eyes blazing like a madman, and the great sharp sword raised to strike. Thus he glared into the eyes of the Christian without a word or a movement. He then said: "He is not a Christian, he may go." The man told me he experienced no fear. Indeed, nothing has surprised me more in the numerous stories I have heard than the absolute lack of fear on the part of large numbers of our Christians when they believed, as in this case, any moment might cut off their heads. The number I have already seen who were sentenced to death and escaped, by what seems to them a miracle and the immediate interposition of God, is very great. The fearlessness they all ascribe to the "merciful work of God."

The Boxers for the time being ceased to be human beings. In Mukden lads of fourteen and fifteen were seen going through the streets with a bleeding sword in one hand and a bleeding man's head in the other. It was certainly the hour and the power of darkness. "Forty days of temptation had the Church, as had our Lord," I have heard repeatedly. For that was the period of the mad reign of the Boxers, when every official—from the viceroy down—and every authority had to bow before those youths. But at length the immense proportion of wicked scoundrels who made the movement their tool not only robbed all who could be in any way accused of friendship with the foreigner, but demanded arms and used threats. Then the viceroy ordered the soldiers against them, and in a few days their power was gone and many of their leaders were executed. Then came the Russians and deliverance to the Christians.

## LI HUNG CHANG AND CHRISTIAN MISSIONS\*

BY ROBERT E. SPEER, NEW YORK

It is not possible to believe that Li Hung Chang did not truly desire the improvement of his country. He was entitled, of course, to form his own judgment of what would be good and what evil, and he was right in thinking of China first and foreign powers second; but he was also earnest in desiring to see China awakened from her lethargy and death, and adopting so much of Western civilization as would fit her for self-defense in commerce and in war. Furthermore, it is not possible to discredit his expressions of appreciation of the work of Christian missions in helping his countrymen.

This appreciation was not a recent thing. It was in 1879 that he became interested in Dr. Mackenzie, of the London Missionary Society, through the cure of his wife under Dr. Mackenzie's care; and he not only gave liberally to Dr. Mackenzie's medical work, but he aided in establishing a medical school, urged the starting of a vaccine establishment, and



LI HUNG CHANG

seemed to understand, as Mackenzie thought, "the purpose and object of the missionary's life"; and he adds, "In giving me the free use of his name, and taking upon himself the support of the work, His Excellency knows I am a Christian missionary and will make use of every opportunity for the furtherance of the Gospel."

About the same time that Li Hung Chang was becoming interested in medical missions, he gained a new insight into the charitable spirit of the missionary work as he saw it relieving the sufferings of thousands of starving Chinese in the great famines of 1876-78. How he felt toward the missionaries and others who had contributed to the relief of the suffering was indicated in the letter sent, at Li Hung Chang's instruction, by the Chinese minister in London to Lord Salisbury, on October 14, 1878:

The noble philanthropy which heard, in a far-distant country, the cry of suffering, and hastened to its assistance, is too signal a recognition of the common brotherhood of humanity ever to be forgotten, and is not a mere passing response to a generous emotion, but a continued effort, persevered in, until, in sending the welcome rain, Heaven gave the assuring promise of returning plenty, and the sign that the brotherly succor was no longer required.

This letter closed with an expression of gratitude to "the various missionary societies who inaugurated the China Famine Fund."

\* Condensed from *The Sunday-school Times*.



In many ways the great viceroy has expressed his sympathy with the missionaries. He had an exceptional opportunity for doing this when he visited the United States in 1896, and received a deputation from the American missionary societies at the Hotel Waldorf on September 1st. In behalf of the societies an address was presented by the Rev. Dr. F. F. Ellinwood, and, after it had been read, the viceroy's reply through his interpreter was :

Gentlemen : It affords me great pleasure to acknowledge the grateful welcome to this country offered to me by you as the representatives of the various boards and societies who have engaged in China in exchanging our ideas of the greatest of all truths which concern the immortal destinies of men.

In the name of my august master, the Emperor of China, I beg to tender to you his best thanks for your approval and appreciation for the protection afforded to the American missionaries in China. What we have done, and how little we have done on our part, is nothing but the duties of our government, while the missionaries, as you have so ably expressed, have not sought for pecuniary gains at the hands of our people. They have not been secret emissaries of diplomatic schemes. Their labors have no political significance, and the last, not the least, if I might be permitted to add, they have not interfered with or usurped the rights of the territorial authorities.

In a philosophical point of view, as far as I have been enabled to appreciate, Christianity does not differ much from Confucianism, as the Golden Rule is expressed in a positive form in another. Logically speaking, whether these two forms of expressing the same truth cover exactly the same ground or not, I leave it to the investigations of those who have more philosophical tastes. It is, at the present, enough to conclude that there exists not much difference between the wise sayings of the two greatest teachers, on the foundations of which the whole structure of the two systems of morality is built. A man is composed of soul, intellect, and body; I highly appreciate that your eminent Boards, in your arduous and much-esteemed work in the field of China, have neglected none of the three. I need not say much about the first, being an unknowable mystery of which our greatest Confucius had only an active knowledge. As for intellect, you have started numerous educational establishments which have served as the best means to enable our countrymen to acquire a fair knowledge of the modern arts and sciences of the West. As for the material part of our constitution, your societies have started hospitals and dispensaries to save not only the soul, but also the bodies, of our countrymen. I have also to add that in the time of famine, in some of the provinces, you have done your best to the greatest number of the sufferers to keep their bodies and souls together.

Before I bring my reply to a conclusion I have only two things to mention.

The first, the opium-smoking, being a great curse to the Chinese population, your societies have tried your best not only as anti-opium societies, but to afford the best means to stop the craving for the opium; and also you receive none as your converts who are opium-smokers.

I have to tender, in my own name, my best thanks for your most effective prayers to God to spare my life when it was imperiled by the assassin's bullet, and for your most kind wishes which you have just now so ably expressed in the interests of my sovereign, my country and people.

The memory of this meeting remained with Li Hung Chang. In the following spring he gave to the Rev. Gilbert Reid a letter of approval of his special missionary work, in which he recalled his American friends, and also spoke of his hope that China might be willing to receive some of the light that was pouring from the West. He wrote:

It is unfortunately true that suspicion, prejudice, and self-sufficiency are peculiar traits of educated Chinese, especially noticeable in their

estimation of other countries—perhaps because of the isolation of China from Western influence for so many centuries; but whatever may be the cause, lamentable effect is seen in the present backward state of China among the nations of the world.

The social, educational, and official systems of China have tended to give to the educated class control of the destinies of the nation. Whether such a monopoly of power be good or bad need not now be considered; it exists, and the practical question is, how to turn it into beneficent and useful channels. . . . Unquestionably, if you can give to the blind leaders of our people light and learning enjoyed in the West, they, in turn, will lead our people out of their darkness. I think I may claim to have many friends in the United States, where you now go. The cordial reception I met with wherever I went there made a deep impression upon my heart, and has greatly endeared your people to me. If it would interest them to know that I regard you highly, and give you a helping hand in your future efforts to bring more light into the world and encourage higher aims for human aspirations, you may use for that purpose this letter from

Your friend,

LI HUNG CHANG,

Senior Guardian of the Heir-Apparent; Classical Reader of His Majesty the Emperor; Senior Grand Secretary of State; Minister of the Foreign Office, and Earl of the First Rank.

During the recent troubles in China the great viceroy was not unnaturally bitter against the West, and it would not have been surprising if he had, in his general anger, spoken harshly of the missionaries too. But his judgments were in the main just to them, and he never blamed the missionaries for the uprising.

And now the great man is gone,\* and his people burned their foolish paper images about his house, to supply his spirit with all things necessary to its comfort in the unknown world to which it has gone. Doubtless he himself would have wished to have it so. With all his enlightenment he was a Chinese still. The standards of his life were the standards of China, and he would not have wished to be separated from his people in the manner of his death and burial. If he never really sympathized with or understood the religious significance of Christian missions, he at least appreciated their noble spirit of unselfishness and kindness, and gave to his appreciation more than one expression that we must believe was sincere.

## FOREIGN DEVILS IN CHINA†

BY MARY M. FITCH, SHANGHAI, CHINA

What foreigners have done in China in connection with opium and lotteries is too large a question to touch upon at this time, but during these days when social purity and the new Rescue Home are prominently before the people of Shanghai, I wish to say a few words along this line of thought.

Do we foreigners realize what we have done and are doing to make Shanghai the sink of iniquity that it is? We scatter broadcast over these settlements, and from here into the country at large, such pictures and advertisements as should make us all ashamed. The worst ones are all of foreign women, and, as we send them out, we say to these heathen Chinese, who have far more Christian ideas in this respect than we have, that we care not what the world thinks of our women. We put her forth into the glare of the world's broad sunlight, we set her up before millions

\* Li Hung Chang died in Peking on November 7, 1901.

† Condensed from the *North China Herald*.

of curious eyes, and say, Here is our foreign woman, dressed or undressed, it is all the same to us. Look at her. Think of her as you will. We are so anxious to have you buy our cigarettes and come to our theaters and circuses that we are willing to expose our women in any way you like best. We post all over this settlement a life-sized picture of an American (?) girl smoking a cigarette, hoping to get the Chinese (girl, I suppose) to follow her example. We scatter picture cards by millions, even begging shopkeepers to give them away when they sell their goods, if only we may bring to the notice of a few more thousands of these heathen Chinese how anxious we are to have them purchase our cigars, and how lightly we value the honor of our foreign women.

About ten years ago, when the large cigarette advertisement pictures began to be so plentiful in Shanghai, I was going frequently to the home of one of our Christians to teach his wife to read. To my sorrow I found one day two of these hung up in their guest-room. I told them at once how very sorry I was to see them there. The old mother in the family, herself a Christian, said: "Why, my son has just bought them. He thought they were very ornamental." Said I: "If that cluster of women were Chinese women and dressed, or rather undressed, in that fashion, would you have them in your room for one moment?" She seemed horrified at the idea. "Well," said I, "I am a foreign woman and they are foreign women, and I am ashamed to look at them." On my next visit they had disappeared, and on my remarking upon it the mother said: "As soon as I told my son what you said he decided that they must go at once." Another time, when visiting another Chinese lady friend, I found a picture exposed just in front of her front doorway that was one of the worst I ever saw. As two little boys were with me I did not like to speak of it, but on their leaving just before me I motioned to the women that it ought not to be there. Fearing I had not been strong enough in my disapproval, I sought out her husband the next day and told him that picture ought not to be in their home. He thanked me for speaking to him about it, and said that a few days previously their son had purchased some cloth, and the shopkeepers had given him this picture. Do the cigarette companies pay these shopkeepers for thus distributing their advertisements?

How does all this make us appear in the eyes of the Chinese? I don't wonder they call us "foreign devils." I think it is a very appropriate form of address. Foreign gentlemen take their wives and daughters to dinner at the hotels and private residences in Shanghai clad in such a manner as makes the Chinese servants, at first, ashamed to wait upon them. Alas! they get used to it all too soon. Plays are put upon the theater boards that no women or young girl ought to see, to say nothing of their fathers and brothers, and occasionally some of the Chinese officials and gentry go in to see what we foreigners consider entertaining. We blazon forth our shame, or our utter loss of the sense of shame, to them, and they may smile a sickly smile at the time, but they go away to despise us in their hearts. And no wonder! I am glad they do.

Sir Robert Hart never wrote a truer thing than he wrote recently about the sensitiveness of the Chinese nature. They are superior to us in this trait, and we sin against it beyond telling. Some of the Chinese think very slightly of us foreigners, and we certainly deserve no better at their hands.

## MORMONISM AND PURITY\*

BY WILLIAM R. CAMPBELL, SALT LAKE CITY, UTAH

The bearing of Mormonism upon the great purity problem which is confronting the nation to-day is of such importance that it can not wisely be ignored, much less can we afford to entertain and promulgate false views upon the subject.

Mormonism does not propose to be ignored, and can not be ignored. It is pushing its way into every county, city, town, village, and hamlet in the land. It is invading our churches and our homes, and proselyting many of the fairest and best. It is putting its hands upon the ballot-box and controlling the political destinies of states. One state it entirely owns, and six other states and territories it demoralizes by its balance-of-power methods, while it hopes soon to gain enough proselytes to enable it, through its colonizing schemes, to gain control of the politics of enough additional states to enable it forever to prevent the ratification of an anti-polygamy constitutional amendment. The Mormons are as wise as serpents in their use of the balance-of-power principle. Instead of voting all one way, they divide their votes between the parties, giving to the favored party just enough to insure victory, but not enough to show their hand openly, unless it becomes absolutely necessary.

Having succeeded in safeguarding polygamy against a constitutional amendment, they then hope to fasten it upon us forever, as one of the permanent institutions of our country. They will not call it polygamy, but they will call it plural or celestial marriage, which is all the same thing, except that on account of its religious sanctions, which curb the consciences of men, it has degenerated into a lower and more degrading type than any heathen polygamy which the world has ever seen. They of course claim that it is a higher and a heavenly order of marriage, as much higher than the ordinary sensualism of the world as heaven is higher than hell. But I am speaking now about facts as they exist and not about their claims.

It is self-evident that the Mormons can not stand for social purity as we understand it, for their teaching and practise of polygamy are diametrically opposed to our idea of the purity and integrity of the home, as much so as is the brothel; but polygamy aside, we must give them credit for teaching and advocating social purity as they understand it. What, then, is their idea of social purity, and how do they seek to secure it? The Mormon idea of purity is based upon their idea of God and their idea of sex. They believe that the sexual relation existed in eternity, before our world was created, that God Himself lives in the marriage relation with His heavenly wives, by whom He is begetting spiritual offspring; that our spirits are His offspring in the same sense in which our bodies are the offspring of our earthly fathers. They believe, moreover, that God was once a man, and became God by the right use of His sexual powers, as it is possible for other men to do. Joseph Smith taught that "God Himself was once as we are now, and is an exalted man, and sits enthroned in yonder heavens." He also said:

Here, then, is eternal life—to know that only wise and true God, and

\* Condensed from an address delivered by Mr. Campbell before the National Purity Convention, Chicago, October 8, 1901.

you have got to learn how to become gods yourselves, and to become kings and priests unto God, the same as all gods have done before you.

This doctrine has been taught by every Mormon prophet, priest, and elder since his day. B. H. Roberts, in "New Witness for God," endorsed by the Mormon Church and first published in 1895, tells how this is done.

What a revelation here! As I have remarked elsewhere, instead of the Godgiven power of procreation being one of the chief things that is to pass away, it is one of the chief means of man's exaltation and glory in that great eternity which, like an endless vista, stretches out before him! Through it man attains to the glory of the endless increase of eternal lives, and the right of presiding as priest and patriarch, king and lord, over his ever-increasing posterity. Instead of the commandment "Be fruitful, and multiply and replenish the earth" being an unrighteous law, it is one by means of which the race of the gods is to be perpetuated, and is as holy and as pure as the commandment "Repent and be baptized." Through that law, in connection with an observance of all the other laws of the Gospel, man will yet attain unto the power of the Godhead, and like his Father—God—his chief glory will be to bring to pass the eternal life and happiness of his posterity.\*

What I have said will enable us to consider intelligently the Mormon theory of life and purity, and the practical workings of that theory.

### I. The Mormon Theory of Life and Purity

According to the Mormon theory of life, it is one of man's chief duties in this world to live in the marriage relation and beget many children, and thus furnish bodies for the spiritual offspring which God is all the time begetting through cohabitation with His heavenly wives. They teach that every one who commits adultery thus prostitutes the powers which God has given to man and woman with which to cooperate with Deity in peopling this planet with His so-called spiritual children, who may, in turn, become gods.

They teach that there must be no prevention or destruction of offspring, because such acts are great sins against God. Such crimes are, in their minds, also great sins against the unborn spirits, who are thus deprived of bodies, and all possibility of development and exaltation.

Incidentally, this thought furnishes one of their strongest arguments for polygamy, aside from their alleged revelation upon the subject. They believe that since there has been so much destruction of bodily life through crime, war, pestilence and famine, and since so many men are unfitted for fatherhood, myriads of the alleged spiritual offspring of God have been deprived of bodies, and thus prevented from entering upon this earthly life, which is the door of entrance upon a career which may lead to godhood. They therefore believe that it is highly important that all good men and women should marry and have offspring, so as to make up, as far as possible, for the loss sustained by unembodied spirits in the past.

The Mormons believe that adultery should be punished by death, and have often so taught. They are all the time pointing to and decrying the evils which exist in our large cities denouncing the prevention and destruction of life among the aristocracy, as well as the social evil among the degraded. They do this to such an extent that I do not wonder that many superficial men and women get the impression that,

\* "New Witness for God," pp. 461 and 462.

as a matter of course, the Mormon people who are not practical polygamists are the cleanest and purest people in the world.

This is briefly the Mormon theory in regard to social purity. The question is, how does the theory work in practise? While no true Christian can have any possible respect for their idea of God, or their theory of life, yet there are thousands of people who will say, and properly say, if it is true that their theory works better than ours, let us not oppose them too strenuously until we can find a theory which will produce results which are at least equally as good. The Mormons have so much confidence in their theory that they boldly claim that, if it were carefully and honestly put into practise by mankind, it would not only serve as an effective remedy for the social evil, but that it would result in the physical, intellectual and moral elevation of the race, and lead to the final exaltation of man. Of course, those who make such claims must produce the proof, which I hereby challenge them to do. In the mean time I shall give you the results of my own careful investigations in regard to the matter.

## II. The Practical Workings of the Mormon Theory

My observation and study of the question extends over a period of fifteen years. I have regularly read three Utah daily papers, one of them the *Deseret News*, the official organ of the Mormon Church. I have carefully studied their literature, and read their history from the viewpoint of both friends and foes. I have talked face to face with over one hundred and forty Mormon elders engaged in regular mission work, and visited many of the people among whom they operate, and have kept in touch with Eastern converts to the Mormon faith. I have tried honestly and faithfully to get at the real truth in regard to the effect of Mormonism upon its devotees; and from my observation and experience I am compelled to say that the Mormon theory has been a disastrous failure from the first. There are many potent reasons for such failure.

1. The Mormon theory breaks down because it has no fixed standard of righteousness by which to measure their actions. Their god, having been once a man as we are now, and being only an exalted man to-day, has been finite and changeable from the first. The Mormons claim that by holding up before men the idea that it is possible for them to become gods they are giving them a more powerful incentive to earnest effort for improvement and advancement; but, as a matter of fact, they have "changed the glory of the uncorruptible God into an image like unto corruptible man" (Rom. i:23), and untold demoralization has been the result. Instead of striving to grow like God in holiness and purity of character, they have brought God down to their level, and have sacrilegiously besmeared Him over with the slime and filth of their own sensuality, and have thus "changed the truth of God into a lie, and worshiped and served the creature more than the Creator." "Wherefore God also gave them up to uncleanness through the lusts of their own hearts, to dishonor their own bodies between themselves."

2. The Mormon theory of purity has always failed, because there is no high purpose in its appeal. Their talk on social purity has always seemed to me too much like "sounding brass and a tinkling cymbal," since their appeals have always been flavored with apologies for polygamy.

The tendency toward the "social evil" is, however, far greater among the people who have been testing this method of "preventing" it than among any other class of people than I have ever known. The houses of prostitution in Utah are filling up with Mormon girls, and they are supplying inmates for such houses for all the surrounding region of country, including Idaho, Montana, Wyoming, Colorado, New Mexico, Arizona, and Nevada.

3. The Mormon theory of purity is all the time discussed among all classes of Mormon people—even among the children—in the home, on the street, in the day-schools, and even in the Sunday-schools. Whatever may be their religious conviction in regard to the matter, the fact is that the old lechers living in polygamy are all the time conscious that they are themselves prompted by the basest sensuality, and therefore feel the need of apologizing for their conduct, even to their own children. Mere boys are all the time told that out in the world where there is no polygamy there is no purity; that polygamy is the divine order, the order of heaven; that it was not only commanded by God, in a revelation given through Joseph Smith, but that it was sanctioned by the Bible; that all great men of all time practised polygamy, and that the law of plural marriage is so indelibly stamped upon human nature that the social evil must break out whenever polygamy is prohibited. Social impurity is rampant among the older boys and girls of the schools. Forced marriages are the rule in many of the towns. These things are rumored about a Mormon town all the time, so much so that we can not live among the people without coming to believe them. If those misguided but well-meaning Eastern people who apologize for their Mormon friends but knew the real facts, which could easily be ascertained by any one living quietly and passively in any Mormon town for a little while, I am sure they would never again utter one word of apology for Mormon social conditions. I would much prefer to have my children grow up in the Tenderloin District of New York City than in an atmosphere where they would all the time see and hear the things which are seen and heard in a Mormon town where Mormonism flourishes without restraint. I have known of Mormon parents who expected to live and die in the Mormon faith, but who sent their children to outside schools and Sabbath-schools until their characters should grow strong enough to endure the moral strain of Mormon teaching.

4. But, you will inquire, are not the women sincere in their polygamous faith and practises? Yes, indeed, the women are sincere; this is the most awful fact about the whole situation. Women have no selfish end to gain by polygamy. They suffer all for what they believe to be a great principle. Their very suffering daily increases their sincerity and their fanaticism. The history of Mormonism has again and again proved, and is proving to-day, that women who can not be moved to yield to the lusts of beastly men by appeals to their personal interests—who would even die in defense of their honor—can be influenced to yield to appeals in behalf of the alleged baby spirits which they are made to think are hovering around them, praying, longing even to the point of despair, while waiting for mothers to give them bodies and homes in which to rest from their weary wanderings, some of whom may have already been waiting thousands of years for such relief, because so many women of the past have failed to do their duty. The mothers of this fair land, who are given to despising the unfortunate polygamous women of Utah,

should be on their guard lest their own daughters be caught in the same toils.

Let us arise, in the majesty of our splendid American citizenship, and submit and ratify the proposed anti-polygamy constitutional amendment as soon as Congress and the Legislature can act, and thus forever rid the country of this monstrous and debasing iniquity, which was, at the first, inspired by lechery, and which has disgraced and cursed our land for full threescore years and ten, while it has paved its way with the skeletons of unborn infants, and sent ten thousand broken-hearted women to welcome the untimely graves.

---

## THE IDEAL MISSIONARY MEETING\*

No missionary society can do its best work without high ideals. The perfection sought may never be fully attained, but the higher the aim the greater the achievement. In every missionary meeting there are four things to be considered—preparation, place, people, and program.

**PREPARATION.**—Back of the ideal missionary meeting must be ideal preparation, for such missionary meetings do not “just grow.” They are the result of hard work and earnest, intelligent, prayerful planning. Every detail concerning the program, the place of meeting, the announcement from pulpit or press, the personal invitation to newcomers, must be carefully considered beforehand, and nothing forgotten.

**PLACE.**—The place in which a missionary meeting is held has much to do with making it ideal or otherwise. There has been a growing tendency in recent years to hold the meetings in private houses, and in many instances this has resulted in a large increase of attendance. Church parlors are not always bright and cheerful, and meetings held in them are apt to borrow coldness from the barren walls and stiffness from the formal rows of straight-backed chairs. A transformation can be easily wrought by rearranging the chairs in some manner suggestive of sociability, by hanging missionary maps, charts, and pictures on the walls, and by bringing in fresh flowers, and curios from missionary lands.

**PEOPLE.**—It is impossible to have an ideal meeting without people, and plenty of them. Not that small meetings are unprofitable; indeed, they are often full of spiritual power, and mighty in result. But there is enthusiasm in numbers, and a small meeting that ought to be a large one, and could be with a little effort, is certainly not ideal. But it is not enough for people to be present at a missionary meeting—they must be pleasant as well, ready to greet one another with a cordial handshake and a friendly word. Otherwise the meeting will not be ideal, for there is nothing in the world so depressing as a company of icebergs in a Christian church.

**THE PROGRAM.**—But, after all, the program is the most important part about a missionary meeting. Here are ten points to be considered:

1. *The Leader.*—Carlyle says: “Let him who would move and convince others be first moved and convinced himself.” The ideal leader, therefore, should be an earnest, consecrated Christian, full of the spirit of missions, able to inspire others with love for the work.

---

\* Condensed from *The Missionary Life and Light*.



2. *The Length.*—An ideal missionary program must not be too long; ordinarily an hour and a half is sufficient. Papers and discussions should be strictly limited in time; otherwise they are apt to become exceedingly wearisome by reason of their length.

3. *The Transaction of Business.*—Long-drawn-out business discussions are fatal to a missionary meeting. In the ideal society business is reduced to a minimum and disposed of promptly, all matters of importance having been first discussed by the Executive Committee.

4. *The Aim.*—In every battle, owing to random shooting, there is a great waste of ammunition. It is said that but one bullet in a thousand hits the enemy, and but one in ten thousand proves fatal. There is the same waste in missionary meetings, largely because our missionary shot is fired without definite aim. Is it not true that sometimes the Scriptures are read and prayers are offered largely because it is the proper thing to do? In the ideal meeting every number on the program has a special mission, having been chosen with definite aim of interesting people and of inducing them to pray for the work, to give liberally of their time and money, or go personally to the foreign field.

5. *The Scripture Lesson.*—In the ideal missionary meeting the Bible is used as the “sword of the Spirit,” the all-powerful Word of God. Especial study should be given to the Scriptural foundations on which missionary operations rest: the “Great Commission” as recorded in the four Gospels and the book of Acts; the rewards promised to those who take up missionary work, and the danger of neglecting it; and the great promises and prophecies by which the ultimate triumph of world-wide missions is assured.

6. *Prayer.*—In the ideal missionary meeting there is much prayer, not only in connection with the devotional service, but at intervals during the entire meeting. There should be more real praying for specific things. It was said of Gossner that during his life he “prayed open both hearts and pocketbooks; prayed up the walls of a hospital; prayed mission stations into being.” Missionary societies may pray workers into the field, courage into the hearts of missionaries, money into empty treasuries, and heathen souls into the kingdom of God. Too little use is made of silent prayer, which engages all hearts in a way that audible petitions sometimes fail to do.

7. *Music.*—Music is an important factor in the ideal meeting. While it is well occasionally to arrange for special numbers in the way of appropriate solos or duets, the music should largely consist of congregational singing.

8. *The Study of Missions.*—To be ideal, the papers, discussions, etc., which form the main body of the program should deal not only with the work of the denomination to which the society belongs, but also with general missionary history, giving broad expansive views of worldwide and centuries-long missionary effort.

9. *Living Links.*—An ideal program always includes something that will bring the home worker in close and sympathetic touch with the missionary on the field. An ideal way of doing this is in vogue in the First Congregational Church of Springfield, Ohio. To each member of the society a missionary is assigned. In response to roll-call the members

give the names of their missionaries and items of interest about their work. The plan works admirably.

10. *Fresh Material*.—A prominent educator has given a word of advice to teachers which may well be heeded by missionary leaders. He says: "Let your pupils drink from a running stream; even animals will not drink from a stagnant pool." The ideal missionary program presents only bright, fresh, up-to-date missionary material.

### SOME FURTHER SUGGESTIONS \*

BY HELEN A. PHELPS

We all find it difficult to live up to our ideals and often fall far short, but that is no good reason why we should not have a high ideal for a missionary meeting as well as for other things, and strive to reach this conception.

First: There should be careful preparation on the part of the leader appointed. She should have due notice of this appointment and ample time to make out her program.

Second: There should be hearty concurrence between the leader and those asked to take part. If a person be requested to read or recite, or to write a paper, tho the task may seem beyond her power she should try to do the best she can, trusting in the Lord for strength. If we are inspired by His Spirit, we can do great things. But let us be careful in all our preparation that the glory be given to God and not to ourselves.

Third: See that each member has some little part given her to do, so that she may feel that she is necessary to the meeting. The more we work for an object, the more we love that object. Some of us may think we have so many other duties that we can not give the time to search maps, missionary incidents and annals, and to write papers; but we owe it to ourselves to give a little time to the improvement of our minds, and we know of no better way to improve intellectually than by such study.

Fourth: Another point is the necessity for each one to do a thing when she agrees to do it, unless prevented by such a reason as she can give to her Master. Think what a disappointment it is to a leader, after careful thought to prepare a program, to have those on whom she depends fail at the appointed hour.

Fifth: Punctuality is one of the points of a good meeting. We ought to begin on time, close on time, and not allow ourselves to visit until after the close of the meeting.

Lastly, for an "ideal meeting" we must love the work of saving the world. We must pray for it, and have our hearts full of the subject. If we expect the Lord Jesus to meet with us, we must seek His presence, and then, indeed, we shall be blessed.

---

\* Condensed from *Woman's Work for Woman*.

## EDITORIALS

### Christianity, True and False

Am I Christian in deed, or, in name only?

The late Earl Cairns, twice Lord Chancellor of Great Britain, and one of the most devout and godly men which the empire produced in the century past, spoke the following words in Exeter Hall in March, 1881, twenty years ago, to the Young Men's Christian Association. They are worthy to be written in letters of gold:

May I venture earnestly and affectionately to say to every young man who hears me, that true and vital religion is not merely a bond to bind together an association, or even a church; but that *it involves and it requires*, in each individual, **A SEPARATE, REAL, PERSONAL TRANSACTION BETWEEN THE INDIVIDUAL AND HIS SAVIOR**; and, until that transaction is adjusted and settled satisfactorily, there can come to that individual no real peace, no real happiness, no real energy for that which is good, no real power to resist that which is evil. And, believe me, all else is nothing in comparison with this. Your advancement in life, your health, your recreation, your trade, your business, your reputation, your position in society, the esteem of your fellow men—all these are important in their way, but they are nothing, absolutely, literally nothing, in comparison with the answer to this all-important question: "Am I, not merely, a Christian in name, or the member of a Christian association; but *have I a real, individual, personal knowledge of Christ as my Savior and my God?*"

It was this thought which dominated Lord Cairns' life, and when he was dying, sitting up in bed and gasping for breath, he said to those gathered about him: "You will all have to come to this hour." Let me charge you if in this hour you would have perfect peace, let nothing come between you and Christ."

### Prayer for Students

For several years the Christian student movements of the world have united in observing the second Sunday of February as a Universal Day of Prayer for Students. This day has been attended with most gratifying spiritual results in all parts of the world. The General Committee of the World's Student Christian Federation calls upon all Christian student organizations, and upon Christians in general, to observe Sunday, February 9, 1902, as a day of special prayer on behalf of students.

The past few years have witnessed an unprecedented multiplication of Christian student organizations and a world-wide extension of the student Christian movement. The difficulties and perils in the pathway of the student movement are many, subtle, and great. Prayer is an essential factor in removing all these hindrances. The opportunities for usefulness which to-day confront the student movement in every land are greater and more inspiring than ever. God alone can enable us to recognize and improve these opportunities.

The committee suggest the following grounds for thanksgiving: Thanksgiving that the Christian students of the world are united in spirit and in effort to make Christ King; that in all parts of the world there is a growing interest in the study of the Word of God; that during the past year there have been spiritual awakenings among students in some of the most difficult fields—for example, Belgium, Italy, Russia—and a deepening sense of responsibility for the evangelization of the world.

Objects for intercession are suggested as follows: That in all countries there may be an increase in

the number of men who feel a burden of personal responsibility for winning students to Christ; that the missionary spirit in the universities of Christian lands may continue to grow; that the student movement may result in influencing students to bring to bear upon the social and political problems of their day the teachings and spirit of Christ; that the Christian students of non-Christian lands may mightily further the evangelization of their own people; that the results of the tour of the General Secretary of the Federation throughout the student centers of the Far East may be conserved and augmented; and that the next convention of the Federation, to be held in Denmark in August, 1902, may exert a helpful influence on the spiritual life of the students of all lands.

#### G. C. Morgan's Campaign

Rev. G. Campbell Morgan's preaching campaign, now fairly in progress in America, has already developed precious results. His addresses to ministers and students at Lane Seminary, Cincinnati, profoundly moved his hearers. Intellectual vigor is in him wedded to devoutness and spiritual fervor and a missionary spirit. He is broad and liberal without being unsound, and so wins hearers of all shades of credal beliefs. The Gospel he preaches is alive with verity and spiritual power, and many hope that he will yet visit Japan, India, and other Oriental lands with his life-giving and soul-arousing message.

#### Cheering News from China

Mr. Horace W. Houlding writes from Shanghai, November 16th, very cheering tidings as to China, where he and his party had landed two days previous. He says:

God has been working in a way

we could not have foreseen. In June so great an authority as Dr. Arthur H. Smith, of North China, wrote me personally that it is doubtful if missionaries can ever again, or at least for very many years, travel freely in China; but already remarkable change appears to be coming over magistrates and people. Missionaries return, to be welcomed heartily. Dr. Hykes, of the American Bible Society, has just returned from a visit to North China, and says, "You have come at a very favorable time; it is the eve of great changes in China." This seems a crisis in China such as came to Japan twenty years ago, but now to a far greater people. The empress herself has begun to reissue the suppressed reform edicts of the young emperor in 1898. We are told that printing-presses are rushed to supply the again rising demand for Western educational literature. One missionary, more than a thousand miles into the interior of China, has just wired, for immediate use in his own field, an order for Bibles which, eight years ago, the society would have deemed an issue sufficient to supply the demand in all China for five or six years. These are the exact words of Dr. Hykes to-day. Our hearts are stirred.

The twelve days, from December 21st to and including January 1st, were set apart for special prayer and fasting, in waiting upon God for the laborers, taking by simple faith the promise, "All these things shall be added unto you." *This is the great need*—men of faith, "full of the Holy Ghost and of wisdom."

Mr. Houlding adds:

Such a change has come that Mr. Stevenson, Deputy Director of the C. I. M. here, says, "This is such a time for the purchase of property in the interior as never was seen before." We prayed for funds for securing immediately property in the twenty central governmental cities for the twenty central stations, and we believe for it and shall move forward in this faith.

If this is to be taken as an indication, the Lord seems to be about to go far beyond the expectation and supplication of His people in opening China to a new diffusion of the

Gospel, for which two hundred martyrs shed their blood in the recent massacres.

### Moravian Statistics

Our readers may have noticed in the article in the last December issue, on the Moravian Church, some apparent discrepancies. For example, on page 884, the total membership at home is 96,877, and abroad 95,424, and the foreign missionary force 397. On page 885, in the official statistics, the home membership, exclusive of foreign missionaries, is 38,209; the missionary force, 450, and the total foreign membership, 96,877. A correspondent, calling attention to these apparently conflicting statements, says:

In John R. Mott's book, "The Evangelization of the World in this Generation," pp. 96-98, he evidently figures all comparisons on a basis of about 38,000 home members, and says "*one in sixty-six* of the communicant members of their home churches in Europe and America" are foreign missionaries. What is the cause of the apparent discrepancies in the two accounts? Does Mr. Mott omit the *Diaspora*, and, if so, should they not rightfully be included?

As both sets of figures were taken from official sources, we have submitted these discrepancies to Rev. Paul De Schweinitz and to Prof. J. Taylor Hamilton, the historian of the *Unitas Fratrum*, and have received the following explanation, which we append for the sake of exactness and accuracy of statement:

The statistics given in quotation marks on pages 885 and 886 are correct. As to how the discrepancy arose, the most natural explanation is, that on page 884 the 60,000 *Diaspora* members are added to the statistics of the home provinces for 1893, which would make the figures on page 884 about correct. Dr. Hamilton, on pages 885-6, gave the newest figures at his command, those for 1900—38,659 for the home provinces, and 96,877 for the foreign provinces.

The discrepancy between 397 and

450 for the number of foreign missionaries is explained by the fact that 397 is the number, *exclusive* of ordained native agents, while 450 is 397, *plus the children of missionaries not enrolled in any of the home congregations*; 450 is therefore merely a round number. On July 1, 1901, there were 247 men and 213 women in our foreign mission service, making a total of 460, but here, again, the ordained natives are included. You are perfectly safe, however, in stating that 400 foreign missionaries are employed by the Moravian Church, so that the number 397 was practically correct.

Turning now to the question about the *Diaspora*, we ourselves are not very clear about the exact number. This work is carried on exclusively among the state churches of continental Europe without in any way drawing the people from their allegiance to the state churches, and consequently statistics, as far as I am concerned, are largely guesswork, and 60,000 is as good or as bad a figure as any other. We have not received any accurate report from our brethren beyond the sea for a long time. But last year these friends on the continent of Europe contributed to our mission work \$37,637.98.

I think it would be fair to add the membership of the *Diaspora*, if you can speak of such an indefinite quantity as membership, to the membership of the home provinces in striking averages or in making comparisons with other churches, but then their gifts should of course be likewise added in.

It is exceedingly difficult to make comparisons between our Church and other churches, because of the ecumenical character of our Church and its work, which places us in a unique and peculiar position.

From one point of view Mr. Mott is correct in basing his calculation upon a home membership of 38,000, because, while we draw many of our missionaries from our *Diaspora* membership, yet they are never admitted to mission service until they have actually united with our Church, and have been under its care for a varying number of years.

On the other hand, I think that you are justified in making 98,000 the basis of comparisons, because without this *Diaspora* mission we would not get many of the men that we do.

## BOOKS FOR THE MISSIONARY LIBRARY

**CHINA IN CONVULSION.** By Arthur H. Smith. Illustrated. 8vo. 760 pp. 2 vols. \$5.00, net. Fleming H. Revell Co., N. Y.

These volumes will be received as a classic on the subject of the late Boxer outbreak, its causes, conduct, and consequences. Dr. Smith is probably as great an authority on the matters he discusses as any man in the Celestial Empire. We have been struck with the care and candor exhibited in these splendid volumes, and the thoroughness and philosophic insight with which they enter into the heart of the theme. Our only regret is that their price puts them beyond the reach of so many readers.

Dr. Smith keenly traces the sources of the antipathy to foreigners, the various causes contributing to its confirmation and increase, such as foreign aggression, conflict between two opposing civilizations so different in character, the intrusions of foreign commerce and foreign religion, reaction against reform, fear that the foreigner would prove a usurper, etc. He gives perhaps a score of reasons leading up to the outbreak. Then he shows how it gathered and broke like a storm, and like a storm swept furiously and wildly over the land. He graphically pictures the siege of Peking with its heroic struggles and dark days of almost despair, and the long waiting and the glad relief. Then he looks back, and as a philosophic historian reviews the whole history and traces both the hand of man and the hand of God. We see the avenging of the massacres in China's humiliation and desolation, the catastrophe to the native Church, and the heroism of native Christians; and the outlook for the future closes the second volume.

It would be strange if any reader wholly agrees with all Dr. Smith's

opinions and conclusions. But this is a book of unusual scope and merit. How it was ever written up so soon after the events it chronicles is a problem. It contains in all nearly a quarter million words, and they show no marks of undue haste, and the charming illuminative style of this author throws over the story its peculiar fascination.

We should like to have had more space given to the outlook, which is all found in a brief closing chapter of less than seven pages out of nearly eight hundred. In it Dr. Smith makes no real advance in the way of wise suggestion, beyond what might occur to most readers. Perhaps he felt, as well he might, that it is too early to do much wise outlooking, and like Mr. Beecher feels that "hindsight" is safer than foresight. But there need be little risk in prophesying that this book will have a wide reading and an interested reading.

**THE HISTORY OF PROTESTANT MISSIONS.** By Gustave Warneck. Edited from the seventh German edition by Dr. George Robson. 8vo. \$2.00. Fleming H. Revell Co.

This volume needs no recommendation. Professor Warneck has for at least a quarter century been one of the five leading authorities on missions, and few would dispute with him the confidence of readers, Dr. George Smith, Dean Vahl, Theodore Christlieb, Dr. E. M. Bliss, being associated with him in the same lines of study.

The first edition of this work was published nineteen years ago, and has been an admitted authority ever since. The present volume is double the size of the first, and not only carries down the history to the present time, but is essentially a new book and not a mere corrected and revised edition of its predecessor.

**THE LORE OF CATHAY.** By W. A. P. Martin, D.D., LL.D. Illustrated. 8vo, 480 pp. \$2.50, *net.* Fleming H. Revell Co., N. Y. 1901.

This volume is the result of a life-long study of the Chinese and their literature, by the President of the Imperial University. Dr. Martin is a scholar and a missionary, and has already become widely known by his "Cycle of Cathay," and "Siege of Peking." This latest product of his pen is, however, the best, and will stand as the most readable and authoritative work on the subject. Dr. Martin not only describes and gives examples of the literature of the Chinese, but he reveals their mental characteristics and the mode of education which makes the sons and daughters of Sinim what they are.

The book is divided into five parts, dealing respectively with "Chinese Contributions to Arts and Sciences," "Chinese Literature," "Religion and Philosophy," "Education in China," and "Studies in Chinese History." Every section contains revelations as to the achievements, resources, characteristics, and possibilities of this much misunderstood and abused people. Dr. Martin has contributed a volume that is distinctly and intensely valuable for a more thorough knowledge of the Chinese and how to educate them in truth and righteousness. \*

**THE CHINESE BOY AND GIRL.** By Isaac Taylor Headland. 8vo, 176 pp. Illustrated. \$1.00, *net.* Fleming H. Revell Co., New York. 1901.

The unique and artistic get-up of this book makes it doubly attractive. It is a companion volume and sequel to "Chinese Mother Goose." Professor Headland raises the curtain by which childlife in China has been hidden from view and reveals their methods of play, their education and habits of life. Children are much the same the world over, but the training of the child determines the character of

the adult and the history of the nation. Stories told to them shape their aims and beliefs, and the example set them by parents is more potent in determining character than all the precepts of Confucius or Buddha. Professor Headland's books are rather amusing and informing than missionary or ethical, but they bring us nearer to the Chinese children and so enable us to help them better. \*

### MONTHLY BIBLIOGRAPHY

**CENTENNIAL SURVEY OF FOREIGN MISSIONS.** By James S. Dennis. \$2.50, *net.* Fleming H. Revell Co. 1902.

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

**OUTLINE HISTORY OF PROTESTANT MISSIONS.** By Gustav Warneck. (Translated by George Robson.) Portraits and maps. 8vo, 364 pp. \$2.00. Fleming H. Revell Co. 1901.

**FIFTY MISSIONARY PROGRAMMES.** By Belle M. Brain. 16mo. 35 cents. United Society of Christian Endeavor, Boston. 1901.

**CHINA IN CONVULSION.** By Arthur H. Smith. Illustrated. 2 vols., 8vo, 760 pp. \$5.00, *net.* Fleming H. Revell Co., N. Y. 1901.

**TOKYO MISSIONARY CONFERENCE.** 1900. Illustrated. 8vo, 1,048 pp. Methodist Publishing House, Tokyo. 1901.

**ADVENTURES IN TIBET.** By William Carey. Illustrated. 12mo, 300 pp. \$1.50, *net.* United Society of Christian Endeavor. 1902.

**HIGH-CASTE HINDU WOMEN.** By Pandita Ramabai. (Revised.) 12mo. 75 cents, *net.* Fleming H. Revell Co., N. Y. 1902.

**LAND OF THE CONCH-SHELL.** Illustrated. 12mo, 64 pp. 1s. Church Missionary Society, London. 1901.

**SUBJECTS OF THE SHAH.** By C. H. Stileman. Illustrated. 12mo, 96 pp. 1s. C. M. S., London. 1901.

**ARMENIA: TRAVELS AND STUDIES.** By H. F. B. Lynch. Illustrated. 2 vols. 1,000 pp. \$15.00, *net.* Longmans, Green & Co., N. Y. 1901.

**MOHAMMED AND HIS POWER.** By P. Lacy Johnstone. 12mo. 233 pp. \$1.25. Charles Scribner's Sons, N. Y. 1901.

**PROTESTANT CHURCH IN GERMANY.** By George H. Schodde. 40 cents. Lutheran Publication Society, Philadelphia. 1901.

**UGANDA AND ITS PEOPLE.** By General Lugard. Illustrated. 16mo. 175 pp. M. F. Mansfield & Co., N. Y. 1901.

**LAND OF THE AMAZONS.** By Baron de Santa-Anna Mery. Illustrated. Maps. 405 pp. \$4.00. E. P. Dutton & Co., N. Y. 1901.

**MEXICO AS I SAW IT.** By Mrs. Alec. Tweedie. Illustrated. \$5.00, *net.* MacMillan Co. 1901.

**THE APOSTLES OF THE SOUTHEAST.** By Frank T. Bullen. 12mo, 354 pp. \$1.50. D. Appleton & Co. N. Y., 1901.

## GENERAL MISSIONARY INTELLIGENCE

### AMERICA

**The Protestant Episcopal Conference on Missions** There were some plain things said and some vigorous things done at the First General Missionary Conference of the Protestant Episcopal Church, held in Rochester, N. Y., in December last. Rev. Dr. Nelson deprecated the scant attention given to missions by the triennial meetings of that Church, like that of San Francisco, where the great missionary body was forced to give precedence to legislative business, despite the fact that the mind of the Church is as four-fifths to one-fifth for the discussion of missionary matters rather than the discussion of canonical law; yet the San Francisco convention did lift the whole thought of the Church to a higher level on missionary matters, in the proposal to apportion a million dollars for missions.

Perhaps the most significant feature of the Rochester convention was the determination to inaugurate throughout the whole Church *men's missionary societies*! The Sunday-schools had been organized on this line, and throughout the land women's missionary organizations had been active, but the men had been inactive. They needed to be organized, too, specially for the study of missions. Enthusiasm rose to such a great height during the meetings that when this proposition was launched a congregation of 1,100 people rose unanimously to vote in favor of it. The next day the organization scheme was formulated and adopted. That is a great step forward, and worth the whole outlay and effort of the convention—a convention, by the way, distinguished by the absence of all collections, being purely educational

and inspirational, in which prayer for missions was emphasized as the greatest factor to success.

The need of missions in Roman Catholic countries received especial attention. Bishop Kinsolving declared that the Catholic Church in Brazil had repulsed the people by its un-Christian terms, its service in an unknown tongue, the celibacy of the priests, and the confessional.

Dr. Dudley Powers spoke on Cuba; Rev. Henry Forrester, on Mexico; and Bishop-elect Brent, on the Philippines.

**Interrelations of Missions** Dr. J. G. Fraser, Secretary of the Ohio Home Mis-

sionary Society (Congregational), has recently written as follows upon this inspiring theme:

The world is small and belongs to God, who brings its farthest ends together in the service of his spreading kingdom. Ohio has its little chapter of the great story. When Dr. H. A. Schauffler was a missionary of the American Board in Austria, Marie Reitinger was converted under his ministry. After Providence had thrust him through the open door into the great Slavic work in Cleveland, she came back to be a valued helper in the work for which she has spoken with acceptance far and wide.

Bertha Juengling, a Polish girl, speaking German fluently, as well as English and her native tongue, was one of the early graduates of the Bethlehem Bible and Missionary Training School. When she married an American pastor, Rev. Rupert W. Harris, it seemed at first that Providence might have made a mistake; but, after aiding her husband in home missionary service in Iowa, and receiving ordination at the desire of those who best knew her work, the two have returned to Ohio, to bring back from the dead two Cincinnati churches and to put them apparently in a larger place of power for their communities than ever before.

Meanwhile, Bethlehem Church in Cleveland has raised up a genera-



tion of young people with a notable missionary spirit, not content to fill working-places in the mother Church, but ready for the hard places of the great field. Lewis Hodous, a son of Bethlehem, graduate of Adelbert College and Hartford Seminary, and since a student in Germany on the Hartford fellowship, and Miss Anna Jelinek, also of Bethlehem and a graduate of Oberlin, his betrothed—for love works the same sweet way in Slavic hearts—are under appointment of the American Board to the Fuchau Mission, China. So close are Austria, Iowa, Cincinnati, China, and Cleveland in the plan of God!

**Density of Population in Chicago** It is generally supposed that New York has the densest and most overcrowded tenement population in the world; but, according to Mr. Robert Hunter, "it is very probable, if we could compare the height of the dwelling and its density of population in the Jewish, Italian, Polish, and Bohemian districts of Chicago with the like in districts elsewhere, the real density would equal the worst in the world. The density of population per acre in the Polish quarter in Chicago is three times that of the most crowded portions of Tokyo, Calcutta, and many other Asiatic cities."—*Report of City Homes Association.*

**Salvation Army and the Poor** The "submerged" classes in America, including the criminal, the vicious and purely pauper elements, number not less than 3,000,000 under favorable sociological circumstances, while the number is liable to increase alarmingly during seasons of commercial depression. For dealing with this mass of poverty and suffering the Salvation Army in the United States has organized various institutions and agencies. These include:

Shelters for homeless men; shelters for homeless women; homes for

clerks and artisans; homes for girls working in stores and offices; homes for children; rescue homes for fallen women; slum posts for slum visitation and meetings; slum day nurseries for infants; cheap food depots and cent meals; cheap clothing and second-hand stores; salvage brigades for collection of household and office waste; wood-yards; employment bureaus; Knights of Hope for prison visitation and ex-criminals; winter relief; medical relief, including free dispensaries; summer outings for the poor; penny ice-wagons; Christmas and Thanksgiving dinners; missing friends and inquiry department; farm colonies for the poor.

**Young People and Missions** A conference of leaders in mission work among young people was held in New York in December, when 200 came together from points as distant as Virginia, Colorado, and Toronto. All were leaders among young people. The heartiest fellowship prevailed, and 14 denominations were represented.

Around the walls was a great array of articles for missionary advertising—maps, charts, diagrams, mite-boxes of quaint designs, scenes in mission lands, missionary periodicals, pamphlets, and books.

Bright hints for missionary workers kept pencils busy and crowded the omnipresent note-book. For instance, these:

"Go to original authorities for your missionary information," said Dr. Halsey. "Don't get your goods of the retailer if you can get them of the wholesaler."

The small boy's recipe for the growth of a mission band: "Let one feller bring another feller, and then give the fellers something to do."

"Don't cover your missionary books," said Mr. Beach, "if you want them read. You have simply placed a coffin around them. Furthermore, if you want missionary books read, have them bound in red."

One of the most lively sessions had for its theme the teaching of missions in the Sunday-school, and

for its culmination the adoption of strong resolutions urging the International Lesson Committee to assign one missionary lesson every quarter. "I'd rather," asserted Dr. Rhodes with emphasis, "that my boy should get a good idea of what God is doing in China to-day than that he should get ever so good an idea of what He did to Nebuchadnezzar."

Much interest was shown in the Methodist plan of making every Sunday-school a missionary society, with its own officers, and at least one missionary meeting during the year.

The conference made manifest the usefulness of closer union among mission workers. There were loud calls, for instance, for central bureaus of missionary information and literature in large cities. Uniform mission studies, missionary leaflets for Sunday-schools, and exchanges of literature among mission boards are other possible results of the conference. The report of the sessions which is to be issued will be complete and invaluable.

The conference reached its climax with Mr. Speer's address—a fashion conferences have. "I date my personal experience of the Christian life," he said, "from my reception of the missionary spirit." He pleaded for a deeper consecration. "We can not accomplish by *drive* what must be accomplished by *devotion*." He made an earnest plea for home religion, declaring that "the home is the best place to reach the young people."—A. R. WELLS.

**Children's Aid Society** This organization, a monument to the energy and devotion of C. L. Brace, is nearing its semi-centennial. With \$440,000 available for use last year, 19 day and 8 evening schools are maintained, whose agents and teachers seek out children kept at home by the poverty, shiftlessness, and ignorance of parents; and after cleaning them up and inducing regular

attendance transfer them to the public schools. No fewer than 17,102 personal visits were made to homes of the poor, in fully half of which gifts of clothing had to be made. Cripples, heretofore neglected, are carried by this society's agents down flights of stairs in the morning and up again at night, that they may go to and from the society's schools in the society's wagons. Nearly 500 children were placed in farmers' homes in the West, to be watched over by agents of the society to see that they are treated according to contract, and, especially, are sent to school. During its forty-nine years of activity the society has disbursed \$10,000,000.

<b>Student Missionary Campaign</b>	Whatever it may have been at first, the Student Missionary Movement
--	---

has become a mighty force for the world's evangelization. Take the following as evidence, which relates to but a single form of activity among Presbyterian churches:

Last summer 11 volunteers entered the field, who visited 337 churches, delivered 660 addresses, called on 3,004 homes, leaving 837 missionary books and 1,103 church magazines with them; placed 124 purely missionary libraries (2,104 volumes) in young people's societies and Sunday-schools; introduced systematic giving into 60 churches and 4 Christian Endeavor societies; held conferences with 135 women's societies and 111 missionary committees; organized 12 women's societies, 5 young people's societies, 29 missionary committees and 44 mission study classes; started monthly missionary meetings in 43 young people's societies, while leading 40 non-giving churches to give or increase their gifts to foreign missions.

**Now it is Men.** The Board of Foreign Missions of the Presbyterian Church, North, has issued an earnest appeal to the seminary students

to consider the claims upon them of the work. Vacancies are to be filled, and reinforcements are needed, and new stations are waiting to be opened. The support seems to be in sight, but the men are needed. With us in the South it is just the other way. We have the men awaiting the ability of our Foreign Mission office to send them out. Doubtless more would respond from all our seminaries and from the ranks of the younger ministry, but we are at this time in great and urgent need of the means to sustain the missions already established and doing effective work.—*Central Presbyterian.*

**New Life for Cuba** The Americans are beginning to show that Cuba, the "Queen of the Antilles," reduced to chaos by the tyranny and mismanagement of Spain, may be transformed again into a fruitful garden. Large tracts of land, now overgrown with timber, are being cleared, and planted with tropical fruit. The unsanitary fever-haunted cities and towns are being drained and cleared of infection, so that soon the natural advantages of the climate will be free from the incubus of a deadly danger. Better than all, the American churches are making a special mission field of Cuba. The special conditions of land and tenure just now make it possible to evangelize the country after the manner of Paul, the tent-maker. A preacher can go to Cuba, and if he can only get five acres of land, which it is easy to do, he can soon make a living for himself, and in the mean time he can be doing mission work and establish a church.—*London Christian.*

**The Banner Church for Giving** Strange! it is located, not in New York or in London, but in once benighted Honolulu. Let Rev. William

Ashmore, Baptist missionary to China, tell the story:

We found that the church had a heavy infusion of the descendants of the old missionaries who had evangelized Hawaii: the Judds, the Bingham, the Gulicks, and others. Well, here is a missionary church. They are carrying on a mission of their own in the Gilbert Islands, sending money to the American Board also. Last year they gave \$40,000 to carry on their mission. This year they have already sent \$1,000 of Uncle Sam's yellow gold on to Boston, and the second and third thousand are to follow soon, and that does not include private gifts of individuals whom the Lord has prospered. The expenses of the church are all paid by private subscriptions and the Sunday collections—every red penny of them. These collections have been sometimes astonishing in size. On one Sunday they raised \$14,000; on another, by special appeal, they amounted to \$34,000. Such giving as that would take the breath of the Baptists of a whole state with us. Not long ago, when the old Mother Board was in a pinch, they sent on \$9,000 at a clip.

**Methodists in Mexico** Rev. J. W. Butler has this to say of work in the capital city of our neighbor republic:

The Mexico Mission has been peculiarly fortunate in securing well-located properties in all its more important centers. Take, for instance, Mexico city. Here, in 1873, we came into possession of a part of what had formerly been the Convent of San Francisco. It was purchased for \$16,000 silver. A like sum was immediately laid out to adapt it to our purposes. Other improvements have followed since, till now we have an auditorium capable of seating 800, with a chapel, or vestry, adjoining, which will seat 150; a boys' school, wherein may gather 150 children; a bookstore and publishing department large enough to do all our work for the next 30 years; a free reading-room, open every day in the year; and separate residences for 2 missionary and 2 native pastors' families. Here the Gospel is preached every Sunday in 3 languages, and services of some kind held nearly

every evening. From this center go out about 4,000,000 pages of religious literature annually.

**The Bible in British Guiana** In this colony are nearly 300,000 inhabitants, of whom fully half can claim negro descent; over 105,000 are East Indians by direct immigration, 12,000 are Portuguese, 10,000 aborigines, 4,000 Chinese, and 4,000 consist of Europeans, inclusive of those designated "whites other than Portuguese." The circulation of the Scriptures is in the hands of agents of the British and Foreign Bible Society, who act through 2 auxiliaries, one of them having its center at Berbice, and reports that in 1899 its sales were 1,805 copies in English and 128 in Hindustani; while in 1900 they were 1,325 copies in English and 126 in Hindustani. It receives from the parent society an annual grant of £75 toward colportage expenses; and employs both an English and an Hindustani colporteur, the latter at work among the numerous coolies in the colony.

## EUROPE

**God's Word Going Forth** It is a striking fact that, while of the thousands of new books published each year not one in three reaches a second edition, and the average life of a modern book is only four or five years, there is an ever-increasing and widening demand for new editions of the Bible. Last year nearly 5,000,000 copies of the Bible or portions were issued. In South Africa many thousands have been distributed in the camps, to the Boers as well as to the British. Among the new versions is one in Baluchi, the language of the half million pastoral people in the highlands of Baluchistan. Tho Tibet is closely guarded against foreign intrusion, the society is sending the Bible through traders who flock to the

markets just within the British border; and into Abyssinia the Bible is admitted freely.—*British and Foreign Bible Society Report.*

### Wesleyan Activity at Home

For years the West London Mission has been carried on by Hugh Price Hughes in St. James Hall. Not many weeks ago a Methodist mission-hall was opened in Edinburgh, under the direction of Rev. George Jackson, situated at a favorable point for reaching thousands not in the habit of entering church doors. Manchester also has a similar work. Begun about fifteen years ago, it has steadily grown, until its influence is felt throughout the entire city of nearly 1,000,000. Twenty-one services are held each Sunday, with an average attendance of 15,000. Every week there are 33 prayer-meetings, 80 fellowship-meetings, 9 Bible classes, and 30 open-air services. Over 4,000 attend the temperance meetings every Saturday evening. There are 2,500 children in the Sunday-schools of the mission. Fifteen departments of social work are maintained, and more than 1,000 voluntary workers are engaged in various ways in spreading the Gospel, in ministering to the spiritual and temporal needs of a great multitude.

**Tribute to a Good Soldier** Few laymen have taken so active and practical a part in missionary work as Major-General Haig, who passed to his heavenly rest July 27th, last. When a young engineer officer, serving under Sir Arthur Cotton in the irrigation works planned by him on the Godavery River, his heart was drawn out toward the wild Koi people of the district; and in 1860, while Cotton wrote to the C. M. S. on their behalf, Haig held a prayer-meeting on the spot. The society responded by sending out a promis-

ing young missionary, who is now well known as Canon Edmonds, of Exeter. After Haig had retired from Indian service he still watched over the interests of the mission, and in 1881-82 he went out himself and superintended it while Mr. and Mrs. Cain took furlough in Australia. Subsequently, his missionary sympathies turned to the Moslem lands of Western Asia, and an article by him on Aden led to the society planning a mission at that port, while an extract from it printed in a religious newspaper attracted the attention of Ion Keith-Falconer, who soon afterward went out to found the Scotch mission there.—*Church Missionary Intelligencer*.

**The Expelled French Friars** The United Kingdom and Holland seem to offer the readiest refuges for the friars expelled from France. In Belgium the Roman Catholic bishops have imposed restrictions on such additions to their flocks, which are practically prohibitive. Several of the Swiss cantons have explicitly denied entrance, and Germany is taking steps in the same direction. Even in Italy the adoption of precautions is being planned. Large bodies of the monks and nuns have sought asylum in Spain, where the laws are entirely favorable to Roman Catholic institutions. The authorities on the frontier report parties entering daily; and while most of them go to the convents and monasteries of their respective orders, others have bought land for building in different provinces, where they intend to settle. They will organize their communities under abbots and abbesses, as in France. Tho they have been kindly received by the Roman Catholic community, Spanish Liberals and Republicans are much displeased at this fresh influx, coming immedi-

ately after the return of monks from the Philippines.

The first British possessions to take alarm were the Channel Islands. Vigorous action taken in Guernsey to prevent the settlement of these uninvited guests has been followed by an act forbidding "persons of foreign nationality forming part of any religious order, if more than 6 in number, from settling in Jersey." In addition, members of orders already in the island must register themselves and accept supervision. In the Isle of Wight a considerable addition has already been made to the population in this undesirable fashion, special provision having been made for their reception by their coreligionists.—*London Christian*.

**The "Christian Brothers"** A remarkable and unequaled example of zeal for national religious education has of late years been manifested by the author of "Christian Brothers," in France. When the French government abolished religious instruction in all the State schools of the country, the "Brothers" established 40,000 *voluntary schools* on a definitely Christian basis. To the service of these schools about 120,000 teachers devote themselves, without salary, and dedicate themselves to the work as to a vocation from God. Their coreligionists support them and the schools by a multitude of small weekly and monthly subscriptions. This wonderful effort, and on so grand a scale, merits the admiration of universal Christendom.

**Temperance Agitation in Germany** There are indications that the people of Europe are awakening to the perils of the use of spirituous liquors. In Germany the society for "Combating the Abuse of

Spirituous Liquors" recently held a conference, at which Baron von Diergardt said that alcohol would one day be universally regarded as an enemy to civilization. He added \$750,000,000 are spent yearly in Germany for intoxicating liquors; the average German consumes 5 glasses a day. The nation derives \$41,000,000 revenue from spirits and \$25,000,000 from beer. He said, further, that one-third of the German exports to Togoland and one-seventh of those to East Africa consist of alcohol.

**Hope Even for Russia**

It would seem that Russian opinion is at last awakening to the demand for religious toleration. At a recent missionary conference, held to discuss steps for proceeding against heretics, a leading noble, M. Stachovitch, protested against the harsh measures in vogue, and said it was high time for Russia to concede to all the invaluable prerogative of liberty of conscience. Tho the proposal was rejected by the conference, it was taken up strongly in the secular press, which has published luminous articles on the value of liberty in matters religious. This is a hopeful sign, and the fact that the papers that have ventured on this courageous step have not been suppressed, as would inevitably have been the case in earlier reigns, is a tribute to the new spirit which emanates from the Czar, and which is beginning to permeate downward as well as to rise up from beneath. When toleration becomes a fact in the Russian Empire a great future will be opened to the Russian people.

**An Honored German Mission**

The Basel Mission was founded in 1815. Its restricted and timid beginning consisted in training missionaries for societies already founded else-

where, and when it decided to fly with its own wings, and to establish stations on the Gold Coast, it sowed with graves for a long time. At one time only a single laborer remained, who asked to be recalled. "Remain," said the committee, with an authority which faith alone could justify. He remained, and now the churches of the Gold Coast are flourishing; they represent a total of about 17,000 Christians, and among every 25 or 30 inhabitants one is pretty sure to find 1 Christian. In the district of Akorpong we find a Christian community of some 1,600. These blacks, aforetime so idle, have learned to work. Last year they made up among them a sum of 45,000 francs, largely gathered at mission festivals and for mission undertakings. When a chapel is to be built, or a school-house, or a catechist's dwelling, they give days' work without pay, and a great part of the materials. There are among them 266 native helpers, of whom 24 are ordained pastors.—*Le Missionaire*.

**ASIA**

**His Majesty the Sultan**

According to J. C. Goddard, in "A Leave of Absence," Abdul Hamid reigns by intrigue and amid secret factions. The last sultan, it is said, committed suicide; more probably it was "an assisted fate." The present sultan's brother is called insane—convenient excuse for confining him in an asylum. He wrings the life-blood from his people by the most demoralizing system of taxation on earth. The tree is taxed whether it is bearing or not, so that in Syria discouraged and frenzied farmers have been known to cut down the olive grove in sheer desperation rather than be taxed into bankruptcy. The court lives in splendor; the people strangle with the mailed hand upon the throat. Yet this is the sovereign

whose official title is "Abdul Hamid, the Beloved Sultan of Sultans, Emperor of Emperors; the Shadow of God upon Earth; Brother of the Sun; Dispenser of Crowns to Those who Sit upon Thrones; Sovereign of Constantinople and the great city of Brousa, as well as of Damascus, which is the Scent of Paradise; King of Kings, whose Army is the Asylum of Victory; at the Foot of Whose Throne is Justice and the Refuge of the World."

**Beirut, the Metropolis of Syria** Beirut, with more than 120,000 people, is to-day the sixth city in the Ottoman Empire. According to the Tell el Amarna tablets it has more than forty centuries of history behind it. It has been heathen, Greek, Roman, Moslem, Saracenic, and Turkish in its history, but never really Christian. No human alchemy could resolve the present population of Beirut into its original elements. Remotely Canaanitish, they have had poured into their veins the blood of the Philistines, the Hittites, the Jews, the Greeks, the Romans, the Saracens; that of the Crusaders, the Venetians, the Genoese; that of the Turks, Kurds, and Circassians, and now that of every modern race of Europe. The stock is essentially Semitic, but the branches defy classification. Each race and strain and blood has contributed some characteristics to the present people, making them the most versatile, baffling, and cosmopolitan dwellers in this enchanted land. Each separate invasion, with its corresponding civilization, has brought with it some peculiar conception of God, and the struggle of the nations is a striking emblem of the strife between these various conceptions of God warring for supremacy. All have left their traces in human thought, human lan-

guage, and the cast of mind possessed by the people of to-day.—  
Rev. F. E. HOSKINS.

**Progress in Palestine** The railway from Joppa to Jerusalem, at first an experiment, has been put upon a paying basis, and other lines which will connect it with points of interest up and down the valley of the Jordan have been projected, or are actually in course of building. In Jerusalem there are now electric lights, telephones, phonographs, sanitary plumbing, modern stores, houses built, and, in short, most of the comforts of civilized life. Trolley lines are talked of to connect Jerusalem with Bethany, Bethlehem, the Lake of Galilee, Samaria, Jericho, Nazareth, and other places made familiar through Bible history. With the introduction of these insignia of modern activity, the Palestine of the past will vanish.

**Pilgrimages to Mecca** The usual ceremony connected with the departure of the sacred carpet from Cairo to Mecca takes place in February. It is then transported by special caravan, and escorted by a guard of Egyptian soldiers, to cover the soil of the kaaba in the holy city of the Mohammedans. After that time the embarkation of numerous pilgrims takes place, and they engage in the ceremonies through which, ever since the time of Mohammed, many a sin-tossed soul has vainly sought to obtain peace and salvation. That a visit to the sacred shrine is powerless to effect any change in heart and life is now so recognized, even by the Arabs themselves, that one of their proverbs says, "Who is more cunning than a *hadji* (pilgrim)?" Answer: "One who is twice a *hadji*." In spite of the special provision accorded, after several years of prohibition the

contingent of pilgrims from Algeria and Tunisia is said to be unusually small, and a French paper seriously asks if it is indeed a fact that the faith of the Moslems in their prophet is decreasing.—Mrs. LILEY, in *North Africa*.

**Mission Work in Persia** The societies at work in Persia are the following: The

Presbyterian Board, the English Church Missionary Society, the Assyrian Mission of the Archbishop of Canterbury, the Lazarist Order of Roman Catholic Monks, and the Holy Synod of the Russian Church. Working in cooperation with the Protestant missions are the American and the British and Foreign Bible societies. The number of foreign missionaries in Persia is about 120, of whom two-thirds are Protestant and working in cooperation.

It will be noticed that this list contains all the great divisions of Christendom—Protestant, Anglican, Greek, and Roman Catholic. A curious fact is that all of these divisions are at work in the same place and for the same people, in Urumia and for the Syrians. In Urumia there are also native Syrians or Nestorians supported by the Lutherans, Baptists, and others. Outside of Urumia, Teheran is occupied by the Roman Catholics, and Salmas is another center of their work. The C. M. S. occupy Ispahan, Shiraz, Yezd, and Kirman. The Protestant missionaries thus occupy 8 cities, the Roman Catholics 3, the Russians 1, and the Archbishop's Mission 1, besides 2 points in Turkish Kurdistan among the Syrians.—Rev. W. A. SHEDD.

**The Bible for India** A remarkable scheme has been set on foot by some influential Christian men for the extensive distribution of Bibles,

New Testaments, and single Gospels, in India, in memory of the late queen-empress. Altho the vast majority of the Indian people can not read, there are probably now 25,000,000 who can, and education is spreading rapidly. The idea is that Christians in England should give one or more copies of God's Word (or part of it) to each reading native; and it is suggested that men should send to men, women to women, children to children. It is a vast undertaking; but the plans have been worked out with great energy and skill, and the response has been remarkable.—*C. M. S. Intelligencer*.

**Hindus Build a Hospital** A striking story comes from the city of Jodhpur, which

is the capital of Marwar, one of the Rajput states, which has a population of about 2,500,000. The city has a population of over 60,000, and is about 800 miles due north from Bombay. An attempt in 1885 to plant a mission there by the Scotch Free Church proved a failure, because of the intense hostility of the people and the government. Yet a year later Dr. Sommerville got a foothold for medical work, but could obtain no suitable residence, the Maharajah stubbornly refusing to grant a site for a building. But in God's providence an English officer of Christian character, to whom the Maharajah was attached, died, and the widow was asked what form of a memorial she would like to have raised to her husband. She replied that the thing she desired most was a site for a mission bungalow. For a time the Maharajah hesitated, but later he gave his consent, and, beyond this, he determined to erect the bungalow at his own expense. Since then Dr. Sommerville has labored most successfully, and has so won the hearts of all the officials as well as the people that they resolved a few



years since to present him with a new mission hospital. This has now been done, and the hospital was formally opened in December, 1900. The ceremony was most impressive, the Maharajah making a cordial address and others speaking in high appreciation of the work done. Then in solemn prayer the building was dedicated to the glory of God.

**The Census Testifies to Progress** Sir Charles Elliott, in a letter to the *London Times*, says in reference to the

question whether the recent census will show that the increase in the number of Christians which previous censuses have revealed has been maintained in the last decade:

By the kindness of Mr. H. H. Risley, the Imperial Census Commissioner, I am able to ask you to publish the figures in the 9 provinces in which the tabulation of these statistics has been completed. For the remaining 18 we must wait a little longer.

PROVINCE	Number of Native Christians	
	1891	1901
Ajmir.....	2,683	3,712
Assam.....	16,844	35,969
Baluchistan.....	.....	4,026
Baroda.....	646	7,691
Central Provinces.....	13,308	25,571
Central India.....	5,999	8,114
Rajputana.....	1,855	2,840
Berar.....	1,359	2,375
Punjab.....	53,587	71,854

These figures relate only to minor provinces, but so far as they go they satisfy our most sanguine hopes, indicating as they do an increase of about 66,000 Christians, or 70 per cent. above the numbers of 1891.

**Hindu Praise of Missionaries** Famine work must not close without a word of recognition of the valuable services rendered by Christian missionaries toward mitigating its horrors. Honor to these ambassadors of Christ! They have proved themselves to be worthy followers of Him whose heart bled for the sorrows of men.

For the last six months every mission station in the Central Provinces, in Gujarat, and in many parts of the Western Presidency, was converted into a relief camp. The missionary workers did not know rest, but were out day and night relieving distress and saving lives. The strain was so severe that one of these workers writes: "Every mission in these parts has lost at least one European worker by death, and ours one each month for the last four months." Not only did these workers offer themselves as a sacrifice, but money also flowed freely for the relief of distress from Christian centers in this country and abroad. Verily, Christian philanthropy comes to us with healing balm for the many afflictions. This humanity of Jesus' followers, and not their dogmas, will surely establish the throne of their Master on the love and reverence of civilized humanity. Let all classes of Indian society record their admiration to these worthy servants of Christ in unstinted measure.—*Indian Messenger (Brahmo Samaj)*.

**The Gospel in a Chinese Heart** Bishop Warne, in the *Indian Witness*, gives an interesting sketch, in brief, of a Chinese convert in the Penang District, Malay Peninsula, as an illustration of the power of the Gospel to transform character. He says:

When at Kuala Lampor, I found the pastor was a bright Chinese, a convert from our church in Siam. Four years ago he was a poor, ignorant, withered up, opium-smoking coolie in Siam. He was converted, called to preach, and was brought to the Penang Theological School. He has since learned to read the Chinese Bible, arithmetic up to square root, writing, geography, and has read in Chinese three volumes of church history, the Discipline, the Catechism, the Philosophy of the Plan of Salva-

tion, Binney's Theological Compend, Evidences of Christianity, a life of Christ, an account of the religions of China—Buddhism, Confucianism, Taoism. He has learned in a tonic sol-fa system to read music at sight and to lead a congregation in singing in tune and time. When I saw this man, an intelligent preacher, and thought of what he was four years ago, I felt the days of miracles were not past, and that no one should doubt the value of missions and the elevating power of the Gospel.

**The Work in Manchuria** Dr. Ross writes us from Mukden concerning the progress of Christianity in Manchuria since the Boxer outbreak. He says:

In Mukden we have over 1,300 stalwarts and over 600 weak ones. The latter we do not acknowledge meantime within the church. The city congregation is as prosperous as ever financially—indeed, gave more this year than ever before. They have supported their pastor and an evangelist, and have set up a new school. They are in great enthusiasm. We have twelve chapels opened in connection with this city, besides our new church hall here. For all which and more we are devoutly thankful to the "Preserver of Men."

**Li-Hung-Chang's Successor** With the passing of Li-Hung-Chang there steps into the most important post in the empire a man of a very different stamp, and one who has already proved himself a capable and enlightened official. Yüan-Shih-Kai was envoy to Korea when the difficulties arose which culminated in the Chinese-Japanese war. As Governor of Shan-tung during the time of the Boxer rising he was able to keep the foreign powers in touch with Peking, for it was he who sent through the first message to the beleaguered Europeans; and all through Governor Yüan remained true to the interests of Europeans, and formed the compact with the central viceroys to keep Boxerdom out of their spheres

of influence. On the withdrawal of the allied troops from Peking, his troops, drilled after European fashion, took over the policing of the capital. Now he steps into the viceroyalty of Chih-li as leading official in China, and as such much will be expected of him in his exalted position. Hitherto he has showed himself not unfriendly to Christian missions, and it would be well here to recall the words of his famous proclamation issued but a few months ago—by some called the Magna Charta of Christians in Shan-tung:

I have instructed that proclamations be put out. I propose hereafter to have lasting peace. Church interests will then prosper and your idea of preaching righteousness I can promise. The present overturning is of a most extraordinary character. Everywhere in Shan-tung it is now quiet . . . and if you (Protestant missionaries) wish to return to the interior I would beg of you to first give me word, that I may most certainly order the military to carefully protect and escort you.

**The God of China** The real modern national god of the Chinese, says the late Dr. Ernest Faber, is Kuantí, the god of war, a general who was beheaded in the time of the "three Kingdoms," 220 A.D. "He is worshipped to oppose the evil spirits, and indeed to help against every kind of evil. His image is to be found not only in the homes but in special temples, and in almost every Taoist and Buddhist temple. . . . Such reverence to warriors among the Chinese is the strongest proof that the Chinese spirit is *predominantly warlike*. The instances adduced for the opposite opinion, and repeated again and again by foreign authors in general works on China, have their cause not in the Chinese spirit but in other circumstances, of which I will mention: inferior weapons,

lack of drill, bad organization, deficient care for sick and wounded, the lack of thoroughly educated officers, and the universal corruption of the Mandarins."—*Zeitschrift für Missionskunde*.

**A Great Work in Korea** In Korea, says *The Life of Faith*, "a

church has grown up almost spontaneously, unorganized, pastorless, yet vital, self-supporting, and self-propagating, perhaps as near the apostolic model as the world has seen anywhere since. There are about 300 recognized Christian congregations under several bodies of foreign missionary workers, and about as many more observe some form of gathering for weekly worship.

**The Bible in Japan** One of the most cheering signs of

the times in the Sunrise Kingdom is found in the rapidly increasing sales of the Scriptures. If Bibles, and Testaments, and parts are included, we have for the last three years an advance from 45,000, through 98,000, to 137,000, and 92,000 for the first six months of 1901.

### AFRICA

**Al Azhar University in Cairo** Rev. D. M. Thornton, writing to the *Student Movement*,

says: "Probably the greatest educational influence in the Moslem world is 'al Azhar' University here in Cairo 'the victorious.' I think that the religious influence of the place is fast waning, even tho the numbers still keep very large. I find there are about 2,000 pupils who might be called undergraduates, and about another 6,000 to 7,000 who range from the ages of twelve to eighteen. The remaining 8,000 or so are merely boys, most of whom are in the preparatory schools round Cairo, taught by accredited sheiks. It

is a mistake to say that most of these go out as missionaries. There are about 1,500 who come from countries other than Egypt. But most of these are sons of sheiks, or wealthy men, who look upon the Azhar as the best place for their sons' education. What, in a word, is the result of the education? The divorcement of memory altogether from reason and intellect. The development of a personality who is useless for any other occupation than that of teaching Arabic phonetics, grammar, and the Koran, the closing of the mind to all honest inquiry, all modern ideas and truth, outside the Koran and the Arabic language. In spite of this, however, there is now a growing demand on the part of the pupils themselves for a knowledge of English, and as this can not be given within the precincts of the mosque, it may be our opportunity to give what they need."

**The Native Christians in Africa** In the *Rheinische Missions Berichte* reference is made to

a conference which took place between the brethren engaged in missionary work among the Hereros in German Southwest Africa. The main subject for consideration was "The Inner Condition of the Herero Churches." The Herero missionaries expressed their full concurrence in the sentiments expressed, for which reason consensus of opinion at this conference cannot fail to interest a wider circle.

The carnal mind is everywhere the same, but its outward manifestation differs according to the varying character of different races, and excrescences, which to us appear peculiarly ugly, may be found in our midst under the disguise of another name. Nor should we forget that these converts are but just emerging from a state of whose

degradation we can not possibly form an adequate conception. The paper may be summarized as follows:

The first thing that strikes you about the African is that he says "yes" to everything. You ask him whether he is really converted and loves the Lord Jesus Christ, and he promptly answers with a joyful "yes"; but it means so little. As a catechumen his conduct may have been exemplary and full of promise, such as fully justified his teacher in baptising him. But after his baptism, when he is removed from the watchful superintendence of the missionary, he is no longer careful in his walk, and is apt to relapse into his old habits. Of course there are many exceptions, but for the majority the above experience holds good. A renewal of the heart, such as means death to "the old man, corrupt according to the deceitful lusts," they are, for the most part, strangers to; and while the desire is there to walk in the spirit, it is continually thwarted by the low, carnal mind.

There is a deplorable absence of truthfulness, even in the most trivial matters, and they will not scruple to tell a dozen lies to escape a rebuke. They are terribly afraid of exposure, and so there are cases of converts who have secretly indulged in gross sin, yet continue to join in the Lord's Supper (a sacrament to the observance of which they attach great importance), because their withdrawal from it would create question and suspicion. In this manner they seek to hide their vices, and when questioned about them they take refuge in lies, hoping thus to escape disgrace.

Their gross sensuality is, indeed, a sad stumbling-block in the race set before them, and causes many to make shipwreck of their faith. They are wholly occupied with the things that are seen, and most of them, so far as one may judge, seem to begin to realize the things unseen and eternal only when they are preparing to die, and to throw themselves unreservedly upon the mercy of God as this world fades from their view.

It is a somber picture that is here presented, from which our own churches may turn away in secret

disgust, conscious of no dark spots, but which should rather beget in them the very spirit of intercession and the very pity of Christ.

B. HITJER.

**Endeavorers in The South African Very Deed** Endeavorer tells of a society which has 3 members at the front who never fail to send their responses for the monthly consecration meeting. On one occasion, however, one member was unable to get his letter off in time, so he tried to send his response by wire. This proved impossible, as both clerk and censor were convinced that the Scripture reference was an attempt to convey secret intelligence.

#### ISLANDS OF THE SEA

**Sailors' Home After delays and in Manila** obstacles, a mission to seamen in Manila

has been started which bids fair to continue and to flourish. In connection with it a sailors' home has been opened. In a single month—August 15th to September 14th—630 seamen slept in the home, and there was an average of 30 in it during the daytime. Mr. Carl S. Sather is the superintendent, and seems to have influence both among shipmasters and sailors. The Rev. J. L. McLoughlin begins to see daylight after much darkness. Besides prayerful patience there is need of business ability and large means in solving all the problems that present themselves for rapid solution.—*Sailors' Magazine*.

**Industrial School in Sumatra** We gather from the *Rheinische Missions Berichte* that the industrial

school established by that society at Si Antar is progressing steadily. One of the brethren has come home on furlough, in order better to qualify himself for the office of superintendent of this school, and

is making practical acquaintance with carpentering, watchmaking, printing, brickmaking; is learning how mills are constructed (in order to put an end to the present process of rice-stamping, which is such a grinding task for the poor women); is acquainting himself with the most approved methods of slaughtering animals (for the purpose of putting a stop to the present inhuman practise); and is picking up as many hints as he can in the making and repairing of musical instruments, and in various other directions.

### **The Papuan at Home**

The Papuan permanently disfigures himself through an attempt to add touches and charms to his natural appearance. He bores a hole through the septum of his nose, in which he carries his long shell nose-stick. His ears are usually so cut and torn that the lobe hangs in a festoon several inches long and almost touches his shoulders. We shall judge him lightly with regard to this mutilation of his ears, if we will try to imagine the position we ourselves would be in without our pockets. The Papuan wears nothing but a broad leaf round his loins, and he often carries in the lobes of his ears what would go into his pockets if he wore clothes. He does not cut his ears, to begin with, with a view to extra carrying accommodation of this kind; but the habit soon grows upon him to put these elastic bands to some practical use, and it is astonishing how much strain they will bear.

### **Among the Islands**

Our correspondent in Victoria, Australia, sends us the following interesting items of information gathered in an interview with Rev. W. E. Geil, of America, who has recently visited Fiji, Samoa, Tonga, and New Zealand, on his independ-

ent missionary tour. He was preparing to visit the aboriginal missions of Northern Queensland, thence to New Guinea and through the Oriental mission fields in Siberia to Europe, whence he will proceed to the African missions. He expects to devote three years at least to this tour of visitation.

A new departure is being inaugurated in the educational system of Fiji under a capable leader, the Rev. W. E. Bennett, M.A., the principal of the Western College at Navolan. Hitherto the education of the preachers and others has been in the vernacular. But this opens a very limited area of literary and scientific knowledge to them. Not only are there few books in Fijian, but it would be impracticable to put many of our masterpieces in that language. Now English is to be taught and the rich realm of our literary treasures will be open not only to those trained only in the college, but this will be universal practise in all the schools of Fiji.

In American Samoa there is very gratifying evidence of the depth of religious principles. A girls' seminary has been built at Leone, to which the native Christians on one small island have contributed \$2,000 out of an aggregate annual income of \$3,000. This in addition to supporting their own pastors. A feature common to all the Christian communities of these islands is the strict observance of the Lord's Day. It is fenced apart and kept for sacred uses. The Governor of Samoa invited the natives to a dance one Sunday afternoon, but none of the Protestant Christians responded to this high official's behest, and it was reserved to a few Roman Catholic girls to save the governor's invitation from absolute neglect. The Roman Catholics are pressing agents of various grades into every mission field of the Pacific, but their success is by no means commensurate with this wide-spread devotion of men, women and means to the conversion of the heathen.

Among the Maoris of New Zealand extensive efforts are being made for the education of the girls. Hitherto the boys have been almost exclusively cared for, but the obvious need for the training of the

women is leading to this movement, in which the Church of England is taking a prominent position. The educated Maoris are becoming increasingly alive to the importance of sanitation and improved domestic methods. This may account for the arrest of the decadence of this race—a fact which the last census has made apparent.

**Christian Endeavorers in Samoa** A letter from Rev. John Marriott, Malua Institution, Samoa, says: "I have been carefully collecting the statistics of our Christian Endeavor societies. In the Samoan group we have a total of 1,822 belonging to the Endeavor society. In the Gilbert Islands we have 3 societies and the total of members is 360. In the Ellice group we have 7 societies and a total of 706 members. In the Tokelan group we have 2 societies and 335 members. In Samoa we have the following: In the Malua Institution for the training of native ministers we have 87 members. In the Papanta Girls' Boarding School we have 41 members. In the Atauloma Girls' Boarding School we have a society of 14 members just commenced. We have 12 societies in the Talealili district, with 279 members. We have, therefore, a total of members in Samoa and the outstations of 1,822."

### MISCELLANEOUS

**The Native Churches and Self-support** The independence of churches won from among the heathen consists essentially in three points: that they should *support* themselves out of their own means; that they should *administer* themselves through their own organs; and that they should *extend* themselves by their own impulse. Now to achieve this there is required a long process of *education*—namely, a firm settlement of these churches

in the word of *Scripture*; a gradual rooting of Christianity in the national life; and a thorough training and development of leading *characters*, in whose hands the guidance of the churches may be placed. The acquisition of *native* organs of teaching and guidance is of the most imperative necessity; only in connection with this can financial and evangelizing independence be achieved.—Prof. GUSTAV WARNECK, in *Allgemeine Missions Zeitschrift*.

**Missionary Thermometer** This "Missionary Thermometer" is reproduced from the *Church Missionary Gleaner*, and was sent to them by an Australian friend. May its message go home to many hearts!

**BURNING AND SHINING**  
John v. 35

**ALTAR FIRE**  
Matt. iii. 11;  
1 Cor. xv. 58

**LIVE COAL**  
Isa. vi. 6, 7

**GLOWING**  
Acts xvi. 9;  
1 John iii. 14

**WARM**  
1 John iv. 15, 16

**TEPID**  
Rev. iii. 15, 16

**STILL COOL**  
Mark iv. 5-7

**COLD FREEZING**  
Rev. iii. 1

**ZERO**  
Phil. iii. 18, 19

Glorifies and magnifies Jesus.

Mightily used by God.  
Well-pleasing in His sight.

Seeks entire consecration, and obtains Holy Ghost power. Always abounding in the work of the Lord.

Filled with love to God and fallen humanity. Ready to deny self, do anything, go anywhere.

Feels a personal call to help to fulfil the command, "Go ye unto all the world," etc.

Prays earnestly, and gives freely to the cause of missions.

Hears the message, "Ye are not your own; for ye are bought with a price" (1 Cor. vi. 19, 20).

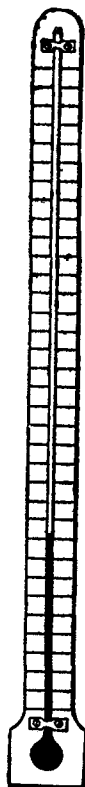
Anxious to work for God. Confesses Christ at home (Luke viii. 30).

Saved, not serving. Who dare stand idle on the harvest plain? Thinks charity begins at home (and ends there). Lack of interest in His work.

Callous about the heathen.

Thinks missions a huge mistake.

Opposes and criticises missions.



**Nine Arguments for Missions** These words are mighty, coming as they do from Hon. John Barrett, Minister to Siam, and for seven years an extensive traveler throughout the East:

1. In my experience as a United States Minister, 150 missionaries, scattered over a land as large as the German Empire, gave me less trouble than 15 business men or merchants.

2. Everywhere they go, in Siam or Burma, in China or Japan, they tend to raise the moral tone of the community where they settle.

3. They are the pioneers in education, starting the first practical schools and higher institutions of learning, teaching along lines that develop the spirit of true citizenship, as well as of Christianity.

4. They develop the idea of patriotism, of individual responsibility in the welfare of the State.

5. They carry on extensive medical and surgical work, build hospitals and encourage sanitary measures, and have been the chief agency throughout Asia to check the spread of diseases like small-pox, cholera, and the plague.

6. They do a great work of charity, and teach the idea of self-help among masses otherwise doomed to starvation and cruel slavery.

7. They are helpful in preparing the way for legitimate commercial expansion, and almost invariably precede the merchant in penetrating the interior.

8. They have done more than either commerce or diplomacy to develop respect for American character and manhood among the countless ignorant millions of Asia.

9. They are a necessity to the Asiatic statesmen and people to provide them with that instruction and information required to undertake genuine progress and development.

**From Judaism to Christianity** Recently the Rev. Louis E. Meyer, of Hopkinton, Iowa, caused a sensation in the Hebrew Messianic Conference by declaring that 204,540 Hebrews had been baptized during the nineteenth cen-

tury. He said 2,240 baptisms were in evangelical churches, 57,300 in Roman Catholic churches, and 74,500 in Greek Catholic churches. The average number of baptisms is 1,500 a year, excluding the Roman Catholic Church. Of these 800 are baptized in the Lutheran and Episcopal Church, 200 in other Protestant churches, and 500 in the Greek Catholic Church. "The Russian, Polish, and Orthodox Hebrew in general," said Mr. Meyer, "is as prejudiced as he was in the decades gone by. The American Hebrew, especially the Reformed Hebrew, is polite toward Christianity, tho underneath the old fire of prejudice and antipathy still burns."

**Scientists, etc.,** Many a night I but No have looked up into Missionaries a clear sky and cried for men! I find scientists seeking bugs, men going into the heart of the country to plant cocoa plantations, or to build cattle ranches, but day after day and week after week I scarcely see a missionary. O for men!—BISHOP HARTZELL.

**Speedy Evangelization** The editor of the *Baptist Missionary Review*, published at Madras, thus speaks of the discussion regarding the evangelization of the world within the next few years: "If the present agitation results in increased impatience of everything that is slow enough to be permanent, the cause of missions will receive more injury than benefit from it. If, on the contrary, the wonderful possibilities before a fully consecrated and united Church shall result in a greatly increased number of Christians determined to do each his own individual duty to the utmost of his ability, beyond a doubt we shall see wonderful things result in the next few years."



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



# THE Missionary Review of the World

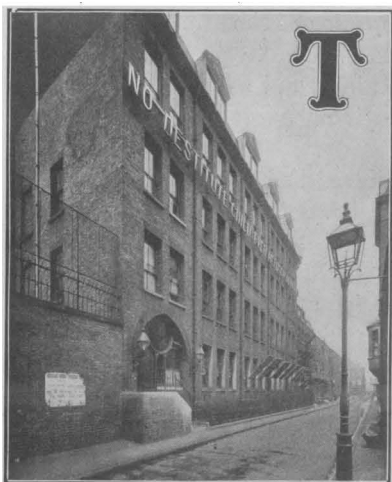
*Old Series*  
VOL. XXV. No. 3 }

MARCH

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

## HAPPY HOMES FOR "NOBODY'S CHILDREN"

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



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

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

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

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

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

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

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

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

"Please, sir, let me stop."

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

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

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

"Ain't got no mother."

"Well, then, your father will come."

"Ain't got no father."

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

"I don't live nowhere."

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

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

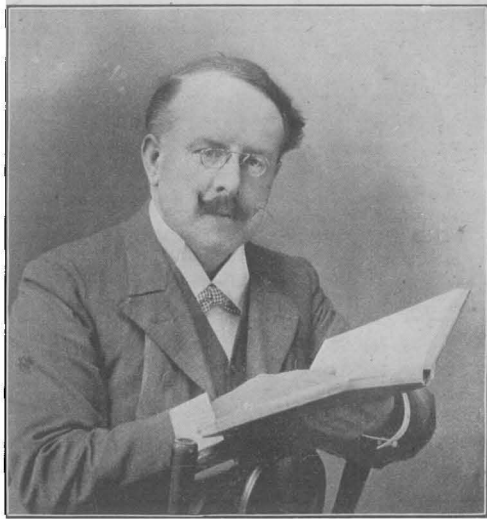
I doubted if the boy's story was true, but thought that it ought to be probed to the bottom, so I said, "My lad, are there more fellows like you without a home?"

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

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

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

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



THOMAS J. BARNARDO



SOME RAW MATERIAL RECEIVED INTO THE HOMES

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

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

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

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

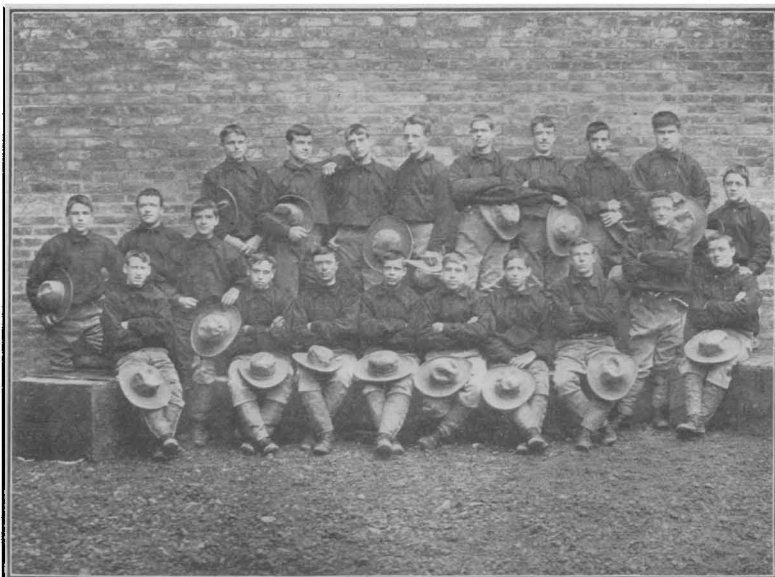
I hear that you are interested in waif children, and you are thinking of going to China. If you feel disposed to remain in England and give yourself to this work, I will have great pleasure in giving you a thousand pounds to begin your first home.

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

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

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

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



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

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

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

"Yes," we answered.

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

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

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

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

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

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

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

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



TWO WAIFS OF THE SLUMS

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

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

"Are you Dr. Barnardo?"

"Yes, I am."

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

"Yes."

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

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

### A GLIMPSE OF BARNARDO'S HOMES

BY THE LATE THOMAS PAUL, OF LONDON

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

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



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

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



THE GIRLS' VILLAGE HOME AT ILFORD

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

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

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

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

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



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

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



THE BABIES' CASTLE AT HAWKHURST

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

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

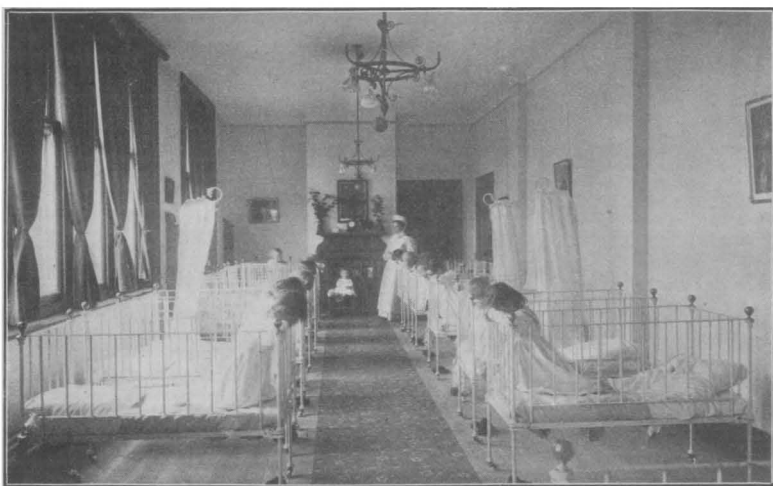
Leaving the babies, I would recall the fact that "no destitute child is refused." This means more than is apparent on the surface. Many neglected children suffer sadly from ophthalmia, running sores, spinal complaints, and partial paralysis. Such as these were, in old days, doomed to hopeless misery.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

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

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

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

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



THE EVENING PRAYER AT THE BABIES' CASTLE, HAWKHURST

## GREAT MISSIONARY APPEALS OF THE LAST CENTURY—II

BY THE EDITOR-IN-CHIEF

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

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

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

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

**Edward Irving**

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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



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

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

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

#### Joseph Angus and Others

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

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

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

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

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

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

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

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

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

*(To be continued)*

## POLITICS AND MISSIONS IN KOREA

BY REV. ARTHUR J. BROWN, D.D.\*

Secretary of the Presbyterian Board of Foreign Missions, New York

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



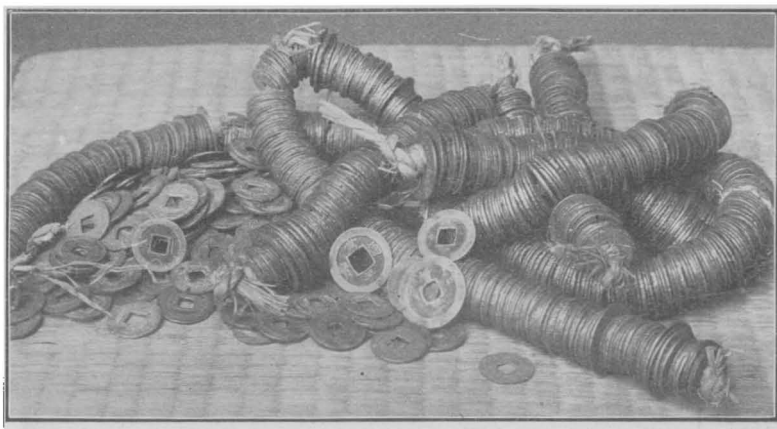
A KOREAN PRINCE

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

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

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

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



A FEW HUNDRED KOREAN "CASH"

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

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

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

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

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



KOREAN COOLIES AND LOAFERS IN FRONT OF A KOREAN HOUSE

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

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

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

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

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

#### Russia and Japan in Korea

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

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

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

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

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

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

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

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



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

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

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

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

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

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

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

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

---

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

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

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

#### **Missionaries and Christians**

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

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

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

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

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

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

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

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



JAPANESE SETTLEMENT, FUSAN, KOREA

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

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

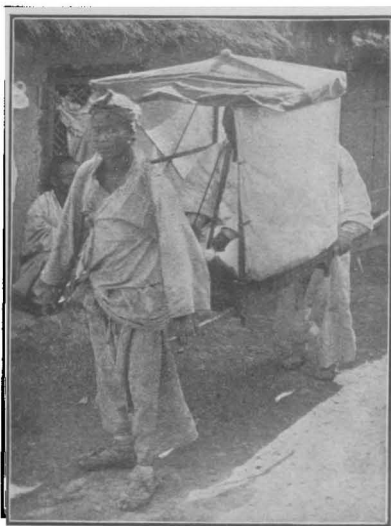
Drought is increasing the general unrest, and the desire of the Japanese to have some excuse for further interference may lead them to secretly foment trouble in the South at almost any time.

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

necessity and the opportunity of the Gospel.

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

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



TRAVELING IN KOREA

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

## TYPES OF KOREAN CHRISTIAN CHARACTER

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

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

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

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

### From Idleness to Industry

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



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

#### From Squalor to Cleanliness

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

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

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

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

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

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

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

## RELIGIOUS FORCES IN MEXICO AND CENTRAL AMERICA

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

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

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

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

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

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

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

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

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

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

But such methods always leave their legitimate fruits, and one

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

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

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

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

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

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

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

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

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

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

### Independence and Freedom

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

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

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

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

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

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



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

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

#### Roman Catholic Forces

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

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

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

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

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

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

#### Protestant Forces

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

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

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

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

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

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

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

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

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

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

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

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

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

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

## A NEW REFORMATION IN FRANCE—MADRANGES\*

FROM AN OFFICIAL REPORT

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

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

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

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



MONSIEUR DUPUY

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

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

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

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

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

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

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

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

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

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

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



PROTESTANT SUNDAY-SCHOOL CHILDREN—MADRANGES

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

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

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



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

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

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



AFTER THE SERVICE IN THE BARN—MADRANGES

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



INSIDE THE NEW CHURCH—MADRANGES

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

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

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

"How old are you?"

"I am four months old," says one.

"And I also—I am four months old."

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

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

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

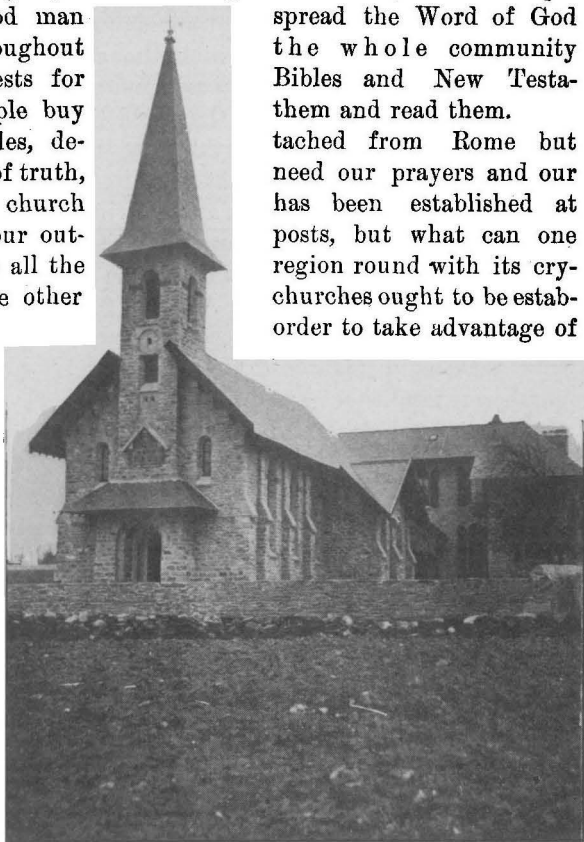
These people are not satisfied with mere attendance at Divine service and reading their Bibles. They understand also the importance of sacrifice in Christian life. When the use of the church was refused them, they were much discouraged, but nobly rose to the occasion. The sacristan offered his house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

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

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

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

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



THE NEW PROTESTANT CHURCH AT MADRANGES

## ALLEGED BARBARITIES IN KONGO FREE STATE

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

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

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

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

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

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

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

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

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

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

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

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

## CHRISTIAN LITERATURE FOR TURKEY

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

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

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

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

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

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

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

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

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

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

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

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

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

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



## THE RELIGIOUS CONDITION OF NEW YORK \*

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

CITY	Population	Evangelical Church Members	Percentage of Ev. Church Members	Percentage of Catholics, Jews, etc.	Percentage of Non-Religious	CITY	Population	Evangelical Church Members	Percentage of Ev. Church Members	Percentage of Catholics, Jews, etc.	Percentage of Non-Religious
New York.....	1,515,301	133,596	8	27	63	San Francisco...	298,997	17,370	5	25	68
Brooklyn.....	806,343	103,232	13	25	61	Cincinnati.....	296,908	39,194	13	25	60
Chicago.....	1,099,850	114,637	10	24	64	Cleveland.....	261,353	38,837	15	21	64
Philadelphia....	1,046,964	166,029	15	16	67	Buffalo.....	255,664	40,035	14	28	54
St. Louis.....	451,770	51,485	11	17	70	New Orleans....	242,039	25,700	10	28	60
Boston.....	448,477	45,560	10	44	45	1900:					
Baltimore.....	494,439	54,516	12	18	59	Greater N. Y....	3,437,302	302,295	8	26	64

## EDITORIALS

### The Zionists in Conference

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

### A Papal Bible Conference

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

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

### The Greek Church and Toleration

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

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

### The Bishop of Durham

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

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

### Business Principles of the Church Missionary Society

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

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

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

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

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

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

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

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

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

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

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

## Burma

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

## The George Junior Republic Commended

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

an advertisement and a recommendation.

### The Waifs of London

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

### The New Reformation in France

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

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

The secretary is Pastor Emile

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

### A Call from Central America

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

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

J. H. SOBEY.

### Donations of the Review

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

## BOOKS FOR THE MISSIONARY LIBRARY

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

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

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

One chapter is devoted to the

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

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

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

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

\*

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

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

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

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

\*

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

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

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

\*

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

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

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

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

\*

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

\*

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



## GENERAL MISSIONARY INTELLIGENCE

### AMERICA

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

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

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

As the population of the United

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

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

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

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

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

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

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

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

**Mormons Again Preach Polygamy** A despatch to the New York *Sun* announces the spread of the propaganda of polygamy by Mormon missionaries in Nebraska, Kansas, and South Dakota. Formerly the missionaries were content simply to proselyte for their faith. They were careful, in order to overcome in part at least the antipathy to anything Mormon, to insist that the Church had been reorganized and that polygamy was no longer one of its cardinal doctrines.

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

polygamy was not regarded as a sin.

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

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

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

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

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

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

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

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

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

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

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

## EUROPE

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

## ASIA

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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



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

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

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

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

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

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

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

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

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

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

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

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

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

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

vs.

**Christianity** threefold comparison between Confucianism and Christianity.

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

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

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

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

**Christian Schools A year and a half in Japan Not ago, all Christian Now Tabooed schools in Japan**

suffered grave injury from a decree of the Education Department, which withdrew from them government recognition, along with such privileges as they had till then enjoyed in common with the national schools. The missionaries decided rather to forego the favor of the government than to give up their religious instruction—acourse which has now met with its reward, for, by a recent decree, the previous status of the Christian schools has been restored; and their pupils, on passing the final examination, are again entitled to attend the higher grade schools, a privilege which includes partial exemption from military service. In consequence of this readjustment, the number of pupils

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

**Great Progress in Korea** The *Korean Review* tells of the inauguration of a system

of water-works for Seoul, and the lighting of its streets by electricity. For two years or more electric railways have been running on those streets. Mr. Angus Hamilton, an English correspondent of the *Pall Mall Gazette*, writes:

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

**Korean Converts** In the last annual report of the Methodist Episcopal Mis-

sion in Korea, the Rev. Heber Jones writes thus hopefully about Korean converts:

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

**Good Cheer from Japan** The advance of Christianity in Japan is evidently not

to be measured by the present number of its enrolled adherents. These are but about 120,000, nearly one-third of them Protestants, the rest divided between the Greek and the Roman Church in the ratio of about one to two. But in the successive Diets the Christians have never had less than four times their proportional number of members. In the

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

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

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

## AFRICA

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

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

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

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

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

**Railroads in the Dark Continent**

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

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

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

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

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

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

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

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

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

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

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

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

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

### ISLANDS OF THE SEA

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

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

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

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

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

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

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

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

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

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

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

## MISCELLANEOUS

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

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

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



A NOTEWORTHY DOCUMENT

[TRANSLATION OF PROCLAMATION]

Issued by Ts'en, Governor of Shan-si, on the 29th day of the 8th Moon, 27th Year of Kuang-hsu (11th October, 1901).

The Governor hereby notifies by proclamation that, in the second paragraph of the agreement made by Mr. Hoste with the Foreign Office at T'ai-yuen Fu, it is stated that the China Inland Mission wishes no indemnity for the chapels and dwelling houses that had been erected or bought in the following fifteen cities, viz., P'ing-liao, Kiai-hsiu, Hsiao-i, Shih-cheo, Ta-ning, Kih-cheo, Ho-tsin, K'uh-u, Lin-fen (P'ing-lan Fu), Hong-tong, Ioh-ang, Ch'ang-chi (Lu-an Fu), T'un-liu (Ü-u), and Lu-ch'eng; also the city of Ta-t'ong, to the north of the province, all in Shan-si, whether they have been burned, destroyed, or partly destroyed, and the same applies to the articles of furniture, miscellaneous goods, books, etc.; it being already agreed by the said Mission that they will themselves effect repairs and replace lost property.

In the 6th article it is stated that the Mission requests the Governor to issue a proclamation to be hung up in each of the church buildings for the erection of which no indemnity has been asked, stating that the Mission in rebuilding these churches with its own funds aims in so doing to fulfil the command of the Savior of the world that all men should love their neighbors as themselves, and is unwilling to lay any heavy pecuniary burden on the traders or on the poor. In this the object of the Mission is not in any way to seek the praise of men. The Mission asks that the proclamation stating these things may be pasted on a wooden board, varnished and hung up in each building for worship, in order that henceforth there may be perpetual peace in its vicinity. These statements are supported by the despatch of the Foreign Office enclosing the agreement.

I, the Governor, find then, having made myself acquainted with the facts, that the chief work of the Christian religion is in all places to exhort men to live virtuously. From the time of their entrance into China, Christian missionaries have given medicine gratuitously to the sick and distributed money in times of famine. They expend large sums in charity and diligently superintend its distribution. They regard other men as they do themselves, and make no difference between this country and that. Yet we Chinese, whether people or scholars, constantly look askance on them as professing a foreign religion, and have treated them not with generous kindness, but with injustice and contempt, for which we ought to feel ashamed. Last year the Boxer robbers practiced deception and wrought disturbance. Ignorant people followed them, spreading everywhere riot and uproar. They did not distinguish country, or nation, or Mission, and they, at the will of these men, burned or killed by sword or spear with unreasoning and extreme cruelty, as if our people were wild savages. Contrasting the way in which we have been treated by the missionaries with our treatment of them, how can any one who has the least regard for right and reason not feel ashamed of this behavior?

Mr. Hoste has arrived in Shan-si to arrange Mission affairs. He has come with no spirit of doubtful suspicion, hatred, or revenge; nor does he desire to exercise strong pressure to obtain anything from us. For the churches destroyed in fifteen sub-prefectures and districts he asks no indemnity. Jesus, in His instructions, inculcates forbearance and forgiveness, and all desire for revenge is discouraged. Mr. Hoste is able to carry out these principles to the full; this mode of action deserves the fullest approval. How strangely singular it is that we Chinese, followers of the Confucian religion, should not appreciate right actions, which recall the words and the Discourses of Confucius, where he says, "Men should respond with kindness to another's kind actions." By so doing we allow those who follow the Christian religion to stand alone in showing what is true goodness in our time. Is not this most dishonorable on our part?

On the whole it appears that while the Chinese and foreign religions have different names, they are at one in exhorting men to be virtuous. The Chinese and the foreigner are of different races, but they are the same as to moral aims and principles.

From this time forward I charge you all, gentry, scholars, army, and people, those of you who are fathers to exhort your sons, and those who are elder sons to exhort your younger brothers, to bear in mind the example of Pastor Hoste, who is able to forbear and to forgive as taught by Jesus to do, and, at the same time, to exemplify the words of Confucius to treat with kindness the kind acts of others.

Let us never again see the fierce contention of last year. Then not only will our country be tranquil and happy, but China and the foreigner will be united and enjoy together a prosperity which will, by this behavior on the part of the people, be more abundantly displayed.

To enforce this on all persons, soldiers, or people, is the aim of this special proclamation, which let all take knowledge of and obey.

To be posted up in the preaching halls of the above-mentioned places.

N.B.—The Governor is a native of Kuang-si, and son of the former viceroy of Yunnan and Kuei-cheo.

欽命頭品頂戴兵部尚書都察院

右都御史巡撫山西等處地方兼提督軍

務部制各鎮管理並改節制太原城守尉

出示曉諭事照得

耶穌教內地會何牧師斯德現與洋務局司道訂立合同內第二條稱內地會在山西平遙介休孝義隰州大寧吉州河津曲沃臨汾洪洞岳陽長治屯留潞城十四州縣又北路大同一縣所有教會建置之教堂並住房或焚毀或折毀或全毀以及會中公置之器具什物書籍等均不議賠現擬由本會自行修復購辦又第六條稱各處不議賠償之禮拜堂應請撫台出一告示聲明教會自行修復乃仰體

救世主愛人如己之意不忍令神派商民竭小民之脂膏並非欲求商民見好也將原委一一敘明告示粘貼木板如蓋桐油懸掛教堂以期此後永遠相安各等情並據洋務局詳請前來本部院查耶穌教會處處以勸人行善為宗旨自入中國以來如施藥救眼等事無不自捐鉅款竭力經營視人如己彼教士等能忘除吟城吾華人士猶時時以為異教獨不能一視同仁福祿已堪自愧迨上年拳匪煽亂無知愚民更復譁然風靡不問何國何教何會之人概曰洋人概曰教民盡情焚殺慘酷無算直同野蠻夫教士之待吾華也如彼而華人之待教士也如此稍明情理者又能無自愧乎此次何牧師來晉辦理教案不存猜忌報復分外要挾之心且又將十五州縣所毀教堂一律不索賠款在

耶穌教以慈謙為宗旨本無報復之心何能實踐是言極堪欽佩獨怪吾華服習儒教者何以不能體會以德報德之言致使能實行耶教者遂獨擅美於時不又重可恥乎要知中西教名雖有不同而勸人行善之心則同中外種族雖有不同而此心此理則無不同嗣後爾紳士軍民人等務當父詔其子兄勉其弟念何牧師之能力踐

耶穌慈謙之旨遂亦力踐以德報德之言萬勿再有齟齬則非但爾等受福且外一家大同之風豈不於此益昭哉為此示仰軍民人等一體知悉毋違特示

光緒二十八年八月



光緒二十八年八月



實貼大同縣報漢

# THE Missionary Review of the World

*Old Series*  
VOL. XXV. No. 4 }

APRIL

{ *New Series*  
VOL. XV. No. 4

## SIGNS OF AWAKENING IN INDIA\*

BY REV. W. ARTHUR STANTON, KURNUL, MADRAS

Missionary of the American Baptist Missionary Union, 1892-

The progress of Christianity in India can not be measured numerically. Great mass movements have taken place in the past, and multitudes have been gathered into the fold of Christ. But no statistics can tell the story of the growth of the Kingdom of God. Christianity is a mighty power which has been cast, like leaven, into the great lump of Hinduism, and its influence is silently but irresistibly permeating the whole. By the preaching of the Gospel, by schools and colleges, by hospitals and dispensaries, by the distribution of Bibles and Christian literature, by reading-rooms and lecture courses, and by house-to-house visitation, Christianity is producing social and religious changes such as this hoary empire has never before seen.

A keen observer of Indian life and thought, Sir Alfred Lyall, remarked not long ago that India was passing, in a few years, through phases that have occupied centuries in the lives of other nations. The "unchanging East" is moving at last, and that with a rapidity and a momentum that may well startle us. Christianity on the one hand and Western science—her handmaid—on the other, have been working silently but powerfully on the life of this great people for a century, and have wrought a revolution. Let us note some of the signs of this great religious awakening.

1. First is the present-day REVIVAL OF HINDUISM. In the contact of Christianity with other religions there have always been three stages: first, the period of general indifference; second, the period of active opposition, and, third, the period of final victory. The past century in India was largely a period of religious indifference. Hinduism seemed inert and dead. But at last Christianity is beginning to arouse it from its long sleep of indifference into a struggle for existence. Hinduism is awakening to the fact that an aggressive and

\* Address delivered before the American Baptist Missionary Union, Springfield, Mass., 1901.

conquering force is at work in the midst, and that a conflict for final victory is inevitable. The skepticism of ten or fifteen years ago has largely disappeared. The works of Bradlaugh and Ingersoll, once so eagerly devoured, are now scarcely read. The cry to-day is, "*Back to the Vedas!*" It is the effort of an awakened people to get back to the ancient religion of the Aryans and revive it in its purity and power. The Puranas with their myths and fables and incredible stories are no longer classed as a part of the Hindu religion. Two-thirds of Hinduism has been discarded. Christianity has thrown her fierce white light on the sacred books of the Hindus, and they have discovered with shame and confusion that they are full of error and incredible of belief. This has forced them back into the inmost citadel of Hinduism. There they are striving to construct a neo-Hinduism, a refined and spiritualized religion, that shall embody the highest truths of their ancient faith. This is the rallying-point of the Hindus to-day. About this expurgated Hinduism, this modern Vedantism, the last great stand is to be made, and the final conflict between Christianity and Hinduism fought out to the end.

Let us not be dismayed by this so-called revival of Hinduism. It is one of the most hopeful signs of the times. It is a result of the permeating influence of Christianity in the life of this great people. It is an effort to reach a higher and purer religion. Not until Hinduism has put forth the highest and best that she has, and has seen how utterly inadequate it is to satisfy the deepest needs of the soul of man, will the people of India turn in their extremity to Him who alone is the Way and the Truth and the Life.

2. Another marked feature is the spirit of restlessness abroad in the land. Old customs are being abandoned. Old landmarks are disappearing. Caste is relaxing its hold. There is a general religious upheaval. Men know not whither to turn. They have cut away from the old moorings and are drifting helplessly on an unknown sea. It is a period of profound religious unrest and disquietude. One of the most thoughtful Hindus of to-day bears witness to this in these striking words:

Many religious movements are now agitating our country. Men's minds are filled with doubts regarding those things which formerly commanded respect. A great flood has come and swept over the face of the country, carrying away the roofs of the edifices of past creeds and customs. Drowning men in their despair are catching at whatever they find nearest to their hands. They are finding it difficult to obtain peace of mind. They can not rest on any beliefs. What a mournful state of things it is! Peace and rest have become unattainable:

An educated Hindu has been described by one of his own class as "one who has no landmark on earth and no lodestar in heaven." A Brahmin, learned in Sanskrit and Arabic and English, after discoursing most brilliantly on various philosophies with a friend, was asked



GANESA, THE HINDU GOD OF GOOD LUCK

about the state of his heart. "Ah, that is a different question," said he. "If I spoke honestly and frankly, I should say that there is *nothing but darkness and chaos in my heart.*" True it is that India is pulsing with the activities of a mighty intellectual and religious awakening—her Renaissance, as it has been called—but there is only darkness and chaos in her heart.

3. Another significant sign of the times is the gradual assimilation of Christian truth and ideals. More and more Christianity is being read into Hinduism. Semi-Christianized philosophical cults are springing up all over the land. The Bible is admitted to contain the highest law of ethics to be found. A remarkable change has come over the minds of the educated Hindus in their conception of God.

The names of the Hindu gods seldom if ever appear in print. Only the general name of Deity is used, and the attributes of holiness, mercy, and love are ascribed to him in spite of a pantheistic philosophy. The Hinduism that Swami Vivekananda preached at the Parliament of Religions in Chicago has no existence in India. It is a Christianized Hinduism. Not long ago the editor of *The Hindu*, the exponent of orthodox Hinduism in South India, declared that Hinduism was now busied in "*absorbing Christianity*."

The most remarkable example of this absorption is found in the Brahmo-Somaj. "The Brahmo-Somaj," said the great Keshub Chunder Sen, "is the legitimate offspring of the wedlock of Christianity with the faith of the Hindu Aryans." Under the powerful influence of Christianity it has abandoned caste and idolatry and polytheism. It has rejected the inspiration of the Vedas. It has passed from the mazes of pantheism and polytheism to the love and worship of God as a personal Being. Its theology is saturated with Christian ideas. This assimilation of Christ truth is one of the most encouraging signs of the times. It is profoundly affecting the religious thought and life of India, and is preparing the way for the final triumph of Christianity.

Still more remarkable is the attitude of growing reverence for Christ. Mr. Slater, who for the past ten years has been engaged in work among the educated Hindus, says that "the best thought of India is not toward Hinduism but toward Christ." Hinduism has taken the Christ into her pantheon and made Him the holiest of her gods. Mr. Mozumdar, the leader of the Brahmo-Somaj, has written that remarkable book, "The Oriental Christ," in which he shows that Jesus of Nazareth is the Christ of the East as well as of the West. What more touching and pathetic testimony could we have from the lips of an unsaved man than this:

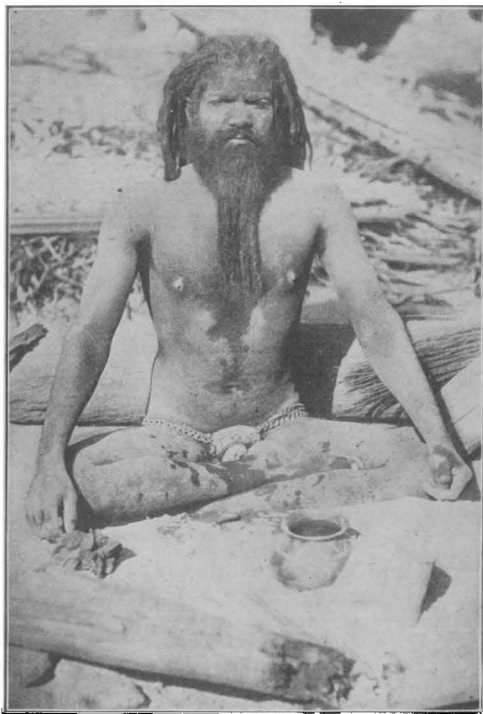
As a Hindu and a Brahman I would pay my humble tribute to the lovely and ever lovable Jesus. His short existence on the earth looks like, the most condensed epitome of universal love, purity, and sacrifice. To an unbigoted and pious Hindu the picture of Jesus on the cross, his drooping head, his parched lips, his gaping wounds, his uplifted eyes, his serene expression of complete resignation, forgiveness, and love presents the sublimest and most thrilling object-lesson ever offered to sinful and suffering humanity.

Again hear the testimony of the *Unity and Minister*, one of the organs of the Brahmo-Somaj:

Jesus Christ seems to us to be as the loftiest Himalayas of the spiritual world, and during these many centuries men have been struggling hard to climb to the top of the holy mountain by various ways, but still they are far from the goal. Among these seekers of the Christ the Brahmo-Somaj is one. The torch with which it humbly goes forth on the

holy pilgrimage is the word of Christ that no one can reveal the Father save the Son.

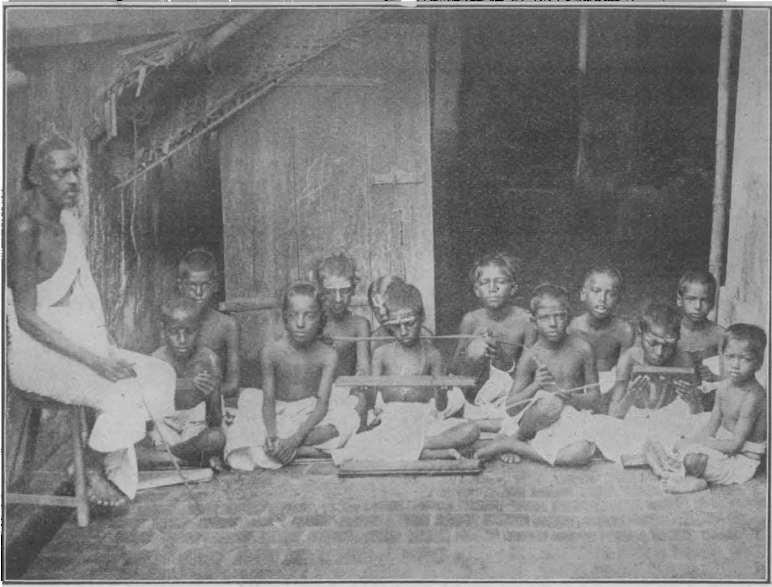
4. But most important of all is the fact that thousands of Hindus to-day are secret disciples of Christ. They have lost all faith in the religion of their fathers, and have found in Christ the light of life. I shall never forget a conversation I once had with one of these men, a highly educated and refined Hindu. He freely and unreservedly declared his faith in Christ as his Savior, and told me with peculiar joy that he had family prayers every morning in his house. When I asked him why he did not come out boldly and take his stand as a Christian, he said, with pathetic sadness: "Ah, yes, I would gladly take up the cross," those were his very words, "but there are my wife and aged mother, they still cling to the old customs." How many such men there are in India to-day no one can tell. Only the last great day will reveal



A "HOLY-MAN" OF THE HINDUS

it. But we find them wherever we go. Bound by the cruel tyranny of caste to the social organism in which they were born, they are longing with restless and unsatisfied hearts for the hour of their liberation to come. God speed the day when the shackles of caste shall be broken and the captives set free!

These are some of the movements in the religious life of the India of to-day—a revival of Hinduism, a religious unrest, an assimilation of Christian truth, a growing reverence for Christ, and secret discipleship. We find men passing through all these phases of religious awakening. Some are fiercely and bitterly opposed to Christianity and loudly proclaiming the superiority of the Vedanta. Others are restless and dissatisfied with all religion, not knowing whither to turn. Some are unconsciously assimilating Christian truth, and eagerly searching their Vedas to find written there their own best hopes and



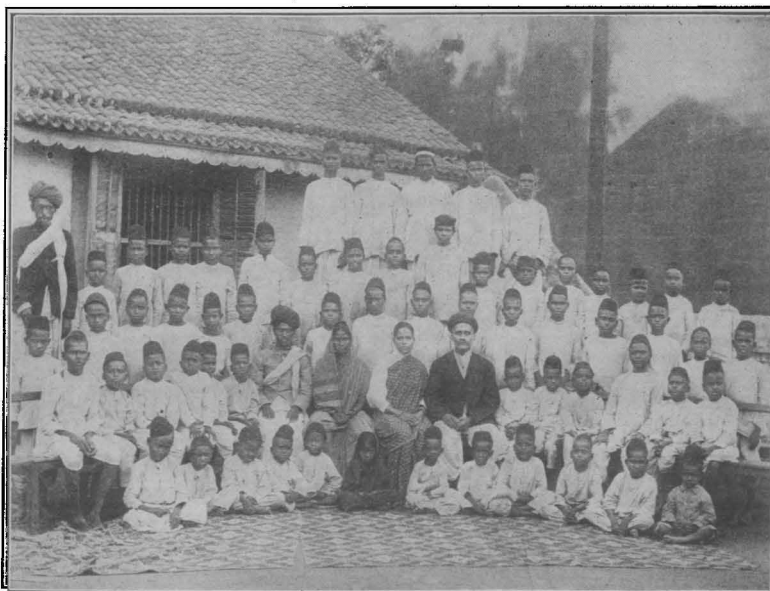
A HINDU TEACHER AND NATIVE SCHOOL IN INDIA

aspirations. Others are still clinging to the old faith, but deeply revering Christ as the holiest of men. And still others are secret disciples, not bold enough nor strong enough to break through the iron bars of caste, but secretly in their hearts loving and worshipping the Christ.

It needs no argument to show that such men are in a most critical condition. If the champion of a purified Hinduism, the student of the Vedas and Bhagavad Gita, who is filling the land with his cries of a superior faith, is not met and vanquished in the open field by a vital and living Christianity, India will as surely fall back into the encircling arms of the old faith as the sun will rise on the morrow. If the restless souls who are now drifting hither and thither on a sea of doubt without chart or compass are not presented with an all-satisfying Christianity, they will land at last in the old paganism or find recourse in a blank atheism. If the thoughtful and earnest spirits who now revere Christ as a man are not led to bow before Him as the Incarnate Son of God, they will easily incorporate Him among their gods and worship Him only as one among ten millions. And if the secret followers of Christ, who are now hiding their new-found treasure within their breasts, are not led to take their stand in open allegiance to their Lord and Master, they will either drift back sadly to the old life from which they can not escape or die in loneliness, silent but solitary witnesses to the truth. An awful responsibility rests upon the Church for the salvation of these men. We have led them thus

far. We have destroyed for them the old faith. We have swept away the old foundations. We have created new ideals and raised within their breasts new hopes and aspirations. We have shown them glimpses of the glorious face of a loving and pardoning Christ. Shall we finish this work or shall we abandon it at this most crucial hour? These men are now passing through a religious crisis in their history. The Somajes, the theosophical societies, the intellectual skepticism, the revival of Hinduism—all these are blind gropings in the dark for something real and satisfying in religion. They will not, they can not, stop here. They are seeking some object of faith and worship, some standard of truth, some power for life, that shall satisfy the deepest needs of their spiritual nature. What shall they find? Shall it be the Krishna of the Bhagavad Gita, or the god of an empty theism, or the Christ of history?

Brethren of the Church at home, it is a critical time for India. The effort of a hundred years of missions has borne its legitimate fruit and brought this great nation to a turning-point in its history. We stand face to face with a great religious crisis in India to-day. Shall we meet that crisis? Shall we seize the opportunity? Shall we take the tide at its flood? Shall we redouble our efforts, increase our forces, multiply our gifts, "lengthen our cords and strengthen our stakes," until the priceless diadem of India shall be laid at the feet of our King? These are the momentous questions that confront you, the Christian people of America, to-day. God has called you to the king-



HIGH-CASTE FAMINE BOYS CARED FOR BY MR. AND MRS. S. R. MODALE, AHMEDNAGAR



dom for such a time as this. He has laid upon you this mighty responsibility. He has given you this unparalleled opportunity. He is calling you to this great task through the open doors of that great land, through the Divine shaping of her history, through the unprecedented triumphs of the Gospel among her peoples in the past, through famine and pestilence and religious upheaval, through the stricken cry of her three hundred millions who sit in darkness to-day, and by the Love that loved us all. Upon the answer you give and the response you make, rests, as far as human eye can see, the momentous question of the Christianization of that great empire. God grant that this India of to-day, restless and unsatisfied, awakened to her own deep need, vainly searching her Vedas to find written there her own best hopes and aspirations, claiming the Christ as the holiest of her *Rushis*, yet unwilling to do his will—God grant that this restless, awakened, unsatisfied India may be a mighty impetus to the whole Christian Church to a larger offering of her life, a more abundant giving of her wealth, and to renewed supplication on her behalf that she may know this “the day of her visitation” and the things that be “for her peace.”

---

## THE GREAT MISSIONARY APPEALS OF THE LAST CENTURY—III

BY THE EDITOR-IN-CHIEF.

The Church at large owes to such great anniversary occasions as those of the American Board, and other similar missionary organizations, some of the greatest appeals of the last century, but to no society are more obligations due in this respect than to the Church Missionary Society, which has brought to the front, at such times, some of the foremost missionary orators of Great Britain.

One of these great sermons was delivered by Dean Magee (afterward archbishop) in 1866. Eugene Stock says: “In eloquence and power no sermon of the period—perhaps of the entire series of anniversary sermons—can be quite compared with this. It was delivered extempore—probably the first ever so delivered (on those anniversary occasions)—yet there was not a redundant word; every sentence told. And yet it was not merely a splendid piece of oratory, but emphatically a word of living power for the Church Missionary Society.”

The text—“Then was Jesus led up of the Spirit into the wilderness to be tempted of the devil”—seemed foreign to the subject of missions, but the speaker had a purpose in its selection and knew what he was doing, and had fashioned his weapon for a keen thrust. His opening words were these:

It is the awful privilege of the Church of Christ that she is called

to a share in the work of her Lord—awful privilege, for to share the work of Christ is to share His trial and temptation.

Just so far as our work is identical with His, will the nature of our trial be identical. Whatever weapon was chosen as most likely to wound the Captain of our salvation at any particular moment of His life or work, is just the weapon that will be used against His Church at any similar moment in her life or work; and ever the nobler the work, the sorer the temptation. Ever the closer the disciple draws to his Lord, ever the nearer does the tempter draw to him. Ever the more the presence of the Lord fills His Church, the more does that presence attract the fierce and fiercer assaults of the enemy.

In the temptation of Christ there is a special, perhaps a primary, reference to the temptations and difficulties of missionary work, for it came at the end of His long preparation for His public work and between His consecration in His baptism and His actual entrance on His ministry. And, when we meet to renew our vows of dedication, in the day when the sons of God come to present themselves especially before Him, the tempter will assuredly be present too.

The three temptations of Christ were then powerfully presented: First, the suggestion to maintain life by doubtful means, albeit with good motives; secondly, not now to save life, but to risk it; thirdly, to compromise with the devil for the possession and sovereignty of this world.

Then, with striking originality and force, Dean Magee showed that, while these same forms of temptation are found in all periods of Church history, the first was conspicuously prominent in the early days, when confessors and martyrs continually answered, in effect: "Not life, but the Word of God." The second was prominent in the mediæval age, when the Church, in the pride of ecclesiastical power, "casting herself down," sank lower and lower as she corrupted her sacred deposit of truth with the errors of Judaism and paganism. The third was more conspicuous since the Reformation, the Church being tempted to conquer heathen lands by force and fraud, and then win the heathen mind by ignoring the cross.

The parallel dangers in the present life of the disciple, the Church, and the society were then portrayed, and the threefold application to the society was obvious: 1. Beware of the idolatry of means. 2. Of self-glorification and party spirit. 3. Of learning, science, civilization, without the cross; of the "new Christianity" which proposes, by dropping "dogma," to conquer the world for the new Christ, when all men will own the Fatherhood of God and the brotherhood of man.

"God," concluded the orator, "can do without the Church Missionary Society if He chooses, but not for one instant can the Church Missionary Society do without God."\*

Another memorable address made during the last century by a layman was that of Sir Monier Monier Williams, also before the Church Missionary Society, in 1889. In his calm, logical way he

\* History C. M. S., II., pp. 388-390.

showed how and why the Word of God is lifted infinitely above those cherished "sacred books" of the Orient, which he, as an Orientalist, had so deeply studied. Some of his masterly sentences should be engraved, as with a diamond point, on the tablets of the Church, especially in these days when so many exalt the Vedas and the Shasters as worthy to stand alongside of the Bible. We give full space to these golden words:

An old friend, a valued missionary of this society, founder of the James Long Lectures on the non-Christian Religions, said to me a few days before his death: "You are to speak at the anniversary of the Church Missionary Society; urge upon our missionaries the importance of studying the non-Christian religious systems." Unusual facilities for this study are now at our disposal; for, in this jubilee year of the queen, the University of Oxford has completed the publication of about thirty stately volumes of the so-called "sacred books" of the East, comprising the Veda, the Zend-Avesta of the Zoroastrians, the Confucian Texts, the Buddhist Tripitaka, and the Mohammedan Koran—all translated by well-known translators. Our missionaries are already convinced of the necessity of studying these works, and of making themselves conversant with the false creeds they have to fight. How could an army of invaders have any chance of success in an enemy's country without a knowledge of the position and strength of its fortress, and without knowing how to turn the batteries they may capture against the foe? Instead of dwelling on so manifest a duty, I venture a few words of warning as to the subtle danger that lurks beneath the duty.

In my youth I had been accustomed to hear all non-Christian religions described as "inventions of the devil." And when I began investigating Hinduism and Buddhism, some well-meaning Christian friends expressed their surprise that I should waste my time by grubbing in the dirty gutters of heathendom. After a little examination, I found many beautiful gems glittering there; nay, I met with bright coruscations of true light flashing here and there amid the surrounding darkness. Now, fairness in fighting one's opponents is ingrained in every Englishman's nature; and, as I prosecuted my researches into these non-Christian systems, I began to foster a fancy that they had been unjustly treated. I began to observe and trace out curious coincidences and comparisons with our own sacred Book of the East. I began, in short, to be a believer in what is called the evolution and growth of religious thought. "These imperfect systems," I said to myself, "are clearly steps in the development of man's religious instincts and aspirations—interesting efforts of the human mind struggling upward toward Christianity. Nay, it is probable that they were all intended to lead up to the one true religion, and that Christianity is, after all, merely the climax, the complement, the fulfilment of them all."

Now there is unquestionably a delightful fascination about such a theory; and, what is more, there are really elements of truth in it. But I am glad of the opportunity of stating publicly that I am persuaded I was misled by its attractiveness, and that its main idea is quite erroneous. The charm and danger of it, I think, lie in its apparent liberality, breadth of view, and toleration. In the *Times* of last October 14th you will find recorded a remarkable conversation between

a Lama priest and a Christian traveler, in the course of which the Lama says that "Christians describe their religion as the best of all religions; whereas, among the nine rules of conduct for the Buddhist, there is one that directs him never either to think or to say that his own religion is the best, considering that sincere men of other religions are deeply attached to them." Now to express sympathy with this kind of liberality is sure to win applause among a certain class of thinkers in these days of universal toleration and religious free trade. We must not forget, too, that our Bible tells us that God has not left Himself without witness, and that in every nation he that feareth God and worketh righteousness is accepted with Him. Yet I contend, notwithstanding, that flabby, jelly-fish kind of tolerance is utterly incompatible with the nerve, fiber, and backbone that ought to characterize a manly Christian. A Christian's character ought to be exactly what the Christian's Bible intends it to be. Take that sacred Book of ours; handle reverently the whole volume; search it through and through, from the first chapter to the last, and mark well the spirit that pervades the whole. You will find no limpness, no flabbiness about its utterances. Even skeptics who dispute its divinity are ready to admit that it is a thoroughly manly book. Vigor and manhood breathe in every page. It is downright and straightforward, bold and fearless, rigid and uncompromising. It tells you and me to be either hot or cold. If God be God, serve Him. If Baal be God, serve him. We can not serve both. We can not love both. Only one name is given among men whereby we may be saved. No other name, no other Savior, more suited to India, to Persia, to China, to Arabia, is ever mentioned—is ever hinted at.

What! says the enthusiastic student of the science of religion, do you seriously mean to sweep away as so much worthless waste paper all these thirty stately volumes of "sacred books" of the East just published by the University of Oxford?

No; not at all; nothing of the kind. On the contrary, we welcome these books. We ask every missionary to study their contents and thankfully lay hold of whatsoever things are true and of good report in them. But we warn him that there can be no greater mistake than to force these non-Christian bibles into conformity with some scientific theory of development, and then point to the Christian's Holy Bible as the crowning product of religious evolution. So far from this, these non-Christian bibles are all developments in the wrong direction. They all begin with some flashes of true light and end in utter darkness. Pile them, if you will, on the left side of your study table, but place your own Holy Bible on the right side—all by itself—all alone—and with a wide gap between.

And now I crave permission at least to give two good reasons for venturing to contravene, in so plain-spoken a manner, the favorite philosophy of the day. Listen to me, ye youthful students of the so-called "sacred books" of the East; search them through and through, and tell me: Do they affirm of Vyasa, of Zoroaster, of Confucius, of Buddha, of Mohammed, what our Bible affirms of the Founder of Christianity—that He, a sinless Man, was made sin? Not merely that He is the eradicator of sin, but that He, the sinless Son of man, was Himself made sin. Vyasa and the other founders of Hinduism enjoined severe penances, endless lustral washings, incessant purifications, infinite repetitions of prayer, painful pilgrimages,

arduous ritual, and sacrificial observances—all with the one idea of getting rid of sin. All their books say so. But do they say that the very men who exhausted every invention for the eradication of sin were themselves sinless men made sin? Zoroaster, too, and Confucius, and Buddha, and Mohammed, one and all, bade men strain every nerve to get rid of sin, or at least of the misery of sin; but do their sacred books say that they themselves were sinless men made sin? I do not presume, as a layman, to interpret the apparently contradictory proposition put forth in our Bible that a sinless Man was made sin. All I now contend for is that it stands alone; that it is wholly unparalleled; that it is not to be matched by the shade of a shadow of a similar declaration in any other book claiming to be the exponent of the doctrine of any other religion in the world.

Once again, ye youthful students of the so-called "sacred books" of the East, search them through and through and tell me: do they affirm of Vyasa, of Zoroaster, of Confucius, of Buddha, of Mohammed, what our Bible affirms of the Founder of Christianity—that He, a dead and buried Man, was made Life? Not merely that He is the Giver of life, but that He, the dead and buried Man, is Life. "I am the Life." "When Christ, who is our Life, shall appear." "He that hath the Son, hath Life." Let me remind you, too, that the blood is the Life, and that our sacred Book adds this matchless, this unparalleled, this astounding assertion: "Except ye eat the flesh of the Son of man and drink His blood, ye have no life in you." Again, I say, I am not now presuming to interpret so marvelous, so stupendous, a statement. All I contend for is that it is absolutely unique; and I defy you to produce the shade of the shadow of a similar declaration in any other sacred book of the world. And, bear in mind, that these two matchless, these two unparalleled, declarations are intimately, are indissolubly, connected with the great central facts and doctrines of our religion: the incarnation, the crucifixion, the resurrection, the ascension, of Christ. Vyasa, Zoroaster, Confucius, Buddha, Mohammed, are all dead and buried; and mark this: their flesh is dissolved; their bones have crumbled into dust; their bodies are extinct. Even their followers admit this. Christianity alone commemorates the passing into the heavens of its Divine Founder, not merely in the spirit, but in the body, and "with flesh, bones, and all things appertaining to the perfection of man's nature," to be the eternal source of life and holiness to His people.

The two unparalleled declarations quoted by me from our Holy Bible make a gulf between it and the so-called "sacred books" of the East which sever the one from the other utterly, hopelessly, and forever; not a mere rift which may be easily closed up; not a mere rift across which the Christian and the non-Christian may shake hands and interchange similar ideas in regard to essential truths, but a veritable gulf which can not be bridged over by any science of religious thought; yes, a bridgeless chasm which no theory of evolution can ever span. Go forth, then, ye missionaries, in your Master's name; go forth into all the world, and, after studying all its false religions and philosophies, go forth and fearlessly proclaim to suffering humanity the plain, the unchangeable, the eternal facts of the Gospel; nay, I might almost say, the stubborn, the unyielding, the inexorable facts of the Gospel. Dare to be downright with all the uncompromising courage of your own Bible, while with it your watchwords are love,

joy, peace, reconciliation. Be fair, be charitable, be Christlike, but let there be no mistake. Let it be made absolutely clear that Christianity can not, must not, be watered down to suit the palate of either Hindu, Parsee, Confucianist, Buddhist, or Mohammedan; and that whosoever wishes to pass from the false religion to the true can never hope to do so by the rickety planks of compromise, or by help of faltering hands held out by half-hearted Christians. He must leap the gulf in faith, and the living Christ will spread His everlasting arms beneath and land him safely on the Eternal Rock.

To this remarkable testimony we add that of Professor Max Müller, who, in addressing the British and Foreign Bible Society, said in strikingly similar terms:

In the discharge of my duties for forty years as Professor of Sanskrit in the University of Oxford, I have devoted as much time as any man living to the study of the sacred books of the East, and I have found the one key-note—the one diapason, so to speak—of all these so-called sacred books, whether it be the Veda of the Brahmans, the Puranas of Siva and Vishnu, the Koran of the Mohammedans, the Zend-Avesta of the Parsees, the Tripitaka of the Buddhists—the one refrain through all—salvation by works. They all say that salvation must be purchased, must be bought with a price; and that the sole price, the sole purchase money, must be our own works and deservings. Our own Holy Bible, our sacred Book of the East, is, from beginning to end, a protest against this doctrine. Good works are, indeed, enjoined upon us in that sacred Book of the East far more strongly than in any other sacred book of the East; but they are only the outcome of a grateful heart; they are only a thank-offering, the fruits of our faith. They are never the ransom-money of the true disciples of Christ. Let us not shut our eyes to what is excellent and true and of good report in these sacred books, but let us teach Hindus, Buddhists, Mohammedans, that there is only one sacred Book of the East that can be their mainstay in that awful hour when they pass all alone into the unseen world. It is the sacred Book which contains that faithful saying, worthy to be received of all men, women, and children, and not merely of us Christians—that Christ Jesus came into the world to save sinners.

## CUBA AND ITS EVANGELIZATION

BY D. W. CARTER, D.D., HAVANA, CUBA  
Superintendent of Cuba Methodist Missions

Mr. Eugene Stock, of London, remarked in an address at the Ecumenical Missionary Conference in New York, that there is a difference between the evangelization and the conversion of a people. Evangelization is man's work, conversion is God's work. The one is that necessary work of teaching which Christ has committed to His Church; the other is that necessary work of spiritual regeneration which is the office of the Holy Spirit. The latter follows after and depends upon the former. A man must be discipled before he can be saved. The amount of knowledge required for salvation is not great, but still "faith cometh by hearing and hearing by the Word of God."

Evangelization is not an end in itself, but looks to a deeper result, a spiritual new birth. Our Lord evidently intends these two to go hand in hand; His work and man's work are not to be divided.

If simple teaching were all and bare knowledge were salvation, then indeed would the problem of the world's salvation be greatly simplified and hastened. But knowledge is not salvation any more than hearing is believing. "The truth shall make you free," said Christ. And because that is so He also said, "Go ye and disciple all nations," "he that believeth shall be saved."

Evangelization is designed and expected to produce immediate results, and those results are easily discernible in life and character. "By their fruits ye shall know them." By their spirit they shall also be known, for "if any man have not the Spirit of Christ he is none of His." If we apply this test to Cuba, will it be shown that she has been truly evangelized? Will it show that four centuries of Roman Catholic work in Cuba is the work of God's Spirit and the results produced are the fruit of His Spirit? The long period during which the Roman Catholic Church had exclusive control of the religious life of Cuba gave her a rare opportunity for doing a model Christian work. She had a clear field, the patronage and support of the Spanish government, her clergy were on the pay-roll of the government and drew their salary as regularly as the civil and military employees. Notwithstanding her opportunities, Rome has failed to fulfil her duty to the Cubans, even if judged from her own viewpoint and by her own standards.

#### Religion in Cuba

Soon after the Spanish evacuation a Spanish priest said in a quiet conversation to the writer that the Cubans were a bad people, very poor Catholics, and ungrateful children of the Church. I began to make inquiries as to what the Church had done for them, and asked first as to hospitals and schools. I learned that the State rather than the Church had built and controlled the hospitals, and that little or nothing had ever been done by either for popular education. I asked why it was that in cities of from ten to thirty thousand inhabitants, like Cardenas and Cienfuegos, there should be but a single church building, and that only large enough to accommodate a few hundred people. The only answer was that the Cubans were very indifferent to religion and had never built themselves churches.

An intelligent Cuban physician was asked the cause of the almost universal indifference to religion everywhere apparent in Cuba, and I shall not soon forget the pathetic tone of voice in which he replied: "The fault is not ours. We have had such corrupt priests of such depraved practices that no self-respecting man could attend upon their ministrations, much less permit his family to do so." Then he gave me an account of the character and conduct of the parish priest



**A CONCENTRADO TOWN IN CUBA**



of his own town, a story of such shameless conduct as to make it unfit for publication. It is not too much to say that under the Spanish régime, and especially during the wars for independence, the spiritual state of the priests was deplorably bad. If the condition ever was good, even from a Roman Catholic standpoint, history and tradition seem to have forgotten it.

The census of Cuba taken by the United States military government in 1899 threw a flood of light on Cuban conditions, and is the strongest indictment of Spain and Romanism for failure to uplift the Cubans. That census gives Cuba a population of 1,597,797, nearly all living in cities and towns. Even the agricultural laborers are generally grouped in villages or small communities. Of this million and a half of people, 552,928 are of school age, but less than 50,000 were attending school, and General Wood estimates that not over thirty thousand were ever in school at any one time under Spanish rule. Two-thirds of the Cubans are illiterate, and only 1,958 are reported as having a superior education.

#### Education in Cuba

From an educational standpoint Spain and the papal Church have failed in their duty to the Cubans. To remedy this educational destitution the military government has with great energy and promptitude created a system of public schools modeled after the best to be found in the United States. Neither pains nor expense have been spared on this important work, and the aim to put a common school education within the reach of every Cuban child has been well-nigh realized. Trained teachers are as yet scarce, but they are being trained in the summer normal schools established for that special purpose, and by the special instructors and inspectors who are kept busy visiting the schools during the school year. There are now in the schools about 175,000 children of both sexes, of whom 63,000 are colored. They are taught by 3,583 teachers, of whom 2,127 are women and 1,457 are men. Of the total number of teachers, only 115 are colored.

These schools are free in the fullest sense. Besides the tuition, all books, paper, pens, ink, and pencils are furnished the pupils gratis. Attendance upon school is compulsory. Modern school furniture of the best grade has been placed in all schools. Many of the former Spanish barracks, which are usually well-built houses, have been renovated and converted into excellent school-houses. Some of the disused wooden barracks of the United States troops are being removed and made into cheap school-houses for the smaller country places. This transformation of barracks into school-houses is one of the hopeful and cheering signs of the times.

The demand for the public school is everywhere eager and insist-

ent among the people, but there are not lacking elements that may seriously damage its efficiency in the future. The first is its cost. At the present rate the cost is not less than \$2,500,000 per annum. A second cause is the mixing of the races, for which cause many of the well-to-do white people are not availing themselves of the public schools. A third reason is the opposition of the Roman Catholic Church to the free secular education. It is not openly showing itself here yet, but it will later.

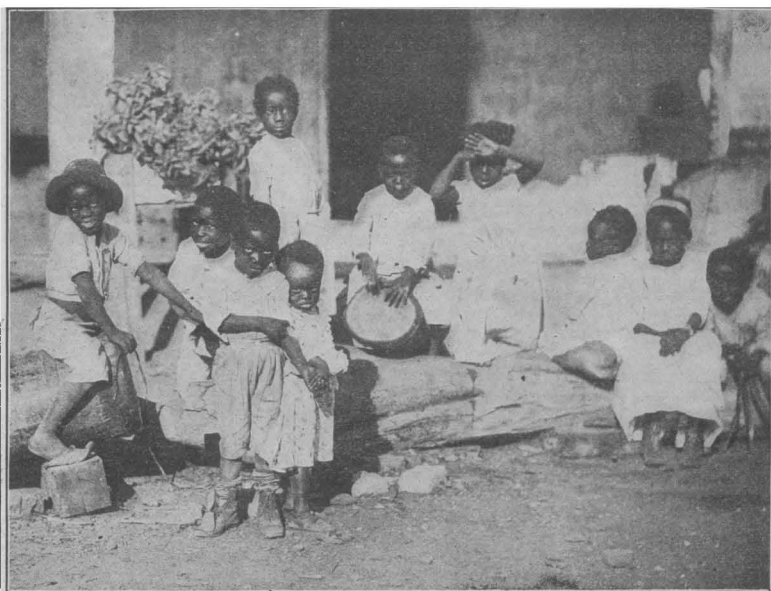
These facts are creating a demand for first-class private schools on the part of persons who are able to pay for the education of their children, and there is thus being opened up a way of access for the



THE ROMAN CATHOLIC CATHEDRAL IN HAVANA

missionary teacher to a large and influential class of people. Some of the missionaries are taking advantage of this demand to establish schools of a high grade on a self-supporting basis. The Methodist Church has such a school in Havana which numbers nearly two hundred pupils. The principal is a missionary, all the teachers are Christians, the Bible is taught in every grade in the school, and a constant effort is made to have the school pervaded by a positive Christian influence of the New Testament type.

The Roman Church makes marriage a sacrament, and has much to say about the importance of the relation it sustains to the sanctity of the family and to the preservation of society. The census shows that of these people so long under the tutelage of that Church, only twenty-



A GROUP OF CUBAN CHILDREN—THEY NEED EDUCATION

four per cent. of the adults are legally married. In some of the provinces the per cent. falls even lower. In Pinar del Rio it is fifteen; in Matanzas it is thirteen, and in Santiago it is but twelve. A very large proportion of men and women live together without ever having been legally united in matrimony. Many of the couples are faithful to each other and bring up their families with care and kindness, but it is a sad commentary on their religious teachers that they have been forced into such relations by the high fees charged for performing the marriage service. The marriage law has been greatly modified by the military governor, but it is still cumbersome and defective, obstructive rather than helpful to marriage, and needs to be still further simplified.

All missionaries and army chaplains whose names are properly registered in the office of the secretary of justice are now authorized to celebrate the rites of matrimony, and none of these exact fees for their services. The priestly monopoly is thus destroyed. A sounder doctrine of marriage is being taught, and the public morals will be improved.

There are at present engaged in the active organized work of evangelizing Cuba seven of the leading denominations of the United States: the Baptists, the Congregationalists, the Disciples, the Episcopalians, the Friends, the Methodists, and the Presbyterians; all have been at work for some years. There are also a few independent and undenominational workers, and all are achieving fair success.

Exact statistics are difficult to obtain, but there are about one hundred Christian workers, and they are in every province.

The total number of Cuban Protestant church members probably does not exceed three thousand, but the number is constantly increasing. The whole island is open to the Gospel. There is not a town or rural community where the missionary can not get a hearing and gather a congregation. There is no fanaticism, but much indifference and more ignorance. Indeed, it would be a more hopeful sign if the people were earnest enough to show a combative spirit occasionally; indifference is harder to overcome than fanaticism. While waiting on the Havana wharf recently I conversed with a Cuban who spoke English brokenly. He was curious to know my profession, and when he learned that I was a minister of the Methodist Church he said, "Oh, that is very good reeleegion. I was in the States once and I hear one man preach that reeleegion. I like it much. I like all the reeleegions. All the reeleegions are very good, but I have not any." Thousands of men in Cuba could say like him, "I have not any religion."

The attitude of most Cubans toward religion is indicated by the words irreverent, indifferent, self-satisfied, complacent, and untaught. Personal responsibility to God, consciousness of sin, and need of pardon are things that do not weigh on their minds. The missionary constantly feels a longing to break through the superficial crust of their natures and see if there is not a deeper and more serious personality beneath that can be stirred up and awakened to higher and better views of life, religion, and God. In a people of many excellencies, of suave manners, unruffled patience in many trying circumstances, of graceful speech, of ready wit, of high appreciation of the beautiful in



OLD SPANISH BARRACKS AT SANTA CLARA, NOW USED AS A PUBLIC SCHOOL

art and music, there must be in them also a capacity to appreciate the true and the good if it could but be reached and awakened.

To help forward the work of organized evangelization the missionaries of nearly all the churches on the island held a general missionary conference at the city of Cienfuegos, February 18th to 20th. The common cause was promoted by the discussion of plans as to cooperation, comity, and territory to be occupied. There is a strong feeling that the Gospel should be promptly preached to all the million and a half Cubans on the island. This can soon be done if we can wisely decide to cooperate, to be mutually helpful, to avoid hurtful rivalry, needless overlapping of work resulting in distracting and exasperating divisions of small communities.

The Roman Church is showing signs of reviving life. It is adjusting itself to the changed conditions. For the first time in history the pope has appointed a native Cuban to the archepiscopal see of Santiago. The Italian who was put in charge of the diocese of Havana was distasteful to a large element of Cubans and has been removed. Another new thing for them is the opening of Sunday-schools, and several distinctly church papers have been started. A number of Church property cases have been adjusted by the military government which were pending settlement for years. This has largely increased the revenues of the Church and strengthened its hands for dealing with its problems. It is charged that the Italian bishop pushed the matter through as rapidly as possible because he distrusted the Cubans and was unwilling to leave the matter for them to adjust on coming into power.

#### The United States in Cuba

It would not be proper to close this article without reference to the work done by the present military government along lines which in a broad sense are humanitarian and Christian. From official reports and statements the following facts have been gathered:

Every town of importance on the island has been provided with a hospital well equipped with the necessary supplies and appliances.

Asylums for orphan children have been established wherever necessary. It is the purpose of the insular government to establish four state institutions: two for boys and two for girls; two to be industrial and agricultural, and two to be correctional and industrial.

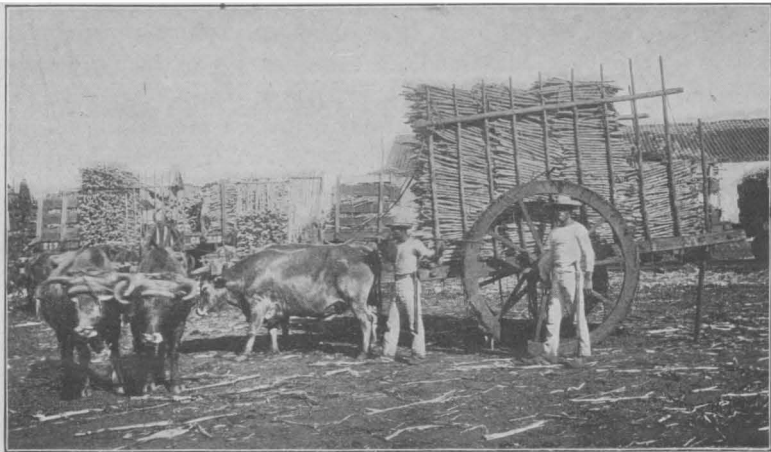
The prisons have been overhauled and repaired from one end of the island to the other, and the sanitary conditions greatly improved. The military government has had its agents go over the island, investigating every case under detention, and many hundreds of prisoners who have been detained for long periods of time awaiting trial have been released; only such being released, however, as had awaited trial for a period as long or longer than they would have been sentenced had they been found guilty.

Judges who have been found derelict have been summarily dismissed,

and every effort is being made to impress on the community at large that individual rights and individual liberty are the foundation of every good and stable government. Correctional courts have been established throughout the larger cities, where the trial is oral and summary, as in our police courts. Their success has been phenomenal; and, while opposed at first, every town is now anxious to have one, and orders have already been published establishing many more. The writ of habeas corpus has been published to take effect on December 1, 1900.

The United States troops have not been used during the present year for the maintenance of order. The police work in the rural districts is done by the rural guard, which amounts to about twelve hundred men for the entire island of Cuba. These men and their officers are all Cubans.

Sanitary work of great importance has been carried on from one end of Cuba to the other. The two eastern provinces in the island of Cuba for the first time have passed through a summer without a case of yellow fever, and in general there has been a great improvement in health



A LOAD OF SUGAR-CANE, CUBA

throughout the island. Plans in detail are now ready for advertisement for paving and sewerage in a thoroughly first-class and modern manner the city of Havana and its suburbs, and there is every reason to believe that in a few years yellow fever in Cuba can be got under the same control as now exists in Jamaica.

A thoroughly efficient mail service has been established, and is being conducted with efficiency and economy.

The work that Gen. Leonard Wood is doing is of immense importance to Cuba. It is truly missionary work. He is dealing in a large and unselfish way with the problems of the new era; he is giving the future rulers of the island a most valuable lesson of unselfish devotion to duty, of intelligent study of actual conditions, of active and industrious personal participation in the hard work of the government, and of unostentatious simplicity in his style of life. If simplicity, industry, and approachableness are valuable in a ruler, it is to be hoped that the example of General Wood may tell on the future rulers of Cuba.

## AMONG THE VILLAGES OF INDIA

BY GEORGE SHERWOOD EDDY, CALCUTTA

We are out among the villages, far from railway or white man, with a score of earnest theological students, preaching morning and night from village to village in the joy of carrying the Gospel to a thousand souls a day. We spend the hot noon hours studying in the tents in the shade of some little grove. Every few days we strike camp and move on till our month's itineracy is over. So we go on from month to month through the ten stations of the Madura Mission till our year's work is done.

Here in these villages centers the life of India, for ninty per cent. of its population, or nearly one-fifth the people of the world, live together in these half million villages. Beneath a cluster of palms or banyans are a hundred huts huddled together for mutual protection and help. Each house consists of a floor of earth ten feet square, four walls of mud a foot thick, a roof of hay or palm leaves, a low door for light, without window or chimney, table or chair. This one room is the home of a family of five or ten. The fields surrounding the village give them food, the village tankard supplies water, the trees above furnish their houses, while the little shrine or temple without the village is their religious center and *Chutterham* (rest-house); the market-place in the midst of the village is the social meeting-place. For dignataries there is the "head man," the writer or school-master, and the astrologer. Cases of dispute are settled by a "panchayat" or unofficial jury of five. Thus the village, like a miniature republic, is isolated and self-sufficient, as ignorant of all the world as it in turn by the world is ignored, unknown. The sun marks the time of its uneventful, lazy hours as the children play and the dogs sleep in the sunshine.

Suddenly every dog is awake, and with din of howls and barking arouse the village at our arrival. We come in with our own violin and a song, and are followed down the street by the curious crowd. Arrived at the market-place, we continue to sing till all the people are gathered. Then one by one we try to tell the simple story that can change their lives. The people sit around chewing betel leaf, or cleaning their teeth for the morning with a stick, or nodding approval as we proceed, for of all the people of the world they are the most gentle and tolerant. But spiritually their life is sunken and sordid and needy beyond all words. The simplest ideas of spiritual religion seem beyond them, except as God supernaturally reveals them as we preach. We say, "God sent His Son Jesus Christ to save you from your sins." What do the words mean to them? Their word "swami," or "God," may mean either the local village demon or

deity residing in some tree or stone, or, more probably, the "Great God," dim, distant, vague, who once created the world and still sustains it, but with whom they have no dealings, no access. That "Christ" was the incarnation of God they can believe, for they have many incarnations of their own, moral and immoral. "Sin" may be to them a dim sense of religious demerit for breaking certain rules of conduct, or caste, or ceremony. Their unknown future is a vague mist of transmigration depending on punishment or rewards. But there is neither concern for that future nor moral sense of guilt before a holy or loving God. The word "save" has no meaning to those who do not know what they have to be saved from or saved for, and who perhaps never heard the word before. There they stand, with no knowledge of their religious books, no conception of prayer or communion, no care for their souls, no true sense of sin, no love for God—for the most part, only an outward ceremonial of caste and religious customs to hide an utterly sordid life. We preach, and one strikes his stomach (the center of all his life and thoughts), and says, "Will your God give us food without work?" That question represents their attitude toward religion. "Food" and "work" they understand, but not "sin" and "salvation." What can we do for such degraded people? Save them! We did not come here because they were attractive, but because they were lost. We did not come because the work was easy, but because God was mighty; not because they loved God or us, but because He first loved us and them. And we are glad we came—glad a thousand times! However low they are fallen, their Christ has come to save them. We can begin with loaves and fishes, with the water of a well, or wherever we find them, with a Gospel that can save them body, soul, and spirit.

We found proof of this in the very first village in which we camped. Here was a solitary Christian, a man converted from the thief caste, for a long time persecuted by them yet living a consistent life in their midst. Near his house stood the images of his own father and mother, which were worshiped by all the rest of the village except himself. Morning and night he had held family prayers and read his Bible, he had witnessed to his neighbors, and even his wife had preached the Gospel in the streets. His relatives had persecuted him till one year when the crops of the village failed, his field bore abundantly and he shared it with them. They said "his God has blessed him" and ceased to persecute. To-day he is the most trusted and respected man in the village.

In another small village we gathered the people in the moonlight and preached to them. As the farmers began to nod sleepily after their day's work, we made them stand and listen to keep awake (which they gravely did). It began to appear that they wanted our influence in a lawsuit, and that their motives were worldly, tho they



protested they had lost faith in their idols. To test this I walked with them to the little stone temple. It was dark, and filled with bats and filth. Inside were the hideous black stone idols, "Ganesha," with his elephant head; his mother, the "goddess of cruelty," to whom the village offered the blood of their goats in sacrifice, and all around images of snakes, etc., attendant on the gods. I said, "Can this idol see with its eyes or hear with its ears?" "No." "Can it feed itself or mend its own arm if it breaks?" "No." "Then how can it feed you or heal you if you are sick?" They were silent. "If I put it down on its face can it lift itself?" "Will you give me permission to show you?" I asked. With their consent I turned it over on its face. "See, it can not even lift itself from the dust; how can it help you?" They laughed with apparent relief. Then I stood the idol up (to prevent a bogus miracle later) and said, "If you will send all these idols to my house I will know that you are ready to worship the one true God and become Christians." I have received other idols since, but that village has not yet come over. We refused them financial or legal help and preached for hours on the spiritual nature of Christianity.

---

## HOW SHOULD WE PREACH TO THE HEATHEN?

BY REV. E. N. HARRIS, SHWEGYIN, BURMA  
Missionary of the American Baptist Missionary Union, Boston

Manifestly the answer to this old yet ever interesting question must depend largely on the light in which heathenism itself is regarded. If the various forms of heathen religion are the outcome of well-meant but misdirected efforts on the part of unenlightened men to find out God, then they should be met in one way. If they are the result of sin abiding in the heart and working out the perversion or obscuration of truths intuitively and unavoidably perceived, then they should be met in an entirely different way. There is here no question of how much truth may rightly or wrongly be attributed to these heathen systems, nor indeed of whether or not there is any element of truth in them. Truth there no doubt may be, indeed must be, in every system of religion—every system, at least, that has in it power to hold even a small following for however short a time. But it does not necessarily follow that this truth must be, or generally is, an integral part of the system to which it belongs, or that it has any moral influence over the lives of those who profess it. For truth may be held by way of tolerance simply because it can not be escaped, and it has even been known that truth of considerable significance has been eagerly grasped only to be used as a foil to ward off other less welcome truth. The mere possession of truth in larger or smaller

measure is therefore a matter irrelevant to the present discussion. Granted that there are truths in every system of heathen religion, granting to Buddhism, for instance, all that its most ardent advocates can claim for it—a marvellously well-wrought philosophic basis; a code of morals, if not the highest, at least worthy of being accorded the distinction of having far outrivaled all that preceded it in the lands in which it has flourished; a worship, if it may be so called, which, while it makes no recognition of a God, Supreme Ruler of the universe, yet even so does better perhaps than do some other religions which, while recognizing a God, dishonor him by a false theology—granting all this, the question still remains, What is the real accounting of Buddhism? What has been the inner history of its development? Did the truth which it possesses come to it as a result of independent and sincere research, or is it innate truth, truth which is necessarily perceived by men and from which there is no escape? Is it perchance truth which, to repeat our former figure, is used as a foil against still less welcome truth? In other words, is Buddhism, are other heathen systems of religion, the result of a sincere attempt to find a God otherwise unknown, or are they the outcome of an effort on the part of the smitten conscience to hide itself from a God of whose presence it is only too painfully aware?

### **The Nature of Heathenism**

How is the answer to this question as to the real nature of heathenism to be sought? If we turn to the investigation of the heathen systems themselves, which at first thought would perhaps commend itself as the most natural method, we shall only be led into endless confusion. For if we are to accomplish our purpose, this must be a study of heart processes, and “the heart is deceitful above all things.” Its ways are exceedingly difficult to trace even when we have direct personal knowledge of them, and if we were left to this one recourse, the task would be so hopeless as to make it the part of wisdom never to attempt it. But for those who believe in the inspiration of the sacred Scriptures there is a shorter, surer method. If the author of the Bible is the Creator of the human heart, none can know better than He the real nature of heathenism. And it would seem that even those who deny the special inspiration of the Scriptures must recognize in such an one as Paul, a writer of authority at least equal to that of any other writer of any age. He knew heathenism in its most cultured as well as in its grossest forms. Never has it been better able to defend itself than in the days when the philosophers of Greece held their schools of learning at Athens, and we may be sure that he was well familiar with all that they had to say for themselves. And yet what is the judgment which this Paul records concerning heathenism? We find it in the first chapter of his Epistle to the Romans.

Within this brief compass (verses 18-25) is contained the profoundest treatise on heathenism that ever was written. What now comes from a careful study of it? Three momentous declarations stand out full and clear.

*First*, all men know God. The heathen knows God. Buddhism professes itself to be atheistic, to be sure, but the Buddhist nevertheless knows God. Nor is this knowledge of the Supreme Being a dim and vague perception—"the invisible things of him since the creation of the world are *clearly* seen." It is a perception of vast and stupendous truths—"being perceived through the things that are made, even his *everlasting power* and *divinity*." Surely this is a wonderful revelation, and it is given to every heart of man—"the wrath of God is revealed from heaven against *all* ungodliness and unrighteousness of men."

*Second*, the various systems of heathen religion are the result not of an attempt to find a God not otherwise discoverable, but contrariwise of a refusal to glorify a God already known. "Knowing God, they glorified him not as God, neither gave thanks, but became vain in their reasonings, and their senseless heart"—how does that sound beside the sentiments that found expression on professedly Christian lips at the parliament of religions?—"their senseless heart was darkened. Professing themselves to be wise, they became fools, and changed the glory of the incorruptible God for the likeness of an image." This is the apostle's accounting for the world's idolatries. Men know God, but being unwilling to acknowledge him as God, they change his glory into the likeness of corruptible man, and of birds, and fourfooted beasts, and creeping things.

The *third* declaration which the apostle makes is that the world's immorality is the outcome of the world's impiety. "Wherefore," that is, because man had changed His glory for the likeness of an image, "God gave them up in the lusts of their hearts unto uncleanness," "unto vile passions," "unto a reprobate mind." We are startled by the language, but let us not seek to minimize its awful meaning. It was not simply that God let men have their own way. He saw that they would not magnify Him as God, and so He gave them over unto wickedness. He inflicted this upon them as an awful retribution for their disregard of Him. He gave them over into sin. He would not have it that the human race might be at once ungodly and righteous. The world's immorality is the God-appointed and God-inflicted consequence of the world's impiety.

Modern thought has drifted so far away from the Scriptures and become so accustomed to putting its own interpretation on things, that to many these declarations of the apostle will at first blush seem strange. Objections will at once suggest themselves. It will be said, that the absence in the languages of some races of any word for God

proves that not all men know Him, and that an atheistical religion like Buddhism is inconsistent with Paul's declaration; that the exalted nature of the truths contained in some heathen systems of religion is such as to controvert the idea that these systems have been built up as the result of an effort to deny the truth rather than to discover it; and as to the doctrine that the world's immorality is God's visitation of wrath upon the world for its impiety, it will be delared to be too abhorrent to any just conception of God to be seriously entertained.

In answer it would be sufficient, even if there were no confirmatory evidence to substantiate the apostle's position, to point out to the devout student of the Scriptures that we have here the very word of inspiration, and that it is not for us to quibble with its statements or to wrench its meanings, but rather to adjust our thoughts to its thoughts in humble recognition of its Divine authority—a fact which at the present day seems to be very largely forgotten. But there is confirmation. The very universality of religion is in itself sufficient evidence that all men have a consciousness of God. To be sure, this consciousness is sometimes difficult to bring to the surface, and yet how often in the experience of the faithful missionary has it proven true that when he has pressed the thought of the Divine One home upon the hearts of his hearers, the stoutest heathen has been compelled, unconsciously perhaps, often against his will, to acknowledge the existence of God. And if ever the missionary fails to wring this confession from any one, we may rest assured that it is not because the consciousness of God is not there, but because the means employed have not been sufficient to the task, so deeply has this consciousness been hidden by sin and its works.

That heathen systems of religion are the outcome not of an attempt to find out a God before unknown, but rather of an endeavor to hide away from a God of whose existence the soul is only too painfully conscious, is in strict accord with all that we know of sin and its effects within the heart. When Adam had sinned, he went and hid himself from the presence of his God among the trees of the garden, altho if ever he had need to come out into that presence instead of fleeing from it, it was then. And from that day to this the tendency of sin has ever been to lead men to seek some covert where, like the pursued ostrich, they may fancy themselves hidden from the gaze of the All-seeing Eye. And we may well believe that heathen religions, so far from having arisen as some have vainly imagined out of the soil of lofty aspiration after a God unknown, are devices more or less elaborate for shutting the thought of God as he is out of the minds and hearts of men. If these various systems were the result of sincere attempts to find out God, then the farther the system is developed, the more complete in all its parts, the more open to the truth ought its devout adherents to be. But precisely the contrary is true. The

more elaborate and complete the system, the less ready are its followers to yield themselves to Christ. The Gospel meets its greatest triumphs not among those who have the most finished, but among those who have the crudest systems of religion. Elaborateness, completeness, finish here seem to be elaborateness, completeness, finish of escape from the consciousness of God.

As to the conception of God which is presented in the apostle's words, "He gave them up unto vile passions," even the baldest interpretation of the passage—the interpretation which the present writer is disposed to accept—may after all be seen to be not inconsistent with the loftiest conception of God as the father of all mercies when it is borne in mind that godlessness is the chief of all sins, and that for the race of man impiety with morality may betoken a worse condition than impiety with immorality. The most hopeless people, religiously considered, are those who disregard God and yet are able to maintain a fair degree of outward rectitude.

#### **How to Meet Heathenism**

Having now considered the true nature of heathenism, we are prepared to take up the question of how it should be met. For answer we can not do better than to turn to Paul's sermon on Mars' hill. In this notable discourse we shall find that which at first blush may seem inconsistent with the passage in Romans, but we believe that a right interpretation will show that the great apostle's attitude and aim and method here are entirely true to the principles enunciated in the epistle.

The seeming inconsistency is to be found in the use of the word "ignorance" ("What therefore ye worship in ignorance"), standing in apparent conflict with the idea that all men know God. But the meaning evidently is not that the Athenians had absolutely no knowledge or suggestion of the existence of a Supreme Being, and yet were worshiping Him, for that would be manifestly impossible. The whole course of the apostle's thought requires the underlying assumption that in their heart of hearts his hearers knew God. It seems that the Athenians were wont to build altars to many gods and goddesses, but ever as they builded, or ever as they engaged in their devotions, they were filled with a vague apprehension lest their acknowledgment of the superior powers might not after all be complete and comprehensive, and so they would build new altars and inscribe them, "TO GOD UNKNOWN." But in this vague apprehension the apostle discerns nothing less than the consciousness of the true God stirring within them and demanding worship for Him, a consciousness ever and again stifled by a return to the worship of grosser deities to be sure, but a consciousness which nevertheless at times asserted itself with power. Their "senseless heart" had been "darkened," for they no longer had

a clear, explicit perception of God; but there was still that within which spoke mightily of Him. If they were ignorant of the Divine One, their ignorance was superficial; their knowledge of Him was deep, intuitional. And with this accords the course of the apostle's argument throughout. There is no attempt to prove the existence of God. That is taken for granted as bearing its own evidence to the hearts of men. "The God that made the world and all things therein," "Lord of heaven and earth," "He himself giveth to all life, and breath, and all things," "He made of one every nation of men," this is not proof, it is simple assertion. There is no argument save to show that such an One as he is describing, and as his hearers know to exist, ought not to be likened unto an image graven by art and man's device.

Turning now to the discourse as a whole, we find that the apostle's *attitude* is clear and unmistakable. While courteous throughout with a courtesy so flawless that the most fastidiously sensitive of his Attic hearers could take no offense, the apostle is entirely free from dawdling sentimentality. The idea that all religions are tending to the same end or seeking the same object, and that Christianity differs from the rest simply in having more of the truth or a higher quality of it, is entirely foreign to his thought. From start to finish he proceeds, as we have already indicated, on the assumption that his hearers know God, and that they are guilty in refusing to acknowledge him as God.

His *aim* is to uncover and drag to the surface this knowledge of God on the part of his hearers, and to arraign them before the bar of their own consciences for ignoring His existence and obscuring His glory. He deals with no minor issues. He holds no lesser object before His eye. No esthetic or humanitarian or even moral consideration as such appeals to him. He seeks first and only to bring men to the confession of God as God, God as he is and ever should be, Lord by right over every man's heart and life.

The apostle's *method* is to seize upon those evidences which his hearers themselves, unwittingly perhaps, but nevertheless significantly, presented in their devotions, of the consciousness of God within them, and to make these evidences testify against them.

### Missionary Preaching

As now we review both the passage in Romans and the discourse in Acts, is there instruction for us? Can we glean any suggestions to aid us in our work of preaching to the heathen?

(1) In preaching to the heathen it seems manifest that we should never undertake to prove to them the existence of God, but should rather seek to convict them directly of sin in not acknowledging and glorifying the God of the consciousness of whose existence they can

not, we may rest assured, rid themselves. Who art thou that thou shouldest undertake to prove what God has already proven? If He has manifested Himself in the hearts of men, canst thou add to the revelation? And who knoweth but that by thy meddling thou mayest interfere with the secret processes of His work within the soul?

Apologetics is a branch of study which is usually pursued with little enough profit even in this country, and the preaching of it on the mission field is still less likely to be beneficial. Indeed, if we attempt to prove the existence of God, there is danger lest we bring about results precisely the opposite of what we intend, for we may give the heathen occasion to think that what we try so hard to prove may after all need proof. Instead of seeking to prove to the heathen the existence of God, it is far better to endeavor to bring to the surface of vivid consciousness the thought of the God whom they already know.

(2) To the accomplishment of this purpose a right understanding of the religion of the people to whom we go is indispensable. By a right understanding we mean not such an understanding as is acquired by a study of their philosophical systems as such, not such an understanding as is ordinarily conveyed to the mind in schools of comparative religion, but rather a spiritual understanding, such an understanding of them as it may be supposed is possessed by the Spirit of Truth, an understanding gained in the light of the great fact revealed by inspiration and confirmed by our own knowledge of sin, that these various systems are born, not of any sincere seeking after God, but, on the contrary, of a desire to blind the heart to the fact of His existence. The study of the various heathen systems may be of curious interest to the philosopher as indicating the ventures of the human mind in the realm of thought, but for the missionary this is of little profit. He must have a profounder knowledge than that. He needs to know these religions not as philosophies, exercises, and speculations of the mind, but as expressions of the heart in its natural estate, and he can value no knowledge of them as worthy of his attention which does not enable him to perceive in some measure how, either boldly and openly, or subtly and by sinuous means, the heart has in these systems of religion, while professing to hold the truth, managed to suppress it, to "hold it down," to use the apostle's language, or to turn it to perverse uses.

(3) Having acquired this spiritual understanding of the religion of the peoples to whom he goes, the skilful missionary should seize upon those evidences which the heathen himself gives of the consciousness within his heart of God, and patiently and perseveringly apply them as a lever by means of which to force this consciousness to acknowledgment and expose the hidden sin of the heart. In so doing he will have the satisfaction of knowing that he is imitating apostolic example, and that he is cooperating with the Spirit of Truth. For if

every man knows God, if every man has the consciousness of the Divine One ineradicably implanted within him, the one who implanted it was none other than that Spirit who is the source of all truth. And we may be sure that a consciousness which He has implanted and is guarding will in some way reveal itself. It can not remain altogether hidden. Some tell-tale concession will be made to the tremendous verities struggling within. It is safe to say that there is and can be no system of religion, atheistical, or polytheistical, or pantheistical, which does not in spite of itself bear testimony to the existence of a personal, holy, Supreme Being, and, more than that, make confession of impotency in the endeavor to screen the soul from His penetrating eye. After all, the consciousness of sin is the most universal thing in the world, and the consciousness of sin speaks of a holy God who has been sinned against. And the one great failure of all heathen religions, the most terrible arraignment that can be brought against them is, that instead of bringing the soul before that God in humble contrition, they strive to hide it away from Him, and, failing in that, they benumb the soul itself to the sense of His presence. "This is the condemnation," the condemnation of all the heathen religions that ever were devised by the perverted intellect and the wicked heart of man, "that light is come into the world," the consciousness of God is here, but "men loved darkness rather than light." To bring this fact home to the hearts of men is the task of the missionary.

---

## THE PROGRESS OF MISSIONS IN SOUTH INDIA\*

BY REV. J. P. JONES, D.D., MADURA

Missionary of the American Board, 1878-

The Madras Presidency and its affiliated native states have a population less than one-sixth of that of all India and Burma, but they nevertheless have always represented the highest missionary interests of that great land. Much the largest and best organized missions are conducted here, and their Christian communities aggregate more than half of the whole number of Protestant native Christians in India. Twenty-eight societies are now conducting thirty-five Protestant missions in South India. All but three of these are the products of the present century.

I. *The Missionary Force.*—The missionary body in this presidency has, in the past, had among its members not a few men of distinction—men who would have shone in any sphere of life and who would have achieved large success in any land or profession. Up to the present time the home churches and missionary societies have continued to send out their missionary representatives in ever-increas-

---

\* Condensed from the *Missionary Herald*.



ing numbers to occupy this field for Christ. The day will come when this foreign agency will decrease and its place be occupied by an efficient Indian force. But that day has not yet arrived. The missionary body is larger to-day than ever before. Its army of 456 men and 474 women workers—930 in all—represents, on the whole, a highly intelligent, devout, and consecrated body of laborers. Of these, 269 come from the American continent, 233 from the continent of Europe, and the remainder, 428, from the British Isles. In the European missions the male workers considerably predominate; in the American missions, on the other hand, the lady workers are in the large majority; and in the British missions the two sexes are about equally represented.\*

II. *Native Agency.*—In estimating the development and strength of missionary organizations, nothing is of more importance than a knowledge of the native agency which they have created and which engages in their work. In this particular, South India missions present a worthy record, and to-day they possess a force of Indian workers whose number is calculated to greatly impress the student of missions. It is enough to stir within one the deepest emotions to know that an army of 10,551 men and women has been raised among the people, prepared by these missions for Christian service, and are now giving all their time and strength to the conduct of mission work, to the development of the Christian community, and to the preaching of the Gospel of Christ to the Christless. Such a host of workers, under God, ought to be enough to tell mightily in the conversion of this presidency. And we have every encouragement to believe that its influence is to be increasingly felt in the salvation of souls as it becomes more and more possessed and used by God's Spirit.

For the training of this agency nearly all the missions have established and conduct theological and normal institutions. Of the former institutions there are twenty-five, with a total of 337 male and eighty-four female students. The average length of the course is three years. There are also nineteen mission normal schools which have on their rolls 220 men and 205 women. Tho the students now being trained in these schools (especially the theological seminaries) are far too few to supply the demands of our fields, yet they show a large advance over former years, and furnish us with strong hopes for a better trained agency in the future.

This agency is classified as follows : Pastors, 406; catechists, 2,775; colporteurs, 71; teachers, 6,513, of whom about two-thirds are men and one-third women; Bible women, 786; total, 10,551.

---

\* Of all the ladies included in these figures about half are unmarried and are engaged in independent work. Not all married ladies are included in these figures—only those who take an active share in mission work—many of them being among the hardest workers in the field.

III. *Benevolence*.—Missionary work is a twofold stream of outgoing benevolence. A study of these two streams is interesting.

(a) The offerings of the Church of Christ in the West, which are annually bestowed upon these missions in the form of appropriations, amount to a very large total—more than 3,000,000 rupees, or about \$1,000,000. This comes from the three following sources: Great Britain, Rs. 1,497,919; America, Rs. 932,081; European Continent, Rs. 620,000; a total of Rs. 3,050,000.

(b) Looking now at the other stream of Christian offering—that within the missions themselves—we find reason for encouragement. Tho not comparable to the above, it is nevertheless cheering not only in its magnitude but in its annual increase. Tho a few of the small missions fail to report under this head we nevertheless have Rs. 248,852 reported. Adding approximately for delinquent missions, we shall have 255,000 rupees. This gives an average of Rs. 1-9-0 *per capita* for all the (159,797) communicants, and nearly 7 annas for every member of the whole Christian community. Considering the deep poverty of nine-tenths of all our native Christians, this is certainly not a bad showing. It is also encouraging to know that the highest averages are found among the oldest and best organized missions. This is partly because of the better organization and the training of the Christians; also partly because of the improved circumstances of the Christians of the third and fourth generations. The support of the pastors by the native Church is becoming more and more common in the older missions—some missions practically meeting all this item of expense.

IV. *The Native Christian Community*.—This community, which is practically the harvest of this century's work, has attained a population of 608,878. Of this number 159,797 are communicants. Comparing these figures with those of 1878, we find that the community since then has more than doubled and that the communicants have increased more than 300 per cent. This is certainly an encouraging advance in twenty-one years. Comparing it with other Christian communities in the same area, we discover that it is about twice the size of the Syrian Christian (330,000), and more than half the size of the Roman Catholic (1,138,772) community. Adding these three communities together, we have a total of 2,077,650 natives in South India who to-day bear the name of our Lord and Savior.

For the first generation of Christians we make no large claims on the score of moral excellence. We hold fearlessly, however, that they are positively better than the Hindu classes from which they have separated themselves, and are improving constantly in life and character. We must distinguish between genuine piety, which most of these possess, and the fruit of a high Christian character, which it takes generations to develop in any people. It is quite different in

respect to Christians of the second and third generation, especially those who have had educational training. Under the influence of this training in schools and in Christian homes there is rapidly rising a class of Indian Christians which has not only found life and peace in Christ, but which also is being increasingly adorned with the graces of civilization and which reveals the sturdy traits of a high moral discipline.

Missionary organization, with its vast system of schools, is rapidly lifting up our Christian people, as a body, in intelligence and culture. This is not only true of primary education to the masses, but also of higher education to those of the highest mental aptitude. The consequence is that the native Christian community is to-day educationally far in advance of all other sections of the community except the Brahmans. And when the true measure of a community's intelligence is measured, as it must be, by the attainment of both man and woman, the Christian is even in advance of the Brahman in all but the highest grade of education. It is not true that Christianity has thus far only influenced and acquired footing among the outcastes. Many thousands of Sudras have been brought into Christ's kingdom, and now rejoice in bearing his name.

IV. *The Non-Christian Community.*—Within the field of our survey there are to-day about 43,000,000 people, or more than the whole population of Great Britain, and more than half the population of the United States. Of this number probably 3,000,000 are Mohammedans—or six and two-thirds per cent. Of the Hindu community about 1,500,000 are Brahmans. The attitude of this people toward our faith is a matter of much interest. For an intelligent appreciation of this attitude it is well to consider three classes separately.

(a) *The Submerged Classes, or the Panchamas.*—There is an evident turning of these people toward the Christian religion. It is of little use to study their motive in this matter. It is doubtless largely an economic one—a desire to better their situation and to shake off their social bondage and financial distress. We could hardly expect a higher motive from this people as a class. Whatever be the cause, the last few years have witnessed a turning of this class, as villages and communities, to seek Christian instruction and enrollment. This has been most largely witnessed in the Telugu field. The same thing is true of some of the northern districts of the Tamil country. We thank God for this mass movement, and hope that it may, ere long, spread throughout the whole presidency and bring into the Christian fold the whole of the outcaste community. They will there find that salvation of soul, elevation of mind, and bettering of social condition which they need. Many of them already recognize in Christianity the power which alone can save them.

(b) *The Middle Classes*.—This includes the large and well-to-do class of Sudra farmers and merchants. They have failed largely to respond to the call and claims of the Gospel of Christ. The word “indifference” fairly represents the condition of most of them. They give ear to the message, they assent and give evidence of a certain amount of interest, but it is rarely of sufficient depth or strength to enable them to face the persecutions which will inevitably come to the convert. To this class the all-embracing tyranny and bondage of caste is everything. It is a greater obstacle to the progress of Christianity than all others combined. It furnishes, against any one who would leave his ancestral faith and be a Christian, the most numerous and most annoying means of persecution ever invented by human ingenuity; and it stands as a restraining error to-day in the minds of many thousands who would otherwise gladly become Christians.

(c) *The Brahmans and the Educated*.—These two classes are largely identical. To all outer appearance the Christian missionary finds little to encourage him among this class. It seems unyielding, uncompromising, and haughty. There has been a marked advance in this spirit, and a development of positive antagonism during the last two decades. Formerly apathy has largely given place to attacks on our faith and to loud praises of Vedantism as the way of salvation. This spirit is largely identified with, or springs from, a growing nationalism, or a spurious patriotism such as glories in everything religious which is Indian, and looks with suspicion upon all that seems Western. It has been stimulated by the vagaries and flatteries of theosophy, and by the false stories of Western-traveled “Swamies” as to the so-called triumphs of Hinduism in the West. Side by side with a revived Vedantism is extolled and preached a neo-Hinduism—a compound from equal portions of Vedic Hinduism, Vedantism, Vaishnavite *bakti*, and Christianity. It is now the fashion for these men who have been trained either in Christian institutions, or in the atmosphere of a **Christian civilization**, to interpret their ancestral faith in Christian terms, and to breathe a Christian meaning into the language of their **Shastras**.

To “outer appearance” this is discouraging. But to the Christian worker, who sees below the surface, these indications are only the froth on the surface of a swiftly moving stream of right tendency. These people are beginning, for the first time, to think seriously and philosophically about religion. They are, more than ever before, impatient with their past, and annoyed with the inadequacy of their present faith. They are more earnestly in quest of truth than ever before. In confirmation of this, a remarkable change has taken place among this very class, during the last two decades, in their attitude toward our Lord himself. Formerly they respected, and were inclined toward Christianity; but they would have none of Christ. They

compared him unfavorably with their own gods and heroes. The situation is now reversed, and this is encouraging. They scorn our religion but they admire our Lord, and recognize His uniqueness in His moral power and in the method of His mission. They eagerly study His life, read books which explain His message, extol His virtues, and seek helps to an imitation of His life. For this the Christian schools of India are largely to be thanked. They furnish the leaven which is working quietly but mightily in the redemption of India.

The past century has been largely one of foundation work, of under-surface building. The coming century will be permitted to see the rapid rising of the superstructure of the temple of the Church of God. We therefore face the new century with bright hope and cheer, knowing that it has in store a wonderful blessing for the Christian cause. But we are not unaware of the mighty work still to be accomplished, nor are we heedless of the supreme conflict which our faith has to wage in this land. Never before in its history has it met so doughty an enemy—one who has been so accustomed to win, and is so fertile in all the wily resources of a deadly and deadening defense. It will not be the victory of a day. But it will come, and it will be the sweeter because of the severity of the struggle.

---

## ALPHONSE FRANCOIS LACROIX—THE APOSTLE TO THE BENGALIS

BY DR. GEORGE SMITH, C. I. E., EDINBURGH, SCOTLAND

In the scramble for the trade of the East Indies during the 16th and the 17th centuries, five of the Christian powers obtained land and built factories on the right bank of the Hoogli River, above and opposite the more modern Calcutta. The Portuguese held Satgaon; the Dutch possessed Chinsurah; the British gained Hoogli between these two; the French purchased Chandernagore, lower down, and the Danes were in possession of Serampore. The Dutch factors, or merchants, built pretty villas with gardens along the river-bank, but in the most unhealthy style; one of their governors erected a clock-tower, to which, after a long time, another added a church still decorated with the escutcheons of the Hollanders. Fort Gustavus, of which even the ruins no longer stand, guarded the settlement from Bengali foe and European rival alike, till Clive's famous letter sent Forde to beat the Dutch marines from Batavia. After many changes in the Napoleonic wars, Chinsurah became finally British in the year 1825. While the sleeping town was still Dutch, the Netherlands Missionary Society sent the French-Swiss, Alphonse François Lacroix, to evangelize its inhabitants and the surrounding Bengalis. During a career of thirty-eight years, chiefly as an agent of the London Mis-

sionary Society, to which he was transferred, Lacroix proved himself to be, next after William Carey, the apostle to the people of Lower Bengal as a preacher in their mother tongue. As their leader and model, he was to vernacular missionaries what his friend Alexander Duff became to educational missions, and both were alike evangelistic in their aims and in the results of their long labors. Lacroix's eldest daughter, Hannah Mullens, married to the Bengali missionary and secretary, who afterward found a grave in what is now German East Africa, became the zenana missionary and the chief writer for the women of India in her day.

In 1799, in the village of Lignièrès, on the slope of the Jura Chas-séral in French Switzerland, Alphonse F. Lacroix was born. Trained in his uncle's school in the suburbs of Neuchâtel, then in Zurich for two years under a German pastor, then near Amsterdam, where he was prepared for the Netherlands Missionary Society, the youth grew to be a linguist—ultimately a five-language man. To French, German, and Dutch he added English and Bengali. Thus was he fitted to become the greatest preacher Bengal had seen. But the boy's determination was to be a soldier. Was he not born beside the battle-field of Grausson? Did he not know every event in the patriot history of the Swiss cantons, often standing with enthusiasm on the field of Sempach, where Arnold of Winkleried was pierced to death by the Austrian spears? Was he not himself a countryman of the French-speaking Swiss who followed Napoleon? To the last he delighted to tell his children the tale of the Comte d'Auvergne, the memory of whose valor was such, that, after death, the commander's name was kept at the head of the regimental roll, and every evening when it was called, a comrade would answer, *Mort sur le champ de bataille*. "Ah!" Lacroix used to exclaim, "the soldiers of that day were *men*." So, when a boy of fifteen, Lacroix left home with his all in a knapsack, for Berne, thirty miles off, there to offer himself as a recruit. As he fled his uncle prayed, and when the lad was already in sight of the minster towers of Berne, rising high above the Aar, he seemed to feel a sudden hand on his shoulder, and a loud voice in his heart saying, "What doest thou here? Return."

Jung Stilling's little book, "Scenes in the Kingdom of Spirits," led him to decide for Christ at once, and when tutor in an Amsterdam family he offered himself to the Netherlands Society. After nominal training in the swamps of the Berkel Mission Seminary, he was appointed to Chinsurah at the request of its surgeon, then on furlough, Dr. Vos. There he landed on March 21, 1821. Almost the first sight he witnessed was a suttee on the river-bank opposite. The horror of the sight of the living widow fastened down on the pile beside the corpse, and consumed amid the hellish din which drowned her cries, never left his memory. The refusal of some boat-

men to save, even to notice, a countryman drowning in the rapid current, further opened the eyes of the young missionary to the curse of Hinduism, which he was soon to expose with loving remonstrance, as he pleaded with its votaries to take on them the easy yoke of Jesus Christ. While mastering Bengali, the key to their hearts, he became a living epistle of Christ to the Dutch residents, among whom his commanding yet genial personality, and his ministration in the language of their youth, made him a great favorite. After a time he was married to the daughter of Mr. Gregory Herklots, a civilian, whose family had long been remarkable for their Christian virtues. The lady had been taught at Serampore, by Mrs. Hannah Marshman, to live for others. In 1825, when Chinsurah was made British, Lieutenant Havelock became a friend, when he was adjutant of the new depot, and married Hannah Marshman's daughter. The colonel of the Cameronian Highlanders, who garrisoned the place, was a good Presbyterian, like Lacroix himself, and the church was crowded. But as the station was no longer Dutch, the Netherlands Society offered him the alternative of moving to Batavia or giving his services to a society in Bengal. He could not hesitate, and in 1827 he was gladly appointed by the London Missionary Society to the charge of their rural evangelizing in the swamps to the south of Calcutta, where the rural converts were being formed into congregations. Lacroix's apprenticeship was over. When he landed in Bengal, five years before, William Carey's Serampore Mission reckoned its converts since the beginning of the century at six hundred, with a community of two thousand; now they number above two hundred thousand. Like Carey's, the time of Lacroix also was that of preparation. The men who lived and labored before the mutiny of 1857-58 introduced the history of British India as an empire, were sowers of the good seed each in his own way, vernacular or English, preaching to the illiterate or teaching the caste-proud Brahmans. Since that event, with its massacres and campaigns, roused the conscience of the English-speaking world of the United Kingdom and the United States, many others have entered into the labors of the pre-mutiny pioneers, and we are gladdened by the fruits of early harvest, while we follow the newer methods, also, of medical and women's missions.

From the year 1821 till his death in 1859 we see Lacroix, with his splendid physique, adding to the earnestness of the French Huguenot the Scots-like fervor of the Swiss mountaineer, at work in the villages of densely peopled Hoogli and the Soondarban swamps outside Calcutta. Day by day, in all seasons, save the opening month of the tropical rains, when locomotion is impossible, he carries to the stolid, superstitious peasantry and laborers of Bengal the good news of God. At first he was in charge of the native churches of Ramakalchok and Gungri, which had lost their first love in seven years after the deep

spiritual impulse that had brought them out of heathenism. It was a case like that of the Corinthians to whom St. Paul wrote his epistles. Then in the cold season he organized itinerancies all over the lower delta of mud through which the Hoogli and the Ganges find their way to the Bay of Bengal. His motto was that of the evangelical prophet (Isaiah, lxii : 10)—Prepare ye the way of the people (Lift up a standard for the people). There was nothing haphazard or promiscuous in his apostolic journeyings. By his perfect methods not an hour was lost, not a sermon, in the original or true sense of a friendly talk was thrown away. Like the Lord Himself in the villages and on the waters of Galilee, he drew to his message men of every pursuit, so that the common people heard him gladly. His Bengali idiom and accent, his parables and allegories, his humor and pathos, his commanding presence and irresistible tone of voice, were all used by the Holy Spirit to prepare the way.

With Lacroix in the reports he modestly sent to his society, or more eloquently spoke to rouse the local churches, it was always preparation. When I landed in Calcutta but five years of his career had yet to run. Often had he confessed to me, as to others, that he did not know of spiritual fruit. "But," writes his biographer, "he kept steadily on; few converts joined him from the heathen in the city; his churches after a few years of growth decayed and fell away. Still he persevered; his steadiness bore both trials and he preached on, believing that he was sowing good seed, preparing the way of the Lord, and rendering easy the path of other missionaries who would enter into his labors after his work was done. He never regretted that he had so served his Master; in this faith he lived, in this faith he died." So the two thousand of Carey's converts when he began are two hundred thousand now, and they go on growing alike in numbers and in character. While he adapted his own methods to the swarming villagers and street population of lower Bengal, Lacroix was too wise and too fair not to recognize that another form of setting forth Christ and His kingdom was needed for the Brahmanical classes. So the site of his old dwelling-house saw, in 1857, the foundation laid of the Bhowampore Missionary Institution, to supplement his action and complete the manifestation of Christ to the Bengalis. His specialization as an itinerant preacher made him all the more hearty in recognizing the value of English Christian colleges as the means of evangelizing in the great cities and educated centers of India. The truth of his statement demands recognition by the missionary directors of both Great Britain and America, as it has long been a commonplace in India itself.

When the first missionaries arrived in Bengal, they devoted nearly the whole of their time and energies to the proclamation of the glad tidings of salvation to adults through the medium of the vernacular



language. A more excellent and Scriptural mode of proceeding could not have been adopted. With all this, experience showed that it was not as comprehensive as could be desired, owing to certain local circumstances and peculiarities in the native feeling and habits which rendered its use to a certain degree of limited application. The fact is that comparatively few of the more respectable and influential classes attended the preaching of the Gospel in bazaars and other places of public resort, because they objected to mixing in a promiscuous assembly with persons of the lowest ranks and castes. Hence the missionaries had often to lament the absence on these occasions of the very individuals whom, from their position in society, it was of high importance they should influence. Again, it was found that preaching to fluctuating assemblies, tho the best, and, in fact, the only means of reaching the generality of the population, did not always allow to the missionary sufficient time and opportunity to declare the whole counsel of God to his hearers, or to instruct them thoroughly in the doctrines of Christianity.

The missionaries deplored these adverse circumstances, and asked God for his guidance and interference; nor were these withheld. Almost suddenly a door of usefulness was opened which promised to be the most effective auxiliary to preaching, inasmuch as it, in a great measure, supplied the advantages which the former did not afford to the extent wished for. An almost universal desire to become acquainted with the English language and Western literature had existed among the young men belonging to the most respectable families in the land. Of this desire the missionaries, among whom Dr. Duff was foremost, availed themselves to establish schools where not merely a secular education of a superior kind should be given, but where, in a special manner, the saving truths of Christianity should be taught and inculcated.

This effort succeeded beyond all expectation. Hundreds and thousands of young men, many of them appertaining to the influential classes, flocked to these schools, and continued in them long enough to go through a regular course of Christian education, including a close study of the Bible, its doctrines, precepts, and the evidences on which it is received as the Word of God. Numbers of the pupils acquired such a proficiency in this knowledge as to equal, if not in some instances to surpass, the attainments of many young men brought up carefully even in Christian Europe. Thousands of these have already gone forth into the busy scenes of life, carrying with them such an acquaintance with the way of salvation, and such improved principles, as furnish the best hope that when once their understandings are more matured by age, and the restraints under which they at present labor are removed, and when the Holy Spirit shall be poured out upon the land, they will act up to their convic-

tions and embrace the truth as it is in Jesus, and cause a moral revolution to take place which must shake Hinduism to its foundations, and bring about a change so astounding and so general that it will prove the fulfilment of that prophecy, that a nation shall be born in a day.

Lacroix's commanding experience throws light also on the controversy, or difference of method, among vernacular-preaching missionaries themselves: Is the individual or the mass system the more Scriptural and practically the better? Since his time famine and pestilence, the judgments of God, have again and again sent thousands into the Christian Church, and oppressed and casteless communities have offered themselves for baptism in whole families and even villages. The answer must doubtless depend on the antecedents of the catechumens. Lacroix worked for nearly forty years among the caste-bound Hindus of Bengal. Even in his time the famine at Krishnaghun had resulted in many "rice Christians," as they were called. I can testify to the sincerity of many even of these, but the history of that movement under the Church Missionary Society, which at the first called forth Bishop Wilson's enthusiasm, is a warning against the mass system of converts. On the other hand, where the strong nucleus of a Christian community exists, and the foreign and native missionaries are prepared to follow up baptism by careful instruction and watchful nurture, the mass or national system should do as much for the aborigines and Pariahs of India as it did for the northern nations of Europe, through Ethelbert, Clovis, and Vladimi. But the inevitable apostasies that soon follow mass movements should always be confessed, and the Erastian danger which has attended the Russo-Greek Church should be guarded against.

Alphonse Lacroix returned to Europe only once in his thirty-eight years' service. The end came to him in Calcutta, when he was only sixty. Days of agony from the liver, under which he once cried out, "O Lord, counterbalance by Thy presence this pain," were followed by the vision of Christ in answer to his prayer, "O Jesus! undertake for me. What should I do were it not for this calm confidence that I am the Lord's, and that He is mine?" Macleod Wylie, the judge, was much with the dying saint. As the five weeks of dying drew to a close, he spoke often the French of his youth. His last words were, "Jesus is near." It was on the gloomiest day of the tropical rains, on July 3, 1859, in the dreariest even of India's cemeteries, that we buried the apostle to the Bengalis, Alexander Duff praying in English, and Wenger in Bengali, at the grave's mouth. The Sunday after, Duff preached in Union Chapel the greatest of his sermons from David's words on Abner, *Know ye not that there is a prince and a great man fallen this day in Israel?* The apostolic succession was immediately entered on by his daughter, Hannah Mullens, in her mission to the women of Bengal.

## THE NEW REFORMATION IN FRANCE—TREIGNAC

TRANSLATED BY MRS. D. L. PIERSON

Treignac is not a village like Madranges, but a town of three thousand inhabitants, five miles from Madranges. Here the intellectual atmosphere is plainly different. The minds of the people are more open and more able to appreciate the deeper truths of the Gospel. Treignac figured during the Reformation, for it had a flourishing Protestant church in 1537, founded by Marguerite of Navarre, which was attended by the principal personages of the town. A terrible persecution took place because of the bigotry of the Viscount of Treignac, and Protestants were put to death and imprisoned; others armed themselves and fled to the wooded Monédières Mountain. The Romanists set fire to the woods which raged for days, destroying villages, and scattered homes and churches. Many of the Protestants perished in the flames. Protestantism was not stamped out by these first onslaughts, and a second and worse persecution took place in 1653. And yet even at the beginning of the eighteenth century we find that complaints were drawn up by the Romanists that certain persons had Bibles and Huguenot books in their homes, and that they refused to attend mass.

Rev. M. Gaydou founded a mission in Treignac in November, 1899, and now uses a large meeting-room in the home of a good woman who, twenty years ago, offered her house to the Protestant missionaries who came to preach for the first time since 1650 a pure Gospel in Treignac. At the first conference which Mr. Gaydou held in Treignac, the men sat with their hats on, smoking and showing other signs of disrespect. Now a more attentive and reverent audience can not be found than the one hundred and thirty-five or one hundred and fifty people who gather four times a week to listen to pastors Martin and Garais.

Rev. M. Pellier, a Protestant pastor at Uzès, who worked for several weeks in Treignac, gives the following account of his meetings there:

*In going into Corrèze for a few weeks, I wished to inquire into the work to assure myself that it was really all that it had been represented to be. I found that the reports are true and are verified in triumphant reality. Far from being stifled and smothered by the ignorance, hostility, and fanaticism, the work is strengthening, fortifying, and augmenting itself every day. We are made the more certain of this by the zeal with which the Romanists are denouncing the enterprise undertaken by the Evangelical Society in Madranges and the neighboring towns. Our ministers have gone to these towns solely to preach the Gospel, and at the request of the people themselves, but the violent attacks of Roman Catholic journals, and the desperate efforts made by the clergy to ruin their influence, testifies clearly to the extent of their hold on the people.*

Any one traveling to Lourdes may see in the celebrated Grotto of

the Virgin the following notice: "Prayers are requested for a whole region of France which is on the point of going over to Protestantism." We would not be surprised if the region referred to is Corrèze. And it is not without reason that they are turning their attention to it. A young priest said recently to a pastor, "There are twenty of us who would ask nothing better than to cast aside our monks' frocks, and if there were fifty of you Protestant pastors, you could win the whole region of Corrèze." The whole region has not been won, for there have not been fifty pastors at work there, but a large beginning has been made. The revival has been strongest in Madranges, but is spreading to other towns, and will be carried to still more distant places if the ever-present question of money and men does not place shackles upon the feet of Christian heralds.

I will describe one of the meetings, which will but picture many. The meeting having been announced by the town crier, the people begin to assemble; and long before the drummer sounds the call at the hour, a large crowd of children, young men, and women have already filled the hall. Pastor Gaydou made a happy hit in forming this noisy, undisciplined crowd into a Bible school, and utilizing the time before the meeting began in teaching them verses of Scripture. So now each one wants to be first to recite and each one wants to show the greatest zeal. And when the singing begins each one wants also to sing the loudest. We have often to remind them that shouting is not singing. They scream themselves hoarse. But oh, how easy it would be to pardon shouting in our churches if only people would sing! Meanwhile the hall is filling. Around the table sit the young people. Behind this sympathetic but always restless circle are men standing and women sitting. In the passageway and even in the street are people pressing in vain to gain an entrance. An impressive silence reigns during the preaching. Every eye is fixed and every form rigid. From time to time short ejaculations of approval burst from the audience, and when a particularly good point is made the whole hall reverberates with applause. After the meeting questions pour down upon us like rain. It is already ten o'clock and no one has left the room. Strong persuasion is necessary to induce them to retire, and then often altho the meeting has broken up in the hall, it is continued under another form elsewhere. They gather in groups outside and talk, or they go through the village streets singing hymns. The preachers speak personally with one and another. An old man with a white beard who had been an obstinate free-thinker, said to the pastor with emotion, "Monsieur, we have been hungering and thirsting for the truth. You have fed us. We thank you." A young man trembling with enthusiasm said, "Ah, monsieur, if you had only come twenty years ago we would not be where we are now."

The enthusiasm of the people of Treignac is not artificial nor due

to residence in a hot land. This enthusiasm proves the lassitude of the Roman Catholic systems, and the great need of light and truth. The people of Treignac, like the rest of the inhabitants of Corrèze, are not without a religion, but they seek a better. It is because they find in the pure Gospel a satisfaction for their deepest needs that they express so spontaneously, and sometimes even noisily, their joy and their enthusiasm. Part of the meetings must be taken up with controversy, but we endeavor to make that the smallest part of all. A certain amount of controversy is indispensable in order to enlighten their minds and allay their prejudices. Once the priest stopped one of the Sabbath-school children and, laying his hand on his head, said, "Do you say over your beads well every day?" "No, monsieur." "Why not?" "Because it was Peter the Hermit who invented it." It was reported recently that the village priest has such fear of the increasing influence of this movement that he will perform baptisms and funerals at any price. The priests boycott the Protestants, and threaten those who attend their meetings or receive them into their homes with fifteen thousand years in purgatory. Protestants are called hypocrites, heretics, Germans, English, traitors. One man said recently, "Treignac and Tulle were the most corrupt towns of Corrèze. But since Christianity (he said Christianity, not Protestantism) has penetrated Treignac immorality has diminished one-half."

The work begun at Treignac has reached out to eight neighboring villages, and half a dozen more have asked for the Gospel, but the two missionaries are unable to minister to them. The heavy rains in winter hinder this outpost work seriously. At first the congregations were all forced to stand up during services, but little by little benches have been bought, so that there are seats for one hundred and twenty, but even with these, scores of persons are obliged to remain standing. Young men who formerly spent their evenings at the café or at the ball now delight themselves in these meetings, and they count the days and the hours from one meeting to the next.

Besides gatherings specially religious, there are meetings for the young people, singing-lessons, evening courses, and conferences, also literary evenings and concerts. All the streets of Treignac resound with Christian songs, so much so that the priests are roused by it, and wish to have their singing-lessons for the young people also. The meetings for the young people are well attended. The Thursday classes are attended by forty children, of whom several know by heart more than fifty verses of the Bible. We really derive the most satisfaction from the work accomplished among the children. Sixty families are now faithful adherents to Christ and His work as represented by the Protestant pastors.

This description of the progress of the Gospel in la Corrèze has been given with the hope that the sympathy of Christians may be

stirred by the great opportunities presented by these twenty villages. The work can not be extended unless Christians furnish the means. To reach all the localities which are asking for the Gospel it would be necessary to double the number of workers in the field.

When we see the leading citizens of the place taking part in the exercises of the Sunday-school, asking and answering questions with the same care with which they daily discuss the questions of the hour at the Town Hall; when we see the continual controversy which the people are carrying on with the priest, even tho personally they may esteem him highly; and, lastly, when we see men and women willingly expose themselves to the loss of trade and of work, and the still more severe trial of estrangement from family and loved ones, we must admit that there is nothing of sham or shallowness in the movement, but that it is a question of deepest import to them, and a God-given opportunity to His children to repair the terrible breaches which were made by the revocation of the edict of Nantes.\*

---

## ADVANCEMENT IN LIBERIA, WEST AFRICA

BY ALEXANDER P. CAMPHOR, D.D.

President of the College of West Africa, Liberia

Africa and darkness have for many ages been regarded as synonymous terms. All that the most vivid imagination has been able to put into the words "dark" and "degraded" has been employed to describe the state and condition of that land and its peoples. And yet this has not exaggerated the picture beyond the limits of truth and reality. Polygamy, witchcraft, universal belief in the existence of evil spirits and charms have prevailed from time immemorial, distorting and perverting the life and character of the people. Moham-medanism, eager and aggressive, with its admixture of error and truth, its easy-going faith, supported by its zealous advocates, sanctions fanaticism and ignorance and immorality, and sinks its unfortunate adherents to still lower depths of sin and shame. For untold ages the continent has been darkened and dominated by a hoary superstition and a paganism of the lowest type. These have left a deep impression in the physical, moral, and spiritual life of the people, obscuring the light within them and disfiguring the image of God in which they were created. The land itself has remained for centuries closed to the civilized world. No light from without penetrated to any considerable distance into the awful darkness. About its secrets and mysteries civilization seemed both ignorant and uncurious, and

---

\* Gifts can be sent to the Société Evangélique de France, M. Ed. Gruner, Treasurer, 6 Rue Férou, Paris, France, or to the EDITORS.

yet in the meanwhile the eyes of nations had wandered to the remotest corners of the earth, pushing explorations and activities into unknown seas and polar snow.

But at last Africa's morning cometh! To-day, while that continent is yet Africa in point of identity, there has arisen within very recent years a *New Africa*, with wonderful possibilities and with a future that brightens with the advancing years. Indeed, God's hour strikes for Africa. The ring has no uncertain sound. The veil of mystery is being lifted. The influence of European and American civilization begins to dissipate the dense darkness. The light of science, commerce, and Christianity breaks forth upon the once darkest spot of all the earth, making it now the center of interest and hope to all Christendom. What an auspicious dawn for Africa! It means her redemption.

The Republic of Liberia has an important mission. As a Christian republic controlled by negroes, it sustains a unique relation to the rest of Africa. This thought entered largely into the minds and hearts of the founders and fathers of the republic. It was their prayer and hope that Liberia, while constituting a home and heritage and a theater of unembarrassed action for the people of color from the United States, would also, in the realization of its purpose and mission, become a nucleus from which Christian civilization would spread in all directions, and cause all Africa to rejoice in the establishment of the republic within its borders.

Through a national life of fifty-four years, with struggles and obstacles peculiar to its position and work, it has maintained a creditable existence, considering its opportunities and preparation for the great task confronting it. To-day it faces the new century with an awakened and enlarged sense of duty, and with courage and confidence in the principles for which it stands, and in the ultimate success of its God-appointed work.

A new day has dawned for Christian work in Liberia, and an era of cheering promise and hope opens with the new century. With the developments that have taken place, especially on the West Coast of Africa within recent years, the advance in political and commercial enterprises, modern agricultural pursuits, and new methods of business and life, activity in exploration, discovery and travel, and with scientific efforts at solving the vexing problems of health and sanitation, has come a wonderful change in conditions, which is gradually and surely transforming the old, unhealthy and death-dealing Africa of fifty years ago to a *new Africa*, capable of development, habitable, and more inviting.

Sixty years ago Melville B. Cox, the first Methodist missionary, went to Africa, and was dead before five months had rolled around. To-day it is no unusual thing to find missionaries who have spent fifteen and

twenty years of active and successful labor in Africa still in the enjoyment of good health. Then it took six months to receive a reply to a letter sent from New York to Monrovia. Now letters thus sent are read within four weeks of their date of mailing. To-day ocean steamers with every modern improvement are touching almost daily the African coast from Morocco to Capetown. Steam-launches and craft of every description ply regularly on the rivers. Railroads, telegraphs, and telephones are being constructed, adding to the convenience of business and travel, reducing risks and elements of failure to a minimum, and helping to make missionary labor less dangerous and discouraging. Liberia is gradually responding to this advancement. The government and people are improving in many directions, making commendable efforts to keep pace with the onward march of progress, all of which are giving impetus and favor to Christian work.

To be more specific, let us look at a single mission in Liberia. The Liberia conference of the Methodist Church is steadily growing in numbers and influence. It is on its upward grade. Signs of progress are manifest in all departments of its work. The character and personnel of this body are gradually measuring up to the tone and dignity of a regular Methodist conference. The coming of reinforcement, especially from our schools in the South, has inspired hope and stimulated larger endeavor. It has also been demonstrated that a white bishop can visit and do episcopal work in Liberia as well as other sections of Africa, and as well as in India, China, and other foreign fields. The conference includes Madeira and Cape Verde Islands mission.

The native work as carried on by the conference is by no means discouraging. It is growing in importance and promises much for the future. At all the conference sessions this work has received special attention and care. Native helpers are coming more to the front, and are faithful and loyal in the discharge of assigned work and duty. Two of our leading native ministers were born of heathen parents; one is pastor of Powellsville and Paynesville station, where a creditable work is being done, and the other pastor of Clay Ashland station and secretary of the annual conference, and both are showing large capacity for work, and are doing well under difficult and trying circumstances. They are products of this work, and show the possibility and promise that lie buried beneath our rough and crude native material.

At the last conference session a large number of native helpers were present and reported their work. The following tribes were represented: the Bassa, Mendi, Golah, Kroo, Pesseh, and Grebo. A praise service in these several native tongues and in English was held. The effect of this mingling of voices and languages in the worship of God was wonderfully inspiring. The heathens themselves were never



more eager than now for the Gospel. They are on every hand making loud calls for Christian teachers and preachers.

For many years educational work in Liberia lagged, and suffered heavy and serious losses in consequence of neglect. To-day, however, we witness throughout our entire territory a revival in educational work. The College of West Africa in Monrovia, which for many years operated under the old name, Monrovia Seminary, has been established and strengthened, and under its new name and organization has already accomplished excellent results. Clustering around this institution are thirty-three "feeders," located in strategic centers of the republic. The work, while under the immediate management of the Methodists, has in view an end, at once magnanimous and broad, which contemplates the enlightenment and uplift of all the people.

To those familiar with the history of this institution, and who know the numerous and stubborn hindrances that have broken the continuity of its life, through the checkered and eventful history of the Liberia mission, the present, with its new opportunities and better conditions for uninterrupted work, must form a striking contrast. This college is the only school in Monrovia where students who are able are required to pay a small fee for incidentals, purchase their own books, and, in the case of boarding students, pay at least six dollars per month. The enrollment is still good, which shows that our patrons are gradually learning lessons of self-help, and, as a matter of principle, are rallying around the old institution, and are giving it a warm place in their regard and estimation. Six of the advanced students are eligible to the freshman class. Next year thirteen will complete their studies in the English High School.

The people are doing much to help themselves. During the past five years over one thousand dollars was contributed by the people themselves for Christian education in Liberia. Last year, in response to a special appeal made by Rev. J. C. Sherrill, pastor of the Monrovia Church, the people without long delay raised \$1,000 as a twentieth century thank-offering, and in addition to this met all the other claims of their church by putting into its treasury the sum of \$1,456. This spirit is growing and is gradually showing itself on all the other stations and districts, notably in the leading churches on the Bassa, Sinoe, Cape Palmas, and St. Paul's River districts. The people are learning the important lessons of depending less upon others and more upon those inherent and self-relying energies, which constitute the basis of manhood and the ground of success. The Children's Day collection amounted to \$247. The Cape Palmas Seminary enrolls eighty-three pupils. The St. Paul River Industrial School has thirty-nine pupils, and the School of Mechanics has received \$900 worth of American machinery.

## STUDENT VOLUNTEERS AT TORONTO

BY DELAVAN L. PIERSON

The power of a convention is not to be estimated by the prominence or eloquence of its speakers, by the number or enthusiasm of its delegates, or by the greatness of its purpose and perfection of its methods. Each of these factors helps to assure success, but all together do not determine it. The power of a convention is manifested by the abiding influence which it exerts on the character and lives of those who have been called together and on the history of the world. In this sense, the success of the recent Convention of Student Volunteers at Toronto (February 26–March 2) can not be rightly estimated for many years. In fact, God alone can determine it.

But no one could attend this great gathering without being profoundly impressed that God Himself was present and was marshalling His forces to victory. Nearly three thousand delegates came together from twenty-two countries, including twenty-three hundred students from four hundred and sixty-five institutions of learning in the United States and Canada. Twice each day four thousand people, most of them young men and women just ready to enter upon their life work, gathered to hear, not one half-hour sermon or lecture, but sometimes six or eight addresses which taxed the attention of the listeners to the utmost. There was almost breathless interest throughout, characters were being determined, life purposes were being formed, victories were being won then and there. One could almost see the battles fought and the transformation of characters going on. Even the happy-go-lucky newspaper men were impressed, and the evidence of it crept into their reports. One of them remarked that at most conventions no deep impression was made, but that no man could attend these meetings without having his vision of the world broadened, his conception of Christ and His mission clarified, and his desire to make the most of his life strengthened.

It is difficult to conceive of a gathering which could give a man a more true and healthy view of what Christianity really is in its essence and outworking. The world was seen in the light of God's conception of what it is and what it ought to be. Christ was exalted as the revelation of the love of God and the only Redeemer of mankind. The Christian life was shown to be that obtained through Christ and manifested in loving and self-forgetful service. The nobility, the manliness, and sanity of such a life was convincingly set forth and exemplified by the speakers themselves as well as by their words.

There were "old men for council, young men for war." Among the missionaries were Bishop Thoburn, Dr. Henry Mansell, Dr. J. P. Jones, C. V. R. Janvier, Pauline Root, Dr. and Mrs. Denning, of India; Dr. W. S. Ament, Prof. F. D. Gamewell, Dr. and Mrs. Howard Taylor,

of China; Willis R. Hotchkiss, of Africa; Dr. H. G. Underwood and C. F. Reid, of Korea, and others. From England came Rev. H. E. Fox, Hon. Secretary of the Church Missionary Society, and Rev. T. Jays, of the Student Volunteer Missionary Union. The secretaries of mission boards and societies were also well represented in Dr. C. H. Daniels (Congregational), H. C. Mabie (Baptist), Robert E. Speer (Presbyterian), John W. Wood (Episcopal), S. L. Baldwin (Methodist), etc. There were also two hundred and twelve members of faculties of colleges, universities, and seminaries, many pastors of churches, and thirty editors of religious periodicals.

The leaders of the movement are all comparatively young men, and many of the most powerful addresses were by them. The meetings were conducted in a most impressive way by John R. Mott, the Chairman of the Executive Committee, and the entire business arrangements of the convention did great credit to the ability and activity of those in charge. There was a steady progress in the convention toward a climax. The thoughts were first turned toward personal consecration, then to preparation for service, the needs of the field, the call for men and money, the challenge to the Christian and the Church, and finally the need for a personal decision as to the investment of one's life and obedience to the call of Christ. As one indication that the delegates did not gather for a holiday they subscribed over \$75,000 (\$19,000 a year for four years) to the work of the movement. Another sign of this definite earnestness of purpose was the fact that over one hundred volunteers present stood and indicated their expectation to sail for the foreign field within the next twelve months. Already nearly two thousand enrolled volunteers have sailed, many of them former leaders.

No one can deny that this movement was initiated and has been carried on under the leadership of the Almighty. Through it not only have five thousand young men and young women been enlisted for service in the Christian crusade, but nearly that number are now enrolled in three hundred and twenty-five classes for the systematic study of missions. The movement has also spread in many other lands until the World's Student Christian Federation now embraces fifteen hundred student organizations, with a total membership of seventy thousand. Its success is due to the guidance of God. The leaders have "advanced on their knees," not seeking glory from men or for themselves, but only that they might do God's work in His own time and way.

This movement is a challenge to the churches. Shall it be true that God has raised up the men to carry out His great commission and His people hold great wealth in their hands and refuse to act as His stewards and furnish the means? Bishop Thoburn called attention to the fact that if every Protestant Christian gave even one dollar a year each, enough would be contributed to meet the financial needs of the evangelization of the world in this generation.

Let the Church of Christ on earth see in this great uprising of young people the call of God to advance; let them pray that the leaders may be wisely guided in their work, and let them give freely and joyfully as faithful stewards. What is needed in the Church to-day is a new Volunteer Movement, consisting of those whom God leads to remain at home in order to carry on the work here and to furnish the means for sending heralds to the front.

## A HEATHEN PANEGYRIC ON THE SHANSI MARTYRS\*

H. E. Tsen Ch'un-hsüan, Governor of Shansi, on the third day of the sixth moon of this year, respectfully deputed Pan Li-yen, an expectant district magistrate of the Bureau of Foreign Affairs, to go and make libations and offerings of food to the souls of Protestant missionaries, upon which occasion he read the following composition:

The cord which bound their souls was extraordinarily auspicious; they were born flourishing from stars in the center of the universe. Their favor was scattered over the North of China. Their earthly birth-place was famous to the eastward of the Isles of the Blest, and on the north. They came over the peaceful sea; they were truly well versed in literature, the elite of three Kingdoms. They came to save Shansi, and their aid was more than in the traditional story of the Dragon Pond (Peking) and the Deer Park, a famous resort of Buddha. Tho from remote countries, whose speech require repeated interpretations, they came, yea, from beyond the western night and the land without any thunder they hastened to save. Their religion was first received into China by the Emperor Cheng Kuan, of the Tang Dynasty (627 A.D.), who built and adorned churches for the Great Pure Sect of Christians, and opened nine points for commerce. He spread abroad the praises of the seven days (Sabbath), and on account of their merit he bestowed Imperial commendations upon them, as may be seen in the archives of the Hung Lu Ssu, Peking. The ancient prohibitions were removed. It was as if the native of Shantung (Confucius) went to Szechuan along with his disciples, or as if the native of Ching-Kuo roamed to Chin Kuo, taking his wife and children. They resided perseveringly in the dark coasts of Shansi, and straightway opened refined homes, which surpassed those of Tang and Wei, and also large hospitals. When crops failed and floods swept all before them, they collected money from afar, and freely distributed it to the distressed. The rude people of the north pleaded for life, and the missionaries bounteously renovated them. . . . The missionaries traveled over the four seas, and formed social connections with our people, so that China and foreign lands were as one family.

But suddenly occurred the unlucky affair at Peking, which involved all of Chihli in a common ruin, and the Boxers arose, brandishing swords and pikes, as uncanny as Shih Ping, with his enchanted water and written charms, or like Chang Chiao, who began the White Lily Society, or Tao Fu, with his water-fairy plan, or Len yen, who believed in the Rice Thief God, seeking glory with lawless pride, slaying the Khitans (foreigners) and yet calling themselves "Righteous," like Kuang Sheng, who slew Tung Fu, that he might possess his wealth, or worse than Chin Shih Huang, who buried the scholars alive and destroyed all the pagodas

---

\* The following paper was read at the funeral service held in honor of the Protestant missionaries who died at Taiyuanfu in 1900. The whole composition is constructed according to the canons laid down for funeral panegyrics. It is replete with recondite allusions, and of course was absolutely unintelligible to those who heard it read. The sacrificial offerings so frequently mentioned were not actually presented, as such a course would be repugnant to Christian ideas. But the writer of the elegy did not know how to make any but a heathen ode, and so they were put in as on other occasions. Most of the characteristic Chinese notions about the dead are well illustrated. As the first thing of the kind at a Christian funeral, it is well worth study. It was sent us by Dr. MacGillivray, of Shanghai.

and temples in Wei. They careered through Shansi, delighting in slaughter, not sparing the women. In defiance of Heaven and Earth, even the children were all exterminated. On the banks of the rivers we condole for them. Alas! their bones are borne upon the rushing waves. When we try to call back their spirits, woe is me, for they are flying like will-o'-the-wisps in the vast deserts of sand. The rustics of the villages wonder at the strange cry of the (bewitching) fox. Chui Mai took on himself the cap of the majestic tiger, and for months did not dispel the distress of the yellow aspen. From the North, on the Yellow River's bank to the Fen River, meandering in the South, all were drawn into the calamity of the Red Turbans (the Boxers); the heavenly crane comes back; the city falls under the baleful influence of the star Yuan Hsiao (in Aquarius). Insects as numerous as the sands distress the dying. Their numbers are greater than in Sen Ma Chien's history, the brave have beat upon their bosoms for grief, the courageous split their eyes for weeping. This Boxer craze was indeed the deadliest poison of the human race, which brought ten thousand woes upon us. . . .

The souls of the departed missionaries preserved their bodies in righteousness, they regarded death as but a return. Sharp weapons and pure gold they alike put far from them. Although swords were as thick as the trees of the forest, yet they thought death to be as sweet as delicious viands. This was because their knowledge transcended that of the multitude, for their hearts were illuminated by a candle as bright as the sun, their pure breasts were early fixed in purpose, flowing down like a boat set loose upon a stream, which finally reaches the other shore. They lived not in vain. Truly, their sincerity was as reliable as the sun in the heavens, and their loyalty as sure as the everlasting hills and rivers.

Now, the clouds and mists have cleared away and the baleful influences are happily dissipated. The Emperor who dwells in Heaven (Peking) has issued a Decree ordering the erection of a memorial stone to clear their memories from blame. The people are most penitent, and come together to hear this clergy upon the deceased missionaries with one consent.

Those who secretly laid in wait for them with axes and mallets are truly sinners. But the unceasing filial piety of the missionaries, how excellent! purifying the evil morals of our people. We have come with rich delicacies and spread them out in order as a sumptuous banquet. Our grain is good, our rice shining, set out on red cloths. The officials have come in their official trappings which tinkle as they move, in caps and robes befitting the solemn occasion. With united voice they join in the ceremony. The drums and bells resound upon the dias, decorated profusely with red hangings. Although the missionaries met the spear's point, it was only a moment, and all was over, but their souls (and fame) will last a thousand autumns. Many scrolls in their praise are hung up, and many funereal banners. We are all assembled at their graves and the tear-drops fall fast. Our common carts and white horses which we use in sign of mourning have come together like the wind which accompanies the rain. We read this eulogy upon the deceased to celebrate their illustrious virtue. With the utmost sincerity we make our offering of sacrificial grain, so that their souls may understand we honor them, and hence protect the living from ruin. Deign to accept this my offering!

## THE MORALITY OF ISLAM\*

Many have admired the Moslem conception of God which, no doubt, many think to be the same as the Christian, or at least the Jewish, since Islam forms with these the Monotheistic group of religions. Men reason, therefore: Islam is Monotheism, therefore it knows and has the one only true God.

On the other hand, all acknowledge that Moslem morality is insufficient. Above all, since the Turkish massacres in Armenia and Crete, it is clearly seen that Islam does not afford any bulwark against a hideous system of tyranny, of brutality and murder, and as well as of slavery and boundless sensuality. The professors of Christianity may also sink deep without incurring any reproach against our religion, because such evils can only come about through a degenerate denial of true Christianity. But this is not true of Islam. These shocking scandals are not displayed in spite of the religion, but in virtue of it. They receive their sanction from it, and therefore they can not be abolished within Islam, but will remain as long as Islam itself endures.

We mention, first, as the deepest shame of the Mohammedan people, the degradation of women. It is the prophet himself who has made it lawful for his followers to have four regular wives. But this is the mere beginning of the license which he allows. They may live with as many female slaves as they will, and the children born of these are equally legitimate with those of the wives. These concubines have not the least assurance of their place in the house, but may be divorced at the mere pleasure of the husband. This right of divorce is possessed by the husband alone and is used in the fullest measure. The well-known traveler Burckhardt met in Arabia a man that had had fifty wives in succession, and a French traveler in Egypt, who asked an elderly Arab if he remembered Bonaparte's Egyptian campaign, received the answer: "Oh, yes; that was when I had my seventeenth wife."

How should Moslems be expected to learn self-control when their venerable prophet himself, whose name they never utter without a benediction, was not even content with the number of wives to which others were limited, but devised a special revelation of God, which gave him leave to marry nine wives, or as many as he chose, and to marry women whom his own law made it unlawful for him to marry? He even married some whom he did not receive into his house. He claimed that it was expressly revealed to him that this was permitted him alone as a special grace, so that Ayesha, his favorite wife, scoffingly said to him: "Your God is in a great hurry to gratify your lusts."

The consequence of these enactments is the veil and woman's seclusion and exclusion from the society of men, and the resulting coarseness of manners, while all the household life is poisoned by the men's unrestrained familiarity with the female slaves. Sir William Muir, the distinguished author of the "Life of Mahomet," and various other important works on Islam says: "Polygamy and servile concubinage is the worm at the root of Islam and the secret of its fall."

Mohammed also established slavery as an institution, and himself both owned and sold slaves. In the earliest history of Mohammed, written by the Mussulman Ibn Ishak, it is related that he first slaugh-

\* Condensed from the *Nordisk Mission-Zeitschrift*.

tered in cold blood all the grown men of a vanquished Jewish tribe near Medina, numbering from six hundred to eight hundred, and then gave over their wives and children as slaves to his followers, reserving, however, a fifth part for himself, which he sent off to Nejd to be bartered there for horses and weapons. Mohammed also set the example of plundering forays and private murders, as well as of the butchery of enemies after promises to spare them. Mohammed's example is a standard for his followers by which they are bound to pattern their lives quite as much as by the precepts of the Koran.

Falsehood and deceit, especially toward "unbelievers," likewise belong to the system of Islam. Mohammed says that God surpasses all in craft, and also makes God declare that He has purposely uttered an untruth in order to encourage the faithful. It is no wonder, then, that Islam teaches: "It is unlawful to utter a truth which might be shameful to a Moslem or put his life in danger, but it is lawful, nay, a duty to lie when thereby a Moslem may be delivered from death, captivity, or any loss. An oath which is sworn for Tahia (*i.e.* in a land in which a Moslem is exposed to a religious persecution) and to escape oppression is no sin. False witness for Tahia is allowed when it will not involve any man's death. Otherwise misrepresentation is allowable to any extent. Everybody who has lived in Mohammedan lands knows the results of these permissions in the way of lying and cheating, and of false swearing. But everybody does not know that all this proceeds from the prophet himself, and therefore inseparably accompanies his teaching. A stream can not rise higher than its source. Islam has been from the beginning and continues to be a system of haughtiness and self-righteousness, of hatred and revenge, of murder and robbery.

---

## THE MISSIONARY AND THE HOME CHURCHES\*

BY REV. T. E. SHUMAKER, CHOFU, JAPAN

I. Let us do our very best here, so that we may have a work to describe that will inspire interest in all who hear of it. This is a point by no means to be despised. Inefficient and heartless work when it becomes known will no more inspire interest in missions than it will in anything else. But if we pray and work with untiring zeal in the Holy Spirit, God will give us a work possessing so many points of interest that it needs only to be made known and lives of faith here by their deeds will touch even cold hearts there with lasting interest in God's work in missions.

II. What methods will most effectively bring us into touch with the home churches? Because of the distance between the missionaries and the home churches the chief instrument to be used must be the pen. Of course, the camera will do its part and there are other helps, but the pen is the chief power in the hands of those who are on the field for reaching those at home. In the use of the pen we must first of all interest people or we fail to reach them. We must interest all the various classes—children, youth, age, the thoughtless and the busy, and those who have a thousand other concerns, and thousands not now interested. Then there is the time element. People constantly driven by their business

---

\* Condensed from the *Baptist Missionary Review*, India.

have no time to read long articles; if we would reach them we must go at once to the interesting heart of the matter. No long preamble; begin to be interesting at once and quit when you are through and you will be read by thousands of busy people who otherwise would throw you aside. Six uninteresting sentences at the beginning may lose you many readers. Sometimes also more of the apostle John's reticence about himself would be an advantage. In most cases it is wise to reject all that fails in brevity or interest, remembering that we want to reach many *very busy* people.

Remembering these two points—interest and brevity—what can we do? Personal correspondence can not reach far with the millions at home. Missionaries are too busy and postage counts. On the other hand, most of us are not able to prepare good general mission literature. But let those who can successfully do this do it, and thank God for the power.

Perhaps the greatest opportunity for most of us lies in the writing up of touching incidents, longer or shorter, in the lives of the people both Christian and heathen—pen pictures of the life there is here on the field. Few things touch life like life—a fact that God took advantage of when He gave form to His Word and sent His Son into the world. These little incidents of longing and need, of faith, sacrifice, love, zeal, etc., will make the home people feel the real life there is out here and cause Christian hearts at home to beat with hearts abroad and to fill with desires to help on a work that does good thus to real living people. These incidents will be read by all classes when other things are passed by and we can make them a power for mission work if only we will with true Christlike sympathy for fallen man look far enough below the surface to see the real life that is throbbing all about us, and then portray it vividly.

Some of the incidents thus prepared will be sent to the missionary magazines and some to denominational papers. Still others may be sent to the secular dailies or weeklies, and thus be told far and wide.

Finally, if we read some good missionary books we may help much by suggesting to pastors and students to read them. Few pastors, I fear, read missionary books as they ought, and for this reason often are less missionary in spirit and so do less to interest their people. The carrying out of these suggestions involve much labor and some expense, but there is no easy way to reach the home people.

---

## CHRISTIANITY IN ABYSSINIA\*

BY PASTOR E. BERLIN

One of the saddest sections of Church history is that which deals with the intrusion of Mohammedanism into the Christian regions of Asia and Africa. How was it possible that Christianity so soon succumbed, and the false prophet, in place of its overturned candlestick, was able to substitute the uncertain glimmer of the Crescent? But in this general collapse there are not lacking examples of heroic steadfastness against "a religious enthusiasm which had betaken itself to the sword." While Egypt, Nubia, indeed all North Africa, fell a prey to Islam, Abyssinia, entrenched in her rocky mountains, remained (at least nominally) true to

---

\* Translated and condensed from the *Evangelisches Missions-Magazin*.



Christianity. We can not but admire the heroic courage and the steadfastness which Abyssinia has displayed in these contests of the centuries; we may well rejoice that here in the northeast of Africa there has been maintained an asylum of Christianity, and we can but behold in this a promise that this people, preserved for so long a time and amid conflicts so severe, has yet reserved for it a commission for the future.

It is true that our joy in this victory of Christianity is abated by the condition of the Abyssinian Church. Even before the assault of Islam this Church, by her adherence to the Monophysite creed, had become somewhat isolated, and when the surrounding creeds were submerged by Islam this isolation became complete. After long seclusion from the rest of Christendom, the stress of the combat drove Abyssinia to an alliance with Portugal, and thereby with Rome. Yet Abyssinia found no satisfaction in Jesuits and Franciscans, and Rome could not supply to her petrified Christianity the life that it required.

A better reception awaited Peter Heiling, of Lubeck, who in 1634, perhaps at the instance of Hugo Grotius, went to Abyssinia, to stir up her Christians to new life. He won the confidence of the Negus, translated parts of the New Testament into the Amharic, in order to render the Bible once more accessible to the people, and is said to have exercised great influence. Unhappily a certain haze surrounds the fortunes and destiny of this man, who is one of the earliest Protestant missionaries of Germany.

Again there ensued a time of isolation for Abyssinia, unhappily a self-elected isolation. The Church Missionary Society sent her delegates into the rocky districts along the Red Sea, but notwithstanding all the efforts of Gobat, Isenberg, Krapf, to bring the pure Gospel to the Abyssinians, all attempts were in vain; king, priesthood, and people stood together as one man against the strangers. As they thought, they knew enough about the Gospel. In vain also were the endeavors to establish connection by an "apostolic highway," through which the Gospel might find its way in. The tyrannical behavior of the Negus Theodore and the policy of his successor John, who would not suffer Europeans in his land, made impossible evangelization among the Abyssinian Christians and the mission among the Abyssinian Jews. Fruitless, also, were the endeavors of the missionaries of the Swedish *Fosterlandstift* to gain footing in Northern Abyssinia. Driven down from the edge of the highlands to the furnace heat of the Red Sea shore they turned their eyes longingly toward the blue hills of Abyssinia and had to possess their souls in patience, hoping that God's counsel would yet cause the hour to strike, when the word of might, "Ephphatha, open thou," should prove its force on the rocky gate of Abyssinia.

This ancient, strange, and barbaric Church has the true Semitic instinct of regarding God as Majesty rather than as Love. This explains its Monophysite tenderness, which almost completely swallows up Christ's humanity. Curiously enough, notwithstanding the orthodox creed of Russia, the Abyssinians seem to discover some subtle Oriental affinities in the Russians, and treat their Church—unlike the Greek and the Roman—as sound.

This Church has now but one bishop, the abuna, always sent from Alexandria or Cairo. The abbots also, as in the Roman Church, have great authority. The cloisters are the principal seats of education, which is chiefly scholastic, and cultivates wonderful dialectical keenness. The parochial clergy often know little except how to repeat the liturgy, now obsolete in language. The worship is a rude copy of that of the Greek Church; saints, and above all the Virgin, are plentifully invoked. Transubstantiation, however, is unknown. Ordination is so carelessly performed that Rome has some hesitation in acknowledging it. Popular morals are very corrupt and barbarous, and the priesthood is not a mirror of virtue, altho it enjoys very profound respect among the people.

The Swedish missionaries, altho on a modest scale, are gaining a steadily widening influence on the borders and farther in, by means of schools, of colporteur work, and of evangelizing towns.

## EDITORIALS

### At the Bible Institute, Chicago

During the month of February the Editor-in-Chief was at the Moody Bible Institute, in Chicago, giving daily lectures on the Psalms and weekly missionary lectures on James Gilmore, of Mongolia, Alexander Duff, of India, Coleridge Patteson, of Melanesia, and Titus Coan, of Hawaii.

The Institute reports 148 students in Bible Doctrine and practical work in the *Correspondence Department*, the purpose of which is to extend the advantages of institute methods, teaching, and training to such as can not attend in person. The members of this department are in all parts of the United States, Canada, and Australia. The *extension* work has also been increased by the addition of John H. Hunter to the staff of Bible teachers, and others engage in the work at intervals. Seventy-five Bible Institutes were held in the United States, besides Canada and New Mexico, during 1901. February 5th (Mr. Moody's birthday) was observed as Founder's Day, and interesting addresses were made by Mr. Charles Inglis and by Mr. Ensign.

Rev. R. A. Torrey's tour around the world originated in an invitation from the Australasian Evangelization Society to spend three or four months in Australia. He is visiting Japan, China, and India, as well as the Holy Land and Great Britain, seeking first-hand information of the need and opportunities of the mission field. At this present writing he is on his way to China, having had very remarkable access, in Japan, both to foreign residents and to the native Japanese.

It is interesting to know also that a gift of \$5,000 for current ex-

penses, from a previously unknown friend, relieved the Institute of a late indebtedness, and was one of the many tokens of Divine favor upon the work, which has not suffered from Mr. Moody's withdrawal. Many of the offices here are occupied by former students, one of whom is teaching in Mr. Torrey's absence. There are about 500 students in the men's and women's departments, and the missionary and evangelistic work done by them in the neighborhood is extensive and blessed.

On Sunday, the 16th of February, Rev. George C. Needham, who was expected to have conducted the work of lecturing during March, suddenly died of heart-disease at Narbeth, Pa. For nearly forty years Mr. Needham had been identified with evangelistic work, and was a life-long coworker with Mr. Moody. His departure will be deeply mourned by many friends.

One of the young ladies formerly connected with the institute has been recently visiting in Michigan a prisoner condemned to die, and considered a very desperate man. Her interviews were so blessed to him that he was converted, and gave clearest evidence of the apprehension of Jesus Christ as his Savior and of a thoroughly transformed nature. This is but one example of the good fruit which this institute is bearing in missions both at home and abroad. Seldom do we find a more decidedly revival atmosphere than in this Institute and in the church connected with it. This church-building, which will accommodate between two and three thousand, is well filled and sometimes crowded, not only morning but evening, on the Lord's Day. There is held a continuous meeting from 5 to 10 o'clock on Saturday

nights, and the house is filled to overflowing. One hour is occupied in prayer, another in the examination of the Bible lesson for the following Sabbath, and the third with an address upon some Scriptural topic. The people come, week after week, and are deeply interested; and there is no sign, at present, of any flagging of interest.

We have been recently reading "The Year of Grace," by Dr. William Gibson, of Belfast, giving an account of the great revival in Ireland forty-four years ago, when great multitudes gathered and large numbers of converts were brought to Jesus Christ with marked evidences of the work of grace. This condition of things in Chicago strongly reminds us of the scenes that were witnessed in Ulster County at that time. There is a special emphasis laid here upon prayer, and, as we have often said in these pages, we have no confidence that any great work of grace will again be enjoyed until there is far more of the spirit of supplication poured out upon the churches.

#### New Developments in China

In China there are constantly new developments, tho one feels hesitation in pronouncing any judgment or even announcing any facts, so doubtful are the present indications. The empress dowager has reduced to the ranks of dukedom heir apparent Pu Chun, son of Prince Tuan, and he was commanded to leave the precincts of the inner palaces immediately. She says that "it will be necessary to wait and select some well-behaved and talented person as the heir apparent." She has made public announcement of her determination to free herself from the influences which led to the Boxer revolt, and she declares in the same edict that "The Boxer disturbance resulted in the abandonment of the temples

and tablets of our ancestors, and that the whole structure of the empire was shaken to its foundations and the whole court was compelled to flee to a place of refuge." If we can depend upon the statements of the empress dowager, who is a talented but rather treacherous woman, it would seem that day dawn is coming to China. She issued an edict for the reform of education, but even her own people seem to doubt her sincerity, and she had to issue another edict to assure them that she meant what she said. Her advisers, however, are hopelessly divided between Conservatives and Progressives, and this is the time when much prayer should be offered that God Himself would adjust the difficult problems of the Chinese Empire.

#### Protecting Converts in China

A good deal of interest has gathered round the attitude of Roman Catholic and Protestant missionaries in China relative to the civil protection they should exercise directly or indirectly toward Chinese Christians. The Roman Catholics are open in their patronage, and have even sought and secured for their missions the status of mandarin courts in which their chief missionary administers justice (or injustice) in cases where Romanist neophytes are seeking justice. The Protestant missionaries declined to accept from the empire any such recognition in the civil service. But the agitation since the Boxer outbreak has shown them that in numerous instances they have unwisely used their influence, directly, or through their consulate courts, to patronize their converts in the case of civil or criminal suits. The result has been to direct the attention of Protestant missions to the necessity of great caution in helping Chinese Christians

to lay their complaints before the consuls to secure foreign influence for their protection from alleged wrongs.

It is with gratification that we learn that most of the Protestant missions are discriminating more than hitherto in this matter. In a letter from Rev. M. C. Wilcox, D.D., of Fuchau, China, he says:

The native communicants and their pastors are gradually learning the difficult yet important lesson not to depend so exclusively upon the missionary and the foreign consul, but rather upon the living God. Time and again in sermons and addresses have I told about the terrible and long-continued persecutions heroically endured by the early Church in the Roman Empire, and the great victory thus won over heathenism; also how the Church became weak and corrupt after it began to lean upon the secular arm. "Not by (human) might nor by (human) power, but by my Spirit, saith Jehovah," should be the motto of every missionary, native preacher and communicant, otherwise history will repeat itself in the deterioration of the Church in this land. I have rigidly adhered to my invariable practise in other parts of the field, and firmly, but kindly, refused to recommend for consular consideration any dispute that did not have its origin in persecution as defined by the treaty. Our workers now in the field are substantially a unit in thus dealing with troubles between native Christians and the heathen population. This subject is too large to be discussed within the limits of a letter.

Dr. Wilcox adds that the United States Consul at Fuchau, Hon. S. L. Gracey, has time and again "secured redress for those who were really persecuted, while very properly refusing to entertain questionable cases." He further says:

One of the most cheering features of the work is the interest shown in Christianity by literary men and others of the gentry who formerly, almost without exception, despised everything pertaining to the "foreign religion," and who have been prominent instigators of persecution. Since last Conference I have received from such men of wealth and influence repeated invitations to open work in their communities, with the understanding that it was to be entirely self-supporting; also that no secular or consular help was to be rendered in case of litigation. In two cases we have already begun work under such auspices, and we could enter other "open doors" of a similar character if we

had suitable men to spare from the work already established. I trust that this "new departure" will prove one of the brightest chapters in the history of Fuchau missions.

\*\*

### Miss Stone Released—What Next?

Now that Miss Stone has been set free by the revolutionists or brigands who captured her and Mme. Tsilka on September 3d, the newspapers are beginning to demand that vigorous steps be taken for punishing the captors and insuring the safety of American missionaries in that region. The New York *Tribune*, for example, declares that the case is not yet fully closed, and says:

The ransom is paid and the captive is released. Whether or not the brigands are to go unwhipped of justice is for the responsible governments to determine. Certainly somebody is responsible for those brigands. The organization to which they belong and which has previously had a criminal and murderous career, and the government which tolerates and encourages that organization and shields it from the due consequences of its acts, can not escape accountability. Brigandage in Europe in the twentieth century is a hideous anachronism, and the state which tolerates it stands arranged at the moral bar of the world. It can not persist in such toleration and forever escape arraignment at another bar than the moral one—the bar of law backed up by righteous force.

Spencer Eddy, Secretary of our Legation at Constantinople, who arrived in New York recently, says that the money paid to the captors will undoubtedly be used in the Macedonian revolutionary cause. "It is entirely a political matter," he says, "and all the people in Macedonia are in sympathy with the kidnapping, for they believe it is a step toward freeing Macedonia from Turkish rule."

### John R. Mott in Asia

Mr. John R. Mott's recent visit to Japan and Oriental countries must have been eminently satisfactory and inspiring. He has spoken with considerable modera-

tion and self-restraint, but nevertheless has felt constrained to testify to the remarkable attendances in China, India, and Japan, where the buildings were insufficient to hold the audiences. Also, he bears witness to the close attention, even when it was necessary to speak through interpreters, and to the unwearied patience with which the natives would sit for three hours while the address was delivered and interpreted. He also affirms that the Spirit of the living God manifestly wrought with piercing and converting power in answer to prayer. He says that in the West he never saw greater evidence of the Spirit's work in convicting men. Fourteen hundred young men decided for Christ in Japan within a fortnight, and at one place the converts themselves, within an equal period of time, led two hundred young men to a similar decision. In China thirty men made such decision at one meeting in Shanghai, including the president of a college and three silk merchants.

#### The Famines in India

Lord Curzon, in seeking to acquaint the British people with the causes of the chronic poverty of India, calls attention to the fact that there have been eight famines between the years 1857 and 1902—less than half a century. This makes the famine recur on an average of once in about six years, and, considering the great damage to the industries of India, not to speak of the terrible sacrifice of life, he holds that it is imperative that the government should face the question not only of relieving but of *preventing* these famines. Meanwhile attention is being drawn anew to the increased cultivation of the poppy in India. The society for the suppression of the opium trade, in a memorial to the government,

calls attention to the fact that this increase is directly in contravention to the pledge made 25 years ago and the resolution of the House of Commons made 17 years later, instructing the Indian government to diminish the areas of cultivation. The memorial further sets forth that whereas, in 1897-8, there were 539,885 acres used for poppy culture, two years later there were nearly 100,000 more devoted to this purpose. This increase must in the end bring disaster to all concerned.

#### New Highways for the Gospel

"The earth is the Lord's and the fulness thereof."

Every discovery and every invention should be used and may be used for the glory of God in the progress of His Kingdom. Already steam, electricity, photography, printing, and innumerable other modern discoveries have been employed to harness the powers of nature to the chariot of the Lord. When missionaries first sought to carry out the "Great Commission" they were at the mercy of wind and wave in long and perilous voyages. Now the highways on land and sea are "prepared for the Lord" by railroads and steamships, which carry the ambassadors of the cross with their "good tidings to all people."

In Asia the railroads are now binding the nations together with bands of steel. The Trans-Siberian road has already carried missionaries to their fields of labor in China. The journey from London to Shanghai can be made in six or seven weeks, at a cost of about \$200, including all expenses. In Asia Minor railroads are progressing, and will make it possible to go from Constantinople to Bussrah on the Persian Gulf. China is also being "gridironed," and India and Japan are already railed.

Two other great projects deserve to be mentioned, as they will greatly facilitate missionary journeys. One is the proposed line in Africa connecting Cairo with Cape Town, and the other, the "Pan-American" road, connecting Mexico with Columbia. Already the Uganda railway is in operation between the eastern coast and Lake Victoria, and others are approaching this point from the north and south. This opens a large section of the Dark Continent to commerce and travel, and helps on the great Nile irrigation scheme supervised by the British government. But, above all, this railway will facilitate the healing of the "open sore of the world," and aid in banishing from that territory the horrible traffic in slaves. On the west coast of this enormous continent, Germany has set about the gradual abolishment of this evil. Not content with stopping slave-trading, the Germans are determined to end domestic slavery. Masters are compelled to grant their slaves a third of their time to work for themselves and are to care for them during their sickness and old age. And the slaves themselves are permitted to purchase their freedom. For these decided steps forward we thank God and take courage. The American inter-continental link is still "in the air," but will doubtless materialize in time. These modern inventions should not be monopolized by the devil and his servants, but claimed for God. \*

#### India and the Opium Traffic

Statements have been made calculated to produce the impression that the Indian government is gradually withdrawing from the opium traffic. This, it is to be regretted, is a false impression. In *National Righteousness* Mr.

Broomhall plainly brings out the fact that while for various reasons the revenue from opium of the Indian government has decreased during the last decade of years, the amount of opium manufactured in the government factories at Bengal was larger in the last reported year than in any other of the last ten; and so of the number of acres under poppy and of the payments to its cultivators.

#### Dr. John G. Paton's New Hebrides Bill Passed by Congress

All those who have heard or read of the work of John G. Paton will be glad to know that his visit to America has born fruit when, on February 1st, Congress passed the Gillett-Lodge Bill. Dr. John G. Paton has been pleading for such legislation for nine years. The bill was drawn two years ago by the Reform Bureau, with the advice of Congressman F. H. Gillett, who introduced it in the House. Senator H. C. Lodge introduced and pressed it in the Senate. It forbids any American to sell intoxicants, opium, or fire-arms in any islands of the Pacific that is not under the government or protectorate of a civilized power. The bill is valuable not alone in removing a stain from our nation's honor and a hindrance from mission fields affected, but especially in furnishing encouragement to seek the completion of the treaty Secretary Hay has promised to undertake to make the benefits conferred by the bill permanent in the Pacific, and to extend the same protection to all aboriginal races.

Not alone Christian but also commercial motives urge the making of such a treaty. The liquor trade among child races kills buying power even more than at home, and ere long destroys the buyers themselves. \*

## BOOKS FOR THE MISSIONARY LIBRARY

INDIA: ITS HISTORY, DARKNESS, AND DAWN. By Rev. W. St. Clair-Tisdall. 12mo, 170 pp. 2s. 6d. Student Volunteer Missionary Union, London, 1901.

The Student Volunteers of America and England have placed all students of missions under permanent obligations for the excellent series of books prepared for the use of mission study classes. These books present a "bird's-eye view" of various mission fields without reference to the special hobbies and narrower vision which often mark the books written by men working in limited spheres. They are the result of wide and careful study rather than of particular experiences and impressions.

Mr. St. Clair-Tisdall is a Persia missionary, a thorough student and clear thinker. He first takes up the political history of India, then its religions, and finally the history of the introduction and spread of Christianity. There is an excellent map. The only omissions which we regret are list of the missionary societies at work, general statistics of the campaign, and a list of the mission stations. These features of Mr. Beach's book on China make it doubly valuable, and there is nothing yet published covering this ground for India.

Mr. Tissonington Tatlow has prepared "Outline Studies" to accompany this volume, and with especial reference to the needs of missionary bands. \*

MEN OF MIGHT IN INDIA MISSIONS. By Helen H. Holcomb. 12mo, 352 pp. Illustrated. \$1.25 net. Fleming H. Revell Co., New York, Chicago, and Toronto.

The most fascinating history is that which centers about individuals. The men whose life story is told in this volume are men who have helped to transform India. They are heroes and pioneers who have not counted their lives dear unto themselves, but have devoted them

to the work of evangelizing the millions of India. These sketches begin with Ziegenbalg (1706-1719), and close with Samuel H. Kellogg (1864-1899). Thirteen others are included in the volume, and each one offers a splendid subject for a missionary paper. The account of the life and work of each is told sufficiently in detail to make interesting reading, and the marked characteristics of each and the main events of his life-work stand out clearly. These biographical sketches are calculated to inspire others to like deeds of heroic devotion, and teach many lessons in effective missionary service. They are well written, and the whole conception of showing these men to be living links in the missionary history of India is most happy. \*

FOREIGN MISSIONS. By the Right Rev. E. T. Churton, D.D. 12mo, 246 pp. 5s. Longmans, Green & Co., New York and London. 1901.

This discussion of the purpose and plan of missionary work is one volume of the useful "Oxford Library of Practical Theology." Bishop Churton first deals with the present position of missionary activity in the Church of England and the relation of the Church to missions. He then gives his view of the office of the bishop as the "fount of missionary work." The book is written from the extreme Anglican point of view, but it contains much that is suggestive and valuable. For the purposes of most readers, however, there are other volumes on the same subject which will be found to be more interesting and useful. \*

OUR FAMINE LEGACY. By Lilian Stevenson. Illustrated pamphlet. 48 pp. 3d. Irish Presbyterian Mission, Belfast. 1901.

This a sad and stirring account of the rescue work in Gujerat and Kathiawar during the

famine of 1900, and a setting forth of the responsibility which it has involved. The illustrations vividly picture both the need and the reasons for encouragement to educate these famine waifs. There are 1,600 children now in the Irish Presbyterian orphanages. They cry for sympathy and support. This is a great opportunity to train them in Christian character and for future service. We believe that the burden will be gladly accepted as given by God for the establishment of His kingdom. \*

**MORAVIAN MISSIONS.** By J. Taylor Hamilton. 8vo. 235 pp. Illustrated. Net, \$1.50. Times Publishing Co., Bethlehem, Pa.

This is a reprint of the missionary chapters of the "History of the Moravian Church," published last year, with supplementary chapters dealing with the missionary aims, methods, and characteristics of the "wonder-working Church."

The story of what God has accomplished through the Moravians is indeed an example and an inspiration to the Church at large. The REVIEW has already made mention of the volume from which most of these chapters are taken, and has given some account of the work of this Church at home and abroad (December, 1901). We cordially commend this volume to students of missions by whatever name they are called and in whatever sphere they may labor. \*

**MISSIONARY READINGS FOR MISSIONARY PROGRAMS.** By Belle M. Brain. 16mo, 235 pp. Net, 75c. Fleming H. Revell Co., New York and Chicago. 1901.

Miss Brain has had experience in making missionary programs, and has made them interesting. She here gives some selections from the wealth of thrilling, inspiring incidents with which missionary literature abounds. John G. Paton, Henry Richards, John Kenneth McKenzie, George L. McKay, Jacob Chamberlain, Cyrus Hamlin, James S. Gale, Egerton Young, and other

equally fascinating writers contribute these selections, showing missionary life and work in China, India, Africa, Turkey, Canada, Korea, and the Islands of the Sea. The book is just what is wanted by those who wish to have interesting missionary meetings for all classes, and especially young people. \*

**FIFTY MISSIONARY PROGRAMS.** By Belle M. Brain. 16mo, 128 pp. 35 cents. United Society of Christian Endeavor, Boston. 1901.

The introduction to these programs was printed in our February number, but by mistake was not credited to Miss Brain. It was taken from *Life and Light*, to which excellent magazine she contributed it. Miss Brain has had considerable experience in missionary meetings, and is thoroughly competent to suggest helpful and interesting outlines to make such meetings successful. The programs here proposed are the best we have ever seen. They cover a wide range of subjects, and each contains various sub-topics, with references to books and magazines where appropriate material can be found. A faithful following of these programs for a year would constitute a good missionary education. \*

**MUSIC FROM FOREIGN MISSION FIELDS.** Compiled and arranged by Belle M. Brain. 16 pp. 10c. each; \$1.00 per dozen. United Society of Christian Endeavor, Boston.

This collection of native airs will make an interesting addition to missionary programs. Some have English words with foreign tunes, while others are in Portuguese, Spanish, Hawaiian, Japanese, etc.

**THE SOCIAL EVIL.** Report of the Committee of Fifteen. 8vo, 128 pp. G. P. Putnam's Sons. New York. 1902.

The view which this report gives of the conditions existing in New York is sickening. Only those who made it their business to investigate and had the authority to se-



cure testimony could discover the depth of degradation which marks portions of the great metropolis of America. But the worst of it is that the innocent children and young girls of the city are subjected to the most degrading sights and influences because of the failure of the authorities to suppress the outward exhibitions of vice. The first requisite to a cure is the diagnosis of the disease. With this report no one can doubt the need of a remedy, and every honest citizen will demand that it be found and applied. Parents and pastors should read this report, which is a comprehensive, clear, and exhaustive statement of the problems involved. The abolition of this evil is treated as practically impossible, and governmental or municipal regulation is affirmed to have proven a conspicuous failure after a century of trial. Even in Paris, with its perfect police system, it is found manifestly impossible thus to cope with this form of vice. The substance of the conclusions of the committee may be thus briefly stated:

The better housing of the poor, purer forms of amusement, the raising of the condition of labor, especially of female labor, better moral education, minors more and more withdrawn from the clutches of vice by means of reformatories, the spread of contagion checked by more adequate hospital accommodations, the evil unceasingly condemned by public opinion as a sin against morality, and punished as a crime with stringent penalties whenever it takes the form of a public nuisance—these are the methods of dealing with it upon which the members of the committee have united, and from which they hope for the abatement of some of the worst of its consequences at present, and for the slow and gradual restriction of its scope in the future.

## THE NEW BOOKS

- THE CALL: Qualifications and Preparation of Candidates for Foreign Missionary Service.** 158 pp. Student Volunteer Movement, New York. 1901.
- MISSION STUDIES. A Brief History of Early Missions.** Sarah S. Butler. 75 cents. M. E. Publishing House, Nashville. 1901.
- C. E. Z. M. S. PICTURE ALBUM.** 8vo, 116 pp. 2s. net. C. E. Z. M. S., London. 1901.
- FIFTY MISSIONARY PROGRAMMES.** Belle M. Brain. 16mo. 35 cents. United Society of C. E., Boston. 1902.
- TWO HUNDRED YEARS OF THE S. P. G., 1700-1901.** C. F. Pascoe. S. P. G. Offices, London. 1902.
- A STORY RETOLD.** The Cambridge Seven. Illustrated. 8vo, 59 pp. Paper, 6d. net. Morgan & Scott, London. 1902.
- THE GREAT RELIGIONS OF THE WORLD.** 8vo. Harper & Bros. 1901.
- THE JEWS IN LONDON.** C. Russell and H. S. Lewis. Map. 8vo, 238 pp. \$1.50. T. Y. Crowell, N. Y. 1902.
- DAN—A CITIZEN OF THE JUNIOR REPUBLIC.** I. T. Thurston. 12mo. Illustrated. A. I. Bradley & Co., Boston. 1902.
- THE STORY OF THE MORMONS.** William A. Linn. Illustrated. 8vo. \$4.00. Macmillan Co., New York. 1902.
- EASTERN PERU AND BOLIVIA.** William C. Agle. 12mo, 45 pp. Paper, 50 cents. Homer Hill Publishing Co., Seattle. 1902.
- THE SILENT HIGHWAY** (McCall Mission Boat, France). Louise Seymour Houghton. 12mo, 292 pp. Evangelist Publishing Co., New York. 1902.
- BY THE RIVERS OF AFRICA.** Capetown to Uganda. By Annie R. Butler. Illustrated. 4to. 2s. 6d. Religious Tract Society, London. 1902.
- SAVAGE LIFE IN NEW GUINEA.** By Rev. Charles W. Abel. Illustrated. 8vo, 221 pp. 2s. 6d. London Missionary Society. 1902.
- THE ISLAND OF FORMOSA.** By James W. Davidson. Illustrated. Maps. 8vo. The Macmillan Co., New York. 1902.
- THE AINU AND THEIR FOLKLORE.** By Rev. John Batchelor. 10s. 6d. net. The Religious Tract Society, London. 1901.
- DIRECTORY OF MISSIONARIES IN CHINA AND JAPAN.** Paper, 60 cents; cloth, \$1.00. Daily Press, Hong Kong. 1902.
- LAST LETTERS AND FURTHER RECORDS OF MARTYRED MISSIONARIES C. I. M.** By Marshall Bromhall. Illustrated. 8vo, 105 pp. 2s. 6d. Morgan & Scott. 1902.
- JOHN CHINAMAN AND A FEW OTHERS.** By E. H. Parker. Illustrated. 8vo, 380 pp. \$2.50 net. E. P. Dutton & Co., New York. 1902.
- AMONG THE HILLS AND VALLEYS OF WESTERN CHINA.** By Hannah Davies. 3s. 6d. Partridge & Co., London. 1902.
- FOUND; OR, OUR SEARCH IN THE WESTERN VALLEY.** By Miss Flodington. Illustrated. 8vo, 115 pp. 2s. 6d. C. E. Z. M. S. 1901.
- BETWEEN LIFE AND DEATH.** By Irene H. Barnes. Illustrated. 8vo, 306 pp. 3s. 6d. C. E. Z. M. S., London. 1901.
- IN LEPER LAND.** By John Jackson. Illustrated. 12mo. 3s. 6d. Mission to Lepers, London. 1901.

## GENERAL MISSIONARY INTELLIGENCE

### AMERICA

**Americans as Missionaries** This is what the *Church Times*, an Anglican and Ritualistic (High Church) paper, has to say of certain traits prevalent among the missionary societies of the United States:

The "go ahead" methods of the missionaries of the various Protestant denominations (prevaillingly American) are the puzzle and despair, as they may well provoke the admiration and envy, of the members of our own communion. The bulk of the people who call themselves Catholics in the Church of England have a sort of idea that if the English Church is not doing much to convert the heathen, the work is being admirably done by the Roman Catholics, to whom it may very well be left. I will be bold, however, to say, as has been said by more competent judges than myself, that the people who are making the boldest bid for the conversion of the heathen world (tho one can not but wonder sometimes what they are converting it to) are the vast and increasing body of missionaries sent out by the various Protestant "Churches" of England and America—Presbyterian, Methodist, Congregationalist, Baptist, and the like. In Korea, for example, if Bishop Corfe, of the English Mission, has a staff of (at the outside) 20 workers all told, and Mgr. Martel, of the French Roman Catholic Mission (say) 40, the American Presbyterians and Methodists can certainly count on close upon 100. The same proportion holds good, roughly speaking, I believe, also in China and Japan, and (I suspect) in India and elsewhere.

**The Report of a Deputation** A deputation sent to India by the American Board last spring has recently returned, except W. F. Whittemore, who will visit the Philippine Islands, Japan, and China on his homeward trip. The other members of the deputation, Rev. J. L. Barton, one of the secretaries of the American

Board, and Rev. J. R. Loba, are full of information concerning their journey of inspection. They traveled 6,000 miles, of which 1,500 were in ox-carts or other primitive vehicles; studied the methods and plants of 20 different missionary organizations; made a large number of visits to schools of various grades, and thoroughly traversed the work in Ceylon and a large number of the cities of India. They emphasize in their informal reports given to the public the importance of industrial schools, medical missions, and woman's ministrations, and comment upon the caste system in India as the great obstacle to missionary progress.

**Presbyterian Missionary Success** For the Presbyterian Church, last year was the best ever known for the amount of missionary gifts. In 1901 the number of missionaries sent out was 100, nearly one-half of whom were new workers. At Paoting-fu, China, the recent scene of a Boxer massacre, 18 united with the church; from India are reported the largest accessions ever known; at one station in Africa, Efulen, there are more inquirers than can be properly cared for; in 1890 the church at Pyeng Yang, Korea, had but 3 members, but now 3,000, with 4,000 catechumens, and the weekly prayer-meeting numbers nearly 700, and a sanctuary holding 1,400 is filled every Sabbath.

**Y. M. C. A. Statistics** The figures given are from the latest compilations of the International Committee, the clearing agency for the American Associations, and are in most cases for 1901. They relate to both the *personnel* and the material equipment of the movement. All but the first

two items relate to the American Associations only.

Number of Associations in the world.....	6,219
Number of members in the world.....	533,049
Number of Associations in America.....	1,476
Number of members in America.....	268,477
Number of members, not members of evangelical churches.....	144,590
Number of members serving on committees (the volunteer working force).....	38,902
Number of secretaries, physical directors, etc. (the paid working force).....	1,609
Number of Associations for railroad men.....	170
Number of Associations for men of the Army and Navy.....	325
Number of Associations for students.....	666
Number of members of Student Associations.....	34,245
Number of Associations for miners.....	8
Number of Associations for colored men.....	88
Number of Associations for Indians.....	50
Number of men in educational classes.....	28,000
Number of men using gymnasiums.....	85,000
Number of members in Boys' Departments.....	35,000
Number of men in Bible classes during year.....	35,771
Number of religious meetings held.....	59,856
Number of professed conversions, over.....	11,000
Number of buildings owned.....	441
Value of buildings.....	\$21,445,415
Value of other real estate owned.....	1,287,985
Value of furniture, libraries, etc.....	1,873,455
Amount of funds held for various uses.....	1,556,522
Amount of debts.....	4,447,275
Total value of property.....	\$26,163,377
Net value of property.....	\$21,716,102
Amount expended to carry on the work in 1901.....	\$3,300,000
Number of libraries of 50 volumes or more.....	678
Number of gymnasiums.....	507

When it is remembered that this is a movement among men only, that "its membership changes monthly, that its support is purely voluntary, and that it is aiming to build up the Church rather than itself," the significance of these figures will be appreciated.

**Connecticut as During 1901 the "Foreign" Soil** Missionary Society of Connecticut aided no less than 21 churches made up of foreign-born members (16 Swedish, 2 Danish, 1 each of French, German, Hungarian), at a cost of

\$6,174. These details are well worth noticing:

For Swedish work:	
16 churches.....	\$3,249
2 missions.....	200
2 general missionaries.....	175—
	<b>\$3,624</b>
For Danish work:	
2 churches.....	525
1 general missionary.....	130—
	655
For Italian work:	
3 missions.....	494
For French work:	
1 church.....	375
1 general missionary.....	100—
	475
For Armenian work:	
2 general missionaries.....	425
For German work:	
1 church.....	350
For Hungarian work:	
1 church.....	148
Total for foreign work....	<b>\$6,171</b>

Two native churches have assumed self-support.

**Poles Becoming Protestants** Bishop Franciszek Hodus, of Scranton, Pa., has a Bible class once a week, and urges his adherents to obtain and study the Scriptures. A pamphlet entitled, "The New Ways," describes his organization, which has several parishes, and is called the National Church. Extracts from this pamphlet have recently appeared in the *Gazeta Pittsburgska*, the evangelical Polish paper of Pittsburg. At a council in Baltimore in 1883 a rule was adopted which made every bishop an unrestricted lord of the property and consciences of the Poles. Bishop Hedur protests against this, and his organization acknowledges only one master, Jesus Christ. He seeks to substitute the Polish language for the Latin in public worship, in order to make it intelligible to the people. "All the great historical peoples brought to the services of the church their own languages, to elevate, to enrich, and to sanctify them. Only we Poles, who possess the most beautiful language of all the Slavonic nations, and such masters as Slowacki, Mickiewicz, Sienkiewicz, we permit our priests to invoke God in this miserable (liter-

ally, kitchen) Latin!" says this pamphlet. "It is high time that in Polish sanctuaries there should be heard from noble and powerful Polish voices 'the Lord be with you,' 'Glory to God in the highest and through all ages.'"

**Negro Graduates** Interesting statistics have recently been gathered by Prof. W. E. B. DuBois concerning the Negro graduates of different institutions, who finds the number to be 1,316. Over half of them are teachers, one-sixth are preachers, and one-sixth are students or in some professional life. That these graduates have been prosperous, thrifty, and economical the facts abundantly prove. The amount of real estate owned by the average Negro graduate throughout the United States reaches the goodly sum of \$2,400.

**Can the Negro Accumulate?** In relation to the situation and the prospect for the freedmen the *Atlanta Constitution* says: "The Negro is here to stay. It is better that he should be educated—better for him and better for all. Much has been done already, and much more can be done. Let the truth be known that the Negroes are going forward! It will better stir us up to our own work. In Georgia the assessed value of property held by Negroes is placed at \$15,000,000, representing a real estate market of \$30,000,000. Of this sum \$1,000,000 of assessment, or \$2,000,000 market value, was added in the year just closed. The wealth of the Negroes of the Southern States is not less than \$400,000,000. The building up of wealth follows a sharpening of the intellect. If the untutored colored men of the past quarter of a century could amass almost half a billion of dollars, why can not the educated Negro during

the next quarter of a century quadruple the amount?"

**Possibilities for the Negro** Says Rev. E. E. Scott, of Alabama, himself a black

man: "Forty years ago men looked on the Negro as a stranger and sojourner in the human family; they doubted his ability to take in brain food and soul food as other men did. Even his best friends were asking, as they looked over that hopeless (?), lifeless black mass: 'Can these bones live?' That a statesman like Bruce or Langston, a genius like Booker T. Washington, schools like Wilberforce, and Fisk and Tuskegee, could come out of this black Nazareth was not dreamed of. That ministers of acknowledged ability, lawyers, bankers, physicians, merchants of the Negro people should within a generation rise and take their places by the side of the leaders in these professions and honorably hold their own was beyond the expectation of the most sanguine optimist of the human race. And yet that undreamed dream is a glorious reality, by the grace of God."

**The Path by which the Negro Can Rise** This is Booker T. Washington's wise counsel to the men and women of his race:

We must ever keep in mind that our future recognition is largely within our own hands. It is not what we say of good concerning ourselves, or what others may say of evil regarding us, that, in the long run, is going to hinder or help us. It is going to be what we actually accomplish. By our fruits men will judge us. As a race we must learn not to be deceived or discouraged by the superficial or the temporary. The real question with us as a race is whether each year we are gaining in property, intelligence, high character, and in the confidence and respect of our neighbors, black and white. It is the quiet, persistent, eternal, unostentatious effort to prove our worthi-

ness that is going to win. With the Negro it will be as with the white man. He will weaken himself and degrade his soul if he permits race hatred to control or guide him. Love for all men and hatred for none must be the mainspring of our life.

**The Bible in Eskimo** The Eskimos now have their own translation of the Word, which the Bible Society of Denmark has the honor of publishing. It took 150 years to complete the task. The Norwegian pastor, Hans Egede, who went as a missionary to Greenland in 1721, began the work, and his son, Paul, finished the translation of several books. Danish and Moravian missionaries during the last century added book after book, until now the 10,000 Eskimos, who are all members of the Danish State Church, have the entire Bible in their mother tongue.

**Missions in Porto Rico** The statistics of Protestant missions in Porto Rico show 7 missionaries for the Methodists, with 10 congregations, 800 native and 200 American adherents; 4 Presbyterian missionaries with 12 congregations, 1,350 native and 150 American adherents; 1 Episcopal missionary, with 3 congregations, and 300 native and 150 American adherents. In addition to these, the Congregationalists have work, and the Bible societies. Certainly, after so short a time, and for a beginning, these figures are inspiring and encouraging.

**Intolerance in South America** Miss Elsie Wood, of Lima, Peru, says as to the general situation: "Excepting the work of the American Bible Society, the evangelical societies having the most work there are the Methodist and Presbyterians. The laws of nearly all of the 10 republics formerly allowed no public

worship other than in the State religion, but owing to the efforts of the missionaries more liberty has been granted. However, in Peru liberty of public worship is still prohibited, and at the memorial services held in Lima on the day of President McKinley's funeral, under the auspices of the United States representative, Judge Dudley, no official representative from the Peruvian government could be present, as the services were held in a Protestant church. In order to show that there was no lack of sympathy for the United States, the President called in person the same afternoon at the American Legation. And yet the superintendent of public schools in Buenos Ayres, the largest city of South America, not long ago recommended as the best thing for keeping the Argentine Republic ahead of all the others that they put the Bible into the public schools, and in addition to liberty of conscience now allowed there, that they give the common people the best knowledge for right living."

## EUROPE

**A Noble Beneficence** Among the numerous forms of well-doing in London the Christian Community, one of the very oldest, dating from 1685, must not be forgotten. According to the last annual report:

In the middle of the last century the members engaged were but 33, while at the present day they have increased, in round numbers, to 500, and the area of operations has multiplied to an equal extent. The funds have advanced from something under £20 to over £4,000 a year. As far as the past year is concerned, the general character of the work has been continued, with every sign of blessing. We still find the people ready to hear and receive the simple Gospel message that is proclaimed in the open air, in lodging-houses, where the lapsed masses congregate; in the work-houses and infirmaries, where the

sick, the very aged, and dying are ministered to, as also in the mission-hall and rooms.

**Last year :**

1,228 homeless men were sheltered for the night and fed.

21,000 free meals were given.

10,500 children's dinners and breakfasts.

1,000 free lodgings provided for the homeless.

11,000 workhouse inmates were entertained in the winter.

2,610 attendances were made by poor husbandless women.

5,377 workhouse inmates and lodging-house people were taken into the country for a day.

500 children sent to the Home for a week's rest and change.

Besides this, a large amount of relief was distributed in many other ways, including clothing.

**Six Goodly Gifts to Beneficence.** Under a deed of trust executed by the late Mr. George Sturge, in Novem-

ber, 1883, after providing for various annuities and other charitable gifts, the balance was left in trust to be divided equally among the following 6 religious and philanthropic institutions: The Friends' Foreign Mission Association, the Bedford Institute, the British and Foreign Bible Society, the London Temperance Hospital, the Mildmay Mission and Hospital, and the Foreign Missions of the Presbyterian Church of England. The trustees had already distributed in instalments £22,000 to each of these 6 institutions, and during last summer a further sum of £20,000 was paid to each from the same source.

**Medical Missions of the C. M. S.** The C. M. S., greatest of all missionary organizations, gives great prominence

also to the work of healing, having 11 hospitals or dispensaries in Africa, 10 in Western Asia, 17 in India, 10 in China, 1 in Japan, and 1 in Northwest Canada: in all 51, manned by 67 European doctors. The number of beds is 1,691, the number of in-patients was 11,887 last year, and the number of visits to out-patients were 773,514.

Says *Mercy and Truth*, one of the C. M. S. periodicals :

We shall very gratefully receive gifts toward 3 new hospitals that are needed at the present time. Last month we mentioned the need for a new hospital at Gaza. Some years ago the society bought the land for a hospital within the great city of Fuchau, the doctor's house has been built and we have just received the plans for the hospital itself. The total cost of the hospital for men and women will be about £1,200. The third case is that of Fuh-nung; there is a hospital for men, and Dr. Mary Synge is very anxious to have a new hospital for women.

<b>Monks and Nuns in France</b>	According to the <i>Interior</i> there are 16,000 monastic establishments in
---------------------------------	--

France, with something like 400,000 inmates, or 1 to every 100 inhabitants. If to these 400,000 celibates who form the army of the Catholic Church we add the 600,000 men in the army and the three or four hundred thousand men and women who form the army of the civil service, we find that every 25 Frenchmen have to maintain a monk or nun, a soldier or a civil servant, or his family. Thus every citizen has to support one twenty-fifth of a member of these three categories, and as of the 40,000,000 Frenchmen only 8,000,000 at most earn or possess money, each of these 8,000,000 has to maintain one-fifth of a monk, nun, soldier or civil servant. The cost of the soldier and civil servant appears, of course, in the budget, but that of the monk or nun is a charge which must in some form be added to the taxation. It may be presumed, moreover, that only one-eighth of the population can be counted on as able to bear the public burdens, while there are certainly not more than 2,000,000 to face the cost of the 400,000 "religious." Thus every 5 persons possessing an income have to maintain

a monk or nun with the proportionate share of keeping up the establishment.

**German Medical Missions** We congratulate our German speaking brethren on the increasing attention they are giving to medical missions. The Barmen or Rhenish Mission has now 4 medical laborers on the field, Dr. Kühne and Dr. Olpp at Tung-Kun, in South China; Dr. Schreiber at Pea Radja, in the island of Sumatra; and Dr. Winckler, originally intended for the island of Nias, but who, on account of the heavy pressure on Dr. Schreiber, will join him as colleague at Pea Radja. Then the Basel Mission has Dr. Fisch in Aburi, on the Gold Coast; Dr. Hey in the Cameroons; Dr. Stokes in Calicut, India; Dr. Wittenberg in Kia-ying-chiu, China; and Dr. Zerweck at Bettigeri, in the Southern Mahrathi country, India. Further, the Basel Mission has 3 young medicals, who are completing their studies with a view to labor on the mission field.—*Medical Missions at Home and Abroad.*

**The Meaning of Zionism** Said Mr. Israel Zangwill at the recent Zionist Congress held in Basel: "Zionism does not propose to pauperize the people of Israel, but to redeem the land of Israel. And, therefore, I beg of you not to fritter away your money by starting businesses here and there, however profitable, for then your capital would be locked up and not available when needed in a great sum. Use your money only to prepare a home for our wandering people. Our old home is in ruins, alas! And yet if it had not been in ruins it would not have been empty, it would not have been waiting for us. Give no alms to Jews; give them only wages for their share in the agricultural and industrial development of Pales-

tine. I stand here and see delegates from all the lands of the exile who still cry, 'If I forget thee, O Jerusalem, may my right hand forget its cunning.' That is miracle enough. Zionism is living and anti-Zionism in its coffin. What are five years in the life of a nation? Five years—when we have waited eighteen centuries! It may be that none of us is destined to see this great hope fulfilled; it may be that Dr. Herzl, like Moses, will but gaze upon the Promised Land. Yet, even so we are content, if we have helped to shape a practical policy toward the future, content if it shall be written of us: They found chaos and corruption; they left idealism and purpose."

**Is Russia Becoming Tolerant?** The Russian Church is as frozen in its ecclesiasticism as a large part

of the territory of the empire is during the winter season. For some time past there have not been wanting signs that a thaw has set in, and that this frozen mass is opening a little to the silent rays of the sun. The Russian Church has believed in and practised "protection" for its own supposed well-being, it being advanced that to permit other religions among a people as ignorant as the Russian peasant would be to invite rebellion against the State. The first suspicion of any thaw was the granting of a certain kind of tolerance which permitted a man to engage in the worship of his fathers, whether orthodox or otherwise, but no effort must be made, except by the State Church, at proselyting. Another sign of thaw has appeared in the lessening of penalties for infringement of the edicts referred to, brought about in the recent revision of the Russian Criminal Code. When will the Russian government learn that freedom of worship and freedom of

conscience will make better servants of the State than acts of repression, however numerous and drastic?—*Episcopal Recorder*.

**Signs of Life in Spain** An interesting article on "Religion in Spain" has appeared in the *Church Times*. The writer, who knows the country well, remarks that it would be difficult to exaggerate the anti-clerical feeling. The Church is strong in the Basque provinces—Navarre, Aragon, Catalonia, and Old Castile. Burgos, Vittoria, and Pampeluna are Catholic strongholds. But there is a very different tale to tell of the large towns in the south. Andalusia in particular is not in the least under clerical influence. Bitter as the hostility to the religious orders may be in France, it is child's play to the feeling shown in Spain. There, as elsewhere, it is the Jesuits who attract the largest amount of hatred. A caricature of a Jesuit at a music-hall in the south is sure to bring thunders of applause, and in conversation with the people one is often told that the Jesuits are at the bottom of the present unfortunate condition of the country.

### ASIA

**Miss Stone Released** All the Christian world rejoices at the release of Miss Ellen M. Stone, who was captured by the brigands last autumn. So widespread has been the interest taken in this noble missionary that we print the following message to her brother, in which she gives an account of her release:

"RISTOVATZ, February 25, 1902.

"Charles A. Stone, Chelsea, Mass.:

"Freed, thank God, and well, after our captivity of nearly six months! Yesterday, Sabbath morning, Mrs. Tsilka and her seven-weeks-old daughter, Helena, and I found ourselves left by our captors near a village an hour distant from Strumitsa. For three hours we waited for dawn, then secured horses and came to this city.

"Kind-hearted Bulgarian friends rushed from their homes as soon as they caught a glimpse of the strange-appearing travelers, took us in their arms from our horses, with tears and smiles and words of welcome, and led us into their house.

"Word was quickly sent to the friends engaged in their morning services at church, and they came, old and young, to greet us. What thanksgiving to God for this proof of His faithfulness to answer the prayers for all! Even the little children had never ceased to pray for us, their lost friends.

"The Turkish government did not fail to question us as to our experiences. The governor of the city with his suite called this morning and again this afternoon, after the arrival of Dr. House and his son from Salonica, accompanied by M. Gargiulo, the first dragoman of the American Embassy at Constantinople. The last three have come to accompany us to Salonica to-morrow, where Mr. Tsilka awaits his long-lost wife and their baby.

"They have brought me a bundle of letters from mother and my brothers and dearest friends. Thus, with unspeakable gratitude to God and to all friends who by prayers and gifts have helped to free us, we begin our life of freedom. Your sister,

"ELLEN M. STONE."

**What Robert College Has Done** Thirty years ago a couple of Americans, Christian men, with heads on their shoulders, settled in Turkey and set about teaching on American methods the rising youth of the East in an institution called the "Robert College." They have never from that day to this had at their command a greater income than \$30,000 or \$40,000 a year. They have insisted that every student within their walls shall be thoroughly trained on the American principles, which, since they were imported by the men of the *Mayflower*, have well-nigh made the tour of the world. That was their line and they have stuck to it now for thirty years. With what result? That the American college is to-day the chief hope of the future of the millions who inhabit the Sultan's dominions. They have two hundred students in the college to-day, but they have trained



and sent out into the world thousands of bright, brainy young fellows, who have carried the leaven of the American town meeting into all provinces of the Ottoman Empire.

W. T. STEAD.

**Germany in the Levant** A few years ago the public was wondering at the flirtation between Germany and Turkey, but the reasons are not so obscure just now. Turkey has granted certain concessions to Emperor Wilhelm, in return for his favors, which make him a power to be reckoned with in the near East. Russia has been planning and working for the control of affairs in the region of the Persian Gulf, and thereby exciting the jealousy of England, but now comes Germany with her concessions for the Bagdad Railroad, which will give her an immense advantage in the territory to be opened by it, including ancient Babylonia and the Persian Gulf region. As some one has expressed it, Russia finds herself flanked in Asia, while this new outreaching of the Kaiser can not fail to have a marked influence upon India and other British interests in that part of the world.

**Jews in Jerusalem** The trades union of Jerusalem has given out the following interesting statistics about Jewish tradesmen in Jerusalem: There are 315 carpenters, 295 tailors, 238 shoemakers, 118 locksmiths, 109 boss carpenters, 95 tanners, 75 goldsmiths, 73 paper-hangers, 78 wood-carvers, 83 writers, 70 bakers, 57 printers, 53 blacksmiths, 56 painters, 44 makers of stockings, 39 bookbinders, 35 stone-cutters, 45 millers, 30 watchmakers, 28 weavers, 22 engravers, 23 makers of parchment, 27 coppersmiths and 62 apprentices at other trades. There are altogether 2,189 tradesmen in Jerusalem, of which 200 are single

men, while the others are all men with families.—*Jewish Gazette*.

**What the Indian Census Says** In 9 out of the 27 provinces of India, the census taken last year shows that

the number of native Christians is 162,152. Ten years ago the number was 96,281, so that the rate of increase is 70 per cent. In Baluchistan there were no Christians among the native people ten years ago, and now there are 4,026. In Assam the growth has been from 16,844 to 35,969, in the Central Provinces from 13,308 to 25,571, and in the Punjab from 53,587 to 72,854.

**Progress in India** After twelve years' service in India, Mr.

David McConaughy

brings back a good report of the work of the Lord in the land to which he was sent. "A dozen monsoons have not been enough to damp the ardor with which I set out. I come in no pessimistic spirit, but with an invincible optimism. Never in all these years have I doubted that the shekinah of God's glory was pointing toward India." Turning to the story of the development of association work in India, he compared the figures of 1895 with those presented at Allahabad last month, showing that the 18 Y. M. C. Associations had become 150, with over 7,000 members instead of 1,451, while instead of a solitary secretary giving his time to the work there are now 20. "Yet the figures and the buildings that have been erected are only the scaffolding of the real work which is going on among the young men of India."

—*London Christian*.

**John R. Mott in Calcutta** On his way home from the Far East this young evangelist to young men halted for a week in Calcutta. Of his work there this is told: "The average attendance

at the 6 meetings was 650. On the last evening the subject announced was 'The Battle-Ground for Young Men,' and the attendance 800. After-meetings were held on 3 evenings, and 230 men signed cards signifying their sense of sin and desire to be freed from it. Cards were signed by 111, stating that they wished to follow Christ up to their present light. About 20 others made a similar statement in a qualified way. Many of these men were earnest inquirers, and it is hoped and expected that not a few will give effect to their convictions by baptism, which is the Rubicon separating the believer in the Lord Jesus, whether Jew, Mohammedan, or Hindoo, from his past and from his relatives."

**A Great Gift to Famine Orphans** Dr. Klopsch, of the New York *Christian Herald*, writes to the *Indian Witness*: "No doubt you have heard that I have extended my original pledge guaranteeing the support of 5,000 orphans for one year so as to undertake that herculean work, namely, the support of 5,000 orphans for a period of five years, paying for the same at the rate of \$25,000 every four months. Up to the present time I have made 4 remittances of that amount, and 11 more are yet to follow. We are about to start orphan work in China on similar lines, tho perhaps not quite so extensively."

**A Visit to Mukti** In a recent *Messenger and Visitor* W. B. Boggs writes of a visit to this now famous spot, and what he saw of Pundita Ramabai's wonderful work. He says: "I had heard much, but the half had not been told. Here are about 2,000 girls and women in this home of safety and purity and peace. Within these extensive grounds are well-ventilated, comfortable dormi-

tories to accommodate all; here are dining-rooms, each 132 feet long by 30 wide, kitchens, storehouses, grinding-rooms where 60 hand mills are at work, oil-room, bakery, hospital, schoolrooms, room for industrial works of various kinds, plain dwellings for the Pundita and her assistants, offices, guest-rooms, and a great church. Nearly all the buildings are of stone with tiled roofs, well planned and well built. Most of the building stone was obtained from the large wells, of which there are 5, with an abundant supply of pure water. And throughout the grounds are many beautiful young shade trees and fruit trees, and gardens producing large supplies of vegetables. And five years ago there was nothing here but an open field! The church is a plain but sightly structure, designed to seat, when completed, from 4,000 to 5,000. It is built of dark gray stone and roofed with Mangalore tiles. It is 232 feet long, inside measurement, 45 feet wide, and has 2 transepts, each 135 feet long. The floor is of teak wood, beautifully smooth."

**A Notable Woman Gone** In India an interesting missionary figure has passed away in Mrs. Warren, of Gwalior. Mrs. Warren went out to India in 1872. She and her husband were located in Morar, in the native state of Gwalior, where they were the only missionaries. In 1877 Mr. Warren died, and Mrs. Warren has since continued the work alone. From 1872 to 1899 she stayed in India without a furlough. In New York her towering figure, semi-Oriental dress, and commanding bearing made her such an impressive figure that a crowd would be sure to gather around her and the young Hindu Christian whom she had adopted as her son and brought with her to this country. When

she died last year, at the age of 69, the Maharajah, whom she had on her knee as a babe, sent a gun carriage to bear her body to the grave, acted as one of the pall-bearers, and stayed until the grave was filled; and proposes now to erect a stone over it. For 27 years she held alone a state of 3,000,000 people for the Church, and died at last in the field she had refused to abandon or surrender.

**Lutheran Missions in India** The statistics of the American Lutheran Mission (General Synod) in India, as

given in the annual report for 1900, are as follows:

Missionaries, including wives and single women.....	27
Native helpers.....	449
Organized churches.....	432
Sunday-schools.....	259
Pupils in Sunday-schools.....	14,496
Day-schools.....	211
Pupils in day-schools.....	3,712
Added by baptisms in 1900.....	1,962
Baptized members.....	20,486
Total Christian community.....	39,579
Support raised on the field in 1900.....	\$10,301

The Christian community belonging to the different Lutheran missions working in India is as follows:

American Evangelical (General Synod).....	39,579
American Evangelical (General Council).....	6,000
Basel Evangelical Lutheran.....	15,044
Leipzig Evangelical Lutheran.....	18,865
Schleswig-Holstein.....	1,300
Hermansburg Evangelical Lutheran..	1,945
Gossner.....	39,321
Arcot Danish mission.....	748
Fifteen Scandinavian societies (1898)...	98,000
Total.....	220,702

**Christianity and Caste** Christianity is slowly but surely breaking down the barriers of caste. The principal of one of the C. M. S. colleges relates an incident which gives a striking illustration of this. He saw a Pariah (a very low caste) walking down the chief Brahman street of the town, with a Brahman (a very high caste) student on each side, one with his arm locked in the Pariah Christian's, the other holding an umbrella over the party,

both Brahmans deeply intent on the Christian's notes of a lesson just received.—*The Round World.*

### The Thieving Mangs

The Mangs form one of the lowest castes in the social scale in all India. They are supposed to be aborigines. But, whatever their origin, they have the reputation of being born thieves. There are honest men among them, but a great many of them, without a doubt, are thieves; and the whole caste is so suspected by government that, along with one or two other castes, they are obliged to answer a roll-call every night. The police officer of every village has it for his duty to go to the Mang quarter and see that none are away from the village. Those who are absent are obliged to render an account of their doings. If one of them wishes to travel anywhere, go on a visit to a friend's or see a sick relative, or do anything requiring absence from the village over night, he is obliged to get a written pass, signed by the officers of the village to which he has gone. In this way their movements are watched, and they are prevented from wrong-doing.—Rev. HENRY FAIRBANKS.

### The Chinese Language

Every word in the Chinese language has a logical reason for its existence and peculiar formation, and each word consists of either one individual character or a number of them combined in order to make a complete word. Take the word field, a square divided into sections or lots. When the word man is written by the word field the combination makes the word farmer, indicating the avocation of a man who is associated with fields and agriculture. The word for box is indicated by a square having four sides of equal length, while a prisoner is literally

a man in a box, a fact which is often grossly illustrated in China when a criminal is sentenced to death and is carried to the place of execution in a square box.

**A Mission Burned in South China** A despatch from Hongkong to the *Times* says that the Berlin Missionary

Society's buildings at Fayen, near Canton, were burned on February 7 by an anti-Christian mob. The missionaries escaped. The perpetrators of the outrage profess to be connected with the French Catholic missions. The Rev. M. Bahr, of the Berlin mission, and his wife and infant child have arrived safely at Canton. It is not believed that the Catholic bishop knew of the undercurrents of the affair, which was more the result of a feud than an organized attack on the Christians.

**Is New China Soon to Appear?** Three governors, each ruling over a population of some 25,000,000, have united in calling upon Rev. Timothy Richard for counsel in matters connected with the introduction of Western forms of education, and asking for books to be used by Chinese students. Mr. Richard is connected with the Society for the Diffusion of Christian and General Knowledge in China; he has the confidence of prominent men in that empire, and he has been applied to for a list of the best books in Chinese on modern learning. The Governor of Shantung has declared that he will not promote any of the 500 expectant mandarins until they have passed an examination in Western science and learning. Books of the kind that this governor asks for have been prepared almost entirely by missionaries of various boards, and they are already in great demand. It was a similar call from the emperor,

made in 1898, that led the dowager empress to put a stop to the proposed reformation by setting him aside. It would seem as if the emperor's plan, which all regarded as inopportune, was about to be carried out by the most intelligent and influential leaders in the present government.

**Confucius or Christ** The following extract is taken from a letter sent by a native Christian in Honan. It is interesting as showing the character of converts and the Chinese estimate of their Christianity:

Ren t'ai-t'ai (one of the women Christians), when the persecution was at its worst, used secretly to visit the church members and help them with money, sympathy, and counsel. When the hall was looted the mob went around to destroy her house. Her husband and sons went to the door with guns and said they would shoot the first man who dared to enter. Seeing the reception that awaited them the mob dispersed. Then the husband and sons went to the women's apartments and began to scold Mrs. Ren, and to say that by following Jesus she was endangering the lives of all her family. They demanded that she should "leave the false and return to the true." "If you want me to go back to my old way, then I shall revile and curse you all day long as I used to, and also smoke opium. Are you willing for that?" "Oh," said the family, "we don't want you to act like that." "Well," said Mrs. Ren, "then do not ask me to recant, because that is what awaits you all in the house if I do." Thereupon the family said, "Go on as you are doing; we will not say another word."

**Hopeful News from China** Mrs. Davidson, the wife of Mr. Robert John Davidson, of the Friend's Missionary Society, writes from Chungking, Sz'chuen, West China, under date December 1901, as follows:

We are now living in such times as we never had in China before. Years ago the people would crowd

around us out of sheer curiosity. Now they crowd around to ask about the Doctrine and to be taught the truth and to ask to have their names entered as inquirers. In the past we have had to give the people catechisms and Testaments and hymn-books, now they come to buy them; and when they have bought them they read them, and moreover know what they have been reading about. These people come not by twos, nor threes, nor by tens, but by the scores and hundreds. Other missions in this province have a similar experience, and we do not know whereunto this thing may grow. There may be breakers ahead, but at the present time we have such open doors for preaching the Gospel as we never had before.

This is one out of many similar indications that the recent terrible occurrences in China are already being overruled for great good.

**Comity** Despatches from  
**Even to** Peking, corroborated by conference  
**Confederation** with missionary officials here, indicate that a significant Protestant Christian union movement is pending in the province of Chihli, by which, if consummated, the Presbyterian and Congregational (American and English) and the Methodist educational work of that province hereafter will be carried on in harmony, one denomination caring for theological education, another for collegiate education, and another for the hospital work. The consolidated work will be called the North China Educational Union. They will embrace theological and female schools and the college at Tungchou. The Rev. Dr. Sheffield, of the American Board, will be president.

**Memorial** Under the rule of  
**University** Yu Hsien, the province of Shansi became, in the summer of 1900, a scene of death and desolation, in which 53 foreign missionaries suf-

fered martyrdom and a large number of native Christians. And now the new governor, a very different type of man, invites the missionaries back, and is ready to make all amends possible, including the payment of heavy indemnity for the lives of the martyrs. But the missionary boards bereaved, at the suggestion of Rev. Timothy Richard, declined to receive such indemnity, and asked that instead it should be used for the establishment of a university in Taiyuen-fu, the capital of the province, and the city in which most of the missionaries were slain. Hence steps have already been taken looking in that direction.

**Return of** During the months  
**Missionaries** of October and November last one of the most striking events in Shanghai was the abnormally large arrival of missionaries. The majority of these were former toilers returning to their work. In November alone 150 landed in that city. In October there were 116, representing 24 different societies in Europe and America. Such a large influx of those who had, to a considerable extent, been driven away by the Boxer troubles, naturally made a deep impression.

**The Growth of** Thirty years ago in  
**Thirty Years** Japan the Scriptures were printed secretly, and copies were sent out only after dark. Those who were engaged upon this work did so at the risk of their lives. Now there is a Christian printing company at Yokohama, issuing the Scriptures not only in Japanese but in Chinese, Thibetan, Korean, and 2 dialects of the Philippine Islands. Last year there were circulated in Japan over 138,000 copies, which is an increase of 39,000 copies over the previous year.

## AFRICA

**The Gospel in North Africa** In the last annual report of the *North Africa Mission* mention is made of progress among the Mohammedans in Morocco and Algeria. A hundred years ago in these lands, strongholds of Islamism and piracy, defying the governments of the civilized world, there were no little bands of converted Moslems or scattered individuals who were Christians. In Morocco there are now 5 stations with 9 male missionaries, including 2 medical; and 23 female, including 1 medical. The country of Algeria, containing between 4,000,000 and 5,000,000 of inhabitants, has only 4 stations, with 5 male and 11 female workers. Tunisia with its 4 stations has 6 male missionaries, including 1 medical; and 21 female. Tripoli has 2 workers with their wives. This large country, which is under the dominion of the Sultan of Turkey, has no missionaries to preach the Gospel to its great masses excepting the 4 workers just mentioned, who are at the 1 station of Tripoli. The medical mission here was open on 133 days of the year, and the men attending numbered 5,149, the women 2,225, making a total of 7,374, an average of 55 per day. Egypt has 2 stations, one at Alexandria, the other at Shebin-el-Kom. Two men and 4 women work at the former, 4 men and 2 women at the latter.

**A German Mission in West Africa** The North German Missionary Society, which has its seat at Bremen, is one of the smaller societies, and its work is confined to the German Togo District on the Gold Coast. The staff consists of 16 males and 7 female missionaries, with 63 native assistants. Opposition to the mission arises from two quarters. The Roman Catholics occupy 5 stations

in the Togo District, and their sisters are especially active among the children; while from the north the Mohammedans are entering the country, as traders or colonists, and are making proselytes. Against these impediments may be placed as a set-off the advantages of good roads, of a country opening up, and of a well-disposed colonial government.—*Norddeutsche Missions Gesellschaft.*

**Baptism of a Prince in Toro** In a private letter Miss Ruth Harditch thus describes the baptism of a nephew of the king in the church at Kabdrole, in Toro (near Uganda):

Sunday proved to be rather a new experience in my life out here, for the mother-queen's only daughter (the king's only sister), a charming princess, and one of our most intelligent and devoted workers, had given birth to a little boy—quite an event in the royal family of Toro, as the king has no son—and I had been asked to stand as “god-mother” on this Sunday at his christening. The church was crowded. It is a large cane building with innumerable poles (tree-trunks) inside to support it; no elaborate stained-glass windows adorn this temple, but the gorgeous blue, cloudless sky, tall, waving banana trees, and the graceful grasses of the maize plant, with its golden heads of grain, peeping in at the open aperture windows, help the soul in its flight toward God more than the most elaborate paintings of men's productions. On one side of the church, seated on mats and skins, were the men, some with an abnormal amount of white linen clothing, others with scarcely a scrappy skin to cover their bodies; on the other side were seated the women in all sorts of colors. At the west stands the font—a black native pot in a wooden case, draped with Turkey twill. The baptism was an impressive scene.—*C. M. Gleaner.*

**All Aboard for Uganda** The railway from Mombasa, on the Indian Ocean, to Uganda, a distance of 582 miles,

has been opened. This is one of the most important movements for the opening up of Central Africa to the influences of Christianity and civilization. It would not be so important were it not for the rather superior character of the people to whom the iron road comes. In no other part of tropical Africa has the progress been so great in recent years, and this progress in commerce, intelligence, and general uplift is distinctly traceable to the work of Christian missions. The Uganda protectorate has a population of about 4,000,000, and one-fourth of these are known as the Waganda, probably the most advanced of all the tribes of Central Africa. The stability of their government is illustrated by the fact that its feudal power has been in the same family for the last 300 years or more, or nearly three times as long as the United States can boast of a distinct nationality. Many of the people can read and write, a considerable portion profess Christianity, and some of their churches will hold congregations of 2,000 persons.

**South African Nationalities** The following statistics are given of various nationalities in South Africa—a fact often forgotten: There are 13,000 Malays in Cape Town of slave origin and of Mohammedan faith, many of them wealthy. There are numbers of Indian coolies in Natal, Cape Colony, and the Transvaal. There are many prosperous Chinese, and there are 40,000 colored people in the Cape Peninsula, the descendants of the first settlers and the natives.

**Kaffir Debt Paying** The United Free Church of Scotland has an extensive mission in Kaffraria. At a station named Childera a new church was erected a few months

ago, at the cost of nearly £200. The people were called together, and their heathen friends came with them. They had a feast and religious service, which continued from 11 o'clock on Friday till the sun went down. The debt was then about half paid. They resolved to remain till the whole amount was secured, and remain they did till *sunrise on Saturday, and on till noon!* By that time the debt was paid, the heathen giving some help. We have heard of sittings of Parliament continuing longer than 24 hours, says the *Presbyterian Witness*, but this is the longest religious meeting of which we have a recollection. The people were thoroughly in earnest.

**Electric Lights in Mid-Africa!** Shades of David Livingstone! Light in the Dark Continent! The reader of "Livingstone's Life and Labors" will easily recall the arduous journeys he made to and from the great Zambesi, and his wonderful discoveries in that beautiful but slave-cursed region. Now all is changed. Missionary institutions of great influence occupy strategic points. New stations are being opened very frequently and the additions to the saved are many. And now the the Livingstonia institutions are to have the benefit of electric power, derived from a fall in the Zambesi, as their means of making light. Electric lights will be secured for the dwellings of all Europeans and also for the institution. There will be power for half a dozen engines—for carpenters, blacksmiths, printers, threshers, mills, etc.

**A Blow at Slavery** The existence of slavery in German East Africa is one of the blots of that progressive government, and it is gratifying to find that a humane imperial edict

has just been issued which will gradually tend to its abolition. No new slaves are to be made; no one may sell himself, or his wife, or his children, or be sold by his relatives, and it is no longer the penalty of adultery, debt, etc. The right of self-purchase under easy conditions is given to those now in slavery, and every slave is to be allowed two days a week in which he may work for himself. The transfer of slaves must not result in the separation of families against their will; and at any breach of duty towards a slave by his master, he is to go free. Short of abolition, this edict is about as statesmanlike a measure as could be devised, and is a great step towards putting an end to that cruel and antiquated institution.

### ISLANDS OF THE SEA

**Changes in New Guinea** Says Dr. Lawes: "For six years the missionaries waited (the work began in 1871), and then a New Guinea man professed belief in Christ, followed by a woman. Now on the first Sabbath in every month not less than 3,000 men and women gather around the table of the Lord, devoutly, reverently, commemorating that event which was so much to them and to all the world. Many of them I knew as savages in the days of feathers and paint. Now, clothed and in their right mind, the wild, savage look gone, they form part of the body of the Lord Jesus Christ in His Church. Many of the pastors who presided at the table were New Guineans, and the New Guineans might often be seen to bear on their chests the tattoo marks which indicated that their spears had been imbrued in human blood. Last year there was opened at Vatorata a memorial church to the memory of the South Sea Island missionaries who had died at their posts on this great

island, and on a memorial window there were inscribed 82 of these names. If to these were added the names of the women and children, no less, perhaps, than 200 would be found to have died in New Guinea during the past thirty years."

### The Gospel "Like Tobacco," or "Like Tea!"

A teacher from Nguna described the Gospel as being like tobacco. "The first time one smoked it was bad, and no one wanted to smoke again. But by and by they tried again, and after a time it was so soothing and nice (here he pretended to smoke, and every man's mouth among his hearers worked in unison). So when we first took the Gospel the worship made us sick, very bad, because it upset our old ways and we did not want to try it again. But by and by we did try, and then how it soothed and helped us, and we rejoiced in it as a smoker did in his pipe. But tobacco was different from the Gospel, for it took away our money, and after we had smoked there was nothing left for our money. No. The Gospel was more like tea. We took it when ill, and it warmed us and did us good. And it soothed us and helped us as the Gospel did our soul." This Nguna man was speaking to 200 natives, and said, "Yes, the Gospel is like tea, for it is free." Then he warmed up and said, "Come, all you people, and take the Gospel which does not take your money, and come and drink the missionary's tea, for he will give it free."

**Governor Taft and Intolerance** It is stated by Rev. Homer Stuntz that, in endeavoring to find a site for a Methodist Church in Manila, the fact came out that no law was in existence by which non-Catholic bodies could hold real estate in those islands. Calling



upon the governor, he told him the facts. Whereupon, without consulting a book, or so much as moving his chair, he touched a bell, summoned his secretary, dictated a law meeting the difficulty, and within five minutes had folded and laid it away, saying that the next meeting of the Commission it would be enacted; and it was.

### MISCELLANEOUS

**Christian Comity in the Mission Field** Rev. J. S. Dennis, in the *Christian Endeavor World*, has an article entitled, "Where the Denominations Get Together." His eye is on the foreign fields and the numerous recent movements toward cooperation and combination, *e.g.*, in China, Japan, the Philippines, India, etc., where various forms of federation have been brought into being. And what is all this but a part of the outcome of closer union in progress between the divers branches of the Methodist and Presbyterian bodies in the countries named, and as well in Australia and South Africa? The same blessed tendency appears in the fashion, so rapidly spreading through the religious press and the missionary magazines, of regularly making mention of what other bodies are doing, under such heads as "The Church Universal," "Our Fellow-workers," "Notes on Other Missions," "Notes from the Wide Field," etc.

**"Night brings out the stars"** Scarcely ever, if ever, have so many commendations appeared of missionaries and their work, and from such high sources, as since the Boxer outbreak and the capture of Miss Stone. And among the latest and best is one from Hon. Charles Denby, for

years our Minister to China. These are his words in part: "He becomes a teacher of science, as Martin and many others. He establishes a college, as Mateer, Sheffield, Pitcher, Lowry, Hobart, and Gamewell, whence educated teachers go every year by the hundred. A preceptor of agriculture, as Nevius at Chefoo, and all the country around blossoms with fruits and flowers. He translates into Chinese a whole series of primers, as Edkins did, and the emperor begins to learn English. He erects a hospital, as Atterbury. He is the pioneer of commerce. He alone of all classes goes to the remote interior to reside. From his modest home radiates the light of modern civilization. He precedes the drummer and prepares the way for him, and, lo! commerce has its birth."

### A True Story (and a Moral)

The lady sat with her native class, Teaching them what a miracle was:—  
"And you," she suddenly said with a smile,  
"Yourselves are a miracle. Think awhile:  
If your grandsires came to the land again  
And, instead of the faces they looked on then,  
Saw you, happy and somewhat wise.  
Hope on your foreheads, love in your eyes,  
Would they own you for kin of theirs,  
Dark with cruelties, shames, despairs?  
What is the power that has lifted you so?"  
"We see it!" they murmured. "Yes, we know."

The lady herself (who told me the tale)  
Added, "Far over hill and dale,  
As we enter the hamlets on our way,  
There is no need of a friend to say,  
'Here they are Christians'; two or three,  
Looked on at random, the first we see,  
Make us aware of our brothers: grace  
Kindles a light on the dusky face—  
Wicked and gloomy the others were;  
These are peaceable, kindly, fair,  
Hopeful, innocent, strong, and free—  
The change is a miracle plain to see."

[*"Cut down the expenses," some folks say,  
"The Church of Christ has too much to pay."*]

—C. M. S. *Intelligencer*.



**A HEATHEN MAORI AND HIS DWELLING**



**NATIVE LEATHER MONEY USED IN PARTS OF NEW ZEALAND**

Among some native tribes of New Zealand wives are still bought and sold. The above illustration shows the amount paid for a wife. "Pocket-money" and pockets are alike unknown in these districts

# THE Missionary Review of the World

*Old Series*  
VOL. XXV. No. 5 }

MAY

{ *New Series*  
VOL. XV. No. 5

## THE DIVINE LINK BETWEEN PROPHECY AND MISSIONS

BY THE EDITOR-IN-CHIEF

“The testimony of Jesus is the spirit of prophecy” (Rev. xix: 10). This is confessedly an enigmatic saying, yet it may be that its meaning is not, after all, really obscure. Its inmost truth seems to be this: that, between the witness of the prophets in the Scripture and the witness of the evangelists in history, there is a vital link. Of all-inspired prophetic utterance, the inspiring spirit, the very substance and essence, motive and impulse, is to bear witness, beforehand, to Jesus. It is equally true that, of all Christian missions, the inspiring and ultimate motive is to bear witness to Jesus as a Savior, at hand, a present, perpetual Redeemer from sin. These simple statements are enough to show that the relation of prophecy to missions is vital and essential.

This is too great a fact to be merely glanced at; it deserves a long and fixed gaze till its impression on the inner eye of memory is permanent. It may be exhibited and illustrated in three ways:

- I. A prophetic element pervades the whole Word of God.
- II. A prophetic plan underlies all redemptive history.
- III. A prophetic outline forecasts all missionary activity.

Each of these statements admits of indefinite expansion, but it will suffice to give a few illustrations under each head.

- I. A prophetic *element* pervades the whole Word of God.

The body of a bird is pervaded by life. Man's attempts to fly, by making wings and attaching them to his body, have been failures, because, at the point where man's wings begin, life's current ends, they being but an artificial machine fixed to the living framework. But life does not stop where the bird's wings begin, they being parts of the living framework itself and partaking of its vitality, which pervades them, even to the outmost tip and utmost feather. Man's wings are substitutes; the bird's wings are attributes.

So God's Word not only contains prophecy, but is itself prophetic; the prophetic element is a life current, pervading Scripture. God pervades all space, and so is omnipresent; He pervades all time, and so is omniscient. The Eternal One sees the whole future as one everlasting present. No tenses limit either His activity or His knowledge. Hence, in the Book which He has inspired, His presence is pervasive: it is a living Book. His omniscience runs through the whole Word of God, to the utmost limit and smallest detail; and, as His eternal purpose embraces world-wide missions, the missionary element is as pervasive as the prophetic, and the two are found everywhere together, mutually wedded and inseparable. The testimony, borne by human witness to Jesus as the world's Savior, is the goal toward which all prophecy looks and points and moves. The examples and illustrations of this fact are abundant. We briefly advert to a few.

1. There is Direct Prediction—the prophetic element proper. The first recorded prophecy is that which foretells that the seed of the woman shall bruise the serpent's head while the serpent shall bruise His heel. The bold metaphor is pictorial. We see the Son of Man crushing under His heel the head of Satan, while the fangs of his serpent-head meanwhile wound the heel that crushes him.\* Thus the primal prediction hints the final, crushing defeat of the devil, while conceding that the adversary of God and man shall be permitted to wound the lower nature of his victor. This prediction is amplified and clarified, further on, when it is added that in this promised Seed of the Woman all the families of the earth are to be blessed.†

In these first predictions we have the essence of all subsequent Messianic prophecy, but, in this earliest testimony to the coming of Christ, we have also the first glimpse of missionary triumphs. The Son of Man is to be manifested to destroy the works of the devil, and in Him all the family of man is to find redemptive blessing.

2. Many prophetic enigmas can be interpreted only by Christ's advent and Christian missions. In the greatest poem of the Old Testament the vicarious passion of the servant of Jehovah is set forth, and his wide work for Adam's lost race, to be followed by the enlargement of the Church by the Gentiles flocking to her gates.‡ Yet this prophecy was, even to learned Jewish rabbi, a closed chamber of mystery until the Key of History unlocked it. So, of that "Psalm of Sobs," which opens with the atonement cry,§ and whose closing words in the original are, "It is finished." These prophetic riddles cease to be such, read in the light of the testimony of Jesus.

3. There are prophetic events which need missions to explain them. One example will suffice—the siege and fall of Jericho. The taking of this representative stronghold is clearly a lesson on missionary methods. Not one carnal blow was struck. An invisible Captain

\* Genesis iii : 15. † Genesis xii : 3. ‡ Isaiah lii, lvi. § Psalm xxii.

of the Lord's Host led the way and prescribed the course. Three things are conspicuous: a complete encompassing of the city, the blowing of the trumpets, and the shout of victorious faith; then the walls fell flat. Centuries later the great missionary apostle reminded the Corinthians that "the weapons of our warfare are not carnal but mighty through God to the pulling down of strongholds,"\* a hint of the spiritual lessons of which the fall of Jericho was a parable in action. Our Joshua is leading his hosts to go round the world, simply blowing the Gospel trumpet, and by faith in His promised presence to anticipate victory.

4. Prophetic types may be found in rites and ceremonies and religious festivals. For example, the Feast of Tabernacles, the last of the annual sacred celebrations, being the festival of ingathering when the harvest was fully garnered, is made in prophecy typical of the final ingathering of all the fruits of the Gospel, the Harvest of Missions, when from the wide world field the sheaves are garnered, and all nations shall come up to God's Temple to take part in His worship.†

5. There are prophetic lives which teach lessons in missions. Individual biography is often recorded as both history and allegory.‡ Jonah is a conspicuous example as the first foreign missionary. How natural that in his character and career God should warn all future missionaries against two fatal mistakes: first, against not going when and where He sends; and, secondly, against not loving souls when they do go. Jonah first fled from his duty, and, when afterward he went to Nineveh, went selfishly, unlovingly, preaching wrath, and angry because wrath did not fall on the city!

6. Sometimes prophetic precepts are found where no one would suspect any such deeper meaning. When such a minute injunction is found as a command not to muzzle the mouth of the ox when he treadeth out the corn, it afterward appears that God's care was not primarily for oxen, but for His messengers who tread the world's threshing-floor, He being jealous lest Gospel heralds should be hampered and hindered in their work by the lack of suitable provisions for their daily wants.§

7. The prophetic structure of the whole Bible further illustrates our theme. The Word of God is a unit, and its ending can be understood only by its beginning. Every part implies and applies every other. The first mention of any subject forecasts its relation to all that follows. And, behind the entire mystery of the book, lies the mystery of the man, Christ Jesus, giving its otherwise disjointed fragments, plan and system, like the image which the late Dr. A. J. Gordon once found on the back side of a dissected map, and which gave even to his little chil-

\* Comp. Joshua vi., II. Corinthians x: 3-5. † Zechariah xiv. ‡ Gallatians iv: 22-31.  
§ Deut. xxv: 4. I. Corinthians ix: 9.

dren the clue by which to fit the parts together. To him who, as on the reverse side of the Bible, sees the figure of the Man and the plan of the ages, all the parts of the Book take their place in harmony.

II. A prophetic *plan* runs through all redemptive history. Redemptive history means the course of God's dealing with the race with a view to a perfected redemption as the goal. It is remarkable how the Scriptures enfold and unfold the whole outline of this Divine working. The plan embraces ten grand stages, and in a definite, unchangeable order:

1. The original creation, with the first Adam as its crown.
2. The Fall of Man, with sin and death as its curse.
3. The Wrath of God, as typically visited in the Flood.
4. The Elect Nation, called out from the world by God.
5. The Divine Book, prepared for the guidance of His people.
6. The Son of God, also the second man and the last Adam.
7. The Spirit of God, the New Paraclete, following His ascension.
8. The Church of God, called out from the world as Christ's Body.
9. The Book of God, completed by the New Testament.
10. The Kingdom of God, absorbing all human kingdoms.

All this prepares for the new creation which is at once the goal of all prophecy and the crown of all history. Here is a clear plan of God, spanning the ages and bridging the eternities. It has ten distinct stages of development, and, strangely enough, just one-half of these pertain to the Old Testament and one-half to the New. The Bible and history are therefore a unit. Some Being higher than man, must have been back of the writers of these sixty-six books, for how could these separate writers have foreseen what material others were to contribute? How could Old Testament historians, poets, and prophets foresee that, without the New Testament evangelists and epistle writers, their work would be incomplete? But God had "provided some better thing for us, that they without us should not be made perfect."\* Here is a mystery inexplicable without a Divine author. Half of this plan was wrought out before Christ came, preparing His way before Him, and the other half following His first advent and preparing the way for the second, but each was a hemisphere, matching the other and without it incomplete. Of course, this whole scheme of prophecy is missionary; every part of it forecasts missions, and finds fulfillment only when the elect Church with its now finished Book of God goes everywhere to gather out converts and make ready for the kingdom and the new creation!

III. Finally there is a prophetic *outline* of the actual advance of missions. From time to time we meet in Scripture scattered hints of the way in which and the means by which the missionary campaign is

---

\* Hebrews xi : 40.

to be carried on and of its historic triumphs. The coincidences between these prophetic forecasts and the facts are too many and striking to be the work of chance, and as we place them side by side we are overawed by the signs of a master Mind and omnipotent Workman planning and performing. As the apostle James said at Jerusalem, "Known unto God are all His works from the beginning of the world."

We close by citing ten examples, with some illustrated texts:

1. The Proclamation of the Gospel is to be world-wide and its final triumph universal. Habakkuk ii:14; Zechariah xiv:20, 21; Matt. xiii:47, xxiv:14.

2. God will raise up laborers and prepare them for their work and field. Isaiah xlv:1-6; Acts ix:15, xxvi:16-18.

3. The general sphere of Gospel successes is to be among the lower and even outcast classes. Luke iv:18, vii:22; I. Corinth. i:25-31.

4. Certain fields of missions are to be conspicuous—Ethiopia and the Isles of the Sea. Isaiah xlii:4; Zeph. iii:10; Psalm lxviii:31; Acts viii:27.

5. Pentecostal blessing will follow wherever the Gospel is faithfully preached. Joel ii:28; Acts ii:16-21, viii, xix.

6. Reserves, hitherto comparatively idle, will be called into service—the women. Psalm lxviii:11. Young men and young women. Joel ii:28; Acts xxi:8, 9.

7. Rejection of Gospel witness will be followed by national judgment. Matt. xxiv:14. Compare the history of Jews, Rome and Spain, etc.

8. There is a fixed program of missions: the outgathering of the Church, the return of the Lord, the restoration of the Jews, and the conversion of the residue of Gentiles. Acts xv:14, 18.

9. The period of evangelism and Laodicean lukewarmness will coincide near the end of the age. Comp. Matt. xiii:47-50, Rev. iii:14-20.

10. The age will end in the great apostasy and the development of the man of sin. II. Thess. ii:3; II. Timothy iii:1-5; Jude; Rev. xvii-xx.

All this is very striking. If any of these correspondences seem fanciful, enough remains to justify the conclusion that all mission history lay mapped out in the mind of the Eternal before the Great Commission was first given by our risen Lord. It is plain that God has made a highway for His chariot. He who flings himself athwart His path will be ground to powder beneath its wheels, for omnipotence and omniscience are the chargers that drag that chariot. But he who cooperates with God mounts the chariot of God, and, instead of being trampled under the feet of His steeds and crushed beneath His wheels, rides with Him gloriously to the goal of prophecy and of missions, when every foe is vanquished, and Christ is crowned King of Kings and Lord of Lords! "The testimony of Jesus is the spirit of prophecy."

## THE MAORIS OF NEW ZEALAND

BY WHERAHIKO RAWEI, NEW ZEALAND

According to tradition, Maoriland was discovered by Te Kupe, a priest, who lived on an island called Hawaiki (perhaps Hawaii, to the natives of which the Maoris certainly bear a strong resemblance). This priest incurred the displeasure of the ruling chief of Hawaiki,



WHERAHIKO RAWEI

and was compelled to flee from his island home to save his life. Securing a canoe, and stocking it with provisions, he put to sea, possibly to find his grave in the great ocean. But a kind Providence favored the lone boatman, and over the peaceful ocean he paddled his way. When his relatives found he did not return they mourned him as dead; but to their surprise, after many, many moons, he came back, and was received as one returned from another world. But the story he brought was far more surprising than his reappearance. He told them, in glowing language, of a

wonderful country which he had discovered toward the south, of its richness, huge forests, burning mountains, steaming lakes, gigantic birds, and other marvels.

As the story of the newly discovered gold-yielding land excites civilized communities, so this account of fairyland set the natives of the home island wild with excitement and passion to seek its shores. Indeed, Te Kupe himself was now regarded as little less than a god. Preparations were made by the more adventurous spirits to visit and explore this alluring land, and six great canoes were constructed. They were laden with provisions and water, and one day they left Hawaiki for the south.

Te Kupe's canoe led the way. Days passed with no sight of anything but water. But eventually land was reached. Te Kupe's canoe, the *Aotea*, was the first to get to shore, and thus the Maori name "Aotearoa" was given to New Zealand.

The date of this immigration can not be definitely settled, but it is believed to have been about nine hundred years ago. A native proverb of the Maori says: "*I kune mai i Hawaiki te kune kai te tangata*" (The seed of our coming is from Hawaiki, the birthplace of man).



Te Kupe, the leader of the Maoris to their island paradise, has had associated with his name superhuman achievements which are commemorated in many native ballads.

Arrived in Maoriland, the newcomers lived in primitive style. They were a robust and hardy race, and multiplied to tens of thousands. Longevity was a characteristic of this people. The tattooed priest whose likeness appears was a hundred and six years old when his photograph was taken. The ladies are not coarse and sensual, but fine in feature and generally modest in disposition; many of them are really beautiful. Indeed, hunt the world over, and it is doubtful if, outside of the culture of civilization, another race can be found of so high a type.

The Maories lived together peaceably and all went well. But one day there came the world-traversing white man. The natives were disposed to be friendly; but robbery, the violation of the chastity of their maidens, and other crimes stirred up within them the revenge natural to the human heart. Reprisals followed, and in their war with the Britons they proved themselves full of courage and resources.



TATTOOED MAORI PRIEST



MAORI WOMAN OF THE NGAPUHI TRIBE

But since the conquest of these islands by the Anglo-Saxon and the introduction of Western ways, a blight has come upon the people. Their numbers are decreasing by thousands. Their homes are houses of frequent wailing. They are a fading race—dying out after the manner of the Hawaiians, the natives of Tasmania, and other Pacific islanders. This downward tendency commenced with the introduction of firearms by the famous chiefs

Hongi, Mohaka, and Ruatara, on their return from a visit to England. Bloody wars between tribes hitherto friendly, decimated the male population. Now, however, the report of gun or rifle seldom or never breaks the silence of valley or hill. The weapon is only preserved by the old chieftains as a grim relic of bygone times ; but rum, tobacco, and the senseless adoption of a half-European, half-Maori mode of dressing and living are carrying on the fatal work of extinction quite as effectually.

Moreover, these same death agents are materially aided by the Tuhungas (native priests). The terrible influence for evil which these so-called priests and prophets have upon my people is unintelligible



A MISSIONARY SCHOOL FOR MAORIS, MARELAR, NEW ZEALAND

to any one unacquainted with the Maori habit of thought. By playing upon the feelings of a naturally superstitious race, by terrifying their ignorant victims with incantations of vague import and still more doubtful efficacy, these native quacks bar the road to good will and friendliness between European and Maori, and raise an almost impassable barrier to the advance of all civilization.

No less destructive and disastrous are many of the old customs which the people still retain as an inheritance from their ancestors. Tangis (native burials) are scenes of all that is corrupt and degrading. After living closely packed together in a dirty, ill-ventilated wharepuni (Maori dwelling-house) for a month, the men, women, and children, all sleeping together, the funeral party disperses, leaving the unfortunate hosts thoroughly fatigued and disgusted. They lament the ku-



A MAORI MOTHER AND CHILD

maras (sweet potatoes) that have been consumed, the precious flax and kawi mats, the valuable green stones their mistaken hospitality have lavished upon their guests, but till next year they are content to starve and go about semi-naked. Then, perhaps, another chief dies, and all the villages for miles around will again send natives of both sexes to howl over his dead body, to condole with his bereaved relatives, to benefit by their misplaced kindness and hospitality, and very probably themselves to receive from the corpse a substantial legacy in the form of typhoid fever. In many of the King Country pas (villages) the demise of a chief who, in consequence

of his rank, must be kept unburied for two or three weeks, is simply the advance herald of a terrible onset of disease and death, which carries off scores of victims.

But the greatest and most insidious evil of all is social impurity. The harm done through this vice is not apparent from a cursory view of the conditions of the people, and the European who has no close acquaintance with the race can not understand that, even if all other causes were removed, immorality alone would in one century from now completely efface from the earth the entire Maori population. The closer the native is brought to the Pakeha (European) the more rampant grows this evil, for the shameless and degenerate white men who infest Maori villages are heroes in the eyes of their dusky brethren. It is the ambition of the foolish native youth to ape the manners of these low-type Europeans, so he ignores the servant of God who uplifts the banner of virtue and salvation, and hurries on heedlessly to his doom.

Social impurity has already stunted a race once famous for its magnificent physique, almost



CARVED MAORI DWELLING

rooted out whatever industrial tendencies they originally possessed, and has most shamefully degraded the well-known native characteristics of hospitality, bravery, and manliness. We view now a decaying people, a degenerate cross between the European and Maori, inheriting the worst qualities of both, elevated with no sense of dignity or nobility, and possessing mental qualities which are frequently employed for the fabrication of dishonorable schemes.

The Maori can not and will not continue to exist unless that renegade class of Europeans which has so grievously corrupted the race are driven from his domains. He can not improve until the source of the degradation is removed and he applies his imitative faculties to higher, more moral and less pernicious examples. In short, the natives must be taught how to live and avoid evils which are destroying their bodies. Sermon preaching unaccompanied by determined efforts to completely reform the moral and sanitary conditions under which the people live can only be productive of extremely meager results. Training schools must be erected and native children taught laws of health, and industrial habits calculated to promote their social and spiritual welfare. Educational pursuits for the children would certainly be followed by an improved condition of home life among the elders; and in this way a fast disappearing people may be led to seek life and salvation, to build healthier dwellings, and, above all, to forsake the demoralizing *wharepuni*, in which they herd together at night, and which is so fatal to health and virtue. By such means Christ's kingdom may be extended, and a splendid race, possessing many noble characteristics, may be preserved.

---

## THE RESOURCES OF THE CHRISTIAN CHURCH FOR THE EVANGELIZATION OF THE WORLD \*

BY ROBERT E. SPEER

Secretary of the Presbyterian Board of Foreign Missions

The history of the world is in a real sense the story of the widening sovereignty of man. On any theory of his origin, he began quite simply, and the centuries have watched the gradual but uninterrupted expansion of his power. It is as tho God Himself had felt an increasing trust in man, and had attested it by increasing man's power, by admitting him, so to speak, to a fellowship in the Divine might and authority. There is a saying of our Lord's which justifies this statement, and it is evidenced by the obvious fact of history that this increase of power has been in the hands of the nations who believe in God and in God's Son Jesus Christ, our Lord.

---

\* Condensed from an address delivered at the Student Volunteer Convention, Toronto, Canada, March 1, 1902.

But we are now concerned not with the historical significance of the immense resources of the Christian nations, but with their prophetic significance. The question is not how the Christian powers came to possess these resources, but why do they possess them to-day, for what service in the days to come? We are to think of the challenge that is presented to the Christian Church by our possession of these vast resources calling us to effort commensurate with our powers.

### The Material Resources

I. Begin on the lowest plane of all, and notice, first, the abounding material resources of the Christian Church. That we may not think too generally, we will confine our thought to the resources possessed by the four countries which are doing nine-tenths of the missionary work of the world, and on whose shoulders the chief burden of responsibility for the world's evangelization must rest—Germany, Great Britain, Canada, and the United States. How can we get an adequate idea of the material resources of these four great lands? . . .

The bank deposits in these four countries alone aggregate \$9,032,000,000, an amount equal to three-halves of the revenues of the entire world, and to the missionary gifts of the entire Protestant Church for more than four and a half centuries. . . . The deposits of national banks alone of the United States last year amounted to \$2,937,000,000, one-half of the total deposits of the country, and more money than all these four countries combined give to foreign missions in one hundred and seventy years.

Think of what these four countries are spending on war. They have enlisted in their armies 1,148,000 men, and it costs every year \$694,000,000 to maintain them—more than the Christian Church gives to foreign missions in thirty years. Great Britain has spent already on the war in South Africa \$620,000,000, and is spending now four and a half million pounds a month. The United States has spent \$509,000,000 during the three years of the Spanish and Philippine wars. These two lands alone have spent in the last three years, in these two wars, more than enough money to maintain 40,000 missionaries on the foreign field for more than an entire generation. . . . The United States might have maintained during the entire nineteenth century a staff of 95,000 missionaries on the field every year for what she spent on her army, her navy, and her pensions during that time.

Let us turn away for a few moments from figures that no one comprehends to notice a few great illustrative items of expenditure. The New York *Sun's* estimate of the amount spent on the Yale-Harvard football game in 1900 was greater than Denmark, Finland, and the Netherlands contributed in that year for the world's evangelization. The Protestant Episcopal Church is building a great cathedral in New York. No one can have any objection to its building

a cathedral. The architecture is not good, but it will be a good and useful thing, provided other things are not left undone because of it. The \$15,000,000 that it is proposed to invest in the cathedral would maintain one thousand missionaries on the foreign field for fifteen years, or five hundred missionaries on the foreign field for the thirty years that that cathedral will be in building. . . .

Come back again to the larger figures. One great corporation, like the United States Steel Trust, has a capital of \$1,500,000,000, and actual profits last year five times as great as the entire foreign missionary offerings of these four Protestant countries. The gross earnings of the railroads of the United States last year were \$1,487,000,000, and the net earnings more than \$525,000,000. There is one life insurance company in the United States which actually paid to its beneficiaries last year thirty-five per cent. more than the entire world gave to the foreign missionary enterprise during the year. The income of that one company was three times greater than the income of all the foreign missionary treasuries of the world combined. . . .

Let us come to the money that belongs to the Christian people in these lands. The united population of these four countries is 178,000,000. The communicant Protestant Church membership is more than 30,000,000—more than one-sixth of the population of these countries. The aggregate estimated wealth of these four lands is over \$200,000,000,000. If the Protestant communicants of these four lands have only their fair proportion of this wealth they have \$33,000,000,000 in their possession. We have not counted their children, or the great mass of people who are esteemed as Christian people tho they are not communicant members of the churches. It would be perfectly fair to double these figures in order to arrive at a just estimate of the wealth of the Christian churches in these lands, \$66,000,000,000, and the amount they gave to foreign missions last year was 1-3,500 of their wealth, or assuming, which is far under the fact, that their annual income was 5 per cent. of their wealth, 1-175 of their income.

The population of the United States last year was 76,000,000. The communicant membership of the Protestant churches was 18,900,000, a little more than one-fourth. The estimated wealth of the country was \$93,000,000,000; it had increased between 1890 and 1900 at the rate of \$2,900,000,000 a year. In other words, the Protestant Christians of the United States alone were worth last year \$23,000,000,000, and they had added to their wealth last year at least \$725,000,000. They gave to the foreign mission cause one-fourth of a tithe of a tithe of a tithe of their wealth, and one-twelfth of a tithe of what they added to their permanent wealth last year, after all expenses of life were paid, after all their luxuries were indulged in, after all their waste. If the Protestant Christians of the United States had given

one-tenth of what they saved last year, they would have multiplied 1,200 per cent. what they gave to foreign missions.

The Christian Church stands possessing material resources so great that she would not feel the expenditure of what would be necessary for the evangelization of the whole world. She can do anything she wants to do, and everything she ought to want to do.

#### Resources in Men and Women

II. Let us turn, second, to our resources in life. The population of these four lands is 178,000,000 of people, and they have enlisted in their armies 1,148,000 men, or one out of every 150 of the population. I do not say that as many as that ought to go to the mission field, but it does seem that if we can spare one out of 150 for our armies, we ought to be able to spare one out of a thousand for the armies of Christ. That would send out a missionary host of 178,000. If the Christian Church would send out from her ranks as large a proportion as that of the citizens enlisted in the armies of these four countries, she would supply a missionary host of 200,000, more than ten times the size of the entire Protestant missionary body, men and women, now at work in the world. The United States alone has 77,000 soldiers in the Philippines. The number of soldiers of Great Britain in South Africa on January 1st was 237,000. The United States was maintaining in the Philippines more soldiers than we would need missionaries to evangelize the world, and Great Britain was maintaining three times as many in South Africa.

You say that not all of this proportion of the population would be qualified for missionary service. According to the *Statesman's Year Book* there are now in the colleges and universities of these four countries 164,000 young men. About 40,000 of them will go out every year—1,200,000 in a generation. One per cent. of them would be 12,000. Mr. Jayes said that about four per cent. of the present university population of Great Britain is enlisted in the ranks of the Student Volunteer Union. Four per cent. of the university and college body of students in these four countries would yield all the missionaries necessary for the evangelization of the world—48,000 missionaries within the term of one generation alone. The Christian Church has ample resources in life.

#### The Resources in Equipment

III. Think, in the third place, of the resources of the Christian Church in the matter of agency, instrumentality, and equipment. Think of her knowledge of the world. Where could she not go now, knowing perfectly the conditions she must confront, the people with whom she would have to deal, the problems she would have to meet? . . . The Christian powers rule the world; they go where they will, do what they please; the whole world has come under the political

control of the nations dominated by the Christian Church. It lies not alone under their political but under their industrial control. Who supplies the capital for the world's enterprises? Who owns the immense fleet of shuttles all over this world, weaving the fabric of its life into a tighter web each year? The Christian nations control the world, and they are controlled by the Christian influence and churches in them.

Think of the actual missionary equipment of the Church. There are 558 missionary societies, 306 of them in these four countries, with more than 7,000 mission stations, more than 14,000 organized churches, more than 1,550,000 converts in these churches; with 95 colleges and universities with a student population greater than that of Germany, and almost as great as the combined university population of Canada and Great Britain. . . .

#### The Moral Resources of the Church

IV. I have spoken of these things to get rid of them. . . . I would rather stand on the side of one truth than have all these other resources at my side. What are all these things, the money, the men, the machinery, in comparison with the moral resources that are now at the disposal of the Christian Church? I mean for one thing that vision of right which the Christian Church alone possesses. I mean for another thing that sense of shame at seeing the right and not doing it which the Christian religion alone fosters. Did it never strike you as significant that no other religion than that of Christ has ever bred an abhorrence of hypocrisy? Why? Ours is the only religion which possesses the moral power that shames the heart of the man who dreams but does not do.

I mean the stimulus, too, of splendid difficulty. I count it among the finest moral resources of the Christian Church that this missionary enterprise is one of enormous and stupendous difficulty. Why does a man's heart go out toward that problem of the evangelization of Islam, except because that is the hardest missionary problem in the world? . . . It is an immense moral resource that Christianity gives men a passion for hardness and makes difficulty a stimulus and an inspiration. I go back again and again to that line in one of Paul's Corinthian epistles: "I will tarry at Ephesus until Pentecost. For a great door and effectual is opened unto me, and there are many adversaries." No *but* for Paul; adversaries constituted, they did not qualify, his opportunity. The most splendid moral resource of the Christian Church is the difficulty of its undertaking. It is not what man does that exalts his enterprises; it is the great thing that he *will* do.

Think of the moral resources found in the adaptation of Christianity to meet the absolutely irrepressible needs of life. No other



religion can provide the moral sanctions with which civilization can live except Christianity.

Think of the incalculable moral reinforcement to be found in the missionary service of the unprofessional missionary. Our political and commercial influence is spread over the world to-day. What might not be accomplished if that influence were exerted all over this world by Christian men, if every man who went out from these lands, in government service or in commercial employ, went out as John Lawrence went, as Herbert Edwardes went, as Chinese Gordon went, as Sir Mortimer Durand and hundreds of others have gone, who by their passion for truthfulness, by unsullied purity, by Christlike unselfishness, commended wherever they went Christ and His religion to the hearts of men.

Think of the immense power that resides in ideas themselves! We have never yet measured the full moral power that resides in a great, true idea. No man can stay it. We have seen during the last forty years a movement in Japan testifying to that power of ideas to work out a transformation in the character of a nation, that is going to force us to restate all our conceptions of ethnic psychology and of the transforming power of ideas. Nobody knows the power which resides in a great and true idea. We need more and more to emphasize the fact that the missionary enterprise is the supreme enterprise of moral glory and power in the world. . . .

### The Spiritual Resources

V. I have mentioned this, too, to pass it by. Let money and men and methods and machinery fade out of our vision. Let even the splendid moral power and resources of the Christian Church escape our thought, and let us turn, last of all, to think of the indescribable spiritual resources of the Church.

First of all, *God is with us*. Not only does He go with the men who go with the Gospel, but beyond the reach of our furthest effort God is at work in this world, and all history is only the orderly unfolding of His perfect and irresistible will. I confess it is hard at times to make all this clear to one's mind. I do not understand why the Tai-ping rebellion should have failed with its effort to obliterate idolatry in China. . . . I do not understand why the Lord allowed the Boxer upheaval to sweep hundreds of missionaries and thousands of Chinese Christians off Chinese soil. But I know that back of all these things the living God is ordering His world, and that in this attempt to evangelize the world, you and I are not setting out on any mad human enterprise, but are simply feeding our lives into the great sweep of the orderly purposes of God. God is with us.

In the second place, there is the spiritual resource of *prayer*.- "If ye shall ask anything in my name," said Christ, "I will do it." Do we believe that Jesus Christ was dealing sincerely by us when He

spoke these words? How many of us place our confidence in Christ and in the words of Christ about prayer? Perhaps many of us find no place for faith in prayer in our lives. We call it illogical. Mr. Huxley would not say so. "I do not mean to say for a moment," he wrote in one of his strange letters to Charles Kingsley, "that prayer is illogical. For if the whole universe is governed by fixed laws, it would be just as illogical for me to ask you to answer this letter as to ask the Almighty to alter the weather." It is not prayer that is illogical or disruptive; it is the want of prayer that is disruptive and that distorts the plans of God. When He outlined the development of human history, He arranged the place that prayer should play in it. It is not the exercise of that force that now conflicts with His will; it is the failure of that force to work that impedes the orderly workings of the plans of God, and almost fractures His will here in the world. I believe in prayer as the great force in life; I believe in prayer itself as a life; I believe in prayer as a passion, as the longing and engulfing of the will in great achievement. We have side by side with God the power of prayer.

In the third place, we have *the power of sacrifice*. It has been proposed now and then that we should seek in our missionary boards for a financial endowment. I would rather have the endowment of the memory of one martyr than an endowment of ten millions of money. There is no endowment so great as the endowment of the memory of sacrifice. Think of the missionaries who have died in China for their faith in Christ. . . . Think of that old woman in Shantung who, confessing Jesus Christ, was ordered by the magistrate to be beaten again and again upon her lips, and who still persisted with mangled and bleeding lips to murmur her faith in Jesus Christ. I think this Student Volunteer Movement will be a different movement forever because of the memory of its martyrs, of those who, through peril, toil, and pain, climbed those steep ascents. I am sure that as their memory lives with us, the grace of God will indeed be given to us to follow in their train. And, everything else aside, the spiritual power that resides in these glorious sacrifices and in the present privilege of sacrifice is enough to call us out to complete the work which these began, and to enable us therefor.

Last of all, we have *the power of the Holy Spirit*. I wish there were some new phraseology that would enable one to speak of the Holy Spirit in such a way that it might bite through all our conventional conceptions of Him and lay hold on the very depths and sanctities of our life. I believe in the Holy Spirit as the spiritual resource enabling each one of us to be what without His help we can never be. . . . The Spirit of God has never yet been allowed to show what He can accomplish with a human life. We need to allow Him to do with us what, nineteen hundred years ago, He was able to

do in the Roman Empire with the apostle Paul. I believe we have not begun as yet to test the power of that Divine Spirit who can take even very unpromising men and women and give them a power beyond the power of man.

I do not minimize those mystical dealings of the Holy Spirit with our life by which He lodges the power of God in all the work of men for Him; but if you ask how in one word He is to realize this supernatural power in us, I answer, by the exaltation of Jesus Christ, and the assignment to Him of the preeminent, of the sovereign place, in every life. "When He shall come," said Jesus, "He shall not speak of Himself, but He shall testify of Me. . . . He shall take of Mine, and shall reveal it unto you." By those secrets, which are His alone, the Holy Spirit is able to plant in each human life the living and the supernatural Christ. After all, Jesus Christ is the great resource, because He is the desire of all the nations in whom their life is; the great resource, because in Him is all fulness of power and all treasure of knowledge and wisdom for us; the great resource, because it was His own lips that said, "All authority had been given unto Me; go ye therefore"; the great resource, because without Him we can do nothing, and in Him we can do all things. In Jesus Christ there is equipment enough, barring all financial resources and all available life, equipment enough to enable us here to go out and, sooner or later, to secure the evangelization of this whole world.

And there is in Jesus Christ not alone equipment enough for this, but there is in Him also power to rouse us to accept this equipment for ourselves. You say the Church is dead and asleep and can not be wakened to any such great mission as this? The lines were spoken of another land and another name, but they apply as well to this:

"I know of a land that is sunk in shame,  
Of hearts that faint and tire;  
And I know of a name, a name, a name,  
Can set this land on fire.  
Its sound is a brand, its letters flame—  
I know of a name, a name, a name,  
Will set this land on fire."

If that Name is allowed to stand out above every other name, if that voice is allowed to sound above every other voice, that hand to clasp tighter than any other hand, nothing is impossible. Would that all vision of money and of men and of method and of machinery and of moral power and of martyrdom might die out of our thought while we fix our gaze upon Him and hear His voice alone: "I am the Son of God. I am going forth to My war. I am the leader that has never lost. My battle is to last till all the lost are found and all the bound are free. Who will come after Me?" Oh, shall we not rise up in the power that He alone can give, in answer to His appeal, and go after Him?

## A REMARKABLE BOOK OF STATISTICS

BY REV. D. L. LEONARD, D.D.

The "Centennial Survey of Foreign Missions," by the Rev. James S. Dennis, D.D.,\* is "a Conspectus of the Achievements and Results of Evangelical Missions in All Lands at the Close of the Nineteenth Century." This volume, possessed of such ample proportions and so attractive to the eye, is also so excellent and valuable in so many ways that its appearance from the press really constitutes a notable event.

The contents are mainly, tho by no means wholly, composed of a multitude of names and a wilderness of figures. Within a decade several excellent attempts have been made to present the status and outcome of missions in the form of statistics; for example, by Grundenmann in his recent "Kleine Missions-Geographie und Statistik"; Warneck, for years in "Allgemeine Missions-Zeitschrift"; better because so much more comprehensive and complete, the late Dean Vahl in his annual pamphlets (1889-94), "Missions to the Heathen, a Statistical Review"; Rev. E. M. Bliss, D.D., in Funk & Wagnall's "Encyclopedia of Missions"; the American Board's "Almanac of Missions"; and H. P. Beach's "Geography and Atlas of Missions," just from the hands of the printer. But not the very best of these, not all combined, can approach this monumental product of Dr. Dennis' combined industry, ingenuity, and enterprise. Well may it altogether distance all competitors, since such unlimited time and toil have been bestowed upon this marshalling of facts gathered from the whole wide world over.

It may properly be deemed a Providence which brought this book into being, for it was only by cogent circumstances that the author was fairly thrust forward into a vastly larger literary undertaking than any he originally had in mind. Training essential to this herculean task had been found first in long years of missionary toil in Western Asia, and next in the preparation of his inspiring "Foreign Missions After a Century"; then followed years of work upon his epoch-making "Christian Missions and Social Progress," expanding finally into three bulky volumes, to the last of which he proposed to append a statistical summary. While thus engaged the date of the great New York Ecumenical Conference approached, and Dr. Dennis was selected to put in shape some columns of statistics for the use of the delegates, with a pamphlet of about thirty pages of figures as the result. By this time the length and breadth, the height and depth, the immensity and endless variety of the facts involved, had fully

---

\* Published by the Fleming H. Revell Company, New York, Chicago, and Toronto. Price, \$4.00.

dawned upon the author's vision. Such was the genesis of these 425 pages, each 9 inches by 11.

The motive and aim controlling from first to last is stated in the Preface to be as follows: "This Centennial Survey is an attempt to gather into one panoramic volume the cumulative foreign missionary movements of the nineteenth century, and to record the present status of mission activities with such attention to detail, and such historical and descriptive comments, that even the cursory reader must recognize the dynamic power and momentum of the Kingdom of God as now in action throughout the earth." With such prompting, every continent and island has been scanned with gaze well-nigh microscopic, in eager quest of organizations and movements inspired by the spirit of Jesus and aiming at the betterment of human kind. Seldom has the author failed to discover these, in number, too, surprisingly and refreshingly large. Think of missionary societies actually formed and sustained in regions whose names have long been synonyms for savagery and grossest heathenism! Fifty-one in Asia, of which India holds no less than 33; in Africa, 37; in Australia, 18; and 2 in Tasmania—the Van Diemen's Land of a generation since, and for a half century a mere penal colony and dumping-place for criminals!

Turning to a partial setting forth of the "Conspectus" at the outset, an introductory and explanatory note informs the reader of the aims of the writer, and lays down the principles upon which the book is based. Then follow some 275 pages crowded with the names of missionary bodies scattered through every clime and country under the sun, arranged by continents and in chronological order, with columns of figures relating to no less than twenty-two different items. After these come about 100 pages more, containing a Directory of Missionary Societies, substantially the same list, but now standing in alphabetical order, and giving the location of the headquarters of each, its officers, specific object, income, and regions where missions are sustained.

The general divisions included in the Survey are no less than nine, each one of which stands for a distinct phase of evangelizing activity. *First* come 558, which are termed Evangelistic, with a force of 18,164, of whom 6,027 are ordained, 711 are physicians, and 3,496 unmarried women; 4,076 ordained natives, with others unordained sufficient to make a total of 78,350 native agents, and a grand total of toilers falling but little short of a round 100,000. The *second* division is termed Educational, and relates to schools of every grade, from the college and university to the kindergarten, numbering no less than 20,458, with 1,051,466 pupils. The *third* is Literary, including Bible and tract societies, publishing houses and printing presses, the last two numbering 159. *Fourth* is Medical, with 424 hospitals named and 896 dispensaries, in which 85,169 in-patients and 3,347,427 out-patients are treated annually. *Fifth* is Philanthropic and reform-

atory, with the gaze turned to orphanages, asylums, hospitals, and homes for lepers, blind, deaf mutes, opium refuges, etc., with a total of 651. Cultural stands *sixth*—that is, meant for general improvement, like Christian Endeavor, Y. M. C. A., Student Volunteers, Bible women, zenana visitors, etc. *Seventh* covers organizations, mostly native, for the extension of knowledge, and the furtherance of national, social, moral, and religious reform. *Eighth* come training institutions other than theological. *Ninth*, mission steamers and ships, of which there are no less than 67. And besides all this huge mass of statistical matter, a very world of information is scattered broadcast over well-nigh every page in the form of notes.

Perhaps the wonder of wonders uncovered by an examination of the work under review is that all of this astonishing amount and variety of elevating and Christianizing energy is practically the creation of the last hundred years, the period since Carey sounded out his immortal challenge, "Expect great things from God: Attempt great things for God." Certainly here is found abundant food for courage, for expectation, for boundless enthusiasm and endeavor. But, tho such marvels have been accomplished, after all, since the world is so vast, and the spiritual needs of hundreds of millions are so unspeakably great, how slight is the ground for boasting or self-congratulation. Even an hour with this volume, a mere brief glance over its contents, can not fail to prove an inspiration; but how much more profit will it work to whoso reads, marks, learns, and inwardly digests.

It may be urged that a book like this will soon be out of date. Even so, for quite a large portion of the figures were gathered two or three years since. Neither is it perfect, beyond the reach of criticism. Eminent authorities will impugn the author's judgment in admitting this and rejecting that. Thus, no account is taken of work done among the Indians, Chinese, and Japanese in the United States, and only as if grudgingly that done in some of the Catholic countries of Europe. Certainly our German brethren, almost to a man, will strenuously object to his numbering missionaries' wives among the toilers. But all such defects, real or alleged, relate to matters which are but minor, and at the most are but as spots upon the disk of the sun, scarcely worthy of mention, found as they are in the midst of such wealth of radiance. In spite of all, the supreme fact remains that in this Centennial Survey all preceding endeavors have been altogether outdone, a much higher ideal has been established, or the pace has been set for all who are to follow in the same path of service. What before was passable, and even praiseworthy, from henceforth will rank among the crude and approach the intolerable.

Therefore, in spite of its bulk and cost, this splendid literary production ought to have an extensive sale. It is nothing less than indispensable to all who would master the sublime theme involved, or

would even become thoroughly intelligent in the realm of missions. At the least a copy ought to be placed by every church and young people's society within easy reach of every member. To those who know nothing and of course care nothing about missions, and esteem the whole subject petty if not also ridiculous, a good look through these pages could not but prove a startling revelation. Much-needed enlargement of vision would follow such an examination in the case also of multitudes who are possessed of some knowledge and zeal, but whose interest is confined almost wholly to the tiny fraction of work which their particular denomination happens to have in hand, or even to two or three individual men or women they chance to know. It is also devoutly to be hoped, tho scarcely to be expected, that these eloquent and convincing pages from the pen of an expert will attract the attention even of not a few wiseacre globe-trotters who "find" that Christian missions are an arrant humbug as to any tangible and valuable results, and of the omniscient stay-at-home critics in general. The author seems to cherish a thought and wish of the same kind, for he says: "If this grouping of data, altho tracing in suggestive outline the present status of the Kingdom of Christ, and recording fragmentary hints of its extensive and intensive advances in the world, shall aid Christians to a fuller discovery, and shall make the conventional cavil of the alleged failure of missions more than ever inept and untimely, the service will not have been rendered in vain."

---

## THE OUTLOOK FOR CHRISTIANITY IN CHINA

BY REV. TIMOTHY RICHARD, D.D., LITT. D., SHANGHAI, CHINA  
General Secretary of the S. D. K.

During the last six years China has been humiliated to such an extent as never before, and a conviction has been rapidly gaining ground that, unless she reforms her educational system, she has no hope of permanent prosperity. If she does change her education, what is to be its character? Is it to be on a Confucian or on a Christian basis? That is the problem. The Chinese will have one answer, the Christian Church ought to have another.

In Europe most of the great universities were founded by the Christian Church. In the early days of the United States it was the Christian Church that took the lead in establishing educational institutions—the universities as well as the colleges and schools. But in the mission field, during the last thirty-three years, there has been a strong tide setting in against all kinds of education with the exception of primary schools and theological classes, with the natural result that when the government now asks for professors for its new colleges the Christian Church in China has not one in a hundred to offer! This

is, no doubt, partly owing to the gradual change in the meaning of words. Education in popular parlance is now often used as excluding the spiritual, whereas all the best educationists in Christendom, as well as educational missionaries, include the spiritual, and consider the formation of the noblest character the great aim of education.

The word "religious" has also changed its meaning; in modern days it has come to mean the spiritual or the devotional and not the religious in the wide scriptural theocratic sense. At the present day if a missionary teaches science or law he is often said to be engaged in secular work, and if he should have to do with political and military matters he would be almost classed with infidels. This was the great mission heresy in the latter part of the nineteenth century; for we find that Moses teaches about the creation of *all* things, makes laws for a whole nation, legislates regarding hygiene and agriculture, and regulates its military as well as its civil institutions. Isaiah, Jeremiah, and Daniel in Old Testament times, the early Fathers of the Christian Church in Europe, as well as the Fathers of Reformation times, such as Luther, Calvin, and Knox, were statesmen largely occupied with the politics of their time, and the Christian Church honors them for what they did. But if a missionary in China gives a helping hand in any department of life but the spiritual, he is at once considered by many as having departed from the high ideal of the missionary calling, because the word "religious," in the popular parlance of modern days, does not seem to embrace the same wide sphere as it did in former times. Still, there are now in China, and always have been, a few men who protest against the narrowing down of the meaning of the word from its old scriptural sense, which embraces everything for the good of mankind, and who regard the classification of things into "secular and sacred" as vicious, for all service for God and the good of their fellow men they hold to be sacred. These missionaries have begun, in spite of great opposition, to open schools and colleges where higher education in all its branches is given. We should have ten times the present number devoted to higher Christian education.

Now that the Chinese government has lately issued edicts for the establishment of a university for the teaching of Western education in the capital of each of the eighteen provinces (which are each as large as a European kingdom) and a college in each of the one hundred and eighty prefectures of the empire (which are each as large as Wales), these all require competent teachers. This will form a test of the adaptability of Christianity to present needs of China. China cries for the Bread of Life for its leaders for this world and the next. I pass on this cry to the missionary societies and ask them to establish model primary and secondary schools, but above all model universities and colleges for China to follow. God forbid that the answer of any society to this cry of bread should be a stone. If the Christian Church



refuses to give the higher education, and Confucianism does, then Confucianism will be the good Samaritan for China and not Christianity.

Will the mission secretaries, therefore, at once consult with the heads of universities and colleges, in order to secure the best men in Christendom to be professors in these new universities and colleges, that this unique opportunity in the history of the progress of a fourth of the human race shall not be neglected? Or if educational reform should be still delayed by the Chinese government, will not the missionary societies, singly or unitedly, open one or two model universities at once, where the best Chinese will be thoroughly trained to become first-class professors in every branch of knowledge? Then when the government will begin educational reform in earnest it will have sufficient Chinese Christian professors to supply all the new universities of the land. By this prophetic insight into the needs and the charity of heart to supply efficient teachers, the Christian Church will prove itself a real Godsend to this noble nation, now literally perishing for lack of knowledge; otherwise the Chinese will have to suffer long, and pass through another struggle and revolution which will react on Christendom again, and that with danger to the interests of the whole world. On the other hand, if proper steps are immediately taken by the Christian Church, not only will China reap incalculable blessings, but it will react for good on the whole world.

---

## WANTED: CHRISTIAN EDUCATION FOR CHINA

BY GRIFFITH JOHN, HANKOW, CHINA

- Missionary of the London Missionary Society, 1855-

The political situation in the East is now attracting all eyes to this ancient empire. It is impossible to say what the future of China is to be. I believe that there is to be a New China, and I believe also that the agonies through which China has been passing of late are mere throws preceding the new birth. In the years to come we shall look upon the year 1900 as the most terrible in the history of the Christian Church in China, but we shall also look upon it as the most pregnant with blessing. It is my firm conviction that all that has recently transpired will be made conducive to the furtherance of Christ's Kingdom in this land. Whether that conviction be right or wrong, no one can doubt that there is in China to-day a remarkable readiness to consider the claims of Christianity, and the widespread wish to accept English ideas and wages. The reform movement of 1898 is not dead, though some of those who advocated it have passed away. The movement is still alive, and is destined to grow in strength and influence. Burke said of the British nation that "its antagonists are its best helpers." This is often true of movements as well as of

nations. Antagonists help by drawing attention to them and developing their strong points. The Chinese are now turning to the West for instruction and guidance as they never did before, and the demand for Western education and Western literature will continue to grow as the years roll on. This being the case, it behooves the friends of Christian missions to make generous sacrifices to enable the missionaries to grasp the opportunity which now presents itself for advancing the word of Christianization among this great people.

Until about three years ago the Central China Mission of the London Missionary Society was chiefly a strong evangelistic organization, but for some years previously we had been convinced that the time had come when more attention should be paid to the educational department of our work. This branch had not been wholly neglected, but it needed further development in order to meet the demands of the times of our rapidly growing mission. We spent much time and thought in seeking to prepare an educational scheme and procure the means with which to make a start. There were many difficulties in the way, but in 1898 a beginning was made, and the result has been such as to fill our hearts with a deep gratitude and boundless hope.

This scheme includes primary schools for boys and girls, high-schools for both sexes, a theological college, and a medical department. The theological college and high-class school for boys we look upon as of primary importance. China can never be converted through the sole agency of foreign missionaries. Trained native preachers are an absolute necessity, and one of the main aims of this scheme is the securing of a strong band of thoroughly equipped native workers. Central China, including Hunan, is now wide open to the Gospel. We have taken possession of more than ten of its walled cities in this long-time closed province, and established between thirty and forty mission stations in the counties of which these cities are the county towns. Without some arrangement for the regular training of native evangelists and pastors, how is this immense field to be cultivated? A theological college seems absolutely necessary. Behind the college, however, there must be a high-school which shall act as a feeder to the college and the medical school in the days to come.

The Chinese demand a modern education, and the question which we have to face is, Shall the demand be met by the Christian missionary and the teaching be made subservient to Christianity, or shall it be met by men who are out of all sympathy with missions, and the teaching be made subservient to the diffusion of anti-Christian principles throughout the land?

As to the location of such an educational institution, I may safely say that China does not present a finer center for a grand educational campaign than Hankow. For a long period it has been the greatest native mart in the empire. The city is known among the natives by

grandiloquent names, such as *Kiu Seng Chih Kou* (the mart of nine provinces) and *Tien hia Chih Chung* (the center of the empire). Here there are representatives from every part of the empire—mechanics, shopkeepers, merchants, and visitors. It has a specially commanding influence over two provinces, Hupeh and Hunan, the people of which are the most wide-awake people in the empire. The Hankow of the future will be a much greater place than the Hankow of the past and present. As the central terminus of several great railway systems, Hankow is destined to grow immensely in size and importance. It will be the Chicago of China. With the construction of these lines of railway will come the full and complete opening of the empire to foreign intercourse, and every part of it will be within easy reach of, and in vital touch with, this magnificent center.

This educational scheme is very near to my heart. Three years more and I shall have been in China fifty years. My hope and prayer is that before that time has passed God will put it into the heart of His people to establish this work. We need suitable buildings, for hitherto we have been carrying on our educational work in native buildings, which are entirely inadequate for our needs. The London Missionary Society has helped us generously, and some friends in England have sent us valuable contributions. May not God put it into the heart of some of His people in the United States to come to our help? God's work is one, and we are all his servants. In addition to what the society and friends in England have been able to do, we need £5,000 (\$25,000). Will not some Christian philanthropists come to our help in this important undertaking?

---

## IN THE "FAR WEST" OF CHINA

BY REV. W. E. MANLY, CHUNG-KING, CHINA

Methodist Episcopal Mission, West China, 1893-

The province of Sz-chuan, and indeed all West China, is cut off from the rest of the world. Even those who speak or write about China seldom have the West in mind. Most people regard Hankow as somewhere near the center of this portion of the empire, whereas Chentu, which is nearly a thousand miles farther up the river from Hankow, is the real western metropolis.

It is not strange that the relative importance of this portion of the Flowery Kingdom should be overlooked. Twenty years ago almost nothing was known of it. Few travelers had ever visited it. Also the natural features of the country change so remarkably a few miles above Ichang, that one is easily lead to suppose that the boundary of the empire is at this place; for, instead of the broad river flowing quietly through level plains, we suddenly come to range upon range of rugged mountains barring the way to the great West. There is

one way through, however. The mighty Yang-tsi has plowed a deep furrow through the mountains and has formed a plain, tho exceedingly difficult, highway to those distant regions.

At Ichang, some 900 miles from Shanghai, it becomes necessary to leave the steamer and embark in a Chinese junk for the rest of the voyage. The junk is one peculiar to this part of China, and well adapted to battle with the rapids which are to be encountered. It must be towed almost the entire distance. As the trackers set off on their four-hundred-mile stretch of pulling the boat through the solitude of those great gorges and over the swift rapids to Chung-king, one feels that now indeed he is leaving the world behind. The voyage is dangerous to life and property. Many a junk comes to grief in the swift waters of the whirlpools and rapids. At the start an offering is made to the river gods. A chicken is killed and the blood and feathers are smeared on the bow of the boat, firecrackers are let off, and sticks of burning incense set up here and there on board. One day our boat hung for an hour in a most perilous place in the rapids. The trackers tugged for that time in vain on the quarter of a mile of bamboo rope, at the end of which we were suspended. All were praying, whether to false gods or the true One, for it seemed certain that we should be wrecked. After such an experience one is not surprised to see the ignorant heathen boatmen throw out offerings of rice and cash-paper to appease the dragon whom they imagine is gripping the bottom of the junk.

A month's voyage brings one to Chung-king. This city, nearly 1,300 miles from the seacoast, is the door of the West, the city through which passes most of the traffic of 60,000,000 people with the outside world. Thousands of junks are employed on the river below, and other thousands ply the Yang-tsi and its tributaries above, carrying freight to all parts of the land. There are no wagon roads, no wheeled vehicles, not even wheelbarrows, excepting in a few well-favored districts. The country is too rough to admit of their use. Roads lead over the mountains in series of steps, in many places cut into the solid rock. The hard-working coolie is the patient burden-bearer in most parts of this territory.

Nevertheless, measured by Chinese standards, the province of Sz-chuan, with its 40,000,000 souls, is a most fertile and prosperous one. The natural resources are inexhaustible. Coal and iron are very abundant. The best producing salt-wells in the empire are here. The government derives more salt revenue from Sz-chuan than from any or perhaps all other provinces. Real famines are unknown, tho there have been two partial famines within the last forty years. In ancient times the land was covered with subtropical forests. Now it is all under cultivation, excepting the tops of the higher mountains. Rice is the principal crop.

There is a large and valuable commerce. The imports are chiefly cotton and cotton goods, oil-lamps, clocks, and other manufactured articles. The exports are mainly opium, salt, silk, vegetable wax, Tibetan wool, and great quantities of Chinese medicinal herbs.

The people or their recent ancestors have largely come from other provinces. Many think them more able than the majority of their race. They have known nothing of the outside world until very recent years. I never met one of them who had been farther than the boundaries of China. There are no newspapers published in the province, tho a few are sent from Shanghai. The telegraph connects some of the more important cities with the outside world. The imperial post carries mail only to Chung-king.

The missionary problem in the province of Sz-chuan is to bring the Gospel to this 40,000,000 people, shut out from the rest of the world, a people superior in intellect, their scholars highly cultured according to the Chinese standards, but until the last few years almost absolutely ignorant of everything excepting what chanced to fall within the narrow circle of their own horizon.

As to what the Gospel has to overcome, I can only speak from what I have experienced during a seven years' residence in Chung-king. Idolatry is not the greatest obstacle. Men generally are willing to have the folly of idolatry exposed, and will sometimes even help out in the argument. This is not quite so true of the women. Ancestral worship is a religion which strikes its roots most deeply into their hearts and lives. It is a subject which needs to be spoken of very carefully, never sneeringly, if one hopes to retain the respect of the people. But ancestral worship compared with other false systems is commendable in many respects. Without it the Chinese nation would have disintegrated long ago. Moreover, sincere honor and respect to parents is not only in accordance with the Bible, but also a good stepping-stone to true reverence of God. For is not He the great Father of all men?

A far greater obstacle to the rapid spread of the Gospel is the spirit of avarice which is seen on every hand. Men will "starve, bleed, and die" not for gold only, but for the filthy brass cash as well, each piece of which is worth only one-sixteenth of a cent. There is need of industry, perseverance, and the most rigid economy upon the part of all, even the most saintly in China, but beyond this the spirit of covetousness impels them to do and to leave undone that which absolutely prevents them from receiving salvation. At the judgment-day they will be more condemned by the tenth commandment than by the first.

Polygamy prevails to a considerable extent. Drinking is a serious evil. Opium-smoking is very common. Of late years the drug has been produced in great quantities in the province itself. The climate

is so mild that two crops of grain or vegetables are produced in one year on most of the land. The poppy plant is now taking up so much of the land available for spring crops, and requires such an enormous amount of labor and fertilization, that it is no exaggeration to say that all the people, rich and poor, the good as well as the evil, now pay twenty per cent. more for their rice than they would need to pay, were it not for the drain on account of opium. If the Chinese race fails to attain that leading place in the world prophesied by many who have studied their possibilities, the failure will be as much the result of this vice of opium-smoking as anything else. This is the opinion of enlightened Chinamen at least. But it has been proved many times that the Gospel can save the opium sot as truly as it can the scholar. The churches in China all have members who were once confirmed opium-smokers.

Having freely considered the obstacles, let us turn our attention to the manifest advantages which missionaries enjoy in preaching the Gospel in this western province. And first, the language is not so varied as in other parts of the empire. With the exception of a few aborigines, practically all of the people speak the Mandarin dialect; that is to say, good spoken language is the Mandarin. It is true, of course, that the uneducated classes and the women need to have it explained to them. No interpreter is needed before going fifty miles from home, as in some parts of China. One can travel all over the province and down river as far as Hankow, and be understood everywhere. There is no other dialect in all China so universally understood.

Moreover, the people are, as a rule, friendly to us. There has not been the intense opposition such as has been manifested in other parts of China. Foreigners of the worst classes are almost unknown. All who have gone there have been men of good influence with few exceptions. We have longed for the time when we should have steam communication with the outside world. But this inconvenience has been to the advantage of the Gospel in one respect at least; it has kept the worst foreign elements out until the natives have come to understand that Christianity produces honest men. There are some classes not friendly, it is true. The officials and the conservative scholars are the same in their opposition here as elsewhere. As they hope for political preferment, so do they oppose these Western innovations, which are sure to operate against them. But as "the common people heard Him gladly" in Christ's day, so it is in West China to-day. The common people, the merchants and the artisans, listen to the Gospel message with sincere respect. There have been two widely spread riots, besides the interruption to the work last year. But the missionaries have returned each time, and the people begin to realize that the Gospel has come to be a permanency in their land.

Another advantage which will become more evident as the years go by is that they are comparatively well-to-do. Poor compared with us they certainly are. But compared with the Chinese in the eastern part of the empire they are in comfortable circumstances. This means that they have more money for self-support. We have already found this to be true in practise as in theory. Our church in Chung-king more than supported its own pastor. There was not a wealthy man among them, but each gave something. The amount of money annually wasted in ancestral worship and idolatrous rites would more than suffice to carry on a well-equipped church work in all its branches. It would doubtless be enough to support the hospitals, asylums, and poor-houses, which are almost totally lacking at present.

Seven societies are working in the province at present. They are the China Inland, the American Methodists, the London Missionary Society, the American Baptists, the Church of England, the English Friends, and the Canadian Methodists. The territory has been divided between these societies, so that there shall be no needless overlapping of work. A permanent boundary committee has been appointed which derives its authority from the general missionary body. There is much sympathy and cooperation between these "seven churches." It results largely, I think, from the feeling which all experience most keenly, that the great need is more workers. Give a missionary from five to ten thousand square miles of territory and a million souls for his parish, with the nearest foreigner fifty to eighty miles distant, and he is not in a position to object very strongly to another Christian worker moving in to divide the field. But the new worker does not come, and large tracts of thickly populated country remain barely touched once a year by the wandering evangelist.

The Lord wants more men to give their lives to West China.

---

## DOCTORS AND DEMONS AMONG THE LAOS

BY C. H. DENMAN, M.D., CHIENG RAI, LAOS  
Missionary of the Presbyterian Board, U. S. A. (North), 1894-

"Oh! nourishing Father, have pity upon us!" This cry constantly greets the ears of the medical missionary among the Laos in Northern Siam. Yet the land is overrun with native medicine-men. Among the Laos any one can be a doctor who can secure one or two native medical manuscripts. Even tho the embryo physician be unable to read, he can doubtless find some one to read them to him. Out into the forest he goes, to lay in his stock of roots, bark, leaves, and flowers of the jungle. These, with some ingredients from the animal and mineral kingdoms, make up his pharmacy.

The Laos believe that disease may result from a variety of causes. They hold that everything, man included, is made up from four elements: earth, air, fire, or water. The correct proportion of these elements in the body produces health. An excess of fire manifests itself in one of the forty different kinds of fever; too much water produces dropsy; and an excess of wind causes swellings and enlargements of all kinds.

According to Laos philosophy, our bodies contain thirty-two spirit beings, or *kwun*, that have the power to go out or in and to enter other bodies according to their own sweet will. By their combined power these, when in the body, are able to resist disease; but when one goes visiting, the power of resistance is reduced. On the other hand, the entrance of the spirit from one person's body into another at once produces a conflict which results in some physical disturbance. If a disease has been long continued and has resisted all ordinary forms of treatment, or if convulsions or unconsciousness occur, the cause is declared to be due to the possession by an *evil spirit*.

A native medicine-man has been called to treat a case. Across one shoulder is slung a little bag containing his stock in trade, for he has no confidence in druggists and always compounds his own prescriptions. He sits down beside his patient, and after a little preliminary questioning proceeds, by the repetition of a jumble of words, to call back any of those *kwun* which may be gadding about. He then ties several strands of cotton yarn about the sick man's wrists and neck to keep the spirit at home and to prevent foreigners from entering. Having done this, he takes from his bag the various ingredients of the prescription. It may be the following:

- R The stalk of a certain grass..... 1 part.
- The root of a forest herb..... 1 part.
- The flower of a dooryard tree..... 2 parts.
- The powdered dried fruit of another..... 1 part.
- A piece of a broken begging-bowl, such as is carried by the Buddhist priests.
- A piece of a bowl, originally brought from China, which fell and broke upon a certain road.
- The dried heart of a tiger.

The medicine-man then takes the medicine-stone (a piece of sand-stone), and on it rubs each of the ingredients in turn. He then washes the gratings into a jar containing about a gallon of water, and from this concoction doses his patient by the pint. In spite of it they do sometimes recover. When there is no improvement in twenty-four hours after such a dose that medicine-man is dismissed and another is called.

If the patient grows worse, or if convulsions or unconsciousness follow, another change of doctors is made, and one who is supposed to have peculiar power over the "spirits" of the neighborhood is consulted. He prepares a piece of betelnut, and places it in the patient's



mouth to discover what sort of a spirit has caused the disease. If the man pronounces it bitter the "household spirits" are declared to have caused the trouble, if it tastes sweet the case is diagnosed as "possession by the evil spirit of some other person." The spirit-doctors then order certain offerings to be made to the spirits. Evil spirits are exorcised by the doctor taking a tiger claw and drawing it along the bare back of the sufferer. The point at which a cry or even a moan is uttered is declared to be the abode of the evil spirit. They then undertake to drive out the demon by whippings or the repeated use of the tiger claw. The outcries of the patient are said to be those of the evil spirit. The doctor asks the demon a multitude of questions, such as "To whom do you belong?" "How much rice does your owner plant?" "How many sons has he?" "How many daughters?" "How much silver and gold?" To escape prolonging the torture the patient may utter the first name that comes to his mind, probably that of some one against whom he holds a grudge. If there be nothing but mutterings and moanings, the doctor interprets those as answers to his questions and declares some one to be the owner of the evil spirit. The accused is sent for, and if he can not refute the charge he promises to take away his offending spirit. If the sufferer does not improve, the owner is believed to have lost control of his spirit and is looked upon with suspicion. The friends of the patient may obtain authority from the village officials to drive away the possessor of that evil spirit. They tear down his house, destroy his garden of bananas and palms, and drive the entire family from the village. Homeless and destitute, they flee to another town, but their evil reputation may follow them and again force them to flee. Many such finally find a refuge in Christ; for His name is acknowledged even among the heathen to be dreaded by demons, and belief in Him is followed by deliverance from the powers of darkness.

#### Medical Missionaries

Enough has been said to show the need for medical missionary work among these people, even from a humanitarian standpoint. But there is a higher and more powerful motive in the command and example of the first and greatest of medical missionaries—Jesus Christ. He went about doing good and healing all that were oppressed of the devil, and He says to His followers, "Go thou and do likewise; heal the sick, and say unto them, The kingdom of God is come nigh unto you." It is not necessary in these latter days that men shall possess that miraculous power of healing which dwelt in Jesus Christ, since the causes of disease and the mode of treatment have been more and more revealed to them through science.

But medical missionaries among the Laos are much handicapped by a lack of those facilities to treat disease which are at the command

of even the most modest of hospitals or dispensaries at home. In Cheung Mai there is a small hospital, which is now being enlarged to accommodate about forty patients. Every year more than ten thousand come for treatment to this hospital and dispensary, and every patient brings his own nurse and his own food. In spite of unfavorable surroundings the results of capital operations are proportionately as good as in the majority of hospitals at home. There is also the little fifteen by twenty-five foot hospital in Cheung Hai, where it has sometimes become necessary, in performing operations, to call in the gardener and the hostler from the stable as assistants.

Many medical missionaries carry on their work by means of dispensaries and house visitation, but more satisfactory results are of course obtained in the hospital. There the patient is brought into constant contact with the Gospel as it is lived and preached by the missionaries and their assistants. The daily services and private talks are the quiet sowing of the seed in the heart made tender by the ministry of healing. True, many who receive treatment in hospital and dispensary never openly acknowledge Christ, but many become true Christians and the results can never be estimated. To-day the Christian missionaries can scarcely go into any village among the Laos without finding some one who has been brought into contact with the Gospel through the medical work and whose prejudice against the foreigner has been overcome. In districts not frequently visited prejudice is so strong that the people are unwilling to accept books, and sometimes even flee at our approach. This feeling entirely disappears after one from the village has been treated at the mission hospital.

The medical work is also the breaking down of the people's faith in the incantation and witchery of their native doctors and their fear of evil spirits. Not many months ago a Laos Christian, hunting rabbits in the early morning, was wounded by the explosion of his gun. A piece of the skull was forced in, and for several hours he lay unconscious. Then he recovered sufficiently to make his way home, and the missionary physician was called. The accident occurred in a deserted temple ground, and therefore the natives claimed that there was no hope for the man. But under God's blessing, treatment according to foreign methods resulted in his recovery and in the weakening of long-existing superstition.

The wife of a man who was skilled in the art of "blowing" for the purpose of curing disease was unable to sleep for many nights because of a felon. Her husband tried all his skill, but to no purpose. He called in other native doctors, but still the patient suffered. As a last resort he went to a Christian elder who had a small stock of foreign medicines. This man had received also some instruction in the use of a lancet, and in a few moments gave such relief to the patient that that night, for the first time in a week, she slept. Later the woman

and her husband came to the elder to study the religion of Jesus, saying that since the methods of their fathers had given no relief, they had decided to leave all these things and take the elder's God to be their God.

But the best result of the medical missions from a Christian standpoint is the saving of souls. Many instances might be given of the blind, whose "soul eyes" have been opened; of the lame, who have learned to walk in the ways of God; of the unclean, who have been cleansed by the blood of Jesus Christ.

Of the first seven who became Christians among the Laos, four came to the missionary in the first instance to obtain some relief from physical suffering. This proportion among inquirers may not have been maintained, but it is certain that much hard soil has been broken up and much good seed sown by the medical missionaries among the Laos. Were there more of them, there is every indication that God would give an abundant harvest.

## A VISIT TO HODEIDAH, ARABIA

BY REV. JOHN C. YOUNG, M.A., M.B., KEITH FALCONER MISSION, ADEN

The first view that a traveler gets of Hodeidah from the deck of an Aden steamer is very attractive. The large white four-storied buildings seem both artistic and substantial, while the mosque domes and minarets give a very picturesque appearance to the town. But when the little vessel comes to anchor, more than two miles from the place, a good pair of glasses clearly reveal some of the baneful effects of Turkish misrule.\*

Directly in front of the vessel is the landing-place, toward the construction of which the Turkish government is said to have contributed £20,000, but which I venture to assert could easily be constructed for one-hundredth part of the money. West of this landing-stage is the only fort that the town boasts, and it is so small that a single shell from a large man-of-war would blow the place to atoms. Then between it and the pier is the chief commissariat store, built over the gate of the old city wall. It was confiscated for this purpose when the Turks first took possession of Hodeidah, and there



DR. YOUNG ON HIS TOUR

\* Tho the vessel draws less than ten feet of water, the sand-banks in the harbor make a nearer approach dangerous.

does not seem to have been a penny spent on repairing it since the day it was occupied. The eastern part of the town is even more dilapidated, as in several places the wall has given way and left great gaps. Rather than repair these the Turks have placed sentries, who stand lolling against the wall. This is so dirty that one almost fears they will stick to it, and the men are so untidily dressed that one wonders if the old dame who made their clothes used a kitchen knife and tatting shuttle instead of a needle and pair of scissors.

Just outside this wall are more than a thousand reed huts crowded together and chiefly occupied by the Khadami, a class of Arabs much despised by those boasting a better lineage. Thirty years ago one of their number, on account of a liaison, was shackled, stark naked, to a post in the cemetery. Exposed to all sorts of weather, he has remained there ever since, except when, after this treatment had destroyed his reason, they lead him round the town for an hour or two. The people have a strong superstitious belief that when once this poor idiot has circumambulated the town God will no longer withhold the refreshing showers.

We were brought ashore in a small sailing-boat, locally called a *sambook*, but were not allowed to land until we had delivered up our passports. All our goods and chattels were taken to the custom-house, where the police seized our books, and, despite our own and the consul's efforts, and notwithstanding the fact that the governor had told us that religious books, and especially Bibles, were not prohibited, they still retain possession of them.

We made every effort to get back these books and to win from the authorities permission to journey to Sana, but eleven days of troubling did not weary them, and we were forced to return to Aden without having accomplished our purpose. Here we must bide our time and use all legitimate means for having the doors of that closed country opened for the entrance of God's Word that alone gives light.

While in Hodeidah I was permitted to see and operate on a few suffering patients within the consulate and even to medically treat some in their own homes. One poor woman had been under treatment for more than three years, and as none of those who had attended her ever seemed to grasp what was the trouble, she suffered as much from their nostrums and drugs as she did from the fell disease that had assailed her. When standing by her bedside I could not help breathing a prayer that God would change the state of affairs in that dark land. The drugs the people swallow, the charms they wear, the enchantments they contrive, the cauterizing they endure, and the blood they lose in seeking to gain health could hardly be credited by those brought up in a Christian land.

Only last week a pitiable object walked over from Hodeidah to the "Christian doctor" at Sheikh Othman, suffering from hemiplegia,

brought on, he declared, by the Evil Eye. But a few days before a mother brought her scrofulous child to the dispensary. She had let the disease go from bad to worse because she had been informed by one of these so-called Moslem doctors that nothing would save the child except eating pork, and as this would make the child unclean and probably exclude it from heaven, she preferred to save his soul and let his body go to ruin.

The people of Hodeidah are very religious, but also very fanatical. All the mosques were crowded at the time of evening prayer, but not a single person responded pleasantly to my salutation, "*Salaam alaik.*"



SOME ARAB SCHOOLBOYS AT SHEIKH OTHMAN, ARABIA

One boy whom I asked for the name of a bird refused to answer because an old man standing near told him not to reply to the "unclean dog." Yet, notwithstanding their sullen anti-Christian fanaticism, and their bitter hatred of everything Turkish, the Yemen Arabs are beginning to feel the effects of young Turkey's propaganda, and if Christian missionaries do not speedily occupy the land they may have an even harder task than now lies before them when the Church awakens to a sense of her duty.

But how can such a land be occupied for Christ, and what measure of success is likely to attend one who resolves to occupy the field?

A pioneer missionary in Arabia ought to be accompanied by both a teacher and a surgeon, or, better still, he ought himself to be a medical man possessed of the Turkish diploma. Thus prepared, if he be a man of wisdom, he will soon win an entrance into the people's hearts

and dispel the fanatical spirit that now reigns supreme. Respect for the people's faith and a determination not to rail against their prophet are conditions *sine qua non* in working among Mohammedans. One must remember that even lax Moslems can not stand hearing their prophet reviled, and the man who attempts to do so has only himself to blame if he can not get an audience.\*

All Moslems believe that with God there is no respect of persons. When, therefore, one has induced a Moslem to assent to that general proposition he can quietly pierce his vulnerable armor by asking what "Surat Albakarat" means when it says that "For those who are able to keep the fast of Ramadhan and yet break it there shall be as an expiation the maintenance of a poor man."

Then again by means of a globe one can show that both in the far north and in the far south there are places where the sun never sets for at least two months in the year. Consequently God never could intend all men to keep the fast from dawn till dark, as in those lands all the people would die of starvation, and so break that universal law of God—"Thou shalt not kill" either yourself or any other human being.

No one can predict when "Arabia's desert ranger to Him shall bow the knee," but all true Christians can be sure that the time for doing so assuredly will come, as Christ himself said: "I, if I be lifted up from the earth, will draw all men unto Me."

## THE STRUGGLE FOR LIBERTY IN SOUTH AMERICA

BY BISHOP HENRY W. WARREN, D.D., LL.D.,† DENVER, COLORADO

When South America was discovered three hundred years ago, it was all in decadence. The magnificent structures of Tihuanco, Huaraz, Cuzco, etc., in Peru, and of Copan and Palenque, in Central America, were creations of a far past. There is no power of mind and heart to pause in the downward path, and retrace the steps backward to a true knowledge of God. Men can pervert and lose religious truth. They can never discover it. Salvation must be brought to a degenerate world from without itself; to a degenerate people in the same way.

The civilization and form of government brought to South America by the Spaniards was far from the best. The pilgrim fathers

\* Those admirable and temperately worded pamphlets recently issued to Moslems by James Monro, Esq., C. B. (Ranaghal, India), speak the truth in love, and teach us that a missionary's strength to-day, like Israel's of old, lies in quietness and in confidence.—J. C. Y.

† Bishop Warren has traversed the West Coast in the interests of missions from Panama to Patagonia, and has traveled over the Argentine Republic quite extensively, and up the Parana River to Paraguay. He has given us these general views concerning the state of the country, its need of missions, and their present results.—EDITORS.



GUIANA  
ENLARGED

SOUTH AMERICA

SCALE OF MILES  
0 50 100 200 300 400 500 600

STROTHER & CO. N.Y.



brought with them their wives, and made homes in which their children might be brought up in honor. The Spanish invaders brought no wives, they made no homes. Children begotten of heathen mothers and left to their training, or brought up in foundling asylums, are not good material for making great empires.

Macauley says with bitter sarcasm that the French do not succeed in their colonies because the colonists are made up of decayed barbers and *blasé* ballet dancers. South America fared but little better. Captain Basil Hall says in his Journal, 1823:

The whole purpose for which the South Americans existed was held to be in collecting together precious metals for the Spaniards, and if the wild horses and cattle could have been trained to perform these offices the inhabitants might have been dispensed with altogether, and then the Colonial system would have been perfect.

The gigantic robbery of the continent was begun early and persistently continued. Pizarro took twenty-four thousand pounds of gold and eighty-two thousand pounds of silver from a single Inca temple. Ninety million dollars' worth of precious metals were torn from Inca temples alone. They kept Atahaulpa, the gentle King of the Incas, in chains and promised him liberty when his people should fill his prison with gold. The loving people hastily brought the price. Then the demand was doubled, and while the people were bringing it in, Pizarro perfidiously strangled the king.

The only trace of kindness toward these millions that I remember to have seen is a law enacted in the time of the good Isabella, that the men and women who had been reduced to beasts of burden should not be required to carry more than three hundred pounds at one load. Stalwart men of the Roman army, in heavy marching order, never carried three-fourths of one hundred pounds. Such tender mercies are cruel. Naturally those who have been enslaved for centuries look up to the Spanish flag of stripes of yellow between stripes of red, and say, "It represents a river of gold between two rivers of blood."

#### Freedom from European Dominion

Against such unutterable oppression and wrong, continued for over three centuries, the Spanish and Portugese colonies rose in rebellion in 1810. The first tremblings of this earthquake were felt at both ends and the center of the continent in 1809. In 1816 all these insurrections, except that of the Argentine Republic, had been put down most bloodily. In 1817 this republic drew up the plan for the emancipation of the whole continent, by making one common cause for all parts of it. Some of the sublimest chapters of human history followed. The United States came grandly to the help of the struggling colonies with its Monroe Doctrine of America for Americans, without European dictation, in 1823. This caused Canning, Prime Minister of England, to write, "The battle has been fierce, but it is won. The nail is clinched; Spanish America is free. *Novus seculorum nascitur ordo.*"



Every country was wretchedly prepared to become a republic. All possible fractions of mixed breeds and bloods of Indians, Spanish, Negroes, and Europeans constituted the mass of the population. To this day, the illegitimate births in some places constitute seventy-five or eighty per cent. of the population. Education of the masses was entirely lacking. Revolutions were as frequent as earthquakes, and fully as disastrous. Charles Darwin, in his "Narrative of the Cruise of H. M. ship *Beagle*," states that in 1849 there were twelve presidents of the Argentine Republic in ten months. The constitutions of the republics are generally fashioned after that of the United States, but altered enough to make the president an absolute dictator by giving him power to appoint nearly all the officers of the government. A change of rulers is, therefore, not by election, but by revolution. It is better now, but one man told me that in nine years he had been in ten revolutions in different countries. The Argentine Republic has become quite stable and law-abiding.

The fate of the emancipators of South America has been most tragic. It is as if Washington, Green, the husband of Molly Stark, Morgan, Putnam, Ethan Allen, Warren, the Adams, and a dozen more, had been made to ascend the scaffold, been stabbed in the back, or bitten to death by vermin in dungeons.

Romanism has had possession of the continent to the legal exclusion of every other form of religion, for three centuries. It is not such a Romanism as pervades enlightened countries. In the Square De La Inquisition of Lima, on twenty-three different occasions, men were burned at the stake for daring to think. Fifty-nine in all perished in this way. It is no wonder men stopped thinking, when death was the penalty. Hence, South America has contributed nothing to art, science, literature, or practical work of the world. When there was no mind to quench, men were burned in order that their property might be confiscated.

#### The Dominion of the Priests

But if mind was not developed, did religion survive? When sins are counted venial and exemption from punishment can be obtained for money, the priest is apt to include himself among the easily excused sinners. A common estimate and statement of the virtue of the priests in South America is not fit to print. The power of the keys is an awful thumbscrew, or soul-screw, for extorting money.

The most rabid superstitions are encouraged because they yield money to the Church. The Bishop of La Serena lately received as much as forty thousand dollars in a year, given to a doll representing Mary in Andacollo, Chili. Such shrines, tho not often so profitable, abound in the country. The people believe that these terra cotta images of the Virgin and her Son walk the fields to protect them from drought, blight, and insects. It is said that the image at Lujan was

being drawn by oxen to Sumampa. When it reached its present site, about thirty miles from Buenos Ayres, the oxen were unable to draw it another rod. Therefore a magnificent stone temple is being built over the site chosen by itself. It is resorted to by thousands and vast amounts of money laid on its shrine. All this history is minutely related in a book on sale at Buenos Ayres.

All about Coquimbo packages labelled "The grease of the holy lady of Sotaque" are sold as specifics for all sorts of maladies. Near Montevideo is a six-inch long image that gives such sanctity to the oil of her lamp that the owner is quite a large importer of olive oil. These shrines are as famous as that of our Lady of Lourdes, and are resorted to for prosperity in business, love, and even crime.

Of course, where State and Church are united all State legislation is in conformity with the desires of the Church. No one is allowed to solemnize marriage but the priests. Such a monopoly enables them to charge from ten dollars to one thousand dollars, so that those who work for twenty-five cents a day can not afford to be married. This accounts for the large percentage of illegitimate children. The law of civil marriage went into effect in Chili in 1844. Bishop Carter, of the Romish Church in Iquique, published and posted on the cathedral door July 6, 1897, the following:

TO CATHOLICS

Those married persons whose marriages have not been performed by the Church, until this is done:

1. They can not receive the sacrament.
2. Nor be godparents.
3. Nor be witnesses in marriage ceremonies.
4. Nor be inscribed as members of the religious societies, nor receive scapularies.
5. Nor have charge of any duty in the Church.
6. Nor can funeral honors be celebrated for them.
7. Their names shall be erased from society and religious organizations.
8. In the baptismal records their children shall be accounted illegitimate.
9. They are public sinners.
10. Their names shall be recorded in a special book for the preceding ends.

All this after making marriage well-nigh impossible.

A bill was passed in Peru on November 9, 1897, authorizing certain civil officers and designated ministers to perform the marriage service. President Pierola promptly vetoed the bill. It was passed over his veto. This result was achieved by the tireless and tactful activity of an American missionary. The discussions in the legislative halls, the legislators being composed in part of ex-officio Church officials, afford examples of some of the most animated literature in existence.

The bill was made retroactive, so as to legitimize all children acknowledged to be theirs by parties married under this law. When a similar law was enacted in Mexico after the shooting of Maximilian, four hundred couples came forward in one city to be married by our missionaries. They brought numerous children of all ages, from one to twenty-one, for acknowledgment and legitimization.

It was in Peru that Penzoti was so recently imprisoned eight months for selling Bibles. The nations of the earth vehemently protested. He was liberated only after having been acquitted by five courts, the last one having the president for a member. A court in Callao lately kept a lot of Bibles for eighteen months in defiance of law, on the claim that they were obscene books. It took forty visits to officials to get a copy of the decree for their release.

But what is the general result of such high-handed assumption of power in this world and the next? Is it tamely submitted to? Has the free spirit of the age meekly bowed its neck to this yoke, grievous to be borne? The thinking men of the continent, especially in the vigorous republics of Chili and Argentina, have broken away from such thralldom and very sparsely attend the churches. I attended the funeral of a very eminent officer of the government in Santiago. There was no sign of religious rite, and in the seven addresses at the tomb no allusion to the Church or a future life.

Those connected with *La Lei*, the most influential newspaper in Santiago, were excommunicated by the archbishop for too great freedom of utterances concerning the affairs and scandals of Church officials. He was very liberal with his bans, and included owners, typesetters, editors, printers, and readers. One hundred years ago that would have stopped the business of the whole city. Now they hire a band, form a procession, with flags and mottoes for free speech, have speeches and burn the bull of excommunication before the archbishop's palace, and immediately double the circulation of the paper. Its utterances have been far more caustic and severe since.

There is a bronze statue of the Crucified One in the three hundred years' old cemetery of Santiago, with this inscription on the pedestal (I quote from memory): "By his supreme excellency, the Archbishop of Santiago, an indulgence of eighty days, applicable to the dead, is granted to any one who recites the *credo* before this statue." Is the square full of people twenty-four hours a day reciting the creed? No, not a person in sight at any time of my several visits. It is too cheap.

But slowly out of all these antagonisms, usurpations, oppressions, follies, and heroisms, a continent of republics has emerged, giving greater freedom to the people and more stability to the governments. This is especially true in Peru, Chili, the Argentine Republic, and Brazil.

Five things have contributed largely to this result :

1. The constitution and civil institutions of the United States. This country is a city set on a hill enlightning the world to an extent never approximated before. A government has duties to do missionary work as well as a Church. Christ has a Gospel in art, science, and mastery of material forces, and He desires it spread over all the earth. He wants His servants to have dominion over all things here, as well as over ten cities hereafter.

America has made the world her debtor in many things. Europe was effete, decayed, and hopeless when America was discovered. At the end of the fifteenth century "not one homogeneous nation existed in Europe; her productive energy was exhausted; liberty was but a latent hope; privilege was the dominant law; politics were founded on the principles of Macchiavelli; all healthy evolution in the path of progress was impossible." A fresh eruption of Mohammedanism threatened from the East, and hope died in the hearts of them that looked for the dawn of a better day. That dawn appeared in the West—not in the East. America opened her gates to the despairing peoples. The thought that the fountain of eternal youth lay in the new continent was a greater reality than they had ever dreamed. Europe, shut up between the Danube and the Atlantic, was doomed to suffocation. Europe, with the room of a new continent, drew the breath of a larger life.

Twice had America revolutionized naval architecture and methods—in 1812 and 1863—when she was called upon to do it again in 1898. It is stated that of a score of inventions that must go wherever civilization spreads, America has invented them all. She issues more patents in a year than all Europe in ten years. We freely give our inventions to the world; so we must that on which our inventions depend—free thought and its inspiration, the Bible.

We are debtors to South Americans, not because they have helped us, but because others have. We have been dowered by the ages, and especially by the providence of God. We are especially *their* debtors, because these peoples have so entirely adopted our political principles. We sent great pulses of republican influences over Europe at the close of the last century, but they were stilled in death. The tendency of Europe to absolutism and imperialism has been more distinctly marked for the past thirty years. The republic of France has not made a great record. This has not been because of the weakness of republican principles, but because of the weakness of their exponents. Hence the present reaction toward the now newly asserted divine right of men born kinglings.

South America alone has embodied republican principles in her institutions and government. Since we believe in these principles we should follow them up with education and religion, or they will be

lost. And if now lost, after the experiment has been tried, we can scarcely hope that they will ever be tried again.

2. Education has been greatly advanced in the three republics mentioned. Bishop Taylor went down the west coast, only able to pay his fare in the steerage, poor yet making many rich, founding the best schools of the continent, and as good as those of any other at Callao, Iquique, Santiago, and Concepcion. When Sarmiento was President of Argentina he came to Boston and imbued himself with the principles and methods of that embodiment of common schools, Horace Mann. To make sure that they would be carried out, he took down teachers to be the heads of normal schools. They are there to this day. Ideas are the greatest revolutionary causes. Schools are the birthplaces of republics.

3. There has been a very large immigration of the most vigorous and able people of a dozen nations into these attractive fields. Since Abraham went out of Ur of the Chaldees by Divine direction, emigration has been the turning-point of individuals and nations. This world is swiftly itinerant through a vast orbit, and the sun through a vaster one, from one end of the heavens to the other. So its people must be in this world, and out of it into the next. Buenos Ayres is now the second city of the Latin race, Paris being the first. It can hardly be said to be a Latin city, so many are the nationalities regnant in it. There is a great American church in it, two Scotch Presbyterian, and two of the Church of England. A steamship line runs to Italy, one to France, two to Germany, two to England, and one to the United States. Rosario de Santa Fé is proudly called the Chicago of South America. Thus a large interchange of commodities, machinery, ideas, and men is kept up with much of the world.

4. Freemasonry has been the persistent, unrelenting foe of Rome. Rome has cordially reciprocated this feeling. The Italians of Rosario offered a spirited statue of Garibaldi to the city. Priestly influence in the city council declined it. Then the masons erected their hall on three sides of their lot, leaving the middle open to the street. There they set their alert and fierce statue pointing the way to the Geta gate of Rome, while Italy sat breaking her chains at the base of the pedestal. Almost always one may see faces thrust through palings of the iron fence studying the significant lesson. The Italians have erected a statue of this, their favorite hero, at several places in the republic.

#### **The Work of Christian Missions**

5. Christian missions have entered from all sides. It should be remembered that missionaries to heathen lands have a great ideal and example in Him, of whom Livingstone said, "God had but one Son and He was a missionary." He healed the sick, He gave new ideas and vast enlargement to old ones. He preached a new Gospel of soul

saving. So the Church goes into heathen countries with this three-fold work. In those where the art and practise of healing is fairly well developed, the Church goes with kindly nurses, schools, and the preaching of salvation.\*

The best of South America is not to be dominated by Spanish blood. Argentina has offered great inducements to settlers. Many of them bring an intense Protestantism. Even Romanists see the degradation of their own religion and forsake it. Some of our most thriving churches are made up of Italians. In a general reunion of our Sunday-schools in Rosario we had addresses and songs in German, Dutch, Spanish, and American languages.

The indirect influences of missions are never sufficiently estimated. Dr. Nevius took with him to China the Hamburg grape. It has been propagated by thousands of shoots, and is everywhere known as the missionary grape. It is a new food. One missionary in South America has had the honor of having secured the prohibition of bull fights in Argentina and Uruguay.

It is only when men are in the likeness and image of God that they are to have dominion over the fish of the sea, the fowl of the air, and all the forces of nature. Heathenism and degradation are synonymous. Christianity and civilization are necessary concomitants. Let no one despair of saving this world. Christ does not. The end is sure. He shall see all the travail of His soul and be satisfied. All who have like travail shall have like satisfaction.

---

\*I know most about the missions of the Methodist Episcopal Church. It was a stroke of genius on the part of Bishop Taylor to establish a high grade of schools all along the western coast. They are openly and professedly Christian. The Bible and the catechism are as definitely taught as grammar and art. Nearly all the pupils profess to be really converted. These schools have a property worth \$200,000, and are attended by children of the most advanced and cultured people. The graduates love the school, return to it for lectures and special studies, and find that it greatly enriches and enlarges a life that would otherwise be barren and empty. A teacher overheard one pupil inveighing bitterly against Protestantism to another pupil. An hour after, the teacher asked this first pupil in the geography class to name what she thought the three greatest nations of the earth. She said England, United States, and Germany. "What is their religion?" said the teacher. The girl blushed as she said, "Protestant." Associated with these schools are twenty-seven circuits and stations, most of them with several preaching-places. There are 1,326 members. To gain this, in the face of bitter opposition, has taken as much heroism as to win a battle.

On the east of the Andes there are schools in all the great centers. The Women's Foreign Missionary Society pushed their teachers as far as Asuncion, where, at the close of the most deadly war of modern times, there were as many as twelve women to one man. The women had to do all the work of the field, streets, slaughtering of bullocks, etc. Most welcome was the tender sympathy and help of their sisters from the North.

In the Conference having its center in Argentina there are thirty-six stations and circuits, with 3,415 members. A very large percentage are men. These churches are the center of the intellectual activity of the places where they are located. In one church there is an association for the separation of Church and State. It is of national importance. At our request, in one republic, exemption from attending mass was accorded to soldiers who regarded it as idolatry. Such men as had refused to bow down to images had been imprisoned and punished, but they endured it for conscience' sake. The new freedom and life raises up other men like Penzoti, who will dare all for God. One often finds the clearness of Christian experience proportioned to the darkness from which it is emancipated.—H. W. W.

## THE MISSIONARY OFFICERS' CONFERENCE

BY J. T. GRACEY, D.D.

For eight successive years the officers of Foreign Missionary Societies in the United States and Canada met in New York City for council and cooperation. They held their ninth meeting in Toronto in the end of February last. They had action requesting the committee on International Sunday-school Lessons to hereafter provide a missionary lesson at least once a quarter.

A good many persons deposited with the Eucumenical Conference articles of rare interest illustrative of the customs of peoples of mission lands, some of which were of scientific value, also books of special interest. Some of these were a permanent donation to the executive committee. To provide for the care of these an organization was formed. This corporation made a temporary adjustment with the American Museum of Natural History and with the library of the said museum to give these deposits safe keeping. It will give satisfaction to the donors of these articles to know what is to be the more permanent curatorship of them. The plan adopted is the incorporation of a permanent "Bureau of Missions," to whom they shall be turned over, and who shall provide for them suitable location. It will also be the business of this "Bureau of Missions" to establish a "Bureau of Missionary Information," to be conducted for the advance of general missionary intelligence. The Officers' Meeting of the American and Canadian Missionary Societies adopted the report of the executive committee of the Eucumenical Conference to this effect.

They also recommended the transfer of all unexpended moneys in the treasurer's hands of the Ecumenical Conference to this "Bureau of Missions" when its incorporation is perfected. The names of the incorporators are such as to afford security for the full meeting of all these responsibilities. These are: Alexander Maitland, William I. Haven, H. Allen Tupper, Jr., Luther D. Wishard, William D. Murray, Edwin M. Bliss, and Ernest F. Eilert.

The Conference, without any discussion, adopted a memorial to the United States Government to eliminate special exclusion features from the treaty which it shall form with China, and hinted at the need of greater general restriction on immigration without respect to the nationality of the immigrant. The discussion on the ways of increasing the efficiency of home agencies covered several topics. The conversation on the use of the press in the interest of missions brought out some interesting facts. Dr. Charles H. Daniels spoke of the American Board having sustained for nine years a special press agent in their office, to furnish information of their work to the daily press. This has been of marked usefulness, and explains the whole columns of matter in the newspapers pertaining to their work that

have appeared in the secular press, specially during times of disturbance abroad, when the daily papers sought information obtainable accurately only in such sources as the Board's headquarters, and during agitation, such as the Armenian massacre, the Boxer uprising, or the Miss Stone incident. This press agency finds a channel open through the great journals of Boston and New York and other important centers, whence it filters through the newspapers generally, to correct misapprehensions and make replies to criticisms. Dr. Bliss, who was chairman of the press committee of the Ecumenical Conference, and supplied the secular press of the country at large with fresh and well-edited missionary material, testified to the eagerness with which the press in general received and appropriated such items of information. Rev. J.W. Conklin, of the Reformed Mission, India, in his paper on the topic, suggested that the societies might issue a weekly bulletin for general use by the churches or the press. Mr. Earl Taylor stated that as one means of helping the work the Methodist Church had recently placed sixty thousand volumes of missionary character in the libraries of their Epworth Leagues.

Miss McLaurin, representing the Woman's Boards in the only session when they met jointly with the officers of the general societies, gave details of the several uses of the press made by the American Baptist Woman's Boards. The separate meetings of the Woman's Boards listened to the report of the World's Committee concerning the literature prepared for the United Study of Missions by all the Societies. That report declared that "never before in the history of the Church has there been such intelligent study of missions as at the present time." In the past forty years the several Woman's Foreign Boards have contributed over thirty millions of dollars, which never could have been the case but for careful and systematic study of missions. The combination is six thousand nine hundred and thirty-nine women missionaries on the foreign field, and half a million women in the home churches organized for common activity abroad.

The United Study of Missions promises a phenomenal advance in intelligent and serious effort of the women to know what there is to do and how to do it. The first text-book prepared under the auspices of the Interdenominational Conference of Woman's Boards of the Ecumenical Conference, entitled "Via Christi," by Miss Hodgkins, has reached, already, the extraordinary sale for a missionary book of twenty thousand copies, tho the publishers have not been able to keep up with the demand. Ten missionary magazines are publishing outlines of the study to synchronize with the plan of "Via Christi." This United Study is a marked feature of the movements of the times.

The subject in the officers' meeting which sprung as lively discussion as any other, pertained to missions among young people's organizations. The excess of emphasis on the entertaining feature of



these societies, in too many churches, was one of the criticisms made upon them. But this was thought by most speakers to be exceptional. Rev. Dr. Reed of the Southern Methodist Mission, Shanghai, said the Epworth League of his mission numbered but sixty-five members, but out of it had come four native Chinese ministers. Dr. Henderson, one of the secretaries of the Canada Methodist Missionary Society, said that in their four great central conferences every Epworth League was supporting, in whole or in part, a missionary to Indians or on some foreign field, while the young people's movement in general, he considered to be a "revival of religion along altruistic lines." It had already stirred missionary interest in a thousand institutions of learning.

We have no space to pursue the detail of this ninth meeting further. Mr. Earl Taylor's paper and Mr. Robert E. Speer's comprehensive paper on "Higher Education in Missions," will well pay all trouble any one may have in hunting them up in the printed report of this ninth conference.

---

## A MISSIONARY CONFERENCE ON THE KONGO

BY REV. THOMAS MOODY

American Baptist Missionary Union, Tumba, Kongo

The First General Missionary Conference of the Kongo was held January 19-21 last at Leopoldville, the terminus of the railroad. It was attended by delegates from six of the seven missionary societies working in the Kongo Independent State, thirty-five delegates in all—twenty-eight men and six women, with one man representative of the British and Foreign Bible Society, which has two depots in this country.

It is inspiring to "hark back" over twenty-five years and recall what "God has wrought." Then Mr. Henry M. Stanley was starting from Nyangwe to explore the river, not knowing whither he might be led. One often wonders at the Providence that directed him that night in his tent when he tossed up a coin to determine which course he would pursue. And then came a year of fighting with cannibals, of perils from cataracts, of hard marching, and of scant fare often, before arriving at Boma, August, 1877—the first man to open the Kongo basin to commerce and the Gospel. And now, scarcely full twenty-five years later, here is a small ecumenical missionary conference close to Stanley Pool. Then the Kongo was only known for one hundred and ten miles from its mouth, where Tuckey with his noble band of navigators died, leaving the Kongo basin unknown.

Who was here at this Conference of missionaries now? First, there was the delegation of the English Baptist Mission, the first to enter the Kongo basin, with now fifty-eight workers, and their first missionary, the pioneer worker, Mr. G. Grenfell, the veteran of

the Kongo, was made chairman of this Conference. The mission he stands for, the English Baptists, have stations from Matadi to Stanley Falls—a distance of *fourteen hundred miles!* Their work is extending far and wide. Mr. Grenfell, since the Conference, is on his way to open up new stations from the mouth of the Arumwimi to Lake Albert Nyanzi, and so meet the last outpost of the Church Missionary Society, penetrating from the east coast, and thus complete the “chain of missions” across Africa “from salt sea to salt sea.”

The American Baptists, with thirty-five workers in the field, have been much blessed on the Lower Kongo. The Free Church of Sweden have also a successful work on the Lower Kongo. The Christian Missionary Alliance are working on the north bank amid great opposition. The Southern Presbyterians are working on the Kassai River, a large tributary of the Kongo. At their station at Luebo, where large numbers have turned to the Lord, they are contemplating building a church of sufficient capacity to hold two thousand people. The Kongo Bololo Mission are working on the Lulunga, a tributary of the Kongo—a grand field not occupied by any other society. The Christians (Disciples) have a station at the equator.

We have in all, now laboring on the Kongo field of a million square miles and twenty millions population speaking fifty languages, seven societies, four American and three European. They occupy fifty mission stations, with two hundred missionaries and six thousand native Christians. The whole Bible is translated into Kikongo, and several reading books; also a geography, an arithmetic, and a book on physiology. There are hundreds of village schools with native teachers, and several schools for teachers, evangelists, and preachers. We have seen the arm of the Lord stretched out from Boma to Stanley Falls and along two tributaries, the right bank of the Kongo as you go up occupied, and on both banks of the lower river people in hundreds of towns singing hymns and praying to God. We are thankful to be able to say that the liquor traffic with the natives is effectively stopped.

The Conference discussed different phases of mission work, and the status of native Christians in regard to drinking of palm-wine, polygamy, and other heathen customs, and the consultation showed a strong sentiment against them all. We thank God for all that has been done. We rejoice in signs of great blessings in the future when other districts will be opened up and occupied—along the Kwango Langa, Lankuru Mobangi, Rubi, Upper Walle, Lomami, and Arumwimi.

This First General Conference of Missionaries on the Kongo will ever be memorable to those who were present. It was a wonderful spiritual feast. It reminded some of us of the blessed meetings of the International Missionary Union. God was manifestly with us from the beginning to the end.

## THE CRISIS OF MISSIONS IN ASIA\*

BY JOHN R. MOTT, NEW YORK

Secretary of the World's Christian Student Federation

Asia is the great theater of the twentieth century. That continent will probably witness the greatest movements, and it may be questioned whether any other continent has seen such things as we shall find unfold there. The three great nations where we shall witness the greatest triumphs of Christianity in our own generation are India, China, and Japan. As I went up and down in India I felt the great importance of that vast continent, with one-fifth of the human race, and practically one-third of the unevangelized world, with its many lines of cleavage—the most complex problem which confronts the Church of Christ. With its many forces at work, it is a great battle-field in itself. The situation is intense. There is a crisis at present, and the immediate future is going to witness a great forward or backward movement.

China has impressed me more than any other nation I have ever visited. There are numbers, but it is not so much because of that or of the great combination of difficulties. What impressed me most was the strength of the Chinese race—combining the characteristics of all the great nations of the world—patience, thriftiness, tenacity, vigor, independence, and conservatism. The Chinese possess these in a wonderful degree. That is not the China of the war with Japan or of the war with the European nations, which was the official China. The hope of the country is in the chain of modern colleges, founded by missionaries or in a few cases at their suggestion, in which are being trained the *literati* of the new China. Whether that be a dismembered China or a series of protectorates, what is the leadership of it to be? It must be a Christian leadership.

Japan is the most brilliant nation on the face of the earth. It moves with lightning-like rapidity. The nation has been going to school to the world, learning her lessons with facility, and then dismissing her teachers—learning the good of the new and holding fast that which is good in the old. I have been stimulated and deeply moved by coming into contact with that race. Yet the Japanese are a race in peril, because they have not got at the real root of the matter.

There is a crisis in each of these nations, but that in Japan is more impending. In India, unless we pour in forces immediately, we are going to delay the whole movement. China is an open door. The key to each situation is the reaching of the young men. In Japan the nation is “run” by young men. Manifestly the China of the future will be led by the young men in the colleges. The key in India is in the cities and in the universities. As go the cities and the universities, so will go the nations.

On my tour I went to centers where the Christian forces were united. There were other evidences given that the time was at hand for a work for God. Among other features that impressed me were:

(1) *The remarkable attendances.* I do not remember a time in China where the halls were not overflowing, and only one case in India. Time after time in Japan we had to open all doors and windows, to let as many men stand outside as could hear the voice. In Bombay, at the first meeting of students, more than a hundred men had to be turned away.

\* Notes of an address given at Exeter Hall. Published in *The Christian* (London).

(2) *The close attention.* Everything in Japan was done through interpreters. After the first meeting there would be an after-meeting, and men would sit for three hours with the process of interpretation going on. Nothing but the uplifting power of Jesus Christ would have held men for such a time. The same was true in China. In India there would come a hush as from heaven, and as Christ was being held up the men would sit listening breathlessly.

(3) *The Spirit of the Living God was working.* I am not saying these things with a personal reference. The Spirit of God was working with piercing, convincing power. I have never in the West had greater evidence that the Spirit of God was convicting men. When we remember how the movement was being prayed about, we had a right to expect that men would be led to take the step which means most in the doing. Hearts were being melted, lives were being changed, and minds closing in on this wonderful Christ.

(4) *The results.* I would have preferred not to talk of this for another six months. Where fourteen hundred young men decided for Christ in Japan in two weeks, the testimony is that nearly all will go forward to baptism. From other places the same holds good, and the testimony is that the great majority will be held for the Church. At one place the converts had themselves within two weeks led two hundred other young men to decide for Christ.

In China, thirty men who decided at a meeting in Shanghai, included the president of a college and three silk merchants, and twenty-seven of the company have stood fast. From Hongkong and Canton we have similar tidings.

I will give no figures from India until some more time has passed. We had long, unhurried meetings of Christian teachers, native and foreign, and these were most satisfactory. Careful plans were then laid to have each convert "shadowed"—watched, that is to say—not only when he is in a meeting, but in his hours of temptation, and instructed so that he may press forward to baptism. Special literature was arranged for, and I am still sending out books, as well as having others translated. Happily, throughout India we could use the English language, and the burden of conserving the results was laid upon committees of missionaries.

The impulse under which men decided was the impulse of the Holy Ghost. I have no doubt that the Spirit of God did this work, and I know there had been careful preparation.

(1) There had been an immense amount of seed sowing. My work was at the centers, where there had been the greatest amount of Christian effort. The people had heard enough of the truth to be pressed to conclusive thinking.

(2) We laid down a few simple conditions under which we would accept an invitation. (a) That all forces should unite for a combined effort; (b) that adequate money should be available to secure the best halls and abundant printed matter; (c) that there should be continuous prayer. These were complied with.

(3) We were upheld by world-wide intercession. This tour was being remembered in thirty-three different countries, by men and women of faith. These did not sin against the Lord in ceasing to pray for us.

(4) The law of self-sacrifice was at work. From the day on which Christ taught that "except a corn of wheat fall into the ground and die

it abideth alone," He has not ceased to observe this law. I refer to the missionaries and native workers who had been facing opposition and obloquy for years, and persevering in the work not as unto men but as unto God.

I want to bear testimony to God's great goodness, and to witness that He is a living God. He has called our Young Mens' Christian Associations to a high and holy mission. This work has already been a blessing to the world. First evangelize the young men, and then make them an evangelizing force, for if these nations are going to be evangelized it is going to be by the sons and daughters of the soil. See that this present generation does not perish from the earth without the young men knowing that Jesus Christ died and rose again, and that He is a living Christ.

### MR. MOTT'S MEETINGS IN ASIA.\*

The meetings for students were held at Tokyo, Osaka, Kyoto, Sendai, Okayama, Kumamoto, and Nagasaki, in Japan; at Shanghai, Nan-king, Peking, Canton, and Hongkong, in China; at Colombo, and Kandy, in Ceylon; at Madras, Calcutta, Allahabad, Bombay, and two or three other places in India. At every place the largest obtainable hall was thronged with students—mostly non-Christians, Buddhists, Shintoists, Confucianists, Hindus, Mohammedans, etc. The universal testimony is that rarely, if ever, not even in Mr. Mott's previous tour, have the minds and hearts of the auditors been laid hold of in so marked a manner. The independent accounts which we subjoin give striking evidence of abundant blessing.

The *Guardian* of January 29th contains the following important letter from Bishop Audry, of the South Tokyo Episcopal jurisdiction:

Two subjects have been more in the air among the Christians in Japan than any others during the present year, and they may be regarded as the keynotes struck for Christian aims at the opening of the new century. They are Evangelization and Reunion—Evangelization a triumphant major key, and Reunion its relative minor, since it is largely a call to repentance for that which our Lord so sadly foresaw would prevent the outer world believing in His mission.

The recent visit of Mr. J. R. Mott to Japan in order to arouse interest in Christianity among the students of Japan, to draw together those that were interested and to bring them into close touch with those who are already Christians, to form groups and lay down lines for extended work among students, was as far from those elements which tend to mar interdenominational work as it is possible for such a thing to be. Delightfully definite and full of common sense, yet spiritual in the highest degree; not touching points of difference, not from any vagueness, but from having a steady eye to the central things; not combating other Christians—he did not say a word in which I could not heartily rejoice, both as a Christian and as a Churchman. It was a great spiritual pleasure to hear him awaken souls without undue excitement, and summon them to repentance and faith, self-knowledge, and trust in God through Christ, to the forsaking of sin and the effort to do their duty with a sense of responsibility which they had never felt before.

Mr. Mott held many meetings during his short stay in Tokyo, some

\* John R. Mott left New York on August 27, 1901, went westward across America and the Pacific Ocean, spent a month in Japan, two or three weeks in China, and nearly two months in Ceylon and India. He reached England on February 1st, and after three days in London, sailed for New York on February 5th. The following extracts are taken from the *Church Missionary Intelligencer* (London).

of which were evangelistic meetings for students themselves, while one series, which I was privileged to attend, was limited to about one hundred and forty persons carefully selected, of whom somewhat more than two-thirds were Japanese Christians, the rest being selected missionaries. The Japanese were leading educationalists from the University and elsewhere, leaders in the Y. M. C. A. of Japan, and other Christian student institutions, representative students and teachers from the University of Tokyo and higher schools, and the like. The President of the Lower House of Parliament was there also. Everything had been well considered and prepared, and those who could become the guides of the student movement were thus brought into close touch with each other and with Mr. Mott for a sufficient time to receive a real stimulus from him, and to learn something of his methods, and of the power of his healthy and stimulating personality.

The following extract from a report by Mr. Galen Fisher will illustrate Mr. Mott's method as it appeared to those who were working most closely with him:

Mr. Mott arrived in Yokohama on September 23d, and after extended conference with association secretaries and leaders, began his meetings at Sendai. Within four weeks he held eighteen separate evangelistic meetings in seven cities—Sendai, Tokyo, Kyoto, Osaka, Okayama, Kumamoto, Nagasaki—attended by 11,580 young men, of whom 1,464 became earnest inquirers or disciples of Christ. Of these over 1,000 were students. Unusual precautions were taken to ensure serious and intelligent decisions. All the meetings where men were to be pressed to decision consisted of three sections: first, an address to awaken a sense of sin and the need of power to conquer it; second, a meeting to which all who felt special interest were invited to remain to hear specifically of the path to purity and power through Christ. After this address Mr. Mott generally spoke as follows: "All of you who wish to declare your earnest desire and purpose to become disciples of Jesus Christ that you may come to know Him as your personal Savior and Lord will please raise your hands a moment."

The full import of this declaration was invariably dwelt upon. Then workers passed blank cards for names and addresses. Third came a meeting limited to workers and those who had signed cards, when Mr. Mott gave sympathetic counsel and warning, covering these points: Church membership after proper preparation and examination, cutting loose from all known sin, beginning daily prayer and Bible-study, joining the Student Christian Association where possible, making restitution, informing friends and relatives of the decision, conquering the fear of men and the assaults of temptation by a living trust in God. The difficulty and importance of conserving results were realized from the first.

Passing on to China, we print an account of the Student Convention at Nan-king, by the Rev. W. J. Southam, one of the secretaries of the Student Movement in China:

The third National Convention of the College Young Men's Christian Association of China was held at Nanking from November 7th to 10th. . . . Nanking is the center of a strong missionary work. The Presbyterians, Methodists, Disciples, as well as Quakers, are well represented.

The convention was held in the compound of the Nanking University, a bamboo pavilion having been erected which seated seven hundred people. Inspiring mottoes in large characters were placed on either side and at the rear of the tabernacle, such as, "Know deeply Jesus Christ," "Be overflowing with the Spirit," "Spread abroad the Gospel sound"; while over the platform was written the prayer of Christ, "That they all may be one." These helped to lead men's thoughts in the right direction, and gave the keynote to the prayer life of the convention.

The Chinese delegates were from thirty-three colleges, and included members of fifteen different denominations. At least eight dialects were spoken and as many provinces represented. Twelve of these delegates were pastors and preachers, thirty-three were teachers, and seventeen were presidents of their respective Young Men's Christian Associations. Most of them were of mature age, as is indicated by the fact that the average age was twenty-five.

The whole convention was deeply stirred by this evidence of God's power. The opening prayer of the Conference, "that God the Holy Spirit would preside at and control the entire convention," was answered. There was a rising tide of blessing, and the climax was reached on Sunday evening, when Mr. Mott spoke on "Be filled with the Spirit."

Probably the greatest results can never be tabulated. Eternity alone will reveal them. Seventy-five men were led to Jesus Christ, and one hundred and fifty others sought cleansing and the power to lead victorious lives. The convention was also a practical demonstration of the possibility and power of Christian unity. The delegates felt a deeper sense of the obligation of China's evangelization, and the evangelistic impulse was intensified. . . .

Two meetings were hastily arranged for Mr. Mott at Hongkong, one in the Government College, at which nearly seven hundred Chinese men were present, and the other in the City Hall, attended by eight hundred Chinese men. They were meetings full of power, and as a result sixty-five men signified their definite purpose to become Christians. These men are now being followed up, and Bible classes have been organized among them. A great work seems possible.

From Ceylon we have received a letter from the Rev. J. G. Garrett, stating that Mr. Mott held a convention for Christian Students at Trinity College, Kandy, which was attended by students from all parts of Ceylon. A deep impression was made; eighteen men professed conversion, and twenty-three pledged themselves to spend their lives in evangelizing their fellow-countrymen.

With regard to India, our accounts of the work at some of the cities visited are not less encouraging than those already quoted, and in certain aspects even more remarkable. One of the most signal evidences of the deep impression made was that the men stayed to the end of the first meeting, at Calcutta and elsewhere, and came again to the next one—a very rare thing in India. The *Christian Patriot*, the native Christian newspaper at Madras, contains the following article on the work there:

The visit of "the great student leader of the world" to Madras will ever be remembered by the hundreds of Christian young men and others who had the privilege of hearing his inspiring words. The convention lasted from the 14th to the 17th December, and was in every way a success. . . . From beginning to end God's Spirit seems to have worked mightily at this convention, and we feel sure that the results will be seen in years to come, not merely in the strengthening of the Christian lives of our young men, but in their being led to work more earnestly than they have done hitherto for the evangelization of India. . . .

On Sunday afternoon Mr. Mott addressed educated Hindus in the Anderson Hall, and a very memorable address it was. It needs a strong man to move an audience of educated Hindus, and it is no exaggeration when we say that Mr. Mott's straightforward, forcible, earnest talk has created searchings of heart in many of his hearers. . . .

On the Monday, after this morning session, Mr. Mott had a conference with Indian Christian workers. We are struck with the way he masters the situations connected with Christian evangelization in every country, and this is because he tries to get at the mind of the people and not depend on mere second-hand information. If only the various delegates that are deputed from time to time to represent missions in India were to follow Mr. Mott's example, they would certainly effect salutary reforms in their respective organizations! . . .

It is difficult for us to estimate the fruits of this convention; but that it has strengthened the faith of many, and made them resolve to be witnesses for the saving power of the Gospel of Christ, we are perfectly sure of. As we sat listening to the burning words that fell from the lips of this consecrated leader of men, one thought that struck us was that the religion of Christ, which brings such forces to bear upon India, must indeed triumph in the long run. Let us each, in our own way, do something to hasten the coming of that day!

This is practical Christian work of the highest kind. God grant His blessing to follow it all!

## THE CHURCH IN UGANDA \*

BY BISHOP TUCKER OF UGANDA

Missionary of the Church Missionary Society, London

Suffer me, with an eleven years' experience of one of the most remarkable missions in the world still fresh in my mind, to address myself to the consideration of the great principles of self-support, self-extension, and self-government, which it is the earnest desire of every friend of missions to see in active operation in every part of the mission field, and which to so remarkable a degree find place in Uganda.

1. First as to SELF-EXTENSION.—Ten years ago commenced the great reaping-time in Uganda. Patience, self-denial, and self-sacrifice had characterized the labors of those who had gone before. It had been a time of faithful sowing—a sowing oftentimes in bitter tears. Then came the “due time” of joyous reaping. And what a wonderful reaping-time it has been!

Ten years ago the number of baptized Christians in Uganda was something like 300; to-day it is 30,000, an increase of exactly a hundred-fold.

Ten years ago there was but one place of Christian worship in the whole of Uganda; to-day there are 700.

Ten years ago there were but twenty native evangelists at work; to-day there are 2,000 Baganda men and women definitely engaged in the work of the Church—again an increase of exactly a hundredfold.

Ten years ago Uganda was the only country in those regions in which the name of Christ had been proclaimed. To-day Busoga in the east, where Bishop Hannington was so cruelly done to death, has received the Gospel message, and recently more than a thousand men and women were gathered together at our central station for the worship of One True and Living God. Bunyoro, in the north, has in like manner been entered, and that old-time center of slave raiding and trading is fast yielding to the claims of the all-conquering Christ. Toro, too, in the west, has accepted the truth as it is in Jesus. Even now that infant Church is sending forth her missionaries into the regions beyond, some of them actually instructing the pigmies of Stanley's dark forest. I have just received a letter from Uganda, telling of the baptism of the first of that mysterious pigmy tribe.

Who has been the instrument in all this widespread evangelistic and missionary effort? It has been the Magunda himself. The Church of Uganda is a self-extending Church because, from the very beginning, the line adopted has been that of laying upon each individual convert the responsibility of handing on that truth which he himself has received, and which has made him “wise unto salvation.”

Everybody acknowledges that if ever Africa is to be won for Christ it must be by the African himself. It is easy to talk about the evangelization of Africa by the African, but it is not so easy for the European missionary, with all his abounding energy and vitality, to sit quietly by and train the native to do that work which in his inmost heart and soul he believes he can do so much better himself; and yet it must be so if ever Africa is to be truly evangelized.

We have at this present moment in Uganda a noble band of some

\* From an address delivered at the Church of England Congress, London, 1901. Condensed from the *Church Missionary Intelligencer*.



ten thousand communicants, of whom one in every five is doing some definite work for God. The work of the European missionary is almost entirely that of training native clergy and evangelists. He imparts the truth, suggests the ideas; and the native—understanding the native character, mind, and mode of thought as no European can ever understand it—goes forth to hand on this truth and these ideas with his own methods, with his own illustrations, and in a manner best calculated to win those souls Christ has taught him to love. The result is that great ingathering of souls in which to-day we are so greatly rejoicing—an ingathering of some thirty thousand Christians within the last ten years.

It seems to me that a heavy responsibility rests upon missionary societies and missionaries alike in this great matter. The former should press upon their missionaries more and more the vital importance of this great question of the self-extension of native churches, and the missionaries themselves should carry into the realm and sphere of their preaching something of that self-denial which is so glorious a feature of their self-sacrificing lives. They should deny themselves more and more the joy of preaching for the harder and less self-satisfying task of training and teaching.

2. Then what has that work to tell us as to the equally great principle of SELF-SUPPORT? What are the facts? I have already spoken of the two thousand native evangelists at work in the country. These are all maintained by the native Church. The same is true of the twenty-seven native clergy. Nor is this all. The churches and schools of the country—some seven hundred in number—are built, repaired, and maintained by the natives themselves. In one word, the whole work of the native Church—its educational, pastoral, and missionary work—is maintained entirely from native sources. Not one halfpenny of English money is employed in its maintenance.

What is the secret of the attainment of this most desirable state of things? Two things from the very beginning have been kept steadily in view. First, the necessity of bringing home to the minds of the converts a sense not merely of the duty and responsibility, but also of the privilege, of giving to the support of their own Church; and, secondly, the setting one's face "like a flint" against the employment by the missionaries of European funds in the work of the native Church. It is so easy to appeal to wealthy and generous friends at home for £10 or £15 for the support of a Bible woman or a native evangelist, and so difficult to continue in the work of inculcating by slow degrees the responsibility and privilege of giving. But here again self-denial must come in, and the temptation to appeal to loving friends at home must be resisted at all costs.

We hear continually of the deficits of missionary societies; and no wonder, when their funds are so largely employed in the maintenance of native churches. Numbers of native Christians are being deprived of the inestimable privilege of supporting their own Church by the mistake kindness of missionaries and missionary societies. Such missionaries and such societies are, in my opinion, inflicting a cruel wrong on those native churches whose burdens they seek to bear. They are depriving them of one of the surest means of growth and development to maturity of life and action.

3. Then as to self-government, let me say (and I would that the same were true of the Church at home) that in Uganda we have adopted the

principle of giving to every communicant member of the Church a voice in its administration. Every settled congregation has its own council related to the district; and every district council has an equally direct connection with the great central council, whose president is the bishop. The work and power of these councils is a reality and not a sham; and so it will ever be where self-support finds place and is insisted upon. Outside support means outside control; outside control means death to self-government. The one acts and reacts upon the other. Where self-support finds place, self-government and self-extension become realities. Where European funds are largely used for the support of native work an artificial state of things is created, and self-government becomes more or less a sham.

These very briefly and roughly are some of the conclusions at which I have arrived from a consideration of the work of the Church in Uganda in its relation to these great principles of self-support, self-extension, and self-government.

## MOSLEM AND CHRISTIAN WOMEN IN INDIA\*

BY MRS. A. SCHAD, LEIPSIK MISSION, SOUTH INDIA

A recent visit to the house of a Mohammedan family of high position proved most interesting. In the fore-court of the house I passed by several old Mohammedans with interesting faces, who spend their days there in idleness, smoking, gambling, and sleeping. At the foot of the staircase two dangerous dogs barred the way, doubtless to keep off unbidden guests. Coming out on the flat roof of the house, I found only women who accompanied me to their mistress. Out of a dark chamber the beautiful young Mohammedan woman came to meet me, a slender, graceful form, with uncommonly clear complexion, beautiful black eyes and noble features, the whole form wrapped in a dark silken garment.

My visit plainly gave her great pleasure, and I for my part felt the deepest compassion for this woman, whose life flows along behind locks and bolts. All the windows opening on the street and garden were heavily curtained, and the other rooms looked out on a dark court. Never does this wealthy and yet so poor woman come out of her secluded chamber, by no man out of her own family may she be seen; or if she occasionally passes into the street, she is wrapped up like a bale, and placed in a coach with blackened glass windows. Altho the mother of five children, she is as ignorant as a little child, can neither read nor write, and is so little able to think for herself that when they tell her she has really only two children she submissively repeats the phrase. The three girls are not reckoned in, they are only a wearisome burden. After the three daughters, a little son was recently born. On this little mite of a Sahib they set a gold-embroidered cap, dressed him in a white muslin frock, and put him in my lap where it was my business to admire him at length.

Full of the most childish interest, the young wife questioned me about everything that was going on outside of her rooms, how many cows, sheep, and hens I had; how England looked, where my eldest son was to be sent to school. Above all, she was concerned to know what they ate there besides rice. She proudly showed me a cheap oil print on

\* Condensed from the *Evangelische-Lutherisches Missionsblatt*.

the wall, the only wall ornament besides a huge mirror, drastically representing a defeat of the Boers in South Africa; and she repeatedly asked me whether I was not in despair at having only three daughters and no son! Thereupon I told her a good deal about our life, our work, the purpose of our being in India; but now she looked uncomprehendingly at me. She could not make it out that we should come into the land in order, by our weak labors, to bring the heathen to the Savior.

By way of contrast, let me now beg you to accompany me into houses less adorned, into some of our *Christian* homes. We often have to stoop to get in at the low door, but there is glad enlargement in our heart. A true, bright illumination in the midst of heathen environments is found in a friendly little house here in our congregation, where, in narrow space, dwell three families, which, however, form *one* pious, peaceable, family community. Morn and eve there always resounds a choral, and all gather for prayers.

There is the venerable old great-grandmother, now almost blind, with snow-white hair, who spends the evening of her life in a quiet little chamber, praising and thanking and praying for her many children and children's children. One of the most important persons in the house is the grandmother, also a widow, but yet vigorous, and from early to late caring for her children and grandchildren. Her eldest daughter lives as a widow in the house with three children, the second daughter lives there too with husband and little son, and a son with a wife and two very little children concludes the catalogue. Sorrow and sickness are often in the house, but trust in God controls all, and gives it the impress of joyous peacefulness. When the church-bell rings all hasten together into the beloved house of God, for which they have already given many a mite.

## ITINERATING IN CENTRAL AFRICA\*

BY REV. MELVIN FRASER

Missionary of the Presbyterian Board (North)

David Livingstone revealed the missionary heart when he could not endure the suffocating thought of being tied up indefinitely to a local station, but saying that he would "push a path to the interior or perish." What the extraordinary Livingstone did on a large scale the ordinary missionary, inspired by the same spirit, may do in a small way, and will do better station work because he has seen afresh the heathen in the destitution and degradation of their every-day life.

On the first trips among the towns the people are seen to be shy, suspicious, afraid; they seem to look much more with their eyes than hear with their ears, or oblivious to the fact that the man is preaching, they interrupt and beg for goods; they want the hat that the missionary is wearing, or remark upon his beauty. The missionary wonders on leaving a town what impression has been left, whether the message he gave, his own personal appearance, or his bag of goods lingers longer in the minds of the people. He is reminded of the parable of the sower, and especially of the highway, the rocks, and the thorns. But the "good soil," if not plainly seen, often exists, and again and again unexpected fruits appear.

\* Condensed from the *Assembly Herald*.

After a meeting to which the self-sufficient head man would not come, a young fellow who had not given first-rate attention, but seemed frivolous in the meeting, walked up and down the street clapping his hands leisurely and saying the *minisi* (minister) says that God gave Ten Commandments, that God teaches that stealing is bad, that killing people is against His law, that loving anything more than God is bad, that a man should marry only one woman, and that a man and a woman are equal, and that only God's man can go to God's town, and that bad people will go to a house of fire when they die and never go out again. A year after, that same young man came to our station ten miles away and told of what he had heard ten months before. Not only are permanent impressions made in the fragmentary visits of an itinerary, but acquaintances are formed, confidence generated, friendship established. The missionary from that day forth has a personal hold upon every village visited, every individual met, and the people cease not to talk about what he did and said.

On a trip of one week, from which we returned yesterday, the farthest point reached was probably north by west of Lolodorf about fifty miles, at a Bakoko town less than one hundred miles from the west coast and situated on the Nlong River. The journey from Lolodorf up was through the Gewondo country. By a swing to the right the return was through some Bakoko and some Nyumba villages. Rains, many of them torrents, fell almost every day or night, without regard to whether the missionary was sheltered under a roof that either did or did not leak, or under torn umbrellas in the bush. The streams were high.

#### Fear of the White Man

Many hours of travel led us through a primeval forest, with dense foliage that served as umbrella from the sun, with two Ngumba carriers and three Bulu School boys, and it gradually became evident that there are not many people to be seen along those roads. Villages were from two to five hours apart. The people in the towns received me in various ways. Up in the country they had not seen much of the white man and seemed to be sorry for what they had seen. The natives had grievances against the traders for turning the tide of their trade away, and against the German officers and their colored soldiers, saying that they had ravaged their towns, taking away the young men to serve as laborers and soldiers, and in some cases taking the women along too. Reports of this kind come up from many quarters, and those left in the towns fear and hate the white man. As I approached the town, the people, always watching, alarmed at the sight of a white man, unfortunately in clothes the color of those worn by officers, often fled to the bush. Usually they came back when we called them, much relieved to know that the white man was a *minisi*.

At a Bakoko town the people seemed distant, and I wondered what was the reason until the head man told me of his grievances, which showed that he had a sore and resentful heart against the white man for the incursions and ravages he said they had made among his people. He said he had never seen a white man treat him kindly before. That afternoon we had a meeting in the street. The Bakoko men understood Bulu, but in order that the women and children might understand I used an interpreter. The head man, brimful of a sense of his own royal dignity, did not like the plain reproof he heard of some sins so common among

the people; especially did he not enjoy being rebuked personally, but a sense of the truth and the love with which it was spoken came over the people after a little, and the meeting that opened a little stormy was taken kindly. Especially did they enjoy the singing. I supposed they had never before heard a Gospel hymn sung. Presently the chief brought a bunch of plantain and three smoked fish and laid them down at my feet with a flourish. Of course he expected a present of equal value in return, so I paid him at once and made it a bargain instead of exchange of gifts. When he first came with the food he volunteered the information that he would not kill me, altho the white men had "done him bad." The old fellow sent one of his sleek sons with a cup of rum. The intended hospitality in the offer, altho refused, was appreciated, and the cup of cursing gave occasion for a lecture upon the death there is in rum, which has come into this part of the country with the ubiquitous trader. The people are generally ready to stop anything to hear the "Words of God," and a simple message from the heart of Christ does not fail to hold the attention, disarm prejudice, overcome suspicion, and allay fear. The kindness that is in the Gospel is the key that unlocks heathen hearts.

### Some Strange Superstitions

One does not travel far without running across some sign of superstitious or strange belief or life. At the junction of an obscure bush path with the well-kept road approaching a Bakoko village, a bit of "medicine" wrapped in bark hung from the top of an upright stick. By inquiry I was told that that "medicine" would strike fear into the heart of any enemy that might undertake to pass it night or day.

In a Yewondo village where I spent the first night out, a shrub was growing in the broad, well-kept street. Stretched with strings between two branches of it was some "medicine" neatly folded within leaves about eight inches long. "What is this?" I asked of the friendly head man. "*Biang*" (medicine), was the reply. "What is it for?" "It is to prevent the blasts of wind from blowing down the plantains in the garden," was his reply. "That is foolish. That stuff has no head, no heart, no power to do anything; maybe the wind will blow it away. You had better trust God to take care of your town." "I will," he replied. "Then take down this medicine and throw it in the bush. You can not believe in both the medicine and God," I replied. He laughed, but did not remove the object of his superstitious devotion.

At the edge of an Ngumba town close by the grave of a woman who had recently died was a small, frail table made of sticks. Strewn upon it were her wooden spoon, her cup, her little clay oil pot, her water-bottle. These all had been purposely broken, crude expression of the same sentiment that places the broken column or anchor in the cemetery at home.

As I was passing another Gewondo village a middle-aged man came hurriedly out of the little hole that serves as both door and window of the house, beckoning me to come. I went in, and there was a death-bed scene. Lying on a long piece of dried bark was the form of an old man, father to him who had called me. His cheeks were much sunken, eyes were glassy, body was quite wasted, tho he had probably been a very strong man. They told me he had been sick four days. Close by his side was his son, lying on a plantain leaf. Crowded around him in the little hut were a dozen men, sitting and lying quietly. Under the eaves of an adjoining house were about a dozen women waiting, ready to lift

up their loud voices in lamentation as soon as the man should breathe his last. I sat beside the sick man a minute. All eyes were upon me, waiting for me to do or say something. "What sickness has he?" I asked. Pointing to his abdomen, they said he had much pain there. Many believed there was a witch there and expected to make a post-mortem search for it, for nobody is believed to die a natural death in this country. Death is the work only of witches, they say, and it has been not unusual for persons to be sacrificed charged with occult death dealing.

#### Among the Dwarfs

In the Mekok village where I spent Sunday we learned that a camp of dwarfs was not very far away. These little people are very shy by nature, and migratory. It is somewhat of an accomplishment for a white man to ascertain just where they are at any time and to reach their presence without their evading him. They seek their abodes in out-of-the-way places off the main highways. Their tactics are those of the will-o'-the-wisp. We therefore secured a Ngumba man who was personally friendly with that village of dwarfs to act as guide. Near the town the guide hurried on ahead, found the little folks all at home, if we can speak of them as having a home, and explained to them that the white man coming was a *minisi*, that he wanted to meet them all and make friendship and tell them the words of God. To my great joy the plan worked perfectly. As I made my way toward them over the fallen trees, I do not think one person fled. The men made haste to fix a seat for their white guest on a bed of sticks. I tried to give them some idea of God and to tell them what Jesus had done and would do for anybody who would listen and believe. Then I told them of the little man who climbed the tree to see Jesus. Some of the dwarfs showed their sense of humor by heartily laughing at their size being associated with that of Zachaeus, and appreciated his way of seeking to see Christ, and were much interested in the whole story with its lessons.

In conversation I learned that parts of three tribes made up the company, each tribe retaining its own head man. There was a large proportion of children. A new-born babe in her mother's arms was the smallest specimen of humanity I ever saw. Some of the adults were of fair size, but the average was decidedly small of stature. About an average-sized woman did not touch my arm held horizontally over her head. There was no uniformity of color. Some were quite black, but more were of a full-stone brown. They had a caste of countenance not common. They seemed impressionable and responsive, had a kindly bearing, and seemed clanish and fond of each other. They wear fetish amulets. They hunt game, utilize crude growths of the bush, and are said to stay much up in trees hunting food both animal and vegetable. All fear and distrust on the part of the dwarfs of this camp seemed to be removed. On account of this and the goodly number whom I was able to reach in one place, the opportunity was a rare one for giving these quaint little sons and daughters of the wild bush a Gospel message. For the first time in Africa I offered prayer through an interpreter, during which some of the adults covered the eyes of some of the children with one hand and their own with the other. When I had said good-bye and was walking out of town, one head man was dramatic and vociferous in repeating the good-bye and telling me to "walk well."

## EDITORIALS

### Our Opportunity in the Philippines

Dr. Alice Condict, who recently returned from the Philippine Islands, looks upon the preparation for the entrance of Protestantism there as one of the most remarkable developments of our day. The Church should take immediate action with regard to it. She remarked in an interview with the Editor, that the Filipinos proper are organized for the purpose of establishing Protestantism, and that they are entreating the Protestant churches of this country to send the missionaries and teachers. They are seeking to guard the settlement of the country with reference, not only to Protestantism, but to an undenominational type of it, so that, as new Christian workers come into the islands, they may be constrained to work under the control of a committee. Thus the work will not overlap, but will be properly distributed. She says that the reports which appear in the newspapers with regard to conditions in the Philippines are not trustworthy, inasmuch as they are manipulated in the interests of politics. She says there are now but nine Protestant missionaries there, and that, as might be supposed, they are totally unable to deal with the present condition of things. The Methodists have released their principal missionary, that he may come to this country and represent the true state of things to the American people.

### A Pioneer in Africa

In Mr. Moody's article on the first General Missionary Conference on the Kongo, reference is made to

\* Mrs. Condict is preparing a little book on the Gospel in the Philippines which is shortly to be issued by Fleming H. Revell Co.

Mr. George Grenfell, a noble missionary—the first and the oldest missionary in that vast part of West Central Africa. George Grenfell was born August, 1849, at Sancreed, near Penzance, but his father removed to Birmingham when George was three years old. His parents belonged to the Church of England, but George attended the Sunday-school of the Baptist Church on Heneage Street, and there he decided to become a Christian when fifteen years of age. He was educated at King Edward's Institution and later at Bristol College. Reading Livingstone's travels, and before that Moffat's, created in him a strong interest in African mission work. When twenty-five years of age he set sail for West Africa (Kameruns), in company with the saintly and now sainted Alfred Saker. Mr. Robert Arthington, of Leeds, had taken great interest in the establishment of a mission on the Kongo, with a view to aiding the establishment of "a chain of missions" across the continent. This was the dream of Ludwig Krapf, the pioneer Church of England missionary in Abyssinia. Mr. Arthington tendered the English Baptist Missionary Society \$50,000 to start missions to fill the gap between Yakusu, the farthest inland station from the west coast, and the nearest station of the Church of England Missionary Society from the east coast—a distance of nearly four hundred miles.

Four years after Mr. Grenfell sailed for the Kameruns the Baptist Society decided to begin mission work on the Kongo River. Thomas Comber and George Grenfell were commissioned to explore the region with a view to establishing a mission station at San Salvador. After two years they felt the need of a

steam vessel of their own to prosecute their work. This was given by Mr. Arthington, and was named *Peace*. It was shipped in sections to Stanley Pool in December, 1882. The engineers who were sent to man it fell ill with fever, and the work of putting the vessel together fell to Mr. Grenfell. In 1890 Mr. Grenfell returned to England to care for the construction of a still larger steamer, which was named the *Goodwill*.

Mr. Grenfell's home station is at Bolobo, where there is a dockyard for the repairs of the *Peace* and the *Goodwill*. He has advanced the work, but no new station has yet been established farther in the interior than Yakusu. It is to push the pioneer line of stations toward the Church of England line that Mr. Grenfell left the Kongo Mission Conference. On one of his exploring tours Mr. Grenfell ascended the Aruwami River 100 miles, and then, interrupted by the falls of Yambuya, made another 150 miles to a point midway between the Kongo and the Nile. When the Church of England missions are pushed as much beyond their present border as this is beyond the present boundary station of the Baptist Society, there will be a completed chain of missions across Africa.

The London *Times* remarks that Mr. Grenfell's discovery of the Mobangi River is one of the most important in that region since the discovery of the Kongo itself.

Mr. Grenfell was commissioned by the King of Belgium to definitely determine the southern frontier of the Kongo Free State, in which important task he was occupied for two years. Mr. Grenfell believes in the African and in his future if only he can be given the Gospel of Christ. He declares that those who know the Africans come to love them.

### The War and Missions in South Africa

Only those who have seen the devastation wrought by the war in South Africa can understand what it means to those who are devoting their lives to the work of preaching the Gospel there. They are men and women of peace, and yet they are often looked upon with suspicion by both parties because of their unwillingness to take sides with one or the other.

We greatly regret to learn that seven out of eight of the missions planted by the Cape General Mission, of which Dr. Andrew Murray is president, have been destroyed, and many of the workers and adherents killed or scattered. Dr. Murray's connection with both Dutch and English is very close, and his heart is well-nigh broken over this unhappy conflict and its results.

Mr. W. Spencer Walton, the founder of this mission, has recently visited America and England in the interest of this interdenominational mission, the aim of which is to "evangelize the heathen, rouse the Christian Church to a holier life, as well as work among the colonist and Dutch population of South Africa." It was founded in 1889, and now has over 100 missionaries at work in many districts of South Africa where no other mission is laboring.

As may be inferred from the character of the men in charge of the work, this mission is thoroughly practical and deeply spiritual. As soon as peace comes there will be need for every Christian force to be increased and exerted for the reestablishment and extension of all the organizations working for peace and righteousness. The Boers may be crushed, but it will be long before they are conquered.

\* \*

\*



### Unrest in South America

True and abiding peace and strength can only be found in the Kingdom of God. The form of Christianity which obtains in South America is not such as gives satisfaction to the individual and permanent strength to the State. There is too much ignorance and superstition and sin for peace and stability. The great need is for Christian education and the establishment of Christian standards. Scarcely a republic of South America is free from trouble with its own citizens or with its neighbors. Boundaries, the relation between Church and State, and the succession to the presidency are the most disturbing questions. The resolutions in favor of arbitration which were passed at the Pan-American Congress may be the means of settling some disputes, but can not bring internal peace.

In Venezuela President Castro is still in the midst of putting down revolutions, without great success, while his unpopularity seems to be growing. In Colombia the revolutionists engage in more or less important skirmishes, but few of them are of sufficient importance to call for comment in this country. Argentina and Chile agreed to withdraw their respective troops from the disputed territory on the top of the Andes until the dispute is determined. In Uruguay there was last autumn a small revolution, which broke out at Asuncion, the capital, and which was caused by the question of the presidential succession.

North and South America are yearly becoming more closely linked by commerce and common interests. If South America is to become strong and peaceful it must be the "Gospel of peace" which is the "power of God." There is a struggle for liberty in South Amer-

ica—a freedom from superstition and ignorance, and tyranny and sin, but true liberty can only come when the Son of God shall make them free indeed. \*

### Education for China

Two timely and able articles in this number of the REVIEW deal with the need for the reform and regeneration of China along educational and spiritual lines. Dr. Timothy Richard has been entrusted by the Chinese government with the task of establishing a university in Shansi province. The Chinese are beginning to be convinced of the superiority of Western learning and methods, and there is the prospect of a stampede toward the schools where Western science is taught. If these are non-Christian, they will produce infidels; if they are Christian, the graduates will become Christian educators and preachers. This is the great opportunity for shaping China's future. England and America must largely furnish the men, the money, and the text-books to carry forward this work. The "Society for the Diffusion of Christian and General Knowledge Among the Chinese" calls for *men* to carry on this work.

Dr. Griffith John, the veteran missionary of China, who has nearly completed fifty years of service in that empire, calls earnestly for money to establish in Hankow a university for the training of Christian educators. He has himself given the money for a theological school. His experience in China has convinced him of the absolute necessity of a thorough Christian education for the Chinese. Those who are willing to lend a hand and a heart in this great enterprise will do well to read these articles. God may move some to help establish His Kingdom in this way. \*

## BOOKS FOR THE MISSIONARY LIBRARY

ADVENTURES IN TIBET. By Rev. William Carey. Illustrated. 8vo, 285 pp. \$1.50 *net.* United Society of Christian Endeavor, Boston. 1902.

"Bodland," or Tibet, is almost as unknown and inaccessible as the polar regions. Indeed, in some respects it reminds one of arctic lands, for it makes up in altitude what it lacks in latitude, and the barriers to exploration raised by the hostility of the people are quite as insurmountable as those presented by limitless ice and lengthened night.

Few travelers have penetrated far into the interior and fewer still have lived to tell the tale. One or two have been actuated by Christian missionary motives, and of these by far the most valuable and thrilling experience was that of Miss Annie R. Taylor, whose diary is here published for the first time. She entered the "closed land" in September, 1892, from the Chinese border, and emerged again, after many thrilling and trying experiences, on the same border in April, 1893. She penetrated almost to Lhasa, and learned much about the people and their customs. She is now the only missionary laboring in Tibet, having opened a shop and a dispensary at Yatung, on the Indian frontier.

Over one-half of the book is Mr. Carey's description of the country, the people, their customs, and religion. This part contains the cream of the information given by those who have previously written on the subject. The land is one of contrasts. The temperature often changes suddenly from 110° to 25° F. The people prefer their wines fresh and their butter stale. The priests are the curse of the country, one-sixth of the population being lamas. The houses are whitewashed without and dirty within, and the women may have several husbands, but husbands only have one wife.

Over one hundred pages are filled with Miss Taylor's diary, which is rather personal and interesting than scientific and instructive. The whole volume well repays reading, and from a missionary standpoint is the best on subject.

The cover is characteristic but rather glaring. The illustrations are unique and appropriate. \*

\* THE HIGH-CASTE HINDU WOMAN. By Pundita Ramabai. Illustrated. 12mo, 142 pp. 75c., *net.* Fleming H. Revell Co., New York. 1902.

Ramabai is the woman best qualified to treat this subject. Her book, first issued fourteen years ago, has been carefully revised and republished. Ramabai is a high-caste Hindu, and yet a Christian philanthropist. She has been educated in the philosophies of the East and the learning of the West, and is able, more than any other, to understand clearly the character and conditions of Hindu women, and to contrast these with the ideals and possibilities offered in Christianity. \*

BETWEEN LIFE AND DEATH. By Irene H. Barnes. Illustrated. 8vo, 302 pp. Marshall Brothers, London. 1901.

The story of medical missions in heathen lands can not fail to appeal to every man and woman. Humanitarian instincts impel us to relieve physical suffering even where Christian principles fail to move us to seek the eternal salvation of the sufferer. Strange that the lesser need should be more potent than the greater!

Irene Barnes has already given us graphic accounts of woman's life in China and India, and here gives no less vivid pictures of zenana medical mission work in India, Ceylon, and China. The descriptions of what the women and children suffer from the barbarous treatment of native "doctors," and the relief, physical and spiritual,

brought by missionary physicians, can not fail to convince one of the value of medical missions. \*

**SAVAGE LIFE IN NEW GUINEA.** By Charles W. Abel. Illustrated. 8vo, 221 pp. London Missionary Society. 1902.

The story of savage life in out-of-the-way corners of the world has always something fascinating about it. The Papuan is an interesting study, and Mr. Abel, who is a missionary at Kwato, has succeeded in giving us a very lifelike composite "moving picture," showing these natives at home, at work, at sea, at worship—heathen and Christian—at school, at his worst but not yet at his best. The transforming process is going on, but is not yet complete. "Tamate" (Rev. James Chalmers) gave his life for the Papuans and it will not be in vain. Mr. Abel tells of Tamate's work there, and of what the missionaries are now doing to transform these savages into saints. The book is well worth reading. \*

**LAST LETTERS AND FURTHER RECORDS OF MARTYRED MISSIONARIES OF THE CHINA INLAND MISSION.** Edited by Marshall Broomhall. 8vo, 104 pp. Illustrated. Morgan & Scott, London. 1902.

Those who have read the former thrilling record to which this is a sequel will only need to know of the publication of this volume to lead them to procure it. The more recent intelligence and newly discovered correspondence makes a valuable addition to the record of these Heroes of Faith. The terrible experiences and thrilling escapes here recorded are convincing proof of China's need for the Gospel. \*

**A STORY RETOLD—"THE CAMBRIDGE SEVEN."** By B. Broomhall. Pamphlet. Illustrated. Morgan & Scott, London. 1902.

The story of how seven picked university men were spiritually awakened and led to devote their lives to foreign missionary work is a stirring one, and especially calculated to impress and influence young men. It is nearly twenty

years since they went out from England to the mission field. They have been greatly used in the evangelization of China, and have exerted a wide influence on other young men. \*

**THE CALL, QUALIFICATIONS AND PREPARATIONS FOR CANDIDATES FOR FOREIGN MISSIONARY SERVICE.** 12mo, 158 pp. Student Volunteer Movement, New York. 1901.

These are papers from various well-known writers, who approach their subjects from various points of view. The volume is especially adapted to those who have in view service in the foreign field, but pastors would do well to read it, that they may rightly guide their young people into a God-chosen life-work. \*

**DAN—A CITIZEN OF THE JUNIOR REPUBLIC.** By Mrs. I. T. Thurston. Illustrated. 12mo, 307 pp. \$1.25. A. L. Bradley & Co., Boston. 1901.

This is a splendid book for boys. It has for its hero a citizen of the George Junior Republic, and gives an excellent idea of the purpose and practical working of the Republic. Boys learn by experience how to govern themselves, which is requisite to true success. Mrs. Thurston knows how to interest boys, and is well acquainted with the Republic. In one way the story could have been made more romantic and remarkable, and that is if the author could have dealt with the actual personal histories of some of the citizens rather than with children of her imagination. \*

**EASTERN PERU AND BOLIVIA.** By William C. Agle. Pamphlet, 50c. Homer M. Hill Publishing Company, Seattle. 1902.

Mr. Agle has given here a brief guide for business men who intend to go to this part of South America. He gives some interesting personal experiences and some information as to the character of the people and how to deal with them. The value of the country, commercially, is enlarged upon and some warning notes are sounded on the care of health and investment of money. \*

## GENERAL MISSIONARY INTELLIGENCE

### AMERICA

**Presbyterian Home Mission Centennial** The Presbyterian Board of Home Missions will celebrate the centennial of organized home mission work by the Presbyterian Church in America at the meeting of the General Assembly in the Fifth Avenue Church, New York, next May. It is expected to inaugurate the centennial by a home mission service on the first Sabbath of the meeting of the General Assembly in every congregation in Greater New York.

On Monday afternoon, the Moderator presiding, three historical addresses will be given upon a "Review of the Century":

(1) "To the Alleghenies," the Rev. Henry C. McCook, D.D., Philadelphia.

(2) "From the Alleghenies to the Rockies," the Rev. S. J. Niccolls, D.D., St. Louis.

(3) "From the Rockies to the Pacific," the Rev. Edgar P. Hill, D.D., Portland.

On Tuesday morning there will be the report of the committee on home missions, with an address by the chairman; a review of the year by an officer of the Board, and brief centennial addresses. On Tuesday afternoon, the Rev. Wilson Phraner, D.D., presiding, there will be a fellowship meeting with addresses by representatives of the other Boards of the Church, and by representatives from the Baptist, Congregational, Methodist, Protestant Episcopal, and Reformed churches. The centennial celebration will close on Tuesday evening with a great popular meeting.

**The Shady Side of Baptist Benevolence** The Baptists of the Northern States have 160 ordained missionaries in their Asiatic mission fields, and there were added by baptism last year in the stations they occupy 6,553 persons, or an average of a little over 40 per missionary. There

are in the Northern States 11,242 ordained ministers, and last year 66,051 were added by baptism, or an average of not quite 6 baptisms per minister. The Baptists from whom contributions come to the Missionary Union number 1,367,680, and they gave last year for foreign missions \$328,344.21, or an average of 24 cents per member. For all other purposes they gave \$10,000,132, or an average of \$7.31 per member. Less than one-thirtieth, therefore, of the offerings of the Northern Baptists go for the evangelization of the great heathen world. In the Asiatic fields tilled by Baptists are found 954 churches with 112,163 members; and from these there came into the treasury of the Missionary Union last year to be applied on church and congregational expenses, education, building and repairs, and home and foreign missions, \$92,528, or an average of 82 cents per member. The average day's wage in those missionary countries is not more than 15 cents.

### Congregationalists and the Foreign Born

The German department of the Congregational Home Missionary Society reports 133 churches and 21 missions, with 6,056 members, 6,767 in Sunday-school, and \$6,027 benevolent contributions, with Wilton College and the German department of Chicago Theological Seminary, a weekly church and bi-weekly Sunday-school paper. The Scandinavian department reports work in 11 states, 90 Swedish Congregational churches, with over 6,000 members; 20 Danish-Norwegian churches, with more than 1,000 members. The Scandinavian population in this country is estimated to be 1,119,898 foreign born, or with their children 3,359,694.

The Slavic department reports work in 25 fields in 11 states, with 16 churches, 850 members; additions, 11.8 per cent. in one year; 22 Sunday-schools, with membership 2,430; weekly average attendance at 130 services, 4,887; and \$1,243 benevolent contributions; the Oberlin Slavic department and the training-school, Cleveland, in which missionaries are trained for service.

**"Christian" Bishop Graves, of America vs. the Episcopal "Heathen" Church, who has China** just returned from Shanghai, draws a striking contrast between the home church and the workers on the mission field. He found the Christians at home "cowering before the deficit and questioning if the end of missions was not in sight." He found in many places "a tone of hopelessness and coldness. To encounter it was like being plunged into cold water." In China he found everything progressing steadily. Every one was hard at work. Every one was hopeful. Every one had plans for extension, and could point to openings for new work in the immediate future. This experience of Bishop Graves is more or less descriptive of the conditions in all the churches.—*The Advance*.

**Growth of the Student Volunteers** Eight years ago, or in 1894, the Movement had touched by its traveling secretaries 256 institutions; since then the number visited by them has increased to 798. Then it had 3 secretaries; now it has 8. That year it rallied to the Detroit Convention 1,325 delegates; in the late convention there were fully twice that number. Then the Movement had issued 8 pamphlets; now its list of publications includes 13 pamphlets and 18 text-books. Then

there were less than 30 mission study classes, with but 200 members; during the past year there have been over ten times as many classes with a total membership of nearly 5,000. Up to the time of the Detroit Convention nearly 700 volunteers had sailed; since then the number has increased to nearly three times that number. Then there was no organized missionary effort carried on by students among the young people of the churches; now there are well-organized student campaigns in connection with a dozen or more denominations and participated in by hundreds of students. In 1894 the Volunteer Movement was established only in North America and the British Isles, with beginnings also in Scandinavia and South Africa; now it is firmly planted in every Protestant country of the world, and the Volunteer idea has been successfully transplanted to the student centers of non-Christian lands. Then there were Christian student movements in only three or four countries, and these were not related to each other; now there are 11 national or international student movements bound together in sympathy and effort by the World's Student Christian Federation.

<b>Tuskegee and Africa</b>	Professor J. N. Calloway, who a year and a half ago went with three of the graduates of Tuskegee to the German colony of Togo, in West Africa, to teach cotton raising to the natives, has returned to his home at Tuskegee for a month's vacation. The three young men who went with him remain in Africa. Mr. Calloway expects to return at an early day, and will take back with him a limited number of additional Tuskegee young men, who understand practical modern agriculture—more especially the
----------------------------	--

cultivation of cotton—who can be located among the natives as model farmers. This is not in any sense an emigration scheme, all these persons having been employed to work on a salary for what is known as the German Colonial Economic Society. Mr. Calloway's presence and remarks at the recent Negro Conference session were appreciated by the farmers.

**Canada's** A recent census  
**Census of** bulletin dealing  
**Religions** with the religions  
of the people of  
Canada by provinces and territories presents a table of comparison with the census of 1891, which contains the records of eighteen specified religions. The totals for Canada of the principal religions, compared with the last census, are given as follows:

	1901	1891
Adventists.....	8,064	6,354
Anglicans.....	680,346	646,095
Baptists.....	292,485	257,449
Brethren.....	8,071	11,637
Baptists (free will).....	24,229	45,116
Congregationalists.....	28,283	27,157
Disciples of Christ.....	14,872	12,763
Friends (Quakers).....	4,087	4,650
Jews.....	16,432	6,414
Lutherans.....	92,394	63,982
Methodists.....	916,862	847,765
Presbyterians.....	842,301	755,326
Protestants.....	11,607	12,253
Roman Catholics.....	2,228,997	1,992,017
Salvation Army.....	10,307	13,949
Tunkers.....	1,531	1,274
Unitarians.....	1,934	1,777
Universalists.....	2,589	3,186
Unspecified.....	44,186	89,355
Various sects.....	141,474	33,776
Total.....	5,371,051	4,833,239

There are 1,579 persons styling themselves agnostics, 211 atheists, 5,060 Confucians, 78 Deists, 3 free worshipers, 1,005 free thinkers, 241 infidels, 47 Mohammedans, 14,466 pagans.

**The C. M. S.** In the face of the  
**and the** vast multitudes in  
**Indians** Asia and Africa  
writing for the Gospel, the C. M. S. has long felt that the scanty tribes of Northwest Canada ought not to absorb so much of its income. These mis-

sions have been singularly blessed, but the very fact that the majority of the Indians now profess Christianity is itself a reason why a missionary society may rightly consider that its proper work rather lies elsewhere. Arrangements, therefore, are being made for gradually committing the work to the Canadian Church. A Mission Board will be formed at Winnipeg, comprising the bishops and other representatives of the dioceses in the Province of Rupert's Land, aided by the society. A similar arrangement will be made for the work in British Columbia under Bishop Ridley. The society will not withdraw its English missionaries, but as years go by their places will be taken by Canadians. Its funds will still support its own men, and also provide in part for the general work; but the grants for the latter will be gradually reduced.—*C. M. Gleaner.*

**The Republic of Cuba** The 20th of May has been fixed for the inauguration of President Palma of Cuba, and for the beginning of Cuba's career as an independent nation, restricted only by the provisions of the Platt Amendment. As soon as possible United States troops will be withdrawn except as left for garrisons in the coaling and naval stations to be ceded to this country. Secretary Root's order to General Wood directs him to convene the Cuban Congress at a reasonable time before the 20th of May, to promulgate the Constitution agreed on by the recent Constitutional Convention, to confer with President Palma as to the details of the transfer, and to withdraw the military forces, leaving only "in the coast fortifications such small number of artillerymen as may be necessary, for such reasonable time as may be required to enable the new govern-

ment to organize and substitute therefor an adequate military force of its own."

**Christian Comity in Cuba** A conference was held, February 18-20, in Cienfuegos, Cuba, which marks

an epoch in evangelical mission work in that island. There are in Cuba about 50 ordained ministers of 11 evangelical churches, with about 60 helpers and a total of 2,223 communicants. Eight of the strongest of these churches were well represented at this first conference. The program, covering 7 sessions, included discussions on all important points relating to mission work, and the social, intellectual, and moral and spiritual welfare of the Cuban people. On the platform sat 25 ministers, representing 6 evangelical denominations; a sight never before seen in Cuba, an audience of over 300 persons gathered with a host of curious spectators outside. It was voted to have only 1 religious denomination in cities of 6,000 inhabitants, 2 denominations in cities of 15,000 inhabitants, and 3 denominations in cities of 25,000.

## EUROPE

**Ministering to the Poor of London** Who can estimate the want and the wretchedness exist-

ing in any great city? Among others, there are hosts of the sick and crippled and helpless, who must be taken care of outside the national and city institutions. That the Christian people of this city have generous hearts is witnessed by the report in the London Charities Directory, where the benevolences of the past year foot up about \$32,000,000. This includes hospitals, dispensaries; charities for the deaf, dumb, incurable, and feeble-minded; institutions for the aged, orphanages, Bible, book, tract, and missionary societies. As

the vast sum mentioned above given for this work comes from the churches, it will be seen what an active force Christianity is in this, the largest city in the world.

**Passing the Million Mark** Says the *Harvest Field* for March, (organ of the

S. P. G., oldest of British Missionary Societies): "In all ways the report of the treasurers of the society's income for the year 1901 is most noticeable and thankworthy. For the first time in its history the gross total exceeds £200,000, (\$1,000,000). The item to which we always attach especial importance—viz., the collections, subscriptions, and donations for the general fund—so far from being weakened by the appeal for the Bicentenary Fund, is much larger; in fact (with the exception of the year 1888, when there was a very large gift), is markedly larger than it has ever been. The Bicentenary Fund, partly raised in 1900 and partly in 1901, is of course below what was expected before the beginning of the South African war, but it has surpassed all recent anticipations."

**Missionary Pence Association** The Missionary Pence and Information Bureau (Exeter Hall, London) is doing

a quiet but effective work in scattering information, collecting and distributing missionary funds, and helping those who are in need. Last year they distributed £2,000 (\$10,000) among American missionaries in Western India. They publish a bright little monthly, called *All Nations*, and do a work similar to that of the *Christian Herald* in America. The funds are raised not for "free-lance" missions, but to help all established work, and the association supports missionaries under several of the large societies.

**Protestantism in France Not Decadent**

Pastor Charles Merle-D'Aubigné replies to Mr. Richard Heath's article

on the decay of Protestantism in France in *The Contemporary* for last November, and cites encouraging figures to the contrary, which show that in the centers of population it is increasing. In 1835 Paris had only 10 Protestant churches, to-day there are 105 in the city and suburbs. In 1857 there were only 738 pastors in France, now there are more than 1,200. Whole villages have here and there come over to the Protestant faith, and have been found faithful; while they have never had so many candidates for the ministry, the theological halls having double as many students under instruction as was the case thirty years ago. Tho the whole of French Protestants number less than the population of Glasgow, they contribute £267,000 annually toward the support of religious and charitable institutions, and there is a growing tendency to supply and support men for the foreign mission field. Besides, there is a Protestant press which is more fully equipped than that of any other Church of equal size. "We support 1 daily political, 4 large weekly religious papers, 3 monthly reviews, besides 162 smaller papers. Finally, our foreign mission. Our Church has sent 18 missionaries at one time to the Zambesi, 40 to Madagascar, doubling the mission contributions in three years."

**A Roman Catholic Society**

The Paris *Société des Missions Evangéliques* gives the following rate of increase from 1822 to 1899: Missionary bishops, 5 to 34; missionaries, 33 to 1,099; students of theology, 250 to 2,121; churches and chapels, 10 to 4,690; adults baptized, 800 to

46,003; catechists, 100 to 60,000; native priests, 120 to 598.—*C. M. Intelligencer*.

**The Institute for Girls in Spain**

A few months ago we intimated that there was a good prospect of securing a site on Spanish soil for the reestablishment of the Institute for Girls in Spain, which for nearly four years had been located at Biarritz in France. It is with great pleasure that we can now state that the purchase of property in the city of Madrid has been completed on favorable terms. An ample area has been secured, two lots having been united, on one of which is a building which, with additions, can be used temporarily and until a more ample structure can be built. The property already purchased has been paid for, but now that an adequate site has been secured, additional funds will be required for the needs of this admirable institution, which means so much for the Spanish people. With great energy and long patience Mr. and Mrs. Gulick have labored to accomplish this result, and now that a location in every way adapted to the necessities of the case has been secured, it is hoped that the friends of the institute will supply the funds needed for the completion of the enterprise.—*Missionary Herald*.

**Deceased Papal Missionaries**

The *Propaganda*, of Rome, has just compiled the yearly statistics of Roman Catholic foreign missionaries who have died throughout the world during the year 1900. The list includes 171 missionaries, of whom 9 are bishops. Of the latter, 4 were French, 3 Italians, who were barbarously put to death by the Chinese, 1 Canadian, and 1 Dutch. Among the 162 simple priests, no fewer than 83 were French, while



the rest included 17 Italians, 14 Belgians, 10 Dutch, 8 Alsatians, 5 Spaniards, and 5 Irish.

**Miss Stone in America** Miss Ellen M. Stone has returned on furlough to visit her parents in Roxbury, Mass. She has been a missionary in Bulgaria and Macedonia for nearly twenty-four years. The proceeds from her lectures in America will be used to repay her ransom. Miss Stone characterizes as malicious slander the accusation of Mme. Tsilka's husband as an accomplice in the plot of the brigands.

### ASIA

**Russia as a Foe of the Gospel** The attitude of Russia toward evangelical preaching can be understood from the fact stated by Mr. Stapleton, of Erzroom, Eastern Turkey, that altho there is a Protestant Armenian community across the Russian border, the outgrowth of work at Erzroom station, he can get no communication from these Christians, and he is not permitted to visit them at all. Russia does not mean to allow Protestants or any dissenter from her established Church to gain foothold within her domains.

**The Bible in Arabia** At the beginning of this twentieth century the Arabic language stands in its moral and religious value very much as the Greek did at the beginning of the first century. Then, even tho the official language of the Roman Empire was Latin, the spirit of God chose the Greek for the New Testament. And now, even tho the official language of one Mohammedan power is Turkish and that of another Persian, and even tho the Anglo-Saxon English and German will soon be regnant politically in all the Orient, the Arabic

language will remain for centuries to come the incomparable vehicle bearing the thoughts of God for the redemption of the Semitic races. Hence publication work in the Arabic is linked with the destiny of that tongue, and the production of the Bible and Christian literature in that marvelous language must rightly claim and occupy a large place in the affections and prayers of those who pray intelligently and labor earnestly for the coming of the kingdom of God among the nations of the earth.

**Still Famine and Plague** Says a recent *Indian Witness*: "The returns of persons on relief show a rise of 52,000 during the past week, Bombay and Sindh reporting an increase of 27,000, the Central India States 15,500, the Rajputana States 5,000, and Bombay Native States 3,000. The total number in receipt of aid is 280,000. There is no scarcity whatever in Bengal, the Northwestern Provinces, Madras, the Central Provinces, or Berar, and only 2,900 persons are receiving assistance in the Punjab. The plague statement of the week ending on the February 1, 1902, showed that with the advent of spring the total mortality rose from 11,445 to 12,192 deaths. Of the total Bombay City had 408 deaths; Bombay Presidency, 3,822; Karachi City, 44; Madras Presidency, 574; Calcutta, 82; Bengal, 822; Northwest Provinces and Oudh, 1,182; Punjab, 4,102; Central Provinces, 2; Mysore State, 587; Hyderabad State, 195; Rajputana, 1; and Cashmere, 371.

**Leper Asylum Conference** Under the auspices of "The Mission to Lepers in India and the East," a conference was held at Wardha, C. P., February 5 and 6. Six superintendents of leper asylums and others attended.

Resolutions were passed request-

ing the leper mission to take steps which would lead to more uniformity in the management of its institutions scattered over India, and expressing the conference's opinion that *leprosy is contagious*, and that it is most important that all pauper and wandering lepers should be segregated. It was considered that as a means of employment inmates should as far as possible be encouraged to cook their own food and grow vegetables for their own use, that the more healthy ones should be encouraged to wait upon and help those who were disabled. The conference decided that every case of a leper leaving an asylum without leave or being dismissed for misconduct should be reported to all adjacent asylums, so that the offender should not be admitted into another asylum till after a period of 12 months. It was strongly emphasized that all asylums should be made as attractive as possible so as to encourage inmates to remain.

It was agreed that the training of some of the untainted children of lepers, now in the society's children's homes, for employment in the society's asylums in the future, would be a most practical means of supplying the demand for subordinates in asylums.

The conference expressed itself very strongly on the necessity for the strict segregation of the sexes, both married and unmarried, and suggested that walls of division between the quarters of each sex should as far as possible be provided.

It was considered advisable that no untainted child over 3 years of age should be allowed to remain with its diseased parents in asylums.

The society's operations are carried on in altogether 42 centers in India, Burmah, China, Japan, and Sumatra; it has 27 asylums of its

own and 14 homes for untainted children, and it is benefiting directly or indirectly about 5,000 of the poor sufferers to whom it ministers.

### How Lepers Give

A touching incident happened during a recent tour in the Kokan (Kolaba District), Western India. At Poladpore there is a good leper asylum, with accommodation for about ninety lepers, supported by the Mission to Lepers.

When we arrived at the asylum we found the lepers all seated on the ground, waiting for the meeting to begin. They sang some hymns, and then I spoke to them about the Bible Society's work. I hardly liked to say anything about giving to the work, knowing how poor they were, but after a little hesitation I mentioned the subject in a general way. No sooner had I done speaking, when to my surprise, the catechist, himself a leper, produced a brass plate, and round it went as quickly as possible, while on all sides coppers were poured in. Their bright, happy faces had perhaps just a tinge of mischievous delight depicted on them as they realized that they had quite taken the Bible Society Secretary by storm. I was so impressed that I hardly knew what to do or say, and when I took the money, it was with a curious lump in my throat and tears in my eyes. I said, half under my breath, "May God bless them!" but I could say no more. The collection, altho in coppers, amounted to five rupees. Where did this money come from? Let me tell you. Before the meeting these lepers, of their own accord, went to the catechist and asked if they might be allowed to give to the Bible Society. None of them had any money, but each one decided to give up a certain portion of his share of rice for the day, and asked that its value in

money should be given into his hand instead. The request was granted, and each man brought his money to the meeting and put it into the collection. How they put us to shame by their generous giving!—*The Indian Standard*.

**How the Hindu Lives** Says Meredith Townsend: "There is no abstemiousness in the world, and no thrift, like the abstemiousness and the thrift of the average native of India. Millions live, marry, rear apparently healthy children, upon an income which, even when the wife works, is rarely above 2 English shillings a week, and frequently sinks to 18 pence. They are enabled to do this, not so much by the cheapness of food, as by a habit of living which makes them independent of the ordinary cares of mankind. The Hindu goes nearly without clothes, gives his children none, and dresses his wife in a long piece of the most wretched muslin. Neither he nor his wife pays the tailor or the milliner one shilling during their entire lives, nor do they ever purchase needles or thread. He eats absolutely no meat, nor any animal fat, nor any expensive grain like good wheat, but lives on millet, or small rice, a little milk, with the butter from the milk, and the vegetables he grows."

**Openings in Nepal** The iron grip of seclusiveness is being relaxed in the kingdom of Nepal, as is evident from the following extracts written by Mr. J. Innes Wright:

"In camp in Nepal, 2d February, 1902.—We have now been a fortnight here, something new and encouraging, for we have never before been able to stay more than a few days in one place, and even then have had trouble. There is a custom-house a few miles farther

on where many people are always going and coming, so it is a first-rate place to stay, as one sees new people every day. We meant to go there, but when the local kazi, who invited us here to prescribe for his wife, arrived from reaping his rice-fields, ill too, my wife had to go every day to their house, a good three-quarters of an hour's pull up a steep hill, to see and treat them.

"Our time is fully occupied speaking to the people and doing medical work by day and holding a lantern meeting every second night, as the weather permits. The police came the second night, but finding it was the Dr. 'Sahib' and 'Mem' from Sukhia they made no objection, but asked if we would give them a little medicine, take their photos, and, as a special favor, get them some boot blacking. They evidently sent notice to Elam that we were here, for two days after a pleasant-spoken man arrived from Lieutenant Yangbir, of the Nepalese Army, who is stationed there, with the request that we would let him have some medicine for himself, which we sent him with a Nepalese Gospel. As we have not been ordered to move on, we must infer that the powers that be have no strong objection to our being over their border."

**Buddhist and Christian Sacred Books** The manner in which the ordinary devout Buddhist uses his sacred books is totally different from that of the Christians. The latter, on every occasion, reads his Bible, and finds comfort and instruction therein. Sitting at the fire or lying in bed, in times of sorrow or in hours of joy, we can always see the earnest Christian searching in the Bible. And what he reads, that he seeks to understand and apply. The Buddhist does not. He only uses his Bible as a magic spell. If

you read out of it to him, he says it is true, that it does him good, but knows not how or why. This is something very different from the intelligent, reflective reading of the Bible; it is almost like the incantation of a sorcerer.—*Bukkjo* (*Buddhist Journal*, Japan).

**Progress in Sumatra**

On his late visit of inspection to the stations of the Rhenish Missionary Society, Rev. Dr. Schreiber penetrated Sumatra to the Toba country. Arrived at the Toba Lake, he found a teeming population. Here was the real seat of the old Batak heathenism, and from the outset this region has been the goal of the missionaries. Within less than 30 years the Rhenish society will have gathered in the Toba country 90 churches, with 12,000 members, and 4,000 candidates under instruction. These are served by 18 brethren, 2 sisters, 4 native pastors, 90 teachers and evangelists, and about 350 elders. In addition, there are 83 schools, with 2,800 scholars. While much has been done, more remains to be done. The whole northern part of the Toba Island, as well as the eastern and northern shores of the Toba Lake, all thickly populated, are as yet unoccupied, and present an open door.—*Rheinische Missions Berichte*.

**What is Left in China?**

Under this caption the veteran, Rev. William Ashmore, writes thus in the *Standard*: "With a rapidity almost equal to that of the destruction, things are getting back not to their normal position simply, but to a deal in advance of that. The scattered missionaries are coming back by the hundreds, with many new ones added. The imperial government has issued edicts for their protection. Governors of provinces are sending them urgent invitations to

return and resume their work; indemnities for the loss of their property have already been paid them in full, with but rare exceptions, before as yet the foreign powers have got a cent of theirs; their great school buildings are going up more stately and capacious than before; their dwellings are rising up out of their ashes; their chapels are being replaced on a much larger scale. More than all that, the missionaries are being treated with 'distinguished consideration' everywhere, are consulted on great measures of reform, are invited to take the presidency of the colleges they propose to found to promote the new education. And still more than that again, and still more inspiring, the attention of multitudes is turned to the contemplation of Christianity as never before. Christian books are in demand and Bibles are called for. Recently some of the high officials have been making large presents to help on in certain branches of work, one even sending \$3,000 to Dr. Timothy Richard to aid him in 'the diffusion of Christianity and general knowledge.' And the great student body, 1,000,000 strong, is getting ready for a morning march, keeping step to a new music, in which the notes of the silver trumpet played, whereby missionary voices are heard leading the strains."

**Baptisms in China**

The news from Central China still tells of growth and blessing. The Rev. E. Burnip, of the L. M. S., writing from Hiao Kan, says: "On all hands there are large numbers seeking entrance into the Christian Church. A fortnight ago I had the joy of baptizing no less than *seventy-eight* at Wei-Kia-Wan, and even then—tho I had spent eight hours in catechising—I was compelled to leave other appli-

cants to be dealt with on my next visit. Every candidate was thoroughly tested, and his integrity vouched for by the native evangelist, who is one of our wisest and most devoted workers, and who was quite clear in his own mind that all these applications were the results of aspirations after something higher and purer than China could afford. . . . Altogether, *more than four hundred* have been received into church fellowship in the Hiao Kan district during the last twelve months, and we fully expect even greater results next year."

**Chinese Wars** The view has been very common in Europe that the Chinese are a mild, peace-loving, harmless people, utterly set against war. Doubtless, on the whole, the Chinese, like all men, would choose peace rather than war. Yet China is the greatest warlike nation of Asia. The leaves of the Chinese chronicles are full of war and bloodshed. It is well for Europe if she discovers this at last, and understands what Europe would have to expect from the Chinese if these 400,000,000 Chinese were allowed, following the example of Japan, but in tenfold greater measure than Japan, to equip themselves with our best weapons, or if it should occur to the Russians to incorporate into their giant host some millions of Chinese, as the cheapest, least exacting, soldiers of the world. The Chinese in warfare are worse than the Huns.—*Zeitschrift für Missionskunde*.

**The Bible for Blind Chinese** During recent years the various Bible societies have applied themselves diligently to promote the work of providing copies of God's Word for the blind of all nations. These edi-

tions have been produced at great cost, owing to the difficulty of printing. Up to the present, some part of the Bible, in type for the blind, has been made available in 27 European and Oriental languages. The Chinese are painfully subject to blindness, largely brought on by the glare of the sun on their broad arid plains. Some little Chinese children, who, though they are quite blind, have been taught to make baskets, nets, and other similar articles, besides being enabled to read the Gospel of St. Mark, which is the only portion of God's Word in Chinese, printed in raised characters. English and Arabic are the only languages in which complete Bibles for the blind are extant; in other tongues various Scripture portions are available.

**A Dreadful Disparity** The Amoy Field has an area of 6,000 square miles. The population of this district is estimated to be 3,000,000. By comity this is the *small piece of China* for which the American Reformed Church is responsible. These figures hardly convey all that this extent of territory, with its teaming multitudes, means. A comparison will help us. This area is equal to a strip of land on both sides of the Hudson River, comprising Westchester, Putnam, Dutchess, Columbia, Rensselaer, Schenectady, Schoharie, Albany, Greene, and Ulster counties. That is what the Amoy Field means. Just think it over. And then think of the different denominational churches with their army of pastors and Sunday-school teachers, the Y. M. C. A. secretaries, and the scores upon scores of other organized workers—at the very least estimate numbering thousands in these counties—laboring among a population aggregating only 850,405 souls. Then think that in a territory of the same size, away off in

Southern China, with 3,000,000 souls to look after, you have to-day 2 ordained missionaries. It is for them to superintend the evangelistic work in that vast region. Is it not sufficient to stagger any workers? Can any one say that the call for three ordained men at once for this field is unreasonable? — *Mission Field*.

**Korean Use of Soap** A Korean was invited to a Christmas-tree party, given by some American missionaries in a village called Ever Plenty. His share of gifts from the tree comprised a Testament, a towel, and a cake of soap. The Testament he would learn to read, the towel he would tie round his head on hot days, but the cake of soap was a mystery. He smelt it, and the smell was good; he ate part of it, but the taste was not equal to the smell. However, thinking it would improve in flavor, he kept on, and finished it on his road home. He told his village friends that American food would never suit the taste of a Korean, but that the doctrine was true every whit, and the taste of it just their own. Thus the new teaching spread. — *Assembly Herald*.

## AFRICA

**A Modern Marvel** Even in the Dark Continent the world moves. For it is a scant 25 years since Stanley appeared on the Lower Kongo, after a year's perils to reach the coast, and now there reaches our table an account of a conference of missionaries held at Leopoldville, January 19-21, representing 4 American and 3 European societies—200 of them coming from 50 stations, and able to tell of 6,000 native Christians with hundreds of schools, and all that! — *North-western Christian Advocate*.

**Railroads in South Africa** The High Commissioner for South

Africa sends the following particulars relating to the railways at present being constructed in Southern Rhodesia: (1) A line from Bulawayo through Gwelo to the Globe and Phoenix Mine, 150 miles long; (2) a line from Salisbury to the Globe and Phoenix Mine, 150 miles long; (3) a line from Salisbury to the Ayrshire Gold Mine, Lomagondi district, 78 miles long; (4) a line from Bulawayo to the Gwanda district, Matebeleland, 120 miles long; (5) a line from Bulawayo in the direction of the Waukies Coalfield and Victoria Falls, 160 miles long. It is stated by the Administrator of Rhodesia that it is intended to extend the last of these lines through the Waukies Coalfield to the Victoria Falls and the Zambezi, but the survey being not yet completed, no contract for the extension has been given.

**Chief Khama's Temperance Lesson** Chief Khama, of the Bamangwato tribe, South Africa, was not always a potentate of order and progress. In a recent letter to the *Bechuanaland News* the aged chief tells how his country was ruined by the drink traffic. He writes:

In the older days we were given to liquor, and there was great destruction among us. I found that the drink was the beginning of the destruction, and in 1875 I forbade European liquors in my town, but the destruction and the disputes did not cease. In 1876 I forbade Secwana liquors, and then the disputes ceased. Many chieftains, my younger brothers, liked drink very much, but I persuaded them to leave it alone. In 1895, however, one of my people began to make beer to drink in my town. I went and called him, and asked him how he came to bring drink into my town. But my younger brothers, whom I induced to refrain from drinking liquor, began to defend him strongly, and fought me, re-

fusing all my entreaties. Then the quarrel began in earnest. You can ask all those who drew away a portion of my town from me by means of drink, whether they have lived together. Their towns are scattered where they went to reside. As for me, I do govern. I have people; I have a country. But you, where are your lands? O, ye righteous chiefs! You who have preserved your towns by means of drink! Have you any people? Or have you any countries? Answer me! I hear, I govern. They who say that I have destroyed my town on account of my hatred of drink, let them sign their names, so that I may know who they are. How I shall rejoice if you speak right!

**Give the  
Natives  
a Chance** A "South African  
Missionary" points  
out in the *British  
Weekly* several factors

in the native problem which tend to simplify it. First, the native possesses certain physical and mental qualities that eminently fit him for a civilized future. He is full of vital energy, is healthy and well-built, has common sense, judgment, and a touch of humor, is loyal to a cause, devoted in friendship, generous and sympathetic when touched on the right side. Secondly, the natural conditions of colonial life are all in favor of native predominance, as the working force in the country. As the country opens up, his services will be more and more in demand. In the third place, a native war in the colony is forever out of the question now that the tribal system has had its death blow. Fourthly, the native has a passionate desire that the young of his people should be educated. The sacrifices made sometimes by distant relatives in this cause are almost pathetic. As it is, more than half the scholars attending State-aided schools at the beginning of the new century were natives. And last, but not least, "the Gospel message is making its way quietly, in all its sim-

plicity, strength, and beauty, to the hearts and homes of the native people, while the bulk of the Christian natives serve God gladly and with humility." These are great and moving incentives to the English people to do their best to elevate, civilize, educate, and Christianize native South Africa.—*The Christian*.

**Congregation-  
alism in  
South Africa** The Congregational Union of South Africa recently held its annual meeting at Cape Town. The association represents the work throughout the whole of South Africa, from Buluwayo on the north to the extreme south—an extended territory, but comparatively sparsely settled. It is estimated that the majority of the 100,000 Congregationalists are "Cape colored," or half caste, but nearly every tribe is represented. Even amid the anxieties of war, there have been indications of religious progress, and after peace shall have been restored there will be many opportunities for good work among the crowds of immigrants. A unique feature was the united sacramental service, when whites, browns, and blacks gathered as brothers around the table of the Lord.

**The Plague  
in Africa** M. Eberhardt, of the French-Swiss Mission in Portuguese Southeast Africa, writes in the *Bulletin de la Mission Romande*, from the station Antioka: "The bubonic plague is again claiming numerous victims near us on the other side of the river, in Ntimane. It has been there for some time, but until last week the natives carefully concealed all the cases, so that the disease has had opportunity to spread from Chivanda to Mawelde. There has been no case on this side of the river; intercourse is forbidden, all the

canoes have been seized, but many persons had already fled here from Ntimane. Not being able to trust the natives, the Portuguese authorities have taken energetic measures; they have burnt all the villages in the infected districts and have quarantined everybody under their own eyes. None of our people have yet been attacked. For us the danger is beyond doubt; but in a good house like ours, we are little exposed; moreover, we know that our lives are in the hand of God.

**Christian Giving** The native churches in Basutoland of Basutoland have just raised the sum

of 10,000 francs to help to extinguish the debt for the current year of the French Missionary Society. This is a spontaneous offering of affection and gratitude, not asked for by the society, but arranged by the native churches themselves. Here is an example of the ardor with which the native catechists pleaded the cause: A special meeting had been summoned in the village of the supreme chief, Lerotholi. Of course his majesty was present, and he had brought with him a sovereign as a gift. The evangelist Joel Ntiasa preached on the object of the collection. Interested by his discourse, the old chief sent his secretary to fetch 2 other sovereigns. A moment afterward he sent for 4 others, so that when the collection was made he went up to the table with £7. This was the result of the eloquence of one man. —*Journal des Missions Evangéliques.*

**How the Gospel Ends Strife** Between the people of Toro and Bunyoro, neighboring countries in Central

Africa, there has long been enmity. This unhappy division has now been righted in a remarkable way. Recently a missionary from Bunyoro visited Toro and appealed to

the Christians for volunteer workers for their less fortunate neighbors the Bunyoro, and 10 young men immediately came forward. Four were chosen and sent at once, and afterward the Christian king, Kasagama, and several big chiefs, went themselves to Bunyoro. Later a special service was held, 800 being present. After the ordinary service opportunity was given to the Toro Christians to give a few words of testimony. One man said: "The last time we came to you here, in this country, we came with shields and spears in our hands and hatred in our hearts; now we stand before you God's Word in our hands and His love in our hearts. We ask you, our brothers, to lay down your burdens, as we have done, and to trust in Jesus Christ our Savior."

**ISLANDS OF THE SEA**

**The American Board in the Philippines** We are glad to be able to report that special gifts have

been received from friends, almost all of whom are not connected with the American Board, to enable it to commence work in one of the Philippine islands, probably Mindanao. The gifts are sufficient for the opening of one station and its maintenance for at least 5 years, and the trust has been accepted, and it is hoped that a missionary family will soon be on the way to begin Christian work on this great island, which is now wholly without any Christian missionary. The station, when opened, will naturally be connected with the Micronesian mission, as the distance is not great and communication must be had by way of the island groups of the Pacific.

**A Christian Paper for the Filipinos** The *Philippine Christian Advocate* is the newest member of the great family of "Advocates." The first



number was issued January 1, 1902. It carries the name of Homer C. Stuntz as editor, and of J. L. McLaughlin as assistant editor. It consists of four pages, the first in Spanish, the second and third and part of the fourth in Filipino dialects, and the last column in English. It is singularly attractive in appearance. Editorially it says that the Methodist Episcopal Church, as a result of less than two years of work, has weekly services at 40 different points, with an aggregate attendance of 15,000 persons, of whom about 2,500 are members. God be praised for such encouragement!—*World-Wide Missions*.

**Australian Mission to the New Georgia Group** For years the Australian Methodist Church, by transfer from the English Wesleyans, has had charge of missionary operations in Fiji, and now is about to enlarge its work in the South Pacific by entering the Solomon Islands, a part of Melanesia, and more particularly the New Georgia group. This step has been undertaken as the result of repeated and most urgent calls from a number of Solomon Islanders now resident in Fiji, and who there having found Christ, are eager to have the glad tidings carried to their friends also.

**A New Zealand Evangelist** Wherahiko Rawei, the native Maori of New Zealand, who lectured on Maori land in America last year, was converted at the age of twelve, and has been led to seek the uplifting of his people. He is an eloquent and successful evangelist, and has now undertaken to establish an orphanage in a very simple and inexpensive way, in hope that by bringing Maori children under the influence of both the best physical and spiritual conditions he may

not only save them, but help to save the Maori race from extinction. At present the race seems open to many hostile influences, which prey upon their bodies, by exposing them to epidemic diseases, etc. Proper sanitary conditions and habits are as indispensable to their physical well-being as a pure Gospel is to their spiritual progress.

**The Anglican Church in Fiji** An interesting paper on the growth of the Church's work in Fiji appears in the *S. P. G. Gospel Missionary* for February. During the last ten years the colony has not been recovering its prosperity, and the aboriginal population has been steadily dying out. The white settlers are removing, and the mission among the Melanesians has remained the one bright spot amid surrounding gloom. A mission is now being contemplated among the Indian coolies in Fiji. At present there are some 13,000 of these laborers in the islands, mostly from Northern India, but the Church is doing nothing for them. While the native Fijians are rapidly dying off, the Indians are increasing, and they will eventually occupy their place. Fiji, therefore, now offers a golden opportunity which may be looked for in vain in India, where caste distinctions and other peculiar difficulties continue to beset the missionary, and which do not exist in Fiji, or only in a slight degree.

**The Hawaiian Evangelical Association** The last annual report of this body fills a pamphlet of 116 pages, and contains the proceedings of the thirty-eighth annual meeting. The association is composed of the pastors of the archipelago and neighboring islands, and such laymen as may be elected by a two-thirds vote and by delegates sent

by the several local associations, specifically named. It was first organized in 1823, and reorganized in 1863. It is one of the most distinctive organizations transmitted from the days of the early missionaries. The meeting was held in one of the historical churches of Hilo. Seventeen different topics came up in due form for treatment in the four working days of the meetings. The body was made up of 4 different races. There were present 70 Hawaiians, 15 whites, 7 Japanese, and 6 Chinese. Three of the whites were Portuguese. The entire official body numbered about 100, of whom 67 were ministers and evangelists.

### MISCELLANEOUS

**Increase of Christians.** According to the geographer Ravenstein, given in the *Journal des Missions*, in 1800 there were in the world 120,000,000 Roman Catholic Christians; in 1900, there were 200,000,000. In 1800 there were 60,000,000 Protestant Christians; in 1900 there were 195,000,000. Protestantism, accordingly, has increased more than three times as fast as Roman Catholicism.

**A Universal Christ** Says Bishop Well-ton, who has recently resigned from the See of Calcutta: "The missionary spirit is the life-blood of the Church. Missions are the imperialism of Christianity. They expand the minds, the hearts, the convictions of Christians. Of all visions of the future the vision of a universal Christ is surely the grandest and the best. In the evangelization of the world the Church at home will learn soon lessons if she teaches others."

**Do Not Argue or Ridicule** In one of Bishop Thoburn's addresses at Toronto, he urged the preaching of a simple message. "Don't argue," said he,

"don't preach against or ridicule idolatry. If I could recall some of the sermons I first preached I would be glad to. I used to be proud of the fact that I could debate for two hours at a time with learned Mohammedans, but now I am sorry I ever did it. If I went around asserting that Jesus Christ is the Eternal Son of God, a dozen Mohammedans would be after me at once; but I now strive to tell of the love of Christ, His power to save, where He will take us when life's journey is over; and again and again on the public squares of Calcutta I have said after my sermon, 'This is the truth as I see it, and while I have been speaking to you God has been working in your hearts, and if I am wrong I would have you tell me so.'" Correct doctrine, he held, was of comparatively little account unless the missionary could carry a message of love.

**Christian Unity at the Front** Mr. John R. Mott has just returned from an extended visit to India, China, and Japan. He knew the work and the workers from previous visits. No man has had better opportunities than he for studying sympathetically the entire force of Protestant missions in these great Oriental empires. Mr. Mott lays especial emphasis on the movement toward unity and cooperation among Christian forces as one which inspires great hope for increasing success in missions. Their first business is to demonstrate the superiority of their faith over that of other religions. But if Baptists on missionary ground spend their strength in persuading Presbyterians to be immersed and not to have their children baptized, if Methodists devote themselves to winning Congregationalists to come into an organization under bishops and presiding elders, and if Episcopalians stand against all

the other bodies on the ground that the ministers of these denominations have not been ordained according to the Scriptural teaching, then they are all the while demonstrating to those of other religions and of no religion that their differences are at least of as great importance as the winning of the world to Christ. And that is as much as to confess that their mission is of no great importance anyway. By the pressure of necessity the Christian churches which have been planted in foreign lands are moved to stand together. In no other way can they justify their mission to these countries. — *Congregationalist*.

**International Missionary Union.**—The nineteenth annual meeting of the International Missionary Union will be held in Clifton Springs, N. Y., June 4-10, 1902. All foreign missionaries of evangelical boards are eligible to membership and entitled to free entertainment. Further information can be secured by addressing Mrs. C. C. Thayer, Clifton Springs, N. Y.

#### DEATH NOTICES

**Dr. Chester, of India** A cable despatch from Madura, March 27th, announces the death of Dr. Edward Chester, for 43 years a missionary of the American Board. He was born in New York City in 1828, and was graduated from Union Theological Seminary, graduating there in 1857. Having obtained a medical education, he sailed for his mission field, arriving at Madura in May, 1859. Possessed of remarkable physical and intellectual vigor, Dr. Chester did excellent service in many departments. He was in charge of the mission hospital and dispensary at Madura. He trained native men as physicians and agents

in the dispensaries, and secured grants from the government for a medical service for the prevention of diseases prevalent in Southern India. But with all his multiplied labors in this direction he ever kept at the front the spiritual work of the missionary. He spent large sums bequeathed him in the work of the mission, and was himself a wonderful example of self-devotion to the divine Master.

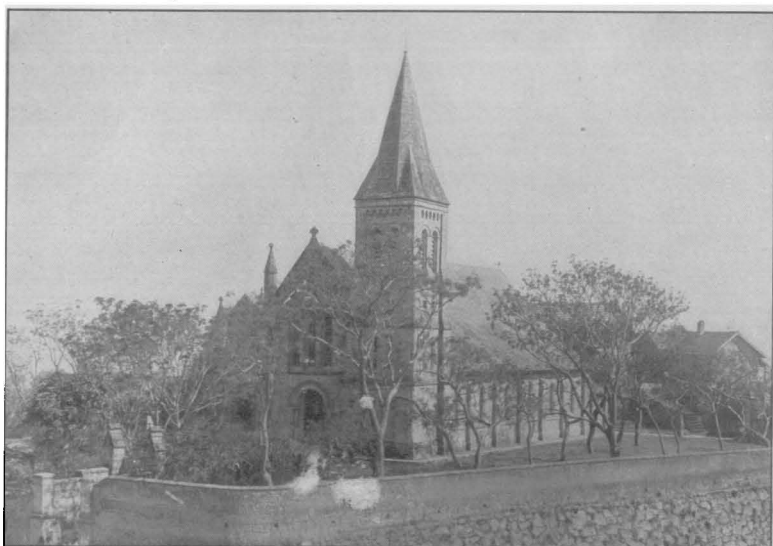
**Rev. Dennis Osborne, of India** On January 25th occurred the death of Rev. Dennis Osborne, presiding elder of the Methodist Church for the Bombay District. He was an Eurasian, sometimes called an Anglo-Indian, and was converted under the preaching of William Taylor, at Lucknow, in January, 1871. Soon afterward he resigned his appointment as Assistant Secretary in the Public Works Department, Northwest Provinces, joined the Methodist Episcopal Church, and became one of the most effective preachers in the India Mission. For 22 years he was a presiding elder. He opened up work in Allahabad and Mussoorie, and has represented the India Church in the General Conference of the Methodist Episcopal Church. He was very successful in evangelistic services. He is the author of a volume entitled "India's Millions."

**Rev. Dr. Tupper, of Richmond** The Rev. Henry A. Tupper, D.D., died at his home in Richmond, Va., March 27th, in his seventy-fourth year. For 25 years he was Corresponding Secretary of the Foreign Mission Board of the Southern Baptist Convention. Until recently Dr. Tupper has occupied the chair of Biblical History at Richmond College.



**MEMORIAL CHURCH, FÁRAVÓHITRA, ANTANANARIVO, MADAGASCAR**

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



**THE AMBÀTONAKÀNGA MEMORIAL CHURCH, MADAGASCAR**

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

# THE Missionary Review of the World

*Old Series*  
VOL. XXV. No. 6 }

JUNE

{ *New Series*  
VOL. XV. No. 6

## TALAMAS, THE "FOREST KING"\*

BY THE EDITOR-IN-CHIEF

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

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

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

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

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

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

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

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

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

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

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

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

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

---

## AFRICA—OLD AND NEW

BY WILLIS R. HOTCHKISS

Missionary of the Society of Friends in West Central Africa

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

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

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

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

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

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

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

Go with me into one of these conical-shaped grass-thatched huts. The only opening is a little hole  $2\frac{1}{2}$  ft. high by  $1\frac{1}{2}$  ft. wide, so you crawl in on hands and knees. What you see in there will stagger any one who has not an abounding faith that all the promises of God are "Yea and Amen in Christ Jesus." Briefly, I have counted at night, upon being called to attend to their sick, as many as eleven people and seventeen goats and sheep in a hut fifteen feet in diameter.

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



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

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

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

### Pioneering in Central Africa

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

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

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

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

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

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

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

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

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

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

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

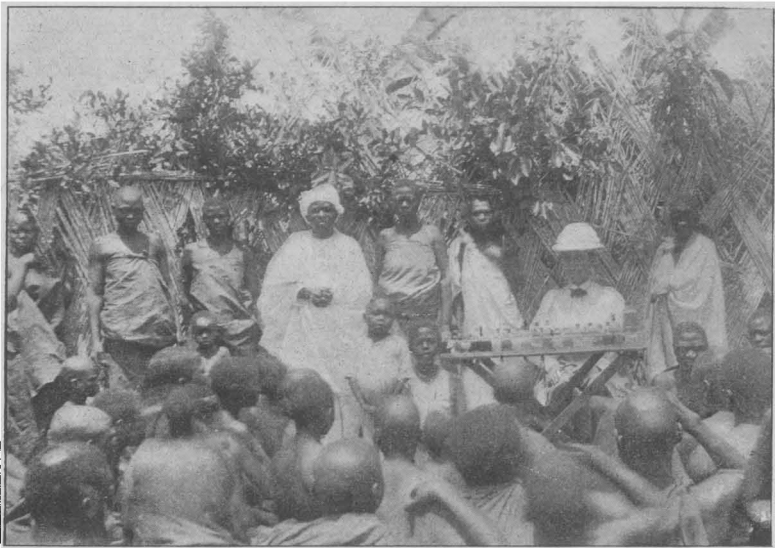
---

## HEALING THE SICK IN CENTRAL AFRICA

BY A. R. COOK, M.D., MENG0, CENTRAL AFRICA  
Medical Missionary of the C. M. S.

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

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



DISPENSING MEDICINES TO PATIENTS ON A MEDICAL TOUR

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

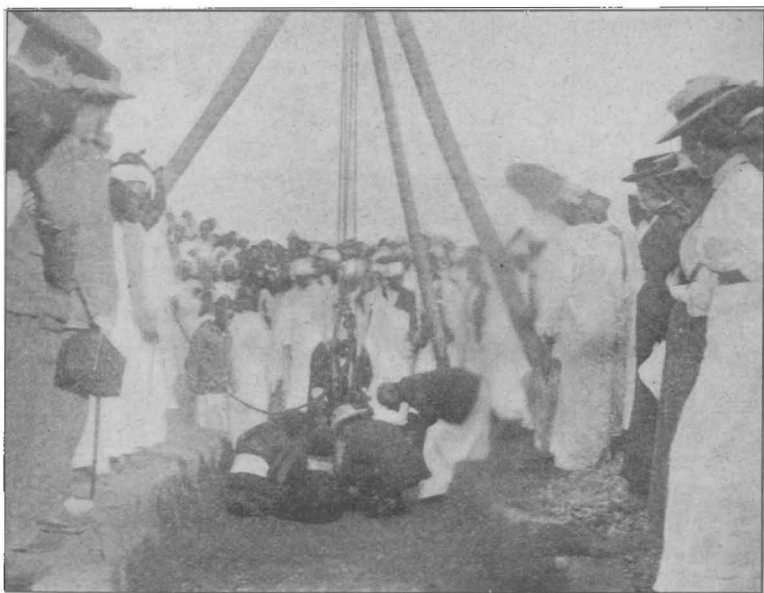
On July 6, 1897, Mwanga fled from Mengo and rebelled against the English government, and for the next year and a half wars and rebellions furnished a plentiful crop of severe surgical cases. This threw a heavy burden on the slender medical staff, because then there was only one partially trained lad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

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

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

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

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



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

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

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

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

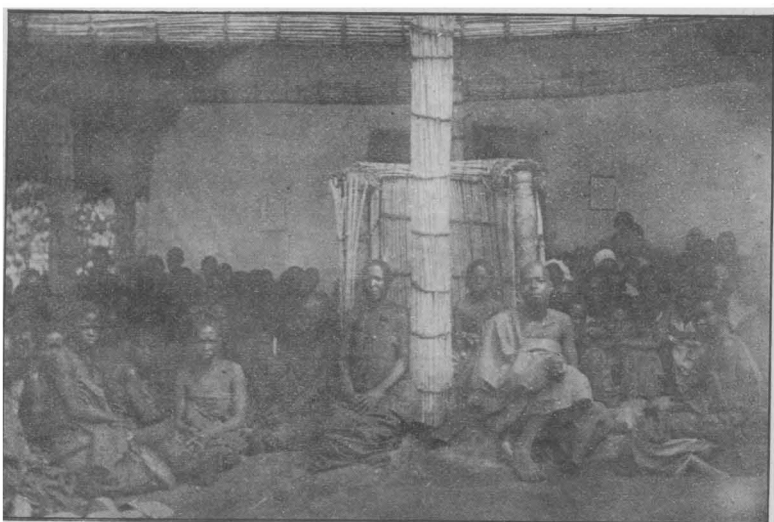
#### A Sample Case

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

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

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

The relations between mother and child often seem very slight.



SOME MEDICAL OUT-PATIENTS WAITING FOR TREATMENT

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

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

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

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

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

#### **The African Diseases**

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



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

In the past few years there has been a marked advance in medical work "all along the line." The low, draughty, and ill-ventilated shed in which we used to operate, and which resembled a shower-bath in wet weather, has been replaced by a substantial mud and wattle building, with separate rooms for the various departments of our work. The patients enter one by one, are examined by the doctor, and have their prescriptions handed to them, which they carry into the next room, a spacious compartment, where medicines are dispensed, ulcers and wounds dressed, etc. Outside is the large porch, where patients congregate—men on one side and women on the other; here also is a pulpit from which the Gospel is faithfully proclaimed to the waiting crowds day by day. The three wards have given place to a noble edifice containing ample space for seventy beds, and the five wards are lofty and well ventilated. Some idea of the size of the new hospital may be gathered from the fact that one hundred and twelve tons of grass were needed to thatch it. The actual cost of construction has been borne by the native chiefs, who sent men to do it free of cost; it would have amounted to nearly £200



A CORNER OF A MISSIONARY'S ROOM

(\$1,000). The medical committee of the C. M. S. voted the £200 required for cost of materials. A new operating-room has been built, and is in active use; the operations which, in spite of all our care, produced suppurating wounds in the old septic shed, now almost uniformly heal by first intention. In 1901 over fifty thousand outpatient visits to the dispensary were registered.

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

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

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

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

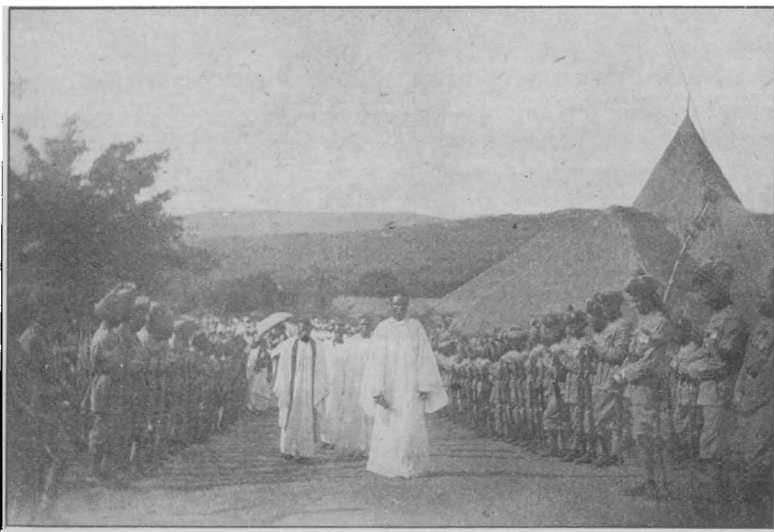
#### Some Results of the Work

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

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

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

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



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

## SOME RESULTS OF MEDICAL MISSIONS IN MEXICO

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

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

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

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

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

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

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

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

## THE ANGEL OF THE TOMBS

A Tribute to Mrs. Rebecca Salome Foster

BY THE REV. JOHN BANCROFT DEVINS, D.D.

Pastor of the Broome Street Tabernacle, New York

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

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

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

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

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

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

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

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

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

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

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

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

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

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



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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

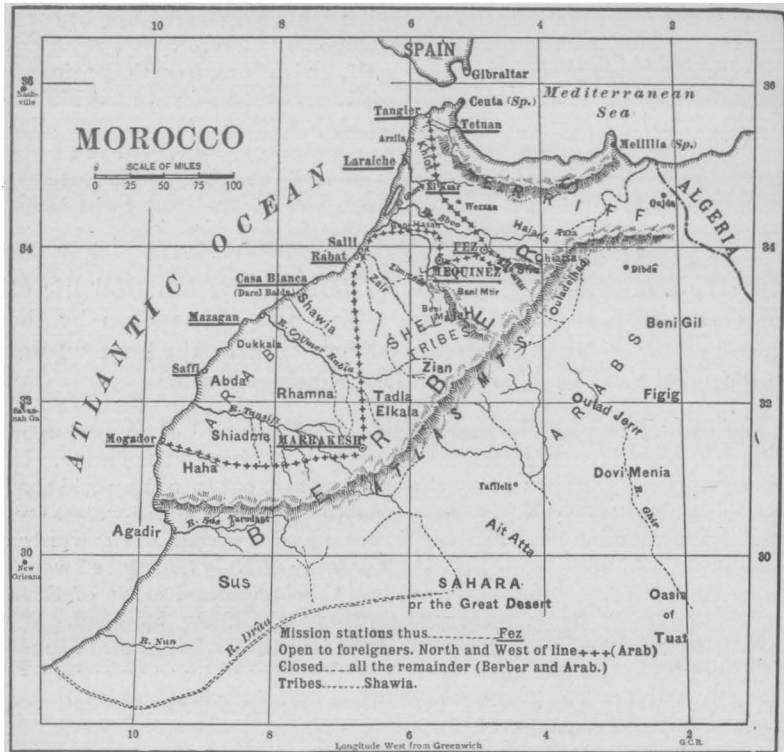
One there was, one who has just left us, whose word of counsel upon this point would have been far better worth listening to than mine. In the early morning of yesterday, through the fire, out into the world that lies beyond the fire, out into the green pastures where the still waters are, out into the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

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

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

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

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



Engraved for the Missionary Review

Bormay &amp; Co., N.Y.

## IN DARKEST MOROCCO

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

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

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

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

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

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

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

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



A HIGH-CLASS MOORISH WOMAN



A BERBER OF MOROCCO



HOME OF ATLAS BERBERS, MOROCCO

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

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

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

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

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

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

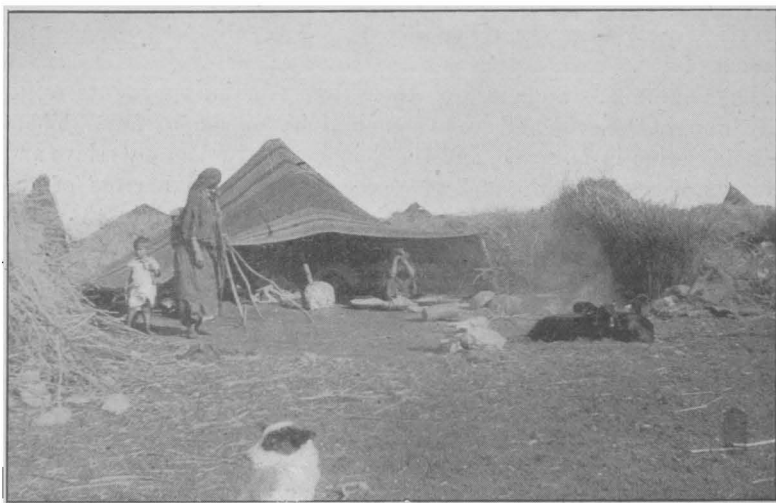
The negroes are Sudanese or their descendants; they were originally brought as slaves, and are as stanch Mohammedans as any. There is no color-line in Morocco, and the democracy of Islam puts slave and master nearer on a level, and prevents some of the horrors of the slave-trade. This traffic still flourishes,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



A SCENE IN A TANGIER MARKET-PLACE

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

The Sultan of Morocco is Mooley Abdul-Azeez, a youth of about twenty years of age. His government is corrupt and oppressive. He has absolute power over the life and property of his subjects, and local government is entrusted to kaids and govern-



A TYPICAL HOME OF WANDERING ARABS, MOROCCO

ors, who squeeze from their impoverished people all that forced levies, threats, and imprisonment can exact; hence to prosper is to become a mark for extortion.\* The sultan, in turn, squeezes the governors, and offices are sold to the highest bidder. Perjury and bribery are carried on to a shameless extent, and the filthy dungeons are always crowded. Prisoners are not supplied with food or clothing, and there is no fixed limit to their term of imprisonment. Many are

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



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

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



A SLAVE MARKET IN MARRAKESH

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

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

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

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

THE STATISTICS OF MISSIONS IN MOROCCO, JANUARY, 1900.

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

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

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

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

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

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

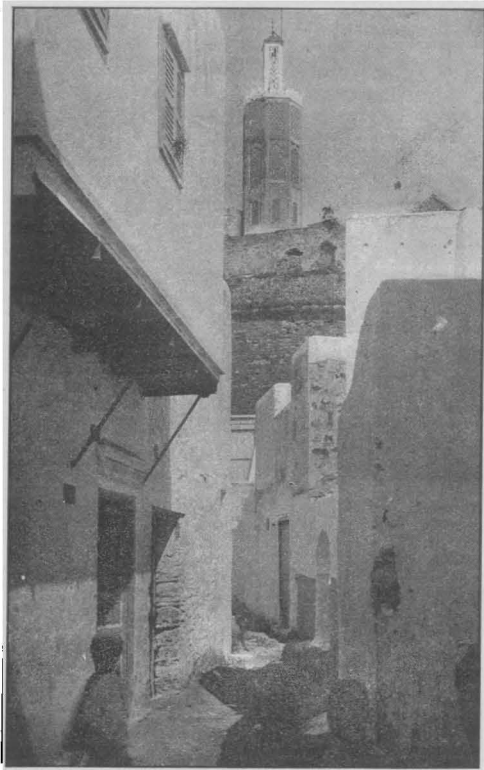


A MOORISH DERVISH

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

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

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



A TYPICAL STREET IN TANGIER

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

and there has been more encouragement in the way of conversions in this work than in any other.

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

## OUR DEBT TO THE HEATHEN

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

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

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

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

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

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

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

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

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

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

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

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

## THE MARTYR MEMORIAL CHURCHES OF MADAGASCAR

BY REV. JAMES SIBREE, F.R.G.S.

Principal of the L. M. S. Theological College, Antananarivo; author of "Madagascar Before the Conquest."

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

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

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



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

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

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

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

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

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

#### **The Ambatonakanga Church \***

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

\* See Frontispiece.

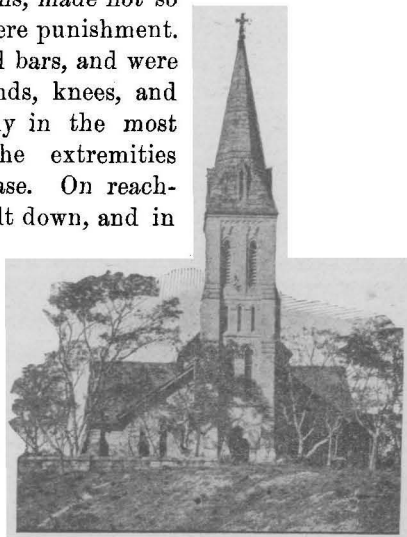
were confined in chains, and from which they were taken to death in various cruel forms. Ambàtonakànga, therefore, may be considered as "the mother church of Madagascar"; within the walls of the old chapel—then a ruinous and rough, stable-like place—one of the three first congregations met together when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

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

#### The Ambohipotsy Church

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

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



MEMORIAL CHURCH AT AMBOHIPOTSY

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

### The Faravohitra Church

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

“When our hearts are troubled,”

and each verse of which ends with

“Then remember us.”\*

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

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

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

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

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

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

#### **The Ampamarinana Memorial Church**

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

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

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



MARTYR MEMORIAL CHURCH, AMPAMARINANA

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

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

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

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

### Effect of the Erection of the Churches

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



INTERIOR OF ONE OF THE MARTYR MEMORIAL CHURCHES,  
ANTANANARIVO

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

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

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

## THE MARCH OF EVENTS IN PEKING

BY J. L. WHITING, D.D., PEKING, CHINA

Missionary of the American Presbyterian Church (North), 1869-

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

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



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

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

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

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

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

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

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

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

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

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

---

## THIRTY YEARS AGO AND NOW IN THE AMERICAN BAPTIST TELUGU MISSION

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

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

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

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

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

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

## SIR CHARLES BERNARD

### An Appreciation

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

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

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



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

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

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

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

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

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

## NEGOTIATING FOR MISS STONE'S RELEASE\*

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

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

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

\* Condensed from the *Congregationalist*.



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



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

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

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

\* By courtesy of the *Congregationalist*.

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

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

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

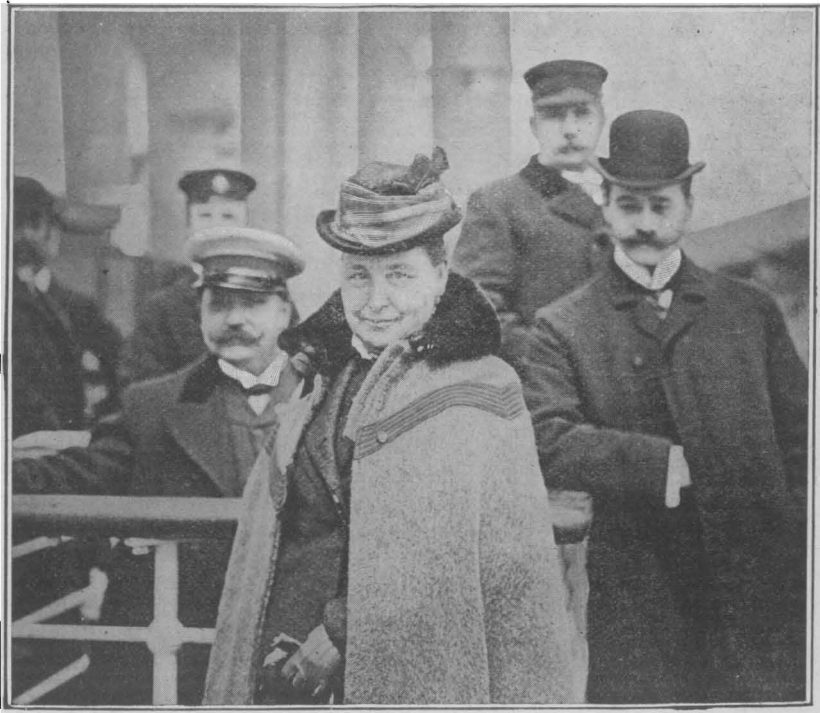
"The ransom money is demanded entirely for political purposes. All the people in Macedonia are in sympathy with the kidnapping, for they believe it is a step toward freeing Macedonia from Turkish rule. The ransom money is for the Macedonian cause. The Macedonians as a rule are friendly to the missionaries,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

### A BRIEF SKETCH OF MISS STONE \*

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

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

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



ARRIVAL OF MISS ELLEN M. STONE IN NEW YORK \*

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

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

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

\* By courtesy of the *Christian Herald*.

## THE SLAVE-TRADE IN HAUSALAND\*

BY T. J. TONKIN

Late Medical Officer and Naturalist to the Hausa Association's Central Sudan Expedition

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

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

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

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

\* Condensed from the *Empire Review*.

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

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

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

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

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

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

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

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

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

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

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

## EDITORIALS

### Edward Irving and His Errors

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

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

This sad history should remind us anew that we should speak the truth in love, and temper zeal and jealousy for sound doctrine with charity for brethren who may be misled. Few men are good logicians and can follow a false position to its legitimate conclusion. In God's eyes a bigot may be as lacking as a heretic. Let us defend the faith but avoid the weapons of carnal controversy. Fraternal for-

bearance may prove the means of gaining a brother, whom severe criticism may lose. The sense of keeping the respect and confidence of brethren is one of the main safeguards from serious error. We condemn some of Irving's opinions, while we believe him at heart a more Christlike man than many of his persecutors.

### Hopeful Signs in Mission Fields

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

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

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

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

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

### The Anglo-Japanese Alliance

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

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

#### **The Belgians in Africa**

It is a matter of profound regret that King Leopold of Belgium should by no means be the distinguished philanthropist he has been thought to be in the matter of the Kongo Free State. Mr. Morel, in the *Contemporary Review* for March, boldly writes of "The Belgian Curse in Africa," and charges the king with using this whole scheme for his own advantage, securing a vast private domain which far outweighs in value all the

so-called benevolent outlays for Africa. He also accuses him of being an interested party in several trading companies, and his government of being an active supporter of the cruel and inhuman methods whereby, for the sake of gain, the natives are made virtual victims and slaves. Mr. Morel thinks that the crisis calls for intervention from the other powers.

#### **A Christian University for India**

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

#### **The Shansi Governor's Proclamation**

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



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

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

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

#### **A Plea for the Children of India\***

Some years ago the people of America and England rescued from death a large number of little orphans in India, but in the hurry of

our Western life many of these little ones whom we then rescued have been almost forgotten and are in danger of being forced into something even worse than death. Especially is this true of the girls.

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

#### **Negro Progress**

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

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

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

### Home and Foreign Missions

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

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

universal affection first roused and still sustained by foreign missions.

†

### Christian Wireless Telegraphy

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

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

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

### Donations Acknowledged

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

## BOOKS FOR THE MISSIONARY LIBRARY

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

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

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

The various mission fields are taken up in order, and the history of the society's work there is narrated. Many able and noteworthy men have labored in connection with the S. P. G., among them Archbishops Tenison, Secker, Benson, Temple, and others, as presidents of the society. The missionary roll contains the names of 4,014 ordained Europeans and 362 ordained natives. These men have preached the Gospel in 115 languages and dialects. The story of the opening of new fields, the biographical sketches of noble lives, the accounts of martyrdoms and persecutions, the record of progress, and the discussion of problems on various mission fields, make this a remarkably interesting and instruct-

ive book, both for reading and for reference. The condensed epitome of the contents and the forty pages of index add greatly to its value. Such subjects as "Hindrances to Conversion," "Comity," "Demons," "Drink," "Education," "Famines," "Native Ministry," "Polygamy," "Slavery," etc., form fruitful themes for study. \*

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

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

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

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

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

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

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

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

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

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

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

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

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

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

## GENERAL MISSIONARY INTELLIGENCE

### AMERICA

**Mormonism!!** The representatives of the leading missionary societies have sent out

this solemn statement and appeal, which is so thoroughly truthful and sane that, tho so lengthy, it must be given in full. They say:

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

It is rapidly growing. The Mormon hierarchy has an unyielding grip on the machinery of the State of Utah and on all its political and educational interests. Tho often denied, there is no doubt that its practise of polygamy continues, in defiance of all the promises made

to the United States when statehood was granted. Its power in contiguous states and territories is increasing at an alarming rate. By means of colonization it has so affected the states of Idaho, Wyoming, Montana, and Nevada, and the territories of New Mexico and Arizona as will soon secure, if it has not already secured, practical control in all that region. Its missionary activity throughout the Union is almost incredible. It claims to have now 2,000 missionaries in the field—1,400 of them in Southern states—and to have made last year 20,000 converts. They are also establishing missions in foreign countries on a large scale. At a conference recently held in Berlin, and presided over by Hugh Cannon, son of George Q. Cannon, 125 Mormon missionaries were present who were working in the German empire. They reported 2,000 converts. In Norway and Sweden they have for many years been gaining a continually increasing number of converts.

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

**Roman Catholic** Rev. M. F. Shinnors, an Irish priest, has made a mission tour in the

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

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

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

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

DEAR FRIEND: You are affectionately invited to the Old McAuley Water Street Mission, April 23d, at 7.30 P.M., to rejoice with me over the *twenty years* of my redemption from a life of drunkenness and crime through the direct interposition of divine love and mercy. God's Spirit arrested me suddenly while in a saloon crazed from drink when I was thinking of nothing but how to obtain it. I fled from the place to the station-house; but His admonishing Spirit never left me, and the following Sunday, April 23, 1882, I was

gloriously saved from all my sins at the Cremorne Mission and redeemed from the bondage of the drunkard's life. From that day till this my love for my Savior has deepened, and my hatred for the old life and all that goes with it has been more and more intensified.

Yours sincerely,

Psalm lxxxvi : 5. S. H. HADLEY.

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

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

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

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

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

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

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

To develop public schools, especially in rural districts.

To encourage self-help and local taxation for schools.

The training of teachers, especially in industrial departments.

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

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

To promote every form of deserving educational work.

#### **Friends' Africa At the First Industrial Friends' Church Mission**

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

#### **Toronto Bible Training School**

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

#### **More Workers in Porto Rico**

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

#### **Protestant Work in Cuba**

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

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

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

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

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

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

4. The best classes of the people take an extraordinarily favorable attitude toward this evangelical work. Mayors of cities, members of city councils, lawyers, doctors, leading business men, intelligent ladies, express their approval, not only by cordial words, but also by their presence. These people are tired of empty forms and a very low type of morals. They are won by simple, spiritual worship and

the pure lives of the evangelical Christians. They want their children brought up under these elevating and ennobling influences. There is probably no part of the world to-day where the door stands so invitingly open for mission work.

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

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

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



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

### EUROPE

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

**To Sing the Same Hymns** Yet another cheering case of coming together on the part of Christians (in addition to all the

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

### A Moslem Propaganda in Liverpool \*

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

### Missionaries—Not "Gunboats"

We have heard a good deal of talk within the last two years about "missionaries and gunboats," and about the vindictiveness of the average missionary. Last summer James Chalmers and Oliver F. Tomkins,

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

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

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

lands and seek the most hopeless of the lost. At his own earnest request he was sent as a missionary to East Africa, and in course of time was called to succeed the martyr Hannington as the Bishop of Uganda.—*The Missionary*.

**Bearing One** The Paris Mission-  
**Another's** ary Society has  
**Burdens** taken upon itself  
such a heavy load

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

**Woman's** It is interesting to  
**Worth** note from the com-  
**Acknowledged** mittee report of  
the Basel Society

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

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

### ASIA

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

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

sion of spiritual blessing to this place, for He is able to bring forth sweetness from the bitter.

### Oriental Welcome

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

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

### Islam's Holy City

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

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

#### The Bible in India

The *Hindu* violently attacks the Hon. D. Smeaton for

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

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

#### Victory for the Gospel in India

The spread of Christianity in India affects even the language of villages.

There is now an extensive movement toward Christianity under the preaching of Methodist mis-

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

#### Colonizing Converts

The *Christian Patriot* lately had an editorial article

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

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

**Jesus as** A Bengali corre-  
**Some Hindus** spondent of the  
**See Him** *Pioneer* says:

"Christian missionaries in India will no doubt be much interested in the news that the section of Bengali religionists who style themselves New Dispensationists, and profess themselves to be followers of the late Keshub Chunder Sen, celebrated the last Christmas in their Mundirs after their own fashion. Chapters of the New Testament were read, and sermons were preached on Christ." The Brahma Somajists of Calcutta have been celebrating the anniversary of Keshub Chunder Sen's death by a couple of weeks of prayer-meetings and special services. We noticed over the door of their sanctuary in Machooa Bazar Street a large canvas with the words of Jesus in large letters, "Come unto me all ye that labor and are heavy laden, and I will give you rest." Would that our Brahmo friends might *come* in the fulness of the true meaning of the term to JESUS, not to the Jesus of their

own imagination; not to Keshub Chunder Sen's or any one else's theories about Jesus; but to the living, loving, Divine Jesus Himself, from whom alone they can obtain that full satisfaction and deep all-pervading rest of soul which the hearts of men crave.

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

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

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

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

PROVINCES.	In 1891.	In 1901.
Punjab.....	53,909	71,864
Baluchistan .....	3,008	4,026
Northwest Provinces....	59,518	102,955
Bengal.....	192,454	278,356
Andamans and Nicobars	483	432
Assam.....	16,844	35,969
Central Provinces.....	13,308	25,571
Central India Agency...	5,999	8,114
Rajputana Agency.....	1,855	2,840
Ajmere and Merwara...	2,683	3,712
Baroda .....	646	7,691
Berar .....	1,359	2,375
Haiderabad .....	20,429	23,365
Madras.....	1,580,179	1,934,480
<b>Total.....</b>	<b>1,952,704</b>	<b>2,501,770</b>

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

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

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

**A Union Chinese Church in Shanghai** In view of the fact that three-fourths of the Chinese speak the Mandarin dialect, it has been deemed wise to form a union church for Mandarin speaking Chinese in Shanghai.

This city is the New York or Liverpool of China, and such a church should mean untold blessing to multitudes, through the many strangers who come to the seaport from the interior and later return home. The various missionaries are co-operating to form a strong evangelical church, but funds are urgently needed for rent of a building and for salaries of native helpers. The prayers of Christians are asked for the guidance of those to whom this enterprise has been entrusted. We would also be glad to receive and forward money from any whom the Lord may lead to give.

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

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

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

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

**A Chinese Christian's Prayer** A Chinese Christian from the neighborhood of Tientsin came to Shanghai

during the persecution of 1900, but was obliged to return home. Before his return, in a meeting at Shanghai, he prayed as follows :

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

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

**Reentering Peking** There are very interesting reports concerning affairs

at the capital. Miss Jane E. Chapin wrote soon after her return to Peking: "It is wonderful to me to see the girls' school, now numbering 58 pupils, almost as large as it was before the break-up. I would not have believed that quarters so comfortable and convenient for them could have been found in a Chinese place. And it is delightful to find them working so quietly and faithfully, as if nothing had happened. They show that the discipline through which they passed was the means of developing and strengthening their characters. They also give evidence of the wise and faith-

ful management which they have been under since they came out of the siege. The condition of the Bridgman School is one of the most encouraging things I have seen since I reached Peking."—*Missionary Herald*.

**American Chinese as "Home" Missionaries** A missionary of the American Board, writing from the Fuchau region, says: "The California Christians, through their China

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

**Thirty Years in Japan** Thirty years ago in Japan the Scrip-

tures were printed secretly, and copies were sent out only after dark. Those who were engaged upon this work did so at the risk of their lives. Now there is a Christian printing company at Yokohama, issuing the Scriptures

not only in Japanese, but in Chinese, Tibetan, Korean and 2 dialects of the Philippine Islands. Last year there were circulated in Japan alone over 138,000 copies, which is an increase of 39,000 copies over the previous year. There is in Japan a "Scripture Union," members of which now number 10,000, who agree to read a specified portion of the Bible every day in the year.

**New President** Hon. K. Kataoka, of Doshisha during the past four years president of the lower House of Parliament, has accepted the call to become president of the Doshisha, at Kyoto, Japan. This gives great satisfaction to all friends of Christian education in Japan. Mr. Kataoka is the man who had the courage to say some years ago that if he must choose between Congress and the Church, he should not hesitate to choose the latter. Fortunately for the country he was not forced to set one duty against the other. Dr. Albrecht, dean of the theological faculty, voices the sentiments of all when he says:

Known from the emperor's palace to the farmers' huts as a Christian patriot, modest, but sterling in character, loyal both to his Divine Lord and to his imperial master, a leader among his people, he is the most worthy successor to our beloved Neesima, and under his leadership a new era lies before our Doshisha. May God spare him to us for many years!

Mr. Kataoka takes up his new duties with a strong religious purpose. The trustees have taken action that shows the "New Doshisha" to be as international in spirit as it is trying to be interdenominational. By a unanimous vote Dr. J. C. Berry, of Worcester, Mass., has been asked to return to his old position as head of the Doshisha Hospital. Thanks to good financial management the

year has been a prosperous one at the school, in spite of hard times in the country at large.

**Railroads and Graves in Korea** The Seoul-Fusan Railway will prove an inestimable blessing to the

Korean people, but the Chōng family are not able to see it just now, as the projected road passes close to the tomb of their great progenitor near Tong-nā. A great number of that family are besieging the Foreign Office to have the railroad go by some other route. If that railroad were to keep clear of all the graves between Seoul and Fusan it would be a thousand miles long rather than three hundred.

## AFRICA

**Africans to Evangelize Africa** A delegate to the Volunteer Convention at Toronto writes: "It was the

consensus of opinion of returned white missionaries that colored missionaries to Africa were among the best in faithfulness and efficiency as well as popularity with the people. It was the opinion of the friends on Africa that colored missionaries should be sent to this field. Miss Althea Brown, a graduate of Fisk University, has been commissioned by the Southern Presbyterian Mission Board for work in Africa. She is to join Mr. and Mrs. Shepard on the Kongo and and so reinforce this important mission. The colored Baptist and Methodist churches both support missionaries in Africa." Dr. Moffat, one of the pioneer missionaries in Africa, said long ago, "I would rather have 1 black missionary in Africa than 12 white missionaries." The present movement seems to be in accordance with the judgment of this sainted veteran in reference to the development of mission fields in Africa.



**Missions in the Sudan** Missions in the Sudan among Mohammedans are still forbidden by the British authorities, but the British and American Bible societies are doing what they can at Omdurman and Khartum. The former society has colporteurs on the White and Blue Nile, and for eleven months, since January, 1900, sold 1,260 Bibles or parts of Bibles in eleven languages. Aid has been given from England for the erection of Koptic schools, and contributions are being collected for an Anglican church and clergy house, the site for which was granted by Lord Kitchener during his residency.

**The First Pigmy Christian** The Pigmies are one of the dwarf tribes living in Stanley's Great Forest in Central Africa. The first convert to Christ has recently been baptized. He is only twelve years of age, and so is too young to be sent as a Christian teacher to his own tribe. He is, however, teaching, but in a mission school in the neighboring country of Toro, under the superintendence of a lady missionary. Five of his fellow-countrymen are now under instruction.

**Cheering Signs in Timbuland** For many years the brethren have been laboring in Timbuland, South Africa, but the solid front of heathenism has confronted them as a rocky citadel. Now, altho men have done nothing new or remarkable, a change of feeling has ensued, and two sons of the chief have become Christians. A private letter written from Tabase says:

The past year has been one of blessing. In Bazina, for some time past, signs of life have appeared, and here in Tabase, since October, 1900, matters have suddenly changed. Thirty-nine heathen have since then asked for instruc-

tion. Men who, twenty years ago, heard the summons to conversion, now at last find themselves seeking for it. It almost seems incomprehensible. There is only one explanation: God is working in the hearts of the people, and the seed which long lay there as dead begins now to come up; we are allowed to reap what our brethren have sown, often with tears. An especially momentous day for Timbuland was July 14, 1901. Then in Tabase the solemn Harvest Home was held, and at the same time the two eldest sons of the chief and one of his nephews received holy baptism. The chief is an old man whose days are numbered. After his death the kingdom is to be divided between his two eldest sons, and one can imagine with what hopes the missionaries look forward to the time when Christian chieftains shall thus rule the land. Whoever knows the might of heathenism in this land, and, above all, in the ruling house, can but stand speechless before such a miracle of grace.—*Calver Missionsblatt*.

**American Negroes Making Mischief in South Africa** A movement started two or three years ago by a colored bishop from the United States, known now as Ethiopianism, is the cause of much trouble to all the old established churches. Throughout the whole colony the agents of the Colored American Church have gone starting missions, placed in such a position that their success must mean ruin to the older work. In my district I have two such churches built not fifty yards from two of ours. I know of no single instance in which they have endeavored to reach the heathen, but all their efforts seem to be to get the converts from the other communities. So violent has their antagonism been that the Moravian missionary on the next station to me had his life threatened several times, and was so worried that at last he had a physical breakdown, obliging him to leave, and he could

not take charge of another work for six months. They have not gone as far as this with me yet, but they try in every way conceivable to bribe my members to leave. Fortunately during the past year I know of only 2 members who have left us to join them; and 7 have asked for membership with us during the same period, having become sick of their program.—Mr. PLEDGER, in *Regions Beyond*.

**African Trans-Continental Telegraph** Steady progress is being made with the African trans-continental telegraph. The line has now reached Ujiji, about two-thirds of the way up the east coast of Lake Tanganyika, from which place there is practically a continuous line to the Cape. Ujiji will probably become an important junction with the German East African system from Dar-es-Salaam. On reaching the northern extremity of Lake Tanganyika the telegraph will turn to the northeast, and be constructed to the western shores of the Victoria-Nyanza, whence telegraphic communication with the coast already exists.

**What Great Changes God Hath Wrought!** Ludwig Krapf once wrote, when his fellow-workers were removed by death, that it seemed to be God's pleasure to build a cemetery in East Africa before He built a church. That was fifty-seven years ago. Many cemeteries have been made since then; but now we are privileged to see churches, and these not only on the coast but far up country, in the regions that Krapf and Rebmann and Erhardt only heard of in doubtful rumors. From Toro we learn with joy and thanksgiving that one of the remarkable Pygmy tribe was baptized last September, and that several others are under instruction,

The missionary labors of the church in Toro have greatly expanded during the past twelve months. In September there were 120 teachers at work, all supported by the native church, an increase of 70 in the year, and besides these there is a considerable band of voluntary workers. A conference of teachers held last August led to an important new development. Hitherto only male Toro teachers have been employed, tho a few Christian women have done some voluntary work, but after this conference 9 women, including the head of the king's household, who has the status of a leading chief, moved by the needs of their sex for instruction, offered to be trained with a view to being employed. After six months' instruction it is hoped these women will be ready for work in the Master's service.—C. M. S. *Gleaner*.

**Madagascar's Debt to Missions** A group of sculpture was recently unveiled at Antananarivo, representing France in her relation to Madagascar. The French missionary, J. Bianquis, says, with a touch of sarcasm:

The inaugural speeches, as was befitting, have glorified the civilizing work which France has begun, and which she is minded to carry on in Madagascar. Possibly it might not have been amiss to find a place in this historical review for our foreign brethren, the English and Norwegian missionaries. They also have been, during years, civilizers, devoted, laborious, and disinterested. Malagasy architecture, industry, and art owe them much. In the sphere of public instruction, in that of medicine and of philanthropy, they have been vigorous initiators. If our young Malagasy colony has, in a few years, made such remarkable progress, if life there is easy for the European, it is in a very large measure owing to their patient efforts. Even yet they are generously helping on in the common work.

We should be ingrates to overlook this. Unthankfulness is unbecoming Frenchmen.—*Journal des Missions.*

**Roman Catholic Missions in Madagascar** gives the following statistics for their work in Madagascar:

	1894	1897	1900
Missionaries .....	72	65	78
Brothers .....	17	30	40
Sisters .....	29	31	60
Teachers (male) .....	494	1,446	2,051
(female) .....	335	793	714
Scholars (male) .....	12,385	78,782	53,221
(female) .....	14,454	68,800	45,592
Churches and chapels ..	370	367	813
Schoolhouses .....	443	1,113	1,306
Baptized members .....		61,494	94,998
Catechumens (1881), 57,415; (1899), 266,877.			

**Good Friday in Madagascar** It is only within the last few years that Protestant Christians have observed the anniversary of our Savior's death. There was apparently the old prejudice against the observance of any sacred days, which prevented the earliest missionaries from holding services on the great church festivals. However, the observance of Good Friday as a day of solemn remembrance of the death of Jesus was commenced some thirty years ago at Ambohimanga, and later at other churches. These services were much appreciated by the Malagasy, and have always been of a very impressive character. To-day (Good Friday, March 28th), they have been held in seven of our largest churches.

To-day's services have been of an unusually thoughtful and earnest character. A deep solemnity and reverence has been manifest in every service; in several cases special hymns have been prepared and sung with deep feeling, and the people have listened with rapt attention to the story of the Cross as read or preached by missionaries and native pastors. Altho Friday is market-day in the capital, and altho the weekly market is one of the great pleasures of life

to the Malagasy, yet hundreds of people gladly gave time in the morning and the afternoon also to meet in their churches. One could not but feel that the effect of such services must be good in every way, and can not fail to deepen in numberless Christian hearts love and devotion to their Savior, and to draw the attention of the careless to the mercy of God in the unspeakable gift of His Son. J. S.

## ISLANDS OF THE SEA

**A New Guinean's Idea of Smoking** The natives of New Guinea hold tenaciously to their customs, and tho they regard the white man as a being of wonderful powers and almost superhuman in his ingenuity, they will very seldom acknowledge that his practice in any particular matter is right and the native way wrong. Accordingly, one of the Anglican Mission staff was surprised not long ago when a husband said: "White women do not smoke (literally eat) tobacco; I wish New Guinea women would follow their example!" But it rather spoiled the sentiment when he added: "Then there would be more tobacco for the men!"

**The American Board Enters the Philippines** The American Board has accepted the offer by a friend to give \$1,000 a year for five years for the support of a missionary, together with the cost of outfit and the outward journey, if the board would open mission work on the island Mindanao. Another has promised to provide a house for the missionary as soon as he is appointed. The interest thus displayed, with the pledge of funds wholly outside regular receipts, are taken as a providential indication that this door should be entered. Other mission boards at work in the Philippines have been consulted, and all have promised

to give the board the heartiest welcome. Rev. Robert F. Black has been appointed, and measures will at once be taken to explore Mindanao, find a suitable place for the station, and open the mission.

### MISCELLANEOUS

**The Purpose of Medical Missions** The purpose of medical missions is not simply philanthropic, tho it finds its glory in self-sacrificing philanthropy. It is not merely an enterprise to secure the inestimable benefits of medicine and surgery for those in these terribly needy lands. Its purpose is not educative alone, tho its educational influences are far-reaching; nor is it to provide a temporal benefit as a bribe for spiritual blessing. The purpose of medical missions is to win men to Jesus Christ by the use of methods precisely comparable to those used by Christ while on earth, as the great Succorer of bodies as well as Divine Savior of souls.—  
J. R. WILLIAMSON, M.D.

### DEATHS

**Rev. George C. Needham** Rev. George C. Needham, who suddenly died in Narberth, Penn., February 16th, was born in Ireland in 1844, and while still a youth witnessed the great tidal wave of revival that swept over that country in 1858-59, openly espousing Christ in his eighteenth year. A year or two later he left business life for that of an evangelist. Charles Spurgeon met him and encouraged him in his career, and by his advice he did not enter the Pastor's College, as he had intended, but, like Spurgeon, himself, sought to preach without coming under the influence of human preceptors. In 1867 he met Mr. Moody, then in Britain, who largely influenced his after life. A visit to America, with the

subsequent marriage which made an accomplished Massachusetts lady his wife, led him to a larger work in this country, which for about 34 years has gone forward. Mr. Needham's strong points were his simplicity, thorough devotion to Scripture, and emphasis on evangelical truth. A little while before his death he made an extended visit to Japan, which was very blessed in results, and served to fan the mission fires already kindled in his soul.

**Dr. Newman Hall** Rev. Dr. Newman Hall's recent death in England is another notable event in the religious life of Britain and the world. Even before his ministry began sixty years ago he had shown his love for souls and for the truth in his work among the hop-pickers and cottagers of Kent. His tract, "Come to Jesus," has made his name known in upward of forty languages, and has been circulated in millions of copies. Altho he retired, after fifty years of active ministry, from the pastorate of Christ Church, he has been unusually active for a man of his years and always true to the cause of Gospel missions.

**Dr. Loudon of England** Dr. Loudon, of Hamilton, England, who died in February, was the physician who identified Livingstone's body when brought to England for burial, partly through the injury to the arm received in Livingstone's famous conflict with the lion. He was the valued friend of the great African pioneer, and generously supported the Livingstonia mission, one of his most intelligent acts being his becoming personally responsible for Rev. Donald Fraser's salary, for years before his death. He was one of the best examples of that personal link so helpful to both parties, where a giver at home takes a missionary abroad as a sort of personal substitute on the field,



KEREPANU WOMEN AT MARKET-PLACE OF KALO, NEW GUINEA

# THE Missionary Review of the World

*Old Series*  
VOL. XXV. No. 7 }

JULY

{ *New Series*  
VOL. XV. No. 7

## THE STORY OF GUCHENG

### 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.

Gucheng was born at Urea, one of the Loyalty group of islands, near New Caledonia, and about sixty miles to the northwest of Lifu. The home of his childhood is one of those lovely atolls with its circle of reefs and islets forming a placid lagoon about thirty miles in circumference. During the early years of my missionary work at Lifu until a missionary was appointed to Urea, I had charge of the mission there, and frequently visited the people in an ordinary whaleboat. Well do I remember the glorious sailing in that lagoon with a strong breeze and smooth water: twelve natives sitting on the edge of the boat, laughing and shouting with delight as they saw the water coming over the opposite side as we plowed along like a steamer. Then the natives would come out in their best sailing canoes to meet us, and the excitement would increase as we raced to the village.

The population consists of three distinct tribes—the aborigines, a tribe from New Caledonia, and a tribe from "Wallis Island," some thousand miles eastward, who, like many others in the South Seas, probably lost their way in a storm, and then just sailed on till they came to some landing-place. Gucheng belonged to the tribe that came from New Caledonia, a tribe that delighted in war and cannibalism, and as the three tribes were frequently quarreling and fighting, he became familiar, from his childhood, with bloody wars and cannibal feasts. Even in times of peace the very games of the boys were associated with war, for they fought mimic battles on the beach with toy spears and clubs and naval ones in the lagoon with toy war canoes.

The chiefs and leaders of these warlike Papuans are frequently men who have forced themselves to the front by their size and strength, and bravery in war; the tribes are proud of them, and

willingly obey them in times of peace as well as war. But it sometimes happens among the cannibals, as among more civilized tribes, that the acknowledged leaders become tyrants and cruelly oppress the people. The cannibals have a very summary way of dealing with such!

About the time of which I am writing the people of the western half of Lifu rose against their chief, deposed him, and disposed of him, and elected another in his stead. The leaders, in order to prevent jealousies and secure unanimity, wisely determined to elect an outsider, and the choice fell upon the chief of the tribe at Urea, whose forefathers came from New Caledonia, and whose right-hand man was Gucheng's father. Ukenizo accepted the offer and became the great chief of as many thousands at Lifu as he had been of hundreds at Urea. Gucheng's father and mother accompanied him and settled near the place that was soon to become my home for the first half of my missionary life.

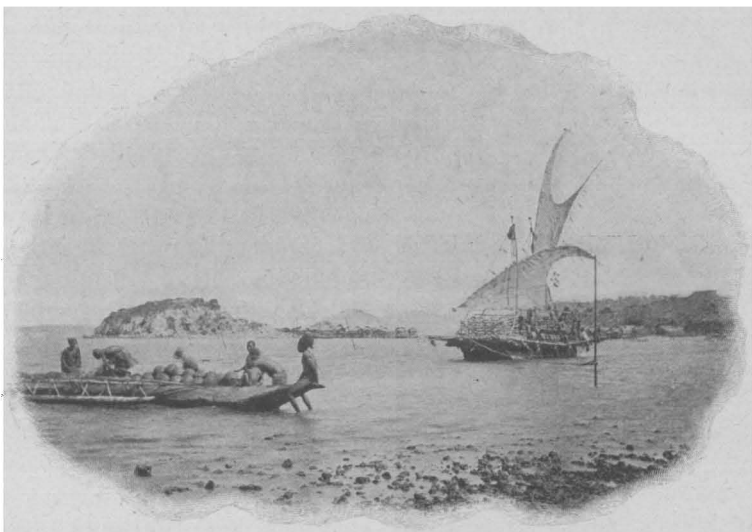
Pao\* at this time was making periodical visits to the western half of Lifu, and preaching the Gospel of peace to the enemies of Bula. Crowds listened to him, and many followed him from village to village. Among the latter was the lad Gucheng; his young heart proved good soil for the seed of the kingdom; he heard with evident delight that the "Great Spirit" was not a tyrant, but a God of love; was not the cause of sickness and famine and death, and did not need to be appeased by sacrifices, but loved all men, and wished all men to love each other as He loved them.

This was indeed a revelation to the cannibals of Lifu, and Gucheng received it as a message from heaven, and showed his anxiety to learn more about "*la trenge eweka ka loi*" (the good news).

On our arrival at Lifu, Gucheng at once offered his services as servant, willing to do anything he could if he might live with the missionary. We readily accepted the offer, and found him not only willing to serve but quick to learn. With the help of an intelligent Samoan evangelist, who spoke a little English, and who had charge of the station where I settled at Lifu, I found little difficulty in acquiring the language, and was able, after three months, to preach my first sermon. Of course there were many mistakes, as I afterward found, but the biggest mistake a young missionary makes is to wait till he thinks he can preach without a mistake. Natives are always delighted to hear the missionary attempt to speak to them in their own language.

Almost from the day that Gucheng entered our family till the day of his death in the Fly River, New Guinea, he was my right-hand man, associated with me in nearly every enterprise for the progress of the mission at Lifu and the regions beyond, also in the difficult and dangerous work of establishing mission stations in New Guinea. As

\* See p. 402, MISSIONARY REVIEW, July, 1901.



ON THE SHORES OF NEW GUINEA

a servant in our family, as a scholar in the school, as a learner in the workshop, as a student in the institution, as a native pastor at Lifu, and as a pioneer evangelist in New Guinea, he was always diligent, faithful, devout, and thoroughly trustworthy.

Living with the missionary, he became a great authority among the people, especially at the inland villages, where most of the natives were still heathen. Gucheng generally accompanied me on my missionary tours, and after I had retired for the night the old men would get him to join them at the log fire in the cocoanut grove, around which they would sit for hours, chewing sugar-cane and drinking cocoanut milk, and asking all sorts of questions about the religion and habits and customs of the white people. The accounts of these conversations, which were given on our way home, were often very amusing.

I remember on one occasion, after I had introduced a horse from Samoa, an animal that the natives had never seen before, and which some of them, it seems, thought was a big dog. One of the old men questioned Gucheng as to how it was that altho he had been feeding his dog for six months, giving it as much as it could eat, hoping that it would become like the missionary's, that he might ride it, yet it did not seem to get much bigger. This serious statement and inquiry caused much merriment among the young men from the mission station. There is some excuse, however, for the old heathen's mistake, as none of them knew what a dog might become as the result of being well fed for six months, probably none of them having tried the experiment before!



My horse, as may be supposed, was the object of great wonder and admiration; even Gucheng was much surprised and bewildered when I told him that it would have to wear *shoes*, and the making and putting on of these excited great interest. I had taken out from England a portable forge with one hundredweight of scrap iron, and determined to try my hand at making a horseshoe. I got a full-size drawing by



CHRISTIANS IN NEW GUINEA

placing the horse's foot on a piece of board and drawing a pencil line round the hoof; then Gucheng and I set to work, in the midst of an admiring crowd, to make the shoe, he blowing the bellows and I manipulating the iron, the natives yelling and shouting with astonishment and approval as the sparks flew and the iron was bent into shape. I must confess to a feeling of pride myself as the iron began to look like a horseshoe. The real difficulty, however, began when I tried to fasten it on the horse's foot. Having no proper horseshoe nails, I tried ordinary ones, and it was fortunate that we had taken the precaution to tie the horse's head to a post, for he gave most unmistakable

evidence of disgust at this amateur horseshoeing. Seeing that he could not get away himself, he seemed to think that the next best thing was to make us go. I had my back to him with his foot between my legs in orthodox fashion, driving in the nail, and looking at every blow to see where it was going, as I thought, to come out on the hoof. The natives stood around in evident admiration at the horse's unflinching endurance, a quality which they admire in one of themselves, who, after a battle (as I have witnessed), will allow a piece of a spear to be cut out of his back without moving a muscle. So that it came as a sort of welcome relief to them to find that there was a limit to the endurance of this new animal, when they saw him send me sprawling a couple of yards away, leaving part of my nether garment behind, but two yards off! The natives simply roared with laughter. I picked myself up and made a feeble attempt to join in the merriment, pulling my working apron round to the back, feeling that it would be more useful behind than in front! My next attempt was to make some proper nails, but I soon found that it was easier to make a *horseshoe* than make a *nail*. To draw out a piece of iron to a sharp point without splitting it is no easy task for an amateur.

As a last resort I determined to fasten the shoes onto the horse's feet with *screw-nails*; but when I asked one of the natives to hold the foot while I bored a hole with a gimlet, he, to the intense amusement of the others, made a sign, the meaning of which is very much like the one in this country made by putting the thumb on the nose and spreading out the fingers! However, we got the shoes fastened on all right with the screw-nails, and ultimately we received from Sydney proper shoes and nails and tools, and also a lesson from a blacksmith about horseshoeing, so that Gucheng was able very soon both to shoe and ride the horse, to the wonder and delight of the people.

I must not omit to mention one important work which Gucheng accomplished during his years of valuable service in our family, a work that proved a great blessing, not only to many villages at Lifu, but also to many other islands in the South Seas, notably the one on which Dr. Paton settled after leaving Tanna.

#### Working Wonders—Digging for Water

During the first six months after my settling at Lifu I made a tour of the island for two reasons: to acquire the language, and become acquainted with the villages. During that and subsequent journeys I was surprised to find that the water in some large caverns near the middle of the island, tho perfectly fresh, rose and fell with the tide. It appeared from this that the sea-water percolates through the rocks of a coral island, and the rain that falls on it percolates downward till it reaches the salt water, and, being lighter, does not readily mix with it, but is raised and lowered by it as the tide flows and ebbs. I felt that if this should prove to be the case, we might dig wells at the inland villages, and everywhere find good water about the sea-level. This would be a great blessing to the numerous villages, whose only means of storing rain-water was by scooping holes in the trunks of living cocoanut trees, which were filled by the rain running down the stem. Of course such water was scarce and impure. Without making any attempt to explain my theory and hopes to the natives, I determined to test it by digging a well, simply informing them that I hoped to find water. Having made a windlass, we commenced operations on the mission premises about three yards from our house, that I might the more easily superintend the work. At first I had no difficulty in getting native labor; for altho the natives declared most positively that there was no chance of finding water there, there being no caverns near, still they were willing to dig some distance to prove their contention, and dissipate this *papali* (foreign) idea from the missionary's mind. The mission house was about forty feet above the sea-level, so that I knew we must dig the well that depth before there was any reasonable hope of finding water. When, however, they had reached a

depth of about twenty feet, they threw down their tools and positively refused to descend the well again. I tried to engage others to continue the work, but could not succeed. It seems the matter had been publicly discussed, and the whole population had pronounced against this well-digging. The young people in our school were about this time becoming acquainted with the mysteries of geography. They told their parents and relatives that the world was *round*, and that *Peretania* (Britain) was on the other side, immediately underneath Lifu. This astounding statement would have been scouted had it not been for the digging of this well. They had as yet very hazy ideas about distances, but it was enough for them to know the position of my country. They thought they saw clearly my object in digging the well. To look for water at such a place was an evidence of folly that could not be squared with their exalted ideas of the missionary; but to make a hole through the earth, and be let down and hauled up by a windlass, was an idea worthy of the white man!

They knew something of the dangers of short voyages, but what must a voyage to Peretania be! They all saw clearly that the well was to be a "short cut" to visit my home. Then the effects of this route were seriously discussed. The making of the hole through the earth would mean for them an enormous amount of labor, and judging from themselves, they felt that if I had such an easy way of visiting my home, I should be going very often; and then there was the labor of lowering me down and winding me up; then some day they might find the bucket empty, I having decided to remain at home. Altogether the labor and risk was too great, so they resolved that the well should not be dug.

I had to fall back upon my faithful henchman, Gucheng, who got three friends to help him, on my promising not to go below the sea-level. This promise secured the continuance of the work, and proved a great relief to public anxiety. "If," said the natives, "the missionary is really digging for water, and has promised not to go below the sea-level, then the work will soon be done, and he will have got his experience, and we shall hear no more of digging holes in dry places to find water."

Week after week the work went on merrily, very merrily indeed, sometimes, I thought, as I heard the laughing and jokes, when their friends, and also strangers from a distance, paid a visit of inspection.

I had measured carefully the distance we were above the sea-level, and kept a daily record of the exact depth of the well, so that I knew when to expect water, if we were to get any. I watched my chance when the bottom of the well was near the sea-level, and when half a dozen natives were standing with the two at the top, I walked across from my study, which was so near that I could hear the conversation, and asked them if they had not found water yet. The idea of finding

water was evidently amusing to them, and they seemed particularly anxious to impress upon my mind that they were not seeking water at such a place. "The eakune kō, ngo nyipēti pe" (Not *we*, but *you*). "Well," I said, "I had better go down myself and see if I can find water." One wag hinted that this might have been done from the first with very good results. However, none of them supposed that I really intended descending the well, but I insisted upon the two men coming up. I did not trust them to lower me down standing in the bucket, as they generally did, but slipped down the rope, and at once



A NATIVE HOUSE AT VANUABADA, NEW GUINEA

set to work with the crowbar digging out a small hole in the middle of the well, looking every now and then at the point to see if it was wet. While thus engaged, the natives at the top were having a good time, somewhat at my expense. Questions were shouted down the well, followed by roars of laughter: "Haven't you found water yet?" "We are dying of thirst!" "Take care you don't get drowned!" etc. After a time I began to get quite excited myself, as I thought the point of the bar was wet. Soon there was no mistake; it was wet; there was water. I shouted to the natives at the top to get a pannikin from my wife and send it down in the bucket, and I would send them up some water from the well. They, supposing that I was responding to their jokes, asked what would be the use of a small pannikin of water among half a dozen thirsty people, and begged me

to send up a bucketful. However, as I insisted, the pannikin was obtained and lowered down. By this time the water had percolated into the small hole I dug in the middle of the well, enabling me to get half a pannikin full, which I sent to the top. The effect was instantaneous and comical. Each tasted the dirty water and pronounced it the sweetest and best on the island. As a matter of fact it was brackish, as we were too near the sea to get good fresh water. The news spread through the village like wildfire, and was passed from village to village with astonishing rapidity. The report was, that while their countrymen had been digging for months and could not find water, the missionary had gone down the well and found it in less than half an hour. After digging down as far as we could at the lowest tide we had always an abundant supply, which, being only slightly brackish, was used by the natives and for general purposes on the mission premises.

This, I considered, had solved the problem, so that we might reasonably expect to find good water at the inland villages by digging down to the sea-level, which was subsequently done with complete success.

Soon after this important discovery the *Dayspring* arrived from the New Hebrides with Mr. (now Dr.) Paton and others on board. All were greatly interested in the well-digging, and as Dr. Paton was then beginning his Aniwa mission, I advised him to try the experiment there, which he did with success. The Roman Catholic priest at Lifu, living at an inland village about a hundred feet above the sea-level, also determined to dig a well, after a conversation I had with him on the subject. A French lay brother took charge of the work, which extended over a year, owing to the hardness of the rock and the necessity for blasting operations. During these proceedings the priest received a deputation of natives which much amused him. Their object was to induce him to try and secure my services for the well. They did not suggest that *he* might find water if he went down, but "ask the missionary to go down; he will soon find water!" I may say that they found excellent water at the sea-level, which has proved a great blessing to the people of that village.

### Starting the First Schools

Gucheng took a prominent part, not only in shoeing the first horse and digging the first well at Lifu, but also in building the first mission house and institution building and students' cottages, and also in our first attempt at boat building; for we built a boat, which Captain Fraser, of the *Dayspring*, declared to be the most remarkable boat he had ever seen! Indeed, I don't suppose any one else ever saw one like it. It was the result of a bad start from the keel. Having beveled one side more than the other, we found that one side of the

boat was a different shape from the other! However, it was a good, strong, serviceable boat, that carried the messengers of the Gospel to many a village on the coast.

By the time Gucheng had finished his course of study in our institution for training native pastors and pioneer evangelists, he was, unquestionably, the best-educated native on the island, so I determined to attempt the formation of a model village at the place where he settled as native pastor. The people of Nachaum were living in scattered houses and small hamlets, like many of the other inland tribes, when Gucheng became their teacher, which made it almost impossible to get the children together in a school.

I took the opportunity, at the induction of Gucheng, all the people



CHRISTIAN TEACHERS FROM HULA, KALO, KEREPANU, AND AROMA

being assembled, to propose my plan, which met with unanimous approval. A site was selected in a central position, and soon a broad avenue was cleared in the forest, the fallen timber being used to burn coral for lime required in building the church and school. I left the plan with Gucheng, who followed it to the letter; he was the trusted leader and the hardest worker. Before he left the mission settlement he had given many proofs of his ability, both in the classroom and in the workshop, so the people gladly followed his lead. On my occasional visits I was pleased with the progress of the work. As the village grew in the wilderness its fame spread far and wide, and brought strangers from all parts of the island to see for themselves,

and carry back most exaggerated reports of the work. The natives vied with each other in the building of their houses, which were all detached, with a garden in front and plantation behind. At length, after two or three years' commendable labor, the village was completed, and a great gathering took place at the opening of the coral church, which was indeed a memorable occasion. The natives flocked from all parts, bringing their best clothes under their arms to dress for the ceremony. There was the usual great feast prepared for the strangers—quite as attractive as the new village, no doubt. It was a glorious sight, filling the heart with gratitude and praise to God who had so richly blessed the means to bring about such a change among a people so recently savages and cannibals. The broad road leading through the village had been leveled and planted with grass, and as the happy crowd moved about admiring the church and schoolhouse and the newly dug well, drinking its deliciously cold and fresh water, and looking into the different houses, it formed a beautiful picture that I wished our friends at home could see.

(To be continued)

## BACKWARD MOVEMENTS OF OUR TIMES

### THE DECAY OF FAITH IN THE SANCTIONS OF GOD'S LAWS

BY THE EDITOR-IN-CHIEF

Love and law are not inconsistent, nor are wrath and grace contradictory in a holy God. A perfect government must be founded on perfect law, maintained by perfect sanctions. Reward and penalty are the two pillars that sustain the arch of God's rule, to remove either of which would bring to ruin that arch and all that rests upon it.

Some of the foremost men of the modern Church, who rank as ecclesiastical statesmen, have given their calm judgment that one of the most dangerous tendencies of our times is found in *the decreasing sense of moral obligation, and of accountability to God*, which always accompanies it. Testimonies to this fact abound from widely different sources. The late Rev. R. W. Dale, D.D., of Birmingham, England, said to the late Dr. Berry, of Wolverhampton, "Nobody is afraid of God now." The wholesome fear of God referred to was what Daniel Webster meant when he confessed that the most awe-inspiring thought that ever entered his mind was the idea of his "personal, individual accountability to Almighty God." To these great English preachers this lack of Godly fear seemed a strange and ominous symptom of both Church degeneracy and national decline, and largely at bottom of the increase in Sabbath-breaking, intemperance, gambling, greed, Mammon worship, godless pleasure, extravagance, as well as low

ethical standards, unbelief, secularism, decrease in church attendance, and absence of conversions.

Mr. Gladstone gave much proof of a singularly virile mind, capable to the last of grappling with the problems of both Church and State. He was not a man whose words were lacking in weight, and he said: "The decline or decay of a *sense of sin against God* is one of the most marked and serious symptoms of these times."

Von Gerlach adds his testimony from another point of view:

The forgetfulness of the present day of the wrath of God has exercised a baneful influence on the various relations in which man holds the place of God, and in particular on the government of the family and the State.

Phillips Brooks, the "liberal" American bishop, whose magnanimous love might easily have inclined him to lax views of sin and penalty, affirms that "no exhortation to a good life that does not put behind it some great truth as deep as eternity can seize and hold the conscience."

Dr. Alexander Maclaren, foremost of Britain's preachers, a year ago, speaking of sin and its nature, said:

Modern theories of heredity and environment, modern laxity of moral fiber, have taken many shades of blackness out of the black thing. . . . We must all confess that, yielding to *Zeitgeist*, the trend of opinion around us, and as children of the age, we have been tempted to think less severely, more pityingly of sin, and less solemnly of its certain result, death, than either our Master or His apostles did.

The present Bishop of Durham, Dr. Moule, is one of the apostles of love, yet he wrote, in his "Philippian Studies":

In many quarters the solemn utterance of warning is now almost silent; it is regarded as almost unchristian to warn sinners, even open sinners, to do anything so much out of the fashion as "to flee from the wrath to come"—the wrath which is coming upon the children of disobedience. But this is not the apostolic way, nor the Lord's way.

This is a startling consensus of opinion from various and prominent sources, and testimonies might be multiplied along the same lines. The loose but winning conception of the universal fatherhood of God and brotherhood of man hides a latent universalism beneath its graceful mantle of charity. Sometimes the universalism is patent, as in the "restorationism" of Andrew Jukes or the "eternal hope" of Archdeacon Farrar; but whether latent or patent, it makes void the Word of God, and, sometimes, the atonement of Christ. It requires a tortuous exegesis to get out of the Bible its appalling teaching about "eternal sin" and hopeless destiny, and the mode of construing Scripture that can eliminate *that* can get rid of any other of its plain teachings. The cross is itself at once the unanswerable proof of God's infinite love and of the awful guilt and peril of sin. Anselm contended that "an infinite sacrifice was necessary for an infinite debt—that without such sacrifice God can not pardon sin"; and the answer of



the Universalist that "Christ's blood bought an indefinite postponement of punishment" seems to candid believers a sophistical evasion.

It is not ours to "vindicate the ways of God to men"—He is abundantly competent to take care of Himself. But, at our peril, do we add to or subtract from the message entrusted to us as ambassadors. It is of first importance that an *ambassador keep within the limit of his instructions*. The moment he steps outside them, two results follow: he forfeits all authority and he becomes amenable to the authority he violates.

This decay of faith in the solemn sanctions of God's law is in effect an undermining of whatever is most fundamental to the final triumph of Christianity, at once threatening the purity of church life and the progress of Christian missions, and therefore this backward movement of our day needs to be met with prayerful resistance and positive counter-witness.

Herbert Spencer's saying, that "by no political alchemy can you get golden conduct out of leaden instincts," was probably suggested by the satire of Epictetus upon those whose "principles were golden and silver, but their practises earthenware." Both sayings remind us that it is what the heart's honest creed holds as truth that ultimately shapes both character and conduct. A church and its pastor may present many types of so-called piety, but there is but one that makes a church permanently mighty to save souls from sin and hell, and that is the type of piety which is pervaded and inspired by what Dr. Thomas H. Skinner, of New York, used to call a "sense of the powers of the world to come." The whole underlying stratum of both Old and New Testament teaching is a sternly uncompromising doctrine of sin and penalty. There is a dark background, black as midnight, a darkness that may be felt, behind all the promises of pardon and pictures of grace, and that blackness of darkness helps to make God's love for sinners the more glorious by contrast. To lessen the blackness of the background diminishes the brightness of the glory. Satan's master device is to disguise the enormity and deformity of sin, and make men think of iniquities as infirmities, misfortunes, mistakes, or, better still, as Theodore Parker phrased it, "a fall forward." Men will thus be confirmed in self-justification, and in such proportion cease to feel deep need of Christ. No man is going to seek the surgeon's knife to remove a pimple which a lotion will remedy, or to cut out a boil which a poultice will heal. Sinners will not much fear sins for which even saints apologize.

We are not to trifle with the Word of God. To lop off one doctrine which is offensive, even tho it be deemed non-essential, is a dangerous process. Biblical truth is an organic body, is vital throughout. The Chinese method of torture is to begin by cutting off parts remote from the vital centers, and little by little gradually approach

the citadel of life. But with the first excision death begins; it is all slow dying and meant to be. The devil understands that sort of surgery, and is glad when he can get Christian teachers, who ought to be cutting out the cancers of sin, to sharpen their tools to cut off Bible teachings that offend the natural man. He knows that every such excision means a bolder advance toward the citadel where the central vital truths are enshrined.

Intolerance is a sin and persecution a crime, but heresy is an error which must as such be met and fought; and no man can say what heresy is entitled to forbearance, for the roots of false doctrine reach down and out, taking tenacious hold on the heart and exhibiting wide-spread offshoots in the life. Nor can any man tell us where vital truths end and begin. To give up plain Scripture teaching at the clamor of liberalists is like the Russian traveler flinging his children from his sleigh in Siberia to appease the hunger of a pursuing pack of wolves. God gives the preacher at home and abroad a definite commission, and it is to be discharged in its entirety. He is not to diminish aught from all that God commands; if he does he imperils not only the souls of others but his own.

The present generation talks of God as "nature, grown benevolent," while it boasts of "subduing nature faster, every day." A French paper boldly says that "a Parisienne is quite ready to love God but not to fear Him," and hence that "if religion is austere it will entirely miss its mark." The current of the day's thinking is toward universalism. Even in the Christian Church there is an alarming departure from the beliefs and teaching of the apostolic age. Annihilationism, restorationism, eternal hope, after-death probation, or some vague and indefinite theory of ultimate salvation for all men, ramify into the church life of our day. It was a shock to read from the pen of Dr. Dale's successor—a young man that many felt God was raising up as a leader of evangelical thought in Britain—a virtual espousal of the future probation theory, boldly accepting the view that Christ literally preached to the imprisoned antediluvians, in His own person, the saving Gospel. This view we have long felt to be untenable; for, if Christ went to preach salvation to any in Hades, why to those specially who had the opportunity of escaping judgment under Noah's long ministry as a "preacher of righteousness"? Is not the fact that these antediluvian rejectors of salvation are specifically mentioned a strong argument in favor of the interpretation which makes Christ to have preached through the spirit in the person of Noah to spirits, now in prison, who once were disobedient?

It is unfair to taunt those who preach eternal punishment as hard hearted, as tho it were their delight to portray the picture of a hopeless destiny. The question is not what one would like, but of what one is bidden, to believe and teach. There is a power, inseparable

from deep conviction, that one is speaking the absolute truth of God; dealing not in vagaries, conjectures, dreams, or imagings, but veritable Divine certainties and revelations; keeping even doubts to one's self and preaching what he knows, and knows on Divine authority. Where his ground is uncertain the preacher is not to tread—certainly not to lead others, lest the blind lead the blind, and the ditch receive both. If a preacher has in his own mind and heart an irresistible yearning, a vague hope, that some solution of the mystery of evil waits to be disclosed, let him confine his witness to certainties. The awful eternity beyond is too solemn to be invaded with human guesswork. Death is too deep a chasm to be bridged with weak if not rotten timbers. Let us have a secure way of spanning and crossing the abyss that divides these two worlds.

We have written these words with the solemn conviction that modern preaching, whether in Christian or heathen lands, is in peril of losing its own sanction of Divine authority. Jonathan Edwards, Charles G. Finney, Matthew Simpson, Alexander MacLaren, Charles H. Spurgeon, H. W. Webb Peplow, and other such men may be "old fogies" in theology to some modern pulpit critics, but something in the deep moral convictions of such preachers has given a strange weight to their words, and somehow there has attended such messages a spiritual quickening which is looked for in vain where God's message is adulterated with modern liberalism. When a man keeps close to a Divine message and gives it out fully as he finds it, there is a sort of giant conviction behind his sword-thrusts. Like William Lloyd Garrison in his fight for the slave, he who is "in earnest will not equivocate, excuse, nor retreat a single inch, and must and will be heard." Men tremble, like Felix, when such a man reasons of righteousness, temperance, and a judgment to come. Such preachers have what Aristotle called "an agitated soul," that "mixture of madness" without which he said nothing grand and superior is ever spoken. What one thinks of God will largely be determined by what he believes God thinks of him, and any teaching which makes sin less hateful to God makes God less majestic in holiness to men, and less to be feared, or, in fact, to be loved.

When Pitt offered to George III. his resignation, in 1768, the king said to him, "I can not resign." There are obligations which can not be evaded or escaped. God's appointed ambassador can not resign. He must stand in his lot and do his duty. Part of his duty is, as Ebenezer Erskine said, to "do his best to bring on a definite issue between Christ and the adversaries of the truth." He is like Knox, "in that place where it is demanded of his conscience to speak the truth; and therefore the truth he must speak, impugn it who list."

So far as men cease to believe in the biblical doctrine of future awards, at least three results will follow:

There is first a general relaxing of moral restraint. Society

becomes increasingly corrupt, and human government finds infidelity, and its offspring anarchy, threatening its foundations.

Again, the pulpit loses its hold on the conscience. Its trumpet-calls no longer arouse the sleeping and stir the apathetic. Revivals become infrequent, and indifference to the gracious invitations of the Gospel always keeps pace with this carelessness as to retributive penalties.

And, once more, missions become a mere philanthropic enterprise. Instead of carrying a saving message to a lost world, men go to fraternize with the priests of error. Parliaments of religion displace bold assaults on heathen systems, and the one name given under heaven among men whereby we must be saved, is associated in a sort of new Olympus or Pantheon, with Jupiter and Buddha, Brahma and Confucius, Zoroaster and Mohammed.



THE "HOME" OF A MAN AND HIS WIFE, NEW SOUTH WALES

## THE ABORIGINES OF NEW SOUTH WALES

BY REV. ARCHIBALD GRAHAM, PORT MACQUARIE, AUSTRALIA

When Captain Cook landed at Botany Bay in 1770 he was greeted by a few black, naked savages, who, armed with spears, were inclined to dispute his landing until, with a charge of shot fired low, he frightened them away. After the colony began to be settled the white people were brought much into contact with the aborigines, and had

innumerable opportunities for learning the condition and character of these people, whose manner of life had thus been rudely disturbed.

The early settlers found that there was much about them to interest. Some of their customs were strange. In common with many aborigines, they had occasionally a wild dance called "corrobore," for which they painted and decorated their bodies, and made extensive preparations. They were moved to intense tho, perhaps, short-lived grief by the loss of relatives. In expression of this grief a man whose woman had died would go for several evenings into the scrub and wail piteously for an hour. In some cases the grief was expressed by cutting the head with a small stone tomahawk until the blood ran in streams down their faces. Among many of the tribes there was a law which, in the case of one tribe murdering a man of another, allowed the injured tribe to refuse to rest content until it had in some way killed one of the offending side, however innocent the victim might be. There were among them "medicine men," who evidently did a good practise. For rheumatism they would burn the parts affected, for headache they would pull the ears, and so on.

As to the morals of these unfortunate people. In the early days they were found to be a people that could not be depended upon; they rarely formed a close attachment, were ruthlessly treacherous, deeply immoral, in some cases polygamists, practised untold and unmentionable vices, and it would seem were without God and without hope in the world. Their religion must have been of a very low order and of an extremely shadowy nature. It certainly had about it little that was striking, for at the present it is hard to find traces of it. So much is this so that numbers believe that they worshiped nothing, but I have been told that they had some sort of secret idol, about which, however, I am doubtful, as no trace of it exists now. There is reason to believe that they had some idea of a life after death. "Ev'n the black Australian, dying, hopes he shall return a white." They seem to have been conscious, too, that right-doing would be rewarded, and that for wrong-doing they would be punished.

Most of the evil characteristics mentioned above still adhere to them, and others rather worse have been added, as a result of their contact with white people. They may seem friendly, but they may soon and suddenly change. Not very long since we had a very awful illustration of this disposition. Out in the west of this state there lived quietly a selector and his family, who occasionally had a few aborigines working for them. All went well until one day some trivial occurrence raised the ire of these foolish workmen. At night a number of the blacks gathered together, caused a disturbance, and when the doors were opened, rushed in and mercilessly killed some and left others half dead. And it may be mentioned just here, as illustrating their cuteness and cunning, that altho there were at times not less

than two hundred police and civilians in pursuit, they succeeded in eluding their pursuers for several weeks, during which time they traveled hundreds of miles, costing the country £6,371. It seems almost impossible to domesticate them. After having lived with white people for years, receiving training and education, they will run away to the camp to live as the rest of their people do. As to their present moral condition, all know that they are generally in a very degraded way. But this must be added: the white man is to a very great extent responsible for that state. Unfortunately these dark-skinned brethren of ours quickly take up the vices of the white, while very slow to copy his virtues. Perhaps it is that the virtues are kept in the background, while innumerable vices are presented to them continually. This is most certainly the case in regard to two evils rampant among them—drinking and gambling—in both of which they indulge to a ruinous extent, and it is also true in regard to other vices that are unmentionable. It has been stated by a medical gentleman, who visited and spent some time among them in one part of New South Wales, "That out of a camp of seventy people, there was hardly one in a sound condition of health consequent upon the terrible surroundings under which they were forced to live." And in an article that appeared recently in the *New South Wales Aborigines' Advocate* it was stated that among the aborigines in "all parts of the state, no matter how remote, victims of the white man's vice are to be found."

To this evil moral treatment at our hands we formerly added bad physical treatment. In early days they were treated as dogs. Many accounts are given of very terrible cruelty. A story is told about a bag of flour having arsenic mixed with it, and given them, with the result that many died. Another story tells of numbers being driven like sheep over a precipice and killed. "Good treatment," says one who has had large experience among the unfortunates, "was the exception, not the rule."

The result of this immorality and cruelty is showing itself in shortened lives and rapidly decreasing numbers. According to the census of 1891, there were in the state 5,097 full-bloods and 3,280 half-castes, or a total of 8,377; and according to a report recently placed on the table of the Legislative Assembly there were in the state on October 15, 1900, when the statistics were collected, 3,108 full-bloods, and 3,793 half-castes, or a total of 6,901. Thus in about ten years there has been a decrease of 1,379. It is pleasing, however, to be able to report that something is being done to do away, so far as possible, with the wrongs formerly inflicted.

#### **The State and the Aborigines**

During the past few years an amount averaging between £14,000 and £15,000 annually has been spent in caring for the aborigines of the state. Food in small quantities is supplied to them regularly, and

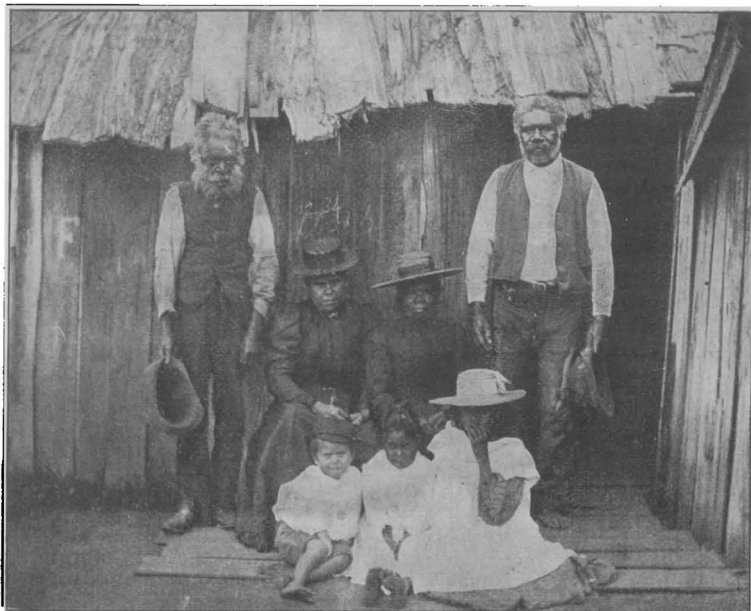
when sick they get special attention in this way. Medical attention is also given free of all charge, and every year each one gets a pair of blankets, and the aged two or three pairs. One sometimes questions whether too much is not being done in this way for the half-castes. I fear that the help thus given has upon them a demoralizing effect. It would be a good thing for themselves and for the country if these could by some means be forced to earn their own livelihood. Something in this direction is being done in that, in different parts of the country, under government patronage and with government support, the "Aborigines' Protection Board" has under its control a number of "stations," over each of which a manager is placed, who directs the inhabitants, encouraging them to build homes, to till the ground, and thus to make provision for themselves and their families. For this purpose 133 reserves, containing 24,791 acres, have been set apart. These and other efforts are meeting with some success. I have recently read an account of a visit to the aboriginal village at Sackville Reach, which gives evidence of this:

As a rule, every cot has a plot of land attached to it, which the breadwinner tills to perfection, and when not hoeing his own row he can be found working for his white neighbor. The little colony is the personification of happiness. . . . Most of them can play the violin or concertina. . . . Nearly all read and write, they have a place of worship of their own contiguous to the village, and on the whole lead moral and industrious lives."—"*Missionary Notes*," *Port Macquarie News*.

In other respects there is evidence that the country has not been altogether neglectful of the higher interests of these people. It is generally acknowledged that we have in New South Wales one of the best public-school systems in existence. We aim at giving every child in our land, for a nominal fee, and entirely free to those who can not pay, a fairly good knowledge of the "three Rs." Where there are ten children who will attend regularly, a school can be claimed. And if there be ten children, five of whom can attend at one point and five at another point twenty-two miles distant, a teacher can be applied for to teach at the two schools twenty-two miles apart—half time at each. In regard to this liberal provision, I rejoice to be able to state that it applies to the aborigines as to the white people. A similar spirit is exhibited in reference to the franchise. Every male aborigine over twenty-one years of age not receiving charity is entitled to a vote that counts for as much at an election as, say, that of the prime minister of the commonwealth. If, however, aborigines are receiving charity, they are not entitled to vote; but the same holds good in regard to white men. I think that it will appear that credit is due to our state for what it is doing for its aborigines.

#### **The Australian Churches and the Aborigines**

"The Aborigines' Missionary Association" is a society that for a number of years has been doing an amount of very substantial work



A GROUP OF ABORIGINES—NEW SOUTH WALES

The old man on the left is the king of his tribe, but now exercises no authority.

on behalf of the aborigines, watching their interests, and advocating their claims. Under the direction of this society a number of ministers of different denominations visit camps for the purpose of imparting religious instruction.

There is also a society recently formed called "The New South Wales Aborigines' Mission," which has two or three paid agents and a number of voluntary workers devoting themselves to the work, actively and energetically endeavoring to overtake some of that which should be done.

But notwithstanding what these societies and a few Salvation Army officers and others are doing, one has, with shame, to confess that there are many camps in the state that are not visited, where the Gospel was never preached, and that there are hundreds of these people for whom Christ died, living in a nominally Christian land, to whom His name is never mentioned. Much more should be done. Undoubtedly the work is hard. The aborigines are of a very low order, and the evil influence of white people of the baser sort makes it harder than it would be if they were a thousand miles away. But our consciences can not rest easy, even tho we have such excuses. That it is possible to influence them for good we can assert without hesitation. In the public schools the children learn as quickly as ordinary white children; and in church services the adults are most



attentive listeners, and as respectful (apparently, at least) as any congregation could be. Besides, as a result of work done, numbers of them have become genuine Christians, living well and dying well.

In a recent issue of the *New South Wales Aborigines' Advocate*, a little paper published by "The New South Wales Aborigines' Mission," interesting references are made to the deaths of two who have lately departed to be with Christ. One declared definitely, a short time previous to his death, that he had a mansion in heaven. "There'll be plenty room for black-fellow in heaven," he said; "I will not need government rations there!" Another asserted before death: "I gave my heart to God last Sunday; I'm not afraid to die."

In conclusion let me say (1) that the aborigines of New South Wales were in a very low, degraded state previous to the incoming of the European population; (2) that in many cases they have become still more degraded, in consequence of their contact with the lower orders of the white people; (3) that notwithstanding past faults and present shortcomings, a great deal has been done and is being done for the unfortunates by the churches and church people and the government of the state, with some pleasing success, and prospects of more success in the future.

---

## CHRISTIANITY AND OTHER RELIGIONS

BY ROBERT E. SPEER, NEW YORK

Secretary of the Presbyterian Board for Foreign Missions

The missionary enterprise is primarily and essentially the propagation of a religion. But is the religion worth propagating, or can the nations get along quite well without it, and the world attain its full development by means of its own faiths? The study of comparative religion has raised this question and many others like it. In the earlier days of modern missions Christians are supposed to have despised and condemned the non-Christian religions, and to have supported the missionary enterprise on the supposition that there was no element of good and no saving power in them. To-day we are called to take up a quite different attitude. Some say that all religions are essentially alike, and that when once the external and local elements are subtracted, the fundamental conception is the same everywhere and of the same power. Others say that while there are great differences, yet the attitude of missions and missionaries should be wholly sympathetic and appreciative of the non-Christian faiths, and that missionary preaching should be the affirmation of the truths held in common by all religions rather than the assertion of what is distinctive in Christianity.

There is a great deal of prejudice on both sides of this discussion. Let us attempt to lay this aside, as far as is possible for men who

believe unqualifiedly in Christianity on grounds of reason and examination as well as of experience and history, and attempt to get at the real facts. A Christian man may be tempted to deal summarily with the whole matter. "What is the use of reopening a closed question?" he may ask. "All the non-Christian religions, except Mohammedanism, were here when Christ came. He came to the best of them, pronounced it inadequate, and denounced its priests as hypocrites. If the non-Christian religions are sufficient, why did He come? Above all, why did He die? Calvary closes the issue of comparative religion. If Judaism needed Jesus nineteen hundred years ago, Hinduism needs Him to-day a thousand times more." This is a summary way of settling the question. To Christians it is absolutely final and conclusive. But we may waive this view now and accept the challenge to compare Christianity with the other religions.

#### **The Good and the Bad**

1. There is nothing good in them that is not in it. They are not wholly bad. In each one of the great religions some vital truth is emphasized: the sovereignty of God in Mohammedanism, the divine immanence in Hinduism, human submission and gentleness in Buddhism, filial piety and political order in Confucianism, patriotism in Shintoism, the spirituality of nature in Shamanism—these are great and valuable truths, but (1) they need to be twisted out of the ethnic religions with charity and allowance. Dr. Jacob Chamberlain tells of a Brahman who asked him at the close of a lecture in Madras, in which he had quoted some noble passages from the Hindu Scriptures, "Sir, whence did you cull all these beautiful utterances? I never knew that our Vedas and poets contained such gems." "He knew not," adds Dr. Chamberlain, "the weeks of patient toil required in searching through bushels of rubbish to find these few pearls." And (2) these truths are held in distortion, unbalanced by needed counter-truths. The Moslem holds the doctrine of divine sovereignty so one-sidedly that he gives up all hope of progress, loses all sense of personal responsibility for the change of evil conditions, and answers every appeal for energetic effort by the resigned protest, "It is the will of God." The Hindu holds the doctrine of divine immanence in so loose and unguarded a form that it becomes a cover for utter antinomianism. The man is his own god. The horrible immorality of much Hindu worship is the legitimate result of the pantheistic development of the Hindu doctrine of immanent deity. The Buddhists teach submission without its needed counter-checks, and listlessness and Nirvana even now brood over the Buddhist peoples. Confucianism teaches the ethics of a present life, and forgets that there is a life to come. Shintoism exalts loyalty to country and master, and goes to the extreme of subordinating to such loyalty the moral law. Shamanism makes

every bush the house of God, and propitiates Him by adorning His house with rags or old shoes. The religion whose God is not above its bushes as well as in its bushes can do no better. (3) Christianity alone gathers up into itself all the truths of all religions. Their "broken lights" are repaired and fulfilled in it. It teaches that God is a person, and so escapes the peril of Hinduism. It teaches that He is a Spirit, and so escapes the danger of Islam. It teaches submission and activity, present duty and future destiny, loyalty to man only as grounded in loyalty to God and truth. In the balance of its ethics, also, Christianity stands alone. The ethics of the non-Christian religions are as defective and distorted as their theology. They lack proportion; their sanctions are ineffective or unadaptive. They breed a distinctly abnormal type of character. Christianity alone fits into the life of man, because it alone fits into the life of God. As Professor Fisher says:

Christianity is not a religion which has defects to be repaired by borrowing from other religions. The ethnic religions are not to be denounced as if they were a product of Satan. St. Paul found ethical and religious truth in heathen poets and moralists. Yet Christianity, as it came in the fulness of time, is itself the fulness of divine revelation. It is the complement of the other religions. It supplies what they lack. It realizes what they vaguely aspire after. Christ is the unconscious desire of all nations. He reveals the God whom they are feeling after. In a word, Christianity is the absolute religion. It was the apostle of liberal Christianity who said that "other foundation can no man lay than that which is laid, which is Jesus Christ."

#### What Other Religions Lack

2. There is in Christianity what is in no non-Christian religion. There are three great elements in religion—dependence, fellowship, and progress. The non-Christian religions supply the first of these. But even in this they err in weary excess. The sense of dependence with each of them resolves itself into fear. Their devotees invent cruel gods and live in terror of malignant spirits. But only Christianity supplies the need of fellowship and of progress. Only Christians call God "Father," and only Christian nations, or nations like Japan, which have gone to school to Christians, build patent offices, feel forth into the future, and put out into the open sea trusting God. Christianity presents distinct and original conceptions of sin, salvation, and the future, which set it in a class apart. Whoever speaks of it as on the same level with other religions and not essentially different from them, has never compared its conceptions and theirs on these vital questions. If any one wishes to do this, let him read Kellogg's "Handbook of Comparative Religion." The idea of personality, human and divine, which lies at the root of our religion is lacking elsewhere; while great ideals, for example, the ideals of service, purity, humility, sanctification, the home, which are commonplace to us, are foreign to the heathen world. Above all, only Christians possess a religion—not of a book, like Islam; a method, like Buddhism; a

social order, like Hinduism; a political ethic, like Confucianism; but of a Person, once here in history, yet still here as Savior and friend, with whom we are mystically joined, while yet He is still Himself and we are still ourselves. In this relationship to a Person, whose name it bears, Christianity sets forth its supreme characteristic, and cleaves an impassable chasm between itself and all other religions.

A remarkable testimony to the unlikeness of Christianity to the ethnic religions is presented in their larceny of Christian doctrines and conceptions. This fact has completely altered the character of the apologetic problem before Christianity in India and Japan. At first Christianity met Hinduism and Buddhism squarely, but they soon discovered that their position was indefensible, and at once began to shift their ground. To-day they present the old forms filled, for defensive purpose, with Christian notions. Vedantism is not so much a return to the Vedas as it is a gospelization, so to speak, of present Hinduism. The Swamis come to America, and entranced audiences hang upon their words of spiritual suggestiveness and beauty, supposing that now at last they are hearing the pure teaching of Hinduism which the missionaries have basely slandered. On the other hand, as the *Indian Nation*, an orthodox Hindu paper has said, "the pure, undefiled Hinduism which Swami Vivakananda preached has no existence to-day, has had no existence for centuries. . . . As a fact, abomination worship is the main ingredient of modern Hinduism." The Swami's representation is simply a confession of the success of the Christian onslaught upon Hindu corruption and a borrowing of Christian garments to hide its shame. As Dr. Barrows said temperately, after returning from his visit to Asia: "The world needs the Christian religion. I have given five of the best years of my life to the examination of this question, and I have had opportunities, such as no other man ever had, of seeing and knowing the best side of the ethnic religions. I count as my friends Parsees and Hindus, Buddhists and Confucianists, Shintoists and Mohammedans. I know what they say about themselves. I have looked at their religions on the ideal side, as well as the practical, and I know this: that the very best which is in them, the very best which these well-meaning men have shown to us, is a reflex from Christianity, and that what they lack, and the lack is very serious, is what the Christian Gospel alone can impart."

#### The Evils of Other Religions

3. Each of the non-Christian religions is full of evils and shortcomings from which Christianity is free. "I know," added Dr. Barrows to the words just quoted, "that beneath the shining example of the elect few in the non-Christian world there is a vast area of idolatry and pollution and unrest and superstition and cruelty, which can never be healed by the forces which are found in the non-Christian

systems." It would not be enough to show that great evils exist in non-Christian lands. The contention here is that these evils are sanctioned by and are the fruits of the non-Christian religions. Moham-medanism explicitly commands murder in the case of unbelievers who will not embrace Islam or pay tribute, and especially from every apostate from Islam. The Koran declares that those who resist God and His apostle "shall be slain or crucified or have their hands and feet cut off on opposite sides or be banished the land." It specifically allows slavery, and the claim that conversion to Islam made a slave *ipso facto* free is simply not justified by the Koran. Islam also ministers to lust, practically without restraint. The Koran allows four wives and unlimited female slaves, and declares that good Mussulmans "shall be blameless" as to "the carnal knowledge of . . . the slaves which their right hands possess" (Sura lxx.: 29, 30). Furthermore, it places none but a flimsy, pecuniary difficulty in the way of divorce. "Woman in the ethics of the Koran," as Dr. Kellogg says, "is not practically regarded as a human being, but as an animal, to be used merely for the pleasure of her master, who, while he is charged to treat her with kindness, is yet formally invested with unqualified authority to beat or confine her whenever he judge her to be perverse, and abandon her when he please." Islam also makes war a religious duty, not in the sense of justifying it for the punishment of wrong, but as a means of spreading the religion.

Hinduism as a religion fosters obscenity and pollution. It is true that it enjoins much that is good. But immorality is directly sanctioned by the character of the Hindu gods, by the teaching of the sacred books, and by the nature of much of the temple worship. There is no word for "chaste" in Hindi which could be applied to a man. Some of the Hindu sacred books are incapable of translation for vileness. As a writer in the *Indian Evangelical Review* said: "I dare not give and you dare not print the *ipsissima verba* of an English version of the original Yajur Veda *mantras*. . . . Even a Latin translation of these scandalous *mantras* would not, I imagine, be tolerated in a newspaper." Of the priesthood in India, the *Hindu*, the organ of orthodox Hinduism in Madras, and a paper of high standing, declares: "Profoundly ignorant as a class, and infinitely selfish, it is the mainstay of every unholy, immoral, and cruel custom and superstition, from the wretched dancing-girl, who insults the Deity by her existence, to the pining child-widow, whose every tear and every hair of whose head shall stand up against every one of us who tolerate it, on the day of judgment." Of the shrines and endowed temples, the same paper says in another issue: "The vast majority of the endowments are corrupt to the core. They are a festering mass of crime and vice and gigantic swindling." The essence of Hinduism is a social inequality. It sanctifies injustice.

The code of Manu declares that a king "should not slay a Brahman, even if he be occupied in crime of every sort; but he should put him out of the realm in possession of all his property and uninjured." And, again, it provides that "a Brahman may take possession of the goods of a Shudra with perfect peace of mind, since nothing at all belongs to the Shudra as his own." Furthermore, the inequality and inferiority of woman in India is explicitly sanctioned by religion. The Shanda Purana says, "Let the wife who wishes to perform sacred oblation wash the feet of her lord and drink the water. The husband is her god, her priest, and her religion; wherefore, abandoning everything else, she ought chiefly to worship her husband."

Buddhism is a direct force in promoting indolence in Buddhist lands. Every male must spend part of his life in the priesthood, and in priesthood must make his living by begging. Buddhism also directly attacks the rights of woman. It denies her salvation as a woman. Her only hope is in some transmigration to be born as a man. It declares, in its Scriptures, that the "home life is the seat of impurity." It denies salvation to the man who loves. And while Swami Vivakananda's views are unreliable, he is worth quoting here when he says: "The most hideous ceremonies, the most horrible, the most obscene books that human hands ever wrote or the human brain ever conceived, the most bestial forms that ever passed under the name of religion, have all been the creation of degraded Buddhism."

And the trouble with China is in her Confucianism. That there is good there, every one joyfully admits; but the utter hopelessness and helplessness of the land are due to her sterile system of theology and ethics, her atheism. It is the Confucian system which forbids all change, formalizes life, produces pedantry, breeds conceit, and would hold the whole race separate from mankind.

Aloof from our mutations and unrest,  
Alien to our achievements and desires.

If it be said that all this is unfair, that religions should be judged by what is best in them and not by what is worst, it may be replied that that is true, and that what is good has already been acknowledged; but that the science of comparative religion is a poor sort of science if it does not compare but varnishes over the vileness of the ethnic faiths, and evades the sharp issue that is presented here. The non-Christian religions are seamed with evil and unholiness. Christianity challenges the world to point to one defect in her.

It is often said that there are evils in Christian lands as well as in heathen lands. That is true, but it is beside the mark. The point is that the evils of Christian lands exist in spite of their religion and under its ban, while the evils of non-Christian lands are the products of and sanctioned by their religions. The sacredest things of Chris-

tendom are the purest things. The foulest things of Asia are its sacred things. The holiest cities of Hinduism and Islam are the vilest. It is Mecca that Western Asia fears as the fountain of disease; while Mecca, Meshed, and Benares, the divinest cities of Arabia, Persia, and India, are the most morally leprous and depraved. It would even be fair to add that the best virtues of non-Christian lands are the natural virtues which have escaped the evil influences of religion, while with us our best virtues are the direct product of Christianity.

And all this is not casual and accidental. So far as India is concerned, it results from a radical and essential difference between Christianity and Hinduism in the matter of the relation of religion to ethics, or rather of ethics to life. As Dr. A. H. Bradford says:

Christianity is superior to the other religions because it alone identifies religion and ethics. Here I wish to speak with care. I do not say that the other religions ignore ethics, but that in them ethics is not essential. A man may be an orthodox Hindu and treat half his fellow men as if they were dogs; a man may be a sound Mohammedan and believe that he is justified in killing those who are not Mohammedans; a man may be a Buddhist and at the same time be an adulterer; but if a man treat his fellow men as if they were dogs, he can not be a Christian; if he commits murder, even tho it be in the name of religion, he is a murderer and not a Christian; if he is an adulterer, until he has repented and forsaken his sin he is not a Christian. Christianity never teaches that if a man holds a good creed he may live a bad life. . . . Jesus identified religion and morality.

This issue can not be too sharply presented as between Christianity and Hinduism. In Hinduism there is no indissoluble connection between right opinion and right life. That is the unanswerable criticism which Mr. Meredith Townsend makes upon Swami Vivekananda and the religion which he has tried to recommend to Western minds. There is no vinculum in it between religion and morality. Indeed, the line between good and evil itself disappears. Dr. Kellogg quotes Mr. Muhopadhaya, an educated Bengali gentleman, as saying, in "The Imitation of Sree Krishna": "To our mind virtue and vice, being relative terms, can never be applied to one who is regarded as the Supreme Being. . . . Conceive a man who is trying his utmost to fly from vice to its opposite pole, virtue; . . . imagine a being to whom virtue and vice are the same, and you will find that the latter is infinitely superior to the former." Nothing could be more abhorrent than this to the Christian mind. And yet we are bidden to recognize the essential kinship of all religions!

#### The Sacred Books

4. It follows from the comparison, not of the actual life, but of the religious ideals of the Christians and non-Christians, that the sacred book of Christianity is of a class wholly above the books of the ethnic religions. The Bible is not just one of the sacred books of the world. No other book is to be mentioned in the same breath with it. The

taste which the Bible itself has created often suggests nowadays the expurgation of some of the Old Testament stories; but let any one compare these with the fourth section of the first volume of the *Kojiki*, or with some of the Tantras, or any of scores of the Hindu sacred writings, or with Suras II. and IV. of the Koran, and he will drop them with a sense of shame or a sense of horror, and come back again to the restrained, chaste, and purposeful records of the Christian Scriptures. When we compare the Bible with the religious books of the non-Christian religions, as to cosmology, theology, anthropology, ethics, philosophy, psychology, history, it rises above them with such sheer superiority as to make them seem insipid and puerile. Consider the influence of the Bible for good. "How narrow and poor in comparison," exclaimed Dr. Barrows, in his farewell address before going to Asia to deliver the Haskell lectures, "has been the ministry of other sacred books! How limited to national areas! . . . The Bible, entering as life and truth, justifies its claim by what it has wrought for the savage and civilized races of men. It has lifted the mind and transformed the life, enlarged the horizon, and given to human darkness the bright atmosphere of celestial worlds. To the ancient Greek the knowledge of the Old Testament and the New brought fresh constellations to his sensitive and ever-expanding intelligence, and, surveying the effects which the Bible has wrought on some modern peoples like Japan, ambitious to get out of the primitive stages of civilization, one writer, using a thoroughly modern metaphor, tells us that 'the translation of the Bible is like building a railroad through the national intellect.'"

#### The Widening Chasm

5. The non-Christian religions, in their popular and applied forms, grow worse and worse. The chasm between their ideal and real widens every year. There is enough that is evil in their ideal, but there is also much that is good. The maxims of the Confucian classics are often admirable, full of preservative order for the life of men and of states. Buddha must have been a character of real attractiveness and purity. The Vedas contain noble theistic passages and many high ethical suggestions. Mr. Townsend is surely right in calling Mohammed "The great Arabian." But granting all that can be claimed, it remains true that all this has been impotent. However great and pure the initial religious impulse of the ethnic faiths, or the impulses of their great awakenings or historic reshapings, the practical life of their adherents drifts further and further away from their theoretic ideals. And there is in these religions no power of self-purification. Their golden age is behind them, never to reappear.

Christianity, on the other hand, has the power of self-renovation. Again and again the ideals have become obscured, only to burst forth again in greater clearness and power. And never has the gulf between



the actual life of Christians and the principles of Christianity been as narrow as to-day. There is enough that is unsatisfactory in the life of Christian peoples and inadequate in our apprehension of the Christian faith; but we understand it better now than ever, and we draw nearer to it in our practise. And we move on toward our golden age, still to come.

This is one reason why Christianity is the only religion of progress. All the peoples who are beyond its pale are stationary or retrogressive. All the progress of the world is either in Christian lands or where Christianity extends its influence. It is inaccurate to attribute this movement to race, for within the same race the Christian element awakens to life, breaks through its restraints, and moves, while the non-Christian element remains stagnant and dead.

And Christianity, the only religion which begets progress, is the only religion which can live with progress. All the theoretical defense of the non-Christian religions is wasted. The relentless movement of destiny is crushing them out. As Griffith Jones says, with true discernment, in "The Ascent Through Christ": "The nations called Christian are everywhere pressing hard upon all other nations. Western civilization in all directions is disintegrating both the customs of savage nations and the more stable civilization of the East, and it is everywhere being shown that in this general break-up of old and effete orders there is an imminent peril. For where our civilization penetrates without our religion it is invariably disastrous in its effects. It never fails to destroy the confidence of subject races in their own creeds and customs, without furnishing anything in place of their sanctions and restraints. The result is everywhere to be seen in the way in which heathen nations neglect our virtues and emulate our vices. The advice sometimes given to the missionary, therefore, to leave the people to whom he ministers to their simpler faith, is beside the mark. These faiths are inevitably going; soon they will be gone; and the question presses: What then? If history proves anything, it proves that a nation without a faith is a doomed nation; that it can not hold together; that it inevitably decays and dies. From this point of view alone, then, there is a tremendous responsibility laid upon us. The impact of our civilization is breaking up the fabric and undermining the foundations of the ethnic religions. Without religion of some sort nations must perish. Therefore, we must see to it that we give something in the place of what we take away, and that something must be the Christian faith or it will be nothing."

And the profound reason for this radical difference between Christianity and the ethnic religions is found in the unfolding of a divine life in man. They are codes, methods, opinions, institutions. Christianity is not merely a better code, method, opinion, institution. It is Christ, the divine Lord moving in history and human hearts.

And missions are not an offer of some superior thing, but of the one inflowing of divine life. "I believe," said Mrs. Bishop, at the twenty-first anniversary of the Oxford Mission to Calcutta, "and this belief has been forced upon me in spite of a very great indifference to missions with which I started on my journey, that England can offer to these races nothing that will bless and change their lives and affect them for lasting good, except an historical Christ, a reigning Christ—an object not only of worship, but an object of love." Yes, and not an object of love only, but a fountain of life as well.

#### **The Attitude of Christians to Other Religions**

6. What, then, ought the attitude of Christians to be toward the non-Christian religions? In the first place, it goes without saying that they should not be treated with scorn and contempt. There is a great deal in them deserving scorn and contempt. It is not because of what they are that we should treat them and their adherents with kindness and pity. It is because we are Christians. In the second place, it ought not to need to be said that the ethnic religions should not be treated with silly and ignorant sentimentalism, or with foolish and utterly indiscriminating tolerance. They should be treated just as we ask to have Christianity treated—with absolute justice. We do not ask any favor for Christianity. We challenge men to find a flaw in it or to point out any evil. There is no right way to judge other religions save to seek fearlessly and relentlessly for the exact truth about them. The complaint of one writer on comparative religions is wholly unscientific and unjustified: "We judge the ethnic faiths harshly and unjustly, by an over-insistence on their darker aspects, instead of comparing their best with our best." That is special pleading of an immoral sort. We ought to compare other religions and Christianity in detail and exhaustively, leaving nothing out. It is absurd to throw out the despicable elements of other religions, and compare the residue with Christianity. The comparison should be of like with like, evil with evil, good with good, influence with influence. The Vedas should not be compared with morality in the Red Light District. The Red Light District is not Christianity. Compare the Hindus with the Americans if you will, but compare the Vedas with the Old Testament and Krishna with Christ. Compare without favor. The truth is the supreme thing.

Some hold that while Christianity is superior to the other religions, yet each has its contribution to make to the great world religion. One of the officially declared objects of the Chicago Parliament of Religions in 1893 was "to inquire what light each religion has offered or may afford to the other religions of the world." Dr. Miller, of Madras, set forth this view in a lecture that created great discussion at the time, just before he left India in 1895. "India has her ideal,"

he said, "and whatever be the weeds which hinder its bringing forth fruit unto perfection, it is an ideal of which the world has need." This ideal he defined as "the omnipenetrativeness of God and the unitedness and solidarity of men." Now this view that Christianity is not the final and complete religion is here and now explicitly and unhesitatingly contradicted. No religion can supply it with anything it lacks. Christians may be enabled to understand better what their own religion contains by being forced to discover in it what other peoples and nations require, which has as yet been undiscovered or only partially appreciated by us. But the Christian religion is complete and needs nothing from any other. It holds all ideals needed by all men. In opposing the establishment of a chair at Berlin for the study of comparative religion, and in declaring himself as opposed to the study itself, Harnack was too harsh and narrow; but there is a vast deal more to be said in favor of his attitude than of that of the others just quoted. His reasons, as the correspondent gives them, were: (1) "There is only one religion, which was revealed from God. Mohammedanism, Confucianism, Buddhism, Judaism, Brahmanism, and other so-called religions are the inventions of men. One has come down from heaven; the others are of the earth, earthy. One is a divine revelation from the Creator of the universe, the others are moral philosophy. (2) The theological department of the university was established by the government to train men for the ministry. The Bible, the inspired word of God, is the only necessary text-book. It contains enough of truth and knowledge to employ students during their lifetime, and it would be better for them to stick to it rather than waste their strength and time in the study of other creeds which can be of no use whatever to them. (3) If theologians or students have curiosity to know what has been taught by impostors and the inventors of false religions, they can do so in connection with the department of history or philosophy." It is not necessary to be violent or bigoted, but on the other hand it is possible to be too complaisant and complimentary.

A distinction should be drawn in considering our attitude toward the non-Christian religions, between the relations of individuals meeting as individuals, and the relations of religions officially and representatively. In the first case all misunderstanding can easily be avoided. The purpose of the Christian is to commend his religion to his brother, to persuade him of its truth, to lead him to accept it. In the latter case the purpose is conference, with recognition involved and the offer of equality. It is well-nigh impossible to carry this through without strengthening the advocate and representative in his position. This was the issue of the Parliament of Religions. Among its objects were these: (1) "To bring together in conference, for the first time in history, the leading representatives of the great historic

religions of the world. (2) To show to men, in the most impressive way, what and how many important truths the various religions hold and teach in common. (3) To promote and deepen the spirit of true brotherhood among the religions of the world, through friendly conference and mutual good understanding, while not seeking to foster the temper of indifferentism, and not striving to achieve any formal and outward unity. (4) To set forth, by those most competent to speak, what are deemed the important distinctive truths held and taught by each religion, and by the various chief branches of Christendom." The consequence in America was to stimulate the study of the other religions for good and also for evil, but abroad its influence was distinctly stiffening to the non-Christian religions, so far as they were touched at all. Thus Baurin Yatsu Buchi and Shaku Soyen, two of the Buddhist delegates from Japan, on returning, reported in Yokohama their impression as follows:

The Parliament was called because the Western nations have come to realize the weakness and folly of Christianity, and they really wished to hear from us of our religion and to learn what the best religion is. During the meetings one very wealthy man from New York became a convert to Buddhism, and was initiated into its rites; he is a man of great influence and his conversion may be said to mean more than the conversion of ten thousand ordinary men; so we may say truthfully that we made ten thousand converts at that meeting. The great majority of Christians drink and commit various gross sins, and live very dissolute lives, altho it is a very common belief and serves as a social adornment. Its lack of power proves its weakness. The meetings showed the great superiority of Buddhism over Christianity, and the mere fact of calling the meetings showed that Americans and other Western peoples had lost their faith in Christianity, and were ready to accept the teachings of our superior religion.

It would not be worth while to dig up this ancient history if it were not such an excellent illustration of the effect of the attitude of concealment of distinctions and the abatement by Christianity of its essential claims. Every man who has tried to persuade other men upon any issue knows that while a starting-point of common agreement is always necessary, it is equally necessary at once to move on from this to the points of difference upon which conviction is sought. And the peril among simple and ignorant people always is that the initial acknowledgment of common truth will be made a justification of adhering to old opinion, and that further persuasion will be in vain. As a matter of fact, people are won not by admitting that what they have is quite sufficient, but by proving that it is not. It is the most natural thing in the world that Dr. Miller's position should result in few conversions. What is there to be converted to? We are not offering to the heathen world simply a rearrangement or clarification of ideas which it has already. We are offering it salvation through Christ, the Savior. And their own religions are absolutely barren of that conception. We need to remind ourselves often of what Bishop Gore called "the duty of right intolerance in these days when there

is such a tendency to break down moral distinctions and throw over everything the mantle of an invertebrate charity."

It is said that St. Paul indicated to us, in his speech at Athens, the right attitude of Christianity toward the non-Christian religions. But that speech was a failure. As soon as he got to Christianity, he was silenced, and while some followed him, no church of Athens grew up behind him. And he never made this mistake again. As Professor Ramsay says: "It would appear that Paul was disappointed and perhaps disillusioned by his experience at Athens. He felt that he had gone at last as far as was right in the way of presenting his doctrine in a form suited to the current philosophy, and the result has been little more than naught. When he went on from Athens to Corinth, he no longer spoke in the philosophic style. In replying afterward to the unfavorable comparison between his preaching and the more philosophical style of Apollos, he told the Corinthians that, when he came among them, he 'determined not to know anything save Jesus Christ, and Him crucified' (I. Cor. ii : 2); and nowhere throughout his writings is he so hard on the wise, the philosophers, and the dialecticians, as when he defends the way in which he presented Christianity at Corinth." To discover St. Paul's attitude toward heathenism, read the first chapters of the Epistle to the Romans. That is comparative religion with a judgment of thunder against the whole world. If it seems harsh, let us read Isaiah's condemnation of idolatry (Isaiah xlv : 10-17) and the solemn intolerance of the apostle of love (II. John 7, 9, 10).

If the contentions here set forth are valid, it follows that the missionary obligation rests on principles which are incontrovertible. Christians have the one true religion. They are bound to propagate it. In doing this, they are making known to the world the only salvation. For "the offer of Christ to sinful men wherever they can be found is not the offer of an alternative religion to them, in the sense in which Hinduism and Taoism and Confucianism are religions. It is the offer to men of *the secret of life*, of something that will cleanse them from all that hinders and defeats their spiritual natures, of something that will enable them to realize their true selves, and become men in the true and full sense of the word. We do our Master little honor when we place Him among a group of teachers competing for the acceptance of men. He is not one of many founders of religions. He is the source and fountain of all, in so far as they have caught a prophetic glimpse of His truth, and anticipated something of His spirit, and given a scattered hint here and there of His secret. He is the truth, the type, the saving grace of which they faintly and vaguely dreamed; the desire of all nations, the crown and essence of humanity; the Savior of the world, who by the loftiness of His teaching, the beauty of His character, the sufficiency of His atoning sacrifice, is able to save to the uttermost all who will come to Him and trust in Him."

## CHRISTIAN LITERATURE FOR INDIA

BY REV. J. P. JONES, D.D., PASUMALAI, INDIA

Missionary of American Board, Madura, India, 1878-

In the progress of missionary work in India its many departments have found varying degrees of relative importance. In the first stages of missionary effort evangelistic work was supreme. As the mission grew, pastoral work and superintendence developed in importance. Then the educational department gradually developed into large proportions. After this the creation and dissemination of literature found its place of helpfulness and increasing usefulness. At present, education, in its various branches, finds largest emphasis among the missions of India. And rightly so. But every year reveals the increasing importance of Christian literature as a department of missionary work in that land. I am confident that the day is not far hence when this department shall reach a position of paramount importance in the Christianizing of that land. And it is well that the Christian Church realizes this fact and prepares itself to meet the situation wisely and successfully.

Several facts point to the need and importance of developing this department of missionary labor in India, and of giving it the largest emphasis.

In that land there are fifteen million readers to-day. And there are one million youths who are sent forth annually from the institutions of the land with an ability to read, some in English, but most in their vernaculars, and with an eagerness to seize upon and peruse anything that we may send forth from our mission presses. In the Tamil language alone there are two hundred and sixty thousand Protestant Christians; and of these more than fifty thousand can read; and they furnish a splendid constituency for the missionary writer. And gathered around every reading Christian there are ten non-Christians who have the ability and eagerness to read and study any Christian book or tract which we may present. These people have few, if any, books of their own; so that they are ever ready to read and enjoy our printed pages.

The books which the Hindus have published in their vernaculars, and which alone are accessible to the people, are low in their tone and debasing in their morality, even when they are not anti-Christian and infidel in their aim and spirit. There is great need that we supplant the unworthy, trivial, obscene books which find currency among the natives, by a wholesome, pure, and elevating Christian literature. The minds of the people of that land are poisoned, beyond anything that we realize, by that debasing literature which is the product of their own faith and legends.

The enemies of our faith are active in India. Anti-Christian and infidel literature is scattered broadcast over that land. Bradlaugh, the high-priest, and Ingersoll, the prophet, of unbelief, are known all over India. Their base and slanderous attacks upon our faith are there not only known in English, but they are translated into many of the vernaculars of the land. I have seen extensive quotations from Ingersoll's "Mistakes of Moses," printed in tract form and scattered among the people in remote villages in South India. Many of the people of that land learn of Christianity only through these translated diatribes of Western infidels.

We must meet such writings by a healthy, vigorous, Christian literature. We must pour forth from our presses a flood of tracts and booklets which will present to the people, in an attractive form and in their own languages, the saving truths and the transcendent facts and blessings of our faith. We must not allow the Western rationalist and unbeliever to preempt this great territory.

The people to-day, as never before, are in the mood of interrogation. They are inquiring both as to whether their own decaying faith is true; their confidence in it has waned; their growing intelligence rebels against many of its aspects. They are also anxious to know whether these many objections to Christianity which have been brought to them from the West are reliable and true; whether Christianity is the base and delusive thing which its enemies proclaim it to be. In these and many other respects their attitude is one of inquiry. They seek from the Christian teacher and writer a solvent to their doubt. They ask him for a reason for the faith which is in him; they desire not only a Christian defense, but also a positive and an uplifting presentation of the doctrines of our religion. Specially are they inquiring concerning Christ, His teachings and His work. The growing thirst of that people to know more about our blessed Lord is something unprecedented. All this inquiry, ignorance, and opposition must be met by a multiplying literature which is fresh, vigorous, impressive, and captivating. It must be written in the vernaculars as well as in English. It must be presented in an Oriental form; it must have that picturesqueness, imagery, and style which will appeal to the people and take possession of their thoughts.

The growing Christian community also has increasing claims upon us. The vernacular literature of that land must meet the spiritual needs of the Christian Church. Our Christian literature there is sadly wanting in devotional and other books suited to train the people in spiritual culture. We need also text-books for religious instruction in our institutions of learning, and for the best training of mission agents of different grades. The barrenness of our vernacular literature, in these respects, is great and very sad.

There are forty-one presses and publishing houses connected with

the Protestant missions of that country. The extent of the work done by these may be somewhat measured by the fact that about two thousand men are employed in these press establishments alone. This is a large force of men to utilize merely in the mechanical work of producing the literature of to-day.

From these presses are sent forth 200,000,000 pages annually to bless and enlighten the land. We see what beneficent work the Bible Society has accomplished for that people in that it has produced, during the last century, seventy-six translations of God's work, in whole or in part, in fifty-two languages and dialects of the country. And thus millions of copies of the Bible have been sent forth upon their errand of light to all parts of the land.

There are eighteen Christian Tract and Book Societies which are prosecuting their vigorous work in all parts of the peninsula. The Madras Tract Society alone has issued forty million publications during its history. The Christian Literature Society publishes in eighteen languages nearly sixty million copies of books and tracts annually. Who can tell the amount of good which is thus being done by these societies?

The Christian periodical literature of India is also worthy of note. One hundred and forty-seven Christian newspapers and magazines, each one having an average circulation of one thousand copies, are published by the Protestant missions of India. Of these twenty-four are weeklies, eighty-one monthlies, eleven semi-monthlies, and fourteen quarterlies. This is certainly, in many ways, a most interesting showing, and represents an immense power in the promulgation of Christian truth and in the development of Christian life in that land. It is true that much of this literature is not first-class, and that many of these magazines might profitably be united. But, both in the cultivation of intelligence, interest, and an *esprit de corps* among the Christians and in the dissemination of Christian truth among non-Christians, these periodicals are doing a valuable work.

Looking generally at the Christian literature of the land, we may ask, What is its character? In some respects it may be said to be worthy. It is certainly serious in its tone, and, on the whole, true to the teaching and spirit of our faith. On the other hand, it is wanting in ability, freshness, variety, and wise adaptation. It is too largely composed of translations from Western works. In the writings of missionaries we rarely see originality and adaptability combined. Many may write with clearness and with certain power; but they do not present the truth in that form which appeals strongly to the Oriental mind and which is well calculated to move him and to lead him to a higher life.

And so far as native Christians are concerned, our missions have produced very few original writers. They also are, in the main, trans-



lators, or they may write second or third rate productions of a devotional or of a historic kind.

Observing this serious defect, the Madras Missionary Conference passed unanimously a series of resolutions, the first of which is in these words: "This Conference is of opinion that the production of literature should be regarded as an essential part of missionary activity in India, coordinated with other departments of work." This resolution is prefaced with the following confession: "While the importance of Christian literature has always been admitted in theory, in fact it has not been maintained as a coordinate department of missionary effort. The setting apart of men for literary work has been quite exceptional; and even when such appointments have been made they have been the first to be disturbed when the necessity for retrenchment has arisen. It has therefore come about that this department has been relegated to a position of inferiority, with the result that its work has been desultory and ineffective."

This confession is based upon facts such as should be seriously considered both by missionary societies and Indian missions. While our Protestant missions in India have, at present, eighty missionaries, men and women, among the best equipped, mentally and educationally, upon the field, who are giving themselves entirely to the educational work, how many are devoting their whole time to the creation of a Christian literature in India? After careful examination I find that only three missionaries have been set apart for this work by the missions of Great Britain. And what is America doing? She has not one representative in India at the present time, so far as I can find, who is devoting his whole time to this most important part of her work. It is right and eminently wise that eighty well-equipped workers should be given to the educational training of the young. It is an exceedingly important and a most fruitful work. In abiding results there is hardly anything superior to the educational department in connection with missionary effort. But why should this no less important—yea, more widely influential and more permanently potential—department of literary work be so seriously neglected and so inadequately conducted in that great land of ancient culture and of present awakened thought and revived literary ambition? It really seems inexplicable, and is a most marked evidence of our Protestant inability to realize fully the situation and to enter wisely into the highest opportunity of the day. For several years Dr. Murdoch, the Nestor of Christian literature for India, has sought, after more than half a century of work, for some suitable man to succeed him as Secretary of the Tract and Christian Literature Societies, and as the organizer of literary effort in that land. But he has only just now found the right man.

In one of his statistical tables he illustrates either the indifference or the inability of missionaries to help in this work of creating a Chris-

tian literature, by referring to one area in which there were a hundred thousand native Christians. During the year 1898, out of the one hundred and ninety-seven American and European missionaries in that area, only one offered to his two societies a manuscript for publication. The reason given by these men and women for not writing more would doubtless be that they had no time, that they were so pressed by other duties as to find no opportunity, even if they had a taste, for such literary work. So much the more reason, then, why missionaries should be given to this work—that they might devote all their time and strength to it and thus produce something which would be both worthy and pervasive and abiding in its influence.

We choose our best men and women to devote their whole time in teaching comparatively few youths in our schools. Others we gladly assign to the work of preaching the Gospel to the unevangelized. Still many others are given to superintendence and to administration. And yet I doubt whether, at present, any one of these departments can compare with literature in its importance, in the extent of its influence, and in the permanence of its power in India's conversion.

And why, again, should wide-awake America, which is so quick to realize, and to enter into, the best open doors of opportunity—why should she be the last one to enter upon this work of creating and developing a Christian literature for that land? In other directions she is the most strenuous and progressive; in this alone she is the most backward of the six nations that are at work in that land.

Another equally suggestive fact is that which shows the Methodists and the Wesleyans, whose genius is mainly for evangelistic work, taking, to-day, the lead in literary work among Protestant missions in India, while Congregationalists and other denominations, more famed for their culture and literary acumen in the West, are willing to take the second place in this great race of literary effort in India. In all the years of its noble work in India the missions of the American Board, to which I have the honor to belong, have been woefully neglectful and sadly wanting in this one department in which one would have expected them to excel. I know of no missionaries, in all the history of that oldest society, given entirely to literary work in that land.

Of equal importance with the work of creating and publishing a Christian literature is that of disseminating the same. It is of little use to create even the best literature unless organized and persistent effort is made by the missions to circulate it. Missions differ very much in the amount of thought and effort which they put into this work. Even the missions that do most in this line can certainly do a great deal more, both with the largest profit to their people and with most abundant result in their work for non-Christians. Many missions are grievously backward in this matter. In the area above referred to the Madras Tract Society ledger reveals the fact that, dur-

ing 1898, only fifty-six missionaries bought any *vernacular* literature, while one hundred and forty-one made *no purchase whatever*. And even where gratuitous supply of evangelistic leaflets was offered, post-free, to any missionary, only eighty-six accepted the offer; one hundred and forty-one did not apply. Only two-thirds of the mission stations of that area sought and received supplies of these most valuable leaflets.

This only illustrates the fact that missions have not yet roused themselves to this large opportunity for spreading Christian intelligence and for sowing broadcast the seed which is the Word of God.

Even the circulation of the Scriptures in the Madras Presidency cost much more than their publication. That society in 1898 spent Rs. 11,464 (about \$3,500) in order to circulate 51,367 copies of the Scriptures, for which it realized in sales only Rs. 2,337—about one-fifth of the cost of sale.\*

All this tends to show that in the circulation of our literature, no less than in its production, we greatly need a revival of interest and of effort. The first thing to do is to bring our missionaries and missions, in some way or other, to realize the greatness and the urgency of the opportunity which is presented to them at this present time, through Christian literature, among the teeming millions of that land. There is no excuse to-day for the ignorance and culpable negligence manifested on all sides in this most important matter. If we despise this day of great opportunity in this increasingly important department of work, it will not only handicap us seriously in other departments, it will also delay considerably the coming of the great day to which we all look with so much eagerness, and for which we, in all other respects, labor so diligently and so judiciously—the day of the ultimate triumph of the kingdom of our Lord and Savior in that great land of the Vedas.

---

## SOME FILIPINO CHARACTERISTICS

BY REV. ARTHUR J. BROWN, D.D.\*

Secretary of the Presbyterian Board of Foreign Missions, New York

Eight millions of people on the other side of the planet have recently come under the control of the American government. Some of them are partially civilized, many are wholly primitive, and nearly all are heathen with a thin veneer of Romanism of the medieval-Spanish type. They are variously judged. Many soldiers see in the Filipino only an enemy. They chafe under the transfer from absolute military supremacy to the present subordination to civil power. The guerilla warfare which is still being waged in various parts of the islands, notably in Cebu and Samar, has resulted in some

---

\* Dr. Brown has just returned from a missionary tour of the Orient.—Editor

massacres of our troops so treacherously atrocious that the typical soldier is apt to imagine that every Filipino carries a concealed bolo which he would use if he dared, and that the wisest course would be to give the army a free hand until the natives have learned a wholesome lesson. The Spaniards, however, tried this policy of rigid military rule for three hundred years, and the results can hardly be considered satisfactory. The more natives they shot on the Lunetta the more active and numerous the revolutionists became, until Spanish rule was virtually confined to the garrison towns.

Another point of view was illustrated by some of the members of Congress who recently visited the Philippines. This view is common among travelers and globe-trotters. It judges the Filipinos by the standards created by centuries of American and European Christian civilization, and condemns them wholesale because they fall short.

But let us be reasonable. How can we expect the Filipinos to immediately trust and love a foreign conqueror after their long and grievous bondage to cruel Spaniards; to be humane and honest under the example of Castilian brutality and duplicity; to be moral when the children of their alleged celibate priests play upon the streets; to be industrious in a land where tropical exuberance easily supplies man's need, where climatic conditions tend to languorous existence, and where the results of thrift, if achieved, would be filched by unscrupulous oppressors? The more I learn of what these people have suffered the greater is my wonder, not that they are not better, but that they are not worse.

They impressed me as naturally intelligent and kindly. Among the delightful memories of my life are receptions in Dumaguete and Manila, where hundreds of well-dressed, pleasant-faced Filipinos bade us welcome with a grace which suggested a far remove from barbarism. Give these people a chance—some decades of fair treatment, of just laws, of American political and educational methods, and of a pure, Protestant faith—and I believe that they will justify the hopes of their well-wishers rather than the sneers of their detractors. Said Señor Felipe Buencamino: "The heart of the Filipino is like his fer-



A SPANISH MESTIZO BELLE

tile soil, and it will as surely repay cultivation. Sow love and you will reap love. Sow hate and hatred will grow." Said our lamented martyr President: "The Filipinos are a race quick to learn and to profit



A NATIVE OF MINDANAO

by knowledge. He would be rash who, with the teaching of contemporaneous history in view, would fix a limit to the degree of culture and advancement yet within the reach of these people if our duty toward them be faithfully performed."

They are not inherently degraded or vicious people. For uncounted centuries their women have been creatures of men, and if they easily yield to the soldier and the priest, it is not so much because of a lascivious disposition as because they have never been taught to have a conscience on the subject or to feel that it was possible for them to resist anything a man may desire. Their Church, which should have inculcated loftier standards, put a premium upon concubinage by refusing to perform the marriage ceremony except for exorbitant fees. I heard of one case where the priest extorted \$200, Mexican, from a family in only moderate circumstances. Nor was this an exceptional case. In such circumstances it is not surprising that many couples lived together without wedlock, especially as

their religious leaders openly did the same thing.

In his remarkable book on "Social Evolution," Benjamin Kidd reminds us that "the social development which is called Western civilization is not the product of any particular race or people; that it must be regarded as an organic growth, the key to the life history of which is to be found in the study of the ethical movement which extends through it. If we look at the matter in this light, and then call to mind what the histories of the nations and races embraced within the life of this organic development have been; if we reflect how deeply

these peoples have been affected at every point by the movement in question; how profoundly their laws, institutions, mental and moral training, ways of judging conduct, and habits of thought have been influenced for an immense number of generations in the course of the development through which they have passed, we shall at once realize that it would be irrational and foolish to expect that any individuals, or classes, or all the individuals of a single generation, should have the power to free themselves from this influence. We are, all of us, whatever our individual opinions may be concerning this movement, unconsciously influenced by it at every point of our careers and in



A GALA DAY ON THE PUENTA DE SPANA, MANILA

every moment of our lives. We, like our times, are mentally and morally the product of it; we simply have no power to help ourselves. No training, however religious and prolonged, no intellectual effort, however consistent and concentrated, could ever entirely emancipate us from its influence. In the life of the individual the influence of habit, of thought or training, once acquired, can be escaped from only with the greatest difficulty and after the lapse of a long interval of time."

The unwillingness of the Filipino to work is a serious problem in the development of the islands. Rich soil, perpetual summer, and simple wants are not conducive to hard labor. Little toil is necessary

in a land where bananas, cocoanuts, and hemp grow spontaneously, and where sugar-cane, once fairly started, thrives so vigorously that weeds can not compete with it. A few hours' work with a bolo will construct a hut of bamboo, and the leaves of the abundant nipa palm will thatch it. Clothing is an equally simple matter in that soft climate. I repeatedly saw men and children of the lower classes with only a loin cloth, and the latter often arrayed only in the atmosphere, while the women drape themselves tastefully in a pretty home-made cloth of cocoanut fibre. In the cities, however, men in neat white suits and women in silk are common.

In such circumstances, life is taken more easily than by the Scotch-



A WAYSIDE REFRESHMENT BOOTH IN LUZON

man, the Yankee, or the Chinese, who have to contend against a sterner climate and a more unresponsive soil. The American public-school superintendent in Dumaguete spent a fruitless afternoon, during my visit, in an effort to hire a cart to haul a teacher's baggage to a village four miles distant. Scores of carts were idle, but "why should a man go four miles in the sun when it is so much pleasanter to sit in the shade." There are noble forests of excellent building timber on the mountains a day's journey back of Dumaguete, but it is impossible to engage men to cut it, so that we must transport the materials for our Silliman Institute from the lumber-yards of Cebu or Iloilo. At Escalante I found a disgusted contractor who could not induce men to load a lorcha at any price, because they had won enough for their

immediate necessities at the Sunday cock-fight, and they would not work till the money was spent.

A mining engineer, whom I met at Negros, told me that there is an abundance of coal in the Philippines. Large deposits of lignite are known to exist on the islands of Batan, Luzon, Cebu, Mindoro, Masbate, Mindanao, and Negros. But the natives can not be induced to toil in the coal-mine. It is too disagreeable. So the coal has to be imported from Japan and Australia at \$24, Mexican, a ton. These are typical cases. The upper classes are too proud to work, and the lower classes see no reason why they should do any more than sufficient to supply their actual wants.

This is the labor question which immediately confronts the American business man who is eager to exploit the Philippines. Resources are here in abundance—rich soil, vast forests, rare woods. But workmen can not be obtained to develop them. These Asiatics have never learned the Anglo-Saxon lesson of labor and thrift. The idea of toiling steadily eight or ten hours a day in the hot sun just for the sake of doing something or getting ahead in life has never occurred to them.

It is useless to bring over white laborers. The American can not do manual labor in this climate. He is the product of a radically different physical environment. The sun here seems to be no hotter than in our summers at home, but it is deadly to the foreigner who continually exposes himself to it. It has a kind of "X-ray" power under which the white man inevitably succumbs in time while the perpetual mildness of the tropics saps the energy and affords no recuperation. The American in the Philippines must always be an employer, an administrator, or a teacher. He should never come expecting to earn his living as a farmer, a mechanic, or a laborer. He



THE BONE PILE IN PACO CEMETERY  
The Roman Catholic Church demands rent for burial plots,  
and for non-payment of this high tax the remains  
of the dead are cast into this pit



can not stand the climate and he can not compete in wages with natives who, when they do work, accept a scale of pay on which the well-fed and well-clothed American workingman would starve.

The missionary opportunity in the Philippine Islands is magnificent. It is about the only opportunity that can be thus described. I am frequently asked, What is the prospect for America in the Philippines? I can only reply that much depends on what sort of prospect one has in mind. If it is for financial gain, the prospect is small. The material resources of the islands are enormous, but as I have already explained, the Filipino can not be depended upon to develop them, the Americans are not able to perform the necessary labor in such a climate, and the Chinese, who are the only people able and willing to work in the Philippines, are being legislated against by our government. If the inquirer means prospect for anxiety, it is large. In the Philippine Islands America has assumed a considerable part of "the white man's burden," and we must expect that we shall have our full proportion of the trouble which that thankless task involves. If, however, the inquirer means prospect for doing good, it is unparalleled in the history of our country. Here is a great population which needs and is ready to receive vital spiritual faith, which needs and is ready to receive our American principles of society and government. Our plain duty, therefore, is not to exploit the Filipinos for selfish ends, but to try to help them. If we undertake our duty in the right spirit, we may be the means of bringing to them untold blessings. Urgent as is the governmental work which must be done, the missionary work is more urgent still, for the Gospel of Christ alone can give to these people those qualities which will fit them for this life as well as for that which is to come.

---

## WILHELM THOMAS, THE APOSTLE OF NIAS

BY B. HITJER, LONDON, ENGLAND

This veteran missionary of the Rhenish Society, who died at his post on the island of Nias, in the year 1900, was especially gifted for his calling. He was one of those pioneers to whose prudence, energy, perseverance, and devotion the missionary cause owes so much.

Wilhelm was converted at the age of nineteen, and felt at an early period a strong desire to become a missionary. After having prepared at the Barmen Training College, he was sent out to Nias in 1871. The work on that island was as yet in its infancy. A few stations existed on the coast, but all efforts to penetrate into the interior had been fruitless, and the ground appeared to be utterly barren. Two years after his arrival Mr. Thomas gathered the first harvest in the baptism of twenty-five converts. Meanwhile he had ventured into the interior,

and had succeeded in establishing a station at Ombolata, where he labored strenuously for ten years. He found the natives most importunate beggars, with no desire to listen to the Gospel, nor to send their children to school. They even wanted to be paid for their attendance at worship.

The outbreak of an epidemic of smallpox became the occasion for a change in their attitude. When this scourge made its appearance the people fled panic-stricken, and left the sick and dying to their fate; but Mr. Thomas was indefatigable in his attendance and in supplying the patients with medicine and food. He had the joy of seeing many recover under his care, and of hearing the people confess: "The teacher's God is strong." Sacrifices to heathen deities were suspended and enchantments were only practised in secret. A spirit of inquiry was aroused, and the missionary found that he had gained, through his self-sacrificing service, a position of such respect and authority that, in spite of the chief's opposition, a catechumen class was formed. In 1875 he had the joy of baptizing his first six converts, and these became the nucleus of a little church, from which many able assistants have been sent out.

His labors were enormous, for apart from his preaching he had to attend to the instruction of old and young, to nurse the sick, and to undertake fatiguing journeys, while his nights were devoted to literary work. At last the heavy strain broke down his vigorous constitution, and a change of climate became necessary. So he decided to leave the Ombolata church, which was now well organized, and to try the southern part of the island. This district, while more fruitful and prosperous than the rest, had been hitherto closed against missionaries, and even the Dutch government could hardly maintain her authority there. The information he received from reliable sources showed the south to be a field of great promise, demanding pioneers of tried capacity, a district more advanced in culture than the neighboring Malay tribes, where walled towns were to be found with paved streets and baths and ornamental grounds.

By way of introduction he paid a visit to the chief of Orahiti, the most powerful ruler in those parts, whose imposing palace was built on a steep hill, accessible only by a strong staircase hewn out of the solid rock and surrounded by a high wall. Here the great chief received Mr. Thomas and his companions. He was surrounded by his young warriors, and his demeanor was reserved. With an air of condescension he accepted the proffered presents, but he refused absolutely the request of the missionaries to settle among his people. No doubt he was under the impression that they were agents of the Dutch government. The inferior chiefs along the coast were somewhat more responsive, but their attitude was simply inspired by the hope of getting something out of the white man.

Mr. Thomas ultimately decided to settle at the bay of Telok Dalam, which offered a favorable situation for his mission, but various delays intervened before he could effect his removal. This period was utilized by him for preparing his plans and getting ready the timber for his new house. In March, 1883, he bade farewell to the church at Ombolata, consisting of a little over two hundred members, who had endeared themselves to him and had learned to look upon him as their father. Nor was the success of his work confined to the prosperity of the church. Three of the surrounding villages were ruled by Christian chiefs, and there was a general improvement in the moral tone of the community, in spite of persistent opposition on the part of the principal chief, who was under Mohammedan influence.

On arriving at Telok Dalam, he was received in a friendly manner by the chief, but the motive for this friendliness soon became apparent. He hoped that the missionaries would follow the example of government officials and strengthen his own authority, which had begun to decline; and when he found the newcomers on a pleasant footing with neighboring chiefs, with whom he was at enmity, he resented it, threw difficulties in their way, and showed himself generally capricious and treacherous. He fleeced them whenever he could, raised the prices of building material, of food, of labor, and even imposed a ship tax upon the mission vessel. The importunity and greed of his people were at times almost unbearable. Promises and agreements were not kept, and every concession involved an inordinate amount of palaver. In addition to these vexations there were domestic troubles. Mr. Thomas and his family were attacked by fever, to which his little girl fell a victim, and in consequence of which his wife had to be invalided home.

The warlike and hot-tempered character of the tribes, in the midst of which they lived, necessitated the greatest prudence, and the precarious nature of their position was forcibly brought home to him by the following incident. Two natives of high rank had been on a visit to the station and desired to inspect the mission vessel, just then anchoring in the bay. On returning, the boat met with an accident, and the two visitors were drowned, whereupon their relatives demanded the surrender of the boatmen as the price of blood. When the missionaries refused to comply they were threatened with death and their station with destruction; for a time they had to watch day and night against a sudden attack, but just when a battle seemed imminent a Dutch official providentially intervened and succeeded in settling the dispute.

Another trial of faith was in store. The extension of the work had led to the appointment of another colleague, from whom great things were anticipated; but fever seized him soon after his arrival, and he went raving mad, finding his grave in the solitude of the forest.

Meanwhile fresh conflicts broke out between their own chief and his neighbors. He was in the habit of harboring runaway slaves and criminals from other tribes, and on that account lived on bad terms with most of those around him. Mr. Thomas was regarded by the other side as an enchanter protecting an unpopular chief, and on various occasions his life was in great danger. That year (1885) was a time of prolonged extremity, accompanied by devastation of fields, famine, robberies, prevalent sickness, and general distress.

In the spring of the next year a sanguinary battle was fought, in which the neighboring tribe was defeated with great loss—a result which exposed our missionary to greater danger than ever, the former accusations of witchcraft and unfair guidance being clamorously revived against him. Desperate attempts were made upon his life, but at this crisis two Dutch war sloops made their appearance in the bay, hoping to overawe the combatants and proffering mediation. The defeated chiefs peremptorily rejected the offer, and continued to clamor for revenge upon the missionaries. The only course open to Mr. Thomas and his colleague was to take refuge on one of the war sloops, and to withdraw to his old station, after three most trying and to all appearance fruitless years.

Soon came another call for service. A mission was to be commenced in the German Protectorate of New Guinea, and Mr. Thomas was selected to reconnoiter the new field. Leaving Nias in December, 1885, he arrived at his destination (Kaiser Wilhelmsland) in the following spring, and started at once on a tour of investigation along the coast and in the interior, with the result that a suitable station was found at Astrolabe Bay, and was speedily occupied by brethren of the Rhenish Missionary Society. But the severe strain of the last years had undermined his health, and a severe illness which seized him necessitated his return home on furlough.

After a rest of two years, during which his health had been thoroughly reestablished, he went out again to Nias. He devoted the last ten years of his life to the formation and development of a new station at Gumbu Humene (about nine miles distant from the first station occupied by him in 1872), which he had long planned. Various epidemics which afflicted the people, and which he was able skilfully to deal with, prepared the way for his message, and he could speedily commence a promising catechumen class, which became the nucleus of a strong church. Under his care this church developed into the largest of the Rhenish mission stations at Nias, consisting of one thousand three hundred members. A loan bank and a coffee plantation under his guidance were among the useful adjuncts to this work, and proved of great benefit to the people. His school and training class prepared some excellent assistants for the work.

Out of the midst of his varied activities he has now been called home, having labored abundantly in the service of the Master for nigh thirty years—a true pioneer of the Gospel.

NOTE.—Recent accounts confirm that there is a remarkable movement toward Christianity in the island, and that whole villages are ready to forsake their idolatry and to attend catechumen classes, one report speaking of eight hundred catechumens under instruction. More workers are sorely needed.

## MEMORIAL HOSPITALS IN THE ORIENT

BY MRS. J. T. GRACEY, ROCHESTER, N. Y.

The hospitals and dispensaries erected throughout the Oriental world are centers not alone for the healing of disease, bringing health and comfort to the suffering, but centers for dispensing spiritual healing. Many of these have been built as memorials; and what more tender or loving memorial could be erected? Some years ago a good woman in Edinburgh, Scotland, conceived the idea of building a memorial to the Earl of Beaconsfield, better known as Disraeli. She wanted some kind of an institution that would benefit the Jewish kindred of the distinguished English premier. After she had collected a considerable amount of money, some of her friends, knowing how urgently a mission hospital was needed in Smyrna, Asiatic Turkey, who were admirers of Disraeli, and greatly interested in the evangelization of the Jews, thought the greatest blessing would come to the people both physically and spiritually by the erection of a hospital and dispensary, so that to-day the Beaconsfield hospital is one of the most popular and thoroughly equipped institutions of that eastern section, and for fifteen years it has been a great Christian center. Connected with it is a training institute for nurses, where Jewish girls are being instructed and prepared for service.

In December last, in the city of Kiu Kiang, Central China, was formally opened the Elizabeth Skelton Danforth Hospital, the gift of Dr. Danforth, of Chicago, in memory of his wife, prominent in the Methodist Episcopal Church. The occasion was a notable one, for there were present a number of Chinese ladies, whose rich costumes showed the official rank or wealth of husbands and fathers.

The chentai, taotai, prefect, assistant prefect, and magistrate added official dignity to the occasion. The British consul gave an address, to which the American vice-consul of Nanking made a response. This hospital is most admirably planned, and has all modern improvements. Two Chinese women, educated at Ann Arbor, are the physicians in charge, and patients come to them not only locally, but from different provinces. Over eight thousand patients have been treated here within the last year.

Another form of memorial is the scholarship fund. Lady Curzon, wife of the Governor-General of India, has founded a memorial to her late majesty, the Queen-Empress Victoria, called the Victoria Memorial Scholarship Fund. She has had the cooperation of the women of India, both European and native. The training of India women as physicians and skilled midwives was one in which the queen had shown a great interest, and no form of memorial seemed to be more appropriate than that which had as its sole object the amelioration of suffering India women and children. More than half a million dollars has been contributed from almost every part of India. It is the pur-

pose of the committee having the maturing of the plans that each locality contributing shall have some advantage of training nurses at local centers. A very encouraging start has been made, and this new departure has in it untold possibilities for India's women.

At Vellore, India, in the Arcot Mission, is located the Mary Taber Schell Hospital, for which the land, building, and equipment, were donated by the late Robert Schell, of New York, in memory of his wife; but the Reformed Church in America is responsible for its maintenance.

The Mary S. Ackerman Hoyt Memorial Hospital at Jhansi, India, is a new and commodious building. Miss S. D. Doremus, of New York, who for many years has been corresponding secretary of the Woman's Union Missionary Society, and who has been visiting the missions of that society the past year, writes: "Not only did I look at this beautiful building with interest all my own, but as I caught sight of the large and familiar inscription, 'Woman's Union Missionary Society of America' on the gateway, I was seeing everything with the eyes of all the friends at home interested in this branch of our work." Beautifully located, enclosed by high stone walls, adorned by graceful tropical foliage and a grassy lawn, its broad verandas with blooming plants, "all seemed to do honor to the memory of one whose name stands out in conspicuous letters over the entrance."

The Margaret Williamson Hospital, located in Shanghai, China, a memorial of Mrs. Williamson, of Brooklyn, was founded in 1885, and has had a most remarkable history of uninterrupted success both in its medical and evangelistic character. Dr. Reifsnnyder has been connected with it from the beginning, and her reputation is not confined to Shanghai. She has conducted some remarkable operations which have been subjects of praise and illustration in the books and papers of the Chinese. This hospital has received in these years about two hundred and fifty thousand individual patients. This is the property of the Woman's Union Missionary Society of America.

The William Gamble Memorial Hospital is located at Chung-king, Western China. This is the property of the Woman's Foreign Missionary Society of the Methodist Episcopal Church, and is the gift of Mrs. Fannie Nast Gamble, of Cincinnati, as a memorial to her husband. It is a commanding structure, of more foreign than Chinese architecture. It was formally dedicated February 22d. Many distinguished persons were present, and addresses were delivered by the Governor of Eastern Si-chuen, the Taotai of Chung-king, and others. This hospital has all modern improvements, and careful attention has been given to light, ventilation, and drainage, the latter a very important matter in China. These are the only foreign buildings in West China used exclusively for women, and constitute the largest and best equipped hospital for women in the Yangtsi Valley, outside of Shanghai. Bishop Moore has recently visited Chung-king and thoroughly inspected the hospital and is enthusiastic over it. He says we at home can scarcely comprehend the difficulties of erecting such a building, as the building material has to be brought up three hundred feet from the river on the backs of men, women, and children.

These are only a few of these noble memorial charities which are now scattered all over the Oriental world, serving as most valuable adjuncts to mission work. Through these agencies hundreds and thousands have felt the touch of the Divine healer.

## ONE HUNDRED YEARS OF HOME MISSIONS\*

BY REV. CHARLES L. THOMPSON, D.D.  
Secretary of the Presbyterian Board of Home Missions

In the colonial history of America it is very well known that the Presbyterian influence was not only strong but dominant. So true is this that the historian, George Bancroft, says: "The revolution of 1776, so far as it was affected by religion, was a Presbyterian measure. It was the natural outgrowth of the principles which the Presbyterianism of the Old World planted in her sons, the English Puritans, the Scotch Covenanters, the French Huguenots, the Dutch Calvinists, and the Presbyterians of Ulster." It would be interesting to follow the development of this patriotic and Christian spirit in the early records of our Church. The first presbytery considered this overture: "That the state of the frontier settlements should be taken into consideration and missionaries be sent to them to form them into congregations, ordain elders, administer the sacraments, and direct them to the best measures of obtaining the Gospel ministry regularly among them." Thus the very spirit of evangelization breathed in the very first formal ecclesiastical action taken by our Church in this country.

The names to head the honor roll of our missionary leaders are Nathan Her and Joshua Hart, who were sent out by the Assembly of 1790 on recommendation of the Synod of New York and New Jersey. From that time on, each Assembly gave particular attention to the cause of missions—no other subject occupied them so much. The work of the first missionaries extended as far as Middletown, New York, and to the Oneida Indians around Lake Otsego. In Pennsylvania they visited the Lackawanna Valley. They reported thus early of the number of people who were going into those remote regions with amazing rapidity, and they suggested that another missionary be sent out "that the hopes of the pioneers may be raised and the foundation of Gospel principles may be laid in this extensive and growing country." Ah, how little they knew of the extent of our country or what would be its growth!

It was to be expected that the Church which sent out John Elliot and the Brainerds, to do work among the Indians, would continue that Christlike service. It is, therefore, interesting to observe that the Assembly of 1800 called attention to the need of evangelizing the Indians on the frontiers and of selecting men in the character of catechists who might "instruct the Indians, the black people, and other persons unacquainted with the principles of our holy religion."

At the meeting of the Assembly in 1801 we have the first record of a permanent fund for missionary work. The trustees of the Assembly recommended that the moneys obtained as the result of soliciting contributions for the support of missionaries should be regarded as capital stock, "to be invested in secure and permanent funds for missionary purposes; that the proceeds of it should be employed in propagating the Gospel among the Indians, in instructing the black people, and purchasing pious books to be distributed among the poor, or in maintaining, when the Assembly shall think themselves competent to the object, theological schools, and for such other pious and benevolent purposes as may hereafter be deemed expedient."

\* Condensed from *The Presbyterian Banner*.

So far the work of Home Missions may have been said to be systematic, but it was not organized. The Assembly of 1802 has the honor of having organized it by the appointment of a "Permanent Committee on Home Missions," consisting at first of seven members—four clergymen and three laymen. They should gather information relative to missions and missionaries; they should designate places where missionaries should be employed; they should nominate missionaries to the Assembly and generally transact, under the direction of the Assembly, the missionary business. It will be seen that between assemblies this permanent committee had practically the power of a missionary board.

At this time they were beginning to send missionaries to the West as far as the "Mississippi Territory." The beginning of a missionary service that was to tell mightily on the regeneration of the State of Ohio is marked by the action of the Assembly of 1805, in which it is recorded that Mr. James Hoge, a licentiate of the Presbytery of Lexington, served as a missionary for six months in the State of Ohio and the Natchez district. A pretty large commission for one young man—but then he was a large young man. They were also now beginning to progress toward work among the Cherokee Indians in Tennessee. The name of Gideon Blackburn, the home missionary hero of that southwest, appears as one who was employed for two months in missionary service, and \$500 was appropriated for an Indian school instituted by him.

The year before the organization of the present Board of Home Missions, viz., in 1815, the appointment of missionaries covered a distance extending from Lake Champlain and the Canadian line on the north and from Long Island and the Delaware River in the east to the Indian Territory in the west, and Kentucky and Tennessee in the south.

The Home Board in its present form was organized in 1816. Its title was, "The Board of Missions, acting under authority of the General Assembly of the Presbyterian Church in the United States." They were authorized to generally conduct the work of home missions in all its phases. After the organization of the Board the work grew rapidly in every direction. The stream of population flowed into the central and western parts of the country.

The progress of missions in the latter half of the century is comparatively recent history. It is an epoch of much missionary heroism that has not yet been written. The materials for it are abundant. How in one generation our Church organized nearly two thousand churches in the states of the plains between the Mississippi River and Rocky Mountains; how schools, colleges, and universities sprang up in the new towns and cities all over that region, bearing an impress of and exercising a Christian influence; and how in the latter part of the last century the tide of population moving toward the Pacific Coast and up along that coast to Alaska, gave opportunity for the going of the pioneer column of the home missionary and the Christian teacher; this is now a familiar story. It constitutes the most encouraging phase of our national expansion. Indeed, without that phase our national expansion had been more than a peril—it had been disastrous.

Our Church at present has over two thousand three hundred missionaries in the field, and about four hundred teachers in mission schools. They are in nearly all the states and territories of the Union. Nearly fourteen hundred of these missionaries are under the care of the board of home missions; the rest are in synods that are doing their own home



mission work. Of the total number of our home missionaries, only two hundred are east of the Mississippi River. One of the most interesting of all our mission fields is that among the mountains of the four states of Kentucky, Tennessee, North Carolina, and West Virginia. We have only about forty missionaries in that region among a population of perhaps two millions, most of whom are Presbyterians by a long inheritance. There are about seven hundred missionaries in what may be called the states of the plains, reaching from the Mississippi River to the foot of the Rocky Mountains. Our Church has more than two thousand church organizations in that region.

The mountain regions of the West, including the ranges of the Rockies and the Nevadas and the valleys between them, furnish, if a less responsive, a scarcely less important missionary field. One hundred and sixty of our missionaries are going up and down those mountain canyons. In the heart of these mountains is the Mormon hierarchy—bold, defiant, aggressive still. It threatens to get political control of the states and territories of the West. Our mission work there in schools and churches is pushing steadily on. On the Pacific Coast we have about two hundred missionaries. There are only a few millions of people there now, but scarce anywhere else in the country are there so many strategic points, or is the general situation, in the light of recent events, so commanding and appealing as along that coast. Our Church went to Alaska soon after it passed under the Stars and Stripes. No other Church has done so much for the natives as has ours. We have twelve stations among them, extending all the way from Saxman, in southeastern Alaska, to Point Barrow.

The remaining new mission ground of our country is in the islands of the sea, and among those by common agreement the Philippines have been assigned to the Foreign Board, and Cuba, Porto Rico, and other islands that may come to us in the Caribbean Sea to the Home Board. Porto Rico was the first field occupied by us. Our missionaries have been there a little less than three years. The results in Cuba and Porto Rico have been remarkable. The churches are rapidly growing, the schools are full of children, and every door of opportunity flung wide open for our advance.

Now for one glance toward the future. To take in the opportunity for Home Mission work with which this century dawns would be a survey stimulating enough to awaken the enthusiasm of the dullest brain. Never in the history of our historic American years have events so accumulated to stir the heart of Christian patriotism as since 1898. What shall we be to ourselves? What shall we be to the nations of the earth? These are questions which come to us with new force. The answer to them very largely is to be found in the work of Christian missions. Whether the gathering of the new populations under our Flag will be a blessing or a curse depends on what education and the Gospel shall do for those people. They are ready to receive them. Weary of the paganism and superstition under which they have lived, they are ready for better things. The Church of Christ has a summons loud enough to call forth all its energies. Will she respond in a measure at all adequate to the needs of the hour so far as Home Mission work is concerned?

The centennial celebration of the Board began on Friday, May 16th, with meetings of the Woman's Board and a reception in the Presby-

terian Building. On Monday afternoon were addresses on "The Past Century," by Dr. Henry C. McCook, of Philadelphia, Dr. Samuel J. Nicolls, of St. Louis, and Dr. Edgar P. Hill, of Portland, Oregon. On Tuesday morning there were addresses by Dr. John Dixon, Dr. Richard S. Holmes, of Pittsburg, and Dr. Eben Cobb, of Elizabeth, N. J. In the afternoon a fellowship meeting brought greetings from sister denominations, and in the evening a grand rally, when four thousand gathered in Carnegie Hall and ten thousand applicants for tickets had to be refused. Dr. D. Stuart Dodge, President of the Home Mission Board, presided, and Dr. van Dyke, the moderator of the assembly, Dr. Thompson, the secretary of the Board, and President Roosevelt delivered addresses. The President spoke in part as follows:

#### President Roosevelt's Address

It is a pleasure on behalf of the people of the United States to bid you welcome on this hundredth anniversary of the beginning of organized home missionary work by the Presbyterian Church. In one sense, of course, all fervent and earnest church work is a part of home missionary work. Every earnest and zealous believer, every man or woman who is a doer of the Word and not a hearer only, is a life-long missionary in his or her field of labor—a missionary by precept, and by what is a thousandfold more than precept, by practise. Every such believer exerts influence on those within reach, somewhat by word, and infinitely more through the ceaseless yet well-nigh unseen pressure, all the stronger when its exercise is unconscious, of example, of broad, loving, charitable neighborliness.

But to-night we celebrate a hundred years of missionary work done not incidentally, but with set purpose; a hundred years of earnest effort to spread abroad the Gospel, to lay deep the moral foundation upon which true national greatness must rest. The century that has closed has seen the conquest of this continent by our people. To conquer a continent is rough work. All really great work is rough in the doing, tho it may seem smooth enough to those who look back upon it, or who gaze upon it from afar. The roughness is an unavoidable part of the doing of the deed. We need display but scant patience with those who, sitting at ease in their own homes, delight to exercise a querulous and censorious spirit of judgment upon their brethren, who, whatever their shortcomings, are doing strong men's work as they bring the light of civilization into the world's dark places. The criticism of those who live softly, remote from the strife, is of little value; but it would be difficult to overestimate the value of the missionary work of those who go out to share the hardship, and while sharing it, to wage war against the myriad forms of brutality.

It is such missionary work which prevents the pioneers from sinking perilously near the level of the savagery against which they contend. Without it the conquest of this continent would have had little but an animal side. Without it the pioneers' fierce and rude virtues and sombre faults would have been left unlit by the flame of pure and loving aspiration. Without it the life of this country would have been a life of inconceivably hard and barren materialism. Because of it, deep beneath and through the national character, there runs that power of firm adherence to a lofty ideal upon which the safety of the nation will ultimately depend. Honor, thrice honor, to those who for three generations, during the period of this people's great expansion, have seen that the force of the living truth expanded as the nation expanded. They bore the

burden and heat of the day, they toiled obscurely and died unknown, that we might come into a glorious heritage. Let us prove the sincerity of our homage to their faith and their works by the way in which we manfully carry toward completion what under them was so well begun.

## WANTED: MISSIONARIES FOR ALASKA\*

BY REV. S. HALL YOUNG, D.D.,  
Missionary of the Presbyterian Church for Alaska

Alaska calls for men. The mining population of Alaska has kept far in advance of any effort of the Christian Church to supply it with the Gospel. The number of gold-bearing creeks which are worked has doubled each year for the last four years. Up these creeks, and spreading all over Alaska in their search for the hidden treasures, are an eager, enterprising, intelligent, adventurous class of men and women, who form communities in all the regions where their search has proved successful.

First it is the camp with its white tents, its absence of any arrangement, law, or order; then the shanty town of log cabins in the interior and of board shacks on the western coast; then streets, good building blocks, hotels, a municipal government, and most of the comforts of a civilized community. A town may pass through all of these stages in a single year.

The crowning need of all these towns is a moral influence that will regulate, safeguard, and insure life and property. It is the universal testimony of officials and citizens in Alaska that the Christian Church, as well as the court-house and school-house, hospital and reading-room, is essential to the progress and well-being of every one of these towns. For lack of Church activity, California in its early mining days was known as the most lawless part of the globe; and the abounding ungodliness in California to-day is witness to the culpable negligence of the Church at large. The Christian communities of the East had no faith in the permanence of this population of the West, and the same lack of faith prevails concerning Alaska to-day. When we tell of the wonderful growth of population and wealth during the past four years, greater than that of any other part of the United States, and prophesy the constant and vast increase of that wealth and population, we are met with incredulity. I firmly believe that not only will the fishing industries, the gold, silver, copper, lead, platinum, coal and other minerals of Alaska insure a large future population, but that two or three great agricultural states will in time be carved out of that vast territory. The population has within the last four years increased from about four thousand whites to between fifty and sixty thousand, and the rush into the gold-fields this summer will be larger perhaps than in any past year.

Not one-half of this crowd of miners and their families are able to-day to hear the preached Gospel; and yet Alaska is full of intelligent people who have been brought up in Christian communities, and many of them hold their membership in Christian churches in the States. The Presbyterian Church has been the most active denomination in sending the Gospel to this white population, but still it has kept far behind the needs of the territory. The Board of Home Missions needs half a dozen Pres-

\* Condensed from *The Evangelist*.

byterian ministers for Alaska immediately, but we have narrowed down our present appeal to three men.

The men we need must have all the qualifications of a successful city pastor, so far as preaching ability and pastoral aptitude are concerned; for they will find their congregations intelligent, critical, and very independent. Besides this, the minister in Alaska should be used to "roughing it," should be able to make a home for himself in the wilderness, to superintend the building of his church, to endure the severe climate of the interior and of the Northwest, to follow the miners in their stampedes, and to share "pot luck" with them—in short, to live the life of a successful miner. He must be free from that most general and soul-filling vice of the North—Gold-lust. He should be resourceful, adaptable, consecrated, willing to endure hardness for the sake of preaching the Gospel to dying men.

I hereby call for such men. Who will go for us? Is it asking too much that some churches should give up their beloved pastors who possess these qualifications, as the churches of Roxborough and Jeannette let Mr. Kirk and Dr. Koonce go three years ago? There are plenty of preachers for the East, but the harvest of Alaska is very white and the laborers very few. We are making history very fast there, and the efforts or the neglect of the next two or three years will practically shape its moral future.

Of course the support of these men must be specially provided by churches or individuals. There are so many new fields calling for laborers and so many old fields needing continued support, that the missionary secretaries are constantly puzzled and distressed by their inability to supply these crying needs. It takes a good deal of money to support a minister in the gold-fields of Alaska. In the newer and farther camps provisions bring at first a dollar a pound, and all the conditions of life are hard. I have known nails to sell for \$2.50 a pound, candles for \$1.00 apiece, and fresh eggs for \$2.00 apiece. We have been paying our ministers in the interior of Alaska \$1,700 for married men, and \$1,500 for single men. This is equivalent to but a small salary in the States; but over against this large expense of starting these missions, place this fact: that these mining camps, when prosperous, will furnish a good support for their ministers. After six months of struggle and difficulties, I organized the church at Dawson in the spring of 1898. When I visited my old charge last summer, I found them paying my successor, Dr. Grant, of the Canadian Presbyterian Church, \$5,000 salary, and they were just building a new church at the cost of \$20,000. Besides this, two branch missions up the gold-bearing creeks in that region have already attained self-support, and three other churches in the Yukon district under the Canadian Presbyterian Board are rapidly approaching self-support. Skagway, in our own territory, attained the same goal last spring, and the Presbyterian church of Nome was begun two years ago as self-supporting from the first. In mere dollars and cents the investment in Alaska missions promises large returns. And in human distress relieved, precious lives safeguarded from moral ruin, and souls saved, few fields promise larger returns. These men and this money for Alaska should be given *at once*, for the missionaries should start very soon to the fields in order to reach these distant points in the harvest time of summer.

There are other mission points among the natives that ought to be

opened at once. A gracious revival, the like of which has not been witnessed in any other mission field during the past year, has brought over two hundred and fifty into our native churches of Alaska, and in a number of cases our native converts have in turn become messengers of the Gospel to neighboring tribes. We need consecrated ministers and teachers for these places, or these native Christians, so young in the faith, will, many of them, lapse into the old ways. The time is short, the cry most urgent. Who will respond?

## THE PEOPLES OF THE PHILIPPINES\*

BY PROF. OTIS T. MASON

Curator of the National Museum, Washington, D. C.

The blood of all mankind flows in the Philippine Islands. There is the most interesting place on earth in which to study the mingling of races. Black, brown, red, yellow, and white are all there, pure or mixed in binary, tenary, and quaternary combinations. In the islands the United States has conquered and annexed more souls than the Western Hemisphere contained at their discovery. The following table gives their distribution:

Luzon and neighboring islands.....	3,600,000
Mindoro and vicinity.....	225,000
Visayas Archipelago.....	2,400,000
Mindanao.....	600,000
Calamianes and Palawan.....	72,000
Sulu Islands and Basilan.....	104,000
Total.....	7,001,000

Its total area is 300,000 square miles, and the densest population is in Mindanao, sixty-two to the square mile; the smallest in Palawan, five to the square mile; while that of Luzon is thirty-three to the square mile.

**Blacks.**—There are in the islands native black tribes and Africans. The former are *negritos* (little negroes), and are locally known as Aitas, from the Malay word *hitam* (black). Similar folk live in the Malay Peninsula under the name of Sakais, and in the Andaman Islands as Min-copies. Some ethnologists say that these negritos are merely impoverished Papuans, while others hold that they are the modern remnant of a race of pygmies or dwarfs. There are about 10,000 of these savages, averaging only 4 feet 10 inches in height. These are found in small groups away from civilization—in the center of Luzon, in Mindoro, Panay, Negros, and in the northeastern part of Mindanao. They are extremely shy, live a degraded life, and for ages have been Ishmaelites (wanderers). The Aitas clothe themselves in the climate, have few tools, utensils, or arts, and trade by deposit—that is, they place what they have to sell at a spot agreed upon and go away. The next day when they return the goods have been removed and something they crave has been left instead. In political matters they would not know the difference between the Constitution and the Flag, and they pay no tribute to Cæsar. In some few parts of Luzon they are crossed with Tagals, and are agriculturists. In Mindanao there is a powerful tribe called Atas, who may be brown-black, and the same name is given to mixed Vicals and Aitas in southeastern Luzon.

\* Condensed from *The Christian Work*.

African blacks in the Philippines are cousins many times removed of those in the United States, descendants of those unfortunate captives who for more than three hundred years were carried by the Spaniards to all their colonies. They form no separate settlements, and their influence on the mass of the population has not been salutary. They make good the saying that the blood of all mankind flows in Filipino veins. An ethnological table of the negro slaves involved in the colonization of the Philippines would show that the "white man's burden" there had representatives from all negroid Africa.

*Brown.*—There are two kinds of brown peoples in the islands—namely, the Polynesian browns, resembling Hawaiians, and Malayan browns, more plentiful everywhere in the group.

Inasmuch as the population of 7,000,000 is almost wholly Malayan brown, pure or mixed, some care is needed in order to comprehend it. Let it be assumed that the little negroes were in the islands first. F. Blumentritt, the Austrian ethnologist, finds the following brown migrations—that of the head-hunters, 200 B.C.; a second, to which the ancestors of Tagals, Visayas, Vicolos, Ilocanos, and other advanced tribes belong, 100–500 A.D., bringing alphabets and literature; and a third, Islamic, or Moro, from Borneo into the Sulu Islands and Mindanao in the fourteenth and fifteenth centuries, A.D., brought to an end by the Spaniards. To the first migration have been assigned the Igorrotes, Apayaos, and Zambales, and, later, the Catalanganes, Irayas, and Tinguianes, all in Luzon, names frequently occurring in the newspapers.

This long-continued brown migration has been gathering into itself the blood of all other peoples with which it came in contact, giving brown-black, brown-yellow, brown-white, brown-red, and brown-yellow-white as the present result.

*Red.*—The red, copper-colored, or American type, standing nearest to the brown in the ethnological lists and in biological characters, began to go to the Philippines about the year 1570, and continued their visits during two hundred years or more. These immigrants did not belong to the wild hunting and fishing tribes of North America, but to the more civilized nations of Mexico. There are accounts of small settlements of these Mexican Indians in the Philippines, and collectors, both in Mexico and the islands, are discovering similarities that can be accounted for only by the fact of these interminglings across the Pacific.

*Yellow.*—The yellow races exist in the archipelago as pure bloods and as mixtures of Chinese, Japanese, Siamese, Cambodians, etc. In the Chinese you obtain Sinite and Mongol; in the Japanese a complex race with a large ingredient from western Asia, as divided stockings, stilted shoes, and many elements of speech attest. Practically all Asia is in the Philippines. It is entirely impossible to set a date for the earliest importation of the yellow element. A long time ago the Chinese anticipated the Portuguese in the discovery and came near forestalling the Spaniards in the possession of the islands. It is certain that the founding of Manila, 1570, and the coming of Mexican and Peruvian silver opened a floodgate of migration from the yellow area which has never closed.

The mixture of the yellow man with the brown woman, and subsequently of the mongrel Spaniard with this compound created the standard population of Luzon and the Visaya Islands. The basis is Malay, but the mercantile and political standing, no less than the culture, comes through Asiatic and European fathers.

*White.*—The blood of the white man found its way into the Philippines by two methods—stealth and force. Professor Keane and other ethnologists believe that the early brown people, of whom mention has been made, had the blood of the Caucasian in their veins. Their wavy hair and certain elements in their speech point in that direction. More probably the later brown invasions, with their alphabets and cults from India, beginning 200 years B.C., were purveyors also of racial mixtures. Copper images from India have been found in graves of British Columbia, doubtless left there by the Spanish fleets.

These trifling ingredients, however, may be disregarded in comparison with that whose presence dates from the very beginning of the sixteenth century, first through the Portuguese, but largely through the Spaniards. It would far transcend the limits of this narrative to trace the thrilling turmoil. A mixture of blood is contained in the word Spanish. Semite and Hamite, Iberian and Basque, Goth and Vandal, Roman and Kelt—all are there. If there be a kind of white man from Europe or northern Africa that the Spaniards did not bring the United States has completed the tally and added him to the list.

The Islamism of the Sulu Islands is Semite and swept to the archipelago traces of Parthians, Medes, Elamites, dwellers in Mesopotamia and Arabia. The name Moros or Moors is suggestive of Berber affinities.

There are in the Philippines one hundred and fifty native tribes with names. Some of these are small and live in out-of-the-way areas. They never succumbed to Spanish rule or the Catholic religion, while others are vastly more numerous than all the Indians that were ever in the United States at one time. Let us call them all Filipinos. A few native peoples whose names occur in the newspapers may be noted:

*Igorrotes*—Head-hunters of the province of Benguet, in northern Luzon; never tamed. The name now applies to all wild Filipinos, the same as our word "Injun." The Christianized islanders would say: "There is no good Igorrote but a dead Igorrote."

*Ilocanos*—Christianized, civilized, literary, brown-yellow peoples of northwestern Luzon.

*Pangasinanes*—Christianized, civilized, brown people about Lingayen Gulf, one hundred and twelve miles north of Manila. They have just been made a separate political jurisdiction by the President under the "provincial organization act."

*Tagals*—Christianized, civilized, literary, brown-yellow-white peoples, occupying all the provinces of Luzon about Manila Bay. They are the most numerous and powerful of all. Aguinaldo is a Tagal.

*Vicols* or *Bicols*—Christianized brown peoples of southeastern Luzon and islands adjacent.

*Visayas* or *Bisayas*—Next to the Tagals the most numerous Filipino ethnic group, occupying all the central islands, Samar, Masbate, Panay, Escalante, Cebu, Bohol, Leyte, as well as the northern and eastern shores of Mindanao. It was in the midst of them that Magellan was murdered in 1521.

Surely, the ends of the earth have come to us in blood, language, industry, social life, knowledge and religion through this beautiful and teeming archipelago. The possibilities of infinite development and blessing to the missionary in every department of cult and culture are there where their good work may be prosecuted without let or hindrance.

## EDITORIALS

### Josiah Strong on Robert College

With much surprise we have read what purports to be the report of Rev. Dr. Josiah Strong as to matters in and about Constantinople and the sublime Porte.

We are not surprised that the author of "Our Country" and the "New Era" should write in optimistic terms of the greatness and power of the American republic, or wax eloquent over the future of the Anglo-Saxon race and of Protestant missions; or that, in his judgment, the Catholic people of the Madeira Islands should be afraid to "roast" the Protestants, lest those petty islands should in turn find themselves roasted in the fiery furnace of the American Nebuchadnezzar.

But when Dr. Strong reports a reign of terror at the Golden Horn, and not only states that in Constantinople 200 people were recently put to death—which massacre we had not heard of, even through the omnipresent newspaper reporter—but predicts that there will, sooner or later, be a "revolution" in Turkey, and adds that "it will come from the influence of Robert College as a result of educating the young men," we confess that our surprise waxes into astonishment.

We have a wholesome craving to know somewhat more of the supposed facts upon which such a statement is based. Robert College was built by concessions obtained from the Turkish authorities. It has done a noble work in the Orient, unparalleled, perhaps, except by the educational work which has its center at Beirut. There has been a wide-reaching and permeative influence exerted by this great institution, in sending out educated young men of many Oriental nations who have there come into contact with the

liberal and emancipating ideas of a higher culture and a Protestant Christianity. But we have never heard it hinted that this college had ever been antagonistic to the government of Turkey, or had ever directly or secretly plotted against even Turkish misrule. It is true the old maxim is still in force, that "when God lets loose a thinker, the world must beware." It is impossible that any truly cultured, not to say Christian, young student, graduated from such a school of learning, should not revolt against the abominable barbarism and tyranny of such a monster as the Sultan of Turkey. But Robert College can hardly be held responsible for such an inevitable reaction, on the part of growing minds and ennobled characters, against the bondage of superstition and despotism.

As we have read the records of history, we have always found that a Christian training makes students foes both of impiety and inhumanity. But this college has pursued a course so prudent and in a good sense so politic, that even in such a hotbed of revolution as Turkey, and amid all the horrors of the Armenian massacres, it has never been, so far as we know, accused or suspected of political designs or complications.

Dr. Strong's reported utterances impress us as, to say no more, unwise. A censorship exists in Turkey over all printed matter, so severely strict that it is not possible that these statements of Dr. Strong should escape the eye of a government under which it is forbidden to sing "Onward, Christian Soldiers!" because it is too martial and feeds the revolutionary spirit. It is also said that the censors objected to the notices of the American celebration of Thanksgiving



day because they stated that on that day the Americans would *eat turkey!* It is not likely that Dr. Strong's expressed opinions will escape review, or that Robert College will not fall under suspicion! We earnestly hope that brethren who visit the Golden Horn will remember the supersensitiveness of the Sultan and his censors to anything appearing in the press, and the treacherous subtlety of the Sultan in summarily disposing of any man or institution believed or suspected to be hostile to his despotic sway. Fortunately it would be somewhat difficult for him to suppress Robert College.

#### **New Macedonian Calls**

The mission boards are calling for volunteers. The splendid opportunities and immediate necessities make it imperative that reinforcements should go the front immediately and occupy strategic points. To fail to fill these posts means playing into the enemy's hands. Men are needed immediately for Korea. Dr. Underwood and Rev. Graham Lee call earnestly for men for the Presbyterian Mission at Pyeng Yang. The present forces are being worked far beyond their strength, and a dozen more missionaries would have their hands full supplying the demand for Christian teachers and preachers. The story of the work there is thrilling and marvelous. The fields are ripe and ready to harvest. God's spirit is working mightily in the Korean hearts. Who will respond to this call and go *now*?

Another need that should be immediately supplied is for three men for Alaska under the Home Mission Board of the Presbyterian Church. Here is a splendid opportunity to help mold the future of this great country. Miners are still flocking to the gold-fields, and the outlook is for rapidly increas-

ing population and growing wealth and importance in this northwestern Eldorado. The call is for consecrated, educated men, who will be able and willing to rough it while preaching the Gospel and ministering to the miners in many ways. Dr. S. Hall Young and Dr. Koonce tell a fascinating story of the work in which they have been engaged. Is there not some home church to which the Holy Spirit is saying, as in apostolic days, "Separate me Barnabas and Saul for the work whereunto I have called them"? \*

#### **Mormon Missionary Activity**

The Mormon propaganda is now unusually active, and has reached Japan—the first Mormon invasion, we believe, of the Oriental field. The subtlety of these followers of Joseph Smith lies partly in their unhesitating deception. For example, they no longer preach polygamy, and even deny its existence at times, while it is practised as flagrantly as ever. In some of our American cities and villages, instead of setting up a professedly Mormon church or brotherhood, the propagandists freely mingle with existing churches, take part in their prayer-meetings, and sing in their choirs, and thus quietly carry on their infernal work.

#### **A Call from Berea**

A noble, efficient work is being done for Christian education at Berea College, Kentucky, by the splendid corps of teachers there. The college is not only educating individuals, but is helping to transform the sentiment of the Southern mountaineers toward the negro race. In a wholesome way these two classes are brought together and learn to feel a mutual respect which has only beneficial effects.

Last winter new students came in unprecedented numbers, and the

the college was already crowded, the authorities sent for teachers and blankets, and took care of them. The price of provisions rose last fall, but the matron was told to keep the students well nourished, even tho she might not come out even at the end of the year.

Thus the expenses increased, but the donations from friends were far from adequate to supply the needs, consequently the college is face to face with a large deficit, and asks those who believe in the work that Berea is doing if they will not show their confidence by helping in this time of need. Every dollar counts and is money well invested. \*

### England's Opium Sin

An earnest appeal has recently been made to Lord Salisbury by the Archbishop of Canterbury and the leading Christians of England, asking for decisive action with regard to the Indian opium traffic with China. The appeal is as follows:

We are convinced, by manifold and weighty evidence, of the correctness of the following positions:

1. That British action in respect of the importation of opium into China has had disastrous results—(a) in injury to other branches of British commerce in China; (b) in generating profound feelings of hostility to British subjects and interests in the mind of the Chinese people.

2. That the use of opium in China (to speak of China only) is a vast national curse, and that assertions to the contrary can be met decisively by the public testimony of disinterested Chinese statement of to-day.

3. That accordingly it is unworthy of a great Christian power to be commercially interested, in any degree, in the supply of opium to China.

As a fact, while the cultivation of opium in India is on a larger scale than ever, with the exception of two years in the past, the revenue accruing from its export has sunk to 2¼ millions.

This, however, is in our opinion only an incident of the position. Our affirmation is that it is the grave duty of the nation, as before the Supreme King and Governor, to purge itself anyway of connection with a great and public wrong.

It would indeed be a heavy score

against the British government if even one-half of the vice and crime and misery and death caused by the use of opium in China should be charged to her account by Almighty God. \*

### The Bishop of Durham and Missions.

The late Bishop of Durham had a keen interest in foreign missions. Many a missionary, returning to his work in the field, has a delightful remembrance of his visit to Auckland Castle. Dr. Paton, from the New Hebrides, will never forget how the bishop left the luncheon table early in the meal that he might see the veteran missionary off by the train and enjoy his company to the last. The late Bishop Sydney Hill and Mr. George A. Pilkington very much impressed the bishop. After an interview of two hours, Bishop Hill expressed his amazement at the intimate knowledge Dr. Westcott possessed of affairs on the Niger. His interest in missions was deep and abiding. When sympathized with at parting with four sons to go to the mission field, he replied that their going helped him to realize "the joy of giving." It is a joy to know that Dr. Moule, who is appointed as his successor, and whose noble utterances on the Kiswick platform in behalf of holiness, and whose pen has given such treasures to the Church, is quite as devoted a friend and advocate of missions, and we commend him, our personal friend and esteemed brother, to the sympathy and prayer of the whole Church in his new and responsible position. We are firmly persuaded that his accession to the vacant seat of Durham will be the signal for a new advance in all true godliness and missionary endeavor at home and abroad. No man in Britain is more, or more deservedly, beloved.

### Many-sided Missionaries.

The question has been asked the editor lately, whether he could name twelve men who had represented peculiarly an all-sided missionary service and equipment. Without any hesitation we answer that there have been twice twelve who have within the past century revealed a singular versatility and symmetry of character and work. For example, William Carey, John Wilson, Alexander Duff, in India; Elias Riggs, William Goodell, and Cyrus Hamlin, in Turkey; Henry H. Jessup and Eli Smith, in Syria; David Livingstone and Alexander Mackay, in Africa; J. C. Hepburn and Guido F. Verbeck, in Japan; John Williams and Coleridge Patteson, in the South Seas; Robert W. McAll, in France; George L. Mackay, in Formosa. These are but a few among many, who in heathen lands have shone conspicuous for a many-sided adaptation to a many-sided work.

### Dr. Murray Mitchell

Dr. Murray Mitchell, one of our valued contributors and editorial correspondents, and Dr. Thomas Smith are the last surviving members of that noble band of missionaries who withdrew from the Establishment in 1843, and labored afterward in connection with the Free Church. Since returning finally home from India, Dr. Mitchell has done good service as a Continental minister, and he now lives in retirement at Nice. At the meeting of the Scottish Union Assembly last year he was asked to propose, on the first day, the leading motion; and every one who was present must have been struck with the mental and physical vigor with which he (an octogenarian) performed his part. We may add that he has a literary as well as a mis-

sionary reputation. He has written with authority upon Hinduism, and a work of his on the Christian Evidences has had a large circulation. We hope he may yet do much effective work with pen and tongue.

### A Tribute to R. W. Dale

The late Rev. Dr. R. W. Dale, of Birmingham, England, had a rare tribute paid to him by the new Bishop of Worcester when publicly welcomed to his new diocese. He said, speaking of the Christian duty of taking part in the municipal as well as in the imperial life of their country: "If I were asked who among Englishmen of recent generations set the greatest example of the true relation of a disciple of Jesus Christ and a minister of the Gospel toward municipal life, I should have to name a great citizen of Birmingham, whose friendship in a measure it was my privilege to hold—namely, Dr. Dale."

### For Free Distribution

The speech of Bishop Tucker, of Uganda, on the self-extension, self-support, and self-government of missionary churches, which was delivered last year at the Church Conference, has been reprinted in pamphlet form for free distribution to all English-speaking evangelical missionaries. The address is a masterly one, showing by the experience of the missionaries in Uganda, Toro, etc., how a strong native church has been built up in a comparatively short time. Any friend of missions will receive a copy of this pamphlet by writing to Box 423, Post-office, Manchester, England, or to the managing editor of this REVIEW, 1515 Pacific Street, Brooklyn.

## BOOKS FOR THE MISSIONARY LIBRARY

CHRISTENDOM ANNO DOMINI 1901. Edited by Rev. William D. Grant, Ph.D. Illustrated. 8vo. 2 volumes. 1,100 pp. \$2.50 (until July 1st); later, \$3.50. Chauncy Holt, New York. 1902.

This is a work of large proportions, well conceived and splendidly executed. It sets forth the conditions and Christian activities in every country in the world at the beginning of this century. More than sixty writers who are authorities on their subjects contribute to make the book a success. The work has evidently entailed an immense outlay in both labor and capital. Some idea of the scope and character of the volumes may be gathered from the list of titles and authors of some of the chapters of Volume I.:

Africa.....	Frederic Perry Noble
Arabia and Persia.....	William A. Shedd
Australasia.....	H. T. Burgess
China.....	Isaac T. Headland
India, Burma, and Ceylon.....	James Mudge
Italy.....	Alexander Robertson
Japan.....	Sidney L. Gulick
Korea.....	George H. Jones
Mexico and Central America.....	J. W. Butler
Siam.....	Chalmers Martin
Turkish Empire.....	Edward Riggs

All of these and other chapters are written by specialists, who have not simply contributed their names and some valuable facts to give tone to the whole, but each chapter is a compendium of the religious condition of the country with which it deals and the Christian forces that are molding its future.

Two of the chapters—those on Mexico and the Turkish Empire—have already appeared in the *REVIEW* (October, 1901, and March, 1902), and may be taken as fair samples of the way the various countries are described. As might be supposed, the chapters are not of equal merit, for each reflects the opinions and point of view of the writer; but the book is more valuable, we think, for that reason. In many articles there is a clear and

concise statement of the religious forces at work, in others—more readable, perhaps—emphasis is placed on the general religious, social, and political conditions. We can not see how one can read these numerous and varied contributions without being convinced of the need of the world for the Gospel of Jesus Christ as proclaimed in the New Testament Scriptures. We are also encouraged, by the testimony of these many witnesses, to spend our energy in the work of Christ in every land, knowing that our “labor is not in vain in the Lord.” The difficulties and discouragements met by Christian missionaries in heathen lands are not overlooked, but they only enable us to measure the strength of the enemy and inspire us to go forward in the strength of the Lord.

A series of maps would have added materially to the value of these treatises, and the amount of space allotted to the various countries is not always proportionate to their importance. The time has passed when Africa and South America should be dealt with as one country, while Europe and Asia are divided into sections. It is a somewhat unequal division, when only 27 pages are devoted to Africa and 26 to Turkey, and only 13 to South America and 17 to Ireland! There are also some unwise groupings, as when Arabia and Persia, Mexico and Central America are treated together.

Volume II. deals more especially with the general conditions and problems of Christendom, such as the Progress of Christianity, Religious Thought in the Nineteenth Century (by Dr. George T. Purves), Social Aspects of Christianity, Revivals, Missions, Philanthropy, Church Union, Sunday-school (Dr. A. F. Schauffler), and Young Men's

Christian Association Work, and other interdenominational organizations. The material in this second volume is not as fresh to those who have endeavored to keep pace with the times as that in the first, but many of the chapters are very suggestive and the bringing of them together shows encouragingly the many forces now employed by God through his Church for the salvation of the world. \*

THE CROSS OF CHRIST IN BOLO-LAND. By John Marvin Dean. Illustrated. 12mo, 233 pp. \$1.00, net. Fleming H. Revell Co., New York. 1902.

Mr. Dean was formerly an army secretary of the International Young Men's Christian Association in the Philippines. He writes not only of Christian work for the soldiers, but also of that conducted by the Presbyterians, Baptists, and others. No one can read the account without giving thanks to God for the excellent work that the Young Men's Christian Association has been doing for the soldiers and sailors in their life of temptation and hardship. On the way out to Manila fifty men were converted on the transport *Logan*, and the results in the Philippines can never be fully known. Mr. Dean's journal gives us a vivid picture of what foreigners see in the islands, of the work that needs to be done and the way in which it is conducted. There is some careless writing, but as a whole the style is stirring, the incidents are well chosen, and the information accurate and valuable.

Of the missionary conditions today, Mr. Dean holds the most significant facts to be the movement toward secession from the Roman Catholic Church and the Federation of Protestants for the evangelization of the islands. Much success and some persecution has attended the work of the missionaries. They find more open doors than they can enter, and a larger demand for Bibles than they can

supply. All the missionaries are in danger of overworking, and one has already died from that cause. There is urgent need for increasing the force of all the societies at work and for pushing out into new territory. Northern and Western Luzon needs more stations, especially for work among the aborigines. The other islands are equally needy, and present complex problems of work among Roman Catholics, Moslems, and heathen. Rome has had a free hand to show what she can do to Christianize the Filipinos and has failed; let not Protestant Christians fail because of lack of support from the home churches.

### THE NEW BOOKS

- CHRISTENDOM, A.D. 1901. Edited by Rev. William D. Grant, Ph.D. Illustrated. 2 vols., 8vo, 1,100 pp. \$2.50 till July 1, 1902. Chauncey Holt, New York. 1902.
- FOREIGN MISSIONS. By Henry H. Montgomery, D.D. 169 pp. 90c. Longmans, Green & Co. 1902.
- CHALLENGE TO MISSIONS. By R. E. Welsh, M.A. 12mo, 188 pp. 2s. 6d. H. R. Allenson, London. 1902.
- THE STORY OF THE CHRISTIAN CENTURIES. By Edward G. Selden, D.D. 319 pp. Fleming H. Revell Co., New York. 1902.
- ISLAM AND CHRISTIANITY. A Letter to a Moslem Friend by a Missionary. 12mo, 225 pp. \$1.00. American Tract Society.
- MOHAMMED'S LEHRE VON DER OFFENBARUNG. By Dr. Otto Pantz. Paper, 8vo, 304 pp. J. C. Hanrich'sche Buchhandlung, Leipzig. 1902.
- THE CROSS OF CHRIST IN BOLO-LAND. By John Marvin Dean. 8vo, 233 pp. \$1.00, net. Fleming H. Revell Co., New York. 1902.
- OLD GLORY AND THE GOSPEL IN THE PHILIPPINES. By Alice Bryan Condict. Illustrated. 12mo. \$1.00, net. Fleming H. Revell Co., New York. 1902.
- ATLAS OF THE PHILIPPINE ISLANDS. By Father José Algué. Government Printing Office, Washington, D. C. 1902.
- AFRICAN WASTES RECLAIMED. By Robert Young, F.R.G.S. Illustrated. 12mo. 4s. 6d., net. J. M. Dent & Co.
- THE MOORS. By Budget Meakin. Illustrated. 8vo, 533 pp. \$5.00. Macmillan. 1902.
- EAST OF THE BARRIER. Side-Lights on the Manchuria Mission. By J. Miller Graham. 235 pp. \$1.00, net. Fleming H. Revell Co., New York.
- MOSAICS FROM INDIA. By Margaret B. Denning. Illustrated. 8vo, 290 pp. \$1.00. Fleming H. Revell Co., New York. 1902.
- VILLAGE WORK IN INDIA. By Norman Russell. Illustrated. 12mo. \$1.25, net. Fleming H. Revell Co., New York. 1902.
- THE UTMOST BOUNDS OF THE EVERLASTING HILLS; or, Memories of Christ's Frontier Force in N. W. India. By Rev. R. A. MacDuff. Illustrated. 8vo, 279 pp. 4s. 6d. James Nisbett & Co., London. 1902.
- JAPAN: Its History, Arts and Literature. By Captain F. Brinkley. Illustrated. 4 vols. 8vo. J. B. Millet & Co., Boston.
- THE CARE OF DESTITUTE, NEGLECTED, AND DELINQUENT CHILDREN. By Homer Folk. 251 pp. \$1.00. Macmillan Co., New York.
- A REVOLUTION IN THE SCIENCE OF COSMOLOGY. By George Campbell. 210 pp. \$1.00. Crane & Co. 1902.

## GENERAL MISSIONARY INTELLIGENCE

### AMERICA

**Our Foreign Population** The total population of the United States, including residents of Alaska and Hawaii, but not including Porto Rico or the Philippines, is 76,303,387. Of these 10,460,085, or 13.7 per cent., are foreign born. But these figures do not convey an adequate idea of the magnitude of the foreign element in this country, since they take no account of the children of foreigners born here, who may be said to be foreign in the second degree. These children are classed in the census with the native born. Of this latter class there are 15,738,854, and combining the two we have a total of 26,178,939, or more than one-third of our population. But in our cities the case is yet more ominous; for at the last census Chicago had 1,111,463 native and 687,112 foreign inhabitants. It had 383,258 inhabitants of native and 1,315,307 of foreign parentage. More than one-third of its population is foreign born, and more than three-fourths is of foreign stock removed not more than one generation from its native soil. Boston is a shade more foreign than Chicago. It has 35.1 per cent. of foreign born, while Chicago has only 34.6 per cent. But New York is more foreign than either. The percentage of foreign born is 37 per cent. San Francisco comes next with 31.2 per cent.

**Boston's Problem of the Foreign Born** Under some aspects such facts as these approach the frightful. In Boston, within a stone's throw of the Old North Church, stands the church house of an Italian Roman Catholic organization. The former sanctuary of the New North Church is

occupied by Irish, and that of the First Methodist Church by Portuguese Romanists, while what was once the home of the Second Baptist Church has become an Orthodox Jewish Synagog!

**The Gould Memorial for Sailors** The new building of the Naval Y. M. C. A., near the navy-yard, Brooklyn, N. Y., was dedicated on May 15th. The building and its site are the gift of Miss Helen Gould as a memorial to her parents, while the furnishing and equipment are the gifts of other friends. Miss Gould presented the building on behalf of the Woman's Auxiliary of the International Committee of the Y. M. C. A. This naval branch is not a charity in the ordinary acceptance of the term, for the sailors will pay for their board as in a hotel or boarding-house, but the building will be devoted to them and to their interests, and the sum charged will be moderate.

Dr. Lucien C. Warner, chairman of the International Committee, pledged the utmost endeavors of the committee to administer the property for the best good of the American seamen. The Secretary of the Navy, Admiral Dewey, and distinguished members of the navy and of the army were present and made addresses. President Roosevelt sent a letter of regret for constrained absence and of sympathy in the work. The secretary of the Naval Branch, Y. M. C. A., William B. Miller, gave a historical survey of the effort, dating from 1897, to extend association work among sailors and marines.

**A Bureau of Missions** The incorporation of a Bureau of Missions marks a distinct advance in the conduct of

mission enterprise. For a long time there has been felt the need of some sort of a "clearing-house" of missions, or mission exchange, where information in regard to the wide field could be secured, and which should furnish a basis for scientific study of mission methods and more effective cooperation in mission work. The close interrelation of different branches of mission work, whether carried on by one society or different societies, is coming to be realized as never before, and there is a general conviction that much might be saved in economy and gained in efficiency by mutual consultation and in some cases by combination. To secure this some outside and independent impulse is needed, and this seems to be furnished by the Bureau of Missions. Its trustees include Alexander Maitland, the Rev. Harlan P. Beach, W. D. Murray, Silas McBee, S. D. Scudder, and others, and its Secretary, the Rev. Edwin M. Bliss, D.D., has been long identified with missionary literature.

It has three departments—a Museum, Library, and Bureau of Missionary Information—and the purpose of all three is to gather, collate, and present to the public information as to the need, conduct, and results of mission work. By a fortunate arrangement with the Department of Anthropology in the American Museum of Natural History, the museum is located in the building of that society, and the two organizations will work together to secure a complete presentation of the condition of the non-Christian world in its personal, social, and especially its religious life. Supplementing this, the Bureau of Missions will charge itself peculiarly with the exhibit of the effect of Christian missions upon life.

The Bureau of Missionary Infor-

mation has its office at 287 Fourth Avenue, and is intrusted with the care of the archives and assets of the Ecumenical Conference. While not officially connected with the Missionary Boards, it has their hearty indorsement, and can do a work which necessary limitations prevent them from doing.—*The Outlook*.

**Missions at Silver Bay** A conference of those engaged in enlisting young people in missionary work will be held at Silver Bay, Lake George, New York, July 16-25, 1902. Many problems and suggestions for more effective work will be considered under the leadership of those who have a practical knowledge of the needs and opportunities. The Executive Committee includes S. Earl Taylor, Luther D. Wishard, Dr. A. Woodruff Halsey, John W. Wood, and others.

**Presbyterian Mission Printing Presses** The Presbyterian Board of Foreign Missions is one of the great publishing houses of the world. In 1901 it printed at its presses in China, Persia, Syria, Mexico, Siam, and Laos over 96,000,000 pages, at a total net cost to the board of \$6,500, or seven one-hundred-thousandths of a cent a page. From Shanghai publications go all over China and Japan. From Beirut Arabic Bibles are distributed to the centers of Mohammedan life in Asia, Europe, Africa, South America, and the Islands of the Sea. From the Beirut press alone 675,000,000 pages of religious literature have been issued.

**Presbyterian Church, South** This body of Christians sustains 9 missions in foreign lands: 1 in Africa, on the Kongo; 2 in China, 1 in Korea, 1 in Japan, 2 in Brazil, 1 in Mexico, and 1 in Cuba. The missionary in-

come was \$168,425 for the year ending April 1. The missionaries number 165, of whom 60 are ordained, 15 are physicians, and 32 are unmarried women. The communicants number 4,664, and the additions were 864 last year. The native contributions were \$10,727.

**The Scarritt Bible and Training School** This institution, under the care of the M. E. Church, South, was established in 1872, and since that date has sent out 38 toilers to the foreign fields, all women, distributed as follows: to Brazil, 11; China, 13; Mexico, 8; Cuba, 2; Korea, 3; Japan, 1. Of these, 9 are from the State of Missouri, Georgia has sent 5, Virginia, North Carolina, South Carolina, and Mississippi have 3 each, Florida and Texas 2 each.

**Mt. Holyoke and Missions** The fact comes out from a recent inquiry that this institution, the fruit of the faith and zeal, the prayer and toil of Mary Lyon, during the last 63 years has sent forth 137 of its graduates into missionary service, and that it has given to the American Board one or more of its graduates *every one of these years except eight*. Can any other institution equal this record?

**Good News from Alaska** Under date of February 9th there comes from Bethel, Alaska, the Moravian station, the welcome intelligence of a great turning to Christ of heathen Esquimaux who have hitherto resisted the work of the Spirit. Dr. Romig, on his first trip at the beginning of the year, had the pleasure of seeing an entire village of 54 persons turn from the bondage of heathen darkness and superstition to the glorious light and liberty of the Gospel, accepting Christ as their personal Savior. The missionaries

labored long to make an impression on these villagers, and now rejoice in the glad tidings of unconditional surrender of a heathen community.

Another spiritual awakening was witnessed by Missionary Stecker, who, while on his way along the coast to Carmel, baptized 30 natives; and since then a certain chief representing a heathen village containing no members of the Church, and very few, if any, baptized persons, has sent the Macedonian call, "Come over and help us," to Dr. Romig, saying, "We too wish to learn of the Savior, but can not except some one be sent to teach us." The Church at home rejoices with the missionaries in the far Northland at the conquests of the Gospel, and will continue with supplications and contributions to aid them in the glorious work for the Master.—*The Moravian*.

**Mission Work in the Far North** The Rev. I. O. Stringer and his wife, Episcopalian missionaries, have

labored with much self-sacrifice for over five years, away from civilization, in the Arctic region. The station of the Stringers at Herschel Island, 250 miles north of Fort M'Pherson, is the most isolated of the Canadian missions. Through the efforts of Archdeacon McDonald, a complete edition of the Bible in Tukudh (Indian) language, was carried through the press a few years ago. Mr. Stringer, who has recently returned on furlough, reports that the attendance of the Eskimos on the day-school was very good, while it was the exception for any one to remain away from the Sunday services. At Christmas time a Christmas "tree" was extemporized out of a pole with barrel staves for branches, as there was no tree within a hundred miles. At the



same time a feast was held and a magic lantern exhibited. Self-exiled laborers of this stamp are true heroes of the cross.—*New York Observer*.

**Revolutions in Haiti and San the Black Domingo have been Republics subject to sudden revolutions, which,** like most of the changes in these two republics, turn partly upon the perpetual conflict between the black and mulatto factions, and partly upon the struggle between ambitious and ignorant politicians. San Domingo has been prosperous and comparatively quiet until very recently. Juan I. Jimenez was elected president in 1899 for four years under a compromise, which left the vice-presidency and the probable succession to Horatio Vasquez. In the last week in April the latter began the usual revolt in south San Domingo; in a week occupied all the country outside of the capitol, and on May 2d occupied the capitol, where he has been since peacefully in control. President Jimenez sought an asylum in the French legation and later left the city.

A similar movement has taken place in Haiti, whose president, General Tiresias Simon Sam, was elected in 1896 for a term of seven years. A normal election would not have taken place until next year, but in view of disturbance which had already taken place, a meeting of Congress was called for May 12th to elect a president. Three candidates were prominent, one having the support of President Sam, who handed his resignation. A disturbance ensued, and Congress was dissolved. Fighting occurred on the streets, but has been terminated by a provisional presidency under Boisrond Canal, who was elected president in 1876. The practical result will be the election

of a new president, but stable conditions in either end of the island are believed impossible unless sugar enjoys special privileges in the American market.

The missionary societies at work in Haiti are the American Baptist (Consolidated), the African Methodist, the Protestant Episcopal, and the Jamaica Baptist. In San Domingo are the African Methodists, the English Baptists, and the Wesleyan Methodists. In 1896, 25,000 Protestant communicants were reported in the whole island. Many of the people are Voodoo worshippers.

#### **West Indian Calamities**

The volcanic eruptions in Martinique and St. Vincent entailed an appalling loss of life, and were attended by the most distressing circumstances, bringing widespread suffering. In St. Vincent probably 2,000 people were killed, and 16 square miles were covered by the lava. In Martinique 30,000 were killed and 50,000 rendered destitute. The officials immediately set to work, not only to house and feed the sick and homeless, but to face the problem of permanently settling the thousands of peasants who have lost all they possessed. Nothing of St. Pierre remains but a mass of bluish ruins. The highest appreciation is shown for the energy with which the United States came to the aid of the sufferers, with over 1,200 tons of food and clothing. Committees were formed all over the country to collect and forward contributions. The Red Cross Society offered to furnish trained nurses for service in the stricken islands.

The British island, St. Vincent, has an area of 132 square miles and 41,054 population, of whom 31,005 are negroes. Martinique, the French island, has an area of 380 square miles, and a population of

188,000 (now 150,000); many of them are negroes and nearly all Roman Catholics. The only Protestant missions are those of the S. P. G. and Wesleyan Methodists on St. Vincent.

## EUROPE

**The Medical Arm of Missions** How strange that for so many years the value of the healing art as an auxiliary to evangelizing effort was held in light esteem—indeed, was scarcely thought of! But now how steady and rapid is its development! Twelve years ago the medical missionaries of the English missionary societies numbered 125, to-day they are 315. The women in the same service have in the same time increased from 12 to 93.

**The Best Year of the Greatest Society** The Church Missionary Society reports a total of £327,000 (\$1,635,000), received during the year recently closed; an amount greater by £13,500 (\$67,500) than ever before. To the force in the field 70 were added, 31 men and 39 women. The present number of missionaries, European and Colonial, is 942—viz., 421 clergymen, 146 laymen, 375 single women; and, adding 363 wives, the total is 1,305. This includes 64 qualified doctors, of whom 14 are women. The native clergy number 374; lay teachers, 7,927; Christian adherents, 290,225; and communicants, 20,617. The 2,522 schools have 103,137 scholars. The medical missionaries have had at their command 1,713 beds, where they treated 13,871 patients, in addition to visiting 786,642 others. Roughly speaking, it may be said that 26 adult converts and 30 children are baptized on an average, every day in the year. Uganda again stands first, with 4,067 adult baptisms; India has 2,830; China, 859; Japan, 485. Among the most interesting

cases are the first 4 converts at Mr. Peck's Eskimo mission at Cumberland Sound, and the first pygmy from Mr. Stanley's great African forest.

**British Baptists and Missions** Since Carey's beginning this body of disciples has enlarged its borders in the world-field until it has 11 missions in foreign parts: in India, Ceylon, China, Africa (Kongo), Palestine, Italy, Brittany, and 4 in the West Indies, with 134 men and 112 women in service, and a force of 1,090 native assistants. The church members number 20,926, or, including Jamaica, 53,134.

**British Friends and Missions** Until 1866 the English Quakers had no organized mission work, but since then have opened stations in India, Ceylon, China, Syria, and Madagascar, which are sustained by an income of about \$112,000. The missionaries number 87, of whom 25 are unmarried women, and the native helpers 819. The number of church-members is 2,506, and the number under instruction is 17,475.

**The Paris-Peking Vestibule Limited** It has been announced that, beginning with May 1st, the great Siberian railway will open a semi-weekly service between Paris and Peking, with cars of the most comfortable and luxurious character, and the whole journey from the French capital to Peking, without change of coaches, made in about 21 days. The cost of passage, including everything, will be £52 (\$260). The mails for China will be carried in this way, and it is believed that the semi-weekly service will soon develop into a daily one. A line of fast steamers will connect with the Manchurian railway at Dalny or Port Arthur for Shang-

hai, so that the whole distance from London or Paris to Shanghai will be covered in three or four weeks. The International Company, which will have charge of these trains, is also taking steps toward the construction of a grand modern hotel in Peking. These are only some of the indications of the revolution in travel and Eastern life which the Siberian railway is bringing about.

**The Papal Yoke in Spain** In this much-afflicted land are found no less than 21,500

parish churches, 2,500 monasteries, 100 collegiate churches, 62 cathedrals, and 33 seminaries for priests. For clergy there are 4 cardinals, 9 archbishops, 51 bishops, 543 clerical dignitaries, 1,239 canons, 692 priests with free board at collegiate tables, 172 who have half board at the same tables, 20 precentors, 16,931 parish priests, 23,698 clerical incumbents of livings, 5,471 parish chaplains, 10,876 vergers, 5,532 assistants at mass, 37,363 assistant priests, 5,774 clergy of lower orders, 37,363 monks, 2,290 novices, 7,802 lay brothers, 151 order priests, 20,550 nuns, 1,005 novices, 1,130 lay sisters; or a total of 154,517 clerical and other religious officials supported by the people of Spain. Nor is the case much better in France, Italy, Belgium, or Austria.

## ASIA

**Serpent Worship in India** In one of the highest mountains of the South Kanara

Ghats there is a very celebrated serpent temple. There great numbers of the "coiling folk" reside in holes and crevices made for them. To propitiate these creatures, persons who have made vows roll and wriggle round the temple serpent-fashion, and some will even roll their bodies up to it from the foot of the hill a mile distant. They also take home with

them portions of earth from the sacred serpent holes. This earth is believed to cleanse from leprosy if rubbed on the parts affected. Serpentine body wriggling is also practised farther south, where small snake temples are common. Near one of these, not far from Madura, on the Vaiga River, there are men who for a few rupees will perform any number of wriggings and rollings round the shrine, as proxies for persons who have vowed them. Indeed, it seems to be a fixed article of belief throughout Southern India that all who have wilfully or accidentally killed a snake, especially a cobra, will certainly be punished, either in this life or the next, in one of three ways—either by childlessness, or by leprosy, or by ophthalmia.

**India's Need of Christ** After spending four months in India, the deputation sent out by the American Board has this to say:

We return from our work upon the deputation profoundly convinced that no country in the world ever needed or more sorely needs to-day the saving Gospel of Jesus Christ than do India and Ceylon. We seized every opportunity to investigate the religions of those countries, and to study the public and private life they produce. They have utterly failed to inspire the people to anything that is uplifting and ennobling. Three thousand and more years of Hinduism have fully demonstrated its lack of ability to hold a mighty race from sinking lower and lower in ignorance and immorality. This condition is observed by the intelligent Hindus, who are free to confess that India's only hope is in the Christian religion. It is impossible for the foreigner to appreciate or understand the utter lack of unity or cooperation among the native peoples of India. With their more than one hundred languages and races, with their minute subdivision into thousands of castes, with their perfect chaos of nature, religions,

and diversity of cults, there seems to be no ground on which this great and really capable people can meet or hold fellowship, unless Christianity can come in with its one God, its one human fraternity, its one tongue, and its one blessed hope for all, high and low, rich or poor, male and female. Hinduism confesses itself powerless, and, in its helplessness, turns to the West, from which the light of Christian civilization sheds its inspiring rays upon caste-bound, hopeless India.

**Barrows-Haskell** The third course of **Lectures, 1902-3** lectures upon this foundation is to be given by Rev. Charles Cuthbert Hall, D.D., President of the Union Theological Seminary, New York, following Dr. J. H. Barrows, of Oberlin, Ohio, in 1897, and Dr. Fairbairn, of Oxford, England, in 1899. The themes of Dr. Hall's lectures are as follows:

1. The nature of religion.
2. The idea of God as realized in Christian experience.
3. The Lord Jesus Christ as the supreme manifestation of God.
4. The sacrifice of Christ as interpreted by Christian experience.
5. The idea of sin as realized in Christian experience.
6. The idea of the holy life as interpreted in terms of Christian experience.
7. The idea of immortality as interpreted in terms of Christian experience.
8. The reasons leading Christians to regard Christianity as the absolute religion.

Dr. Hall's theme is "Christian Belief Interpreted by Christian Experience," and he does not intend to speak as a controversialist but as a witness. The itinerary will include Bombay, Lahore, Delhi, Allahabad, Calcutta, Madras, and Ceylon. (December, 1902, to February, 1903.)

**Christian  
Literature  
in India**

Dr. John Murdoch, of Madras, the veteran advocate of Christian literature

for India, has been recently endeavoring to ascertain what has been the growth in the spread of

Christian literature through the agency of Indian auxiliaries of the British and Foreign Bible Society, the Religious Tract and Book Society, and the Christian Literature Society. Fourteen such Indian societies have sent in returns—3 in Calcutta, 2 in Allahabad, 2 in Lahore, 1 in Bombay, 2 in Madras, 2 in Bangalore, 1 in South Travancore, and 1 in Cottayam, a religious tract society which disseminates Christian literature in the Malayalam vernacular. Taking the years 1870, 1880, 1890, 1900, as convenient examples, we find that the number of books and tracts circulated has been as follows: 1870, 882,924; 1880, 2,209,337; 1890, 4,965,034; 1900, 5,881,836.

<b>Christian Federation in China</b>	The following statement from the Rev. D. Z. Sheffield may well claim a place,
--	---

tho mention has already been made of the weighty matter:

During the past 4 months important discussions have taken place among the 4 leading Protestant missions as to educational union. A scheme of union has at last been perfected, over which there is real enthusiasm and hope that it will meet with approval by the various committees in England and the United States, who must act upon it. In brief outline the plan is to unite the leading schools of the 4 denominations—English Congregational, American Congregational, American Methodist, American Presbyterian—under one government in China—a common board of managers, and one home board of trustees, to govern the schools, as mission work is governed, by special boards of the several denominations. The Union College of Liberal Arts will be built on the present ground of the Peking University, which to this time has been directed by the Methodist Church, or a corporate body of gentlemen of that denomination. The Union Training College, the present North China College, will be built at Tung-chou; a Union Medical College will be built in Peking, on grounds furnished by

the London Mission; the Union Theological College will be built on Presbyterian grounds in Peking. Thus each mission will build, equip, and for the present own an institution under the general management, in the teaching force of which all may share. Thus by union of the different missions we shall secure in the near future a Christian university in the capital of China, with a literary department in Peking, which will be open to Christian and non-Christian students, a department at Tung-chou, in which larger place will be given to direct Christian studies, and union medical and theological departments, which will be much better equipped, with more thorough teaching than in local denominational schools. Beyond the economy in money and in teaching force, there will be the comprehensive benefit of fellowship among the denominations which will be far-reaching and important in its results.

**Newspapers in China** The December number of the *Chinese Recorder* contains an article on the "Native Press of Shanghai," from the pen of the Rev. A. P. Parker, of the Southern Methodist Mission, and President of the Anglo-Chinese College. There are now 5 daily papers published in that city, bearing Chinese names and printed in Chinese; 3 of them have a daily circulation of 10,000 copies each, and the remaining 2 from 4,000 to 5,000. They are filled every morning with matter very similar to that which fills our great city dailies, including all the foreign telegraphic matter. There are also a number of journals styled "ten-day papers," issued every ten days, and have quite an extensive circulation. They are devoted to agriculture, literature, and science. Then there are 4 missionary monthlies. Besides, there are divers sporting papers with such names as these: *The Amusement Gazette*, *Forest of Smiles*, *Record of Wonderful Things*, *Glories of Shanghai*, etc.

**Day Dawn in West China** Under date of October 15th, Rev. Mr.

Upcraft, Baptist, of Western China, wrote: "Fourteen recently were baptized and as many more were asked to wait for three months. After the covenant meeting on Saturday, a large number were introduced as learners, quite like old times but with a different class now—scholars—and they are more difficult to deal with, as they are far quicker and more volatile. The services on Sunday began with a sunrise prayer-meeting, and the baptisms immediately followed to prevent a rush of students. At eleven o'clock there was a fine audience, earnest thanksgiving service, Sunday-school in the afternoon, and a crowded house at night.

"What a strange old China we are living in now. You would scarcely recognize her as the barnacle-covered old hulk of ten or twelve years ago. There is a hum of expectation in the air. The young China is awake and crying. The old ladies who have kept house so long on cordials and water gruel are at their wit's end to know what to do with the youngster. Something they must do to allay the consternation in the family or worse may follow. What a stimulus has been given to our work and workers! There is something approaching a crowding into the kingdom just now. This has been a good month in Yachau; baptisms and inquirers, no Sunday without new names, and I am persuaded that this is true of both Kiating and Suifu."

**"The Jehovah Family"** Rev. William Ashmore says in the *Examiner* that a native Chinese

journal in Shanghai makes this declaration: The disciples of "The Ya Family" have come in like a flood, and have added another religion to the three already set up in

the Flowery Kingdom, which they call "The Blessed News." "The Ya Family" is a new and unique description of Christianity, and withal characteristically Chinese. The word "Ya" is the first character that enters into the name Jehovah, and also the name Jesus. So the Chinese assume that it is a sort of family name, like saying "The Jehovah family," in which they have got a more brilliant scintillation of truth than they are aware of. The full translation of the designation they give to Christians is, "Disciples of the Jehovah family."

**Children's  
Animals in  
China**

The Chinese believe that every year is governed by some animal. They have

twelve animals to rule the years. This is the list of the respective animals for the last set of years:

1. Rat.....1899	7. Horse.....1895
2. Cow.....1890	8. Sheep.....1896
3. Tiger.....1891	9. Monkey.....1897
4. Rabbit.....1892	10. Cock.....1898
5. Dragon.....1893	11. Dog.....1899
6. Serpent.....1894	12. Pig.....1900

In the year 1901 the list began over again. Every child belongs to the animal that rules the year in which he was born. When their parents betroth them, they consider whether the boy's animal can live peaceably with the girl's animal. A boy whose animal is a tiger can not marry a girl whose animal is a sheep, because the tiger might eat the sheep, and then the girl would die. If the girl's year belongs to the dog and the boy's year belongs to the cock they can never live in peace, because dogs like to run after chickens.

**Presbyterian Work in Korea** It is claimed that after the C. M. S. mission in Uganda, none can be named with a more thrilling story of solid progress than that told of the Presbyterian mission in this peninsula, whose

field covers nearly all of the two northern provinces. It has 179 out-stations, and over 500 places where Christian services are held. Then there are, in addition to these, groups of believers scattered here and there far up among the mountains. There are 106 places of regular worship that are self-supporting; 156 of these are regular churches and chapels, 46 of which were built only last year. There are now over 3,000 communicants in that field, 1,000 of whom were added in eighteen months—from July, 1900, to December, 1901. There are 12,000 adherents, besides many others who were interested. The total gifts of these Korean Christians last year amounted to 54,000 *yang* in their currency, which is equal to \$4,500 of American gold. But the scale of wages for day laborers is such that if payment be counted in labor, the Korean *yang* is equal to the American dollar. Thus these new converts really gave last year \$50,000 for Christian worship. This Pyeongyang field comes nearer being a self-supporting one than any in the world, perhaps, unless it is the Uganda field.

**No State  
Religion in  
Japan**

Much interest has been aroused in efforts of Buddhism to obtain govern-

mental recognition in Japan. By its contact with Christianity Buddhism has been aroused from its lethargy and resumed somewhat of its activity as a missionary religion, even projecting a propaganda in America. Its renewed activity, which is evidently a conscious or unconscious struggle for very existence in view of the spread of Christianity on the one hand and atheism on the other, has been directed to an agitation in the Japanese Parliament looking toward the "establishment" of

Buddhism as a state religion. The adoption of any such measure by the Japanese government would do much to destroy the confidence of other nations in Japan as a progressive, civilized power. The zealous "church party" has met with a decided set-back in the refusal of Abbot Shaku Shoyen to endorse the movement. That Buddhist dignity is held in the highest esteem and his opinion will carry great weight. He remarks very pointedly that a religion that needs the support of law is so weak and worthless that it does not deserve to live. If the Buddhists are to propagate their faith it must be by the purity of their lives and not by the aid of the law.

**Hymn-books in Japan** Who would have imagined it to be possible that already as many as 60 hymnals have been published in Japanese? The first hymns put in print were: "There is a Happy Land" and "Jesus Loves Me, This I Know." Three versions have been made of "Abide With Me," 3 of "Nearer, My God, to Thee," and 5 of "God Be With You Till We Meet Again." Some collections contain over 200 hymns.

**The Lot of a Japanese Wife** The young wife, when she enters her husband's home, is not entering upon a new life as mistress of a house, with absolute control over all of her little domain. Should her husband's parents be living, she becomes almost as their servant, and even her husband is unable to defend her from the exactions of her mother-in-law, should this new relative be inclined to make full use of the power given her by custom. Happy is the girl whose husband has no parents. Her comfort in life is materially increased by her husband's loss, for, instead of having to serve two mas-

ters, she will then have to serve only one, and that one more kind and thoughtful of her strength and comfort than the mother-in-law. In Japan the idea of a wife's duty to her husband includes no thought of companionship on terms of equality. The wife is simply the housekeeper, the head of the establishment, to be honored by the servants because she is the one who is nearest to the master, but not for one moment to be regarded as the master's equal. She governs and directs the household, if it be a large one, and her position is one of much care and responsibility; but she is not the intimate friend of her husband, is in no sense his confidante or adviser, except in trivial affairs of the household. She appears rarely with him in public, is expected always to wait upon him and save him steps, and must bear all things from him with smiling face and agreeable manners.—*Japanese Girls and Women.*

## AFRICA

**Peace in South Africa** The negotiations for peace between Boers and Britons

in South Africa have been successfully concluded, and we earnestly hope that the hindrance to Christian missions presented by this war is now at an end. As might be supposed, neither side is satisfied with the terms, but both believe peace to be better than war. The work of winning the Boers to British allegiance has only just begun, and reconciliation will take many years to accomplish. The terms of peace are in brief as follows:

1. Full surrender by Boers and the oath of allegiance to King Edward.
2. Return of prisoners of war.
3. Amnesty to exiles and rights of property respected.
4. Pardon to all who surrender.
5. Dutch language taught in schools and where parents desire it.
6. Possession of rifles allowed on taking out a license.
7. Military administration succeeded as

soon as possible by civil representative self-government.

8. Granting franchise to natives not to be decided until self-government is established.

9. No special tax to defray the cost of the war.

10. A commission with \$15,000,000 to be appointed to assist in reestablishing the people in their homes.

**The American Mission in Egypt** Prof. S. I. Curtis, of the Chicago Theological Seminary, has recently

written in the *Advance* that:

There are three fundamental principles which should be set before every mission: 1. The raising up of a native ministry. 2. The insistence that each church should support its own pastor. 3. The same measure of self-government as obtains in the home church, according to the polity under which it labors. In many respects the American Mission of the United Presbyterian Church in Egypt sheds abundant light on all these problems. Its methods and achievements are worthy of careful study.

This splendid mission has 207 stations, including 46 churches. These are found extending from Assuan on the first cataract; to Alexandria and Damietta on the Mediterranean coast; Port Saïd and Ismalia on the Suez Canal; and Kosseir on the Red Sea. These 46 churches and stations had a total membership of 6,163 in 1899; 488 additions on profession during the year, and represented a community of 22,500. The average attendance at the morning services was 11,555, the number of Sabbath-schools 151, and of Sabbath-school scholars 8,040, and the total amount of contributions, including home expenses, is \$20,251. Of the 46 churches 27 have native ordained pastors. It is a rule that a native pastor shall not be installed unless the people contribute half the expense.

**The Kroo Boys** The Kroos of West Central Africa are one of the most remarkable people on the globe. They are distinguished from other

natives by a broad blue streak extending from the top of the forehead to the end of the nose. I was informed that this mark is put there by the mother, and is intended to be a pledge that they will die before they will submit to slavery. During my residence in Africa I failed to meet any one who had ever seen a Kroo slave. For a living they follow the sea only. Few ships trading along the coast can afford to do without them, and there are few places on the west coast where they are not settled, tho all return to Palmas periodically.—Rev. R. H. STONE.

**Difficulties in South Africa** South Africa plies a vast and difficult field for Christian work. Along the 30 miles of the gold-mining district there are 60 native compounds, and from 500 to 6,000 natives live in these, according to size. Missionaries can go and preach in the compounds, and natives who have been converted under their teaching are known to have carried the Gospel home to far-distant kraals, whole districts being thus evangelized. In the Cape Peninsula there are 40,000 colored people or half-casts, descendants of the first settlers and the natives. Natal has, besides 100,000 natives, coolies (emigrants from India), outnumbering the Europeans; and there are large bodies of them also in the Transvaal and Cape Colony. Capetown contains 13,000 Malays professing Mohammedanism. The Chinese are found in large numbers in the various towns. In Orange River Colony, including Basutoland, there is a vast native population waiting to be evangelized.

**The Zulu Industrial Mission, Natal** This Christian industrial school, opened about a year ago by John L. Dubé, and largely supported by friends



in America, reopened on February 1st, with 103 boys, who board, and 56 day scholars. It is wonderful how young men are attracted to this school. Tho some have to sleep on mats, they seem quite contented. Among others are 5 Basutos from beyond Pretoria. One man, about 30 years old, has been working hard for several years to be able to attend school. He is not very prepossessing, for he has cuts, or tribal marks, all over his face and neck. He comes from the Batyopi tribe, near the center of Africa, where they have never yet heard of the Savior. During some recent Gospel meetings this man stood up, among others accepting Jesus as his Savior. Mr. Dubé, our correspondent, goes on to say :

The first week of the school Mr. Crutcher, an American Negro, was holding some meetings in the Inanda church, and the boys had the privilege of hearing him on Sundays. They were somewhat stirred, and Rev. David Russell, a well-known evangelist, wrote of his intention to visit here. Oh! it was all of God. His meetings were well attended by the boys and village people, and before he was through 52 of our scholars had accepted the Master. This was a good beginning for the school, was it not? Since the revival the boys are behaving better, but we had to send away two boys who went out of the building during my absence to Incwadi, and were caught with some bad girls in the village. We have gone to some expense in enlarging our rooms making accommodation for scholars. We are now building another large room, 25 x 50 feet, of wood and iron, for chapel recitations. The boys are rejoiced at getting practical knowledge of work; it is wonderful how they enjoy working with tools. Some of them dislike cooking and carrying water, or splitting wood, so that we have to explain to them the nobility of manual labor. The large number of boys attending make it necessary for us to have many teachers. There are 7 teachers now, including Mrs. Dubé and myself. While provisions, such as rice and beans, are

high, corn, out of which we make meal for breakfast and supper, has been cheap, and we have so far managed to make the fees charged for board cover the expense.

**The Latest Figures from Uganda** The official statistics of the mission for the past year have been received.

The figures include with Uganda the kingdoms of Toro, Busoga, and Bunyoro, and the station of Nassa, in Usukuma. The native clergymen number 27; the native Christian lay teachers, 2,408 (of whom 1,988 are males and 420 females). There was an increase in the number of those added to the Church by baptism during the year, the figures being 5,536 (4,067 adults) against 4,304 (3,180 adults) in the previous year; the native Christians now numbering 34,239 against 28,282 in the previous year. The communicants (9,855) show an advance of over 2,000. The scholars, too, have increased from 7,682 to 12,363, and the contributions of the native Christians for religious purposes from Rs. 4,724 to Rs. 5,406. The native pastors and evangelists are all maintained by the native church. Nor is this all. The churches and schools of the country—some 700 in number—are built, repaired, and maintained by the natives themselves. In one word, the whole work of the native Church—its educational, pastoral, and missionary work—is maintained entirely from native sources. Not one single halfpenny of English money is employed in its maintenance.

## ISLANDS OF THE SEA

**Dutch Missions in the East** In the Dutch East Indies we find very prosperous mission fields in some of the islands of the Sunda archipelago, and in the Moluccas. As early as the seventeenth century the offi-

cial Dutch Church labored here in a wholly external manner by its mission, whose ways of proceeding were far from scrupulous. The Netherlands Missionary Society sought, during the last century, to repair this fault, and to give a new life to the churches. As the fruit of this labor, we can count up 284,000 Christians under the direction of colonial pastors. By the side of them there are laboring a number of societies in Java and the other islands against the dismal propaganda of Islam. The Rhenish mission deserves special mention, for it is combating with success the Mohammedan propoganda among the Battaks of Sumatra and the head-hunters of the island of Nias. The number of Christians of the Dutch colonies amounts to 347,000. —*Journal des Missions.*

**Churches in the Philippines** The American Bible Society has received from its agent in the Philippines, the Rev. Jay C. Goodrich, his annual report on the situation in the islands, inclusive of the circulation of the Bible. He says, among other things:

The missionary forces have been greatly augmented. The Baptists and Presbyterians on the Island of Panay are reaching many of the rural people at the market-places, where they congregate from miles in the interior, and are greatly interested in the teaching of the Bible. Dr. Hall has a hospital at Iloilo, and is proving that medical missions are profitable in spiritual results. At Dumaguete the Silliman Institute, under the direction of the Rev. Mr. Hibbard, is well established with a growing attendance.

The United Brethren Church has established work at Vigan, on the northern part of the Island of Luzon, with headquarters at Manila.

The Disciples Church has two representatives in Manila, where English work is under way. Work among the Filipinos will begin shortly.

The Methodist Episcopal Church has opened work in Hagonoy, Bu-

lacan Province, in San Fernando, Pampanga Province, and Gerona, Tarlac Province, all on the Island of Luzon.

We are in receipt of the first Gospel to be translated into the language of the Cebuan group of the Visayan Islands. Chaplain John A. Randolph, of the United States Army, with the assistance of competent native helpers, has with the utmost care translated and thoroughly revised this important manuscript, which has been presented to the society without cost by the chaplain.

Last year we reported the sale and gift of 10,873 copies. This year the total circulation is 52,993, and the total direct circulation is 49,672 copies. The sales in the Manila depository have been 4,238 copies.

#### Missionary Statistics for the Philippines

	Ordained.	Wives.	Medical.	Native Helpers.	Stations.	Communicants.	Chapels.
Baptist.....	3	0	0	2	2	200	2
Methodist.....	7	4	1	29	4	675	9
Presbyterian.....	6	4	2	2	3	200	1
United Brethren.	3	3	—	0	2	—	—

Episcopalian Church is now beginning work among the natives, and the Congregationalists expect to enter the field. British and Foreign Bible Society and the American Bible Society have colporteurs, and are very materially helping the missionary societies in their work.

#### The "Fifteen-Minute Law" in the Philippines

The following is a copy of the "fifteen-minute law" which Governor Taft dictated to his stenographer in that space of time, and secured its passage next day, when he was informed by Rev. Dr. H. C. Stuntz that Methodism could not under the old Spanish laws secure title for church holdings.

*An Act Authorizing the Holding of Land by Religious Corporations or Associations of Whatever Sect or Denomination.*

By authority of the President of the United

States be it enacted by the United States Philippine Commission, that—

*Whereas*, Under the Spanish régime and law it was not lawful for any church or religious association except the Catholic Church and its dependencies to hold land in the Philippine Islands for the purpose of the construction of churches, parsonages, or educational or charitable institutions, and

*Whereas*, By the treaty of Paris the Philippine Islands passed under the control of the United States, which recognizes no state religion and treats all sects and denominations alike, therefore:

*Section 1*—It shall be lawful for all religious associations of whatever sect or denomination, whether incorporated in the Philippine Islands or in some other country or not incorporated at all, to hold land in the Philippine Islands upon which to build churches, parsonages, or educational or charitable institutions.

*Sec. 2*—Such religious institutions, if not incorporated, shall hold the land in the name of three trustees for the use of such associations; the trustees shall be selected by the directing body in the Philippine Islands for such associations, and vacancies occurring among the trustees by death, resignation, or other cause shall be filled in the same manner as the original selection.

*Sec. 3*—All laws in conflict with the provisions of Sections 1 and 2 hereof are hereby repealed.

*Sec. 4*—The public good requiring the speedy enactment of this bill, the passage of the same is hereby expedited in accordance with Section 2 of "an act prescribing the order of procedure by the commission in the enactment of laws," passed September 6, 1900.

*Sec. 5*—This act shall take effect on its passage. Enacted October 19, 1901.

**Progress in Guam.**—The work in Guam is growing in interest and the opposition is more marked. Extreme unction is now withheld by the priests from those who enter the Protestant chapel, and every effort is made to prevent the reading of the Bible. In some cases this only whets the appetite of the people, but the greater number are afraid of the priest and, his curses.

**Hindrances in Samoa** A correspondent of *Christian Work* in Samoa reports that the German Governor of Savaii and Upolu, the islands owned by Germany in the Samoan group, has served an ultimatum

on the officials of the London Missionary Society, ordering that a less rigorous observance of Sunday obtain; that the annual gathering of the mission at Apia be omitted—at least, those features of it which bring together the native Christians; and that no more churches for the natives be built. Orders forbidding the teaching of English in the mission schools had been issued prior to this ultimatum.

**Exit Anglican Church from Hawaii** Seemingly without the least "rhyme or reason," years ago the High Church

Society for the Propagation of the Gospel (S. P. G.) began to send its representatives to open work where the American Board for a half century had been in sole occupation. Ever since that movement has been the cause of not a little friction and odium; but almost certain improvement in the strained situation is in sight, since a transfer of the Anglican church establishment to the Protestant Episcopal Church of the United States has been arranged, Bishop Nichols, of San Francisco, having sailed for Honolulu to act for the American Church.

**John G. Paton The "Apostle to and Cannibals** the Hebrides" has again narrowly escaped death at the hands of the cannibals. In a fight which took place on Tanna, both tribes warring with spears and knives, fifty-one natives were left on the field dead, and a large number of wounded were carried off by each party for a feast. Dr. Paton went on the field where the two tribes were fighting and attended the wounded at the risk of his life. While bending over two wounded natives, spears were hurled at him by the attacking tribe, but, in God's providence, none struck him. He, however, was forced to leave the field.

This account was brought from the islands by the steamer *Mambore*, which recently arrived at Victoria, B. C. The steamer *Moand* also reports details of terrible tribal wars and fearful feastings in the islands, together with earthquakes, tidal waves, and other grave happenings.

### MISCELLANEOUS

Love of God and love of country are the two noblest passions in a human heart. And these two unite in Home Missions. A man without a country is an exile in the world, and a man without God is an orphan in Eternity.—REV. HENRY VAN DYKE, D.D.

**Not "Given,"** "So Mr. Jones gave  
**Only "Left."** £500 to missions at  
his death, did he?"

was asked of a minister the other day. The answer was: "I did not say he gave it, but he left it; perhaps I should more explicitly have said that he relinquished it, because he could no longer hold it." The distinction needs to be kept in mind; one only "gives" when living; he "relinquishes" at death. There is plenty of Scripture commendation for giving, but none for relinquishing what the stiffened fingers of death can no longer hold.

**Cecil Rhodes** "You are set on fill-  
vs. ing the world with  
**General Booth** 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? Be-

cause 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.—*London Chronicle*.

**Sunday Eggs** Some time since,  
**for Missions** while visiting in a

Western city, the writer learned of a certain "Hard-shell Baptist" sister who, in some manner, had found lodgment in a "regular Baptist" fold. She was constantly "pestered" to use her own expression, however, by some of "those foreign mission sisters," who tried to interest her in the work of saving other souls besides her own. Being able to secure nothing else, they finally induced her to agree that she would give to the Lord all the eggs which her hens laid on Sundays. Immediately thereafter her hens began to lay with renewed vigor, and, to her utter discomfiture, Sundays brought the largest returns; and to make matters still worse, the price of eggs arose until it was almost fabulous. This was too great a strain upon her "benevolence," and she compromised by paying into the treasury the amount the eggs would have brought at the time she made her pledge!—*Baptist Missionary Magazine*.

**The Objects** Rev. George Wilder  
**of Industrial** writes thus at the  
**Missions** close of an article  
upon this theme in  
the *Missionary Herald*:

Industrial training in a mission to uncultured people is, first, not to civilize him in order that he may be Christianized; second, not as a business venture to enable the missionaries to become independent of the home churches, nor, indeed, would I claim for it as much as some seem to do, namely, that the workshop will make a "stupid blockhead . . . bright in intellect

and a hopeless truant . . . a sturdy Christian character." But industrial training is of great use to economize finances; to arrest the attention; to establish respect; to gain authority; to relieve suffering; to dispel superstition; to impart an appreciation of the value of knowledge; to make the untutored man realize the value of time; to teach him the dignity of labor; to inculcate in him prompt obedience; to show him that he must obey the commandment, "Six days shalt thou labor and do all thy work"; to teach him honesty; to help him to take the initiative; to give him independence; to reveal his own powers to himself; to force him to assume personal responsibility; to arouse his moral consciousness; in a word, to make the savage who has become willing, able to support and propagate the institutions of the Christian religion.

#### DEATHS

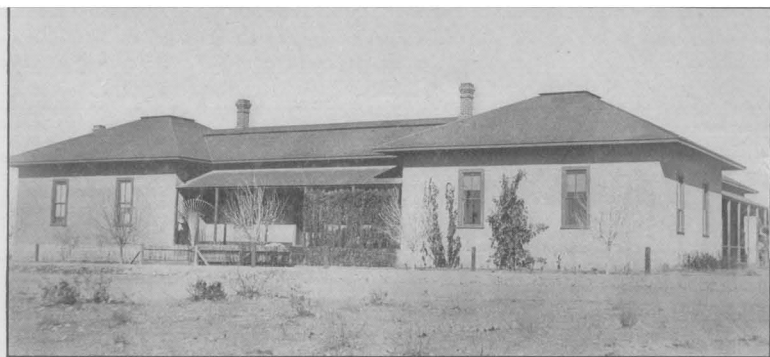
**Bishop Taylor, William Taylor, of Africa** Methodist Episcopal Bishop of Africa, died at Palo Alto, California, May 19th, having just completed the 81st year of his life. The natives of Africa styled him the "Flaming Torch." *Zion's Herald* well says he was one of the most robust and striking characters of the century just closed, and classes him with Charles Spurgeon, Henry Ward Beecher, George Muller, Dwight L. Moody, and Phillips Brooks—the only Methodist among the six—without an equal as a world evangelist since Paul. Great results followed his evangelistic labors in the United States, Canada, Great Britain, Australia, South Africa, India, and South America. The immense sale of books of his authorship, chiefly autobiographical in their base, would alone show him to have been a great power among men. It was in the realm of direct personal evangelistic labor that he achieved his greatest results. As a missionary administrator he inaugurated policies which

proved not to be practical, but the outcome of these is yet to be measured. It is too early to sum up the results of such a life. These are ingrained in the life of the churches of Christendom, and Indian and African society. The life of William Taylor is writ in large letters over the continents and the island world, and even the "Table of Contents" and "Index" would make a large volume. We expect, however, to have a sketch of his life in our next number.

**T. P. Crawford, On April 7th occurred the death of** Rev. T. P. Crawford, D.D., at Dawson, Ga., in his eighty-first year. For over fifty years he had been preaching to the Chinese, latterly in connection with the Baptist Gospel Mission (Southern). He wished to die in China, but the Boxers drove him out, and his health failed before he could return.

He was widely known among the Chinese, and loved by those who could appreciate his work and principles. He was an apostle of self-support in mission work, and believed in using no other means than the truth of God's Word to win converts.

He went first to Shanghai, where he labored twelve years, then to Tung Chou Fu, Shantung Province, where he labored for thirty years. His views on self-support caused him to separate from the Southern Baptist Convention, and he went further into the interior, where he located at Tai-an, Shantung Province. Here a good work has been established and twenty-three laborers were connected with the work prior to the Boxer uprising. The Gospel Mission sends out missionaries who are sustained by local churches or groups of churches.—J. N. D.



**AT THE INDIAN TRAINING-SCHOOL, TUCSON, ARIZONA**

# THE Missionary Review of the World

*Old Series*  
VOL. XXV. No. 8 }

AUGUST

{ *New Series*  
VOL. XV. No. 8

## THE INDIAN TRAINING-SCHOOL, TUCSON, ARIZONA

BY THE EDITOR-IN-CHIEF

This is at once both a home and foreign mission, being within home territory, and yet among an essentially foreign people. It has been in existence for some twenty-four years, and is now under purely Christian and evangelical management, and presents many features of great attractiveness and interest.

The government of the United States has cruelly wronged the red man, crowding these aboriginal Indian tribes northward and westward from their original hunting-grounds, before the inevitable march of a higher civilization, until they have come near to the edge of the precipice of practical extinction; and some of these primitive tribes have not a single known survivor.

There is but one way to repair the wrongs of the past and rectify in any measure this wholesale robbery and injustice, and it can not be done by what Cecil Rhodes called the "unctuous rectitude" of magniloquent speeches and resolutions. That one way of redress is found in doing our duty to the quarter of a million of Indians still remaining within our borders, by putting beneath them that one and only lever that can lift them to a higher level. We must, with God's help, raise their material and moral condition by a Christian education.

Just this is the one object of the Tucson Indian Training-school. The pupils, tho admitted only by government consent, once being so admitted, are entirely under the control of the school, provided for and educated at the expense of the Home Mission Board of the Presbyterian Church—the Women's Department. There is nothing, however, to indicate that any denominational body has control, for it is simply an evangelical school with no manifest sectarian bias.

Here the raw material is gathered from the Indian reservation, and worked up patiently and prayerfully into the fine fabric of character. The rudiments of ordinary education are taught, all instruction being in English, and such industrial training is added as the few facilities afford. The aim is, however, to impart, above all else, a truly Chris-



SOME PAGAN APACHES AT HOME IN THE SOUTHWEST

tian tone to these boys and girls, and fit them for self-support and serviceable lives wherever their lot is cast.

The results have been very encouraging, especially when the obstacles are considered which have had to be surmounted. To take these children of the prairie and the forest, straight from the wigwam, not knowing a word of English or having any acquaintance with the customs of civilized life or any appetite for a higher education, and slowly uplift them to a loftier level of thought and aspiration and action is, under the most favorable conditions, no light task. But to do all this with poor facilities, in cramped quarters, with an inadequate corps of teachers, irregularly paid, and paid but little at the best, and with an almost total lack of proper helps, physical, industrial, and sanitary—in other words, without what is universally conceded to be the indispensable apparatus of all true education, secular or religious, is another instance of attempting the old task of making bricks without straw—and one is tempted to add, without clay.

The writer has known of this school and its work for about fourteen years, having there a daughter as teacher, but a recent visit gave opportunities for a more intelligent and independent personal inspection, and supplied basis for a better judgment as to the existing conditions, prospects, and needs of the work. The one strong impression left by this visit was that, in this modest Indian school, about which little has ever been said or written, there may be found another of those promising fields of labor which offer to the stewards of God fascinating opportunities to invest consecrated capital where it will yield a rich revenue for God. Could some of His faithful servants have seen with their own eyes what has been already planted here, and needs only to be well watered for God to give large increase, they



would make haste to put out some of their Lord's money to interest, by providing ampler accommodations and improved facilities and more abundant gifts of money, for carrying on this good work.

It needs only a careful look into what has been and is doing here to evoke new gratitude to God and awaken fresh love for these children of the red men. Nearly all of these hundred and fifty pupils are hopefully converted, and some of those who have here had training have developed into earnest and useful disciples. One young man, for example, who is acting as a sort of assistant, has been here seven years, and, were there no other trophy of God's grace, this one would alone pay for all the outlay. Twice, at morning prayers, the writer spoke to the pupils in the chapel, and had a most attentive, intelligent, and appreciative hearing. The number of children is nearly equally divided between boys and girls, and, beside the superintendent, Mr. Herndon, and his wife, there are ten or eleven others engaged in teaching and training. The atmosphere of the school is wholesome in every way, the teaching competent, and the spirit evangelical. The body of students appear happy and healthy; there are good order, obedience, and propriety; and the faith and practise of the Gospel constitute the unwritten law of the school.

The connection with the government is now so slight that freedom of administration is unhampered, but, as there is no government aid, the progress of the school depends largely on the ability of the Ladies' Home Board to supply funds; and there are some prominent needs which are pressing and ought to be speedily met. It may be well to mention two or three of these needs, as some of the friends of the red



*Photograph by Miss A. W. Pierson*

INDIAN CHILDREN AT THE TUCSON SCHOOL

man may feel moved to help supply them and rejoice in the opportunity:

First, there is needed a better *sanitary* system, particularly larger bathroom and lavatory accommodations. At present the baths open out from the sewing-room and are available for the students' uses only one day in the week. These boys and girls, after engaging in hard work and energetic games, in the hot, dry climate, have no proper facilities for bathing, and such conditions are promotive neither of comfort nor of cleanliness. This is a state of things which should be promptly remedied.

Second, there is needed a small *steam water-pump* for irrigating the ranch. These forty acres, now arid, yield one annual crop of barley; well watered, they would become a field for outdoor work for the pupils of the school, and furnish vegetables, chickens, and eggs for the table. Thirty feet down water is plentiful, and all that is needed is to bring it to the surface, and the desert will be a garden.

Third, a *school building* is needed, to provide proper recitation and reading rooms, which would make the task of the teachers far less onerous and tiresome, and promote the best good of the pupils.

The industrial work here is an important feature, but as it is now, it is necessarily limited to improving the roads with pickaxe and shovel. An irrigated ranch would give healthful, agreeable, and profitable employment, and train these pupils for self-support, qualifying them also to impart to their people the secrets of making fertile farms and thriving communities.

All the improvements above suggested might be covered by ten thousand dollars, and greatly enlarge the serviceableness of this Indian school. The bath-house could be built for a thousand dollars, the steam water plant for two or three thousand more, and with the remainder of the ten thousand the needed school building might be built. How easily money now running to waste might, like an irrigating stream, make this field of mission work to yield a greatly increased harvest of usefulness.

---

## THE "LOS VON ROM" MOVEMENT IN AUSTRIA

BY REV. J. G. CUNNINGHAM, D.D., EDINBURGH, SCOTLAND

A great movement has been going forward in the Austrian Empire since 1898, especially in Bohemia and in the provinces of Corinthia, Carniola, and Styria, in Eastern Austria, which merits the attention of Protestants, and calls for the sympathy and the prayerful consideration of all who rejoice in seeing men emancipated from the superstition and errors of the Church of Rome. The number of persons whose names are transferred from Roman Catholic to Protestant

church registers is periodically made known officially by government. According to this reliable authority, the number of those who renounced their connection with the Church of Rome and attached themselves to one or other of the recognized Protestant churches in the empire (the Lutheran or the Reformed) was, on December 31, 1898, not fewer than 1,598. In this number are included not only adults, but the children under seven years of age of parents who have passed from the one to the other communion. In the three succeeding years the numbers were: in 1899, 6,385; 1900, 5,058; in 1901, 6,299—making in all, 18,643. We are not including in this enumeration those who have exchanged the Roman Catholic Church for the old Catholic Church, who, within the last year, numbered 1,578 German-speaking people and 209 of the Czech nationality. That these eighteen thousand converts to Protestantism have done more than merely change their ecclesiastical profession is seen from the fact that a considerable number of new Protestant churches have been built or are in process of erection to accommodate thousands of worshipers in places from which evangelical worship had been banished for two hundred and fifty years.

It is further evidenced by the great increase of the numbers and quickening of the zeal of those who frequent the Protestant churches previously existing. To this we may add that there are many pamphlets and periodicals specially devoted to the exposition and furtherance of Protestantism, and that so great is the hold that the "Los von Rom" movement has taken on the general population that in almost every daily or weekly paper exposed for sale some paragraph is found giving particulars of its progress, while others report meetings on its behalf at such length as proves that their readers are interested in the important issues at stake.

In the autumn of 1900 I had the great privilege of visiting the Dolomite Alps, in Southern Austria, in the company of my friend the Rev. Dr. W. W. Atterbury, of New York. After a week at Cortina we traveled eastward from Toblach as far as Klagenfurt. As we were greatly interested in the "Los von Rom" movement, we embraced all opportunities of learning its character and extent by visiting pastors and speaking to others who took a part in promoting it, besides diligently reading the allusions to it which we found day after day in the newspapers in Eastern Austria.

In the autumn of 1901 the Scottish Reformation Society requested Dr. Robertson, of St. Ninian's, Stirling, and myself to visit Austria in order to study on the spot the origin and nature of the "Los von Rom" movement. We spent some time together in Bohemia. When we came to Vienna I was overtaken by a severe illness, and was therefore unable to revisit Eastern Austria, when my codeputy went on to Gratz, the capital of Styria, and other places, in which there has been

a remarkable increase in the Protestant Church since the "Los von Rom" movement began.

In both of these regions of the Austrian Empire we came into contact with large numbers of men, not a few of them distinguished in professional life, who were in downright earnest to secure for others the benefits which they themselves had found in separation from the Church of Rome. There was in those whom we met a joyful buoyancy and an intensity of purpose which convinced us that while no man can tell whereunto this thing may grow, there is good reason to believe that they are not mistaken who speak of it as "Austria's Second Reformation."

### **The Causes of the Movement**

I. Undoubtedly it began in the political antagonism between the spirit of Germanism and Romanism in the Austrian empire. The watchword, "Los von Rom," originated in the suggestion of Mr. Schönerer, a member of the Austrian Parliament, who makes no secret of his being indifferent to the religious aspects of the movement. In December, 1898, he published an appeal to his German fellow subjects in a journal named "Unverfälschte Deutsche Worte," from which we quote the following paragraph:

#### **"Los von Rom!"**

In view of the steadily increasing danger that threatens us from Rome and Prague, the true German patriot is bound to bethink himself, and take, before it is too late, correspondingly vigorous measures in self-defense. In this war between Romanism and Germanism, our battle-cry from East to West must be "Los von Rom!" and we must fight persistently in the hope of seeing a final victory gained by Germanism over the un-German and strife-loving Church of Rome. . . . Long enough have we been talking about passing over from Romanism to Protestantism; in the face of the growing danger let our words be followed by deeds. Away with the fetters which bind us to a Church that is the enemy of our nationality! The spirit of the German, not of the Jesuit, must rule a German people.

II. Altho, however, the movement began in the arena of politics, it is evident that the turning of so many, not merely away from the Church of Rome, but to the hearty acceptance of the principles of Protestantism and the deliberate joining of themselves to Protestant churches, can not be accounted for by the mere secular excitement of national antipathy or political opinion. The study of history, both past and recent, has had much to do with the emancipation of those who have passed into the ranks of the Protestant churches. (1) Impartial students of history, such as Lozerth, Ilwurf, and Klein, have brought to light, by research into authentic documents of the sixteenth and seventeenth centuries, facts which were but little known by the people so long as the Jesuits had the control of public instruction, and especially of the historical text-books used in the schools of the

country. What these scholars discovered was made known in tracts written in a popular style and circulated in hundreds of thousands throughout the empire. All Austria was reminded that within seven years from the time when Luther nailed his theses to the door of the church in Wittenberg, and sounded the knell of Rome's supremacy in Europe, the great reformer's teaching had so spread throughout Austria that, in 1523, Ferdinand I., writing to his brother, the Emperor Charles V., complained that, altho he was doing all in his power to exterminate "the accursed Lutheran sect," it so prevailed that good Christians (that is, Roman Catholics) were afraid to make an open stand against it. All Austria was reminded that in 1535 the Venetian ambassador of the Austrian court wrote to Venice that he was assured by Favri, court preacher in the Church of St. Stephen's, at Vienna, that the greater part of the people, not excepting the wealthier classes, were Lutherans, and that they would all be of the same mind if it were not for Ferdinand and his restrictive measures. All Austria was reminded that the "restrictive measures" adopted by Ferdinand I. and his successors until Joseph II. ascended this throne, had stained the pages of the empire's history with the blood of Austria's noblest children, and that it was under the instigation of the Jesuit priesthood that cruel persecution achieved in many places the extermination of Protestants and Protestantism.

(2). At the same time many thoughtful men in Austria awoke to the significance of facts which had taken place within their own generation. They had seen the humiliation of their own country in the Austro-Prussian War of 1866, ending after seven days' campaign in the disastrous defeat of Königsgrätz; they had seen the humiliation of France in the Franco-Prussian war of 1870-71; they had seen the humiliation of Spain when it entered into war with the United States of America at the cost of the annihilation of the Spanish navy and the loss of Cuba and the Philippine Islands; and they had remarked that Italy never rose to the dignity of a united and independent kingdom until the pope lost his temporal power. These object-lessons enforced upon their attention the contrast between the nations that own subjection to the Pope of Rome and the nations which have claimed for themselves for the past four hundred years the liberty, both civil and religious, of which Protestantism is the guardian. This notable contrast was set plainly before all Austria by tracts which were widely circulated and diligently read. The words of one of Austria's gifted sons, Grillparzer, statesman and poet, expressed the bitter feeling of thousands of his countrymen, when he wrote, "Our Catholicism is to blame for it all. Give us two centuries of Protestant teaching, and we are the mightiest and most richly endowed of the whole German race. To-day we have talent for nothing higher than music and—the 'Concordat.'"

III. To this reaction produced by study of events remote or recent in European history there must be added as the most important factor in the revival of Protestantism of Austria the revival of religion which has visited many parts of Austria. Spiritual effects can be accounted for only by spiritual causes. When the yoke of subjection to the Roman Catholic priesthood had been broken by the revolt of independent Germanism against ecclesiastical despotism men claimed and exercised their right of private judgment. Delivered from the prejudices of earlier years, they listened with candor to the preaching of the Gospel as ministered to them both by the pastors of the Austrian Reformed churches and by others whom the evangelical churches of Germany gladly sent to this field white unto harvest until the Austrian government prohibited this on the pretext of political danger. Moreover, the common people now began to read the Scriptures for themselves, and welcomed into their homes periodicals and tracts which proclaimed the great truths of the Gospel and extorted them to make diligent use of the blessed privilege of direct personal access to the Word of God and to the throne of grace.

I shall close this article with a testimony which illustrates and confirms the statement that vital religion has a real and potent influence in the "Los von Rom" movement. We received the testimony at a most interesting place, Klostergrab, at which the Protestant church was burned by the Jesuits in 1617, an event which had much to do with the beginning of the Thirty Years' War. Dr. Robertson and myself, accompanied by the Rev. Martin Langenau, the beloved pastor of the German congregation in Edinburgh, had gathered an informal meeting beside the beautiful Protestant church in process of erection at Klostergrab. The whole company, not excluding the policeman who came, as in duty bound, to observe us, were in sympathy with the "Los von Rom" movement, and in the course of conversation we asked an old man to tell us why he became a Protestant. This reply, as taken down immediately afterward by Mr. Langenau, is almost exactly given in the following translation:

Yes, dear sirs, that is a curious story. You see, I had always attended the Catholic church with my family. One day, however, we heard that evangelical worship was to be conducted in the hotel (Gasthof) in our village. That appeared to us an absurdity; we could never conceive of the public worship of God being held anywhere else than in a building consecrated to God. Then we said to one another at home, "We must all go to see this comedy." So we all went, out of curiosity. When the room was full, a kindly old minister came in. He spoke, without reading, the words of a prayer, and in his prayer there was something that amazed us, for he spoke in German, and *we all were able to understand him*. Moreover, he prayed to God with simplicity and fervor as to One who was in the midst of us: "Thou hearest Thy

children everywhere if they come to Thee with longing hearts; Thou art also here present in this room, and by Thy presence it is consecrated." And then we sang a beautiful hymn, and this we were able to read for ourselves and understand. After this the venerable man came forward, and, standing before us like a prophet, spoke to us with holy joy of a blessed springtime which even here may come into the hearts of men, and he said that a time of triumph would soon come in which, out of the ashes of the church which was burned and levelled with the ground three hundred years ago, a new house of God should arise. Thereafter he spoke again in prayer, pleading with God for all of us, for our families, for the children and the old people, for the Protestants and the Catholics, and he did so with such tenderness that our hearts were melted. After fourteen days he came back again. With my whole family again I attended the meeting, but now not out of curiosity only, but out of a genuine hunger after the Word of God. Once more we were refreshed by the praise, the preaching, and the prayer. And now he had got such a hold of us that we sent an anonymous card to the dear old man beseeching him to come soon again. When he had come the third time, I and my whole family, including my sons-in-law and daughters-in-law, declared ourselves Protestants, and since then we have been followed by many who now rejoice with us in the blessings of truth and freedom.

---

## PETER PARKER: PHYSICIAN, MISSIONARY, AND DIPLOMAT\*

### THE MAN WHO OPENED CHINA AT THE POINT OF THE LANCET

BY REV. HENRY CLAY TRUMBULL, D.D., PHILADELPHIA  
*Editor of The Sunday School Times*

The distinctive labor of Christian missionaries in evangelizing the unevangelized nations to which they are sent is, as has been said, in itself a sufficient work to occupy their whole time, and abundantly to justify all that is required of money or of self-denying devotion for their outgoing and for their support. Yet even if this all-important labor were not attempted, the purely philanthropic and patriotic work which in the past century has been done by American foreign missionaries in the line of saving lives and of ameliorating human sufferings, and so frequently of averting wars and discords and permanent misunderstandings between nations, would entitle these missionaries to a high place among the world's benefactors.

The Rev. and Hon. and Dr. Peter Parker, of Massachusetts, and Connecticut, and Pennsylvania, and China, and Japan, and the District of Columbia, was an admirable illustration of this truth, whom it was my privilege to know well, and to be not a little with, and to look up to with ever-increasing veneration and confidence. Peter Parker worked on his father's farm in eastern Massachusetts in his boyhood days. But he longed to be in the Christian ministry, so he

---

\* Copyright, 1902, by H. Clay Trumbull.

taught school in order to secure money for his college expenses. He was twenty-three years old when he entered Amherst College. Taking half of the course at Amherst, he completed it at Yale. Then he studied in Yale Divinity School, and took a full course of medical study.

He was appointed by the American Board a medical missionary to China, and was also ordained in Philadelphia, May 26, 1834. The next month he sailed for China, being one of the first medical missionaries sent out to the foreign field from America, or, indeed, from an English-speaking people. John Thomas, a fellow missionary with William Carey, pioneer missionary from England in the closing years of the eighteenth century, won the first high-caste convert to Christ in Northern India through his power of physical healing. Dr. John Scudder, of New York City, who went to Ceylon in 1819, was indeed a prominent physician before he was a missionary, and did good service for years in both spheres in the foreign field, yet he was counted as a missionary like ordinary missionaries. Again, such was the case with Dr. Asahel Grant, who went out in 1830 as a missionary to the Nestorians, and who wrote an "Appeal to Pious Physicians," that emphasized the importance of this branch of the missionary service. But Dr. Peter Parker seems to have been the first distinctive "medical missionary" sent to the foreign field in connection with modern missions. And his personal labors and his wide influence over others in this direction entitle him to preeminence.

In 1835 he opened a hospital in Canton for the gratuitous relief of the sick. This tended to disarm prejudice and to win favor; at the same time it furnished excellent opportunities for giving religious instruction and counsel, and of winning individuals to Christ. It was said of Dr. Parker that "he opened China to the gospel at the point of his lancet"; also that he had up to his day done more to advance the cause of medical missions than any other man.

In 1836, Dr. Parker's Eye and Ear Infirmary treated nearly two thousand Chinese patients, at a cost of twelve hundred dollars, all of which was contributed by resident foreigners in Canton. Within the first twenty-five years more than a million cases had been treated in the missionary hospitals in China, and that was but the beginning. And this was only an incidental item of the missionary work. Two years later, Dr. Parker had four students in medicine and surgery, one of whom became an expert operator. They were supported by the Medical Missionary Society, organized in China that same year.

In 1837 Dr. Parker with Dr. S. Wells Williams went on an exploring expedition to Japan, having for its first object the interest of missions, and the further purpose of learning the nature and possibilities of the then little-known country visited. This expedition, in the vessel *Morrison*, put at the disposal of the missionaries by the good



missionary ship-owner D. W. C. Oliphant, was far greater in its outgrowing and ultimate results than in those immediately apparent.

In 1840 the breaking out of the Opium War with England made it necessary to close the dispensary at Canton. Dr. Parker visited the United States about that time. On his way home from China Dr. Parker was in Edinburgh as the guest of the eminent Dr. Abercrombie. As he told him of the power of medical missions in China, Dr. Abercrombie became much interested, and with a few other medical men he determined on action in this line. A result was the formation of the Edinburgh Medical Mission. After a while medical missionaries were trained there and elsewhere, and now the world rejoices in the work of such workers, caring for the bodies and the souls of those in non-Christian lands. Thus, at the Fourth International Student Volunteer Convention in Toronto in 1902, it was reported that nearly five hundred of the student volunteer missionaries in the British Isles, or nearly one-fourth of the whole number in that field, were medical students. More than fifty medical colleges were represented at that convention. This certainly is progress.

In 1841 Dr. Parker was married to Miss Harriet C. Webster, of Washington, D. C. The next year he went back to China, his wife accompanying him, she being the first foreign lady to reside in Canton. In 1844 Dr. Parker was appointed secretary and interpreter to the United States Legation, and this gave him added prominence, enlarged acquaintance, and increased opportunities of representing Christ in endeavors to do good to his native country and to China. Altho he dissolved his formal connection with the American Board, Dr. Parker continued his active missionary work and his services in the infirmary while he was secretary and interpreter to the American Legation, and again and again he was chargé d'affaires, *ad interim*.

In 1855, after twenty years of missionary service, Dr. Parker returned to America. But very soon the United States government appointed him United States Commissioner to China, with plenipotentiary powers for the revision of the treaty of 1844. These duties occupied him two years more, and in 1857 he returned to his Washington home with impaired health, caused by a severe sunstroke. He resided in Washington for the remainder of his life, until January 10, 1888. He was appointed a regent of the Smithsonian Institution, and he was ever active in good works in church and community.

As for years Washington was one of my homes, it was my privilege to see Dr. Parker often and to come to value him more and more. I attended the same church with him and met him frequently in religious and social circles. An occasion that was of peculiar interest to Dr. Parker which I was privileged to enjoy, was the arrival in Washington of the Japanese embassy, or delegation of Japanese brought by Commodore Perry, as the first step toward that opening of

Japan to the Western world that has been fraught with such consequences to humanity in and out of Japan.

Wherever Dr. Peter Parker was he was sure to be recognized and looked up to as a man of nobility and of grace. He was of large frame and of imposing and impressive presence. Intellect and character and experience showed in his fine face and features, while there was a genial, kindly, and a spiritual expression, winning the confidence of all to whom he spoke. He was a good illustration of the superiority of the missionary above ordinary men. I am glad to have known him.

---

## PRESENT CONDITIONS AND PROSPECTS IN COLOMBIA

BY AN AMERICAN RESIDENT OF COLOMBIA \*

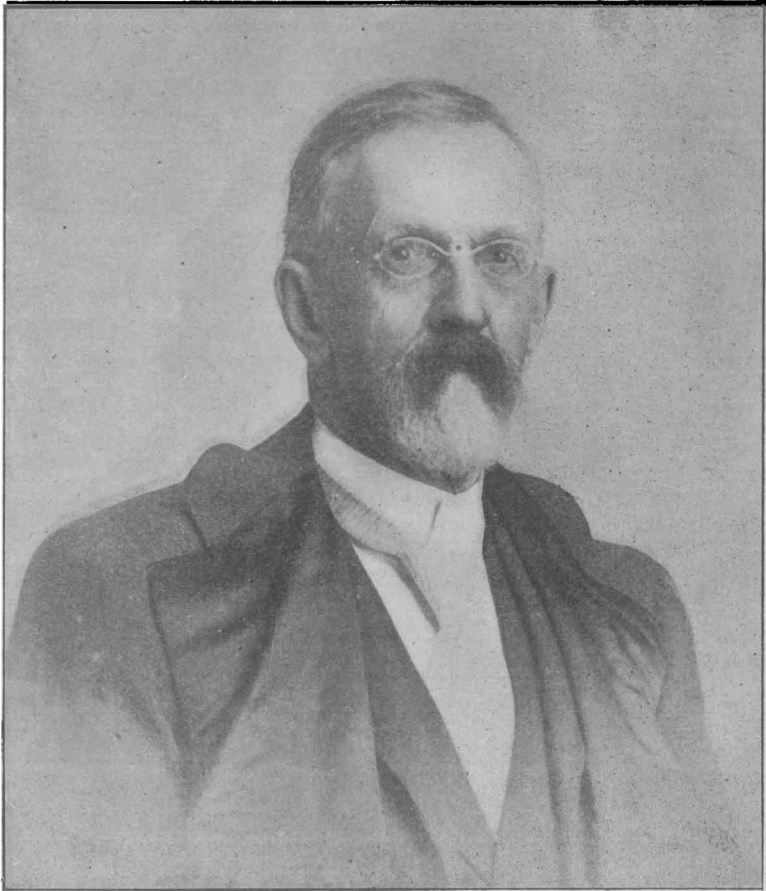
All classes and conditions of persons in Colombia admit that the present state of the country is deplorably bad, and that many years must pass before any degree of prosperity can be established among the people. The country is passing through one of those many civil strifes that have given to South America the name of "The Revolutionary Continent."

We propose to give a short résumé of the actual conditions in the country, so far as we know them at the present time (February, 1902); a review of the causes of these conditions; a statement of the prospects before the country, so far as we can judge them; and an outlook from our political and religious point of view.

I. The administration of public affairs in Colombia has been nominally in the hands of the Conservative party since 1886, when a new political constitution was adopted and legislation was enacted in accord with what are known as conservative principles. During the year of 1895 an attempt was made by some of the leaders of the Liberal party to foment an armed revolution and overturn the government, but it did not receive the support of the mass of their party and it was soon suppressed. This section of the party continued its efforts to secure the support of the whole party, but without entire success, and at last, even against the public protest of a very influential section of their fellow partisans, the leaders of the revolutionary party raised the standard of war against the government on the night of October 17, 1899. The most important uprisings were in the Department of Santander, and there were lesser ones in all the other departments or states. The next day a decree was issued by the government, recognizing the existence of a state of rebellion, and assuming all the powers that are granted to the executive under such con-

---

\* For obvious reasons it is deemed best to withhold the name of the author of this article. He is, however, a man who is in every way deserving of confidence.—EDITORS.



DR. JOSÉ M. MARROQUÍN

The vice-president who took charge of the executive power on fall of  
Dr. Sanclemente, July 31, 1900

ditions. Vigorous efforts were made to suppress the uprising, but with only partial success. The government is said to have placed seventy-five thousand men under arms and the revolution had perhaps thirty-five thousand. Under such conditions it was not to be expected that the revolution would triumph at once, altho it was able to make a very serious fight. During the twenty-eight months that the war has lasted there have been reported some four hundred combats of greater or less importance, and it is estimated that some fifty thousand lives have been sacrificed in the strife.

If one reason why the Liberal party has not shown its strength in this strife has been that some of the leaders of the party were opposed to the war, it can be said with equal truth that one reason why the Governmental party has shown its weakness has been on account of

the lack of concord among its principal men. At the outbreak of the war, the president of the republic, Dr. Manuel A. Sanclemente, and his secretary of war, General José Santos, were supposed to belong to the more moderate wing of the Conservative party, and a great deal of discontent was shown among the old-line Conservatives, many of whom refused to openly support the administration. In order to satisfy them, General Santos was removed, and General Casabianca took his place May 1, 1900. The leaders of the old-line party also complained that the president was too old to properly discharge the duties of his office, that he was too ill to live in the city of Bogota, and that he was under the entire control of his secretary of government, Dr. R. M. Palacio, and on this plea decided to remove him from office and call the vice-president, Dr. José M. Marroquin, to take charge of the executive power. This was done on the night of July 31, 1900, supported by the officers and troops in the city of Bogota. The deposed president and his cabinet protested, but their friends have not been active in their support of the new administration, altho it is virtually the same party. The new president named his cabinet at once, but of those who accepted a position with him, only one now remains in office. The following have occupied the position as secretary of war: Generals Quintero C. (retired), Pinzon (died), J. D. Ospina (retired), Pedro N. Ospina (banished from the country), Concha (appointed minister to Washington), and Fernandez (now in office). The administration, on account of this lack of concord among the leaders of the party, has been most seriously handicapped.

Another serious trouble is the financial condition of the country. Before the year 1885 the rate of exchange on foreign markets was only some twenty per cent. premium for foreign money, but on account of the war of that year the government was obliged to emit paper money, and the rate of exchange went up considerably. Again there was a war in 1895, and the government again issued paper money and the rate of exchange went much higher.\* It is stated that at the beginning of the war there were forty-one million pesos, paper money, in circulation, but now there must be two hundred million pesos, and the amount is being enlarged day by day. As this paper money is legal tender for all debts and obligations, business is in hopeless confusion, due to an inconvertible paper currency.

Among other evils it has produced an era of wild speculation and extravagance in living. The poorest people, who earn their living by the sweat of their brows, are those who have suffered the most. The government has also found that the issue of paper money will not

---

\* At the time the present war began four pesos would buy an American dollar; that is, the peso was worth twenty-five cents in gold. Yet now, in order to meet the expenses of this war, paper money was again issued, and within a few months the peso was worth only ten cents gold; within a year it was worth only five cents, and during the last few months it has been worth only from two to two and a half cents.

supply its necessities. Foreign exchange must be bought with which to get war materials, and as it requires some fifty pesos to buy each dollar, this falls with crippling force on the treasury. Altho the government had yielded to the temptation to issue larger and larger sums of paper money, and had seen its pernicious effects on the morals of the people and on the integrity of the government itself, there was no remedy except to continue or to confiscate the property of the people for public uses. The result has been a compromise in which the evil effects of both measures are clearly felt. Confiscation of property, forced loans, and contributions of war have been required of the people, and especially from those who are known to sympathize with the revolutionary party.

The effects of these measures are most deplorable. Industry of every kind has been almost completely paralyzed, agriculture destroyed, many of the farmhouses burned, and villages abandoned; and now, with the forced loans and contributions of war, the banks and commercial houses in all the business centers of the republic are on the verge of ruin.

### **The Warring Factions**

II. This conflict is only another form of the tremendous struggle that has been going on for ages among all nations—the conflict between conservatism and progress, between restricted industry, activity, and education on the one hand and the liberty to develop spontaneously and freely on the other, and between personal privileges for certain classes and equal rights for all men.

We must do the Conservative party the justice of saying that in general the leaders of both factions have been men who were recognized as eminent for their natural abilities, for their education, and for their devotion to their country. It is not so evident that their principles are wise, and from the standpoint of one who has been educated under English and American ideals, they belong to the school that upheld the system which George III. attempted to rivet on the American colonies, but which was rejected forever in the American struggle for independence.

We must also do their opponents the justice of saying that they, in their turn, reject the system and, like our fathers, demand the liberty to develop according to the circumstances of the land where they live. The unfortunate element in the situation has been the influence, in each party, of a few hot-headed and irreconcilable men who can not adapt themselves to circumstances, who demand all and will yield nothing, and who council violence when measures are adopted that are not to their liking. These are the men who have plunged the country into war, and thus became the destroyers rather than the reconstructors of the country.



COLOMBIAN REVOLUTIONARY OFFICERS AND MEN, 1901

These leaders give the following reasons for the war, which will be here stated, as nearly as possible, free from party exaggeration.

The Conservative party has suppressed "parliamentary government," and has established in its place a "presidential government." The real meaning of this expression is that the development of the Colombian government is exactly the contrary of that of the English government. In Colombia the real power is lodged in the president, while in England it is in reality in the House of Commons. The president can not be called to account for his actions, and he possesses extraordinary power to issue legislative decrees and to execute the laws by what is known as "the administrative process." He appoints his cabinet, the governors of the states, and all executive officers, either directly or through those whom he has already appointed and can remove at will. These officers become his personal agents. The courts decided in the case of "El Heraldo," a printing establishment, that the governor of the department could not be tried by the courts for closing the establishment without process of law and in time of peace, because in doing so he was acting under express instructions from the president, who is not responsible to the courts for such matters. To change this plan of government is one of the objects of the revolutionary leaders, and they believe that only an armed insurrection can change it.

All members of the Liberal party have been excluded, not by law, but by the practise of the "powers that be," from all civil and military offices ever since the Conservatives came into power. This is in general true, and the excuse made by the government party is that as the opposition has made known its intention to overthrow the govern-

ment at the first opportunity. The Liberals say that no remedy can be found in the government itself, for the powers of Congress are exceedingly limited, and that no legislation could even be proposed without the consent of the "Council of State" (composed of men entirely under the control of the presidential party). In addition the election laws, and the practises under them, are such that the Government party can prevent the return of any candidate that it may wish to exclude, as has constantly been done since 1886. This fact, admitted in its general terms by all parties in Colombia, is used to justify the plea that the institutions ought to be reformed, and can not be reformed except at the point of the bayonet.

Again, there is a Church question involved in the strife, so that the clerical party is entirely on the conservative side. The Liberal party affirms that the favors shown to the Roman Catholic clergy, orders, etc., in exemptions of trials before the common courts and from the payment of taxes, import duties, etc., are unjust to the rest of the population, and should be abolished. Strong objections are made to the laws that place the entire control of education at public expense in the hands of the clergy, and to those that place the administration of the public cemeteries in their hands, because they are abused for party and Church interests. Equally strong objections are made to the marriage laws, as these laws are administered and offenses against them are judged by the clergy. Violent objection is also made to the payment to the Church officers of an annual tax of considerable proportions, on account of some claims that the Church has made against the government of Colombia for property taken years ago.



GOVERNMENT OFFICERS AND PRIEST ON EVE OF BATTLE, 1901

While it is clear that these leaders understand that the cause of liberty and progress is bound up with the fall of the Conservative party, yet they have preferred war to pacific measures, and much of their violence owes its vigor to the rancorousness of party spirit, to personal spites, and to personal ambitions, if not to the historic revolutionary spirit.

On the other hand, the Conservative party defends their system of government as best fitted to the present state of culture and civilization in Colombia, and, like many of the leaders in our Southern States, decline to be governed by an ignorant populace. They also charge the Liberals with opposition to the Roman Catholic Church, not so much on account of disliking the exemptions granted and the privileges given, as on account of opposition to all religious principles, and because they desire liberty to live irreligious and immoral lives. Such public statements as the following, made by a prominent Conservative party man, for party purposes, are common, and represent the feelings of many in the party:

The ideas which have inspired the present revolution, the means that are used for carrying it on, and, above all, the end that is to be secured, can all be reduced to a permanent, and at the same time a formidable, attack against the idea that there is a God, that man has an immortal soul, that moral responsibility exists, that justice should be administered, that property is sacred, and that the properly constituted authorities should be obeyed. Those pretended restorers of society, apostles of the liberty of conscience, of liberty of worship, and of civil liberty, are really disciples of the so-called "modern liberty," which acknowledges neither God nor government, neither duties nor rights.

This is, of course, an overdrawn statement, but it represents party feeling as it exists, and something of partisan methods.

III. A statement of the prospects before the country must necessarily be defective, because at present we can not judge whether it is likely that the attempted revolution will triumph by force of arms or be suppressed. This much we do know, that the material civilization of the country is completely prostrated, and that it will be years before it can be reestablished even under the best form of government. The loss of so many of the young men of the country has taken away the working force, and so will retard its recovery. The great debt that rests on the country, not only to pay the claims of the foreigners and citizens who have suffered in their persons and property, and to meet the claims of Colombians who have given of their lives and substance in the strife, but also to meet the great issue of paper money that has been made, will stagger the treasury for years to come. The return to a sound currency will be more trying on the people than any financial question they have ever tried to solve in the past. But this is not the worst; passions have been inflamed that will not cool for years to come. Already these have destroyed thousands of lives and millions of prop-

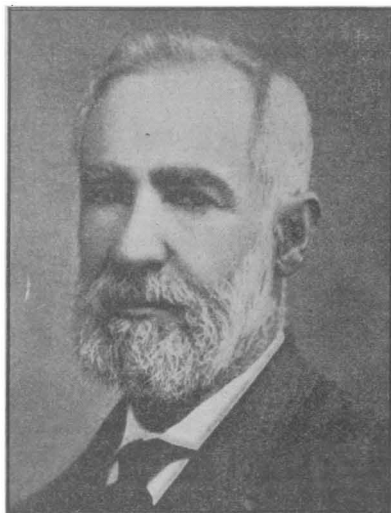


erty, and it looks now as if much more blood must yet be shed and more property destroyed before the end will be reached. Altho it may seem as if the reactionaries are in the majority in only a few places, yet they are in power, and they will not give up without a more furious struggle that will be fought from hilltop to hilltop all over the Colombian Andes. On the other hand, the revolutionary party seems to be determined to win or to perish in the attempt. They state that they intend to continue until they unseat the existing administration and reinstate the reform party. The form that the civilization of Colombia will take depends to some measure on the political organism that remains in power after this struggle is over, and this can not be predicted at the present time.

#### The Religious and Political Outlook

IV. The outlook from our religious and political point of view does not depend alone on the outcome of this revolution. This struggle has been trying and awful to those who have seen it at close quarters. Ail truth is not on one side, or all error on the other; neither party can keep the truth out, or crush it, or completely corrupt it. The government side may be called blindly conservative, but if they remain in power they will not, and could not, stop the wheels that are carrying forward the progress of man in material, intellectual, and spiritual things. The revolutionists may be called greedy, selfish, violent, and irreligious; they may be angrily destroying property, and impetuously attacking the lives of those who seek to sustain the existing institutions of the country, but they will not and can not prevent a higher civilization from taking the place of the lower as it now exists. Political theories and party administrations are things of the hour, and the hour will pass as hours have passed before, but God's plan for the world will develop while it is going.

We know that God's plan is the establishment of a spiritual religion rather than one that is formal and external; this will sooner or later prevail in Colombia, altho at present the religion of the people consists almost exclusively of exterior practises, many of them very superstitious. The tendency is toward fanaticism, and a large degree



GABRIEL VARGAS SANTOS  
Chief of the Revolutionary Party in Colombia  
1899-1902

of intolerance exists. Even many of the religious teachers of the people consider all other forms than theirs as detestable and false, in which there can be no virtue whatever. We would not be wise above what is written, but we believe that God, who is a spirit, will yet be worshiped in spirit and in truth from every mountain top and in every valley in the land.

Along with the excessive formalism of the people, which is a practical denial of the power of godliness, infidelity manifests itself in many different forms. A few persons profess to be atheists, others rest in pantheism, many deny the Divine providential government and call themselves naturalists, more profess to be positivists or agnostics, and the vast number nominally adhering to the external form are absolutely indifferent to all religious doctrines and duties. This part of the nation lives for this world, and may fight furiously for what they want; but they are woefully ignorant, as the other part of the nation is also, of those higher and purer levels of spiritual life which so many of their fellow beings have reached through personal faith in the living, revivifying Christ.

The regeneration of this people will not come through the success of this or that political party, altho the one may open the doors more widely to the Gospel than the other; but neither the one or the other can hold back the winds that waft onward the argosy of material, political, and commercial progress. And just as little can they hold back that Spirit, who, like the wind, passes over all obstacles and carries with Him His power and His agencies for carrying out His will, and also performs His mighty works which will be His witnesses to the ends of the earth.

---

## **A CHURCH WITH A DEBT AND A DUTY\***

### **A WICHITA CHURCH AND ITS MISSIONARY WORK**

BY REV. JESSE CRAIG WILSON

Formerly eight years pastor Union Church, Santiago, Chile, S. A.

We have no desire to glorify the work of man or any church. Our aim is simply to give a plain yet particular account of God's blessing on a church, which, in peculiar difficulties, found its way out of them successfully by following the Scriptural plan for the propagation of the Gospel. America is full of churches of all denominations, struggling to maintain even an existence, with debts or obligations which frighten away new support and stifle all divine enterprise. At the same time, loud calls are coming from mission fields in all quarters for substantial increase in the supply of men and money. We listen to these as in a dream, while Divine Providence opens new empires with teeming millions of dark races seemingly to make our problem

---

\* Corrected and brought down to date by Rev. C. E. Bradt, Pastor of the Wichita Church.

of evangelization even more overwhelming. We can not refuse the responsibility. The civilization of our own fair land, and the well-being of many others, depend on the prompt and worthy response we give to these spiritual demands. The problem of the whole Church is that also of the individual congregation. We do not claim that we shall have no more difficulties to labor over, but we believe that in the experience of the Wichita church we have a key to the situation—a solution of the whole problem.

#### **The Special Problem—A Debt of \$30,000**

Like individuals, churches have their liability to err in enterprise, especially in a country where to-day is a wilderness and to-morrow finds a Minneapolis, St. Paul, or a Chicago. This seemed to be the condition at Wichita a few years ago. The population was scant. Desperadoes made the place their headquarters. What is known as the "First Presbyterian Church of Wichita" was organized March 13, 1870, with thirteen members and two elders, in a "dug-out." The city to-day has a population of over twenty-five thousand. Ten or twelve years ago what is called "the boom" struck Western Kansas. Wichita felt the impulse. The population grew enormously. New buildings were not large enough for business. Churches were cramped for room. Everything seemed too small. The First Church, feeling this a call of God, ventured on enlargement. A new site was selected and negotiated for at a cost of \$20,000. The old site could then have been sold for \$40,000, but was held for \$50,000. Suddenly "the boom" burst. Property was everywhere mortgaged for many times its value. The people, discouraged and bankrupt, were seeking to escape with their lives. The First Church suffered severely. Its new site, as well as the old, was now practically valueless, and yet the church stood pledged to pay \$20,000 for it. The obligation had to be met. The heavy debt, which was increased by other obligations, previously binding, to \$30,000, rested on the church like a pall. Considerable was done toward reducing the burden by surrendering the parsonage property and other real estate, and for a time the various departments of church work spiritually were sustained. But when all else was gone a debt of \$18,000 was still left upon the church, with a floating indebtedness rising higher and higher each year. Finally the church reached a condition financially which seemed to paralyze every member and make a forward movement absolutely impossible.

#### **The Key to the Situation**

About this time the pastorate became vacant, and a call was extended to the Rev. Charles Edwin Bradt, pastor of the Second Presbyterian Church, of Lincoln, Nebraska. Mr. Bradt accepted the call, and, beginning work, followed the policy pursued in Lincoln, namely, that of emphasizing the duty of adequate representation of the church

on the foreign mission field. "Into all the world" and "to every creature" were the commands of Christ. The church must be a "going" church and make a business of reaching the ends of the earth with the Gospel. The pastor held this to be the one condition of the promised presence of Christ with Holy Spirit power in any church. After a series of sermons along this line, Mr. Bradt revealed to some few the conviction of his heart, viz., that the church should take the support of a foreign missionary pastor, at a salary of not less than \$600 a year. This was much beyond even a liberal offering. Few thought it could be done. Difficulties were brought forward, chief among them "the debt." But the truth was kept steadily before the church that He who said "Go" had promised His presence with Almighty power on the condition of obedience. After much prayer, it was decided to make the proposition to the people. Cards of subscription were prepared. A special sermon was preached. All giving was to be voluntary and cheerful. To the astonishment of nearly every one, the whole amount needed for the support of the "foreign" pastor was secured. Rev. Hunter Corbett, D.D., of Chefoo, China, according to arrangement with the Foreign Board, was chosen to be the missionary pastor of the church.

#### The Church's Goliath Met and Slain

The Spirit of the Lord was working among the people. At the beginning of the second year of Mr. Bradt's pastorate, 1898, the matter was considered in a Congregational meeting, and by a unanimous vote of the congregation its missionary enterprise of the first year became the settled plan and policy of the church.

The following resolutions were unanimously passed by vote of the congregation, April 3, 1898:

*Resolved*, That we, the members of the First Presbyterian Church, of Wichita, Kansas, in regular congregational meeting assembled, do hereby express our desire that this church shall become and be known as a *missionary church*; that is:

1st. A church whose chief *aim* and *ambition* shall be to glorify God by the proclamation of the name of the Lord to every creature on earth.

2d. A church whose *organization* shall be such as to best carry out the great Commission as given by our Lord and Savior.

3d. A church that believes that Jesus Christ meant what he said in Matthew xxviii:18-20, viz:

(1) That all power was given Him in heaven and in earth.

(2) That all people who become his followers should immediately and persistently endeavor to preach and to teach His Gospel to all such as know it not.

(3) That obedience to this command on the part of His followers will insure His continued presence and power with them unto the end of the world; and hence will guarantee to them success and usefulness which will evidence to the world in an unanswerable manner that Jesus Christ

is all that He claims to be, the only begotten Son of God, and the only Savior for lost humanity.

A new spirit of faith and hope now took possession of the people. Leading members of the church began to feel that the debt, the great incubus of the church, would some day be removed. No one knew how or when it could be done; but prayers were abundant, and help came speedily—all but miraculously. An unusual consciousness of strength took possession of the people. A faith that God was present to help and that nothing was too hard for the Almighty was manifested among the members. A chart, called the church's Goliath, was placed upon the wall confronting the congregation. This chart portrayed clearly the total bonded debt of the church, with sums written upon it representing shares, from \$1 up to \$500. Opportunity was then given the congregation to join in slaying the giant that so long had terrified the people of God. Subscription cards were prepared and placed in the people's hands as before. Subscriptions of varying amount followed in rapid succession. As these subscriptions were announced corresponding amounts were canceled on the chart. Interest became intense as the congregation saw that the giant was actually to be destroyed. Many heads were bowed in prayer. Tears of holy joy were seen to run down the faces of many. The Holy Spirit verily seemed to brood over the congregation, moving hearts, Himself doing the work which He was enabling them to do. In half an hour the whole indebtedness was provided for. A prayer of thanksgiving was offered, and the congregation departed with the conviction that the presence of Christ, with His almighty power had really been manifested, according to His promise: "And Jesus came and spake unto them, saying, All power is given unto me in heaven and in earth. Go ye, therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost; teaching them to observe all things whatsoever I have commanded you; and, lo, I am with you alway, even unto the end of the world. Amen."

#### **What One Church Can Do in the Foreign Field**

With the clearing of the debt, interest in foreign missions went forward with leaps and bounds. The hand of God had been manifest. The lifting of the debt was His seal upon the church's consecration to the foreign missionary enterprise. Faith was rising. Societies and individuals now seemed to vie with one another in the undertaking to support native helpers and native pastors in the foreign field, under the supervision of Dr. Hunter Corbett. In two years after the first step was taken, some twenty of these helpers had been thus assigned, and were supported at an annual expense of from \$30 to \$60 each. This number was increased the next year to thirty. Monthly letters received from Dr. Corbett, the foreign pastor, and printed in the *Missionary*

*Messenger*, the home church organ, kept the church, the societies, and all who were interested informed of the conditions on the foreign field and in almost personal touch with the workers.

At the beginning of the third year, 1899, the Woman's Missionary Society of the church came forward with \$500 for the support of Mrs. Corbett. That same year, October, 1899, the Young Peoples' Missionary League of the church, in response to an appeal from the Chefoo station for a lady medical missionary, assured the Board of Foreign Missions that if they would commission such a missionary the league would guarantee her support. The Board thereupon commissioned Miss Effie B. Cooper, M.D., at a salary of \$500, who was immediately sent to the field as the third American foreign missionary supported by this church.

Recently came an appeal from the same mission, through the church, to the Board, asking for the appointment of a lady evangelist to accompany Dr. Cooper and assist in caring for the large number of inquirers called out by her medical services. The Board has appointed Miss Louise Vaughn, and the church has assumed her salary of \$500 per annum.

In addition to this, a group of members have become responsible for the support of an out-station under Dr. Corbett, called "Ruth Mission," which employs five native pastors.

The church has also furnished the mission station at Chefoo with a normal school building, at a cost of \$2,500, and with other conveniences in the way of real property. The total amount contributed by the church to foreign missions in the last five years is about \$10,000.

#### **Does the Home Work Suffer?**

The question naturally rises, Does not the home work fare badly by bending so much of thought and effort to the foreign field? Is there not danger of "going to seed" on foreign missions? The facts are quite to the contrary. The same argument might have been used by the apostles when the Lord said: "Go into all the world and preach the Gospel to every creature." "Lord, will not the Jerusalem work suffer by so doing?" Vital interest in the foreign work always enkindles the home flame. This is true in the experience of the Wichita church.

The payment of the indebtedness was itself a strong home effort, due in large measure to the quickening of home interest by the foreign work. A debt which can not be lifted is to be dreaded. It discourages; it blunts the sense of duty. If over-heavy it is apt to suggest "shady" ideas as to real obligations to pay. It may lead to undue delay, and possibly to thoughts of repudiation. Thus a church in such condition can not be in right relations with the Divine Master, to whom has been given "all power in heaven and in earth." The

lifting of such a burden, therefore, if it exists, must be a "home" work and blessing of high order.

The money offering of the Wichita church to the work of home missions shows that such foreign work is the life of the home. The annual offering of this church to the cause of home missions in 1897, before special interest was aroused in foreign work, was about \$300. In 1898, after one year of special work, the offering rose to the amount of \$511. In 1899 the amount given was \$775; in 1900, it was \$955; in 1901, it \$1,484.

But this is not all. In April, 1900, under the auspices of one of the Endeavor societies of the church, a lady city missionary for Wichita was put in the field, at a salary of \$300, and has been enthusiastically supported ever since. The following minute passed by the society at that time will show the spirit that controlled:

Realizing that there is a broad field, white for the harvest, lying all about us here in our own city, and that the laborers are now too few to gather the precious fruit unto life eternal before it perishes, and that Christ's command is to preach the Gospel to every creature, we, the Young Peoples' Society of Christian Endeavor No. 1, of the First Presbyterian Church of Wichita, Kansas, undertake the support of a city missionary as our representative in this great work.

In the same spirit the church has added to its ministerial force on the local field Rev. Edwin Huyler as pastoral assistant, with a good living salary; also a minister of music, and an office assistant for the pastor.

In other ways increased interest and activity in home work has been manifested by reason of the foreign enterprise. An Evangelist Band and Personal Workers' Class has been organized and conducted by the pastor. A part of the work of this class is to go out weekly and gather in people from the streets to an evangelistic week-day service. Members of the church and Men's Club go out on the streets and into the saloons and gambling-places of the city, and by loving persuasion "compel" large numbers to come into God's house. It is the working belief and theory of the pastor that any given community can be taken for God if only due effort and prayer are put forth. The people of the First Church, in response, are rousing themselves to meet this ideal. During the past six years over eight hundred persons have united with the church.

In addition to all this, the First Church is regularly supporting in Wichita what is known as Lincoln Street Presbyterian Mission, where a Sunday-school is maintained and regular preaching services twice each Sabbath; also two Christian Endeavor societies, a boy's club organization, and a mid-week prayer-meeting. Another Sabbath-school and preaching-place is conducted by one of the members four miles in the country. Funds are also contributed to maintain a Sabbath-school in Pike County, Kentucky. The total amount con-

tributed for home missions during the past five years is the same as that contributed to foreign missions, or about \$10,000. As a last step in the direction of home enthusiasm, the church has recently voted its pastor a limited leave of absence each year, that he may assist his brethren of the home field in evangelistic and other work, as the Lord may direct.

Much more might be said by way of detail. Much more remains to be done in giving strength and stability to what has already been started. But have we not here enough data to indicate the normal way in which Divine blessing may come to the individual church or believer? And may there not be here more than a suggestion for the solution of the missionary problem of the whole Church?

---

## THE MISSIONARY OUTLOOK\*

BY REV. COURTENAY H. FENN, NEW YORK

Chairman of the Committee on Foreign Missions (Presbyterian General Assembly)

It is with a profound sense of joy and thanksgiving that we report to the Assembly the best year in all the history of the Board of Foreign Missions. The cause of our rejoicing is not merely the fact that for the fifth successive year the Board has come up to the Assembly without the distressing necessity for reporting a debt, but in a still higher degree the fact that, from the mission fields, here, there, almost everywhere, has been wafted to our ears the jubilant song of the Harvest Home. We report to you not merely a financial prosperity, which has enabled the Board to meet all its obligations, but also such an ingathering of souls redeemed by the blood of Christ and regenerated by the effectual working of the Holy Spirit, as should cause the whole Church, from north to south, from east to west, to join with the angelic hosts in their song of triumph and of praise. No less a number than 5,241 adult persons, after long instruction and careful examination, have been baptized into the Presbyterian churches on our mission fields, a larger number than in any previous year since the establishment of the Board. This is an increase of 12½ per cent. upon the membership of last year. Deducting all losses by death or dismissal, there has been a net gain of 2,884, or more than 7 per cent., while the average gain in the home Church for the past six years is but 1.6 per cent. The statistics of growth, other than already given, are as follows: 749 missionaries, a gain of 34; 26,108 scholars in schools, a gain of 198; 289,363 patients treated in hospitals and dispensaries, and 75,011,660 pages issued from mission presses. The inevitable delay in reestablishing schools and hospitals in North

---

\* Condensed from the report of the Committee on Foreign Missions presented at the General Assembly of the Presbyterian Church, 1902.



China accounts for lack of greater gains in those departments. 1,882 native helpers of all grades are employed in the care of 610 churches and in widely extended evangelistic itineration.

CHINA.—All eyes have continued to be turned toward China, and the horror which filled all hearts during the awful summer of 1900 is only now beginning to give way to a vision of the glory which is to be revealed. A year ago it was only by faith that we could refuse to believe the pessimistic prediction that not in forty years would the empire again reach the point of progress attained before the outbreak. The empress dowager, alas! is back in Peking in control of the government. But what is she doing? Issuing the very same edicts of reform and progress for which she had deposed the emperor! The establishment of a system of universities in provincial capitals and of academies in district cities, the abolition of the artificial literary essay which served only for the manifestation of abysmal ignorance of everything but an effete past as a basis for official appointment, the introduction of Western learning into the educational curriculum, the unparalleled demand for Western books, the formation of students' associations, the increased literary use of the Mandarin language, the imperial discountenancing of foot-binding, edicts of religious toleration and of protection for missionaries, heretofore undreamed of freedom of social intercourse between Chinese officials and their wives and all classes of foreigners, an increased respect shown to the missionary in city and country, growing cordiality in the welcome afforded him, emphatic official expressions of approval of his leniency in the settlement of the recent troubles, larger numbers attending his preaching, Buddhist and Taoist priests converted and converting their temples into Christian churches, growing groups of earnest catechumens, many baptisms even in the scenes of ruin—all these things and many more not only rejoice our hearts in the present, but strengthen our faith in God's plan for a mighty work in the days which are to come.

The beautiful life of our lonely missionary at Paotingfu has so watered the seed of martyr blood that officials and people unite in contributions for the new buildings, and the provincial treasurer, successor of the author of the massacres, is engaged in the translation of the Bible, which he has learned to admire. The noble witness borne by thousands of native Christians, faithful in every trial, and even unto death, not merely led some to cut out the hearts of their victims for examination, but to consider whether the truth in those hearts was not the source of their sublime courage. Divine wisdom has been given to the missionaries in dealing with the cases of temporary recantation, and their loving firmness has resulted in a great awakening of the Church. The missionaries in Peking have led to Christ many of the American soldiers, and quickened not a few of the careless. And

now from every part of that great empire comes home the word: "The fields are whiter than ever to the harvest. Send forth the reapers to gather it in."

JAPAN.—Once more has God given to His Church an open door in Japan. For some years, while it has appeared to be open, it was but an outer door. Following the early promise of our mission work, which encouraged the hope of a speedy evangelization of the islands, and led to the earnest but almost vain appeal to the Church to seize the fleeting opportunity, came the reaction toward a rationalistic theology, invertebrate and nerveless, which threatened to kill the native Church by stopping its aggressive efforts, and to destroy all outside interest by its failure to offer anything better than the old ethical philosophies. The past year a general discontent with existing conditions, an awakening of the Japanese to a realization of the insufficiency of their own systems, together with other causes, led to the inauguration of the Twentieth Century Special Union Evangelistic Movement, in which Presbyterians, Episcopalians, Methodists, and Baptists have cooperated. Conducted in a large measure by the natives themselves, with the aid and counsel of the missionaries, this evangelistic campaign, begun in the spring of 1901, and resumed in the fall of the same year, has resulted in twenty thousand inquirers of all ranks and conditions, exclusive of the one thousand four hundred students who expressed a purpose to begin a Christian life in the meetings conducted by Mr. John R. Mott, and many others who have recently taken a similar stand in meetings led by the Rev. R. A. Torrey. The end is not yet.

The attempt of the subtle Conservative party to exclude Christianity from the education of Japan has failed. The new educational code, backed by imperial rescript, had but a temporary triumph, and once more our schools are free to teach Christian truth. The latest news from Japan is almost the best of all. The native leaders in theological thought have come out clearly and strongly in a declaration of their loyalty to the Word of God as the only infallible rule of faith and practise, and to Jesus Christ as the Divine Son of God.

KOREA continues to be the most fruitful field of our missionary labors, so far as visible results are concerned. 1,263 communicants were added to the Church during the year, almost one-fourth of the total number in all our fields. Encouraging advance has been made in the new educational work. The Board is making considerable additions to the forces of the mission, whose inadequacy may be judged from the fact that Pyeng Yang station has 2,944 church members, 3,837 catechumens (1,580 of the latter new this year), 54 counties to shepherd and evangelize, and but 8 ordained missionaries to do it. Of 92 native helpers, all but 6 are supported by the people, who have, almost unaided, erected 46 new churches this year, making 152 in all. The

natives have contributed nearly \$4,400 gold. The work is waiting to be done, but the workers are pitifully few.

INDIA.—The Christian population continues to far outstrip in growth the general population, having within a decade increased between 18 and 35 per cent. in the different presidencies as compared with a general increase of 7 to 15 per cent. There is no little consternation among the Hindus on this account. Our missions have extended greatly the village work among the low caste people, while also emphasizing as of old the Christian education of the higher castes. The home missions of the native Church are prospering. The funds provided by the generosity of sympathetic friends in America, and the perilous, self-sacrificing efforts of the missionaries during the times of famine and of plague, have given as wards to the Church about fifteen hundred orphans, to be trained for Christian service, and have also contributed to the general work a tenderness and a power which have brought into the churches of the Western India mission within the year more than twice the number of people baptized in the previous thirty years.

THE PHILIPPINES.—No mission of the Church has received a more emphatic expression of Divine approval than that established on the first anniversary of the great victory in Manila Bay. Tho other Churches have entered the field, there is room for all, and one Evangelical church has been established, the various missions having divided the archipelago among themselves, in the interests of harmonious cooperation. This gives to our Church all of Southern Luzon and one-half of the Visayan group. Our three stations at Manila, Iloilo, and Dumaguete are insufficiently manned, but the results are beyond what could be expected with such forces. Already we have enrolled three hundred and fifty-two communicants, two hundred and ninety-nine of them during the year, while hundreds more are requesting instruction and baptism. Our medical work there, as in all our fields, presents a magnificent evangelistic opportunity. The Philippines are in our hands for weal or woe; the character of American influence upon them will depend largely on the American Church. With our civilization goes much of evil. The Church should see to it that there goes more of good. An intelligent people, having found their light but darkness, are looking to us for the true light of life.

In SIAM the old official friendliness continues. The king has paid a visit to our new station of Pitsanuloke, near the southern border of the Laos country, and expressed his approval of our work. Nakawn, on the Malay peninsula, gives good promise. New buildings are being erected for the boys' school in Bangkok. All the schools and the hospitals of this mission are largely self-supporting. The work of our mission press, the best in Bangkok, is much in demand. The impression made by this mission can not be estimated by the number of its

converts. To the churches of North Laos have been added one hundred and sixty-one members. A vast amount of evangelistic itineration has been carried on by ministers, doctors, and the women of the mission. Much of the work is self-supporting. The missionaries have been cordially received in many Buddhist temples. Nan station reports an increase of sixty-five per cent. in the number of communicants.

In PERSIA Russian influence has increased, but the political situation has not been greatly changed, and the people seem decidedly more favorably disposed toward Christianity. The report says that "Rationalism, Babism, infidelity, and a general confused ruin of religious things have increased the spirit of religious inquiry in the minds of thousands who were orthodox Mohammedans." The missionaries have had many interesting interviews with Mohammedan mullahs. Not a few Moslem boys are enrolled in the schools. Some improvement is noted in the Armenian church.

The reports from SYRIA for the year bring more of cheer and encouragement than those of other years. Large accessions to the churches, a stronger spirit of inquiry, a greater eagerness for education, even at considerable cost, a wide-spread spiritual uplift as the result of the Brummana Conference, presided over by the Rev. F. B. Meyer, a clearer perception of the lines to be followed in an aggressive advance, the considerable growth and strong life of the Christian Endeavor Society, an increased disposition among the natives to assume the responsibility for evangelizing their own land—all these things give hope that one day all obstacles, Turkish, Greek, and Roman, will give way before the march of a pure Christianity.

AFRICA has suffered, as of old, the loss of faithful and efficient missionaries; but from those who labor on sounds forth the cry of heroic devotion, "Africa must be evangelized. She is dear to the heart of the Master, who is more eager for her redemption than even we are. Plead with the churches in America as well as with the Lord of the Harvest to send forth more laborers into this harvest." It is a hard soil, but there are signs of showers of blessing. From several of the stations come reports of inquiry classes of several hundred members, who are ceasing to do evil and learning to do well, and of churches enlarged and reenlarged, only to be filled again to overflowing. The precious lives have not been given in vain.

SOUTH AMERICA.—In Brazil there is an increase of unpaid evangelistic effort on the part of the natives. Much itinerating has been done. Three hundred and fifty-three have been added to the churches. The year has been the most encouraging in the history of the two missions. The college has been greatly prospered financially. Candidates for the ministry are more numerous. Bible sales are increasing. In Chili the Instituto Ingles has become the best boys' school

on the coast. In Colombia the long-continued revolutionary conditions have prevented itineration, but the work of the schools has been vigorously prosecuted, the only hindrance being the opposition of the governor at Barranquilla, closing—it is hoped but temporarily—our successful boys' school. In Guatemala renewed hostility from the Romanists has been encountered and little progress can be reported.

MEXICO.—The most interesting event in the history of the Mexico mission was the organization last July, in Mexico City, of the Independent Synod of Mexico, a union of our own work with that of the Southern church. The schools have continued to do good work and the churches have steadily grown. Some of the members give from one-tenth to one-half of their income to church support.

The union of churches in Mexico just referred to is but one of many movements of the kind by which the year has been marked. The Presbyterian Alliance in India has submitted to the Presbyteries a basis for the union of all Presbyterian bodies in that country as "The Church of Christ in India (Presbyterian)." In China the first steps have been taken in the same direction. A committee of cooperation in Japan now binds together not only Presbyterians but all churches, save the Greek, Roman, and Episcopal. In Shantung, China, there is talk of union between American Presbyterians and English Baptists, while in Peking, Methodists, Congregationalists, and Presbyterians propose a union university, the collegiate department to be with the Methodist and American Board missions, the medical with the London mission, and the theological with the Presbyterians. All these things are in line with the deliverances of the Assembly and with the prayer of our Lord for His disciples.

## THE STORY OF GUCHENG—II

### 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.

The time had now arrived to commence a mission on the great island of New Guinea. The London Missionary Society had begun its work at Takiti in the Far East and worked westward; island after island and group after group had been evangelized. The Loyalty Group being at the western extremity of the mission, New Caledonia being closed to us by the French, and the Presbyterians and Episcopalians being at work in the New Hebrides, it was clearly the duty of the young churches of the Loyalty Group to regard New Guinea as their foreign mission field, for it was a kind of unwritten law in the South Sea mission that when an island had received the Gospel it

was to hand it on to the next. The question had been discussed at the annual meeting of the missionaries of the Loyalty Islands mission, and the directors in London had sanctioned our proposal and appointed me to carry it out. So I called a great meeting of the churches of Lifu, laid the scheme before them, and asked for volunteers from the native pastors and students in our seminary, with the result that *all* volunteered, they requesting me to select from their number those I considered most suitable. I felt, of course, that the best men were needed for pioneer work in such a place as New Guinea, and this is how it came about that Gucheng was the first native evangelist appointed to the New Guinea mission. He had married the daughter of a chief, who for many years was a girl in my wife's school, and developed from a wild, heathenish, unkempt girl into a fine woman, physically, mentally, and morally, and made him an excellent wife. The sacrifices which Gucheng and his wife made in leaving their comfortable home and pretty village and devoted people for the risks and privations of pioneer work among the cannibals of New Guinea will bear comparison with those made by European missionaries. Their homes are as dear to them as ours are to us, yet they cheerfully give up all for the sake of Christ and His kingdom, and place themselves unreservedly at the disposal of the missionaries, which should make the missionaries most careful and prayerful as to provisions for their health and safety.

In beginning a great mission in a sickly climate, among a savage and cannibal people, it seemed imperative to form a central station at a place tolerably healthy and safe, which might become an educational centre, as well as a sanitarium and "city of refuge" for the whole mission. From information received, Darnley Island, in Torres Straits, appeared to be the kind of place we needed. It is about seven hundred feet above the sea, possessing fertile valleys and plateaus, groves of cocoanut and other fruit trees, good anchorage and fresh water, and is situated between Yule Island, on the New Guinea coast, to the east, and Thursday Island, in Torres Straits, on the west, the latter a calling-port of the mail steamers between England and Australia, and the most convenient place at which to get letters and supplies for the mission.\* To the north lies the great Fly River, which can be reached by an eight-hour sail in a whale-boat, and then ascended for six hundred miles, the highway into the interior of that great country. When I became personally acquainted with Darnley and saw its importance as a suitable place for a central mission station, I took the first opportunity of calling upon the ministers for lands of the Queensland government, and succeeded in securing the half of Darnley for the London Missionary Society, with the promise that the other half should not be leased to any trading firm, but kept in the

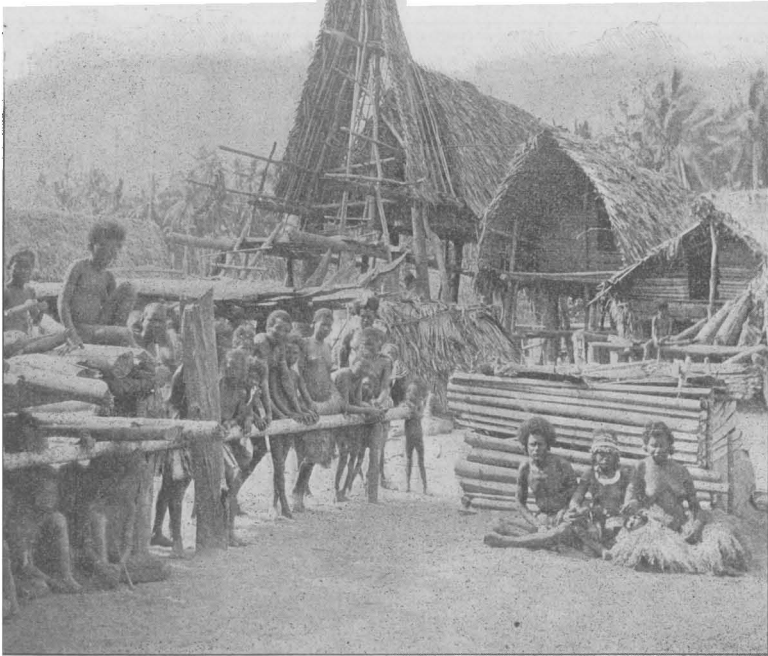
---

\*It lies *en route* between the two, about a day's sail from each.

hands of the government, so that practically we secured the whole island as a base of operations, and determined to make it the *Iona* of our New Guinea mission.

As Gucheng was the first native teacher selected for work in our New Guinea mission, so he was the first located; he and Mataika (another Lifu native) were appointed to begin the work at Darnley; consequently, they were specially interested as we drew near our first landing-place since we left Lifu for New Guinea. The "sailing instructions" informed us "Treachery Bay," a name a boat's crew having been natives were very wild and itors to be on their guard; in the bay without seeing aroused. There was no one and none of us knew any-*of kindness* is a language the world over, and that was use in our first touch with points of our mission. The this language was the lead- now the senior deacon of

that the anchorage was in given to the place on account of massacred there, and that the treacherous, and warned all vis- so that when we dropped anchor a native our suspicions were to introduce us to this people, thing of their language; but *acts* that people can understand all the only language we were able to these cannibal tribes in different first man upon whom we tried ing warrior of the place, who is the church there. Soon after we



THE CHIEF'S SPIRE HOUSE AT KALO

cast anchor on that memorable Saturday evening he made his appearance on a hill, evidently to reconnoiter. We beckoned to him, and then jumped into our boat and met him on the beach. That meeting, like many others of our first meetings with the cannibals in New Guinea, was very different from the pictures in books and magazines of the missionary's first landing among savages. I have often been amused at the pictures of Moffat and Williams compared with my own experience. Instead of standing on the beach in a suit of broadcloth with Bible in hand, the pioneer missionary in New Guinea might be seen on the beach in very little and very light clothing, with an umbrella in one hand and a small bag in the other, containing not Bibles and tracts, but beads, jew's-harps, small looking-glasses, and matches; not pointing to heaven, giving the impression that he is a rain-maker, but sitting on a stone with his shoes and stockings off, surrounded by an admiring crowd, who are examining his white feet, and rolling up his wet trousers (he having waded on shore from the boat), to see if he has a white leg, and then motioning for him to bare his breast, that they may see if that is also white. The opening and shutting of an umbrella, the striking of a match, the ticking and movement of a watch—these things cause great surprise and delight and loud exclamations.

What we did when we met this savage on the beach at Darnley was to induce him to enter our boat and accompany us to the vessel, which after a few friendly demonstrations we succeeded in doing, tho he was evidently very much afraid. We talked to him on board in a manner most effectual. Not knowing the way to his heart through his ear, we took the familiar road through his stomach by giving him a good dinner, then made him a few small presents and sent him away rejoicing, giving him to understand by signs that he was to return next morning when the sun was up and bring his friends with him.

It would have been interesting to know what was said around the fires in the cocoanut grove that night. Our presents would be handed round for inspection and gazed upon with longing eyes. They would naturally feel that there were plenty more where they came from, and the question would be, *how to get them*. On these occasions some propose *stealing*, others suggest *murder* and *plunder*; the wise men, however, advise *barter* and *begging*. They have probably had intercourse with some foreign vessel, or have heard of natives who have, where the murder and plunder theory has been tried with results far from encouraging.

Long before sunrise we heard unmistakable evidence of a crowd having assembled on the beach, all anxious to get on board, hoping, no doubt, to be treated like our friend the night before. After our morning bath on deck, during which there were loud exclamations at



our white skins, we sent in the boats to bring them off to the vessel. On such occasions in our first contact with savages, we take the precaution to fasten a rope across the after part of the vessel, beyond which we do not allow the natives to go. Two or three of the crew are stationed in the bows of the vessel, the mate and one of his men stand behind the rope in the after part, keeping a sharp lookout on the crowd. All movable articles which might tempt the natives are put below and the hatches fastened. The way to and from the cabin is in the reserved part of the vessel, which the natives are not allowed to approach till we are acquainted with them. Neglect or contempt of



A STREET IN THE MARINE VILLAGE OF TUPUSELEI

these precautions has often led to very serious and fatal consequences. As a rule, pioneers should not allow natives who are savages and cannibals to get behind them. The temptation to a savage who is walking behind, with a club or tomahawk on his shoulder, is often very great; he knows of no tribunal in heaven or on earth to punish him, and is often led to kill, not from revenge, but from sheer ambition, knowing that if he is successful he will gain both approval and popularity from his countrymen.

Imagine, then, this crowd of savages on board our vessel, naked, and ornamented with paint, feathers, and shells, all talking at once, examining everything, peering into every place, pressing against the rope which they are trying to remove or surmount in order to get to the cabin, standing in the rigging to get a better view, some of them

falling or being pushed overboard amid the laughter of their friends. What were we to do with such a congregation on that memorable Sabbath morning? How I longed to be able to speak to them! All we could hope to accomplish was to make a favorable impression upon their minds, showing by our conduct that we were different from others who visited them. To this end I conducted our morning service in the Lifu language. The crew joined our eight teachers and their wives, who all appeared in Sunday attire. Seven nationalities were represented, from the educated European to the debased savage. Every shade of color might be seen, both in skin and dress, from white to black. It was a strange and most interesting sight. Never before or since have I preached to such an audience. We sang, to the astonishment and delight of the natives, "Jesus shall reign," etc., and the hills sent back the response, in solemn and glorious echo, "Jesus shall reign." We prayed together that God would direct, protect, and bless His servants in the great work they were beginning, for never did men feel more than we did then their absolute dependence upon Divine help. The savages looked on in silence and wonder. After the service we mingled with them freely, and took some of the leading men into the cabin; then made them a few presents, and sent them away feeling (as I afterward found) that whoever we were we differed from those who had hitherto visited them. In the afternoon we visited the village, where we were kindly received, return presents being made by the people. Thus our intercourse began, and in three or four days we had gained their confidence and established the mission, placing Gucheng in charge.

I must not omit to record a very touching incident that occurred in connection with the settlement of Gucheng on Darnley. It happened on the morning of the fifth day that I was standing near the door of the grass hut that we had purchased from the natives as a lodging for our teachers till they built a suitable house for themselves. Our friends inside did not know that I was near. Their boxes and bundles had been landed, and all was ready for us to start for the point on the New Guinea coast where we intended, if possible, to form our next station. As I approached I heard one of the women crying most piteously; it was Gucheng's wife. I stood for a few minutes outside, unwilling to intrude, for such grief seemed to render the place sacred. "Oh, my country! my country! Why did we leave our happy home? Would that we were back at Lifu again! These people will kill us when the mission vessel leaves, or they will steal all we possess." Then I heard her husband, in tremulous tones saying, "We must remember what we have come here for—not to get pearl shell, or trepang, or any earthly riches, but to tell these people about the true God, and the loving Savior, Jesus Christ. We must think of what He suffered for us. If they kill us, or steal our goods, whatever we may suffer, it will be very little compared with what He suffered



BLACK STREET, MOAPA, AROMA, NEW GUINEA

for us." I could stand it no longer, but walked away till I recovered myself; then I entered the hut, and talked and prayed with them, and I am not ashamed to add that we wept together. Our party soon joined us, and when we walked down to the boat I need scarcely say that we were all sad and sorrowful; and as we pulled off to the ship, and beheld the weeping little group on the beach, surrounded by naked, noisy savages, one could not help feeling how little the world knows of its truest heroes.

We were absent for three weeks on the New Guinea coast, forming stations at Dauan, Saibai, and Katau. Here we found the difficulties and dangers, both from the natives and the country, much greater than at Darnley. Saddest of all, however, was the trouble occasioned by some of our own countrymen, who had just arrived in Torres Straits to collect pearl shell, and who by their plundering plantations and capturing natives very nearly led to the massacre of four of our native teachers. On our return to Darnley we were delighted with the change that had already taken place. Gucheng and his party had evidently been hard at work; with the help of the natives they had built a neat cottage, a great improvement upon the surrounding huts. It contained a living and a bed room; in the middle of the former stood a table and bench, the legs being not *on*, but *in* the floor, and on the table were yams, bananas, and young coconuts, while outside were a crowd of laughing natives, who all seemed anxious to show how pleased they were to have Gucheng and his wife live among them. We spent the Sunday there, and had a most interesting service in the coconut grove—the best of all places for public worship in such climates.

Leaving Darnley, we crossed over to the peninsula to see what the natives were like there, with a view to future operations. On a wind we made Yule Island, which lies in the mouth of a bay about six miles wide, blocked at one end by reefs, with a fine passage at the other for large vessels, making, between it and the mainland, one of the finest harbors in New Guinea, known as Hall Sound. As we gazed upon the green clad hills and thick forest land of Yule Island we felt that this would make a splendid central station for that part of New Guinea. Further east we found the tribes lighter in color than those in the gulf, with a language—judging from the numerals up to five—resembling the *Eastern* Polynesian, and, like them, wearing the *maro*. It seemed probable that the whole southeast peninsula was peopled by Malayo-Polynesians, who had conquered the aborigines and driven them back into the interior. It therefore seemed desirable that the directors should appoint a couple of missionaries from Eastern Polynesia, with a staff of teachers from that branch of our South Sea mission, to carry on work on the southeast peninsula of New Guinea. I suggested this course to the directors, mentioning the names of Mr. Lawes, of Savage Island, and Mr. Chalmers, of Rarotonga, having first ascertained from these gentlemen that they would willingly join the New Guinea mission if asked to do so by the directors of the London Missionary Society. No time, however, was lost in securing Eastern Polynesian teachers for the southeast peninsula of New Guinea, and they were located and superintended by the Rev. Mr. Murray, of Samoa, for three years, till Mr. Lawes arrived, who was joined three years later by Mr. Chalmers.

(To be concluded)

## THE RELATION OF THE CHURCH TO ISLAM\*

BY REV. CANON EDWARD SELL, D.D.  
Fellow of the University of Madras, India

What are the present aspects of the Mohammedan world? In the political sphere it is losing influence by its own inherent weakness. While this is true, it is still strong, and in many places growing, as a religious system. Indeed, in recent times there has been a great revival and much activity in the development of its missionary operations.

The Wahhabi revival of a hundred years ago has spent its force as a distinct movement, but much of its intensity of purpose and of its fanatical intolerance has passed into the Darwish orders, of which there are about eighty, some ancient and some modern. The last fifty years have seen in Northern Africa and in the Eastern, the Western, and Central Sudans a most remarkable development of missionary activity. The greatest of all the modern orders at work there, the Sanusiyah,† numbers its followers by many millions, is possessed of great wealth, and imbued with a conservative and fanatical spirit. Its hostility not only to Christianity, but to all forms of modern civilization, is very great, and its influence is growing year by year.

This revival is spreading out in all directions. A hundred years or so ago great tribes, like those in Hausa land, were still pagan, and, if the Church had been alive, they might now have been within her fold. She slumbered and slept, and now one of the finest races in Africa is, for the most part, Mohammedan, and their state is under a Moslem ruler. The neglect of the Church has lost millions upon millions of the Africans of the Central Sudan and contiguous regions, and year by year numbers of men go forth chiefly from the great Moslem theological school of Fez, Morocco, to spread their faith through all those regions.

It may be at once admitted that Islam raises a savage tribe. It abolishes cannibalism and other evils; it brings some notion of a higher power and of a future life: it sets up a definite rule and law; but it is a low level, after all, and it fixes the nation at that level. Its fundamental principle is that its law is divine, final, and perfect. It teaches that there can be no further development. Polygamy, concubinage, and slavery are expounded as being laid down in God's final revelation and so as unchangeable. It gives to these moral evils all the support of a Divine sanction. It teaches the negro convert to look with proud contempt on all other men and on all other creeds. There is hope of the conversion of a pagan race when the Gospel is brought to it; it is a hundredfold harder to win a pagan race which has first embraced Islam. The religion of Mohammed is in no way a preparation for Christianity.

This great activity of the Darwish orders is a loud call to the Church

\* Portion of an address delivered before the International Missionary Union, Clifton Springs, N. Y., June 7, 1902.

† A full historical account of this order is given in Sell's "Essays on Islam." —EDITORS.

to occupy the great central portions of Africa before the people are won by the Mohammedans. In this respect, the rapid increase of the Church in Uganda is hopeful, and if only a strong belt of Christian tribes can be thus formed, the southward march of Islam will be stayed. It seems to me to be the chief duty which now lies upon the Church if the onward march of Islam in the world is to be arrested. Other fields can wait, but this can not; for if it is not speedily occupied for Christ, it will be won for Mohammed.

In Turkey, in Arabia, and in Persia missions to Mohammedans are now established, tho the missionaries there work under peculiar difficulties. In Cairo there are earnest men from our old universities ready to work among the Moslem divinity students in the great college of Al-Azhar, when greater freedom of intercourse than is now permitted can be gained. Missionaries are waiting to work in Khartum and the Eastern Sudan, as soon as the present political restriction is removed. The Western Sudan is being entered, and thus the Church at last is striving to carry the light of the Gospel into the very strongholds of Islam. Morocco and the Central Sudan are still practically closed, and year by year, in the latter country, tribe after tribe of pagans are brought into the fold of Islam.

In India work is being carried on in all the great centers of Moslem influence, and the census reveals the fact that the native Christian community is increasing relatively more rapidly than the Mohammedan one; while in South India it is far ahead of it in culture and all that makes for progress. Then the liberal movement radiating from the Mohammedan Anglo-Oriental college at Aligarh is hopeful. We see men educated there giving up much of the conservatism which has made Islam so stagnant, modifying their views on certain great dogmas, bringing their religious books under careful criticism, and accepting as fundamentally true a law of development in religious belief and practise. They feel that the customs of polygamy, slavery, and concubinage are real evils, and assert that the injunctions in the Koran regarding them were temporary permissions and not permanent laws. This completely discards the orthodox teaching of the inspiration and nature of the Koran. The like of it is seen nowhere else, and whither it will all tend one can not say, but movement is better than stagnation.

Then the actual number of converts to Christianity is very much larger than is generally supposed. Many of the native clergy are converts from Islam. In many parts education and liberal views are spreading, the controversial questions are more clearly stated, and Islam and Christianity meet in India on more friendly terms than they can do elsewhere.

We also now know more about Islam, and see in some of its beliefs that on which fuller truth can be built. The Moslem believes the Koran is eternal—a hopeless view in some respects, and one which makes it

almost impossible for him to understand the Bible; but the idea of the eternal nature of the Word—that which reveals God to man is, when applied not to the dead letter of a book, but to the living person of an incarnate Savior, a great truth.

A large section of the Mohammedans believe in a succession of immaculate, infallible teachers, ever present in a seen or unseen state. Change this from men, who are, after all, sinful and fallible, to the guidance of the Holy Spirit, ever present, infallible and true, and we see that the Moslem may at least be shown how his need can be better supplied.

On the other hand, the difference is radical. The Moslem idea of God is, in its ultimate conception, rather that of a pitiless fate than that of a loving Father. Tho it honors Christ in outward speech, it dishonors Him in its real belief by the absolute denial of His Divine Sonship and of His atoning work; it claims to be God's latest and final revelation, and the only religion in which salvation can be found. The Christian is an unbeliever here and must perish in the life to come. There can be no truce, no compromise, for Islam disdains all such. The words of the Koran are clear and distinct: "He it is who hath sent His apostle with the guidance and a religion of the truth, that He may make it victorious over every religion." One of the latest utterances of Mohammed, speaking of Jews and Christians, was: "May God curse them!\* How are they misguided!" The fact that some forms of Christianity have been at times propagated by force is true; but it can not be shown that such was the spirit of Christ, or that he so commanded His kingdom to be established. It is also a fact that Islam is in places, especially as in India, where it has no separate political power, and perhaps in Turkey and other lands where the influence of Christian powers can be exercised, spread by peaceful means; still, force has been in the past, and still is, a lawful method. It is in accordance with the mind and in conformity to the actions of Mohammed, whose last words to his people on this point are plain. So long as Islam lives will these words ring in the ears of every orthodox Moslem: "May God curse them!" The legacy of the Prophet of Mecca is no word of peace, but an inspiring war-cry which, as years roll on, ever keeps alive a fanatical spirit. Islam neither seeks nor desires, nor indeed can it accept, any compromise or truce with other religions. Absolute hostility is its fundamental basis and the logical expression of its first principles.

We accept, then, the position that the difference is absolute and fundamental; but we do so without despair, for the words are true, and every Moslem in Damascus can, if he will, read: "Thy Kingdom, O Christ, is a Kingdom of all ages, and Thy dominion is from generation to generation."

\* The analytical discussion of the Arabic word "*Qātala*" of the text is interesting to scholars, and we are sorry to have to omit it. We state the fact of the omission that Canon Sell's fairness may not be challenged.—EDITORS.

In a recent and valuable work on Constantinople, it is said that in the Mosque of St. Sophia there is an enduring witness to one aspect of the work of our Lord, for beneath the arabesque work in the half dome of the apse may still be seen in the very dim outline, by those who specially search for it, a figure of majestic size, crowned with a halo of glory and with arms uplifted as if to bless. It is the figure of our Lord Jesus Christ worked in mosaic. The outline of the figure is hidden from the superficial gaze of the Moslem worshipers by the gold which overlays it; but there it is, as permanent as it was long before the worship of Islam was carried on beneath it. It is a witness to the devout faith and love of the early Christian builders, to the permanence of the glory of Christ, and of the blessing He lives to bestow; it is a silent prophecy, unheeded by the Moslem worshipers, that, as of yore, so yet again the eternal Christ shall look upon His own people gathered together there, when the walls of that ancient cathedral shall once more resound with the stirring anthem of Christian praise, and be hallowed with the devout accents of Christian prayer.

So may there be given to the Christian Church, to all concerned with the direction of mission affairs, and to us here to-day—may there be given, as a great gift from God, the robust and earnest faith of those early and unknown Christian men who wrote on the wall of the great cathedral at Damascus, now for so many centuries a Moslem mosque, these words of hope and of power: "Thy Kingdom, O Christ, is a Kingdom of all ages. Thy dominion is from generation to generation."

### DOWNFALL OF THE "LONG JU-JU"

BY REV. JAMES JOHNSTON, A.T.S., DARWEN, ENGLAND

The greatest hindrance to the progress of Old Calabar missions in the up-country, West Africa, has been the existence of slavery, interwoven with the social fabric and life of several tribes in Southern Nigeria. Chief of these have been the Aros, one of the Inokun group of tribes, occupying the country west of the Cross River, above Ikorofiong. At various points on the river slave-markets were held, and thither were brought hundreds of slaves captured by the Aros, who were known to be cannibals as well, aided by the immense and notorious "Ju-Ju," to which human sacrifices were offered. Their country, in the center being Aro-chuku, thirty miles west of the Cross River, and northwest of Ikorofiong, was unknown to exploration.

For centuries the Aros have held absolute sway from the Niger Delta almost up to the Benué River, and have resisted any British advance, under the Niger Coast Protectorate, attempting to lessen crime and atrocious horrors existing in the protectorate. Frequent refusals by this tribe culminating in the demand for the departure of



Mr. James, a traveling commissioner from Aro territory, led the government to insist upon its recognition, and the endeavor to abolish slavery and the overthrow of the "Long Ju-Ju" ordeal in November last by means of a British expedition.

In consequence of this, the Scottish Old Calabar missionaries were summoned to Duke Town from the interior, lest they might be raided and carried off as hostages. With remarkable skill and energy, in face of tremendous odds, the various British columns advanced inland under Colonel Montanaro, who entered Aro-chuku on December 23d. The town was burned, and, by December 31st, the "Long Ju-Ju" had been destroyed, and a death-blow struck at slavery, superstition, and sacrificing, with which it was closely associated.

Out in West Africa, fetishism or Ju-Juism, with its corollary of human sacrifice, trial by ordeal, the "Long Ju-Ju," is interwoven with native life and character in West Africa, and on the basis of fetishism the condition of West African life is dependent for both good and evil. The West African recognizes a large body of ruling deities and disembodied spirits, described vaguely under the term ju-ju, or fetish. When accused of any actual or supposed crime, he has the right of appeal to the "trial of ordeal," which takes various forms, and on which life or death hangs.

Beyond the minor forms of ordeal there was one, throughout all the regions of Benin, Southern Nigeria, the Kameruns, Lagos, etc., known as the Superior Court of Appeal, for the native who might have failed in his ordeal, and this was the appeal to the terrible "Long Ju-Ju."

This "Long Ju-Ju," which alone formed this court of appeal, was believed to be situated in the heart of the unexplored Aros country on the Cross River, Southern Nigeria, inhabited by fierce, warlike, and well-armed tribes, preeminent for their ferocity, cannibalism, and human sacrifices, as for their trading cupidity and hostility to foreign entry into their land. From what is now learned seldom did a native appellant ever come back to his friends after being conducted to the Aro country to interview "Long Ju-Ju;" even their attendants were blindfolded, and hence the nature of the "Long Ju-Ju" has long been wrapped in obscurity. It is supposed to have been a fetish figure, inhabited by some terrible ju-ju, the "boss" ju-ju of all the lesser ju-jus, and served by a particular priest or priesthood.

A pathetic account has just been given to the world concerning some eight hundred natives from the territories about the Niger, who were charged with various crimes and who resolved to consult the "Long Ju-ju." For three months they were dragged through the country and finally settled in a village, whence batches of them were taken, ostensibly to consult "Long Ju-ju." Never did the majority of these poor souls return, and no doubt is entertained that the victims

were used for human sacrifices by the Aros themselves, or sold to outlying tribes for that purpose, or as slaves. A miserable residue of one hundred and thirty-six of the most wretched and emaciated creatures imaginable made their escape and were helped to their own country by the British.

Cleverly have the Aros combined fetish and trade interests, and decoying victims into their coils with a view to appealing to "Long Ju-ju," have slaughtered or sold them to the other tribes. And so to keep up the reputation of "Long Ju-ju," the Aros have exercised a reign of terror throughout the surrounding countries, with the avowed object of obtaining victims to appease the insatiable requirements of their revolting fetish, to which they acted as the high priests.

Happily the "bleeding sore of Africa" has been stopped in the Aro district, and the diabolic practise of this savage tribe ended. No longer will the slave-market flaunt itself in sight of the British flag, or the fear of the "Long Ju-Ju" strike terror in the land. Already the coin of the British realm is in circulation in the Aro country instead of slave currency, previously employed.

In addition to the downfall of the three great fetish kingdoms of Benin, Dahomey, and Ashanti, that of the filthy and abominable "Long Ju-Ju," cruelly practised by the Aros on the credulity of West Africans, brings to an end a grave scandal on British territory, and likewise inspires the hope that the whole system of trial by ordeal throughout West Africa will receive a severe and much to be desired, irrecoverable blow, the prelude of peaceful labors and the cause of humanity by the missionaries of the cross.

---

## THE INTERNATIONAL MISSIONARY UNION

### NINETEENTH ANNUAL SESSION

One hundred and forty-eight missionaries of many societies and denominations, from most mission fields, and who have been engaged in every phase of missionary work, speaking scores of languages, made an imposing body as they assembled in three daily sessions, July 4-10, in the Tabernacle of the Clifton Springs Sanitarium. They enjoyed rare fellowship, received great spiritual reinvigoration, and learned from the experiences of each other. Those from China touched those from Africa, and those from Japan and Korea, those from South America and Mexico; those from Persia and Turkey grasped hands of others from Siam and the South Seas. Methodists, Presbyterians, Baptists, members of the Church of England, and of the Church of Scotland, and American Episcopalians—all evangelical sects of North America, of Canada, and of Great Britain—mingled in sweet obliviousness of pickets and peculiar tenets—"one family," and all, whether sick or well, were guests of the Clifton Springs Sanitarium,

with Mrs. Dr. Foster, superintendent, as chief hostess, having inherited the privilege from her husband, the late Dr. Henry Foster, founder of this great institution, designed for the physical renewal of worn and weary missionaries.

This International Missionary Union is the only gathering of missionaries of all societies and all countries, held regularly, in the world. Each year about one-third of the number in attendance come for the first time; less than a third of them have been present at many sessions. This gives freshness and force, and insures up-to-date information and current topics.

The political topics related to missions this year were imminent ones. The Union condemned the renewal of the Treaty of the United States with China relating to Chinese exclusion, and memorialized the Secretary of the Treasury to modify the administration of this treaty, so as to do away with the oppression and injustice too often current, in the cases of Chinese students coming to receive education, and of Chinese preachers coming for preaching to their own countrymen in America. Both these classes are entitled to come in under the treaty, but it is alleged that horrible treatment is frequently accorded them on arrival.

The Union expressed its gratification at the independence accorded to Cuba, and at the return of peace in South Africa, with the hope that British domination will contribute to the extension of liberty and the Gospel, from the Cape to the mouth of the Nile. It also rejoiced that the United States had adopted legislation against the introduction of arms of precision and intoxicants into independent Pacific islands.

A spirited discussion of an hour and more was introduced by an address on "The Relation of Islam to the Christian Church," by Rev. Canon Edward Sell, D.D., Fellow of the University of Madras, Secretary of the Church of England Missionary Society. The author of this paper is widely known among scholars by his "Faith of Islam" and other works on Mohammedanism. He took part by several other addresses, during the week, on other topics.

One of the subjects considered in three-minute speeches was the relation of the missionary on the field to the secular and religious journals of their home lands. It was recognized that the daily press was increasingly seeking intelligence at first hand from missionaries on the field, and that the religious press also wished contributions direct, not as filtered through missionary offices, and that this increased the opportunity for missionaries to influence public sentiment and stir up home churches. Dr. J. L. Gulick, presiding, said the journals were of three types, those antagonistic to missions, those indifferent to them, and those sympathetic with them. Drs. Dobbins and Bliss pointed out the kind and form of correspondence the press would use; Dr. J. P. Jones, of Madura, supposed two-thirds of mission-

ary contributions to the home papers, religious or secular, went to the waste-paper basket. Some missionaries thought the motives of the home editors were purely secular, and that they only cared for news that paid as advertising; and others said the missionaries were too hard worked making news to find time to report it, and would have nothing to do with the home press.

The circumstances which led missionaries to decide that they were called to foreign fields were narrated in one session. The development of native Christian industries in India, China, Japan, Africa, Mexico, and elsewhere, made an encouraging exhibit. Cotton mills, carpentry, furniture factories, lace manufacture, farms, shops, were spoken of as operated now where these things had been deemed impossible.

The consideration of reforms, moral and social, in many countries, was equally inspiring and informing. The temperance reforms, the progress of anti-foot-binding, and the like, were peculiarly encouraging.

The new departure, however, which marked this annual meeting was the beginning of special classes, for the newly appointed missionaries present, an hour daily. They met apart from the general body, and specialists among the missionaries were selected to talk with them over points that might help them during their first year on the field and their journey to it. This was so satisfactory that a committee was appointed to prepare a more systematic program for persons of this class who may attend the Union from time to time. These new recruits were included in the generous entertainment extended by the sanitarium.

The geographical sectional meetings, where missionaries from China, India, or other countries made platform addresses, were of an unusually high order. The ladies' meeting sustained the tone for which it has become noted.

The next meeting will be the twentieth annual session of the Union, and it is proposed to add some special historic features to the program. The list of those present at this year's gathering is appended.\*

#### **In the Philippines**

Dr. Dobbins, speaking of the openings and encouragement for work in the Philippines, made the following statements:

American Christians very early realized the situation of the Filipino Islanders, and soon set about evangelizing them. Some of the denominations began their work almost immediately on permission being granted by the War Department, and settled at Manila.

The Episcopalians are now preparing to send out Bishop Brent, who was recently set apart in Boston for this work, and who is to be

\* The Union issues a pamphlet annually, containing a quite full summary of the proceedings of the meetings, called "The International Missionary Index," which can be had for 10 cents, postpaid to any part of the world, by addressing the secretary, Mrs. C. C. Thayer, Clifton Springs, N. Y.

accompanied by six associate missionaries. This society is raising some hundreds of thousands of dollars for this purpose.

The Catholics are to build a very costly structure in Manila, and are anticipating preparing for their work in the Philippines seven hundred native priests.

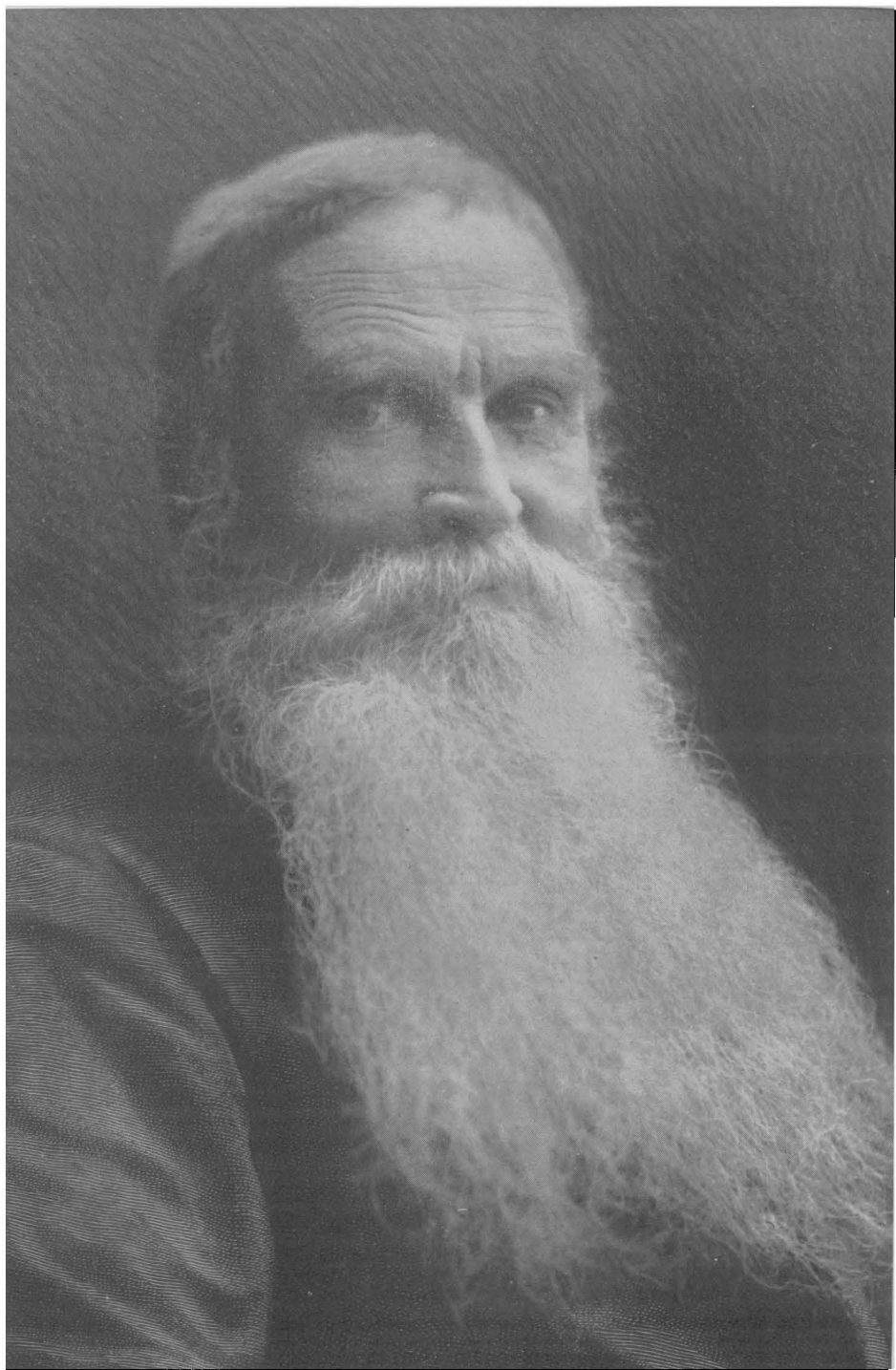
The Baptists sent the Rev. Eric Lund, who had been twenty years a missionary in Spain, and who has been working in the Philippines. He took with him a native of the Philippine Islands, who had been converted in Spain, and they found Manila already occupied by missionaries of other denominations. They went on to Iilo, where they found the Presbyterians under Dr. Hall doing a splendid medical missionary work. They pressed on to Jaro, where they found no missions of any denomination whatever. The eagerness of the people to hear these two men in the Spanish and Visayan led them to so overcrowd the meeting-house that it was fairly destroyed, and another and larger one has had to be built. These missionaries have been joined by the Rev. C. W. Briggs, a graduate of Hamilton Seminary, Hamilton, N. Y., and later by the Rev. S. S. Huse and the Rev. G. A. Finlay. These will be reenforced this autumn by Dr. Largo.

Dr. Briggs sent to the Baptist anniversary, held in St. Paul, Minn., recently, the most cheering report ever received by that missionary body concerning the first years of work in any country. Almost invariably the missionaries have required more time to secure tangible results. Here, churches began to be gathered at once, and the first report shows that within the first year some two hundred have been baptised on confession of faith, and nearly two thousand more are anxious for baptism, and nearly eight thousand (7,934) signed an earnest petition to send them more religious teachers. Among the Philippine converts is a Christian by the name of Piementel, whose sufferings for the name of Christ have been likened to those of St. Paul. Once he was left for dead by his persecutors, and his head and face most fearfully battered. He would undoubtedly have died had it not been for the kind service of an American soldier-surgeon. Mrs. Briggs says that there exists among the Filipinos a legend like that which obtained among the Karens of Burma, "that the Supreme Being would some day send them religious teachers," and it is owing to this tradition that Lund and Manikan and associates were able to get ready access to the Filipinos.

#### Missionaries in Attendance at the Nineteenth Annual Meeting

NAME.	FIELD.	NAME.	FIELD.
Anderson, Rev. Fred.....	India.	Benjamin, Lena A., M.D.....	India.
Anderson, John A., M.D.....	China.	Bigelow, Miss Agnes M.....	Africa.
Baldwin, Rev. S. L.....	"	Bliss, Rev. Edwin M.....	Turkey.
Baldwin, Rev. C. C.....	"	Bliss, Mrs. Edwin M.....	Micronesia.
Baldwin, Olivia A., M.D.....	India.	Boggs, Rev. John J.....	China.
Bare, Rev. C. L.....	"	Bonafield, Miss Julia A.....	"
Beehan, Miss Emily.....	"	Bond, Mrs. G. A.....	Malaysia.

NAME.	FIELD.	NAME.	FIELD.
Bostwick, H. J.	China.	Mansell, Rev. Henry	India.
Boughton, Miss Emma	"	Mansell, Mrs. Henry, M.D.	"
Bruce, Rev. J. H.	"	Martin, Rev. W. A. P.	China.
Budden, Miss Annie	India.	Mason, Rev. Walter C.	India.
Burdick, Miss Susie M.	China.	Mason, Miss Stella H.	Assam.
Carleton, Mrs. M. M.	India.	McAllister, Miss Agnes	Africa.
Carrithers, Rev. W. W.	"	McCandliss, H. M., M.D.	China.
Chapman, Miss Ella L.	Burma.	McCandliss, Mrs. H. M.	"
Church, Miss Ella R.	Japan.	McConaughy, David	India.
Cole, Miss Harriet, L.	Bulgaria.	McCully, Miss Anna	Japan.
Clarke, Mrs. W. P.	"	McGuire, Rev. John	Burma.
Cole, Rev. J. Thompson	Japan.	McGuire, Mrs. John	"
Cole, Miss Harriet, L.	Bulgaria.	McLean, Miss Jennie F.	Persia.
Craft, Miss Julia G.	Burma.	McMahon, Mrs. J. T.	India.
Crane, Rev. H. A.	India.	Mechlin, Mrs. J. C.	Persia.
Crane, Mrs. H. A.	"	Merritt, C. W. P., M.D.	China.
Cushing, Rev. C. W.	Italy.	Merritt, Mrs. C. W. P.	"
Dale, Miss Annie G.	Persia.	Newton, Rev. F. J.	India.
Darmstadt, Katherine O.	India.	Newton, Mrs. F. J.	"
Day, Miss Mary M.	"	Nichols, Rev. C. A.	Burma.
Dobbins, Rev. Frank S.	Japan.	Nichols, Mrs. C. A.	"
Dowsley, Mrs. A.	{ India. China.	Partridge, Rev. S. B.	China.
Ehrgott, Rev. Albert	Burma.	Partridge, Mrs. S. B.	"
Ehrgott, Mrs. Albert	"	Perrine, Rev. S. A.	Assam.
Ewing, Rev. Archibald	China.	Perrine, Mrs. S. A.	"
Ewing, Mrs. Archibald	"	Phinney, Miss Harriet	Burma.
Ewing, Mrs. George H.	"	Pieters, Rev. Alexander A.	Phil. I.
Ferguson, Rev. W. L.	India.	Post, Rev. R. W.	Siam.
Ferguson, Mrs. W. L.	"	Priest, Miss Mary A.	Japan.
Fisher, Rev. A. J.	China.	Ransom, Rev. Charles N.	Africa.
Foote, Mrs. Frank	India.	Ransom, Mrs. Charles N.	"
Ford, Mrs. O. M., M.D.	Africa.	Roberts, Mrs. W. H.	Burma.
Forman, Rev. J. N.	India.	Rohrer, Miss Daisy C.	Korea.
Gallimore, Miss Anna	"	Rolman, Miss Eva	Japan.
Gamewell, Rev. F. D.	China.	Schnatz, Rev. H. E.	Africa.
Gamewell, Mrs. F. D.	"	Schwartz, Rev. H. W., M.D.	Japan.
Goddard, Rev. Josiah R.	"	Schwartz, Mrs. H. W.	"
Goddard, Mrs. Josiah R.	"	Scott, Emma, M.D.	India.
Gracey, Rev. J. T.	India.	Searle, Miss Susan A.	Japan.
Gracey, Mrs. J. T.	"	Sell, Rev. Canon E.	India.
Graf, Miss Johanna L.	Turkey.	Sell, Miss Nellie	"
Griffith, Rev. C. M.	Chili.	Sharp, Mrs. Alex.	Colombia
Griffith, Mrs. C. M.	"	Sprague, Rev. W. P.	China.
Gulick, Rev. Thomas L.	Spain.	Sprague, Mrs. W. P.	"
Hall, Miss Mabel F.	China.	Stebbins, Mrs. Abbie M.	India.
Hallam, Rev. E. C. B.	"	St. John, Rev. Burton	China.
Hallam, Mrs. E. C. B.	"	Stone, Rev. George I.	India.
Harris, Mrs. Edward N.	Burma.	Stone, Rev. J. S.	"
Hoge, Miss Elizabeth	India.	Stone, Mrs. J. S.	"
Holmes, Mrs. Thomas D.	China.	Taft, Rev. M. L.	China.
Humphrey, Rev. J. L., M.D.	India.	Thayer, C. C., M.D.	Turkey.
Humphrey, Mrs. J. L.	"	Thayer, Mrs. C. C.	"
Hunt, Mrs. Jennie	Africa.	Thompson, Miss Mary	China.
Jewett, Miss Mary	Persia.	Todd, Paul J., M.D.	Korea.
Jones, Rev. John P.	India.	Warburton, Stacy R.	"
Jones, Mrs. John P.	"	Ward, Rev. S. L.	Persia.
Kay, Miss Lydia	China.	Ward, Mrs. S. L.	"
Kearns, Rev. Carl E.	Korea.	Waugh, Rev. J. W.	India.
Keen, Rev. Charles S.	"	Wheeler, Mrs. Susan A.	Turkey.
Kingsbury, Rev. F. L., M.D.	Bulgaria.	Wheeler, Miss Emily C.	"
Kingsbury, Mrs. F. L.	"	White, Mrs. Wellington	China.
Kuss, Mrs. B.	Russia.	Whiting, Mrs. J. L.	"
Lane, Horace M., M.D.	"	Wilson, Rev. Wilbur F.	"
Longden, Mrs. W. C.	China.	Witter, Rev. W. E., M.D.	Assam
		Wright, Miss Laura S.	India.



**BISHOP WILLIAM TAYLOR**

**BISHOP WILLIAM TAYLOR, WORLD EVANGELIST \***

At Palo Alto, California, on the morning of May 19th, having just passed his eighty-first birthday, Bishop William Taylor, called "The Flaming Torch" by the poetic children of Nature in Africa, ceased to give forth light on earth. But, as Longfellow well says:

When a great man dies, for years beyond our ken  
The light he leaves behind him lies upon the paths of men.

William Taylor was one of the most robust and striking characters of the century, to be classed with Charles Spurgeon, Henry Ward Beecher, George Müller, Dwight L. Moody, and Phillips Brooks—the only Methodist among the six. As a world-wide evangelist he has no equal since St. Paul. A poetic friend in California likens him also to Abraham in faith, to Enoch in his close walk with God, to Daniel in integrity, and to David in his loving heart, adding, "In his holy consecration he is peer among them all."

He was born of Scotch-Irish stock, May 2, 1821, in Rockbridge County, Virginia—the oldest of eleven children. Converted in early childhood, he promptly joined the Church; but it was only after many wanderings that he was finally restored to his standing in the family of God, at a camp-meeting, about 10 P.M., August 25, 1841. He immediately took to preaching, and the next year went on his first circuit under the presiding elder. In April, 1843, he was received on trial in the Baltimore Conference, and for the next six years, in the hills of Virginia and Maryland, and in the city of Baltimore, he gave full proof of that ministry which exhibited already much of that extraordinary power over men which attended it all his days. Revivals followed him from the first.

His call to California, in September, 1848, proved to be, in the most emphatic sense, from God. His answer, in this as in every other similar case of his life, was prompt and decisive: "Lord, here am I."

He landed in San Francisco, after a voyage from Baltimore of one hundred and fifty-five days, September, 1849. Here for seven years, till October, 1856, he carried on street preaching amid the lawless, godless crowd that then thronged that country, serving also in a pastorate of two years at the First Methodist Episcopal Church and five years in the seaman's work of the port.

He embarked, in October, 1856, with wife and three children (two had been buried in California, and a third soon after died), for Panama and New York, where he safely arrived. The next five years saw him busily engaged in evangelistic labors, first in the Eastern States, then in the Western, and subsequently in Canada.

His first book, "Seven Years' Street Preaching," was put on the press at the Methodist Book Concern as soon as he reached New York in 1856. He soon after issued "California Life Illustrated," which had a circulation of thirty-five thousand copies; then came a smaller volume, entitled, "Address to Young America and a Word to the Old Folks," of which twenty-five thousand were sold. A fourth book, "The Model Preacher," speedily followed, and thirty thousand copies were called for. In subsequent years, while on his long voyages, he wrote "Reconciliation, or How to be Saved," "Infancy and Manhood of the Christian

\* Condensed from *Zion's Herald*.



Life," "Baptism" ("written on top of the cook's galley above the sweep of the seas that threatened to engulf our ship," sailing from Rio to New York), "The Election of Grace" (twenty thousand copies sold), "Christian Adventures in South Africa," "Four Years' Campaign in India," "Ten Years of Self-Supporting Missions in India," "Our South American Cousins," and others, closing with "The Story of My Life" and "The Flaming Torch in Darkest Africa." What the total circulation of these books has been it would perhaps be impossible to say, but evidently it would mount up into the hundreds of thousands. He personally sold over \$200,000 worth of them. He gave people to understand that he would receive no money in the shape of presents, that his evangelistic labors were given gratuitously, and that it was through his books alone that he paid his traveling expenses, supported his family, and liquidated the debts incurred in California. In later years he not only received but solicited very extensive sums for his African and Indian work.

While laboring in Canada, in February, 1862, he was the guest of a physician, Dr. James Brown, who had spent some years in Australia, and who urged upon him the religious needs of that new country. After waiting upon the Lord about it, he felt called to undertake the mission, and in May he took passage for Liverpool. He did not reach Australia till the summer of 1863, having spent the intervening time mostly in England and Ireland doing evangelistic work, and partly in Palestine surveying the "Lord's Land." His work in Australia covered a continuous period of nearly three years—from 1863 to 1866; then after an absence of three years he put in fourteen months more of labor in the same field. Some indication of the success achieved is found in the fact that during the first three years there was a net increase of over eleven thousand in the membership of the Australasian Conference, and by the close of the second period ten thousand more had been added. On the second visit he found no less than sixteen young ministers who had been brought to God during his former campaign.

While he was in Victoria he made the acquaintance of Rev. James Smith, a Baptist missionary from Delhi, who first interested him in India and made him to know the possibility of reaching thousands there with the English language, and the great work waiting to be done for and through the Eurasians. He purposed to visit that country on his way home, but his family joined him at Sydney, and the eldest son was taken down with a fever. The only possibility of recovering, the doctors said, lay in proceeding to South Africa. This accordingly was the next providential move.

The ship which carried them anchored in Table Bay, March 30, 1866, and they sailed away from the same port for London the last of October in the same year. The intervening seven months were crowded with most fruitful labors, extending through Cape Colony, Kaffraria, and Natal, covering a coast-line of a thousand miles. Surveying the matter in his latest book, after thirty-one years, the evangelist says: "Truly those were marvelous times, days of Pentecostal power when the Spirit of God was poured out upon the people and shook the centers of heathenism. Its manifestations began soon after my arrival, and one thousand two hundred souls were converted among the English-speaking colonists. This was followed by a seven months' campaign among the natives of Natal and Kaffraria, and the missionaries enrolled over seven thousand converts from heathenism."

Reaching London in the latter part of December, 1866, he entered into evangelistic work in the leading Wesleyan chapels of that city, and afterward in other parts of England and Ireland.

His next field of labor was in the West Indies, including Barbados, British Guiana, and many of the islands, closing with Jamaica. The net increase of members in the Wesleyan churches of that region during the year of his labors was more than five thousand. On the conclusion of his second visit to Australia, which soon followed, he took ship in 1870 from Melbourne for Ceylon. Here, in a campaign of three months, a thousand converts were added to the churches. He landed in Bombay, November 20, 1870, and sailed from the same port for London in March, 1875. His grand work in India began in Bombay, November, 1871, when, at the call of the missionaries there, he began a series of services in their chapel. Some seventy or eighty persons professed conversion in a few weeks. There seemed no place for them in any of the existing churches, and after long reflection he determined to organize a Methodist church. It began December 30th with a class of twenty-eight, of which Rev. George Bowen, who heartily assisted the new movement, was made leader. By the 14th of February seven classes had been formed, and the converts, to the number of nearly one hundred, petitioned for a full church organization. God set His seal upon the matter by making marvelous openings in Poona, Calcutta, Madras, Bangalore, and other centers, and by raising up laborers as well as supporters among the Eurasians and domiciled Europeans whose spiritual wants had hitherto been greatly neglected. By the spring of 1875, when Mr. Taylor felt it in the order of God that he should repair to London to aid Mr. Moody, self-supporting churches had been established in seven principal centers, with some one thousand two hundred members and probationers, ten ministers had come out from America as helpers.

South America was the next field to which this untiring preacher felt called. He sailed from New York to Callao, October 16, 1877, established English self-supporting schools at the chief ports on the West Coast, as well as a few on the East, getting pledges from the merchants for funds enough to make a start, and sending out teachers from the United States. The idea was to make these schools centers of evangelistic as well as educational influence, starting a work which, by the blessing of God, should grow to large proportions for the regeneration of these priest-ridden lands. The results have not met the sanguine expectations of the projector either here or in other parts of the world, but no one can withhold a cordial tribute to the great heart that planned so largely, and the severe toil with which the plans were for a season vigorously pushed.

Mr. Taylor was back in New York May 3, 1878, having traveled in the six months about eleven thousand miles, and opened up twelve centers of educational and evangelistic work. He was again in South America in 1890 and 1892, arranging and superintending.

The story of his nomination, election, and ordination as Missionary Bishop of Africa, in 1884, all within less than twenty-four hours, to his own amazement and that of the body which did the deed, is one of thrilling interest, and by no means the least in the many notes of providential guidance which have so plainly marked the pathway of this man of God.

Bishop Taylor's policy for Africa was a peculiar one, strongly differ-

ing from that followed by other missions, and involving a very great amount of self-sacrifice on the part of those going out. The essential part of it was self-support by means of such industries as might be found available, and the gathering of large numbers of children of heathen parents in every station to be adopted and trained for Jesus. On his retirement by the General Conference of 1896, and the taking over by the Missionary Society of the work which he inaugurated and carried on for twelve years with Herculean exertions, it was found by his successor, Bishop Hartzell, that about \$400,000 had been expended; that two hundred and fifty-two missionaries had been sent out, of which number forty-two were at that time in the field; that the stations, with few exceptions, had had to be abandoned; and that the total number of church members and probationers which could be reported was eighty-seven.

On being released, in May, 1896, from episcopal responsibilities, Bishop Taylor, altho in somewhat feeble health, determined to make a final visit to the scene of his labors in South Africa thirty years before. Pretoria, Johannesburg, Queenstown, and many other places were briefly touched, and a number of mission stations were graciously visited with seasons of salvation and spiritual upbuilding. He says: "My last sermon in Africa was preached in a wild mountain region, and at its close seventy-eight seekers went down on their faces, and nearly forty of them professed to receive Jesus and his great salvation." Thus closed an unbroken itinerant ministry of fifty-five glorious years. Where will we find its equal?

That Bishop Taylor was uniformly wise in all his utterances or all his methods, will hardly be claimed by any. That he succeeded, as he seems confidently to have expected to do, in revolutionizing the accepted missionary policy of the ages, and establishing a "short cut" to extraordinary success in brief periods by novel plans, is manifestly not true. This title to greatness he failed to make good. The old ways remain still the only ways. But certainly no man of modern days approached him in the cosmopolitan and ecumenical nature of his Gospel undertakings, and probably no one excelled him in the number of the penitents that professed to find Christ through his ministrations. He had a most impressive personality and a decidedly original mind. His voice was powerful, resonant, and pathetic. He had a wonderful directness of speech. His thoughts were his own; he called no man master in theology any more than in practical work, and he knew how to clothe his ideas in clear-cut Anglo-Saxon that made itself felt everywhere. He had a large, strong frame and great constitutional endurance, without which his enormous labors would have been absolutely impossible. He could not keep still, nor tarry long in a place. What has been called the locomotive habit took full possession of him. To inaugurate work few, if any, were better adapted. But he would have been in no sense fitted for a settled pastorate. Born to command, he had a most positive nature, not readily accepting human control, but always instantly submissive to what he deemed the Divine leadings.

"Mr. Taylor, what is your address now?" said a gentleman to him as he was leaving London for Australia. The characteristic reply was: "I am sojourning on the globe at present, but don't know how soon I shall be leaving." He might have truthfully added that the time of leaving this globe parish concerned him not a whit. If ever a man was wholly given up to God and ready at any moment to render his account

with joy, it would seem to have been William Taylor. In the final word which ends the account of his ministerial labors, he says: "I expect to be admitted from the kingdom of grace to the kingdom of glory on the same conditions as the crucified thief, and in God's good time."

## THE WALDENSIAN CHURCH\*

BY JOSEPH G. ALEXANDER

The community known as the Waldensian or Vaudois Church is beyond question the oldest Protestant church in existence. It dates from Peter Waldo, or Valdo, a rich merchant of Lyons, in the latter half of the twelfth century. Under the impression produced by the sudden death of one of his friends, and after consulting a Canon of the Church, who quoted to him the Savior's words, "If thou wouldest be perfect, go, sell that thou hast, and give to the poor," Valdo took a vow of poverty. He had, however, no thought of separating from the Church of Rome either on this occasion or when, subsequently, he spent some of his money in having the Bible translated from the Latin Vulgate into the common tongue. Little by little the contrast between the worldliness and greed of the Church, as it then was, and the precepts of the Master became only too manifest.

Waldo's conversion was in 1173; six years later two of the disciples, whom he had gathered round him, went to Rome in order to appeal to Pope Alexander III. from the Archbishop of Lyons, who had forbidden them to preach the Gospel. The third Lateran Council was then in progress, and among its members was a Welsh ecclesiastic named Walker Map, who has left on record how he exposed these rustics to the laughter of the Council, by means of a sort of mediæval *pons asinorum*, with the result that their appeal was contemptuously dismissed. But the Poor of Lyons, as they were called, felt that they must obey God rather than men; they continued to preach, were excommunicated by the archbishop, and, escaping from Lyons, "went everywhere preaching the Word." How some of them, or of their immediate followers, came to settle in the Vaudois valleys is a point that history, as distinguished from legend, has not yet cleared up.

These valleys presented two great advantages: they are partly in France and partly in Piedmont; they are united by numerous passes, difficult of access to others than the hardy mountaineers who inhabit them. Sheltered in this way, notwithstanding numerous edicts of persecution, the Vaudois valleys became the headquarters of a movement which had its ramifications in distant Calabria and Picardy and Bohemia. How their traveling preachers traveled from land to land in the guise of hawkers, visiting peasant's hut and lordly manor, and everywhere carrying the precious seed of the Gospel, has been told by Whittier in his poem, "The Vaudois Teacher," based upon the testimony of a Papal inquisitor. Another writer tells that, among the Vaudois, both men and women could, with rare exception, repeat large portions of the New Testament by heart.

\* Condensed from *The Christian* (London).

How this propaganda aroused the Papal court to a fury can easily be understood. Again and again were expeditions set on foot, now on the French, now on the Italian side of the Alps, and the Vaudois history is full of harrowing tales of massacre and outrage. But these humble communities survived until the Reformation, when they gladly united with the Swiss and French reformers, and thenceforth enjoyed the moral and material support of their Protestant brethren in other lands. Oliver Cromwell interfered to save them, as is well known; and his secretary, Milton, wrote on their behalf the noble sonnet, "On the Late Massacre in Piedmont."

Their narrowest and most wonderful escape from extermination was in 1686, when Louis XIV. of France, having, as he supposed, rooted out Protestantism from his own territories, brought such pressure to bear on the Duke of Savoy that the latter reluctantly ordered his troops, together with those of France, to destroy his faithful subjects. This object was apparently accomplished, less by force than by fraud; thousands were thrown into prison, and hundreds slain, and the army was withdrawn. But the few scattered refugees left among the mountains and forests gathered together, and made themselves so terrible to the surrounding Catholic populations that the duke granted to them and to their brethren confined in the prisons of Piedmont permission to retire peacefully into Switzerland.

Three years later, in 1689, they made their "glorious return," marching across the snow-clad and precipitous mountains, beating down all opposition, and establishing themselves in the almost impregnable natural fortress of Balsiglia for the winter. In the course of the following spring Louis XIV. quarreled with the Duke of Savoy, who was only too glad to obtain the help of his Vaudois subjects. He was sheltered for a time among them, and in return he accorded them a certain amount of tolerance. At length, in 1848, the disabilities which had attached to them ever since the days of persecution, except during the brief interval of the French Revolution, were swept away by Charles Albert, King of Sardinia, the founder of modern Italian liberties.

At the present time the Vaudois Church numbers about twenty thousand members, of whom somewhat more than half reside in the ancestral valleys, while the remainder are scattered over the Italian peninsula, and include many converts won from Romanism. They have established colonies in the Argentine Republic and Uruguay, where their missionary activity has led to the conversion of many of the Spanish-speaking population.

The Vaudois keep to the French language for their religious services; this practise goes back to a visitation of plague in the seventeenth century, when all the Italian pastors died, and it was needful to send for pastors from Switzerland who only knew French. They learn Italian alongside of French, and are thus a bilingual people—a fact which brings them many advantages.

As regards their religious life, the past century has seen a remarkable change. The venerable Professor Tron, now eighty years of age, told us that when he was a boy they had not one pastor who preached the simple Gospel of salvation through Christ, so terribly had the canker of Rationalism eaten into their Church life. Now there is not one pastor who does not preach it. But the flocks are not yet on a level with their leaders. Some of the pastors find it hard to make any deep impression

on their people, who, tho proud of and attached to their fathers' religion, are many of them strangers to their fathers' God, and content with a merely traditional faith. Still, there are not a few bright Christians among them.

Many earnest prayers are going up for a fresh revival among them, which shall fit them more fully for the great work that is evidently reserved for this ancient evangelical Church, placed on the confines of two great Roman Catholic nations, and possessing the languages of both.

## THE EFFORT TO REFORM ISLAM

### CAN THE OLD WINE-SKINS STAND THE PRESSURE?\*

BY MOHAMMED SARFARAZ KHAN, NAINITAL, INDIA •

One of the Speakers at the Moslem Religious Congress

With the growth of European civilization and the cultivation of English manners among our educated classes, the question of our religious requirements and how best they can be met is becoming more and more prominent day by day, and it is worth while discussing the question, especially as we have fortunately among us a few eminent persons who are fully alive to the growing needs of the modern civilization and have also keen sympathy for the spiritual welfare of their community. . . .

My hypothesis is that the practise of sending our young men to European countries for education and training will grow wider and stronger day by day, that the benign influence of the Aligarh movement will be felt more and more every day, and that the hopes of the founder of the Aligarh college and its promoters will be realized in no distant future. The majority of the well-to-do Mussulmans will be seen possessed of the European civilization and manners, our ways, our dress, and even our food will be changed, and last tho not least our thoughts will also be completely changed. You can not certainly check the growth of civilization, even if it should seem to parade against your fixed notions of religion. Given that, it is our earnest desire to tread the path of progress faithfully and fearlessly; and to be on a par with the sister communities in the country in the matter of worldly prosperity, etc., it remains for us to see that only so much of the real religion (and that much alone can be real) is retained and actually practised by us as would glorify us in every way. The rudimentary principles of Islam, such as to believe in the unity of God, to acquiesce faithfully in the teachings of the prophet, to admit the necessity for prayer, fastings, etc., and conforming to them practically, must be held sacred and adhered to till the last. The changes to be introduced will then be of the following nature. *These changes, or at least some of them, tho not formally sanctioned by the spiritual authorities, have virtually been imperceptibly adopted by many of the enlightened Mussulmans, and are not only the outcome of their practical and honest every-day life, but are also the dictates of their conscience.* (Italics ours.)

(1) The whole arrangement as regards offering of prayer requires to be readjusted. Should the frequency of prayers remain as it is? Will

\* Condensed from the *Moslem Chronicle*, Calcutta.

it always be convenient for us to say our prayers five times, and at the stated hours, during the twenty hours? Can it not be sanctioned that we pray less often than now, say only morning and night, prolonging our prayers to make up the deficiency? Can not the rules of ablution be relaxed in many desirable cases? Can not those who can't spare time on Fridays, assemble in congregation on Sundays? Can not the enlightened class have prayer-rooms or mosques furnished in their own style and change the postures in the prayers to suit their convenience? Don't you think that with such allowances as these, more enlightened Mussulmans then will practise religion and will receive spiritual blessings.

(2) Fasts of the Ramazan—Can not the hours be curtailed, light refreshments allowed at intervals, and the Tarawis recited, or, still better, lectured to a sitting audience?

(3) Can it not be ordained that taking part in the Mohammedan Educational Conference, the annual meeting of the Nadwa or the Salana Jalsa of the Anjuman-i-Himayeti Islam, Lahore, goes so much to Hajify a Mussulman? Is it not a Zakat to raise a memorial to a benefactor, and so on?

(4) The license of taking more wives than one must be withdrawn.

(5) The purdah system must of needs be modified and sanctioned by competent authorities.

There are many other sundry little things to be added to this list.

As matters stand, the civilized man of to-day does not so much seem to depend on religion for his moral and social culture. We should try and administer to him only so much of spiritual religion as would quicken his intention, make him behold the glories of the soul, and realize the blessings of spiritual existence, and infuse in him an earnest desire to lead a useful, energetic, optimistic, unselfish life. To effect this, much of the cold dogma must be replaced by the genuine warmth of real spirituality.

It seems of utmost importance for the enlightened Mussulmans to have a Board of Religion, preferably located at Aligarh, to consider their religious needs and to introduce desirable changes, consistent always with the real intentions of Islam.

## CHRISTIANITY IN DAMASCUS\*

BY REV. JOHN KELMAN

Christianity strangely haunts Damascus. In the tomb of Saladin there hangs a cross—very reluctantly admitted there with the wreath which the German emperor presented. The great mosque itself was built as a mausoleum for the head of John the Baptist, and the Mohammedans, who revere him, forget that he was the forerunner of Christ. The mosque stands where men have worshiped from time immemorial. From the minaret the most impressive sight is the massive gray fragment of the ancient heathen temple. Then, when Christ conquered the heathen East, a great church arose on the ruins of that early temple. Finally, the church too passed away. The original walls were not entirely demolished, but the building which rose upon them was a great Mohammedan mosque.

\* Condensed from the *Edinburgh Medical Mission Magazine*

When we had seen the mosque we were taken round to the jeweler's bazaar, on the south side of it. A ladder was produced and set against the mosque wall. Climbing some fifteen or twenty feet, we stood upon a ledge of rather precarious masonry, and after a short scramble along this found an ancient lintel, diagonally half buried, but showing exposed the old inscription: "Thy Kingdom, O Christ, is an everlasting Kingdom." A stranger was with us, a devout Christian from another town far south of Damascus. In the whole city nothing moved him so deeply as this stone, and he exclaimed, "It was the Christian's fault, they were so rough, so rude, so ignorant. It was done by the wish of God. *But He will have it again.*"

"He will have it again." The words echoed in our souls, and as we came to know the city better they gathered confirmation. Of the Roman Catholic and Greek Church monasteries, their schools and churches, we saw little. But very soon we became aware, in Damascus, that the strong influence of Christianity is at work. In many parts of the city Protestant missions are busy. Nothing is more surprising than the sudden change from the street, with its vivid secular and Mohammedan life, to the inner court of some unexpected school, into which open the classrooms, with their eager young faces. To come suddenly upon a class of boys and girls who read from the school-book you studied when you were five years old, to see the same pictures which gave you the first conceptions of art, to hear these little ones singing in your own tongue, "Lord, a little band and lowly," is one of those experiences in life which are infinitely suggestive. What will the future be? Very slow is the work, and very great is the patience it demands in these quiet, purposeful men and women who are doing it. Yet the future surely is best expressed in that never-to-be-forgotten sentence, "He will have it again!"

The mission, however, which mostly interested us was the Edinburgh Medical Mission. We had been led about the city through an intricate network of streets and alleys impossible to trace now on the best maps. We seemed to have crossed the Christian quarter, and to be somewhere not very far to the north of the gate of St. Paul's adventure and the reputed house of Naaman the Syrian. Certainly we had crossed the river by a little bridge, and had seen one of the most perfect little water-scenes imaginable. The road was enclosed by high walls, within which suburban villas appeared to sleep in an exuberant wealth of green. At last we stood opposite a gate, on which were stencilled the letters "E. M. M."

Inside that gate we were immediately at home. They might call this Damascus, to us it was Scotland! The garden, with its roses and its greens, and sunshine through the green trees, and above all the kindness and comfort and welcome indoors, were memorable indeed. I think we saw everything which that hospital contained. There was a kitchen, with its master, who boasts that it is the best kitchen in Damascus, and who smiled without surprise when he added, "and no doubt the best cook." There was the dispensary, with its mysterious rows of bottles, and the large writing-room beside it. There was the well and pump, a triumph of Dr. Mackinnon's many-sided genius. There was the little operating-room, where his surgical skill had had so many triumphs. There were the wards, clean and sweet as any in our own infirmary; and the patients there, from far and near, of many nations and of many creeds, all finding that Christ is the enemy of pain and the healer of disease.



## EDITORIALS

### Roman Catholics in America

A recent writer states that, in 1901, in a population of 75,000,000 in the United States, Roman Catholics numbered less than one-sixth, and probably less than *one-seventh*, a smaller proportion than in the British Empire. Their increase is much behind that of the population in proportion, and seems the more significant in view of the vast numbers of emigrants from Romish countries. Father Shinnors, after visiting America, complains in the *Irish Ecclesiastical Record*, that "the number of converts, who are many, is more than counter-balanced by the number of apostates." He reckons that, had all the Irish emigrants been faithful to the Church of Rome, there would be to-day a constituency of twenty millions, instead of ten, in this country. Thus Protestant and Catholic seem to agree that the soil of the United States is not very favorably for the growth of papacy.

Meanwhile, in Spain, Italy, Hungary, there are recent outbreaks symptomatic of a struggle for freedom, civil and religious. Anarchist movements have for a quarter century been most frequent and convulsive, where *clericalism* has been most absolute, and superstition the most enslaving. Spain particularly is just now the cynosure of all eyes. It is a time for all earnest and praying children of God to appeal to the eternal throne.

### Dr. Watson on Romanism.

Dr. John Watson (Ian Maclaren) is not usually charged with bigotry. He rather is thought to err on the side of liberality. Yet he says in his address before the University of Aberdeen:

The official priest, with his material doctrine of the sacrament, his insistence on dog-

mas as a condition of salvation, his interference between God and the soul, and his insolent private tyrannies, is the natural foe of the Gospel. . . . The intelligent Englishman of to-day may not share the fierce prejudice of his fathers against the members of the Roman communion. But he knows very well that the power of Rome means the subjugation of national independence, the interference with the family sanctity, the denial of individual liberty, and a steady opposition to every form of light. Between the Gospel and Rome there has been an ancient feud, and the Gospel will carry the day.

### Theosophy in California

During a tour to the Pacific Coast in March, April, and May, a visit to San Diego, California, revealed the fact that there is there a fearful state of things. The beautiful place is saturated with *theosophy*, which has settled down on a commanding point of land overlooking the sea, and is there creating the Buddhistic center for America. They are said to have \$20,000,000 on deposit. Christians seem to have concluded to shut their mouths about this horrible modern monster which has come from India to propagate its species here. The apathy of professing Christians about it is appalling; and not a few seem to regard it as a great advantage to have the head center of this Oriental abomination in the town! A very discerning friend told me that she had actually met not a few who not only do not recoil from the introduction of the worship of Buddha in this country, but openly uphold it! In Los Angeles, a wealthy woman has brought a Buddhist priest from the Chicago World's Fair and Parliament of Religions, and in her own palatial house erected a shrine to Buddha, for the worship of this heathen idol, and in her house many people gather weekly for this worship! One of the pastors

says that all California is more or less saturated with this heathen cult, and this he gathers from personal observation as he travels over the land. We have never felt quite the shock and pain of coming into actual sight and touch of this loathsome Oriental abomination, and it may well awaken a spirit of earnest prayer.

### Asiatic Fakirs

Dr. Matson, in "The Adversary: a Study of Satanology," gives the case of a Lama in Tartary who, according to his account, with much ceremony, while the lamas about him are incanting in terrible measures, gradually falls into strong convulsions. Then as the song of the lamas becomes wilder and more excited, he flings away his scarf, which he has worn about him, and with the sacred cutlass rips himself entirely open. As the blood gushes out upon the ground, the worshippers prostrate themselves and seek of him the answer to their longings for the knowledge of things to come and other facts concealed from human knowledge. This completed, the prayers of the lamas resumed, the lama whose abdomen has been torn open takes a quantity of the blood in his right hand, blows three times upon it, and casts it into the air with a loud cry. He then passes his hand rapidly over his stomach, and it becomes whole, as it was before, without the slightest trace being left of the operation, save extreme lassitude.

This is the story of Dr. Matson, which is cited with approbation by Kenneth Mackenzie, Jr., in his very thoughtful book on "Anti-Christian Supernaturalism." But we incline to think that such stories as this exemplify Shakespeare's famous line :

"Our eyes are made the fools of our other senses."

Like some of the so-called magical doings of the Indian jugglers, the explanation of which is to be found in some hypnotic influence exerted on the spectators, we think the miracle wrought by the lama was apparent, not real—either a trick, or to be accounted for by the state of the observer. It is stated that a calm and scientific witness, desiring to test the reality of certain supposed illusions produced by Indian magicians, tested them by a kodak, which failed to reveal in a succession of snap-shots the sights and scenes which spectators affirmed, on the evidence of their own eyes, to be actual. We crave some scientific proof of the reality of such marvels as Dr. Matson relates, and should be chary of giving them entire credence or publicity without such confirmation.

### Immortality and Science

It is very significant that in a book recently published, containing the last words of the famous evolutionist, John Fiske, immortality is treated from the standpoint of science, and the old notion that "the mind is the product of material forces" is shown to be even scientifically untenable. The author takes the position that the soul is an emanation from God, that it has a temporary period of inhabitation in the human body, during which it uses the brain as the instrument of expression. This is essentially the position of the Christian theist and marks a change of attitude on the part of one of the scientific leaders.

In our judgment, it is to be greatly regretted that so eminent a man and philanthropist as the Rev. Charles H. Parkhurst, D.D., of New York, should have espoused a doctrine of conditional immortality. His setting forth of the subject in what purports to be one of

his printed sermons strikes us as the weakest of his public utterances. He speaks of the soul as being subject to similar conditions as the body, and says in substance that there is nothing in the Scriptures which encourages us to feel that the soul can be kept from dying any more than the body, and that if we prove immortal it will be because we have succeeded in being immortal; that there are conditions of immortality which must be fulfilled, and that the soul has a health which has to be taken care of unless it is to give way to disease and disease to death. All of this takes for granted that the conditions of the soul and of the body are similar—certainly an unproved hypothesis which bears on its very surface its own refutation. We fear that the effect of such doctrinal teaching as this is to disparage all Christian doctrine and unsettle men more and more as to the vital truths of salvation.

#### **A Spanish Testament**

Nearly two years ago it was suggested to Mr. Lyman Stewart, of Los Angeles, that the publication of the New Testament in Spanish, marked so as to arrest the attention of Roman Catholics, and without comment, would be specially serviceable as a missionary adjunct in Spanish-speaking countries.

Many weeks and months were spent in selecting and appropriately marking suitable passages, and a printer was found ready at hand to undertake the second stage of the work, a man qualified by several years of service as a missionary, and later by some years of ministry in the printing of Spanish literature, to superintend the carrying of the book through the press—a man, too, combining in a rare degree, the title to scholarship and the spirit of true godliness.

Meantime a part of the first edition was also put forward in "portions" (eight in all, comprising the entire New Testament), and these were at once submitted to missionaries in Spanish countries, with the result that nearly four-fifths of the first edition of ten thousand copies were called for before the binder had finished the completed books. A second and larger edition has lately been brought out and is now in course of distribution.

This work has been undertaken, not for profit, but as a ministry of love. The price is purely nominal, and does not nearly cover the actual cost of publication. As a matter of fact, very few workers in Spanish countries are able to pay more than the transportation charges, and very many are not able to do even so much as that.

No comment has been employed, but by underscoring and a system of marginal symbols the fundamental truths of the Gospel have been emphasized and to a degree classified. A brief series of simple Bible Readings has been appended.

Thus far the Los Angeles Bible Institute, which issued this Testament, is in regular correspondence with something over four hundred (400) missionaries and native workers, and in touch with nearly a thousand more. Numerous shipments of Testaments and portions have been made to various points in Spain, Cuba, Porto Rico, Venezuela, Colombia, Paraguay, Uruguay, Chile, Argentine Republic, Peru, Ecuador, all five of the Central American States, Mexico, the Philippines, besides many Spanish-speaking centers in the United States.

A particularly interesting fact is the singular opportunity afforded at Gibraltar. The government of Spain puts severe restrictions upon the distribution of the Word of God in that country, and in conse-

quence consignments of Testaments to addresses in Spain are liable, either at the post-offices or custom-houses, to exorbitant duties. In some instances such packages are broken open and destroyed. Gibraltar, however, is a British possession, and the British government is making extensive improvements to its docks, and in this work some 4,000 Spanish workmen are in constant employ. As, for prudential reasons, however, none of these are permitted to remain long upon the works, there is a constant succession of men returning to their homes in various parts of Spain. Through Rev. George Holmes, a missionary located at this point, thousands of these men are being individually supplied with Testaments or portions which, as the personal property of the recipients, are thus finding distribution to all parts of Spain.

Many letters expressing appreciation, and not a few interesting and encouraging incidents, indicate the value of this edition of the New Testament as an aid to the missionary, and several correspondents have expressed the wish that similar editions might be issued in other languages, especially the Portuguese, for use in Brazil.

### The Golden Rule Brotherhood

The "Golden Rule Brotherhood," which was inaugurated at the Buffalo Exposition last June, seems to be making no little advance. The leaders seek to extend it to all people of the earth, and to have observed an annual Golden Rule Day. The fundamental principle is the recognition of human equality of right. Every man is to have equitable dealing, whatever his race, color, creed, or social posi-

tion. Toledo, Ohio, has given a practical expression to the principles of the new brotherhood, and has a Golden Rule mayor and committee, with representatives from Protestants, Catholics, Theosophists, Christian Scientists, and Labor Unionists. We shall all rejoice to see such principles of fraternity prevail. Previous history, however, gives us no little reason to question whether permanent harmony can be the outcome of any organization whose center of crystalization is not the Gospel of Christ. The Church of Christ is a Golden Rule Brotherhood, but somehow even this divinely instituted society has proven so human in its materials that dissension has not been excluded.

### Enterprise and Heroism

Every true missionary needs the spirit of enterprise manifested by Commander McDonough and the spirit of heroism exhibited by Lincoln.

At Portland, in the war of 1812, Thomas McDonough received an official letter appointing him to the command of the Navy on Lake Champlain. As he said, there was "not a tub afloat." After a pause he started up, exclaiming, "I will make a navy!" With one hundred men he went to the woods, cut timber, and in forty days launched the first boat. No wonder such a squadron with such a commander put Commodore Downie to shame.

"Defeat?" said Lincoln. "If it were not one but a hundred, I should still pursue the same unchanging course."

### Donations

No. 245. Rawei of New Zealand.....	\$30.00
" 246. Congo Bololo Mission.....	25.00

## BOOKS FOR THE MISSIONARY LIBRARY

ISLAM AND CHRISTIANITY; OR, THE QURAN AND THE BIBLE: A Letter to a Muslim Friend by a missionary. 12mo, 225 pp. \$1.00. American Tract Society, New York. 1902.

Missionaries and students of comparative religion will greatly appreciate this fresh and searching analysis of the religious notions of Mohammed. So, too, will the candid "Muslim friend" to whom it is addressed, and who is naively asking why Christians, being satisfied of the truth of Christianity, yet refuse to accept Islam.

The answer which the author gives to his Muslim friend is this: The Christian is convinced that the source of the Bible is Divine, and he rejects Islam because the Quran unwittingly but clearly reveals a different origin.

The method followed by the author is frank and simple. He cites numbers of texts from the Quran perfectly well known to Muslims, and covering a wide historical and doctrinal range. In admirable cool-blood he then shows their opposition to the Bible, in narrow provincialism, in novel canons of evidence, in moral principle, and in doctrinal substance. The consequences of this opposition he then briefly follows to their distant and fruitful ramifications.

Such a line of argument forces into prominence the dilemma to which wider knowledge must finally lead the Muslim: If the Bible is false the Quran falls, as pledged to its truth; but if the Bible is true the Quran still falls through opposition to its teaching. Controversy on this line avoids that stress upon the moral defects of Mohammed and Mohammedans which commonly produces a deadlock in discussions with Muslims by urging their self-respect to silence their reasoning faculty.

A few incidental statements of the author will be ineffective with

Muslims; but the force of the book is not affected by these failures to grasp fully the standpoint of Mohammedans. Some serious defects of form, however, will diminish the usefulness of the book as a manual for study of Islam in Christian lands. In the first place, it has no chapters or great topical divisions; secondly, its paragraph headings are for the most part uninforming or misleading; and in the third place, like the short-lived productions which its cover suggests, it has not been provided with an Index. Tho the author be absent in Persia, these defects should be remedied by other skilled hands at the earliest moment.

In stating baldly as above the central thesis of this important little work, one gives no impression of the charm of brotherly tenderness with which the author has invested his case. The considerate tone of the book, as well as the logic of its method, places it in the very front rank of Christian literature for Muslims. H. O. D.

PRESBYTERIAN HOME MISSIONS. By Rev. S. H. Doyle, D.D. Illustrated. 12mo, 317 pp. \$1.00. Presbyterian Board of Publications, Philadelphia, Pa. 1902.

Tho professedly a denominational book, this is much more. It rises to the dignity of a text-book on the various aspects of American mission work. It has twelve chapters, only three of which are occupied with the purely church work, and these are essential to the purpose of the book. In the other nine chapters, Dr. Doyle, with a straightforward simplicity and painstaking thoroughness, presents the facts as to the Indians, the Alaskans, the Mormons, the mountaineers, the Mexicans, the foreigners, and the Islanders, and portrays the great West in all its vastness of expanse, opportunity, and urgency. The

whole book is at once a narration and an oration—that is, it has both the facts of history and the force of a powerful speech. The real condition and needs of this varied and heterogeneous population make a vivid appearance and a mighty appeal. We have struck no dry desert here. Statistics are thought to be bald and bare, like a skeleton, but Dr. Doyle has clothed them with warm and living flesh. He has packed his book with information carefully sifted. He gives opinions, but he gives a reason for them. He maintains that the Indians of North America number a quarter million and are not dying out, but are probably as numerous as when the Pilgrims landed on Plymouth Rock. He exposes the shallow fraud of Mormonism, and gives authentic facts to buttress up his statements. Other denominations will find as much that they need to know, here, as the Presbyterian brotherhood; and all the denominational matter could be eliminated and leave us a mass of historic material that no student of home missions can afford to be without. The spirit of the book is refreshing. No apology is made for national crimes or Church blunders. The plain, unvarnished facts are impartially presented, and the vast capacities of the field and the unrivaled opportunities of the American people are exhibited so as to leave a burdensome conviction of responsibilities commensurate with the open door set before us and the great needs urgently requiring our faithful and persistent effort.

THE STORY OF THE MORMONS. By William A. Linn. Illustrated. 8vo, 637 pp. \$4.00, net. The Macmillan Co., London and New York. 1902.

This is a history of the Mormons from the date of their origin (about 1825) up to the year 1901. It is the fullest and most careful account

which we possess, quoting largely from earlier books on the subject, both Mormon and anti-Mormon, as well as from some original sources. The author has sought to give an unbiased statement of the facts from a secular point of view, but it is impossible for a sane and impartial student to go far in the study of the Mormon history and doctrines without forming a judgment absolutely and unqualifiedly condemning the character of the founders and their teachings.

The story here told is a remarkable one, not so much because it reveals the credulity of human nature in following a religion which rests on a basis so flimsy and foolish, as because they have been able to establish in the United States a political organization which practically defies the Federal government and aims at complete independence. It would be well if those who think that Mormonism has ceased to be a menace and is only a religious organization would read Mr. Linn's book. His statements are less extreme and his opinions less warmly expressed than those of Howe, Polk, and others, and therefore are more likely to carry conviction to the unbiased mind. Much that is in this volume will be new to the reader, not because it has never before been stated, but because the subject has been so little investigated. Facts and traditions have been carefully collected and sifted by Mr. Linn, but have been fully—almost too fully—stated, so that the reader can form his own judgment.

We heartily wish that every Christian and patriot would examine this volume and see for themselves why Mormonism is rightly called a menace to the home and to the State, why it is justly branded as degrading and blasphemous, and why it is imperative

that Congress should no longer play with this question, but should see to it that no Mormon has a seat in the Senate or the House, and should pass a law without delay making polygamy unconstitutional and every polygamist an outlaw deprived of citizenship. \*

OLD GLORY AND THE GOSPEL IN THE PHILIPPINES. By Alice B. Condit, M.D. Illustrated. 12mo, 124 pp. 75c., net. Fleming H. Revell Co., New York. 1902.

An ill-chosen title has been given to these brief but discriminating notes gathered by a lady physician during her professional and missionary work in the Philippines. The chapters consist, for the most part, of impressions made by the sight of what the rule of Rome has meant in Luzon, the needs of the people for something more satisfying and transforming than the priests could give them. Dr. Condit also shows the results of American sovereignty and the progress of Protestant missionary work. While the book is not one of permanent value, it is interesting reading, and gives a clear view of some of the problems to be solved and missionary incidents in the pioneer days. \*

M. RAOUL ALLIES, Paris, has published a volume, in French,\* on the recent convulsions in China, which was prompted, as he confesses, by the common complaint in the press, that the troubles were mainly due to Christian missions. He proposed to himself, in the interest of truth, to find out how far these charges were founded in fact. He went to work with impartiality, and looked carefully into the conduct, first, of his own Roman Catholic Church, and then of the Protestants. His conclusions may be given in substantially his own words.

As to the Roman Catholics, while

\* "Les Troubles de chine et les Missions Chrétiennes."

recognizing the good work done in the educational, benevolent, and medical spheres, he feels constrained to censure, and in some cases condemn, from evidence largely culled from their own missionaries and bishops. Notably he cites the erection of a cathedral at Canton in 1859, on a site strongly opposed by the Chinese and against the remonstrance of French representatives, resident there; also fraudulent insertion into the treaty of the Peking Convention of 1860, of unwarranted clauses, by the translator, Pere Delamere; arbitrary and exasperating conduct of Si-Chuan missionaries toward local native officials, demanding hospitality, etc.; with similar demands for exorbitant indemnities in 1895, and for a secular rank for French bishops and priests in 1899.

As to Protestant missions, however, this Romish authority, after a diligent search, writes this emphatic verdict: "J'en'ai rien trouvé, absolument rien." Not one charge could he authenticate against any Protestant missionary which had stirred Chinese wrath and at the same time been in conformity with the principles of the society he represented. He found these missions practically unanimous in restraining their missionaries from all political alliances and interferences, and here records the fact that their workmen are instructed to respect native laws, customs, and prejudices, avoid needless offense even against their superstitions, and appeals to foreign consuls on trifling matters; while they are bidden rather to withdraw from the country than to promote conflict and bring on war. He particularly refers to the famous meeting at Exeter Hall, in 1895, and challenges any one to quote a phrase, tainted with a spirit of anger or resentment toward the misguided leaders of the massacre.

## GENERAL MISSIONARY INTELLIGENCE

### AMERICA

**United Study of Missions Course, 1903** The Central Committee on the United Study of Missions propose a course of

lessons on India for 1903. Mrs. Caroline Atwater Mason has prepared a text-book, similar to "Via Christi." It will be called "Lux Christi: A Study of India, a Twilight Land," and the contents is outlined as follows:

I. Thirty Dim Centuries. 1500 (?) B.C. to 1500 A.D.

II. The Touch of Trade. 1497 to 1877. From the First Portuguese Trader to the Coronation of Victoria, Empress of India.

III. The Touch of Love. From the three Crosses of Saint Thomas's Mount, 635 A.D., to the Landing of Carey in Calcutta, 1793.

IV. The Conquered People. Their Social, Intellectual, and Religious Conditions.

V. Anglo-Saxon Protestantism (A Century of).

VI. The Christ-Light in India.

The book will also contain:

(1) A list of words commonly used in descriptions of India, with meaning and pronunciation.

(2) A table of condensed statistical, historical, and other facts concerning the great cities.

(3) An historical outline of the successive conquests and invasions of India.

(4) Copious bibliography. Excerpts from the Vedas, Zend Avesta, and Koran.

(5) Brief anecdotes and quotations from Kipling's poem "India" on the Queen's Jubilee.

(6) Appendix, giving denominational territory and general missionary statistics, etc.

We expect to take up in the REVIEW parallel topics in our January to June (1903) numbers.

**A Pan-Methodist Missionary Magazine** *The Gospel in All Lands* was started in 1880 as an undenominational publication, in 1885 became the organ of the missionary society of the Methodist Episcopal

Church, but from henceforth, as its editor from the first, Eugene Smith, says:

It will be a Methodist magazine, giving some account of all Methodist denominations, particularly recording the work of Methodist missions. Our aim will be to let each Methodist denomination understand what the others are doing to extend the kingdom of Christ, and present a view of the great mission fields where they are laboring. The *Gospel in All Lands* will be an advocate of fraternity and federation.

**Southern Baptists and Missions** The Southern Baptist Convention supports 115 missionaries and 171

native helpers; 20 new missionaries were sent out during the year, and 4,634 converts have been baptized in the mission fields within four years. Contributions last year amounted to \$173,439, an advance of \$17,000 upon the offerings of the year preceding. For the fifth time in succession the Board closed the year free of debt. The fields occupied are China, Japan, Africa, Italy, Mexico, Brazil, and Cuba. The National Baptist Foreign Board (the Board of the Negro Baptists of the United States) is making laudable and growing efforts to join the number who are reading the Gospel to Africa, the land of their "mothers." The secretary is Dr. L. G. Jordan, of Louisville, Ky. The Negro Baptists number nearly 2,000,000 in the United States. The evangelization of the Negroes is the most successful effort the white Christians have put forth to other races since they have received the Gospel. There are nearly as many Negro Methodists. There are fully 10,000,000 Negroes in America, and fully half of them are members of churches. The Negro Christian is next, therefore, to the white Christian, and it will be a long time before the yel-



low or brown race will catch up with them, if ever.

**A Minister to Berkeley Temple Young Women** rejoices in adding to its workers Miss Frances J. Dyer, who has become well known through her lectures and classes in "Current Events." Her position is defined on the Berkeley Temple calendar as "Minister to Young Women," an office new to the annals of church life, but one for which Miss Dyer is abundantly fitted both by natural gifts and by experience. Already she has the friendship and confidence of a large proportion of the students and working girls at South End, and last winter she assisted Dr. Loomis in a similar way at Union Church. This is by no means Miss Dyer's first work for Berkeley Temple, and she will be sure to draw any who have previously known her there, while proving no less a favorite with newcomers. The generosity of women of wealth in churches of the Back Bay and the suburbs has made possible this department of service.—*The Congregationalist*.

**Presbyterians and Missions** Last year the Presbyterian Board sent out 106 missionaries—58 returning to the field, 48 newly appointed. Missionaries now under appointment to go out this year are 56. The present force is:

Missionaries.....	745
Native helpers.....	1,882
Hospitals and dispensaries.....	84
Schools and colleges.....	769
Organized churches.....	610

In one year, in 77 hospitals and dispensaries under care of the Board, 340,878 patients were treated at a net cost of \$22,009. In a single hospital in the City of New York, in one year, the net cost of treating 35,709 patients was \$139,685. In 1872: Income, \$500,000; 262 missionaries, 439 native helpers, 4,203 church members. In 1902:

Income, \$1,000,000; 745 missionaries, 1,882 native helpers, and 44,443 church members.

**A Good Indian** The *American Missionary* for June photographs the fine face and sketches the life of Artemas Ehnamani, "hunter, warrior, and missionary." We are told that "up to manhood he had not met with any Christian missionaries. Not until after the Sioux War of 1862, when he was a prisoner in Mankato, Minn., with 400 others who were condemned to death, did he come face to face with the Gospel of Christ. He was a thorough heathen, inducted into the mysteries of the religion by his father, who left with him at his death his medicines and mystic charms. Licensed to preach in 1866, he was ordained pastor of Pilgrim Church at Santee Agency, Neb., in 1867. From time to time he made trips, with the missionaries or alone, among the wild tribes of the Sioux, and showed his ability to gain their attention and favor. Afterward, when the Christian representatives of these same wild tribes have gathered with us in yearly council, it has been Pastor Ehnamani's great glory that he has been privileged to have a share in their redemption."

**The Gospel in Utah** It is estimated that there are 85 churches and missions of various non-Mormon faiths—7 denominations in all—in Utah, with a membership of 5,300. The gains are slow, only 200 in the last year, all told. The field is not surpassed in difficulty in the densest part of heathenism. How slight is the hold which Christianity has gained after forty years of toil and endurance in that region which by the last census has a population of 276,749.

**Presbyterians in Alaska** The figures which follow relate to what one Church is doing and has accomplished in our remotest Northwest:

Churches.....	11
Ministers.....	10
Additions.....	290
By letter.....	23
Total membership.....	1,094
Adult baptisms.....	203
S. S. membership.....	1,015
Total contributions.....	\$4,084

**A Canadian Diocese Divided** The huge diocese of Moosonee, the area of which Bishop Newnham puts at twelve times the size of Great Britain and Ireland, has been divided, and a new diocese, called Keewatin (North Wind), has been formed out of it. The House of Bishops of the Province of Rupert's Land have unanimously elected Archdeacon Lofthouse as bishop of the new diocese, which stretches from Minnesota on the south to the Arctic Ocean on the north, taking in the western shore of Hudson Bay and a strip of territory of from 200 to 400 miles in width. The southern portion of this diocese, which forms a part of New Ontario, will probably fill up rapidly with settlers, but the bleak and inhospitable western shore of Hudson Bay and the Barren Lands will remain the home of scattered Indians and Eskimo.—*C. M. S. Intelligencer*.

**The Awakening at St. Valier, Quebec** Rev. P. Boudreau writes to the *Presbyterian Record*, of Canada, that the religious movement which started about two years ago in the parish of St. Valier, Bellechasse County, is gaining daily in intensity and strength, notwithstanding the strenuous efforts of both Roman Catholic clergy and politicians to check and crush it.

From time to time articles have appeared in the French papers of Montreal and Quebec, conveying

to the public the impression that Protestant missionary effort there had been fruitless, and that a reconciliation had been effected between people and priest.

*La Presse*, of Montreal, said:

All those who had retired from the Roman Catholic Church and had followed the Protestant ministers have come back, with the exception of two, and before long there will not be one left, for the chief adherent of the minister is in trouble with the latter with regard to a property. The minister seems to have definitely left the place. This is the end of the apostasy of St. Valier.

This article is, from beginning to end, entirely made up of misrepresentations and falsehoods.

Weekly meetings are still held at St. Valier, led by the pastor of the church at Quebec, and in spite of the fact that these meetings are held at a long distance from most of our friends, yet the attendance has been thus far lately between thirty and forty, mostly men. The want of a proper building at a central locality has been a great disadvantage to missionary effort and has largely affected the results of our labors.

The work among the parishioners of St. Valier and neighboring parishes is, to all appearance, sure to have permanent and encouraging results. At least fifty or sixty families are now reading the Scriptures, a large number of whom refuse to enter into any compromise with the curé, being entirely out of sympathy with the ways and tenets of Romanism, and looking to us for protection, religious teaching, and instruction. There is urgent need now of a place in a good locality, where these people could meet and hold regular services, and, after this a school ought to be organized and carried on; it would at once meet with the cordial approval of many in that part of the province and secure

wide patronage and wield good influence. This plan already meets with the wishes of not a few families and has the sympathy of the rising generation.

### EUROPE

**British** In 1892 there were  
**Medical** 125 British Medical  
**Missionaries** Missionaries; in 1900, 295; in 1901, 312. Female physicians have increased from 12 to 91. Now 115 work in India, 106 in China, 36 in Africa, 17 in Palestine, 7 in Persia, 7 in Madagascar, 7 in the New Hebrides, 4 in Japan, 4 in Egypt. There are 114 under the Presbyterians, 87 Anglicans, 31 Independents (*i.e.*, Congregationalists), 11 Wesleyans, 7 Baptists, etc.—*Calver Missionsblatt*.

**Are Missionary Societies Wasteful?** Sir Henry Burdett again criticises the methods of certain home and foreign mission societies in the new issue of his useful annual, "Hospitals and Charities." Regarding home missions, he thinks that "both money and energy are wasted on numerous societies which might well combine and so extend their influence." He suggests the formation of a central association to promote united action. "Startling differences" are to be found in the cost of administration of the societies. The Mission to Deep-Sea Fishermen spends nearly one-fourth of its total ordinary expenditure on management, while the British and Foreign Sailors' Society, with about the same income, spends less than a tenth in this way. With respect to foreign missions, Sir Henry shows that in 1900 "it cost over £20,000 more to raise and expend £632,200 by 'Church' societies than it did to raise and expend £686,500 by other religious communities." That is to say, that the State Church societies spent 12

per cent. on management, while the other societies spent 8½ per cent. The cost of managing the Society for the Propagation of the Gospel and the Church Missionary Society is "excessive and out of all proportion." In the first case it is over 13 per cent., and in the second over 11.—*Christian World*.

**The Greatest Bible Society** Last year the British and Foreign Bible Society issued 5,067,421 copies of Scripture, complete or in parts—a total surpassing all earlier records. Since 1804 the society has circulated more than 175,000,000 copies of Scripture. Of every 100 copies issued 19 were Bibles, 27 were New Testaments, and 54 were Scripture portions, chiefly Gospels or the Psalms. The colporteurs abroad, numbering 743, sold over 1,350,000 copies, while 620 native Christian Bible women were supported in the East, in connection with nearly 50 different missionary organizations. Translations or revisions are in progress in over 100 different languages. The list of versions now includes the names of 367 distinct forms of speech. The income from all sources was £236,292 (\$1,181,460.)

**How the Bible is Feared and Hated** The London *Christian* names these among the obstacles met by the agents of the society just named:

In addition to the ceaseless opposition of the Roman Church, in many countries the work of the society has been hampered by serious restrictions arising out of laws or their administration. In parts of the Austrian Empire licenses for colporteurs are still withheld, and in the Duchy of Luxembourg the selling of books in the streets is prohibited. In Greece the government has placed a ban on the modern Greek Bible issued by the society. Leave is still lacking for a colporteur to work in Montenegro. The French authorities prohibit the public sale of

Scriptures in Tunis, and they have yet allowed the society to resume work in Cochin China. The Turkish government resolutely forbids the issue of the Four Gospels in Albanian in native character, while colporteurs in the region about Bagdad has been made impossible. The government of Persia has stopped all importations of Scriptures in the native tongue. The public exercise of any other than the Roman Catholic religion is prohibited by the constitution of the Republic of Peru.

**The Religious Tract Society** At the May anniversary of this organization, Rev. Richard Lovett stated these facts:

The new publications of the last year numbered 694, of which 209 were tracts and the society has published, or helped others to publish, literature in 250 languages, dialects, and characters. The total circulation of books, tracts, etc., from the London warehouse during the twelve months reached 32,149,810, of which 15,483,750 were tracts. From foreign depots it is estimated that 20,000,000 of publications have gone forth, bringing the year's figures up to 52,149,810, and those since the formation of the society to 3,490,715,230.

**The One Object of Missions** The General Review of the Year by the C. M. S. secretaries sets forth from the text (Heb. ii:8, 9): "We see not yet all things put under him. But we see Jesus . . . crowned with glory and honour," and concludes as follows:

The one grand object of missions is that He may be exalted, and the Church Missionary Society wishes Godspeed to every mission, every society, every church that works for that object. Differences in this imperfect state there will be, and must be—differences of gift, of administration, of operation; differences of theological expression, of ecclesiastical policy, of evangelistic method. The Church Missionary Society has its own distinctive principles—the principles of the apostolic age, of the English Reformation, of the evangelical revival; and on those principles it stands,

and intends by the grace of God to stand. It maintains, and will maintain, its just independence—not independence of the Church or of its constituted authorities, but the reasonable independence of a body of loyal churchmen banded together for the preaching of Christ in the world. At the same time, it declines to be turned aside, by groundless and unworthy suspicions, from its ancient practise of friendly intercourse with other societies, whether within the Church of England or within the wider range of Protestant Christendom.

**The Wesleyans and Missions** At the May anniversary it was reported that "in the missions under the immediate direction of the British Conference, which are situated in Europe, Ceylon, India, China, South Africa, West Africa, Honduras, and the Bahamas, there are to-day nearly 400 missionaries, about 64,600 church members fully accredited or on trial, over 100,000 children and young people under instruction, and a total Christian community of about 200,000. The statistical returns for 1901 show an increase of 1,384 full members, and an increase of 880 on trial. The income for last year was £143,617 (\$718,085), a falling off of \$14,385 from the year preceding.

**Deaconess Work on the Continent** In 1901 there belonged to the Union of Deaconess Houses, 75 houses, 14,501 sisters, and 5,211 places of work. Of these Germany had 49 houses and 11,879 sisters. Kaiserwerth had 1,075 stations, Bielefeld 900, Stuttgart 735, Königsberg 658, Dresden 530, Neuendettelsau 505. Of the German Deaconesses 5,955 were at work in hospitals, 3,697 in parishes, 1,008 in infant schools, 522 in other schools, 217 in establishments for training girls, 240 in work for orphans, fallen women, and prisoners, 87 among the weak-minded and the epileptic, 29 among

the crippled, the blind, and the deaf, 150 at the care of infants, and the rest at other good works.

**The United Free Church and Missions** When, a year or two since, the Scottish Free Church and the United Presbyterians became one body, one of the great missionary societies came into being, as the figures below will prove, which relate to the last year:

Foreign mission fields.....	15
Ordained European missionaries.....	111
European medical missionaries.....	37
Women's Society missionaries.....	90
European evangelists.....	50
Total European agency.....	288
Ordained native pastors.....	38
Native licentiates.....	15
Native evangelists.....	403
Native teachers.....	1,580
Other helpers.....	104
Women's Society teachers.....	512
Bible women and other women helpers.....	172
Total native agency.....	2,824
[In addition to the above agents, there are 111 missionaries' wives who are doing large work in the various fields.]	
Principal stations (congregations)....	145
Out-stations.....	626
Members in full communion (1900 = 42,133).....	39,575
Candidates or catechumens.....	9,200
Attendance at 8 colleges and 856 schools.....	47,281

It should be explained that of the 37 European medical missionaries, 15 are also ordained. The apparent decrease in the number of native communicants is entirely due to the disorganization of the Church in Manchuria through the Boxer troubles. The income was £179,839 (\$899,195). Or, if contributions to Jewish missions and to continental and colonial work be added, the sum is £193,664.

**Monks and Nuns in Spain** One hundred thousand monks and nuns inhabit Spain at present, and 1,500 Jesuits, not a few of all three classes being foreigners. The census of 1897 shows their numbers to have doubled since 1887, and in the latter year they had trebled compared with the figures of 1877. They have but rarely complied with the fiscal laws of Spain in

regard to taxation and duties upon succession or transmission of property, and they have mostly abstained from complying with the law of association of June 30, 1887.

The clergy and many prelates complain that monks and Jesuits have deprived them everywhere of the best and wealthiest of their parishioners of both sexes, and have become the favorite confessors, particularly of the fair sex, over whom they exercise immense influence. This is considered all the more alarming because they have gradually become the teachers of the majority of the girls and boys of all classes of the nation, and of all the children almost of the nobility and conservative upper classes. So aggressive and imperious have the monks and Jesuits grown that they have been found in the van of the processions, jubilee demonstrations, and pilgrimages that caused such serious disturbances in Spain during the whole of last winter and in the spring of 1901.

### **Protestantism in Italy**

There is a very wide-spread anti-clerical movement in Italy, as in Austria, France, and Spain, but the Protestant cause in Italy is steadily gaining ground. The first and foremost representative of this cause are the Waldensians, who have held their own in the historic Alpine valleys for seven centuries. In these districts they have 17 congregations, with 22 pastors and about 13,000 souls, while in their school are found 4,571 day and 3,520 Sunday school scholars. About fifty years ago they began to establish Protestant congregations also beyond the borders of their valleys, and of these there are now 48, with 47 additional stations, and a communicant membership of 5,600, served by 44 pastors and 18 evangelists. In the day-schools of these congregations are

found 2,771 pupils, with 66 teachers, and their Sunday-schools report an attendance of 3,561. In addition the Waldensians employ 18 colporteurs and Bible agents.

The other native Protestant Church, the "Free Church," or "Chiesa Evangelica Italiana," was only organized in 1870 in Milan. The latest reports credit the Free Church with 36 congregations, 45 preaching-stations, 1,831 communicant members, 14 pastors and 17 evangelists, 944 day pupils, with 38 teachers. Their theological school is found in Florence, but was in Rome down to 1891.

Kindred in spirit is the "Free Christian Church" of Italy, consisting of some 20 congregations. Protestant influences from without have been active in Italy for decades. The English Wesleyans, at work since 1861, have a membership of 1,616 in 52 congregations and stations, with 892 day pupils and 1,180 in the Sunday-schools. The American Methodists began work in 1873, and have 1,482 communicant members in their 12 congregations and 40 stations, served by 25 pastors and 6 evangelists, with 795 day pupils and 1,063 in the Sunday-schools. This church has a theological school in Rome. The United English and American Baptists began work in 1870, and have a membership of 1,430 in 31 congregations and 50 stations, served by 37 pastors and evangelists. One of the most flourishing Protestant congregations in Italy is found in Rome, and consists of the Protestant soldiers in garrison in that city.—*Independent*.

**Zionists vs. the Czar** Thirty Jews (the most prominent among the Jewish inhabitants of Warsaw), lawyers, physicians, journalists, among them the well-known author, Alex-

ander Krauskaar, have been arrested. The whole city is excited over this arrest, for every one knows that these people have nothing to do nor do they in any way sympathize with the Nihilists, but it is well known that all of them are strong Zionists, and much Zionistic literature has been found in their houses.—*Jewish Gazette*.

## ASIA

**Exit Smyrna Hospital** The Rothschild Hospital in Smyrna, which was es-

tablished about thirty years ago, will be obliged to close its doors at the end of the year. The Barons Rothschild granted \$20,000 for the rebuilding of the hospital, but the Turkish Government will not any longer allow the institution to be under Austrian control, and demands that the Turkish flag should wave from the building. The Rothschilds do not want to agree with the condition, and from now on refuse to pay for the maintenance of the hospital. So that on the 31st of December this necessary institution will be closed.—*Volkes Advocate*.

**Dr. Chamberlain Ill in India** The friends of Rev. Dr. Jacob Chamberlain will be much

saddened to learn that on May 9th he suffered a stroke of apoplexy while in his study in Madanapalla, India. By latest accounts (May 15th) his mind and speech were clear, but his left side was entirely paralyzed. There is thus ground for hope that, tho his active service of the past years is not likely to be resumed, his life may be spared and his pen may still be active in producing literature which will be a blessing to the cause of Christ, both at home and abroad. His "Tiger Jungle" and "Cobra's Den" are unsurpassed in giving an accurate and vivid picture of life and work in India.

**What Hindus Think of Missions** Rev. J. L. Barton, secretary of the American Board, and recently returned from a visit to India, has a remarkable article in the *Missionary Herald* for June, composed mainly of words spoken to him in praise of missions by Hindus and Mohammedans. These are specimens:

A Hindu community in Ceylon in its address testifies to "the noble ideals of duty and purity of life which have been set before the people of this country by the exemplary lives led by your missionaries." A Brahman editor in Madura said, "The names of your missionaries become household words in this district by the love and sympathy they bring." In the same district a Hindu official said, "The last and most important of the work done by the missionaries is the elevation of the moral tone and sense of duty imbibed in the midst of my countrymen by free intercourse and friendship with them." And the same official gave expression to his satisfaction that Christianity was making many converts among the lowest and outcasts, for whom there is no provision in the rigid and unchanging Hindu social and religious system.

**Methodist Missions in Southern Asia** This table gives the figures, as they stood December 31 last, in the seven fields occupied by American Methodists, from which nothing approaching to failure appears:

CONFERENCES	Probationers	Full Members	Total Number of Christians	Total Baptisms in 1901
South India.....	1,331	777	2,996	305
Bombay.....	8,102	1,703	14,131	6,775
Bengal.....	1,280	1,194	3,883	362
North India.....	17,149	14,235	45,516	2,101
Northwest India.....	23,258	16,015	58,279	7,805
Burma Mission.....	262	280	677	49
Malaysia Mission.....	1,558	1,349	3,095	1,230
Total.....	52,800	35,553	128,577	18,627

**Baptist Work in Burma** This jubilant note is sounded by the July issue of the *Baptist Missionary Magazine*:

As to the harvest being gathered, read the following summary of reports in this one issue: 81 baptisms in Burma! 6 of these were Talains, 1 a Taungthu, 3 were Burmans, 2 were Chins, 55 were Pwo Karens, and 14 were from the Eurasian Girls' Home, all these latter speaking English. The Talains are reported from Moulmein, the Burmans from Henzada, the Chins from Sandoway, the Pwo Karens as the result of a long tour among the churches in Bassein, and the 14 English-speaking people are from Moulmein. Of the 81, 32 are pupils in our mission schools. 54 baptisms also are reported from Assam, of which 45 are Garos, 8 are from the immigrant peoples, and 1 a Naga.

**Zenana Work in Cochin** The Church of England Zenana Missionary Society has opened two new mission stations in Cochin—Ernakulum and Tripoonithura. Miss d'Albedyhl writes:

"Ernakulum is three miles from British Cochin Town, and, from a business point of view, is the chief town of the Cochin State. It contains all the principal law courts, colleges, schools, and other public buildings; and is the home of all the highest native officials of the state. Tripoonithura is six miles inland, and is the residence of the numerous members of the royal family of Cochin. Here the succession to the throne runs in the female line; hence all the aunts, uncles, and cousins of the Maha-Rajah are the princes and princesses, and his own children have no title or rank whatever. The Maha-Rajah's mother being dead, his senior aunt is now the queen of the state and has the title of 'Mother Sovereign.' She has nothing to do with political affairs, but knows Sanscrit, and is consid-

ered well educated. Her dress consists simply of a waist-cloth and lovely jewelry.

"The most civilized of all the ladies of the palace are the wives of some of the princes. They are well educated, speak and read English, and clothe themselves in a more civilized fashion than the mother sovereign.

"At Ernakulum the work is very encouraging, but I do long for a better and more educated stamp of Biblewomen to go among the *ladies* of the place, or, better still, European ladies! Some of the upper class Mayar ladies at Ernakulum are very well informed, and their husbands *wish* them to be brought out more and would much like me to arrange social gatherings where they could meet and have intercourse with European and native Christian ladies. This is a great step in the right direction, for when they once mix freely with Christians, and so get over the idea of it being pollution to touch them, they will be the more readily accept the Christian's religion."

#### A Revival of Buddhism in Burma

Miss Eva C. Stark, of Zigon, Burma, writes: "Our work is particularly difficult just now because of a revival of Buddhism, due mostly to the highest officer in the place. He is a Burman, educated in a Catholic school. He is a devoted Buddhist and does everything in his power to hinder Christian work. About eighteen months ago an unsuccessful attempt was made to prevent our drawing the regular grant made by the government to this school, because of the Bible study. Now the plan is for an Eurasian young man to enter the Buddhist priesthood and start a Buddhist school, to break up, if possible, the Christian school. The time for the young man to be initiated was the

Burmese New Year's festival in April, but this officer was ill, and the ceremony was postponed until about the middle of May. God can bring to confusion the plans against His kingdom."

#### Growth in Tinnevely

The tenth annual report of the Tinnevely C. M. S. District Church Council, being the report for the year 1901, in noticing the death of the late queen-empress, draws a striking contrast between the condition of the mission at the beginning and at the end of her memorable reign:

	1837	1901
Adherents .....	8,277	54,224
Communicants .....	114	13,233
Pupils under instruction .....	2,320	12,966
Native clergy .....	1	50
Evangelists, catechists, and schoolmasters .....	113	549
Schoolmistresses .....	.....	150
Native contributions .....	.....	Rs. 49,379

From the same report we glean the following interesting items regarding the steady, healthy, encouraging increase in all items for the past five years:

Year	Adherents	Baptized	Communicants	
1897	50,804	47,588	12,618	Rs. 15,505
1898	51,795	48,225	12,715	" 16,166
1899	52,964	49,088	12,904	" 16,806
1900	53,640	49,753	13,108	" 17,445
1901	54,224	50,518	13,233	" 19,513

#### Another Decennial Conference

Arrangements are in progress for holding at the close of the present year the fourth decennial conference of missionaries from all parts of India in Madras. The three previous conferences were composed of all such missionaries who chose to attend, but it is proposed that the next conference should consist of about 200 elected delegates from the various evangelical missions. Already a list is published of themes which are to be presented in papers and for discussion.

**More Violence in West China** Dr. H. N. Canright, of the American Methodist mission at Chen-tu, in the province of Sz-



Chun, West China, has telegraphed that a Methodist chapel there has been destroyed and ten Chinese converts have been killed by Boxers. Mr. Canright says also that the Boxer movement is spreading in that region.

The governor of Sz-Chun has also notified the government (June 27) that the American and British mission buildings at Tien-ku-Chao have been destroyed by a mob, and that a missionary has been murdered (this has not, however, been confirmed). An imperial edict just issued deprives the local magistrate of Tien-ku-Chao of his rank, and orders the extermination of the rioters. Several of the leaders of the outbreak are reported to have been beheaded. Apparently this was an anti-indemnity rising, like those which have occurred elsewhere in China.

**Gifts to a Chinese College** The new interest which leading Chinamen are taking in educational institutions carried on in their country under Christian auspices has just received a fresh illustration in the gift of \$3,800 recently given to St. John's College, Shanghai, China, by a company of leading citizens of that region, including several governors and viceroys. The Protestant Episcopal Church in this country, under whose care this institution is conducted, will add \$20,000 to this sum to provide a new building, now urgently needed in view of its growth and promise.

**Advance in Fu-chau** Archdeacon Wolfe rejoices in being able to report the opening of the first station in an enormous suburb of Fu-chau, containing a population of 600,000 souls—that is, 100,000 more than is supposed to be the population within the walls of the city of Fu-chau itself. In this suburb there is a

congregation of 90 earnest people who assemble Sunday after Sunday in a broken-down old house, surrounded by noises of every kind, which make it difficult to carry on the services with any degree of quiet or comfort. The congregation has given \$1,200 toward the purchase of a large brick building, capable of seating 500 people, and they have also pledged themselves to undertake the additional expense of properly furnishing it. One family has promised to give the pulpit, another the reading-desk, and so on.—*C. M. S. Intelligencer*.

**The Finnish Mission in Hunan** The Finnish Missionary Society finds that its field of labor, in Ondonga, Southwest Africa, has become too narrow for it. Within two or three years, moreover, some 200 young men, and almost as many young women, have applied for appointments under it, besides several young theologians. It has therefore chosen out the Chinese province of Hunan for a second field of labor. In October, 1901, its first missionary, pastor Sjöbtom, arrived at Hankow, where he will remain for the present to learn the language. The director of this society, the only Protestant missionary society in Russia, lately, at a pastoral synod in St. Petersburg, expressed the wish that the German-speaking Lutherans of Russia might also take part in this new work, especially as Russia is the nearest European neighbor of China, and is gaining more and more influence there. That it is just China which has been chosen out as the field of labor, he explains as follows:

The political events of the last years constitute a turning point in the development of China. The changed conditions summon the entire Protestant world to bend all its energies to win China, now so

receptive, to the evangelical faith and to Christian civilization.—*Calver Missionsblatt*.

**Chinese** A missionary in  
**Laughing at the** China writes in a  
**Powers** private letter:

"The Chinese are laughing up their sleeves at the foreign powers. They are taxing the 'outside country' merchants to pay the indemnity. Yung Lu, whose troops besieged the legations, is advanced to a very responsible position—one of the highest. The 'progressive' officials and gentry are afraid the apparently 'reform' edicts are only a ruse to get hold of them. The people in these provinces who had no share in the Boxer troubles are furious because the heaviest part of the indemnity burden has been placed upon them. They are also oppressed with famine in some places."

**Progress in** According to statistics  
**Japan** just issued there were at the end of 1901, 46,634 Protestant Christians in Japan, an increase of 4,183 in the year. The Nippon-Sei-Kok-wai (Church of Japan, including the American Protestant Episcopal Church, the Canadian Board Mission, Church Missionary Society, Society for the Propagation of the Gospel, and St. Andrew's and St. Hilda's Missions) has a membership of 10,238. The Protestant missionaries of all grades number 782, an increase of 25. The Greek Church has a membership of 26,680, and the Roman Catholic adherents number 55,824.

**Denominations** It is one of the scoff-  
**in Japan** ing assaults most frequently heard against Protestant missions, that the natives do not know which of the 94 different societies brings the true Gospel, because each missionary only allows authority to his own. The case is far from being

as bad as it seems. Doubtless it sounds bad, when we hear that in Japan there are 33 different societies at work. But the number of the really distinct churches is only 13, and of these, 5 contain two-thirds of all the societies, 86 per cent. of all the missionaries, and 97 per cent. of all the Christians. Even among the others many denominations are only locally distinct, like the Presbyterian Church in Scotland and in America, or historically separated, like the American Presbyterian or Methodist Church North or South.

In the work itself there prevails a far-reaching unity. For instance in Japan the 7 Presbyterian societies support 1 church and maintain 1 divinity school.—*Zeitschrift für Missions Kunde*.

**Buddhist** Not long since cer-  
**"Sacred" (?)** tain sacred relics,  
**Relics** much esteemed by the Buddhists, were

brought from Siam to Japan with great ceremony, and on their arrival at Kyoto the whole road over which they were to be carried was covered with cotton cloth, of which 1,200 pieces were used, costing about \$1,600. This cloth so used was supposed to be very sacred and to have magical power, and therefore, after the procession had passed over it, it was sold at a dollar a foot, and the sum realized was a little over \$68,000.

**Government** A missionary of the  
**Favors to Mis-** Irish Presbyterian  
**sionaries** Church writes: "The

Japanese authorities have made a concession to our missionaries (no doubt also to the Canadian Presbyterian missionaries), useful in itself, and a pleasant sign of the friendly relations they wish to establish with Christian workers. They are giving the missionaries free passes on the railway

which is in course of construction between Takow and the extreme north of the island. From Takow to a point 10 or 12 miles north of Tainan it is already open. Probably the free pass includes the trolley line which runs from that point north to Chianghoa.

## AFRICA

**More Railroads in the Kongo Free State** The Kongo Railway has proved so successful that the Free State authorities decided two years ago to build lines in the eastern part of the Free State that will complete steam communication across the continent. The principal new line is to run from Stanley Falls, in the far eastern part of the Kongo Free State, northwestward to the southern end of Lake Albert. A second line is to fill in the gaps in the upper tributaries of the Kongo where cataracts occur, so as to make steam communication complete from Stanley Falls to Lake Tanganyika. As the British government is already projecting an extension for their Uganda Railway westward from Lake Nyanza to the borders of the Kongo Free State, it will readily be seen that soon steam communication will be complete across the continent. It will then be possible to go by rail from Mombasa, on the Indian Ocean, across to Stanley Falls, the impeding rapids on the great river, and thence by steamer down the Kongo to Stanley Pool, and thence by rail to the Atlantic.—*The Missionary*.

**Government Aid to Mission Schools** The Department of Education of the government of Rhodesia has proposed

that the East Central African Mission of the American Board should open a school for European children in the town of Melsetter, 70 miles north of the Mt. Silinda mission

station. The government will give 5 acres of land, half the expense of erecting the necessary buildings, pay the salaries of the teachers, and make, we understand, a grant of \$15,000 for at least two years to the American mission to provide the teachers and manage the institution. The English, Colonials, and Boers in the district heartily second this movement. It looks as tho the mission may be led to take up this work so providentially thrown in its way, since it does not call for additional funds from the Board. The mission already owns one lot in the town of Melsetter, on which it is intended to erect a cottage to be used as a mission sanitarium.

**From Cowries to Cash** The Uganda administration has been busily engaged for several weeks burning cowrie shells to the value of some £7,000 sterling. They now receive and pay nothing but cash, and want to get rid of the shell currency. It is not such an easy matter, as the natives still prefer shells, and even in the capital many refuse pice as wages. Where people have been used to a currency so small as 80 shells to a penny, and been accustomed to sell things, such as tobacco and coffee berries, at one shell a package, it is a big jump to make the smallest coin a farthing, and it will take a long time to accustom them to the change. Of course the Church Missionary Society will be only too glad to do all in their power to help the government to do away with such a cumbersome and fluctuating money as cowrie shells. In the capital they are doing almost entirely without them already.

**Livingstonia Mission** This mission lies to the west of Lake Nyassa, 200 miles from north to south and 80 miles from the shore inland. The whole region is now a British protectorate,

and in the pacification of its wild tribes never a hostile shot was fired. Thirteen different languages have been reduced to writing by the missionaries, grammars and dictionaries prepared, and the languages simplified. Six mission centers dot the western shore. Including wives of missionaries, the mission staff numbers 42, and 25 missionaries' graves are the mission's title-deeds to the field. There are 90 stations, 450 native teachers, 2,000 communicants, 130 schools with 30,000 scholars — sometimes three generations on the same bench! The industrial side of the mission is well developed. The natives are trained to be masons, brick-makers, carpenters, agriculturists. Pure water is brought to Livingstonia from a distance of three miles. For nine years at first the converts were only 2. Last year in six weeks there were 230 baptisms.

**The King of the Barotsis** Our friend, Lewanika, King of the Barotsis, on the Zambesi, among whom the French Protestants have a mission, is a very uncertain character, but he seems sometimes capable of very rigorous administration. The following amusing instance of it is given by the late Jacques Liénard:

There was occasion to try two chiefs and four servants of the king, who had been found drunk in *flagrante delicto*. Several of them were relapsed offenders, and Lewanika had resolved to deliver a grand stroke. Accordingly he had neglected no means of rendering the sentence of the culprits personal and impressive.

When M. Coillard and I came out on the public place, we saw it lined with groups of spectators. Under every tree, all around the vast Lekhothla, were men crouching in a line, silent and attentive. In the midst, in the broad sunlight, kneeling on the burning sand, the six culprits. . . .

We install ourselves, sitting alone

in the midst of a kneeling crowd, on the left of the royal armchair, and the session continues, for we are late.

The first minister of Lewanika, our friend Mokamba, proceeds to admonish the culprits. He soundly berates, one after the other, the six toppers, who are kneeling at one of the doors of the shed. As he pronounces each name, the one addressed has to clap his hands. All those whose name is incidentally uttered do the same, which is not without a touch of picturesqueness.

One of the two chiefs, the less culpable, is punished only by the confiscation of a part of his goods and of his slaves. He remains chief. The other, the most important chief in the northeast of Lealui, and the third after the king, is utterly stripped of his authority. He loses his villages, his fields, his wives, his slaves, his title, and his very name.

The other culprits are no better treated. And the sentence is carried out off-hand. The unfortunates are removed. They have to quit the capital that very day, and set out alone. Each may carry with him only the wife whom he had at his arrival, he is commanded not to stop at any village of the king, and to go to utter forgetfulness in their native village. It is a thoroughgoing exile. Louis XIV. himself was never induced to decree a worse against a courtier in disgrace.—*Le Missionnaire*.

## ISLANDS OF THE SEA

**First Y.M.C.A. Conference** The May *Intercollegian* contains an interesting picture of the first Y. M.

C. A. Secretaries' Conference in Manila. These men have shown a generalship at least equal to that in the regular branches of government service. Several secretaries travel all the time to the different islands of the archipelago where soldiers are quartered, while buildings have been opened at Iloilo, Cebu, and many other points. In one month, more than ten tons of books, games, comfort bags, and hospital supplies, gifts of friends at home, were distributed

through the Manila headquarters. Evening classes in Spanish, Bible classes, restaurants, soda fountains, and most of the usual branches of association work are carried on.

**Good Cheer from Madagascar** After a succession of disasters resulting from the French conquest of this island, it is pleasant to read these words, which were spoken at the late anniversary of the London Missionary Society:

"Then had the churches rest . . . and were edified; and, walking in the fear of the Lord, and in the comfort of the Holy Ghost, were multiplied"; in some such terms might the peaceful progress of the Malagasy churches of to-day be described. The period of mistrust and suspicion with which those associated with this society were regarded has ended, and the French republic recognizes the loyalty of Protestant native churches, and frankly accepts the labors of British missionaries as contributing to the progress and enlightenment of their new possession. No word of complaint now reaches us. For the relief thus secured we can hardly be too thankful. Looking back over the past year, the event which more than all others strikes the onlooker is the resumption of the charge of the elementary schools in L. M. S. districts. The friendly arrangement made with the Paris Evangelical Missionary Society, having served its immediate purpose, was terminated by mutual consent, and each mission is now responsible for the schools in its own districts.

**Abatement of the Liquor Curse in South Seas** Rev. John G. Paton has written to Dr. Crafts, of the Reform Bureau, a letter overflowing with joy and thanksgiving for the passage by Congress of the bill prohibiting the sale of liquor to the natives in the South Seas. He says:

When put in force it will prevent many murders and much sin

and misery among our 40,000 to 60,000 cannibals yet in the New Hebrides.

Great Britain has joined in this action. As a token of his gratitude, Dr. Paton sent \$10 from his own purse for the uses of the Bureau.

**Like Tattoo Rather than Like Clothes** A South Sea Islander, at the close of a religious meeting, offered the following prayer: "O God, we are about to go to our respective homes. Let not the words we have heard be like the fine clothes we wear, soon to be taken off and folded up in a box till another Sabbath comes round. Rather let Thy truth be like the tattoo on our bodies, ineffaceable till death."

#### MISCELLANEOUS

**Progress of Roman Catholic Missions** The Roman Catholic "Society for the Propagation of the Faith" has recently issued from Baltimore a history of its work, bearing the imprimatur of Cardinal Gibbons. This society should not be confounded with the "Roman Congregation for the Propagation of the Faith," which is a department of the general administration of the Church, established in 1622. The society "takes no part in selecting missionaries nor in appointing them their field of work, nor in training them for it," and it does not concern itself with the interior administration of missions. Its aim is "to support missionaries who are chosen, trained, and sent forth on their mission by the usual authorities of the Church."

The society was organized in Lyons in 1822, and only 12 persons were present at the first meeting. The receipts for the first year amounted to about \$4,000. Pope Gregory XVI. published an encyclical in the year 1840, recommend-

ing the society to all churches and placing it in the rank of "universal Christian institutions."

The following table shows the contributions made from 1822 to 1900, and gives some idea of the financial support that the society has received:

1822—France, French Colonies.....	\$42,076,905
1825—Belgium.....	3,701,140
1827—Germany and Austria.....	5,862,666
1827—Italy.....	5,260,135
1827—Switzerland.....	775,457
1827—Balkan States.....	287,943
1833—United States.....	1,120,421
1833—Canada, Mexico, West Indies.....	1,143,476
1833—Great Britain and Ireland.....	2,301,764
1837—Holland.....	1,167,634
1837—Portugal.....	445,371
1837—Russia, Poland.....	68,754
1839—Spain.....	523,608
1840—Central and South America...	515,706
1843—Oceanica.....	85,875
1848—Asia.....	74,068
1857—Africa.....	256,536
Countries not named.....	22,558

Total.....\$65,690,017

The money collected was distributed as follows:

America.....	\$9,973,916
Europe.....	9,799,854
Asia.....	25,932,446
Africa.....	8,815,953
Oceanica.....	6,011,630
Special gifts.....	5,156,218
	\$65,690,017

The missions now assisted number several hundred. Those in the United States are chiefly among the Indians, and Asia has a greater number than any other continent. Regarding the number of missionaries in the field, the report says:

We may safely assert that there are at least 15,000 priests and religious, 5,000 teaching brothers, and 45,000 sisters laboring as missionaries, not to speak of the priests, brothers, and sisters native to the regions where they work, catechists and others who make up the personnel of a mission, and the laborers among the Oriental Rites. Probably the estimate is much too small, but be it so. At the lowest computation there are, at the opening of the twentieth century, about 65,000 missionaries.

**Mrs. Isabella** In a recent address  
**Bishop on the** Bishop, in London, Mrs.  
**World's Need** Bishop, speaking  
from what she herself  
had seen, said:

I came to recognize everywhere

in the great and small Asiatic countries that the whole head was sick, and that the whole heart was faint, and that without Christ and His Gospel there is for these people no balm in Gilead. I came to see that in every faith the good has been lost, and the great philosophical faiths of Asia, in their descent down the ages, had lost the purity of moral teaching with which they started. That there could be no hope entertained of any reform within them, and that if these people are to be raised, as we trust and believe they will be raised—politically, socially, morally, and religiously—it must be by the Christian faith, for there is no resurrection power in any of their own religions.

**Christlike Men** After his visit to  
**the Supreme** India, the Rev. F.  
**Need** B. Meyer said that

if he were a missionary in this land he would regard it as his best method of operation to take a dozen Christian young men to be his constant companions or disciples, with a view to reproduce all that was best and of Christ in himself, to impress himself upon them and imbue them with the spirit which through the grace of God he himself possessed. Probably every missionary will agree that this is a good plan of missionary operation, certain to yield good results; it being understood, of course, that the missionary leader is himself all that he ought to be, possessed of the mind of Christ, inspired by the highest spiritual ideals, and withal a practical worker and man of affairs.

**How Giving** At the Ecumenical  
**Exalts** Missionary Confer-  
**the Giver** ence in New York,  
Mrs. Moses Smith,

president of the Women's Board of Missions in Chicago, stated that when addressing one day a missionary meeting in a small church in Michigan, she noticed in the audience a woman whose whole appearance spoke of deepest poverty.

"But," said Mrs. Smith, "there was a light in her faded face which fascinated me. I took occasion to speak to her. Thanking me, she confidentially added: 'Two years ago I learned for the first time of women's work for women, and each month since I have been able to put something into the treasury.' Her bent form straightened, her head lifted, and her eyes shone as she continued, 'When I have given my gift I am conscious that I am no longer simply a part of this little town, or even of this great commonwealth—I am a part of the forces which God is using in the uplifting of nations.' I stood thrilled in her presence. It were useless to ask that woman if life were worth living. The secret of the Lord was hers."

### DEATHS

**Dr. Barrows, of Oberlin** Rev. Dr. John Henry Barrows, who died in Oberlin, June 3d, was born in Medina, Mich., July 1, 1847. He was graduated from Olivet College in 1867, and received his theological training in Yale, Union, and Andover seminaries. He did educational work in Kansas for two and a half years, after which he preached in Springfield, Illinois, and Lawrence and Boston, Mass. He traveled abroad for one year. In 1881 he was called to the First Presbyterian Church of Chicago, where he served fifteen years.

Dr. Barrows was the organizer and president of the World's Parliament of Religions held during the World's Fair. In 1896 he went to India to give the Haskel lecture for the University of Chicago. On his return he lectured for two

years, and in November, 1898, he was elected president of Oberlin College.

**B. M. Palmer, of New Orleans** When Rev. Dr. B. M. Palmer, of New Orleans, died recently as the result of accident,

one of the grandest figures of the American pulpit was suddenly removed. Even such secular papers as the New Orleans *Picayune* pays its tribute to him as "a grand citizen, shunning party politics, but thoroughly devoted to the best interests of the people. He was no doubt by far the ablest and most potent factor in the history of the entire Southwest. The greatest and perhaps best effort of his life was against the nefarious Louisiana State Lottery. On the subject of "slavery as a providential trust to the South to conserve and perpetuate," he was strangely sectional in his views. But he was so pure in character, so eminent for talents, and so exalted in position, that even such doctrine seemed, as Dr. Charles Hodge hinted, to lose somewhat of its repulsive aspect when promulgated by him. Like Dr. Thornwell, Dr. Palmer held that the pulpit should be aloof from politics, and commonly his preaching was wholly consistent with this principle. But for evangelical quality and missionary inspiration, Dr. Palmer's utterances for half a century have been conspicuous, and to the last this grand old man continued to produce fresh, new and striking discourses, whose power was felt throughout the whole South. It will be hard to find successors of such men as Mark Hopkins, William Adams, Richard Storrs, Adoniram J. Gordon, John A. Broadus, and B. M. Palmer!



From Mowry's "Marcus Whitman"

Copyright, 1901, by Silver, Burdett & Co.

Mill

The First House

Blacksmith Shop

The New House

WHITMAN'S HOME AT WAILATPU



# THE Missionary Review of the World

Old Series  
VOL. XXV. No. 9 }

SEPTEMBER

{ New Series  
VOL. XV. No. 9

## THE TRUE STORY OF MARCUS WHITMAN\*

### AN HISTORICAL ROMANCE IN FIVE CHAPTERS

BY BELLE M. BRAIN, SPRINGFIELD, OHIO

Author of "Fuel for Missionary Fires," "Missionary Readings," "Transformation of Hawaii," etc.

#### 1. 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'S-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."

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



Photographed for the MISSIONARY REVIEW

H'CO-A-H'CO-A-H'COTES-MIN (NO HORNS ON HIS HEAD)

The Nez Percés chief who died near the mouth of the Yellowstone, on his way home from St. Louis. His portrait was painted by Catlin

\* Visitors to the National Museum at Washington, D. C., will find them there, numbered 143 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-

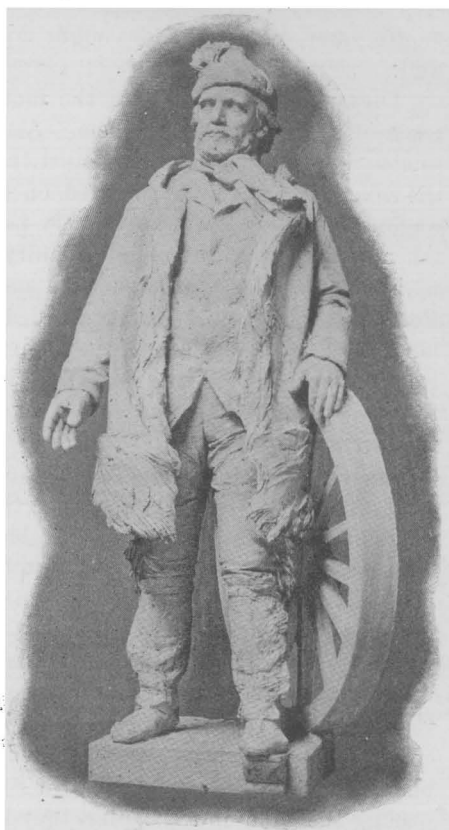
fields in an odd conveyance, half sleigh, half wagon, a cheery voice rang out, "Ship ahoy! you are wanted for Oregon," and a second sleigh drew up beside their own.

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."

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



MARCUS WHITMAN

[From the statue on the Witherspoon Building,  
Philadelphia]

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-





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, buckskin 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 *fukuiin 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-

gical 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."

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 stu-

dents' 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.



JAPANESE REVIVAL POSTER

The original is large and is printed in many colors. The inscriptions consist of Scripture verses and announcements of the meetings

## 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 mighty 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 those 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

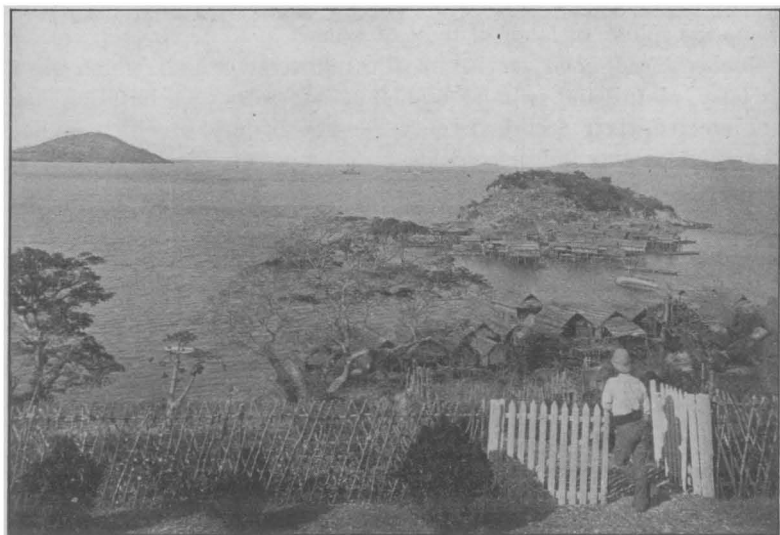
ting native helpers for very moderate wages. Dinner Island, which is now the government settlement in that district, was regarded by the surrounding tribes as neutral ground. We were visited from all parts, and sometimes had over a hundred canoes and catamarans at the place at one time. From the first 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 Daruley 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

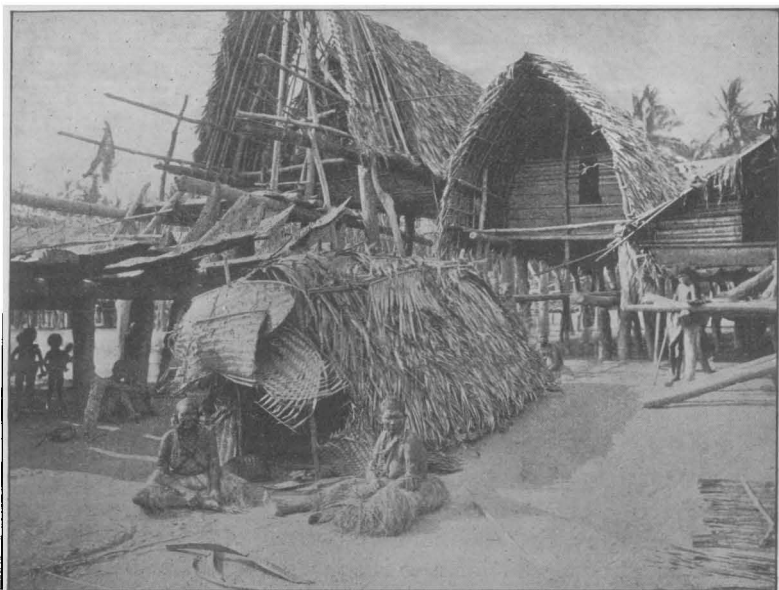
hoisted our flag, amidst three hearty cheers, not annexing the place to any kingdom but that of our Lord and Master, Christ.

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-bye 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 Tinguianes 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 Bicol, closely related to the Tagalogs in race and language. Such also are the Bisayans (Visayans), stretching still farther south, who, with the Tagalogs (and Bicol), 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 Bicol 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 "*medius*," 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 Bicol, 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 Cimarones, 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 practices 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



ISABELLA THOBURN

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!

## 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 disbursements 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 Guernsey 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 Letanon.

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 fullness 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*.

#### News-paper 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. 2s. 6d. 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 it 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** Rev. W. G. Pudde-  
**"Forgotten** foot, Field Secre-  
**Millions"** tary of the Amer-  
 ican Home Mis-  
 sionary 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 mil-  
 lions in our country. . . . We  
 were formed for the purpose of  
 teaching the Gospel to the desti-  
 tute, to those who could never pay  
 us back, to reach lost souls in ev-  
 ery 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** Mention is often,  
**Immigrants** and properly, made  
 of the confusion  
 and the peril caused by such a vast  
 influx of non-English-speaking for-  
 eigners, and we are prone to for-  
 get 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 with-  
 out the immense army of foreign-  
 born workers? What progress  
 would these cities have made with-

out 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 fall-  
 en into the hands of the rebels,  
 and with St. Louis in their posses-  
 sion, who can forecast what the  
 course of the war would have been?

**A Beautiful** John M. Burke,  
**Benefaction** hitherto unheard of  
 in the country at

large, has suddenly come to de-  
 served 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 dis-  
 charged from hospitals before re-  
 gaining sufficient strength to per-  
 mit them to return to work. This  
 large sum is to be invested and the  
 income is to be thus expended.

**Young People** The conference of  
 at those engaged in  
**Lake George** enlisting the in-  
 terest of young  
 people in the missionary enter-  
 prises was held at Silver Bay,  
 Lake George, N. Y., July 16-25.  
 More than 160 delegates from va-  
 rious 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 Arrangements have Off for Japan**

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 \$185,102 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

The 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 archaeology 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 North-west 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 cannot 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 Insti-

tute 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** The annual report on the Kongo 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 or-

der, 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 signaling 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 Feasting in New Test" in Guinea, in which New Guinea 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 H. M. Lane, M.D., a Missionary** 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 civiliza-

tion 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.** 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**

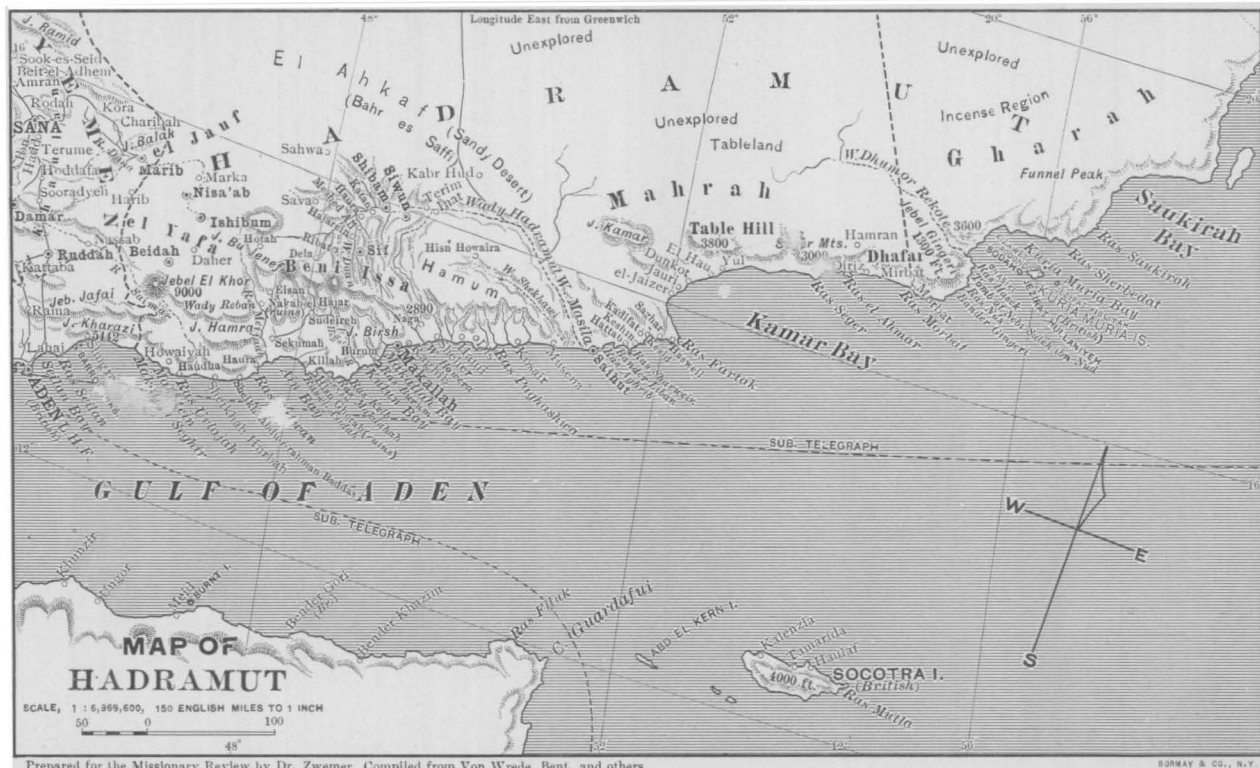
A very useful career closed when Gen. Thomas J. Morgan, of Yonkers, died recently at the Ossining Hospital at the age of 62 years. He was born in Franklin, Ind., and at the outbreak of the Civil War he enlisted as a private, and served until the end of hostilities, rising until he was a brigadier-general. 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.





# THE Missionary Review of the World

*Old Series*  
VOL. XXV. No. 10 }

OCTOBER

{ *New Series*  
VOL. XV. No. 10

## AN APPEAL FOR HADRAMAUT,\* ARABIA

BY REV. S. M. ZWEMER, D.D., F.R.G.S., BAHREIN

The evangelization of the world in this generation, or in the next generation, is impossible, unless the unoccupied fields, hitherto neglected, are entered and evangelized. One of the widest regions yet untouched by missionary effort is the whole of Southern Arabia, from Aden to Muscat, a distance of twelve hundred miles, and with a population of over a million and a half souls. From the earliest times this province was called Hadramaut. In Genesis 10:26 Hazarmaveth is named as the son of Joktan, and on the Himyaritic inscriptions, five centuries before Christ, the name is spelled as it is now, t-m-r-d-h, and has the same significance, "valley of death." The name was not given because of the unhealthiness of this part of Arabia, but probably commemorates some early battle-field of the nations.

Hadramaut is one of the least-known parts of unknown and neglected Arabia. In 1843 Von Wrede made his remarkable journey and penetrated inland as far as the quicksands of Ahkaf. Only two or three other travelers have followed him. The coast as far as the chief port, Makallah, is comparatively well known, but the many fertile valleys and oases of the highland are yet unexplored, and were, until Theodore Bent's journey, largely unknown.

Beginning at Aden, Hadramaut may be divided into three districts: that north of Makallah, inhabited by the El Yafa and Bni 'Isa tribes; the country of the Mahra Arabs, north of Kamar Bay; and, further east, the Gharah tribes. The first region is best explored, most accessible, and most fertile of the three. Yet, as far as I know, no missionary has been to any of its towns, or a Bible colporteur along its coast, since my journey to Makallah in May, 1891.

While the Christian Church at large has been in ignorance of the condition and the needs of this field, the providence of God has been

---

\* The name of this district is also spelled Hadramut.

preparing the way for its conquest. Since Aden was occupied by the English in 1839, their influence and authority has practically extended along the whole south coast of Arabia. The coast has been surveyed and the interior partly explored. Makallah has now communication with Aden by steamers, and an Indian post-office has been opened there. In 1891 our journey to Makallah took twenty-one days in a native boat—a sort of wooden-shoe hulk with one short, heavy mast, and rigging of palm-leaf ropes. This chief port of western Hadramaut, and the strategic center for the conquest of the province, is built on a projecting point of land of the lofty chalk hill Jebel el Kara. The land rises from the coast in a series of terraces to Jebel Hamra (5,284 feet), which is connected on the northeast with Jebel Dahura, over 8,000 feet high. In the account of my first visit I wrote:

After long delays and continual contrary winds we came in sight of Makallah. It is a second Jaffa, with high and well-built houses, two prominent mosques, and a large Bedouin encampment west of the city. The harbor and docks would do credit to a European government, while the row of forts, the public wells, and the large market-place prove that the ruler of Makallah is a sultan more than in name.

Ten years after I can substantiate this statement by the remarkable photograph of an Arabian sky-scraper and the boulevard of the metropolis of Hadramaut.\* Such high dwellings are a characteristic of all the towns inland as well as on the coast. Both in their architecture and their domestic arts the Arabs of Hadramaut show that their ancestors were civilized in the days when the Arabs of Mecca and Medina were in ignorance. The old empire of the Himyarites has left its record not only on the rocks in hundreds of inscriptions but on the language and customs of the people. Add to this the long influence of trade with India and the Malay archipelago, and one can understand why South Arabia is so far on the road to civilization.

Nearly all the wealthy Arabs of Java and Sumatra came from Hadramaut, and Van den Berg traces the intimate relations that continue to exist between these countries to the original conquests of Islam in the Malay archipelago by Hadramaut Arabs. The population of the country may be divided into four classes. Firstly, there are the large tribes of nomads or Bedouins scattered all over the land, who do the carrying trade or are soldiers for the town-dwellers. Altho their low state of civilization makes them nearest the nomads, they never live in tents, as do the Arabs of the north. The rich have houses and the poor live in caves. Secondly, there are the town Arabs, of better if not purer stock. Many have East-Indian blood, as the Hadramis have intermarried with the Javanese for centuries.

---

\* The photographs for this article were given me by Prof. Jules Bonnier, of the Sorbonne, and were taken by him on his journeys along the coasts of Arabia last year.



A "SKY-SCRAPER" IN ARABIA

The Sheikh's House, Makallah, the metropolis of Hadramaut

They live in the towns and own the larger part of the fertile lands. Between them and the Bedouins there are frequent feuds. The third class are called Seyyids and Sherifs, a sort of aristocratic hierarchy, who trace their descent from Mohammed. Their influence is enormous; they have considerable wealth, and are the custodians of education and learning. Altho they are conservative and oppose all external influence in their country, they are on the side of law and order. The fourth class are the negro slaves; altho not as numerous as in Oman, they are found everywhere and multiply rapidly. The Arabs of eastern Hadramaut are nearly all of the first class. Their country has few oases, and the inhabitants are very poor. But judging from the experience of Carter, Wellsted, and Bent, they are not hostile, and are in everything but the name pagans rather than Moslems. Their common dialect is distinct from the Arabic spoken elsewhere, their customs are peculiar and very primitive. Carter says:

It is only here and there on the coast that we met with a man who could say his prayers; those of the interior are wholly devoid of religion, having no idea of God or devil, heaven or hell.

In stature the Mahrahs are almost dwarfs; for dress they only wear a loin-cloth. Extreme poverty and misery is the lot of those who dwell on the coasts. The upper parts of the mountains are covered with good pasturage, and here, too, frankincense and gum trees are plentiful. The people are friendly to strangers.

Western Hadramaut is, like Yemen, a country of mountain villages and agriculture. Besides a large quantity of coarse grains and fruits, tobacco is exported. Makallah has also a trade in mother-of-pearl, incense, ambergris, and shark fins, which is increasing every year. The population of this town is about ten thousand. Shibahm, the

capital of the hill country, has a large population and a comparatively cool climate. If a mission were once established at Makallah, the missionaries could here find relief during the hottest weather. A single glance at the maps of this wonderful country tells how large a field is here accessible for the bold pioneer of the Gospel. The mountain passes are dotted with the names of villages. Bent says:

Without photographs to bear out my statements, I should hardly dare to describe the magnificence of these castles and villages of Hadra-



A GROUP OF TYPICAL ARABS AT MAKALLAH, HADRAMAUT

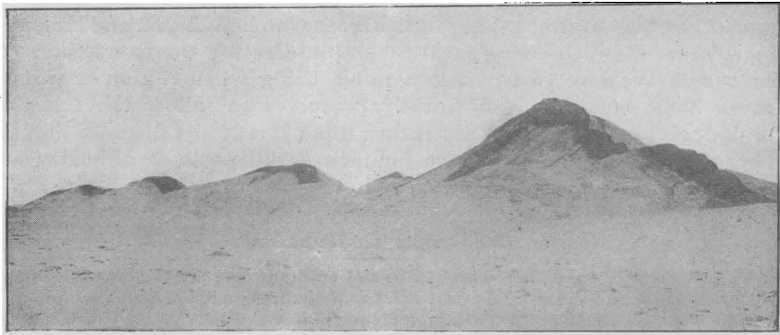
maut. That at Haura is seven stories high and covers fully an acre of ground. The doors are exquisitely decorated with intricate wood-carving.

Our photograph shows such a doorway, and also gives a group of typical Arabs at Makallah—the Bedouin, the townsman, and the slave. Would to God that some one would see that here is an *open door* for the Gospel as well!

Ever since Mohammed's successors blotted out the dying Christianity of Nejran and Yemen and Socotra this "valley of death" has never heard the message of life. In Sanaa, the cathedral of Abraha, built in 567 A.D., is now used for a turkish cavalry stable. In Hadramaut there are inscriptions that tell of a Christ who is known no

longer. In Socotra, on the hill Ditrerre, of the Hamar range, "a perfect mass of crosses" of every possible shape is carved, perhaps to mark a Christian burial-ground.\* *Alas! now neither the hill tribes of Yemen, nor the people of Socotra, nor of any part of Hadramaut, have a single living witness for the crucified!*

A mission to South Arabia is possible and practicable. The Keith Falconer Mission is working into Yemen from the south. The American Arabian Mission is opening up Oman and the East. Who will start a new work and meet us half way through the dark peninsula? Where are the pioneer spirits among the large army of student volunteers? Who was it that applauded "the evangelization of Arabia in this generation" at the Cleveland convention? Are all the volunteers to sail along these Arabian coasts in P. & Q. ships for India and Burma and Siam? A medical missionary would be welcomed everywhere by nomad as well as town-dweller. For Bible dis-



WAVES OF SAND IN THE DESERT OF KURIA MURIA ISLANDS

tribution and Arabic Christian literature this is a virgin field. Where is there a small band of men who will organize a new effort for this great unknown land? Those who accept the challenge do not go on a holiday excursion; but neither is it a forlorn hope. If there has been such wonderful success among the Moslems of Java and Sumatra, who can tell but God will honor faith here also among their kinsmen? Our mission in East Arabia needs reinforcements, but even a half a loaf is better than no bread of life for those who die of hunger. We turn away, therefore, from our own need, and plead now for those who have no pleader. There is no danger of encroachment, and even when the land is occupied we will be yet too far apart for comity.

More eagerly than the English garrison did at Ladysmith, we look for reinforcements for Arabia. Those for whom we look and pray to begin work in Hadramaut must be in the reserve army of our Great

\* See the Appendix of Bent's "Southern Arabia."

King. His name is the Lord of Hosts. His arm is never shortened; He is never discomforted by any disaster, nor will He grow weary under the travail of His soul till He be satisfied. He is not yet satisfied in Arabia. His resources are boundless and opportunities endless. Hope deferred never makes His heart sick whose days are the endless cycles of eternity. Conscious of His supreme power and love we can not but obey His own injunction, "Pray ye, therefore, the Lord of the Harvest that He send forth laborers into His harvest." It is not a question of money, for the silver and the gold are His as well. There is no doubt that when the recruits are ready to sail, the commissariat will be prepared also. If naught is provided for them, we are willing to share rations rather than remain unrelieved. Will you come? Our appeal is to you, and our prayer to God. As a missionary working under like circumstances has said:

Our King can do without any of us, and He will devise means whereby His kingdom shall be extended, in spite of the apathy of His people at home. But woe to that soldier of the cross who hangs back and is unwilling to serve when the King's call for volunteers for the front comes to his ears! We dare to think it a noble thing when a man or woman leaves home comforts and worldly prospects to follow the King on foreign service. Should we not rather think it a deadly disgrace that the King should have to call twice for men to fill posts of difficulty and danger or of loneliness and drudgery in the outposts of His empire?

#### Bibliography on Hadramaut

H. J. Carter's "Notes on the Mahrah Tribe and on the Geography of Southeast Arabia," in journal of the Royal Asiatic Society, Bombay, July, 1847, and January, 1851. Adolf Von Wrede's "Reise in Hadramaut," edit. von Maltzorn, Braunschweig, 1873. Van den Berg's "Le Hadramaut," Batavia, 1886. Theodore Bent's "Southern Arabia," 8vo, 448 pp., London, 1900. "Journey from Aden to Makallah," Arabian Mission Report, 25 East Twenty-second Street, New York. *The Geographical Journal*, August, 1895, has an article on "The Frankincense Country."

## BACKWARD MOVEMENTS OF OUR TIMES

### SOME POSSIBLY RETROGRADE MOVEMENTS IN MISSIONS

BY THE EDITOR-IN-CHIEF

Edmund Burke said to the electors of Bristol, defending his parliamentary course in a matter in which he acted against their wishes, "I obeyed the instructions of nature and reason and conscience; I maintained your *interests* as against your *convictions*."

To call attention to down-grade tendencies in moral and spiritual matters is not popular; yet candor is among the leading virtues, if indeed it is not their very marshal. Even consistency is less important than candor, for to aim to be consistent with former utterances or

methods may hinder one from being true to present clearer convictions of what is both right and best. Failure sometimes teaches lessons which could never be learned by success, which in some cases dazzles with a false glory and blinds the eyes to the reality of things.

A sober and unempirical judgment concerning the drift of the last fifty years must recognize, in some directions, a backward current, and it may be well calmly to consider the facts, not to discourage effort, but rather to promote spiritual alertness and prayerfulness. For progress is dependent upon the recognition and removal of hindrances to advance.

To four of the possibly backward tendencies we briefly call attention, asking at least a prayerful consideration of these suggestions:

1. The declining conviction of a world's need of the Gospel.
2. The declining supremacy of practical Christianity.
3. The declining sense of individual obligation and duty.
4. The declining hope of ultimate success in missions.

First, then, the declining conviction of the world's actual need of the saving Gospel. It will suffice to refer to three directions in which this is apparent.

The new doctrine of the *extension of the period of probation* beyond this life tends to arrest missions. To feel that, without the knowledge of Christ, the bulk of the heathen world die without hope, sets a true believer on fire with zeal. From the day of Pentecost until now, there has never been a great missionary movement, whether in one man, like Carey, or in a community of believers, like those of Herrnhut, without this conviction behind it, that "there is none other Name, given under heaven among men, whereby we must be saved." If men are led to believe that they can hear the Gospel and have the Spirit's cowitness to it, after death, the conditions may, as they think, be more favorable beyond the grave for repentance and faith; for then the eyes will not perhaps be so blinded by perishable things, and the imagination so bewitched by the false glitter of its baubles. Besides this, to hear the Gospel now and reject it has so hardening an effect that the chances of the pagan would perhaps be improved for salvation after death, if he is left to his darkness here! This is the plain logic of the situation, and the very fact that we are forced to such a conclusion shows that the premises must be false.

Again, the *eclectic views of religion* that prevail tend to apathy in missions. A false charity has come to displace what many regard, and perhaps term, the bigotry of the past. It is boldly said that all religions are parts of a great historic evolution toward the final ideal. Christianity may be the last and best product of this growth, thus far, but it will in turn give way to something better, or at least drop off excrescences and develop new accretions and additions, until some



parts become like the superfluous relics of former and disused members, and new or improved organs take their place. Hence come parliaments of religions, and a broad-churchism that fellowships all faiths as approximations to the ultimate truth.

A further and natural result is the new doctrine of the *universal fatherhood of God and brotherhood of man*—the more dangerous because it has a half truth joined to a half error. God is the creator of all, and as Paul conceded to the Areopagites, we are all “His offspring” (*γενος*), the product of His creative power. But Christ distinctly teaches us that only by receiving Him, and in Him the spirit of life, do we become “children,” and, still more, “sons” of God. (*τεκνον, υηπιοι, υιοι*. John i:12; Gal. iv:1-4.) This distinction is coming to be obscured if not denied, and the “golden rule” has been boldly adopted as the basis and bond of a new fellowship that is in danger of supplanting the true Divine brotherhood which Christ Himself established upon the foundation of His redemptive work.

### The Supremacy of Christianity

II. There has been a serious decline in the practical supremacy of Christianity, the natural consequence of the foregoing facts and tendencies. For example, *the loss of sanctions of reward and penalty*, referred to in a previous paper. Mediæval notions of hell, as a literal lake of burning brimstone, have given place to a loose and vague conception which has swung to the other extreme, and if it does not banish hell altogether robs it of all its terrors. Practical Universalism is the plain drift of our day. Yet who can shut his eyes to the fact that the most searching and alarming words on future retribution fell from the lips of the Savior himself? The Lamb of God, indwelt by the Holy Dove, doubly the shrine of love, taught the most startling truths about the “danger of eternal sin” and a remediless destiny. Nothing more weakens the hold of duty and the sway of conscience than the abolition of the judgment seat and its awful awards.

Note also that the *Supreme Divine authority* is correspondingly weakened. The Word of God used to be a final court of appeal, the inspired infallible guide to truth and duty. It always found ready rejectors, but, among believers who accepted it as God’s Book, it carried an undisputed and undivided authority. From all controversial ground men turned to ask what saith the Lord, and differences of opinion and practise were regarded as allowable only as grounded upon allowable liberty of private judgment in interpreting the holy oracles. At present, human reason and conscience are openly upheld as coordinate authorities, with which the Word of God must be in harmony, to be imperative and binding; or, to put it most mildly, any doctrine seemingly taught in Scripture, which conflicts with man’s “inner voice of consciousness,” must be misconceived. One is

reminded of the well-known statement of Gibbon, that all religions are to the pious equally true, to the statesman equally useful, and to the philosopher equally false.

Another result, among many, is that the prevailing *power of prayer* is loosely held by the majority of nominal disciples. Anything that weakens the infallible authority of the Bible, weakens the assurance based upon those promises, which, especially center about prayer. In the Word of God, there are perhaps twenty thousand promises, one-fourth of which are directly or indirectly addressed to praying souls; and the multitude and magnitude of these are overwhelming. They are, moreover, couched in universal terms, "all," "any," "every," "whosoever," "whatsoever," and "wheresoever"—these are the unmistakable words used. Yet who can doubt that, however the *forms* of supplication and intercession survive, the *faith* in prayer is decaying? The inflexibility of natural law can not be invaded, nor the immutability of God; and, hence, prayer is good, mainly, if not only, as a sort of spiritual gymnastics, exercising the soul faculties in a right direction.

#### The Sense of Individual Duty

III. There has been a decline in the sense of individual responsibility. Part of this is due to the very *completeness of organization* which should be a help not a hindrance to personal work. Societies and Boards and Committees are not meant as proxies, but as channels. They are not to do work for others, but others are to do their own work through them. They are a mere convenience, meant to promote economy of administration. But, as a telegraphic apparatus is of no use without a circuit, without a current, a Board depends on the piety, intelligence, liberality, and zeal of individuals for all the real power in service. If there be no one to go, none can be sent; if there be no gifts, no support can be supplied; and if the individual disciple does not pray, how can there be blessing? Yet how perverse is the tendency to shirk all individual duty and leave everything to the administrative body, or at best be content with putting a pittance in the annual collection!

Every child of God is a divinely constituted committee of one for the evangelization of the world, a debtor to the race, a trustee of the Gospel. Early disciples, scattered abroad, went everywhere preaching the Word, even while the apostles were left behind at Jerusalem. They had no Boards or Societies. Was that one reason for the deep sense of duty that gripped every believer so tenaciously? See them going from place to place "talking about" Jesus (*λαλῶντες*. Acts xi:19). Their common conversation was full of their witness. The whole Church was a Salvation Army, and even when for some reason their leaders were not with them, they went on with no leader but the Invincible Captain. Barnabas and Paul made their missionary tour

at the call of the Spirit with no Board behind them, and each felt, "Woe is me if I preach not the Gospel." What if the whole Church were to-day driven or drawn forward by such a sense of personal debt to Christ and the world!

And how about the *stewardship of property*? Contrast the day when no one said that anything he possessed was his own, but considered it all as the Lord's, with this day in which men practically regard all their possessions as their own, and any part of it as the Lord's, only so far as they are pleased to give! Has God's conception of His universal and inalienable ownership been abandoned by Him or are His stewards no longer faithful? Behold the extravagance that prevails. Millions for Mammon and dimes for God. Countless sums on individual enterprises, while the entire Church of God in all lands gives in the aggregate about fifty thousand dollars a day to evangelize the heathen world, or about *one-tenth of one cent* for each Protestant church member! Yet even this is beyond the facts, for a comparative few do all the giving for the rest!

#### The Hope of Success

IV. Is there not also a decline in the hope of the real success of the work of missions? No one can dispute that here and there marvelous results have been wrought in individuals and even communities. But, like the five loaves and two fishes, what are these among so many?

Men are appalled at the *greatness of the field*. They see fifteen hundred millions of men scattered over the five continents and the isles of the sea, and one-half of them at least untouched by the Gospel. Vast districts lie, in this Christian twentieth century, in the deep death shade without the missionary resident in them, and human beings going out of the world and coming into it with every clock-beat. To overtake such a field seems impossible. But God always commands the impossible, because He would have us undertake for Him and with Him what only supernatural power can effect, that we may have fellowship with Him, and that the glory may be His, as it should be.

Discouragement is increased by the *slowness of progress*, and by frequent reactions when previous advance seems turned into retreat, and conquest is followed by defeat. "Twenty centuries," men say, "and the world still unevangelized!" A hopeless task. Human beings multiply by the birth of the flesh faster than converts do by the birth of the Spirit. Now a year of signal prosperity, and the next of equally signal retrenchment. Sometimes death invading the ranks, cutting down missionaries just as they seem masters of the situation. The London *Times* scoffingly said that if the Church would have more workmen offer and more money furnished, it would

be necessary to show more progress in the work, and many half-hearted Christians have echoed the taunt.

Then when, besides all else, *malignant opposition* develops in the field itself, and, as in the Chinese horrors of 1900, martyrs fall by the hundreds, the paralyzing apathy of despair settles down on millions who profess Christ's name, and they are ready to join in the clamor for the recall of missionaries and the abandonment of the field where such antagonism prevails. It has been surprising to observe how many and how varied have been the unfavorable comments on mission work, and from what unexpected quarters they have come since the Boxer outbreak. The question seems to be raised as to whether, after all, the Church is responsible for missions. The issue is bold. It involves the last command of Christ and the great commission itself. It opens the whole question anew as to the obligation of preaching the Gospel to a lost world. It therefore concerns fundamental principles, and the fact that such a doubt finds a voice is itself enough to startle and alarm any true child of God.

The question arises, If these backward tendencies exist, how are we to meet them? The answer is plain; there can be but one: *Personal and close fellowship with Christ*. "ABIDE IN ME." These three great words are the key to the situation. The disciple who really abides in Christ will be like the iron in the fire; the fire will presently be in the iron. The peculiarities of the fire become the peculiarities of the iron, whose hardness, coldness, and blackness is displaced by softness, heat, and glowing luster. He who abides in Christ will have Christ abiding in him, and that which is peculiar to Christ will become more and more peculiar to the disciple. He who sees through his Master's eyes will have no doubt of a world's need, nor of the power of His salvation to meet it. He who shares his Master's sense of a mission intrusted to him, for whose sake He was straitened until it be accomplished, will have no apathy as to his own obligation or the need of a Divine baptism for its true discharge. Nor is there any risk of his doubting the final victory of missions who accepts his Master's command as final and believes his Master's promise as unchangeably sure.

For ourselves, we think, with an awfully solemn conviction, that *it is time the Church was done with trifling!* The desperate need of a fallen race, the Divine remedy of a God-given salvation, the august position of a trustee of a heavenly Sovereign, and the changeless prophecy of a final and universal triumph, ought to be enough to silence any doubt, quell any fear, surmount any obstacle, and gird our loins with a celestial zeal.

## THE REVIVAL OF ISLAM

BY CANON EDWARD SELL, D.D.

Secretary Church Missionary Society, Madras, India

During the century which has recently closed there has been a great diminution of the political influence and power of the Mohammedan world. In it Turkey has lost Greece, Servia, Bosnia, and other provinces. The English dominate Egypt, the French possess Algiers, and Morocco is in danger. Russia has absorbed the Central Asian khanates and now threatens Persia. The fifty-seven millions of Moslems in India are under the rule of a Christian king. The sultans of Turkey and Morocco, the Shah of Persia, and the Amir of Afghanistan are the only independent rulers of any consequence in the Moslem world to-day, and, except as a cause of jealousy between the great powers, their influence is growing less and less. Moslem rule in Africa is in danger. On all sides the Christian powers are encroaching, and some of the best tribes, not yet won to Islam, are within their respective spheres of influence.

This decadence is no cause of wonder, for Islam, tho a powerful force when conquering lower races, fails to hold its own when brought into close contact with nations of a higher civilization. The reason lies in its fundamental conception of religion and polity. Mohammed is the last, the seal of the prophets, announcing to mankind God's final revelation, which supersedes all others, but is itself to be superseded by none. That revelation comes in two ways. First of all, in the Koran, which is believed to have been in existence from all eternity in heaven, whence it was brought by the angel Gabriel to Mohammed in different portions, as occasion required; and, secondly, in what is termed the Sunna, or the rule of life, based on the example set in the daily actions of the prophet, or on his ordinary conversation, and the opinions to which he gave utterance. In all his deeds and words Mohammed is believed to have been supernaturally guided and divinely inspired, and so to be a perfect guide to men in all departments of thought and life. The glory of the law thus sent to supersede all other systems is its finality, and the fact that it affords no room for development. Change implies imperfection in the original. The thought that its perfection is not absolute is to the Moslem mind heresy of the worst description. Thus, in Mohammedan states legislative reforms do not take place unless forced upon them by some stronger power. There exists in such countries no initiative. The sultan, or calif, can claim the allegiance of his people only so long as he remains the exact executor of the prescriptions of the sacred law. There is a family likeness in the decay of all Moslem countries which points to a common cause. The final revelation is given in the Koran and in the Sunna; all that does not coincide with

these must be wrong. They are above all criticism. The revelation is one of precepts, not of principles; and so

While the world rolls on from age to age,  
And realms of thought expand,  
The letter stands, without expanse or range,  
Stiff as a dead man's hand.

While, however, a period of political decay seems to have now set in, it has been coincident in time with a very marked revival of religious activity and of missionary enterprise. It dates back to the Wahabi movement, which commenced in the latter part of the eighteenth century. The founder of this sect was Mohammed Ibn Abdu'l Wahab, who, after a long course of study in theology and canon law, came to the conclusion that the growth of superstition and of traditionalism had overlaid the faith with much that was wrong, and had obscured the teaching of the Koran. The conversion of Mohammed Ibn Saud, a powerful Arab chief, led to the establishment of a Wahabi dynasty, which to this day rules, tho now with very limited power and influence, at Ryadh, in Central Arabia. The ceremonies which had gathered round the annual pilgrimage to Mecca, and especially the prayers at the tomb of the prophet, were looked upon by the Wahabis as wicked in the extreme. In the year 1810 they held possession of the holy cities of Mecca and Medina. After a contest lasting nine years they were driven out by the Turks, and the execution in Constantinople of the then Wahabi sultan broke the political power of the sect. Later on Wahabi emissaries gave trouble on the northwest frontier of India, and for a time a considerable propaganda went on; but that is now a thing of the past. The political importance of Wahabiism as a definite movement has now ceased, but its religious teaching, and, still more, its narrow, fanatical spirit have spread into many lands and have influenced many peoples. Wahabiism, tho a protest against superstitious practises which in time had crept into Islam, is in no sense a movement toward real progress. As a return to first principles, it tended to bind the fetters of Islam more tightly. It originated nothing new; it offered no relaxation from a system which looked upon the Koran and the Sunna as containing a full, perfect, and complete law. The idea of development is alien to its spirit. It has been called the Protestantism of Islam, but wrongly so; for tho it did protest against a few ceremonies, it cultivated no critical spirit. It was dogmatic in the extreme; it arrested, by its worship of the letter, all hopes of a progressive development, of the evolution of new ideas, and made the starting-point of Islam its goal.

The modern revival of Islam, then, must be sought for elsewhere. It is to be found in the remarkable development of the great dervish orders. There are no less than eighty-eight of these confraternities.

The active ones are, however, few in number, but are sufficiently numerous and aggressive to form a serious menace to the progress of civilization in Africa. The general constitution of these orders is alike. There is in each a grand master, called the sheik, who claims and receives absolute unquestioning obedience from all the members of the order. Each *zawiyah*, or monastery, is placed under the care of a *mugaddim*, who answers to an abbot of the middle ages. These men are responsible to the sheik, from whom they derive their position and authority. The *ikhwan*, also called *khonan*, are the members of the order who live a community life. Outside of these are the lay brethren, who pursue their ordinary avocations; but in time of need support the authority of the order, and in return receive protection from it. The initiation of a novice is a long and tedious process. He has to pass through a course of ascetic training, the object of which is to crush out the spirit of individuality and to make him a passive instrument in the hands of his superiors. His promotion from one degree to another in the order is slow, and is only granted as he shows fitness for it. Few arrive at the highest stage or receive instruction in the more occult teaching, which the sheik alone can bestow. The system is so devised that men of various capacities and temperaments can be attracted and utilized. Thus the superstitious man finds gratification in talismans and charms; the man with a taste for philosophy is encouraged to speculative thought; the mystic revels in the occult science and in the esoteric teaching common to all the orders. In the higher degrees little attention is given to dogma; creeds and confessions are looked upon as fetters which bind the soul, with the result that the men become pantheists in religion and too often antinomians in practise. The chief religious duty is the performance of the *zikr*. The following is a common one. The dervish, putting himself in the usual attitude for prayer, shouts out the name of God—that is, “Allah!” then folding his legs under him he again says in a loud voice, “Allah!” Then returning to his first position he says, as from his navel, “La”; then as from his head, “Ilaha”; and lastly, “Illa’llah,” from the left side. This last expression means “There is no God but Allah.” This is repeated hundreds of times on each occasion, and is a most exhausting exercise. The *zikr* varies slightly in different orders, but the general purport of all is to repeat mechanically the name of God alone, or with some short sentences of the Koran, so many times that the devotee becomes exhausted. The intellect is deadened, the will is weakened, and a morbid state of mind is produced which renders the man easily amenable to the rigid personal rule of the sheik.

The secular rulers of Islam have not viewed with favor these powerful secret societies, and from time to time sultans of Turkey have tried to suppress them, but have never succeeded in so doing.

The Ulema, or the canonical doctors, and the mollahs, or religious teachers, are all, as a rule, opposed to the dervishes. It is a reproduction of the conflict between the seculars and the regulars among the clergy in medieval Christendom. Both sides claim to be orthodox, and each accuses the other with a departure from the true faith. The dervishes further reproach the Ulema with laxity of principle and practise, especially with reference to any concessions to European civilization and to any adoption of modern customs. To the mind of the dervish, Islam is a theocracy, in which spiritual leaders are the true guides and rulers, administering a law sacred and unchangeable. It follows that any concession to the demands of a Christian power made by a Mohammedan ruler, such as the Sultan of Turkey, is looked upon as a most serious offense. The modern innovations made under the British control of Egypt are viewed with grave concern, as being a departure in political and social life from the early teaching of the true faith, and as involving, on the part of the khedive, disloyalty to the great principle that Islam is a theocracy, with the affairs of which no Christian or alien ruler should have the least to do.

#### **Influence of European Civilization**

Another element which disturbs the minds of the dervishes is the widening influence of European civilization and commerce, of art and science. No Moslem state which is brought into contact with Christian ones can altogether escape from the effects which are thus produced. This is a cause of offense to the more conservative Moslems. It has stirred up the religious spirit on its most fanatical side, and as a natural result the dervishes have benefited by this unrest, and within the last fifty years have made a most marvelous and rapid advance.

Some of the orders are very ancient. The oldest one, the Siddikiyah, takes its name from one of the titles (siddik—the righteous) given to Abu Baker, the first calif. The orders best known to tourists are the Rufaiyah, or “howling dervishes,” and the Maulawiyah, or “dancing dervishes,” whose performances may be seen in Cairo and Constantinople at their respective monasteries. With one exception, the more aggressive orders are comparatively modern. The exception is that of the Qadiriya Order, founded by Abdu'l Qadir Jilani, of Bagdad, in 1165 A.D. It is now exceedingly active in the western Sudan. It felt the impulse of the Wahabi revival, and about one hundred years ago was stirred up with a great desire to propagate the faith among the pagan tribes of Africa. By the instruction given to their disciples and by the settlements they have founded, the Qadiriya dervishes have very largely multiplied their centers of action in the Sudan. They are now found in Sierra Leone and in the regions of the Upper Niger. In striking contrast to the peaceful



methods of this order is the work of the Tijaniyah dervishes, an order founded in 1871 A.D. This order is now powerful in Tunis, the Sahara, and in the western Sudan. Its influence also extends as far as Timbuctu and the Hinterland of Sierra Leone. The establishment of French rule in the Senegal region has arrested its political development, but, owing to its great religious influence, it is a community not to be lightly esteemed or looked upon without suspicion. One of its most famous leaders, Haji Umar, in 1833 extended the power of his order far and wide by the wars which he made and the martial activity which he showed. The progress of this order has been by force of arms. One of the most recent authorities\* speaks of the Tijaniyah as "*ardent aux querres saintes*," and of the Qadiriya as "*pacifique et debonnaire*."

The dervishes recognize no political boundaries to Islam, no division of it into countries. The world belongs to it. They hold themselves free to go anywhere at any time. During the nineteenth century Africa offered the line of least resistance. Up to the end of the eighteenth century little advance had been made into the interior of that continent. Now, from the Red Sea to the Atlantic, as far as six degrees north latitude, and on the eastern side of Africa down to the Portuguese settlements, the country is more or less under Mohammedan influence. On the western side the movement has reached Senegal, Timbuctu, and the Hausa-land. On the eastern side the great advance was made during the early part of the nineteenth century, when the Qadiriya dervishes won over the Nubians and began their missionary work among the pagans of Kordofan. These two movements, sometimes warlike, sometimes commercial, are now advancing rapidly into all the contiguous regions. The presence of European officials and the introduction of civilized rule in Senegal, Timbuctu, Nigeria, and the western and eastern Sudans will retard this expansion, for trade will no more be altogether in Moslem hands, and commerce in slaves will no longer exist. The fact that a tribe by becoming Moslems ceased to be raided by the slave-dealers has been in the past a fruitful cause of conversion. That inducement is now taken away.

The most active agency in recent years has been that of the Sanusiya Order, the most modern, the most powerful, and the most fanatic of all the dervish organizations. Its formation is the most prominent fact in the recent history of Islam, and its continued existence and growth is a standing menace to the progress of civilization in Africa. Should its power keep on increasing, the day may come when Europe will have to abandon some of its recently acquired African possessions or maintain them by the sword. The rise of this remarkable order was as follows: A native of Algiers, known now by the name of

\* Chatelier's "*L'Islam dans L'Afrique Occidentale*," p. 343.

Sheik Sanusi, about the year 1821 A.D., entered the University of Fez, and there for seven years studied Mohammedan law and dogmatic theology. He continued his studies in the University of Al Azhar, in Cairo, after which, as a good Moslem, he proceeded to Mecca, where he lived from 1835 to 1843. During that time he gathered a small body of disciples together, whom at length he formed into a community. In due course he left Mecca, largely increased the number of his followers, and founded an order now known by his name—that of the Sanusiyah. Before many years had passed monasteries were established in Arabia, Egypt, Tripoli, Tunis, Algiers, and Senegambia. The dervishes of this order are said to now number some eight millions of men.

The determined opposition of Sheik Sanusi to the modern spirit and to what he considered to be laxity on the part of the orthodox Ulema and mollahs raised up much opposition against him, and so he determined to go away altogether from great and populous cities, and to retire to a desert home. He then made a monastery at Jaghbub, an oasis in the Libyan desert, midway between Egypt and Tripoli, his headquarters. This was for some years the administrative center and the home of a large theological school in which hundreds of dervishes were trained as preachers and missionaries. The life in Jaghbub was a peaceful one, for it was isolated and free from all interference from sultan or from mollah. Sheik Sanusi could now, without distraction or disturbance, think out and arrange for the vast movements which he had in hand, and which eventually he so successfully accomplished. He died in 1859 A.D., and was buried in Jaghbub. So great was his influence that to his followers a pilgrimage to his shrine takes the place of the time-honored pilgrimage to Mecca. Sheik Sanusi was one of the most remarkable men of his age. Without seeking aid from any temporal ruler, by the energy and force of his character, he has raised up in North Africa a power, based on a theocratic system, which is entirely independent of any other Moslem ruler, and is available for any purpose which the will of its sheik may wish to attempt or do. The great object of Sheik Sanusi was to restore the original Islam as he conceived it to have been, to revive the moral and religious laws of the prophet, to keep the faith pure and free from the contaminating spirit of European civilization and of Christian influences. All modern innovations in Turkey and in Egypt were distasteful to him, and so he adopted as the Arabic motto of his order words of which the translation is: "The Turks and the Christians are in the same category; we will destroy them both at the same time."

The second sheik of the order was Ali bin Sanusi, called by his followers "Sheikhu'l Mahdi," which implies that they looked upon him as a sort of promised Messiah. To others he is known as Sheik Sanusi,

as his father was so called before him. In 1886 there were in existence one hundred and twenty-one monasteries, all subject to the mother house at Jaghub. The number now will be much larger. The order has amassed much wealth in slaves, sheep, and camels. A perfect system of communication has been established, and the sheik is kept well and quickly informed of all news which he ought to know. In the neighborhood of a monastery the people hold their lands by a kind of feudal tenure. Their services are at the disposal of the sheik should he need them. In Tripoli the power of the order is so great that Turkish rule is hardly in force in many parts. The European power, whether Italy or France, which may attempt to annex that outlying portion of the sultan's dominions will find, not the Turks, but the Sanusiyyah dervishes its most determined and difficult foe.

The work of the Sanusiyyah Order has been carried on by schools, by extensive purchases of slaves, and by the traders, who go far and wide selling their wares and propagating their religion. The Sultan of the Wadai country became an enthusiastic supporter, and in a neighboring state, where in 1855 all the people were pagans, in 1888 all were Moslems. The Sheik Sanusi calls upon all good Moslems to leave the degenerate countries of Turkey and Egypt, and to retire to regions where the faith in its purity can be kept. In order to get away still farther from such influences, he removed a few years ago from Jaghub to an oasis five degrees farther south, in what is practically an unapproachable region. From his present isolated fortress the sheik governs his order. Messengers convey his commands to all parts of North Africa, and he is kept well informed of all that transpires in the outer world. The organization is perfect, and he can defy with calmness all his foes. For some years Sanusiyyah monasteries have been formed in Morocco. In Senegal and in Timbuctu the influence of the order is rapidly extending; in the region round Lake Tchad it is very active and many converts have been won. The region of the Upper Nile on the one side and of Nigeria on the other will next be influenced, and the closer contact of the Sanusiyyah dervishes with the French and the British governments in those regions may lead to much trouble at no distant date.

As regard their religious belief, the Sanusis may be regarded as orthodox Sunni Moslems, holding an austere view of life and extremely impatient of any departure from the ancient standards of belief and practise. They prohibit saint worship and pilgrimages to the tombs of holy men, and thus place themselves in opposition to the greater portion of the Moslem world. Luxurious dresses and gold and silver ornaments are not lawful. Coffee and tobacco are forbidden. Intercourse with Jews or Christians is not allowed, nor may any salutation be made to them. Disputes should not be taken before alien courts; the sheik must settle all cases. The constant presence

of a spiritual pontiff is necessary, and this they have in the sheik. The ideal religious life is one of contemplation. The secret agents of the Sanusiyah are to be found among the members of other dervish orders, and in this way its influence extends far beyond its own monasteries. Amalgamation is being aimed at, and wherever the Sanusis settle they sooner or later rule. By the vigor of its ruler, the compactness of its organization, and the uncompromising spirit it exhibits, this order is attracting to itself the men of other orders, and is becoming the most powerful Moslem religious community in Africa.

### **The Pan-Islamic Movement**

The result of all this anxiety about the decadence of political power and of laxity in life and dogma in Moslem states is the formation of a great Pan-Islamic movement in northern Africa, such as has not been seen since the early days of the Arab conquests. With patience and steady perseverance its leaders work, and now five races, like the men of the Hausa region, who a century ago were open to the call of the Christian missionary, had the Church been then alive to her duty, are now for the most part Moslem, and their ruler, the Sultan of Sokoto, is a Mohammedan chief. It may fairly be admitted that a pagan tribe gains in some respects by its conversion to Islam. Cannibalism, infanticide, and many gross evils are put away. As Moslems, the new converts can not be sold as slaves. Beyond conformity to a simple ritual and abstention from idol worship, little apprehension of spiritual truth is needed. On the other hand, polygamy, concubinage, and slavery for non-Moslems are established with the divine sanction of what the negroes are taught to believe is God's final and most perfect revelation to mankind. Add to this the growth of a supercilious contempt for all other men and all other creeds, and the level to which the African is raised is, after all, a low one. He enters into a system which is unprogressive, which has failed to absorb a high civilization, and whose law and polity are now an anachronism. The possibilities which lie before a pagan race open to receive Christianity are great; when once it is enclosed in the deadening grasp of Islam, there is no hope at all of any rise in civilization or in morals above the low level to which it has been raised by its conversion.

The dervishes in Africa have a twofold object in view: first, by peaceful or by warlike means to win converts to Islam; secondly, to so restore Mohammedanism to its original state that it may become an effective barrier to the progress and the disintegrating influence of European civilization. Sheik Sanusi, the foremost leader in all this forward movement, is a shrewd man, and tho it is almost certain that his influence has been used in insurrections in Algeria, no direct proof can be produced and no overt acts can be alleged. Still, the bitter

hatred lies dormant; and should opportunity occur, it is, in the opinion of the best French authorities on this subject, that by one supreme effort the dervishes will seek to expel the Christians and to set up a Moslem power once more in the place of the French one. Already the main caravan routes and many important oases are in the possession of the Sanusis, and an organization, perfect in all its parts and controlled by one absolute will, awaits the command to enter upon a course of absolute resistance to European control, whether French in the western or British in the eastern Sudan.

The decay of the Moslem world as a political force is now so apparent that the hope of any sound, spontaneous revival on progressive lines in Turkey, Persia, or Morocco has long passed away. The Sultan of Turkey, it is true, claims to be the Calif of Islam, and is morbidly anxious to secure the allegiance of the whole Moslem world to himself, as the great spiritual pontiff, and thus to become a center round which all true believers in these days of stress may rally; but the Shah of Persia and the many millions of the Shiah sect accept no such claim, while in Morocco it is distinctly denied. Thus there is no political unity in Islam effective for the purpose of arresting the growing decay. Thoughtful, religious Moslems of the old school feel the need of some strong directing influence, something which will give them spiritual cohesion and power. The Sanusiyah Order of Dervishes, more than any other, appeals to this feeling, meets the desire, and seems to supply the need. It is powerful in itself, and it aims at the federation of the other orders into the great Pan-Islamic movement. Algeria is honeycombed with its agents, and when the time for action comes this order, so intolerant and so powerful, will be a danger hard to control. Should France be compelled by a European war to withdraw many troops from Algeria, a rise of the dervish orders would be the most probable result. A successful revolt might mean the consolidating of the various Moslem states in Africa under the guidance and control of the Sanusis, and the resources of England, as well as of France, would be stretched to the utmost to retain for civilization and peace what has already been so hardly won. On the other hand, there is the possibility that some of the other dervish orders might, when success seemed probable, resent the grasping power of the Sanusiyah Sheik. A bid for power might lead to factions and to failure. From the early days of the first califs internecine strife has been common in Islam; religious and political unity has been an ideal seldom if ever reached; for, in the words of a writer \* specially qualified to speak on this African movement, "*l'anarchie est le mal endémique de l'Islam.*"

\* *Compte Henri de Castres*, in "*L'Islam*," p. 239.

## OUR POINT OF VIEW TOWARD ISLAM

BY REV. HENRY OTIS DWIGHT, LL.D., CONSTANTINOPLE, TURKEY

Discussions of the subject of Mohammedanism have a curious faculty, like dogmatizing on our own creeds, for setting good Christians at odds among themselves. The enthusiasms of Bosworth Smith, the pitiless dissections of Dr. S. Koelle, and the rhapsodies of Canon Isaac Taylor have barely ceased to cause visible increase of the profits of ink-dealers. Critics of such discussions find those who are generous toward Moslems to be slow of heart to believe the superiority of Christianity, and those who condemn Islamism to be lacking in brotherly love. The case suggests discussion of the just and proper attitude which Christians should assume toward Islam. And the finding of our proper point of view toward Islam depends, to a considerable degree, upon setting aside two fallacies into which many writers fall. These fallacies are: 1. That truth found in Islam should be credited to Mohammed. 2. That truth is used in Islam for the same object as in Christianity.

I. The point in Islam which most appeals to our sympathy is the exaltation of God, coupled with submissive trust in His providence, which appears in Mohammedan worship and religious speech. Many Christians, discovering this feature of Islam, set it down to the credit of Mohammed in some comparison between Mohammedanism and Christianity. Next, assuming that a pious train of thought leads in Islam to the same conclusion as in Christianity, they argue that Islam and Christianity are essentially allies, separated by mere narrowness of vision. The two roads lead to the same lofty tableland of stimulus and salubrity, but are now passing through a low environment whose foggy emanations hide the fact. The gravity of these two errors needs to be made clear.

I have before me an old Mohammedan book written about five hundred years ago. It is the life of a teacher much revered among the Turks, and contains many true and beautiful thoughts, of which the following are examples:

"This man, the Hoja Saadedin, one day met a young student, who afterward became an eminent Moslem divine named Abdurrahman Jami. The student was downcast, having been disappointed in love. Hoja Saadeddin said to him, with the spirit and the thought of a sincere Christian, 'Brother, come with me, that I may show you how to gain a lover whom you can not find means, try as you may, of inducing to forsake you.' The young student went with him, and learned to seek God as a refuge from his trouble.

"Hoja Saadeddin had a quaint remark which he was fond of making to his disciples. It was: 'My brothers, it is better to fast entirely than to eat gruel.' Then he would explain that when a man eats too much he becomes ill and has to live on gruel until his health is

restored. At once he eats too much again and is glad to return to his gruel for relief. When this has been repeated a few times the man becomes seriously weakened through living on slops. Gruel is as bad for him as overeating. In the same way a man commits sin, and then repents of it. Then he sins again and repents anew. At last a time comes when his repentance has lost its power, and leaves him, if anything, rather more prone to sin than before. Thus a repentance which does not show its full fruit in the life is in itself a sin like other sins. 'For this reason,' said the Hoja, 'the people of God' (meaning the dervishes) 'choose to make an entire fast, so far as sin is concerned. Giving up everything else, they occupy their minds with God, so that it come not to pass that death should smite them at a time when they are careless.'"

Another incident of the life of this old saint of Samarcand and Kashgar can not fail to touch the heart of every Christian.

"An enthusiastic young man once came to him, asking to be given something to do. 'Give me,' said he, 'something that will occupy the whole of my life.' The Hoja put his hands to his left breast and marked the shape of the heart. 'Occupy yourself,' said he, 'with this. This is the real work of every man's life.'"

No interpreter is needed to point out that the first and the last of these sentiments existed in the Proverbs a thousand years before the Hoja Saadeddin was born, and that the second quotation reminds one of the teaching of John the Baptist as to bringing forth fruits meet for repentance, and of the words of Jesus Christ: "Be ye also ready, for in an hour that ye think not the Son of Man cometh." Both the Old and the New Testaments were preached by the Nestorian Christians in the region of Hoja Saadeddin's service during several centuries, and up to a period less than a hundred years before he was born. When we realize the source of the truth found in the teaching of this man, the mistake becomes clear of giving Islam credit for it in any controversy or comparison with Christianity. In fact, one main ground of Mohammed's influence at the first was his claim that he was not the founder of a new religion.

In actual fact, Allah is the name under which Arabic-speaking people, whether Christian or Moslem, worship God. Islam means that submission to God and that peace with Him is the characteristic of all the spiritual children of Abraham. Scriptural ideas and Bible characters permeate the substance of the Koran, often half buried under a mass of detritus from other sources than the Bible, but still recognizable. We see in this the doctrine of God, in the hatred for idolatry and polytheism, in general principles of morals, and even in the law of exclusiveness and of the sword for unbelievers. To every Moslem, Moses and the prophets are channels by which God made Himself known. Their words, therefore, when verified, are controlling words. Presupposed and reasserted in every discussion of fundamen-

tal teaching in which Mohammedans engage, a background of Judaism and Christianity looms in the distance throughout the whole collection of the sacred authorities of Islam. Whatever truth we find in it we also find in Scripture records existing long before Mohammed began his campaigns against idolatry.

Scientific examinations of the contents of the Koran, tho still incomplete, have made its abject dependence upon Judaism as clear as the dependence of the brown and crumbling leaves which carpet a forest in summer upon the noble trees under which they lie. The Koran has little direct quotation from the Bible, as indeed it would not necessarily have if it were an independent revelation. But its claim to originality as a guide of men is negatived by the quotations and allusions which link it with Christianity and Judaism through some of the Gnostic writings, and especially through the Talmud, and which, like the proper names in the Book of Mormon, at once reveal the quality of the hand which wrote. There is little probability that Mohammed ever saw the Scriptures, but so persistent is his habit of reciting the traditions and wisdom of the Talmud as almost to prove a belief on his part that the Talmud was the actual canon of Scripture. This fact will some day convince Moslems of the nature of the glittering composition on which they have staked their all. It certainly takes away all pretense of reason for giving credit to Islam, as an independent system, for truths which Moslems profess to hold.

### **The Second Fallacy**

II. The second fallacy which sometimes affects discussions of Islam, and which assumes that truth is used for the same object in Islam as in Christianity, can be refuted in this place in barest outline only.

It is often said that the God of Islam is a deification of absolute power. This is true. The Moslem philosophy of worship harmonizes with it, requiring that, whatever the language of the worshiper, the words used in worship shall be Arabic, supposed to be divinely prescribed for the use of all men, while the worship itself rests solidly upon the old heathen idea of placating a power that stands ready to overwhelm. But this description of the God of Islam is not complete. One has not reached the heart of Islam who has failed to note its exaltation of the compassion of God. The Omnipotent One has created not only man, but sin and sinful desires. Therefore, His compassion leads Him to wink at man's falling into sin.

Islam has no conception of depraved tastes as a barrier so naturally and necessarily separating man from God that they must be removed before a sinful man can wish or endure the presence of God. God's wrath or His choice keeps some men out of Paradise, not man's dislike for a pure and holy environment. The question of admission



to life in heaven is a question of God's will. Hence there is no need of a change of character in people received into heaven. How completely this idea rules Islam may be seen from the dogma that a man becomes as tho he had never sinned by believing that "There is no god but God, and Mohammed is the prophet of God." The same idea rules the Moslem doctrine of expiation for sin by suffering, so that women who die in child-bed and soldiers who die in battle with unbelievers will not be judged for their deeds, whatever their moral character, and so that all other Moslems will enter heaven after suffering proper retribution for a season in the flames of hell. Pious thoughts of God lead the Moslem to the conclusion that he should offer God many acts of worship in order to win his favor. Comparing this conclusion with that to which the same thoughts of God lead the Christian—namely, desire for a character changed by grace into likeness to God's purity—we see the difference of aim between the two systems.

This difference is emphasized by the fact that Islam has no type of moral character approximating that set before the eyes of Christians in the Bible. Vagueness and confusion appear in all delineations of character as well as in all definitions of doctrine given by the Koran as from the same source as the Jewish and Christian Scriptures. Its treatment of Jesus Christ is typical and conclusive. It is customary in some quarters to credit Moslems with belief in Jesus Christ nearly akin to that of Unitarian Christians. This is not only incorrect but impossible. Islam admits that men should believe in Jesus and obey His words if they can find out what He said. It gives men the name and the miraculous birth of Jesus, but meagre and vague details only of His character and personality. It paints Jesus as an ascetic, praiseworthy because content with little of this world's goods, and yet telling His disciples to pray God that He might be allowed to stay longer on the earth, so that to prevent such a prayer God had to make them fall asleep in the garden. It ascribes to Him a power of prayer which always brought Divine forces to His aid. It credits Him with using that power through compassion for healing the sick and raising the dead, but it makes Him also use the power sportively or for selfish ends—as in making clay sparrows live, in killing a boy who offended Him, or in changing into swine the five thousand when they followed Him without faith and solely for the loaves and fishes. In His mission it paints Jesus as a feeble failure, and founds on this failure the necessity for Mohammed to follow Him. The Jesus of Islam left no clear-cut impression of character, no typical figure of moral perfection, and no church founded upon His doctrine. This meaningless picture we are asked to accept as the true picture of Christ, offered to men because the Christian Scriptures have been tampered with at some time about the period of Mohammed's advent. The carelessness

which permits assumptions of a close resemblance in aim between Islam and Christianity has befogged the real issue. Islam is mainly a challenge of the authenticity of the Christian Scriptures.

We have, then, to look at Mohammedanism as an eccentric misunderstanding of fragments of revealed truth collected through hearsay alone. Since it is also an attempt to set aside the Holy Scriptures as garbled because they oppose the claims of Mohammed; since it claims Divine authority for errors like belief that God's compassion leads Him to tolerate sin; and since it has blotted from the record the model of perfect manliness found in the figure of Jesus Christ, it is the aggressive enemy of Christianity, having for its characteristic purpose the arrest of that growth and development which Jesus Christ came to earth to foster in the human race. Hence, Christianity can have no alliance or brotherhood with Islam, even if Mohammedan exclusiveness were willing to permit it. At the same time, there is no necessity for charging Mohammed with wilful perversion of any truth. His information on Bible doctrine was of the slightest, and the inferences and deductions which make up the rest of his teaching can be explained, when his surroundings are taken into account, as those of a man who honestly tried to make the best use possible of available material in order to break up idolatry among his people. He clearly saw in them no fault greater than the worship of idols.

Whatever our attitude toward the Mohammedan system, it should not lead to harshness toward Moslems. The honesty of purpose apparent in the mass of Moslems shows them to be seekers after truth who should be won, not repelled. When the fact is solidly grasped that the mistakes of Islam are tenable only through ignorance of the proofs of the authenticity of the Christian Scriptures, while its truths are drawn indirectly from the very sources from which the Church draws truth, Christians can afford to be generous and kindly both in acknowledging the truth and in combating the error. Viewing Islam from such a standpoint and in such a spirit, the duty can hardly fail to press upon every heart of urging on measures to enlighten minds fascinated by the truth in Mohammedanism, which appears beautiful because of ignorance of the more beautiful truth of which it is a distant echo.

## AN AWAKENING IN CENTRAL AFRICA

BY REV. DONALD FRASER, HORA, BRITISH CENTRAL AFRICA

Sixty years ago the Ngoni started as fugitives from Zululand, but their flight became a victorious raid until they crossed the Zambezi. Then they developed into a fierce race of conquerors, who entered into countries to eat them up and to enslave the peoples. And so they passed on devastating and terrorizing a thousand miles of Africa, and gathering into themselves the runaways and captives of all the tribes they passed through.

When the Livingstonia mission came into Central Africa, twenty-six years ago, the Ngoni were settled on the plateau to the northwest of Lake Nyasa. From these highlands they harassed the people to the west and east, forcing them to take refuge on the edges of frightful precipices, or in marshes and thickets which were defended by stockades and snares. I have often heard the old Tumbuka people, in whose country they have planted themselves, tell of the coming of this black scourge: how they used to live, each one on the top of his own great ant-hill, where he built his hut and drank his beer and ate the game he killed in the neighboring bush, until the Ngoni came down on them from the north. Then they clustered together for mutual protection in great stockaded villages. Many a time in the early gray of the morning, when the women had gone out to draw water, the loud alarm-cry would be started, and all would dash back to the stockade, just in time perhaps to close the great gate, or perhaps too late, and they came back stealthily in the evening to find a burning village, wives weeping for their husbands, and parents for their children, for the Ngoni *impi* had rushed the stockade and left these traces of their visit.

And so they cursed Nyasaland. We speak of the horror of the Arab slave-trade, but for many a tribe around the greater horror was these feathered warriors, who would have no dealings with the Arabs, but came in the cold of the mornings with fire and assegai, and blighted their land. And so effective was the desolation that until peace had come with the Gospel the Ngoni were surrounded on all sides by a wide belt of uninhabited territory. There were prosperous villages there once—gardens, smelting-furnaces, and little herds of cattle. But when you passed out of Ngoniland up till three years ago you saw trees growing where the gardens and villages were, and instead of the sound of village play you only heard the howl of the wandering hyena and other beasts of prey.

When the Livingstonia mission opened work on the west shores of Lake Nyasa, they found that one of the first problems before them was to tame the wild warriors on the hills to the east. So two pioneers

were sent to hold an outpost there. These were Kaffirs from Lovedale, one of whom, William Koyi, was a hero among modern missionaries, and his story has already been told by Dr. Elmslie in the REVIEW. For years they could do little but wait in patience and win the affection of the people. Then they were reinforced by Dr. and Mrs. Elmslie.

But it was long before any active missionary work could be done. The chiefs and councilors were wise enough to know that if public teaching were begun and schools were opened the war spirit of the people would soon be broken. And so the pioneers remained in compulsory idleness. Many a time they could see the *impis* gathering for their bloody raids or the warriors returning with their bodies



STONE HEWERS FOR MISSION BUILDINGS IN CENTRAL AFRICA

plastered over with white clay as a token that they had shed blood. Life was cheap in those days. A woman carrying a pot of beer on the path would be killed for the sake of her beer, and her body cast aside into the bush. The children who were born twins, or whose upper teeth appeared before their lower, were buried alive in the sand of the river. Whole villages were put through the poison ordeal, and the passing traveler might see next day a dozen corpses thrown out and left to be devoured by the hyenas.

At last, after long waiting, permission was given to open a school. No sooner was it opened than it was filled with eager pupils. By and by a few lads were able to read the Zulu Bible for themselves, and one and another began to seek the Lord. Then another school was opened, and taught by these boys who could read, and had chosen the Christian life. Then another and another in more distant vil-

lages, till at last there were half a dozen of these little rushlights twinkling in this land of night. At each of these schools the Bible was daily read and taught, and prayer was made to God, until at last the Word of Peace began to be known by not a few. A conscience began to awaken, the shedding of blood began to seem horrible, and these awful raids a crime. The paths that were closed by many a murder were becoming safe, and at last the missionaries awoke to the fact that the armies were no longer going out to devastate, the war dresses were rotting on the village tree tops, and the peace of the Gospel had come to triumph.

The change came very quietly and without observation, and the mission must not take all the credit for it. A British protectorate had been established, and tho the government lived far away, the rumor of its determination to crush raiding, and of its irresistible guns, changed many a council of war into a mere palaver of wordy boasting. But the peace would have been poor and restless had it come from nothing but a dread of a stronger force without. The change was deeper and more permanent. It came rather through not a few becoming obedient to the Truth. They were as cities set on a hill, and they became in a sense the conscience of the tribe.

This has been the secret of all the progress that has been made. One leavened has leavened another. Each disciple has become a discipler, each Christian an epistle which can be read by the most unlettered.

#### **Native Evangelists**

From the earliest days of our mission the native agency has been emphasized. The teachers were poor enough scholars, but they were men who had one Book and could read it, and had come to obey it. Here is a group of pagan villages. To evangelize them you send your two or three native teachers. They come as a surprise to the people. The teachers are clothed in white calico; the villagers in grease. The teachers wash themselves daily; it is six months since the villagers had a wash. The teachers begin to build a good square house; the villagers are living in little tumble-down huts. The teachers hoe out to the school a straight broad road, and the villagers look on with surprise to see how a straight road is shorter than a twisting native path. And as the African is essentially imitative, these daily pictures are more powerful than a thousand preachings.

After a few months the European missionary goes to visit that group of villages, and sees there boys and girls who have begun to dress in clean cloth; a road is creeping out from this village and that to the school, and numbers of lads go out to work during the dry season that they may have money to buy cloth and books. Each day at sunrise the eland horn calls the people to worship and hear God's Word, each morning the school is filled with pupils. On Sab-

baths the Gospel of Repentance is proclaimed. And when the missionary has pitched his tent he will find not a few who, having accepted Christ, are awaiting for him to examine them that they may become catechumens.

Five years ago there came a complete break with the past, and evidences of the Lord's powerful working among us. The native Christians and catechumens decided to abandon beer-drinking altogether, and the evil habits which are always associated with it. This was one of the first expressions of that clearer conscience which the presence of God creates. The Sabbath services began to be more largely attended and the audiences to be more eager to hear the Message. The number of candidates for the catechumen classes was rapidly increasing, and the Christians became more zealous to preach the Gospel in the untouched villages.

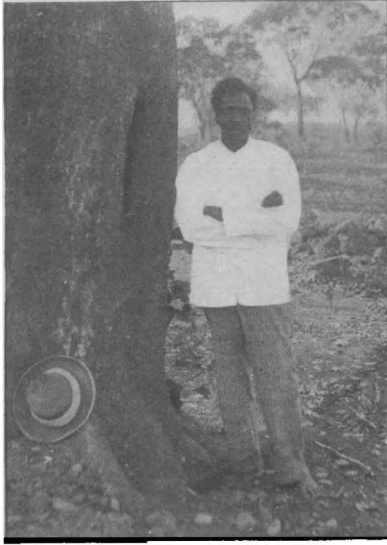
At last we decided to have a week of services at Elswendeni before we should baptize those who had been accepted by the Church. We recognized the shallowness of many of the Christians, and how not a few of our teachers, on whose spiritual level so much depended, had little true devotion to Christ and His Kingdom. For this gathering great prayer was made for months beforehand, and the Lord answered gloriously.

We preached largely on sin and on Christ the living Savior, and called for absolute loyalty to our King. Daily as the conference advanced the solemnity and power increased. The audiences were vast, but it was in the smaller gatherings that the deepest results were obtained. I shall not soon forget one of the first evening meetings with the teachers alone, and how the Spirit of Christ baptized that little house, and men wept aloud over the sin and backsliding of their lives. In these gatherings, but especially in the solitude of the bush, sometimes in the dead of night, God came and brought to many of the teachers such an expression of His love and power as they have not lost to this day.

When that conference broke up, the whole country began to feel the thrill of the new joy that had come to us. The companies went home singing, as they passed in Indian file along the paths, and talking to one another of nothing but the messages of the Lord. The heathen in the villages now saw a difference in the crowded, joyful assemblies of the people every Sabbath day. The children of the school saw the difference in the hearty and faithful work of their teachers; and when I began my tour I saw the difference in the new delight of the people to talk together of Christ and in the great numbers of inquirers. In the evenings I used to sit in the huts and hear the people talk of what great things the Lord had done for them, and many a night I went back to my tent filled with a mighty joy in the rediscovery of Christian fellowship, and of brothers and sisters

of Jesus Christ among those whose hands had once been dyed in blood.

Year by year these great conferences were repeated. The attendance reached as high as seven thousand souls, and the Spirit of God



ALBERT—THE FIRST NATIVE PREACHER IN  
CENTRAL AFRICA

frequently manifested the things of God with great power to the salvation of sinners and sanctification of saints.

But the results were continuous and comprehensive. They affected the whole range of our work and life. Many a difficulty which otherwise would be insurmountable disappeared before the holy enthusiasm of the people. An overwhelming pressure of work was eased and sweetened by the constant evidence of God's presence. The irritating selfishness and inconsideration of the people gave place, in many an instance, to a wonderful kindness and care.

The people now began to crowd to hear the word of God, and one

seldom spoke to listless and inattentive audiences. The schools were filled with pupils, and many a boy who for years had stuck at the primer began to rush on from class to class until he read the Bible fluently. Week by week deputations came from outlying districts begging for schools. Old men were there with the warrior's ring on their heads, young boys with the sparkling brightness of African youth; and as quickly as we could we responded to their requests, until we saw our schools increase in three years from twenty to nearly fifty, and our scholars from two thousand to seven thousand.

Evening schools were started for the old people, and you would see in attendance there mothers with babies on their backs, old grandmothers, bent and peering through faded eyes at the alphabet sheets, strong men and old warriors, who had been in the fiercest fights. There was no more touching sight in all the land than to see these ancients in the evening time of their life trying like little children to master the elements of reading that they also might understand.

The demand for books was constant. None were given without payment, but the sales increased in one year from sixteen hundred volumes to four thousand. In the early mornings, at sunrise, they used to come with their merchandise to buy, and the courtyard would

be noisy with sheep and goats and fowls, which were brought to be exchanged for books.

Now we began to teach the people the privilege of self-support. They had no money to give, yet they brought what they could. Chiefs gave of their cattle and goats, and the poorest widow brought her maize cob or little basket of flour. But time was their most abundant coin, and so hundreds upon hundreds gave freely of their labor. Schools were built without cost to the mission, and roads were hoed. The monthly collections were bulky, but two hundred lads and girls carried them to the station, sometimes walking three and four days' journey with their burdens, but yet without payment. And



A MISSION OUT-SCHOOL IN CENTRAL AFRICA

all was done with such a spirit of cheerfulness as made it a blessing to them and to us.

But it is a poor awakening which does not express itself in industry and honesty. The new piety would have been a wretched hysteria did it not show its spiritual origin by a quickened conscience. In this practical land the highest test that missionary and trader alike would put a man's religion to is, What type of workman does he make? If he is indolent or dishonest, then a fig for his gimcrack piety!

And this many a time gave us sore hearts, when we found Christian workers who did not recognize that God was Overseer. But on the other hand, one of the most encouraging evidences of the new life that had come among us was the faithfulness of many a worker. I have heard my house boys pray at family worship that God would make them know that their sweeping and their washing was work for God. Yet they would not be faultless. But when they and others did unfaithful work there was a conscience in them that responded



when they were reprov'd. A band of workers, among whom were many catechumens, were bringing in reeds from a distant marsh. I was not satisfied with the two bundles a day they brought. So I reminded them that God was their Master, and tho I could not be with them, He was. From that day till their work was finished they brought three large bundles—a very heavy day's work.

The children in the school and the teachers in outlying districts have told me themselves how the presence of God had intensified their diligence; how they worked not in fear of our examination, but of the daily oversight of God. This sanctified their work, and I had cases of teachers who refused to go to outside work with others, tho offered eight times the pay I gave them, because they preferred the more directly religious work of teaching. But when the cold wave followed afterward, not a few threw up their poorly paid work of teaching that they might get to themselves riches.

Another natural result of the blessing was a new love for the Bible. The Word of God became their sweet daily food. The teachers used often to gather among themselves for Bible reading; and when one had found a gem, he did not keep it to himself, but used to go with it to all his friends that they might see it. Their love, too, began to express itself in song, and many a hymn with a strange, weird tune, was written in these days. You could hear the old women going to hoe singing these hymns as they tramped along the winding paths. The little boys sang them in the bush while they watched their goats and cattle. And on Saturday evenings the Sabbath calm would begin, heralded by that interminable singing of hymns, in which Africans alone can find pleasure.

When one camped out in the bush there was Bible reading and hymn singing round the camp-fires, and before the men turned over to sleep one led the others in prayer.

These were, of course, the brighter aspects of the movement. With them there were many shadows—ingratitude, greed, shallowness, and all the vices which even an American or British Christian may find in his own heart. But after a long and sad night one does not stop to measure and count the clouds that are still above. The sun has risen, light has come, and all the birds are singing in the gladness of its shining; and we sing with them too, for the Lord hath triumphed gloriously.

## PROTESTANT EDUCATION IN LATIN AMERICA

BY HORACE M. LANE, M.D., LL.D., SAO PAULO, BRAZIL

President of Mackenzie College

To those who have studied the march of events in American affairs during the last few years, in its wider scope, it will not be difficult to see the trend of things and discern in the future, perhaps not very remote, the inevitable unifying of American interests. There can be but one America, not necessarily under one government or even one form of government, but one in that higher, broader sense of uniform policy and purpose, adopting the new diplomacy which regards truth and keeps faith, joining hands in elevating the masses to equal rights, privileges, and duties, establishing true reciprocity in the development of the vast natural resources of the new world and combining in wise and prudent measures to assimilate the heterogeneous peoples who seek refuge on our shores.

Just how this will be done with the Spanish-American republics does not yet appear. In these countries there are few influences at work to produce a change and there is little desire for such a change. It would be difficult to find anything less American or less republican than these pseudo-republics of Spanish origin. They have undoubtedly degenerated, having taken over the defects of character and weaknesses of the mother country, without her virtues. There is one thing which all Latin America possesses in common—that is, the ignorance and poverty of the masses and the absence of an intelligent middle class. Argentine, Chili, Mexico, and Brazil only differ from the others, in this respect, in degree. The evils found in Porto Rico and Cuba, which we hope to remedy by education, differ only in degree from what we should find in all Latin America, and we may safely include the French islands of the West Indies.

These agitated, unstable people present a difficult and many-sided question which will one day confront the people of the rest of America. But it is not the purpose of this paper to discuss this problem; our object is chiefly to call attention to that largest and most important division of the southern continent known as Brazil.

There are more points of difference than resemblance between Brazil and her sister republics. The Brazilians are descendants of that plucky, hard-headed, industrious, superstitious race of people who conquered India and made a stir in the world in the sixteenth century—the Portuguese. The flower of the Portuguese nobility emigrated to Brazil in the early days of colonization—the Albuquerque, the Cavalcantis, the de Barros, the Barretos, etc., whose descendants form to-day the best elements of Brazilian society. It differs also in the enormous extent of its fertile lands, its unrivaled river system, and the exceptional value of its great staples—coffee and

rubber. Again, it differs, and very widely, in its appreciation of liberty and of what constitutes a true republic, and also in its tolerance and hospitality. It has adopted our Constitution, and is putting its principles into practise; it has also begun to elevate the masses through education. The Brazilians have an intense pride of country, and guard, with perhaps too much jealousy, their vast possessions, yielding not a foot to anybody; this may be seen in their successful contention with England for the desert Island of Trinidad, with France for the *Tunc-Humac* boundary, with the Argentines for the *Misiones* territory, and as will certainly be seen in the vexed *Acre* question.

For nearly a century the great Protestant denominations have had missions in nearly all the countries of South America. Some of them have disappeared entirely through causes that do not come within the scope of this paper to discuss; others are still active with presses, papers, schools, and other accessories of evangelistic work. In most of the Spanish-American countries the work is carried on under great difficulties, the priest being supreme in civil as well as religious matters. In some of the more liberal states the work prospers, but there is throughout all of them a spirit of intolerance and opposition. In Brazil it is otherwise. There the spirit of tolerance prevails everywhere, and the missions established forty years ago (those of an earlier date had disappeared altogether) have had a phenomenal growth; so that to-day Protestant Christianity is an important element in society which no political party dare ignore. The Presbyterians, Methodists, Episcopalians, Baptists, and Lutherans all have numerous self-supporting churches, ministered to by talented native pastors; some have their theological seminaries, and are growing in numbers and strength, becoming rapidly independent of the Boards. The Roman Catholic Church has no advantage under the law, but still holds sway, through tradition and inherited devotion, over the masses of the great interior, tho in most places it has little power to suppress the growth of Protestant Christianity.

We of Puritan ancestry and faith believe that nations no less than individuals must be grounded in the simple doctrines of the Gospel of Christ, and that the regeneration of these Latin-American people can only come through a return to Gospel Christianity, under whatever name, and through the education of the whole people. The educator must support the missionary or the work is lost. Education is itself, in a high and broad sense, missionary work, as are other Christianizing agencies, and the term ought not to be applied exclusively to the sectarian work of the evangelist.

In Brazil these two influences go hand in hand. The people and government accept and adopt as fast and as far as possible what is known as American education. Now, American education really means Protestant education—not in the sense of having for its chief

object the teaching of Protestant doctrines, but in being based upon principles of Protestant origin, of being thoroughly Christian in its influence and purpose. It promulgates the broad principle of personal liberty, devotion to and pursuit of truth for truth's sake; it puts character before erudition, and inculcates personal independence and personal responsibility. These are distinctly the attributes of Protestant Christianity as distinguished from that system founded by Loyola, which has had undisturbed control of the education of the people of Latin America for centuries, and which is responsible for their present condition—a system which is based upon blind obedience to authority which places duty to Church before duty to self, country, or God, which educates its pupils to defend opinions rather than to seek the truth, and which strangles freedom of thought and action.

We have no quarrel with Roman Catholics; many of our dearest friends are among them, and do not differ much from us in this matter. It is not a question of Catholic or Protestant, Jesuit or Puritan, but of fundamental principle. We invite our readers to a careful study of the history of the Order of Jesus, those only of Roman Catholic authors, to see if they can find in it anything compatible with liberty as we understand it.

Primarily an essentially military society, formed to meet a crisis in the life of the Church, it has developed into the most wonderful organization known to human history—more far-reaching, more powerful, more dangerous to human liberty and free government than anything ever before known. It has come down to us across the centuries unchanged in principle and with power unimpaired, and to-day constitutes a peril to free institutions and a menace to liberty. The diabolical principle which underlies its organization—that the end justifies the means—has done more to destroy the moral sense of the Latins than any overt acts on the part of the Jesuits. Claiming to be the servant of the Church, it became its master, and more than once the Church has tried to free itself from its tyranny.

The evils of Jesuit education, the false processes of thought which it inculcates, the wrong motives of action which it originates, have become so crystallized in the Latin races as to be almost hereditary. The only weapon that can be used successfully against it is that which has been used in our own country—the enlightenment and uplifting of the people. In Brazil the upper classes have already broken away from it, but in the reaction have unfortunately fallen into the various forms of unbelief; the masses, however, are still under its baneful influence, and it will require education of more than one generation on true principles to eradicate the evils planted during three or four centuries.

The foreign evangelistic missionary is sent out to do a specific work with the expectation of one day completing it. He goes to

deliver a message and procure its acceptance. The results of his work ought to be self-propagating, but history shows they are not, and that the work of the preacher must be supplemented by the teacher. This is the plan followed in Brazil, and this undoubtedly accounts for the solid and permanent character of the work done in the churches. The work of the educational missionary is never finished, and must be perpetuated by institutions which he must establish and which his successors must carry on indefinitely.

The most notable feature of modern missions is the recognition of this truth and the organization of permanent institutions of learning as the natural sequence of evangelistic work. Not only theological seminaries and mission training-schools to preserve the form of faith of the respective denominations are necessary, but schools and colleges for secular education on Christian principles must be established. To secure permanent results the *lives* of men must be touched, not merely their *beliefs*. The demand for the new education comes from the converts themselves, who see the danger of the old methods.

The disappearance of sectarian schools and colleges in our own country shows the trend of Christian thought. Our very conservative friends, the Roman Catholics, impelled by the legitimate demands of their own people, are entering the field of secular education, and it is now a common thing to find prominent priests in our educational associations discussing keenly modern pedagogies and all appliances of the new education in all departments of school and college work. Christianity is evidently molding our society into a freer range of thought and a wider scope of charity.

An example of an institution which has grown out of a mission may be seen in a system of American schools at Sao Paulo, Brazil, developed on the broad undenominational lines without detriment to its missionary traditions or purposes, into a complete system of education on Christian principles and with modern American methods, lessening the burden of the Board under which it originated, while increasing the efficiency and scope of the work it was established to do. With its larger equipment it is able to better prepare a larger number of students for the study of theology, to furnish more teachers, and to extend its benefits to a larger number of the non-paying class, who would otherwise be deprived of education, and at the same time to widen the scope of its work in order to embrace all departments of instruction—classical, scientific, commercial, and technical.

This system of education, begun thirty years ago as a little primary school under the Presbyterian mission, has now grown into fully graded primary, intermediate, and secondary schools, to which have been added in the last ten years a gymnasium and a college with classical, scientific, and civil engineering courses. It has introduced the kindergarten, manual training, coeducation in all departments,

athletics and out-door sports, a dormitory system on the American plan, has published a set of common-school text-books after American models, and has had the satisfaction of seeing most of these innovations upon the old system, employed for centuries in the country, adopted by public and private schools; in fact, we have been asked to incorporate them into the public-school system of the state.

There are at present upward of six hundred on its rolls in the different departments, and its teaching force numbers forty-five persons, nineteen of whom are the college faculty, in which there are seven graduates of American colleges. Its pupils and students embrace a dozen nationalities, the Brazilians predominating. Nearly every state of the republic is represented, from the Amazon, three thousand miles to the north, to Goyaz, in the far interior, and Rio Grande do Sul, on the extreme south. The number is small, only because the accommodations are limited; if there was more room it could be double what it is. There is no proselyting, but the whole work is openly and boldly Protestant, and exerts a strong Christian influence through the Bible, which is faithfully taught in all grades, and through the influence of devoted Christian teachers.

The difference between institutions of this kind and the mission training-school of earlier days lies in the greater efficiency and wider scope of the former. They are to-day in the hands of professional educators and not of overworked preachers of the Gospel; they are administered on stricter business methods, so that larger results are obtained from the capital employed; they are able to better discriminate between the really deserving and the "rice" students, and are also able to embrace a much larger number of deserving free pupils than was possible under the old *régime*.

This establishment is organized under a separate Board of Trustees in the United States, chartered by the Regents of the University of the State of New York, and is known as Mackenzie College, named after John Mackenzie, of New York, who gave the money for the first large building. It is undenominational, and regards neither color-line nor social distinctions; twenty-five per cent. of its entire enrolment is free, and it is also practically self-supporting, as the aid received from abroad amounts to less than half of the cost of the twenty-five per cent. of the free pupils. Eliminate, therefore, half of the free list, and it would be able to pay all of its local expenses, but would still depend upon the generosity of its friends for buildings and equipment to extend the work. It preserves undisturbed the sympathy, cordial support, and cooperation of the Board of Foreign Missions, under whose paternal care it came into existence, and it is still a missionary enterprise.

In all countries there is a large class willing to pay well for sound education, and such institutions, with high purposes in view, with the

best of modern appliances, with teachers of conspicuous ability, entirely devoted to their work, ought to be able to offer, and really do offer, what is best in modern education. The cause of missions would gain in quantity and quality of the instruction given to its candidates for the ministry, and would be relieved of the perplexing cares of business administration, which is an important part of institutional work, if such institutions were found in every mission field.

The larger and more complete equipment, in laboratories, workshops, and apparatus, would give mission students far better opportunity for disciplinary studies than was possible under the old *régime*. The highest type of American education should be aimed at. Mackenzie College attempts this in a small way, and tho it is aggressively Christian and boldly Protestant, it has won the confidence of the best people of Brazil, who are sending their sons and daughters to it in greater numbers than can be accommodated. Why should not every successful mission produce an independent educational work on broad foundations? The activities in this direction would indicate that this is the tendency.

Brazil, tho she may not welcome with great effusion the greedy speculator, who seeks only personal gain, with no purpose of benefiting the country or identifying himself with it, is still the only "wide open" door in South America—open alike for the missionary, the educator, the laborer, and the capitalist. It is a wonder that North Americans, so keen and quick-sighted, have not yet perceived the great importance and deep significance of Brazil in the life of Greater America. After our own country, it is the most important factor in the problems of the near future and as such must be considered.

---

## THE OUTLOOK IN PERSIA

BY REV. BENJAMIN LABAREE, D.D., URUMIA, PERSIA

Missionary of the American Presbyterian Church (North)

Since the fierce onset of the Russian excitement four years ago, which swept the greater part of the Nestorians of Urumia into nominal relations with the Greek Church, gathering in also not a few from our Presbyterian fold, our churches have seemed as if benumbed in their spiritual life. Happily there seems to be coming a change for the better. The withdrawal of the Russian mission, probably only for a time, has given our pastors and people fresh courage and some larger freedom of action. A turn in the tide of popular interest toward the evangelical faith is quite apparent. In many villages faces once familiar in our congregations, but now absent for months, are reappearing. The old desire to hear the Gospel as preached from our

pulpits and taught in our Sunday-schools is reviving. "What brought you back?" was asked of some young men, heads of families, in one of our congregations. They replied, "We have never been able to get rid of the convictions we received in our boyhood while attending the mission schools." Messages are coming, too, from villages wholly Russian in name, "Come and preach to us."

A number of churches have held revival services since the Week of Prayer, some with and some without missionary aid. As a rule, they have been attended by large numbers, and many, we hope, have found the Savior. But there has not been the general and deep spiritual awakening that we have known in some former years.

Among the influential agencies for the development of the Native Church the General Synod must be accorded a high place. Its last annual meeting was held in the fall, and the representatives of twenty-five churches, with other workers, were present. The following statistics are reported for 1901:

Attendance on the church services, 4,730.

Sunday-school scholars enrolled, 3,157.

Added to the churches, 161.

Church members at present in the whole field, 2,709.

Theological students, 17.

College students of all grades, 66.

Medical students, 4.

Female seminary pupils, 74.

Village schools, 74.

Pupils, 1,590.

Total under instruction, 1,647.

Contributions for church purposes, education, and missions, \$2,316  
—an increase of 23 per cent. over the sum reported last year.

The Syrian (Nestorian) nation is a small one, and as a Christian nation has suffered much at the hands of Islam. But it is likely to have an influence on the future in Persia beyond its numerical standing. Intelligence is spreading in the community; a new sense of inherent capacities for higher duties and responsibilities animates the thoughtful classes; poverty is giving way to more prosperous conditions; eagerness for education is growing rapidly; and there is an increasing number of our Christian men and women engaged in missionary efforts for the non-Christian populations. Our educational work needs development. The heavy cuts in appropriations from the Board have greatly retarded it.

The college is doing good work, but it is hampered for want of funds. It is particularly fortunate in the corps of native teachers. There has been gratifying improvement in the religious character of the students the past winter. Fiske Seminary is at present, owing to the cut in its appropriations, doing only half work; but that half is being done thoroughly. The influence of the school is increasing



through the special activity of its lately organized Christian Endeavorers, who as graduates of the school are planting this noble movement in their villages. "The Christian Endeavor Society is the wonder of our village," said one of our old conservative pastors recently.

Probably in the eyes of the great Moslem population around us no branch of our missionary work stands so high in honor as the medical institutions—hospital, dispensaries, medical students, and graduates, with the revered physician-in-chief at their head. From a scientific standpoint many interesting facts and signal results might be given, but its moral and spiritual influence is its highest honor from the missionary point of view. Religious services on Sunday in two languages and daily evening prayers, which the patients able to do so are expected to attend, emphasize not alone the purposes of the institution, but also its dependence on the Divine blessing for its highest success. Our physician reports that in his private practise among the nobility he has found an increasing disposition to religious inquiry, which has led to many important conversations.

A prominent Moslem ecclesiastic was seriously ill last winter. Sending for our missionary physician, he urged him to say frankly what were the prospects for his recovery. When informed that he could not hope to live many weeks, he was deeply agitated. Being asked why the thought of death should trouble him so greatly if his entrance into Paradise was assured through his Moslem creed, he replied that there was the trouble; he could not be sure of what was before him at the judgment-seat of God. The Christian's confident and joyous hope was tenderly explained to the dying mollah, and he remarked that with such a hope death would be a very different matter.

The larger section of our mission field, stretching through the wild mountains of Kurdistan to the plains of the Tigris River, continues to tax our physical and moral energies for its efficient culture. Two missionaries were touring there a part of last summer (one resided a number of months among the independent tribes), and again two of our number are about starting on another extended visitation of the whole wide territory.

We give thanks for increased religious activity in some of our churches, and a freer access to the Christian population around them; for the many earnest Christian people in these churches, but especially among the women; for the promise of influence from the Christian Endeavorers; for the deepening interest in labors for the non-Christian communities, and the very encouraging work which has lately been done by missionaries and native evangelists among some of these; and particularly for the increasing interest in the Gospel on the part of the Moslems.

Prayer is earnestly asked for a much deeper spiritual awakening among the churches, pastors, elders, and people, and a higher sense of

their responsibilities for the evangelization of Moslems and Jews, Kurds and all other classes; for the numbers of young men from our schools going to America; and for us missionaries, that we may have the courage and wisdom and the high consecration which the duties of the year demand at our hands.

## THE BEGINNINGS OF AMERICAN UNIVERSITIES' MISSIONS\*

BY REV. JAMES H. ROSS, BOSTON, MASS.

A Yale mission is to be established in North China, as already announced. Undesignedly but providentially, it seems to be the beginning of a new foreign missionary movement in American universities and colleges. The mission is to be manned and sustained by Yale graduates and undergraduates. Rev. Harlan P. Beach, formerly a missionary in China, is to be the first superintendent, and the first missionary will be the Rev. John L. Thurston, of Whitinsville, Mass. The whole movement is to utilize the experience and resources of the American Board. Mr. Beach was formerly stationed at Tungehou, sixteen miles from Peking, and is well acquainted alike with the students of China and with those of the United States.

The "Yale spirit" is to be the great motive which will be appealed to for the raising of funds. Over \$20,000 are in hand as the beginning of a treasury.

A kindred movement has been announced at Harvard. Mr. E. C. Carter, the Y. M. C. A. Secretary during the past two years, is to become a traveling secretary among the young men of India, preparing the way for other Christian workers from Harvard. The supply of secretaries at present is not equal to the demand. Mr. Carter's salary will be paid by the Harvard students.

So far as recent history goes, these student movements have been largely generated by the international evangelism of the late Dwight L. Moody and the Student Volunteer Movement for foreign missions, which originated at Mount Hermon in 1886, and has been fostered at Northfield, Mass., the American center of Mr. Moody's summer work. Like the earlier missionary movements in the first decades of the nineteenth century, these are union movements, non-sectarian and interdenominational. The primary religious organizations of the last century were union organizations in spirit and aim.

Another feature of the new movement is that the leaders are to select their men for official work from the best men that the universities contain. The physical no less than the spiritual man is in evidence.

\* An article on the Yale Mission, by Rev. H. P. Beach, will appear in our November number.—EDITORS.

Mr. Beach, if not an athlete, is a heavy weight in brains and body, in education and experience. Since his return from China he has prepared nearly twenty text-books on foreign missions, and is the author of several, for the educational work of the Students' Volunteer Movement. The text-books have been introduced into nearly five hundred and fifty universities and colleges, where an annual enrolment of nearly five thousand students has been secured. Mr. Beach has been the leader of the Missionary Institute in Northfield for several summers. The first Y. M. C. A. in Asia was organized in Ceylon, in 1889, by the present dean of the Yale Divinity School, F. K. Sanders, D.D., and the second in Asia was organized by Mr. Beach in Tungchow, North China, in 1888, soon after his graduation from Yale.

These university movements can not fail to remind those who are familiar with the history of foreign missions of what took place at the English universities eighteen years ago, two years before the origin of the Students' Volunteer Movement at Northfield. Extraordinary interest was awakened in the autumn of 1884 by the news that the captain of the Cambridge eleven and the stroke oarsman of the Cambridge boat were going as missionaries of the China Inland Mission to China. C. T. Studd was one of the leading players in the great cricket match in 1882 between Cambridge University and the Australian eleven—a bowler who took eight wickets. Stanley Smith was the stroke oarsman. Studd and Smith were soon joined by five others, among whom was a well-known oarsman, Mr. Montagu Beauchamp, M.D.; E. Hoste, an officer in the royal Artillery, and C. H. Polhill-Turner, an officer in the Sixth Dragoon Guards, a prominent cricketer. Mr. Studd's and Mr. Hoste's dedication of themselves to the mission field were direct results of Dwight L. Moody's mission in London and at Brighton. Eugene Stock, Editorial Secretary of the Church Missionary Society, says:

No such event had occurred before, and no event of the century has done so much to arouse the minds of Christian men to the tremendous claims of the field and the nobility of the missionary vocation. . . . No such missionary meeting had ever been known as the farewell gathering at Exeter Hall, February 4, 1885. The group became known as the Cambridge Seven. It was a period big with blessings that have since fallen upon many English parishes, upon the Colonies, and upon Africa, India, China, and Japan. . . . Every one of them was preserved to do intrepid work in the far interior of China for several years.

The great year 1890 saw no less than twenty-four Cambridge men added to the roll of missionaries of the Church Missionary Society of England, two of whom had been in the university boat, one as a rower and the other as coxswain.

University missions are not a novelty in England. The Cambridge University Church Missionary Union was established by F. F. Gough

in 1858. It has been a power. It now numbers one thousand five hundred members in all parts of the world.

December 3, 1857, David Livingstone made a memorable visit to Cambridge University, one result of which was the founding of the Universities' Mission to Africa. Livingstone urged that Oxford and Cambridge should plant a mission in Southern Central Africa. Bishop Gray visited England in the following year and specifically proposed a mission to the Zambesi. Bishop Wilberforce took up the cause. At first there was no intention to form a new society. Archdeacon Mackenzie was chosen as the bishop of the new mission, and he was consecrated at Capetown, January 1, 1861. On January 31, 1862, Bishop Mackenzie died. A year later Bishop Tozer was consecrated. The first five converts were baptized in 1865. The mission is operated to-day, after a history of over forty years. The Oxford Mission to Calcutta was organized in 1880, and quickly gained an influence over the educated Hindus. It has represented the High Church elements.

It ought to be remembered, too, that the colleges of our own land were the centers of operation for the organization of the early home and foreign missionary societies. There is no telling whereunto this thing will grow. The oldest foreign missionary society in America is the American Board, and it was founded in 1810. The leaders in the movement were students of Williams College and Andover Seminary. The famous haystack prayer-meeting at Williamstown was held in 1806. In 1809, Samuel J. Mills, the leader, after graduating from Williams, went to Yale to study theology, hoping that he might impart the missionary spirit. In 1809, Henry Obookiah, of the Sandwich Islands, was found on the college steps, weeping because there was no college for him and his idolatrous countrymen. The incident led to the missionary entrance into the islands in 1819, and the missionary entrance led to the annexation of the islands to the United States. It also led to the organization of the first foreign missionary school in this country that existed from 1817 to 1826. It was a Yale professor at Andover who invited some clergymen and theological students to his house in 1809 to organize a foreign missionary society, which became the American Board.

We cite such facts to show that any new missionary movements in the colleges, especially the colleges of New England, are in the line of historical development and expansion; that home and foreign missionary movements in the churches and colleges are not antagonistic, but cooperative and mutually supporting. Harvard and Yale, as home institutions, are helped locally by these world-embracing, empire-expanding plans. The religion and morality of the active students are wholesome influences upon the whole body of undergraduates. The home and foreign influences act and react upon each other. If the going of these university men to foreign lands is met by the inquiry,

"Is there not work enough for them in this land?" the answer must be drawn from history and experience. Expansion enlarges the individual and the cause. The welfare of Yale and Harvard will be increased, not decreased, by the careers upon which these recent graduates are entering. Some of them will come back to tell the story of their lives, of the problems, the successes, and the disappointments they will have encountered. They will not tell of failures, however much they may tell of difficulties and problems. The story will be an inspiration and inducement to others to follow in their steps. Thus the noble succession will increase and multiply. It will glorify the records of the alumni of these two universities and of such universities and colleges as shall follow their leadership.

---

## INDUSTRIAL EXHIBITIONS BY INDIAN CHRISTIANS

BY REV. J. T. GRACEY, D.D., ROCHESTER, NEW YORK

It is matter for congratulation that the industries possible to native Christians in the compact sectional organization of the social order of India have become operative to an extent which warrants any attempt, however feeble, to make an exposition of their output, however crude that output may show the state of those industries to be.

It is a mark of development that the native Christians have become numerous enough and self-conscious enough to have organized large associations in several portions of India, such as exist under the title of "Indian Christian Association of the Northwest Provinces and Oudh," now over two years of age, and that of the "Madras Native Christian Association," capable of attempting a collection of such articles of manufacture as native Christians had produced over a wide territory. But this surprising feature was more than surpassed by the exposition itself on February 22-24, 1902, held at Lucknow, presided over by the Commissioner of Lucknow, and addressed by the Lieutenant-Governor of the United Provinces.

A hundred Indian delegates were present at the opening session, besides a goodly number of missionaries from different parts of the several provinces. The Secretary of the Indian Christian Association of the Northwest Provinces and Oudh called attention in his report to the advance of this, the second exhibit, over the first one, held six years previously. The number of exhibits of this one was four times as many as at the one before held, which showed not only an extension of the interest in such exposition, but also increased industrial avenues into which native Christians had pressed or which otherwise had opened to them. This time there were more than a thousand articles of manufacture sent from every section of India.

Sir James Digges La Touche, in his address on the occasion, made

what will prove an influential pronunciamento to native Christians, when he said that the native Christian association had in view to direct attention to trades and handicrafts, and to stimulate the sense of the dignity of labor. It was a challenge to many classes of Indian society when he said, "A man who never does honest work knows not what self-respect is, and self-respect is a most important element in a Christian character and in a Christian life. . . . The only perfectly blameless mode of giving help to our neighbors is to put them in a position to earn an independent livelihood for themselves."

It is necessary to remind those not familiar with India social conditions that trades and industries are inherited as a part of the caste system, that property is held by the family as by a corporation, and hence conversion to Christianity disturbs all means of occupation and income. This has proven a great obstacle to advance on Christian lines. But besides this has been the problem, What indigenous means of self-sustenance could be made possible to the thousands of men, women, and orphans rescued from famine and pestilence? The late famines alone have imposed the task of caring for twenty-five thousand orphans on missionaries.

The department of carpentering in the February exhibit perhaps attracted most attention. There were three competing missions, the Cawnpore Methodist Mission, the Mirzapore London Mission School, and that of the Society for the Propagation of the Gospel. These products consisted largely of office and house furniture, and rivaled the imported articles of the same grade. One government official regretted not having known of these manufactures before making a large recent purchase.

The carpet department came into closer competition with native products. Persian rugs were here, the product of native Christians, equal to any to be found anywhere, the handiwork of boys and girls rescued at the last famine. The rug that took the second prize was the handiwork of a little waif, rescued three years ago from the famine in Rajputana, only thirteen years of age. A number of children, one of whom was but nine years old, were among the exhibitors; one girl exhibited thirty-two articles and took several prizes.

The department of stenography and typewriting showed a new outlet for young men and women among the better educated, and the fact was announced that the schools were unable to meet the demand along these lines, which were encouragingly remunerative. There were also good paintings and tolerable exhibits of photography. The woman's exhibit showed the women had laid large emphasis on industries that were productive. The needlework was extensive and the exhibitors were numerous. Some of this was fancy-work, but most of it useful.

This exposition, however, was not as generally patronized as it

might have been, perhaps because in some instances the natives could not afford it, and possibly from want of appreciation of what might be the practical outcome of it. But this has proven stimulative, and a far more general exposition is being arranged for by the Madras Native Christian Association, to be held in December next, simultaneously with the Decennial General Conference. This will probably be much more fully patronized, as some of the oldest and most successful industrial missions and schools are in that part of India.

The third or Madras exposition will not be confined strictly to Southern India, but will extend to all India and include Ceylon. Missions having industrial development of any grade will have an opportunity not only to impress the general community specially native Christian, but as missionaries will be present from every mission and every geographical section of the Indian Empire, they will learn what has proven practicable and get suggestions for improvements in the future. Besides, what is important, it will prove a medium of making known these manufactures, and thus of increasing the market. The exhibits will be open to all individuals, as well as institutions, among native Christians, and it is possible that the association will invite even the Syrian and Roman Catholic native Christians to enter the list of competitors. There are nearly a million and a quarter in the Roman Catholic community of India and more than half a million Syrian Christians, and it is not determinable whether the competition of these might not discourage the weaker and less remunerative new enterprises of the younger Christian communities which need the stimulus of competing among themselves.

The Madras Native Christian Association has already arranged for prizes and certificates for twenty-nine classes of exhibits, which in itself shows that there is known to them a great variety of these technical and economic industries. These include carpentry, cabinet-making, carving and fretwork, iron-founder's work, also that of the goldsmith's and other metal work, electro plating, machinery, watch and clock making, rattan work, photography, printing, engraving, and half-tone work, carpet and cloth weaving, kindergarten, costume (personal, native, and foreign), and lace work.

This development of industries in India is suggestive of a much wider presentation of the whole problem of self-sustenance among converts to Christianity in other parts of the world, but limited space prevents more now. In 1880 only twenty-nine industrial schools were reported in all the mission fields of the world. That number was practically doubled in the following decade, and now the total number must fall but little short of two hundred. In some features the industrial attempts of missions in one country may be suggestive to those of another field. Experience in Africa may aid India, or China, or Mexico.

There are many sides to the Indian industrial problem. The first necessity is, generally speaking, mere subsistence by any honest plan possible. The industries in agriculture in India are limited by land tenure, which is cooperative within the clan. The mission farm or factory meets this first demand, but leaves the individual dependent on the mission for employment, tho he is in no sense eating bread for which he has not worked. The conditions outside of the mission do not afford freedom of locomotion to the artisan; he is still tied to the plant, and the mission is his master. This missionaries would like to obviate, but economic conditions in any society are not readily changed. At the same time, no problem solves itself. The circumstances in one section of India admit of the development of handicrafts not possible to another part, and these two industrial exhibitions have shown an unanticipated variety of occupation already operative in the several sections of the country, and the third exposition at Madras will reveal much more scope and technique and—what is the crux in the whole—far better possible markets for the wares of the native Indian Christian production.

---

## TSAO HAN KIN: A CHRISTIAN CHINESE

BY REV. JOSEPH S. ADAMS, HAN-YANG, CHINA  
Missionary of the American Baptist Missionary Union, 1875-

If you look at the map of China you will notice the Yellow Sea on the east. Below the Yangtsi Cape you see the Hangchau Bay. Ascending the bay you reach the mouth of the beautiful Chentang River, one of the great streams of the Chehkiang province. Sailing up for ten or twelve days you reach the center of the province. High on the banks of the river you notice the gray walls and white houses of Kinhwa. You admire the great bridge of stone two hundred and fifty yards long. The keystones of its thirteen arches are sixty feet above the water.

As we land at the jetty we are greeted by a tall Chinaman, with a pleasant face, who complacently strokes his mustache when he has nothing else to do. There is a genial ring in his voice and a firmness about the mouth which impress you very favorably. This is Mr. Tsao Han Kin, to whom we introduce you with a bow.

“Sien Seng hao ma?” (Is the teacher well?) is his kind inquiry.

“Well, who is he, anyway?” Mr. Tsao is a native of the Hupei province. He is pastor of a small church thirty miles away. His wife rejoices in being the ugliest woman in the Kinhwa churches; she is also one of the best and brightest. It is expected that he will go back to his native province to preach the Gospel. His history is interesting, and illustrates some of the difficulties encountered by men who forsake idols to serve the living God.



Tsao Han Kin belonged to the ancient and useful fraternity of potters. In early days he was a "commercial traveler" for a firm of Hupei linen merchants. Hence he is able to read and write, and has a good knowledge of affairs. He used to convey large quantities of native cloth from his home to Hupei for sale in Kinhwa and neighboring cities. Owing to the introduction of American drills and Manchester piece goods his firm became bankrupt. They shared the fate of oil merchants, whose trade has been ruined by kerosene. Tsao saved what he could from the wreck and settled in Kinhwa as a potter.

Tsao used to live near the north gate, outside Kinhwa city. He had a small pottery, a clay field, and some rice fields. The house and pottery were built in a quadrangle, with the kiln in the midst. A huge buffalo with curved horns, covered with mud, is tended by a very small boy, also covered with mud and nothing else. The boy and buffalo are kneading clay for the jars, kettles, lamps, and pots made within. We notice the wheels, possibly the same style of machine which Jeremiah went down to the potter's house to see. A row of men are working each at his little table. All have a word of greeting for the visitors and light their pipes in honor of the occasion. Some muddy-looking tea is produced and the convivialities begin. The potters take a good look at the foreigners, who in their turn preach away with as much vigor as the heat will permit of. An invitation to visit the chapel at Kinhwa is accepted cordially, and the call at the pottery is over. The result remains to be told.

A Chinaman may mean what he says; then, again, he may not. We hoped Mr. Tsao would visit us. It would not have surprised us if he had failed to do so. However, he appeared the next Sunday, bringing some clay with him. He was interested in what he heard, but impressed by the general feeling of brotherly happiness which prevailed. The following Sunday he again appeared, this time with freshly shaven head and clean blue gown. He diligently studied the New Testament between the meetings and discussed some of the "wonderful words of life" with those who knew their blessed meaning. This went on for some time, and one day he surprised us by trying to pray in public. It was a lame affair, but "the lame shall take the prey," and if he had not eloquence he had sincerity and faith. His "two hearts" (liang sin, or conscience) were giving him a bad time. His sins were greater than the Northern Mountains. He wanted forgiveness, but did not know what to do. He had sighed and cried and repented, but he only felt worse. When he learned that Jesus Christ had atoned for sin and gives eternal life, Tsao became a child of God. When the chapel at Kinhwa was being built the prayer of the missionary was "a soul for every brick," and Tsao was one of the first of our "bricks." Many have found the Lord in that house

since then, but this man's conversion was so clear and full of joy that it remains a bright spot in the midst of dark discouragement.

There is a storm in the pottery. Mrs. Tsao weeps amid the wreck of some furniture which she has demolished, as she dare not attack her husband. The workmen laugh, "Hi yah! The laopan (boss) has eaten the foreign religion. Astonishing beyond amazement! Ho, ho! What's going to happen next?" They found out. The next Sunday Mr. Tsao gravely said, "This is the worship day; we will go to the chapel and listen to the doctrine." "That we are unwilling to do. The foreigners will dig out our eyes to make telescopes or steal our livers to make cough mixture." "Yes," cried another, "I know. The foreign devils are very polite. They take two hands and bring you tea, and they squeak, 'I invite, elder brother, drink tea,' and they put medicine in it, and you hate them before you drink the tea; and when you swallow it your heart jumps out of your mouth, and you want to bow down and worship them."

Tsao listened to these and other objections almost in silence. He knew how easy it was for unsaved men to believe a lie, how hard to believe the truth. His only answer was, "Come and see." A bargain was made with those who were willing to come. They were to have their food, three meals, at their master's expense. They were to do no work, but come and spend the day at the chapel. Those whose fears would not permit them to come were to get neither work, dinner, nor pay. This arrangement lasted till the end of the month, when the reduced revenue to be received upset the workmen once more. It was bad enough for the master to turn religious, but it was intolerable that he should do so at their expense. There was a strike, and for some weeks the buffalo had a holiday. There was no work done at the pottery. A fresh supply of men was secured who were willing to "play" once a week, and that at their own expense.

A new trouble arose. It was found that Tsao had removed the paper gods out of the workshop and house. As the men looked upon these things in the light of a real fire and life insurance company they feared the worst. Only upon the assurance that the master would be responsible for accidents did they consent to work.

The next thing was a squabble with the neighbors. They wanted a procession of priests and idols to insure a good harvest. The vilest abuse was heaped upon the "Eat-foreign-devil-doctrine Man" for his lack of public spirit. Still Tsao would neither lead his men to carry the idols nor give his money to the fat and lazy priests.

But his chief trouble was with his wife. He found the truth of the word, "A man's foes shall be they of his own household." Mrs. Tsao had been kept in order with a stick. Now that her husband had become a Christian the stick had been laid aside. Taking advantage of his kindness, Mrs. Tsao became impertinent, then abusive, and

finally was such a nuisance that Tsao did not know what to do. He prayed about her in the Saturday night prayer-meeting and asked others to do the same.

The heathen jeered and said, "You see what a bad thing this religion is!" Before Mrs. Tsao was as quiet and wordless as a dumb creature, now she storms every day," not understanding that the trouble was the absence of "religion" in the wife rather than its presence in the husband. At this juncture the missionary's wife came to the rescue. She went to visit the woman whose temper caused all the trouble. Wise and loving words were spoken which caused the ill temper to disappear in a burst of tears. Then it was found that this woman had been resisting the Holy Ghost, and all her anger was but Satan's effort to keep her out of the kingdom of God. There was a calm after the storm, peace came with the new-born faith. Tsao said his heart was full of joy, it was like life from the dead.

As time rolled on our friend Mr. Tsao grew in grace. Being willing to use the faith already given, it grew with exercise, and many paths of service opened before him. All his spare time was devoted to visiting his friends and to preaching Christ from house to house. When at last he did consent to speak from the platform it was with singular acceptance and power. His testimony bore fruit in conversions. How could it be otherwise when the Gospel is preached in dependence on the Holy Spirit?

It was suggested that he should give up making pots and devote his time to Gospel work. This he could not do, because he could not dispose of the pottery. One day a cyclone came, and the kiln was demolished, the houses destroyed, and only the buffalo survived the general ruin. We trembled for his faith, but he quietly said: "The Lord has settled the question for me. I am now free to do what He wants."

So Mr. and Mrs. Tsao went to Shao-hing Bible-school for two years and learned the Word of God more perfectly. They gave satisfaction to their teachers, and when the time of study was over returned to Kihwa.

Mr. Tsao has had many experiences of trial and blessing. He was early called to return to his native province and organize new work in unoccupied regions. His wife accompanied him, and was of great helpfulness to the infant mission. Outside the walls of Hanyang her tombstone tells the story of the faithful disciple of Christ. During the recent troubles Mr. Tsao was left alone, the missionaries having withdrawn, yet he faithfully kept the Christians together in service and worship. The chapel was rioted, the homes of the Christians marked by the rebels for destruction, but still the steadfast worker kept on his way. His faults are neither few nor far between, but in spite of all, his word has been blessed. As he himself would say, "I am a great sinner, but Jesus is an Almighty Savior."

## BABISM AND THE BABITES\*

BY REV. HENRY HARRIS JESSUP, D.D., BEIRUT, SYRIA

Ever since the first Babite reform movement in Persia in 1845, the Christian world has hoped that some of its liberal tenets might lead the Persian people to Christianity. But thus far the hope has not been realized. Those who read the Bible seem to prefer to find an occult inner double meaning in the simplest language, and construct for themselves a kind of mystic religious philosophy in which the Persians delight.

According to the best authorities, Babism arose as follows :

Mirza Ali Mohammed appeared in Shiraz in 1845, a pupil of Sheik Ahmed Zein ed Din, who taught a mixture of Sufism, mystic philosophy, and Moslem Shiite law, and said that the absent Mahdi, now in a spiritual world called Jabalka and Jabersa, would soon appear, and that he was the Bab or Door of the Mahdi. He then made up a system composed of Moslem, Nasairiyeh, Jewish, and heathen doctrines, and then claimed to be Bab ed Din, and afterward the Nukta or Center and Creator of truth, and then that he was Deity personified ; then that he was the propet Mohammed, and produced a new book called the Beyān, which is the Babite Bible, in twenty thousand verses, Arabic and Persian. Complaint was made of its bad grammar, and that this is a sign of imperfection. He explained the ungrammatical Arabic by the fact that the words and letters rebelled and sinned in a previous world, then transmigrated to this world, and, as a punishment for sin in a previous existence, were put under grammatical rules; but he in mercy forgave all sinners, even to the letters of the alphabet, and released them, and now they can go as they please !

Mirza was followed by tens of thousands, among others by a beautiful and eloquent woman named Selma, who divorced her husband and followed Ali Mohammed the Bab, who styled her Kurret el Ain (light or refreshment to the eye). Ali Mohammed raised an army to fight the Persian troops, but was caught and strangled in 1849, and multitudes of his followers were killed.

Before Ali Mohammed's death he said his successor would be a young disciple named Yahya. This Mirzah Yahya succeeded him, taking the title of "Subh Azel" (morning of eternity). The Bab made the month nineteen days, answering to the nineteen members of the sacred hierarchy, of which the Bab is the chief.

Subh Azel was the fourth in the hierarchy, and on the death of the Bab, Ali Mohammed, and the two others above him on the list, he became chief of the sect by regular promotion. Upon the outbreak of persecution against them, Subh Azel and his older brother Mirza Hasseian Ali, who was styled Beha Allah, fled to Bagdad, and remained from 1853 to 1864, then to Adrianople. Beha had persuaded Subh Azel to retire and conceal himself from human gaze, saying to the people that he was present but invisible. Beha then claimed the succession, and two hostile parties arose, Azelites and Behaites. They were both then exiled (1864) to Adrianople, where plots and poisoning among the two parties, and anonymous letters sent to the sultan charging each other with political conspiracies, led the sultan to exile (in 1866) Subh Azel to Famagusta, in

\* Condensed from *The Outlook*.

Cyprus, and Beha Allah to Acre. Four of the Azelites were sent with Beha, and their leader claimed that Beha was instrumental in having all of them assassinated in Acre. Subh Azel died before 1880, and Beha in 1892.

Beha left three sons—Abbas Effendi, now sixty; Mohammed Ali, now forty-six; and Bedea, now aged thirty-six. Mohammed Ali claims that the father Beha appointed him spiritual head and Abbas secular head, but Abbas has usurped both. They are now divided, the two younger brothers being in a bitter lawsuit with Abbas, who has all the prestige of holding the funds, and the reputation among his followers of being a reincarnation of Christ.

### The Sources of Babism

To understand Babism, we should remember the sources from which it was derived. Jemal ed Din, the Afghani, says that its author borrowed from Hinduism, Pantheism, Sufism, and the doctrines of the Nasairiyeh. The Nasairiyeh of northern Syria believe in one God, self-existent and eternal. This God manifested himself seven times in human form, from Abel to Ali, son of Abi Talib, which last manifestation was the most perfect. At each of these manifestations the Deity made use of two persons, the first created out of the light of his essence and by himself, and the second created by the first. The Deity is called the Maana (the meaning or reality of all things); the second, the Ism (name or veil, because by it the Maana conceals its glory, while by it, it reveals itself to men). The third, the Bab (Door, because through it is the entrance to the knowledge of the two former). The following table shows the seven trinities of the Nasairiyeh:

MAANA	ISM	BAB
1. Abel	Adam	Gabriel
2. Seth	Noah	Yayeeel
3. Joseph	Jacob	Ham ibn Cush
4. Joshua	Moses	Daw
5. Asaph	Solomon	Abdullah ibn Simaan
6. Simon (Cephas)	Jesus	Rozabah
7. Ali	Mohammed	Salman el Farisee

After Ali, the Deity manifested itself in the Imams, in some of them totally and in others partially, but Ali is the eternal Maana, the divine essence, and the three are an inseparable trinity.

Now add to this the mystic teaching of the Mohammedan system of Sufism or Tusowwof. Pure Sufism teaches that only God exists. He is in all things and all things are in him. All visible and invisible things are an emanation from him, and are not really distinct from him. Religions are matters of indifference. There is no difference between good and evil, for all is reduced to Unity, and God is the real author of the acts of men. Man is not free in his action. By death the soul returns to the bosom of Divinity, and the great object of life is absorption into the divine nature.

Bear in mind also the doctrine of the Persian or Shiah Moslems, that Ali was the first legitimate Imam, or Calif of Mohammed, and that he existed before Adam, and that the twelfth Imam, Mohammed Abdal Kasim, was the Mahdi, and that he is now concealed in some secret place and will appear again on earth. Add to this the highly imaginative and

mystic character of the Persian mind, its fondness for poetry and religious extravagance, and you have a preparation for the appearance of a man who had the intellect, strong will, and abhorrence of sham to make him a leader among his fellows.

Abbas Effendi, the oldest son of Beha, is now living in Haifa, with about seventy or eighty of his Persian followers, who are called Behaites. Nothing is heard of Subh Azel or his followers.

### Babism in America

Some years since, Dr. Ibrahim Kheirulla, an educated Syrian of great mental acumen, conceived the idea of introducing Beha-Babism into the United States. He declared Beha to be the Messiah returned to earth and Abbas to be his reincarnation. He visited Abbas, and from time to time, as his accredited agent and promoter, has brought his disciples, chiefly American women, to visit Abbas, and some of them at least have bowed down and worshiped him as the Messiah.

A cousin of Dr. Kheirulla, who is clerk of the American Press in Beirut, has given me the following statement :

The doctor, after the death of his first wife in Egypt in 1882, married first a Coptic widow in El Fayûm, whom he abandoned, and then married a Greek girl, whom he also abandoned, and who was still living in 1897 in Cairo. He was at the World's Parliament in Chicago, and tried to promote several mechanical inventions—as, a rubber boot, envelopes, buttons, etc. At one time he was worth three thousand pounds. He then obtained the degree of Doctor, and taught mental philosophy. He then helped a Greek priest, Jebara, in publishing a book on the unity of Islam and Christianity, which fell flat and had no influence on the public mind. He then opened a medical clinic to cure nervous diseases by the laying on of hands and reading from Psalm xxix : 7 the words, "The voice of the Lord divideth the flames of fire," etc. Then he went to Chicago and tried trade, and then teaching and preaching, and pretty much everything else. He is a smart talker, full of plausible argument, and can make white appear black. Of late he has had little to do with religion. It can be said to his credit that, after receiving aid in the Beirut College, he paid back the money advanced to him.

The *Egyptian Gazette* of November, 1900, states that Dr. Kheirulla on his last visit to Haifa differed with Abbas Effendi, claiming that Beha Allah only was the truedivinity, and Abbas is simply a teacher. Dr. and Mrs. Goetzinger, on the other hand, maintain that Abbas must be worshipped with divine homage, as he is the true Christ. In Bagdad, in 1880, the Babite house was divided into Behaites and Azelites. In Haifa it is divided between Abbas Effendi and his two brothers, Mohammed and Bedea. In America it is between Dr. Kheirulla and Dr. Goetzinger.

On a recent visit to Haifa I called on Abbas Effendi and had a half-hour's conversation with him. My companion was Chaplain Wells, of Tennessee, recently from the Philippines. The Effendi has two houses in Haifa, one for his family, in which American lady pilgrims are entertained, and one down-town, where he receives only men. Here his Persian followers meet him. They bow in worship when they meet him on the street or when they hear his voice. On Friday he prays with the Moslems in the mosque, as he is still reputed a good Mohammedan of the Shiite sect.

We entered a large reception-room, at one end of which was a long divan covered, as usual in Syria, with a white cloth. In a moment he came in and saluted us cordially with the usual Arabic compliments, and

then sat down on the end of the divan next to the wall and invited us to sit next to him. He has a reputation of being a great scholar in Persian, Turkish, and Arabic, writing with equal ease and eloquence in all. After another round of salutations, I introduced myself and Chaplain Wells, and told him that altho a resident of Syria for forty-five years, I had never visited Haifa before, and, having heard and read much of his father and himself, I was glad to meet him. He asked my profession. I told him I was an American missionary, and was connected with the American Press and Publishing House in Beirut.

"Yes," said he, "I know your Press and your books. I have been in Beirut, and knew Dr. van Dyck, who was a most genial, learned, and eloquent man, and I highly esteemed him."

I said his greatest work was the translation of the Bible into Arabic, and added that it was a great comfort that the Bible was so well translated and had been so widely distributed, and that since 1865, when Dr. van Dyck completed the translation of the whole Bible, our Press had issued more than six hundred thousand copies, and this year would issue from thirty thousand to fifty thousand copies.

I then remarked that the Mohammedans object to our use of the term "Son of God," and asked him if he regarded Christ as the Son of God.

He said: "Yes, I do; I believe in the Trinity. But the Trinity is a doctrine above human comprehension, and yet it can be understood, for Christ understood it."

I replied, "There are many things in nature which we believe and yet can not understand." I told him the story of the old man who overheard a young man exclaim to a crowd of his companions, "I will never believe what I can not understand." The old man said to him, "Do you see those animals in the field—the cattle eating grass, and it turns into hair on their backs; sheep eating the same grass, and it turns into wool; and swine eating it, and it becomes bristles on their backs; do you believe this?" The youth said, "Yes." "Do you understand it?" "No." "Then," said the old man, "never say you will not believe what you do not understand."

The Effendi remarked: "Yes, that is like a similar remark made once by a Persian to the famous Zamakhshari, 'I can not understand this doctrine of God's unity and eternity, and I will not believe it.' Zamakhshari replied, 'Do you understand the watery secretions of your own body?' 'No.' 'But you believe they exist?' Then say no more you will not believe what you do not understand.'"

I explained to the Effendi our view of salvation by faith in Christ; that whosoever believeth in him shall not perish, but have everlasting life, and that, being justified by faith, we have peace with God; that Christ has paid the ransom, and now God can be just, and yet the justifier of them who believe. "And does your excellency believe this?" He replied promptly, "Yes." "And do you accept the Christ as your Savior?" He said, "Yes." "And do you believe that Jesus the Christ will come again and judge the world?" He said, "Yes."

I took up another question, and said: "The Christ promised to send the Holy Spirit, the Paraclete. Now, the Mohammedans claim that Mohammed is the Paraclete. We claim and believe that He is the Holy Spirit, the third person of the Trinity."

"Yes," said he, "I know that you believe that. That is your doctrine; but that is a very profound subject and very important."

I saw from his manner that he was getting weary of talking, and so we soon took our leave.

What can one say in brief of such a man? Whether intentionally on his part or not, he is now acting what seems to be a double part—a Moslem in the mosque, and a Christ, or at least a Christian mystic, at his own house. He prays with the Moslems, "There is no God but God," and expounds the Gospels as an incarnation of the Son of God. His declarations of belief in the Trinity and redemption through the Christ must be interpreted in the light of Sufist pantheism and of his belief in a succession of incarnations, of which his followers regard him as the last and greatest.

It is difficult to regard without indignation the Babite proselytism now being carried on in the United States. One American woman who passed through Beirut recently, *en route* for the Abbas Effendi shrine, stated that she was at first an agnostic and found that a failure; then she tried theosophy, and found that too thin; then she tried Christian Science and obtained a diploma authorizing her to heal the sick and raise the dead, and found that a sham, and now was on her way to see what Abbas Effendi had to offer! Surely that woman has found out what it is to feed on ashes.

---

## A VISIT TO THE PROPHET OF PERSIA \*

BY PHILIP SIDERSKY AND REV. S. K. BRAUN

You are doubtless well aware of the spread of Babism, whose followers claim that the Redeemer prophesied is now alive in Persia. Hundreds have been converted to Abbas Effendi, who is claimed to be the Messiah in the flesh now in Persia, and whose strongholds in this country are at Washington and Baltimore. Hearing that "Merza Abdul Fazel," the Persian Prophet, as he is called by his followers, was in Washington, we went to see him, and had a personal interview with him.

In the fashionable quarter of the capital we rang the bell. A lady came, leading a blind man, and asked us if we desired to see the prophet. She reached into a little case in the corner of the hallway, unlocked the door, and ushered us into the presence of the ambassador of the Persian Messiah, to whom she introduced us. We found him sipping his tea, his pipe at hand. He arose and invitingly extended his hand in greeting, bidding us to take a seat. His interpreter bowed, explaining that he was at our service.

Clad in Oriental costume, turban on his head, the prophet began immediately to speak of his mission, declaring with enthusiasm, "This is your day of joy, happy children of Israel, the manifestation of the Light of the World. 'Belhi Ulla' is of great interest to you, for to gather you he has come. As Jesus came to scatter you, so he comes to gather you. Now I come to bring the glad tidings, and all who will accept and believe in the Messiah, who is now in the flesh in Persia, their names shall be placed on record, even in the Lord's Book of Life. The prophecies of the old prophets are, indeed, fulfilled; he is gathering his people."

Then he began to prove his assertions from the Scriptures, Old and New Testaments, and showed himself well acquainted with the Scriptures.

---

\* Condensed from *The Voice of Israel*.



We asked him, "Do you mean that Jesus is the Lord and He is now in Persia for the second time in the flesh?"

"Oh yes," the prophet replied, "for he is here now to gather unto himself those who shall reign with him in glory."

We replied: "Do not the Scriptures say that when Jesus shall appear, He shall come in great power and glory, with a host of angels, and His saints shall be with Him, all eyes shall behold Him, and every tongue confess Him?"

"Yes," replied the prophet, "and so you may see him in Persia."

"But how would we know him if we saw him?"

Then he read in Deuteronomy xviii : 18, where it tells how the Messiah might be known.

We said, "But it is written that when Christ shall appear, the Jews will be gathered to Jerusalem, and behold Him and say, 'This is our God,' and He will say, 'This is My people.'"

"Ah, yes," the prophet replied, "but you do not expect all this will happen in one day or year. A thousand years is as a day with the Lord. See how long it took Israel to go from Egypt into the promised land, when they might have gone in twelve days. Even so now. They must first believe in Him whom God has sent."

We replied, "The Scriptures declare that Israel shall go to Jerusalem in an unconverted state, and thus shall be converted by beholding Him for whom they waited."

"That is true," the prophet replied, "but those who accept him now are the elect, whose reward and glory will be so much greater. All Israel shall become his people, and the nations shall be allied to them and become their servants. But the Jews who accept and believe in the Messiah who is now in Persia, their glory will supersede all the rest."

He further said that he (Merza Abdul Fazel) had been a fanatic Mohammedan, an enemy to both Jew and Christian, but since he saw the Messiah in Persia and became converted, and received a revelation, he began to preach and teach this great revelation of this great Messiah in the flesh. He loves all, and has been influential, he claims, in converting many here in America and the Eastern lands. He claims that about thirty thousand Jews in Persia, Assyria, Australia, and Russia have become his followers. He declares that he has seen him of whom Moses and the prophets wrote, and had the revelation that this is indeed the Messiah who shall come and unify all sects and issues, for there shall be but one religion. All shall be combined in Jesus and Mohammed—one the prophet of the West, and the other the East.

We were not very long conversing with the prophet, when intelligent-looking ladies, singly and in pairs, began to come in, and fairly drank in his words as he was speaking to us. No one was at the door to answer the bell or knock; but his visitors know how to come in, having a key or knowing where to find it. The prophet claims a following of about ten thousand in the United States, and declares that in Persia, Arabia, and Russia he has a following of about thirty thousand Jews.

The days when all ought to be careful are at hand. False prophets are about us, saying, "Here is Christ." Be not deceived, nor go after them, said Jesus. Search the Scriptures, let no man deceive you. Read carefully the thirteenth chapter of Mark, and see how the Word of God is fulfilled. Mark xiii : 21, 22—"And if any man shall say to you, Lo, here is Christ, or, Lo, He is there, believe him not; for false Christs and false prophets shall rise and all show signs and wonders, to seduce, if it were possible, even the elect."

## THE GREEK STUDENTS AND RELIGION\*

BY DR. MOXHEN, ATHENS

As a child the Greek student has never been to a Sunday-school, for there is no such institution in connection with the Greek Church. Sunday-schools are held solely in connection with the very few Evangelical churches that have lately sprung up. He has not heard a sermon preached, except, perhaps, occasionally, on some Good Friday—if he comes from some city or town of importance; and even then, the sermon must have been preached by a school-master or some undergraduate of theology, who takes the opportunity to display his eloquence and mastery of the rich and beautiful language of the Greeks. Preaching has been abandoned in the Greek Church almost since the time of Chrysostom, occasional preachers appearing now and then as comets in its sky. The Greek student has never had the advantages of family worship, because such a thing is totally unknown—with the exception, of course, of the extremely few Evangelical families. His education up to this time, elementary, mediate, and gymnasial, has been chiefly literary and naturalistic; one may also say it has been a heathen education, such as an ancient Greek might have had. It is true that in schools there are religious lessons on the program, beginning with Old Testament history, and finishing with expositions from the Gospels, the catechism of the Greek Church, Christian ethics and Church history; but all these are lessons, learned for the sake of good marks and reports. The teachers, as a rule, do not know *experimentally* the truths they teach, nor do the pupils learn them as something to be acted on and carried out in life.

What, then, is the *practical* religion of the Greeks to-day? It can be told in a few words, and it is this: All Divine grace available for man is vested in the priest and archpriest (bishop), so that man is regenerated through the prayers of the priest at baptism; he is immediately sealed by the Holy Ghost through him by means of the chrism or unction. If he errs in any way, he is to confess to the priest and receive through him the absolution. He is invited to partake of the “real body” and the “real blood” of the Savior through the priest at Holy Communion (*real* transubstantiation). He is married by the priest, buried by the priest, and there is some hope or other that, after he dies, his soul will receive forgiveness and mercy through the priest by means of the mass and prayers specially or periodically offered for the dead.

Thus the young Greek enters the university with his characteristic avidity for learning, but with no adequate safeguard against the temptations of a purely human science—in fact, with a considerable bias to deism, pantheism, or materialism. The phenomenon, therefore, is easily explained that of, say, two thousand students, only thirty or forty will have matriculated for divinity, all the others rushing to arts, science and mathematics, law or medicine; and even those who enter divinity for the most part do so as aspiring to the bishop's staff and miter, there being no salaries paid to the so-called “lower” clergy. So it comes to pass that religion becomes to the student a popular scarecrow, a capital thing, indeed, for the common people, but not of much use to one who has his eyes open! Truly he has never known the essence of Christianity, and he probably never came across a living true Christian. Then it

\* From *The Student Movement*, London.

is not to be thought strange if, on entering the university as a decided worshiper of scientific research, he catches at anything that seems to him to solve the mystery of life. His mind is goaded on by noble aspirations, but the claims of Jesus Christ as a living divine Savior, and as the true solution of all mystery, have never been presented to him; so off he goes to the allurements of human speculation.

Intelligent belief in Christianity and real piety are rarely to be met with in the Greek student. But he will stand for the Greek Church with devotion and zeal. It is true, he very seldom goes to church on a Sunday—very few people do that; but he will not miss the vigils during Passion Week, and he will light his candle on Good Friday night with the throng following the funeral procession of Him who is alive for evermore. He stands for the Church, because it is his own Church. She baptized him and will baptize his children. She will recognize him whatever he is, morally or spiritually—unless he becomes the author of infidel books, or openly joins the Roman Catholics or the Evangelicals—and, finally, she will decently bury him and pray for his soul.

But there is even more than all this. He considers the Church as a national institution, and as a national bond of union. The patriotism of Leonidas still burns in his breast and with a heat intensified by the breath of centuries. Anything, therefore, that threatens to interfere with the universal Greek Church practise will not be countenanced by him, and for this reason the idea of a "reformation" in the Church does not find a ready friend in him.

There is, however, another potent factor in his life, which does certainly influence his attitude to religious or ecclesiastical questions of the day, and that is *politics*. All over Greece there is nothing that electrifies people so much as politics. What is the present government doing, what is the Opposition going to do, on whose side is this one and on whose side is the other? Such are questions that are discussed at the cafés, read in the daily papers, and studied by the numerous class of aspirants to public office. The student has been brought up in this whirlwind of politics, and can not forego his interest when he enters the university.

Unfortunate events that happened recently in Athens in connection with the translation of the Gospels into the vulgar tongue can be adequately understood by what has been said already. This translation, independently of its merits or demerits as such, could not please the prelates and clergy as bringing religious truth too near the people. The phantom of religious agitation of some sort must have loomed up before their eyes. What, then, of the Church as a national bond of union? The students took the fire. The Opposition saw its opportunity. The people must be roused against a government who permitted such an outrage against religion to be perpetrated. The flame was fanned, and demonstrations took place which resulted in the death of several students and others; persons in authority were obliged to resign—even the Cabinet itself. And, what is most to be deplored, not only was the obnoxious translation interdicted and confiscated, but also the already existing translation of the whole Bible into modern Greek. Thus the bread of life was snatched from the hands of the people, and the innocent student had a prominent part in the deed, misguided in judgment by the very absence of data by which to judge on such matters. For I am sure that ninety-nine per cent. of the students have never so much as read the New Testament to know its value.

## EDITORIALS

### The Coronation Charge

The charge to the King of England in the coronation service, on presentation of the *orb*, was as follows:

Receive this imperial orb, and when you see this orb, set under the cross, REMEMBER THAT THE WHOLE WORLD IS SUBJECT TO THE POWER AND EMPIRE OF CHRIST OUR REDEEMER.

The above sentence may well stand at the head not only of this column, but as the motto of all missions, emblazoned on the very banners of the Church, as the battle of the ages goes forward.

### The Keswick Prayer Circle

One of the most conspicuous outcomes of the Keswick convention of 1902 is a *world-wide prayer circle*, composed of those who desire to join one another in intercession for a great effusion of the Spirit through the habitated globe—a world-wide refreshing such as that invoked by disciples in response to Jonathan Edwards' appeal in 1747, reechoed by the English Baptists, headed by Carey and Fuller, in 1784. Those who would join this circle may send names and addresses to the Keswick House, Paternoster Row, London, E. C. No pecuniary obligations are involved; but it is desirable that the names be registered, and there is to be published a neat intaglio, a sort of memorial card, as a reminder of the mutual bond. Those who wish this may send ten cents to the editor of the *Life of Faith*, Keswick House, and will receive the card. The news of the "Upon All Flesh" prayer circles will be published in the *Life of Faith*. This seems to be a time for some such visible union of praying

people in a prayer league. We venture to suggest that all such subscribe for the *Life of Faith*.

### Missions at Keswick

In the Keswick missionary meeting, held on Saturday, July 26th, for three hours, there was a manifestation of unflagging interest and most inspiring addresses from various fields. In fact, the whole impression of the missionary meetings of Wednesday and Saturday was most stimulating. From Japan, China, India, South Africa, Egypt, etc., were heard glad tidings, and last, but by no means least, from workers among the Jews and Mohammedans. In Japan the revival is spreading and is most remarkable in spiritual power. In Melbourne the simultaneous mission, which coincided with the visit of Mr. Torrey and Mr. Geil, has been attended by results seldom seen in any century. Thousands of house-to-house prayer-meetings were held at the same hour, and it is not a matter of wonderment that God has so signally owned a work whose conspicuous feature has been *united prayer*. At Travancore, India, at Omdurman, in Egypt, Wandsbek and Blankenberg, Germany, and many other directions, God is and has been very conspicuously working.

### A Deputation to South Africa

It seems likely that a deputation will be sent from Britain to South Africa to undertake distinctively religious and so-called mission work among the Boers and Britons, in the interest of a higher spiritual life. At Keswick some speakers at the great "Peace Meeting" represented this as a time of "*lull*," when all energies are turned to-

ward reconstruction and pacification, and they regard it as a time of precious and pressing opportunity to mold spiritually the future of the annexed territory. Thousands of young men are now going there as a field for their future business and professional life, and the present seems a rare time for preaching the Gospel, and especially the higher truths pertaining to sanctification. One man has offered £300 (\$1,500) if a deputation can be sent by the Keswick convention to cover cost of such deputation, and much prayer is arising for wisdom to act promptly and follow Divine leading. It is proposed to hold throughout the districts desolated and devastated by the war meetings for the unfolding of the truths centering in personal holiness, in hope that this may tend to pacificate and conciliate, to heal the wounds war has inflicted, to remove racial antipathies, and lead to a new and elevated type of Christian life, as well as missionary effort among the native races.

### **The Yale and Harvard Missions**

A new departure in foreign missionary societies will be inaugurated this year in the Yale and Harvard missions, described on another page. These enterprises do credit to the devotion and energy of those who have inaugurated and support them. They purpose to turn college loyalty to account in support of foreign missions, and hope to interest and influence many to take an active part in the evangelization of the world who might otherwise remain uninterested.

The plan has advantages, and will, we hope, prove a distinct help in extending the Kingdom. There are, however, some dangers which those in charge of the work should keep in mind and guard against as carefully as possible.

1. There is danger lest loyalty to alma mater be emphasized so as to overshadow loyalty to Christ as the moving principle. College spirit may be utilized but should never supplant the Christian spirit.

2. There is danger that an undenominational movement attach to itself workers abroad and committeemen at home who are not responsible for their words and deeds to any one; missionaries may be appointed who are weak in doctrine and practise, and who enter into the work more from a humanitarian than from a Christian motive. They may grow too independent, may attach to the enterprise adherents who are out of sympathy with the Church, and may conduct the work more on material than on spiritual lines.

3. On the field there may arise some questions as to church organization, or there may be such a division of conviction with workers that harmony will be difficult if not impossible.

4. This means, of course, the addition of one more organization with its machinery and expense, and it will doubtless divert some funds from the Boards through which they have hitherto gone to the field.

The first three of these dangers are in large degree guarded against in the Yale mission in the excellent committee who have the work in charge, and in the men who have been chosen to begin work in China. Affiliated, as it is, with the American Board, it is almost inevitable that the work will be carried on practically on a Congregational basis of doctrine and government.

As to the financial question, it is expected that on the whole more money will be given to foreign missionary work because of these new enterprises, so that narrow-minded objections on this score are out of place.

### Rest for Missionaries

A home of rest for missionaries has been opened at No. 7 Bruce Grove, Tottenham, London, on very moderate terms. Mrs. Albert Fenn, widow of the well-known missionary to Madrid, is one of the honorable superintendents. Missionaries who are preparing to leave for their fields abroad or are returning from them, will find here a Christian welcome and a sympathetic atmosphere. The purpose of this home is not by any means money making. Mrs. Fenn, having been compelled by her husband's death and her own failing health to leave her mission work in Spain, seeks now to fulfil, in some other form, her early consecration to mission work, by becoming to the Lord's servants a new Lydia. We trust the messengers to the Gentiles may find in her home what Paul found in his Thyatira hostess's house at Philippi.

### Higher Critics and Missions

An Indian missionary writes an important letter to the London *Christian*, which shows the results of the teachings of the destructive critics in dealing with the non-Christians, especially the Moslems. He says in part:

I do not want to enter into any controversy, but as a practical missionary, with the realities of mission work constantly in evidence, I want to ask the disciples of the higher critics a plain question. One of the chief objections to the teaching of missionaries raised by Moslems is that in the Pentateuch and the Psalms of the *Christian Bible* we have not the revelation which was given to Moses and David. The reply of missionaries hitherto has been that in those books we have such revelation.

Now if a Mussulman brings forward the usual objection, what am I, in accordance with the teaching of higher critics, to reply? Am I to say, as all Christian missionaries hitherto have said: "Your objection is groundless: the Torah as we have it is the Torah which was given by Moses, and the Psalms, the Zabbur, were by David"? Or am I to say: "Your objection is well founded—as a matter of fact ascertained by criticism. The Pentateuch, as we have it, was not by Moses at all. There may be in it some Mosaic teaching, but when and by whom it was so concocted we do not know, but of this we are certain, that it was not written by Moses. And the Psalms which we have, and which the Jews had, are not Davidic at all. Some

may be ancient, but how ancient we do not know?"

If the Moslem says, as say he will, "On what ground, then, do you ask me to accept your Torah, and your Zabbur, as Divine revelations?" what am I to reply? And if the Moslem goes on to say, "You tell me that Jesus Christ in the Gospels says that the Pentateuch was written by Moses and that the Psalms (or some of them at all events, which he quotes or refers to) were written by David, how can you ask me to admit that Jesus Christ was the Son of the one true God? And if Jesus is not Divine, on what ground do you ask me to accept the Gospels, as a revelation from God?" what am I to say?

I say frankly that if I believed the teaching of Professor Smith and his school to be true, I should cease to be a missionary to-morrow. I could not possibly feel that I had any message to give to either Mussulman or Hindu; for the message is the revelation of God, and it is the revelation recorded in the Bible.

### A Plea from India

Mrs. J. C. Lawson writes from India to her husband at London as follows, under date of July 1, 1902:

Our native pastor has brought in 31 more famine people, making 93 in all. For these we have no support. Our own little deposit in the bank is used up, but I can not see these poor waifs starve. The little ones are found hunting in the sand for ants to eat to keep themselves from starving to death. The starving young men our pastor has to refuse food, for he can help only the little orphans; the widows and their children all have to be refused! If I had the money I would take them and start a separate department. Mrs. Matthews' Home is really full, and she feels that she can take only young women—not those with children. We really must have a separate department for these. Our Home is full. One superintendent can not manage more. We need a building for one hundred women to begin with, and also pay for some one to take care of them. Oh! my heart is breaking because now the widows and children are calling for help and we have no money to take more than a few. We ought to have a man there daily to gather them in. Then we need to build new barracks for them. What shall we do with the children, and no room? If we overcrowd, it means sickness and death. Do ask the dear people of England and America if they are willing that these little ones should perish!"

Can not our readers do something

for these famine-stricken thousands? How sad it is to think of those poor people perishing from hunger! Their sufferings are terrible. Mrs. Lawson was an eye-witness to this in the famines of 1896 and 1900, and adds: "Oh! that God's people would come to their help right speedily!"

Can not God's people help in some way? Large and small amounts are alike acceptable. Let all do what they can. We will gladly transmit funds without cost of exchange.

#### Good News from Africa

Rev. Donald Fraser writes from Flora, in British Central Africa, of a remarkable awakening among the natives. (An interesting article on the subject will be found in this number.) About the year's beginning he began a series of Sunday morning sermons on the Atonement, the interest deepening until scores were crying out for Christ, as many as 60 or 70 gathering in a side-room as inquirers, at after meetings. Then the work grew until afternoons were set apart for soul-dealing, and within three weeks over 200 had been dealt with. *Dreams* were used of God to awaken several, and in the morning the great decision was made under the awe of God created by these night visions.

At the Lord's table, when over 50 were received at one time, the impression was so manifest of God's mighty working that an invitation was given to those who were yearning for the "promise of the Father," to meet again at night to seek the inducement of the Spirit. Hundreds gathered. The people refused to go when the meeting broke up, and so Mr. Fraser continued to speak, until at a late hour the people reluctantly dispersed. Since then out-teachers report the power of God at their schools. Daily prayer-

meetings, catechumen classes, and other signs of the Spirit's work are abounding. At the time of writing Mr. Fraser had met over 400 converts personally, and many more were waiting for an interview. Over 100 have joined a Scripture reader's band, and go afoot, without pay, to visit the villages. There seems to be a new work of God in heathen lands, while spiritual drought too often prevails at home.

#### Maori Photographs—A Correction

The necessity of eternal vigilance to avoid error is illustrated by the case of mistaken identity in some of the illustrations used in our May number. Dr. H. H. Montgomery, of the S. P. G., kindly calls our attention to the three photographs sent us by a New Zealand photographer. We understood the sender to say that the views were taken in New Zealand, but in reality they depict scenes on some of the Pacific islands, and misrepresent the conditions in New Zealand. The frontispiece pictures (1) Soga, a Christian chief in the Solomon Islands, and (2) Mr. Forrest, of the Melanesian Mission, and some of the native Christians in Santa Cruz Island. The photograph on page 328 is of a schoolhouse on Merelava, a volcanic cone in Banks Islands. These photographs were taken by Dr. Welchman in 1892, in company with Dr. H. H. Montgomery. The other photographs which illustrate the article were furnished by Mr. Rawei, and are correctly designated.

#### The Indian Census

On another page we give the latest census returns from India. It will be seen from this that Dr. Mansell's estimate of the present number of native Christians as given in our January number was too high—there being 2,835,098 instead of 3,000,000, as stated. It is doubtless true, however, that many native Christians have been overlooked as Christians, and have been numbered in the castes to which they belong. \*

## BOOKS FOR THE MISSIONARY LIBRARY

**JAMES CHALMERS:** His Autobiography and Letters. By Richard Lovett, M.A. 8vo, 512 pp. Maps and illustrations. \$1.50, net. Fleming H. Revell Co., New York and Chicago. 1902.

This is one of the really great missionary biographies, for James Chalmers, of New Guinea, was one of the ideal pioneer missionary heroes of the nineteenth century. His life was full of romance and adventure, coupled with his many years of the ministry of love among the heathen cannibals and head-hunters of Papua. "Tamate" was fearless and resolute, full of energy and of faith in God. He left full autobiographical manuscripts, which have been carefully edited. There is some over-lapping in the narratives, and in other places the history would be improved by condensation and elimination, but probably no two readers would agree on what should be omitted.

In many places the experiences of Chalmers remind us of those of John G. Paton, and they are recounted with much the same charm and vividness. He was three times wrecked *en route* to his field of labor, and faced death many times before he went among the cannibals; he left England on a missionary vessel and reached the Rarotonga in a pirate ship commanded by a notorious desperado. In Rarotonga and in New Guinea he explored unknown regions, opened stations, built houses and boats, gathered converts from cannibalism to Christianity, trained teachers, and developed trade. Many times was he in peril by land and sea, from bloodthirsty chiefs and drunken savages. He went unarmed among those who had sworn to kill him, and won rather than conquered his enemies by his calmness, common sense, and his loving heart. There are few men the equal of "Tamate," and few so

well fitted to the work to which he was called. None can read his story without seeing that God was with him.

In this volume there are stories of adventure equal to those in "Robinson Crusoe"; there is an example of faith, courage, and loving self-sacrifice equal to that of David Livingstone; there are hints and warnings for Christian workers such as are found in Mackay, of Uganda, and Gilmore, of Mongolia, and there is material for sermons and addresses as valuable as that in the lives of Duff and Mackenzie, Moffat and Judson, Hamlin and Neesima. We know of no class of readers who should not be interested and helped by reading the story of this remarkable life. \*

**TOPSY-TURVEY LAND.** By A. E. and S. M. Zwemer. Illustrated. 8vo, 124 pp. 75c., net. Fleming H. Revell Co., New York and Chicago. 1902.

Dr. and Mrs. Zwemer have succeeded in giving us a delightful children's book. It does for Arabia with children what "Arabia, the Cradle of Islam," does with grown folks—holds their attention from first to last, and gives information in the most delightful way. The chapters are short and graphic, with telling titles and material well selected. The kaaba is described as the "square house with the black overcoat," and many of the odd and interesting sights of the land of camels and dates and pearls and deserts are pictured with pen and pencil and camera. Some of the words and phrases are not quite simple enough for children (*e.g.*, "cubit"), but as a rule any child from ten years upward will understand and enjoy every page. The book is dedicated to "The children that are helping to turn the world right side up." \*



MISSION PROBLEMS AND MISSION METHODS IN SOUTH CHINA. By Rev. Dr. J. Campbell Gibson, D.D. 12mo. 332 pp. \$1.25. Fleming H. Revell Co.

We cordially unite with friendly critics across the sea in commending these lectures as specimens of sound learning and sound sense, facts forcibly put, and principles forcibly stated, and in wishing that there might be more of such lectureships as ably filled. In the first lecture, on "The Proving of the Gospel," Dr. Gibson says:

When you discuss the success or failure of missions, far profounder interests are at stake than the inquirers generally suppose. For when we carry the Gospel to heathen men—using the term provisionally—we are no doubt making an experiment; but what we are putting to the proof is not a scheme of a few enthusiasts, nor an optional offshoot of Church work. We are putting to the proof the Gospel itself. . . . Missions are an experiment in which the question put is: "Does the Gospel matter?" Or, to go closer to the heart of the matter, the question is neither more nor less than this: "Is Christ the Savior of men, or is He not?" Therefore, when men say, "Do you believe in missions?" I reply, "Do you believe in Christ?" For assuredly if, broadly and on the whole, missions are a failure, then not only is our preaching vain, but your faith is also vain. Be assured that the Christ who can not save a Chinaman in longitude 117° East is a Christ who can not save you in longitude 3° West. . . . But there the great issue is tried with all external helps removed. The Gospel goes to China with no subsidiary aids. It is spoken to the people with the stammering lips of aliens. Those who accept it do so with no prospect of temporal gain. They go counter to all their own preconceptions, and to all the prejudices of their people. . . . I have often thought that if I were to expend all my energies to persuade one Chinaman to change the cut of his coat, or to try some new experiment in agriculture, I should certainly plead in vain. . . . Yet while I despair of inducing him by my reasonings to make the smallest change in the least of his habits, I ask him, not with a light heart, but with a hopeful one, to submit his whole being to a change that is for him the making of his whole world anew. "*Credo quia impossibile.*" I believe it can be done because I know I can not do it, and the smallest success is proof of Divine power. The missionary must either confess himself helpless, or he must, to the last fiber of his being, believe in the Holy Ghost.

In the ninth lecture, on the "Growth and Character of the Church," the author says:

A recent traveler in China announced that he had formed a low opinion of the prospects of missions there, and presented a calculation to the effect that the harvest reaped by the missionaries might be described as "amounting to a fraction more than two Chinamen per missionary per annum." Calculations of this kind are of no value from any point of view. They belong to the dark ages of the last century, when men did not know what missions were. But now the man of average education is expected to know better. Cur-

ously, the outside amateur seems always to think of the missionary as "making converts." The truth is, that most missionaries are engaged, for the most part, not so much in "making converts," as in training and organizing bodies of converts already made. The universal testimony of missionaries is that converts are made by the native Christians. . . . To suppose that there is any direct causal ratio between the number of the missionaries and the number of "converts," is to mistake the whole situation. Whether the critic's figures are real or imaginary does not appear, and it really does not matter. He gets the number of missionaries, then gets, one knows not how, a number which he takes to be the number of converts per annum. Then he divides the one by the other and demonstrates! *He might just as well take the height of the barometer and divide by the latitude!*\* The result has no significance. By taking all the missionaries, and only the registered "converts," i.e., only communicants, by mixing old and new missions, evangelistic, educational, and medical, all in one, he succeeds in combining all the faults by which the figures of rash statisticians can be vitiated.

### THE NEW BOOKS

- MISSIONARY PRINCIPLES AND PRACTICE. By Robert E. Speer. 8vo, 552 pp. \$1.50, net. Revell, New York. 1902.
- RELIGIOUS SYSTEMS OF THE WORLD. 8vo, 824 pp. \$2.50, net. E. P. Dutton, New York. 1902.
- TOPSY-TURVY LAND. By A. E. and S. M. Zwemer. 8vo, 124 pp. Illustrated. 75 cents, net. Revell, New York. 1902.
- WITH ARABS IN TENT AND TOWN. By A. Forder. 3s. 6d. Marshall Brothers, London. 1902.
- TEN THOUSAND MILES IN PERSIA. By P. M. Sykes. Illustrated. 25s., net. John Murray, London. 1902.
- ALL THE RUSSIANS. By Henry Norman. 18s. net. Heinemann, London. 1902.
- PRISONERS OF RUSSIA. By Benjamin Howard. 12mo, 389 pp. D. Appleton & Co., New York. 1902.
- THE REAL SIBERIA. By John F. Fraser. 6s. Cassell & Co., London. 1902.
- CHRONOLOGICAL HANDBOOK OF CHINA. By Ernst Faber. \$2.50. Presbyterian Mission Press, Shanghai. 1902.
- NEW CHINA AND OLD. By Archdeacon A. E. Moule. 5s. Seeley & Co., London. 1902.
- INDIA AND ITS PROBLEMS. By William S. Lilly. 8vo, 324 pp. 33.00. E. P. Dutton & Co., New York. 1902.
- FAITH AND LIFE IN INDIA. By Robert L. Lacey. 12mo, 160 pp. 2s. 6d. Stockwell, London. 1902.
- KAMALA'S LETTERS TO HER HUSBAND. Edited by R. Ven Kata Subba Rau. 12mo, 223 pp. Madras. 1902.
- DOWN IN WATER STREET. By S. H. Hadley. Illustrated. 8vo, 242 pp. \$1.00, net. Fleming H. Revell Co. 1902.
- PRESBYTERIAN HOME MISSIONS. By S. H. Doyle. Illustrated. 12mo, 317 pp. \$1.00. Presbyterian Board, Philadelphia. 1902.
- STORY OF THE MORMONS. By William A. Linn. 8vo, 637 pp. \$4.00. Macmillan Co. 1902.
- F. B. MEYER: His Life and Work. 1s. 6d. S. W. Partridge & Co., London. 1902.
- FRANCIS E. CLARK: Founder of the Y. P. S. C. E. 1s., net. Metrose, London. 1902.

\* The italics here are ours. This is a fine and forcible way of exposing the shallow ways of estimating missionary successes.

## GENERAL MISSIONARY INTELLIGENCE

### AMERICA

**Y. M. C. A.** Last year was the **Endowment** jubilee year of the Young Men's Christian Associations, and the movement for a partial endowment of their International Committee received impulse from the promise of \$250,000 from one of the best friends of the movement. Now the total of \$1,000,000 has been pledged. Of this amount 6 persons gave \$632,000. Only 150 persons besides Association secretaries were asked to subscribe, and 56 of these contributed. However, the "Robert R. McBurney Fund" of \$3,700, also included in the total amount, was given by 55 employed officers of the associations. For more than ten years there has been an agitation in favor of endowment to make partial provision for the supervisory work of their International Committee, to which much of the great Young Men's Christian Association development throughout the world is due.

**The Y. M. C. A.** The Young Men's and the Christian Association has for twenty-five years been exploiting the biggest workingmen's club ever known—the railroad and street-car associations—and its success has been as great as the enterprise. The street-car company of Rochester, N. Y., has built and fully equipped attractive association rooms for its employees at a point where the men are obliged to report for duty and often wait for hours. The Brooklyn Rapid Transit Company, which employs over 10,000 men, has fitted up club-rooms in 6 of the car barns and called upon the Young Men's Christian Association to manage them. In one of these barns nearly \$20,000 has been expended for library,

game-room, bowling-alley, reception-room, and restaurant. The street-car and railroad employees are active in the organization of associations, and contribute half the cost of support.

**Our "Foreign" Population** In North Dakota 77.1 per cent. of the total population is of foreign birth or parentage. 74.9 per cent. of the population of Minnesota and 71.2 per cent. of that of Wisconsin is of foreign birth or parentage. In Rhode Island this element constitutes 64 per cent., in Massachusetts, 61.9 per cent., in South Dakota and in Utah, 60.9 per cent., and in New York, 59.3 per cent. From nearly three-fifths to more than three-fourths of the respective populations of the states above enumerated are of foreign birth or parentage. It is quite startling to one who has given the matter no attention to learn that in Boston, considered as a stronghold of culture, 72 per cent. of the population is "foreign." Chicago has a larger element of aliens—77 per cent. of its citizens being "foreign."

**The Churches in Chicago** A census of Chicago, just completed, shows that it has 951 churches. The Roman Catholics stand first in the list with 126 churches, the Methodist Episcopal is second with 82 churches, the Congregational third with 79, the Baptist fourth with 69, and after that Presbyterian, 51; Episcopal, 42; German Lutheran, 34; Jewish, 26; Salvation Army, 17; Volunteers of America, 10, etc. There are in all 60 different denominations.

**Hampton Institute** Hampton Institute has been growing constantly in its influence for good in the South. During the past winter 1,079 youths

received instruction, while the enrolment in Southern industrial classes in Norfolk and the vicinity brings the total number of students up to 4,209. In his report, Principal Frissell says: "There come to us calls for help from two sources. One call is from the rural districts for the South and West, where Hampton must continue to create model homes, farms, and schools. The Indian day-school, which combines school, home, and farm, providing an intelligent man and his wife as teachers, comes nearer to meeting the needs of the country districts than anything else yet devised. What is being done in college settlements for the poor of great cities by devoted men and women, who go and live among them, needs to be done among the people of our country communities, North and South, white and black. The second call comes from higher institutions, which desire to introduce into their courses systematic work in agriculture, domestic science, and mechanical arts."

**A Negro Young People's Congress** The first annual meeting of the Negro Young People's Christian and Educational Congress was held August 6-11, at Atlanta, Ga., with 5,000 delegates. Addresses of welcome were made by the governor of the state, the Hon. A. D. Candler, and by the mayor of the city. Booker T. Washington made a characteristic speech. Bishop Gaines, of the African M. E. Church, President of the Congress, in outlining the purposes of the organization, declared that its intention was not to create a new agency for educational and religious uplifting, but to quicken existing agencies. Every new religious organization only adds a burden to a race already overburdened. To bring order out of chaos, to imbue diverse and sometimes

warring elements with the spirit of unity, is unquestionably the most important aim of this Congress. The organization "includes all denominations and agencies working among the negro people in the United States."

The plans announced for the Congress are certainly ambitious. Among others the following are submitted:

To urge aggressive Christian work among the youth of the race.

To emphasize the necessity for self-help, and by this encourage the help of others.

To exhibit the bright side of the race, such as ten thousand negroes would make.

To consider the question of crime among the negro race.

Our duty to Africa, not so much in point of deportation, as sending trained workers to evangelize it.

To promote systematic study of the Bible.

To give opportunity for the wide dissemination of information among the leadership of the race.

This movement was originated and is directed by negroes, who are convinced that "the cultivation of the spiritual and moral" is the only right basis for "the use of the intellectual, social, and material."

**The Situation in Hawaii** Upon this theme Rev. Doremus Scudder, who has just gone to Hawaii, has this to say:

One has only to visit the islands casually and glance beneath the surface to see that our new territory is about as rich in difficult and delicate questions as it is in the production of that sweetness whose *per capita* consumption has been taken by some political scientists as an index of economic condition. And, strangely enough, the two are singularly related, for it is Hawaii's sugar that has created most of her vexed problems. Certain it is that she has more of the latter to the acre than any other equal area on the earth's surface. A not over-large community, isolated from the every-day life of the world by a five to seven days' sea voyage, and a very mixed population consisting of dominant Americans; a slowly declining native race, simple hearted yet proudly

sensitive; a sprinkling of adventurers from any and everywhere; a small regiment of indolent Porto Ricans; 17,000 bright, active, promising Portuguese; 29,000 industrious, resolute Chinamen, ready to intermarry with the Hawaiians, and giving birth to a fine mixed progeny that inherits the virtues of both parents; and 67,000 Japanese, who constitute 43 per cent. of the entire inhabitants—add to all this the economic situation which makes against small property holdings, and aggregates agricultural lands in great estates owned or controlled by a very few capitalists in the interests of a single industry, and at once even a tyro may detect the rarest possible soil for a rank crop of social problems.

### EUROPE

**A Good Work for Sailors** The society known as the Mission to Seamen, in England, has now 74

mission stations all over the world, and maintains a staff of over 100 paid workers, in addition to a very large number of honorary helpers. It provides 105 special churches and institutes for the sole use of sea-going men when ashore. Last year nearly 20,000 services, Bible readings or meetings for prayer were held by the society's workers, and were very largely attended.

**Expanded into a Medical Missionary** It is rare (says *Medical Missions at Home and Abroad*)

that we hear of a doctor who is doing well at home being stirred to recognize the claims of the heathen world for his service, and to be willing to give up all and follow Christ. We gladly welcome a notable exception to the above rule. The appointment of Dr. Shaw Maclaren to the medical mission staff of the United Free Church in Rajputana will be greeted with delight by the whole medical missionary body. It is rare, certainly, that any one holding the advanced position in the profession which Dr. Maclaren does is found

among the candidates for missionary labor. As one of the assistant surgeons in the Royal Infirmary of Edinburgh, a lecturer on surgery in the Extramural School there, and one of the University examiners in surgery, Dr. Maclaren had apparently a great professional career before him.

**African Mag-nates at the Coronation** Among the most notable guests of King Edward were King Lewanika of

Barotsiland (who, tho not yet a professed Christian, has been immensely influenced by the splendid work of M. Coillard and the brave French Protestant missionaries) and the Prime Minister of Uganda, one of the early converts, and the leader of the Protestant cause "all through the troublous days through which Uganda passed." There can be little question that, had it not been for the loyalty of this distinguished chief, Uganda would have been lost to British influence. He was received and heard with great interest at a committee meeting of the Church Missionary Society.

**Federation of German State Churches** According to the *Independent*, the address made by

Emperor William several months ago, in which he declared it to be a consummation devoutly to be wished that the various Protestant state churches should constitute a powerful federation, just as the different states have constituted themselves into a political empire, has made a deep impression throughout the Fatherland. This is the first time that the *Summus Episcopus* of the most powerful Church of Germany, which position the emperor in his capacity as King of Prussia holds in that country, has aggressively favored this project. There are about four dozen state churches in the country, some of the states,

such as Prussia, still retaining the ecclesiastical organizations which such newly acquired territories as Hanover, Schleswig-Holstein, and Hesse had before their union with that kingdom in 1866. The confessional differences between these state churches are also marked, some, such as Saxony, the Mecklenburgs, Wurtemberg, Bavaria, and Oldenburg, being confessionally Lutheran, while others, especially Prussia and Baden, have united the Lutheran and the Reformed churches since 1817 into a "United" Church.

**The Finnish Church and Missions**      The Finnish Missionary Society, whose only field up to the present has

been Southwest Africa, has of late experienced a great awakening. During the last two or three years about 200 young men (among them several theological students) and nearly as many young women have offered themselves for service, and the society has felt at liberty to extend its operations to China—the Province of Hunan. In October last Pastor Sjoblom arrived at Hankow as the first missionary, where he will stay some time to learn the language. This is the sole evangelical missionary society in Russia, and its director, when attending the meeting of the Synod at St. Petersburg, expressed the hope that the German-speaking Lutherans of Russia would assist in the new departure, owing to Russia's increasing interest in and influence over China. He considered the events of last year as a turning-point in the development of China and as constituting a claim upon the combined forces of the Protestant world.—*Calver Missionsblatt*.

**Religion in Russia**      In no department of Russian life is paternalism more evident than in that of religion.

Any departures by conversion from the Orthodox Russo-Greek Church—the State Church—have long been considered not only a menace to that Church, but also to the Russian government itself. Hence for a long time little discussion was allowed on liberty of conscience; in fact, freedom of discussion on any theme was regarded as revolutionary. But the sects grew. In order to check them the government decreed that Roman Catholics, Protestants, Jews, Moslems, and even the "heathen" might practise the ritual of their own religions, on one condition—every man must worship in accordance with the faith of his fathers. There must be no proselytizing *except* into the State Church. This is an acknowledgment of weakness on the part of the Russian priesthood. They are not prepared for a successful struggle against the Jesuits or the Protestant missionary. As young nations protect their industries from a flood of foreign goods, so Russia seeks to protect its weak religion.

**A Russian Y. M. C. A.**      The Russian Society for the Moral and the Physical Development of Young Men, organized

some time since by two American gentlemen, Messrs. James Stokes and Franklin Gaylord, is the Russian counterpart of the Young Men's Christian Association in the United States. At the annual meeting, Prince Alexander of Oldenburg presiding, the report showed over a thousand new members received during the year, and an average attendance at the evening classes of no less than four hundred. Tho the membership fee is only a \$1.50 a year, and tho tuition costs only \$3 a head, the institution is gradually becoming self-sustaining. It has excellent classrooms and reading-rooms; its large library has been supplied free by

St. Petersburg publishers, while its gymnasium is the best-equipped place of its kind in Russia. Owing to its high patronage, the St. Petersburg Society has enjoyed complete immunity from interference by any branch of the government. Harmony with the government is further established by the fact that the society's religious features are directed by priests of the Orthodox Russo-Greek Church.

**Solid Success in Spain** Under the heading "After Thirty Years," Mrs. William H. Gulick writes jubilantly, as well she may, of the recent good fortune of the International Institute, which is likely soon to be retransferred from France to Spain, and to find a location in the capital city. In *Life and Light* she says:

The year 1901 will be signalized in its history as the date of purchase in Madrid of the first property owned by the corporation. This land is near one of the public promenades, in a healthful section of the city. Formerly the property was far from the city limit, but Madrid has grown rapidly, and has been extended in that direction. One block away is the fine promenade of the Castellana, where early morning walks will be possible. The Puerta del Sol, the real center of the city, is about twenty minutes distant by electric tram. There is about an acre and a half of land on which one small building of 18 rooms, above ground, is the definite beginning of the American College of Madrid. This house will probably serve as a dormitory, but must have extensive repairs and additions. Nearly 40 colleges, seminaries, and schools are shareholders in the first building to be erected, "College Hall," for administration and recitation. Friends in Madrid and all over Spain are asking eagerly when the institute is to be moved to Madrid. The answer is the same that has been given for years—"In God's time." New plans for normal, kindergarten, and industrial classes in

art, embroidery, dressmaking, etc., must wait until there are ample class-rooms and facilities for extra work, which will find a fruitful field in Spain.

## ASIA

**Good Cheer from Turkey** Says the *Missionary Herald*: "Much

interest has been awakened by the reports which have reached us from time to time of marked and wide-spread religious awakening in the Central Turkish Mission. Marash, Hadjin, Adana, Tarsus, Oorfa, Killis, Aleppo, and Aintab have all been sharers in the good work, and in several of these places the results show large and important gains to the churches. Latest intelligence from this field indicates that the influence of this revival is being strongly felt in a greatly increased interest in the home missionary work of the field."

**What One Woman is Doing** Dr. Thom, of the Eastern Turkey Mission, has recently

paid a visit to Oorfa, and writes of the interesting work under Miss Shattuck's care. The first service which he attended was a Sunday-school composed of the Protestant community, about 450 being present, Miss Shattuck being in charge. At the close of this school the orphans of the city and all outsiders come in, the usual number being from 730 to 1,000, Miss Shattuck also in charge. Then the Christian Endeavor societies meet, 6 in number, of all of which she has the oversight. In the afternoon the Bible readers come together and make their reports, Miss Shattuck giving each a word of cheer. Two hours before sundown the people gather in the large church for service, and in the evening the orphans meet for a lesson. These services commence at 6 o'clock in the morning. On

Monday morning the work begins at 5:30, and so on throughout the week.

**Trials of Dr. Mary Eddy a Missionary** wrote from Beirut not long ago, telling of the loss and inconvenience to her work occasioned by the wreck of the vessel "bringing 38 crates and bales of my hospital goods from Sidon to the new out-station, Junieh, which the mission has sent me to occupy since my return from America. We had at first no hope of finding anything, but 3 chairs, parts of 4 closets, and 2 tables were washed up. The fine stereopticon, which has been of such value to me in my village work, as well as my operating-room lamp, have finished their days of usefulness. One bedstead only was found by the drag-net after two weeks. The fine, large, square dispensary tent, all the floor coverings, mats, copper vessel, tent equipments, many instruments, all my pillows and patients' beds, were lost, and out of 5 tents used for my village medical work only 2 were washed ashore. They are in such a dilapidated condition from the action of the waves that they can not be used for itineration any more. We can put them up in Junieh to increase our capacity for receiving patients."

**The Decennial Conference in India** The India missions have an unwritten law which provides for the holding of a general conference of missionaries in all India every ten years or thereabouts. The next one of these conferences is to be held in Madras December 13-17 (inclusive) of the present year. The number of delegates is to be restricted to about 200, that being about the number which the Madras Missionary Conference feel it right that they should entertain. The distribution of repre-

sentation is to be about 1 in 15 of missionaries in the field, sent from abroad to India by each society; this includes lady missionaries paid by the missions, not wives, unless they have a separate salary, provided that each mission shall have 1 delegate, tho it have not 15 missionaries. All missionaries of 35 years' standing on the field shall be delegates at will. The committee will have power to deal with such organizations as Young Men's Christian associations who desire to send delegates. The missions may send European or Indian delegates, men or women workers, as they choose. The committees may be made up of men and women engaged in the same class of work, who are specialists in the same.

The class division of topics will be to several committees. One section shall consider the Native Church—development, Christian life, self-support, self-administration, theological, institutions, literature for Christians, etc. Another class covers vernacular work among non-Christians (as Hindus and Moslems), evangelistic literature. A third group will consider English-speaking work among the Hindus and Moslems, as well as among Europeans, educational, literary, or evangelistic. The fourth group will deal with woman's work, the fifth group with medical missions, the sixth with industrial work, and the seventh with questions of comity and with public questions, as "Disabilities of Native Christians" and "Government Policy as it Relates to Missions in Any Way." In order to give completeness to the Conference Report which it is proposed to publish, short papers, specially prepared, will review the work of the past decade on the statistical exhibit then made of the growth of missions in the several departments, and of the progress of Christian literature within the

period, and religious movements within 10 years past in the Hindu and also in the Moslem communities.

It is, if not a standing reproach, at least a regrettable fact, that the Christian churches represented in such a body as this must yet be kept by dissimilar convictions, however honestly maintained, from uniting at the Lord's Supper. This missionary committee feels obliged to announce that officially they can not see the way clear to provide for such a communion service, but they do add that it is understood that arrangements will be made independent of the committee for a united communion service for those who wish to join in it.

It is very desirable on this side of the world that statistical tables of mission work shall be forthcoming in some way to make them quickly and generally available, as the united study of missions for all the women's foreign societies of America is confined to India for the six months, beginning with January 1, 1903. J. T. G.

**A Change of Name** For a generation or two we have been reading about the Northwest Provinces of India, but from henceforth the region covered by that name is to be called the United Provinces of Agra and Oudh. So decree the powers that be. The term Northwest has long been inappropriate, because the Punjab is still farther northwest; and now that a new "Northwest Frontier Province" has been formed by cutting off the Trans-Indus districts from the Punjab, it has become still more incongruous. The new name is rather a clumsy one, but it is intended to mark the historic difference between the old Northwest Province, of which Agra was the capital before the mutiny of 1857, and the Kingdom of Oudh,

which was annexed just at that time.

### Statistics of Christianity in India

According to the reports of the census of 1901 there are in India altogether

2,923,349 Christians. Of this number 2,664,000 are Indian Christians, the rest being Europeans and Eurasians. During the ten years that have run since the previous census was taken the native Christian community has increased by 628,000, while the Europeans and Eurasians have decreased some 11,000. The native Christians are distributed among the various denominations as follows:

Protestants :	1901	1891
Anglican.....	305,907	164,028
Baptist.....	216,743	186,487
Lutheran.....	153,768	64,243
Methodist.....	68,451	21,837
Presbyterian.....	42,799	30,968
Congregational.....	37,313	7,346
Salvation Army.....	18,847	.....
Minor sects.....	23,157	.....
	866,985	474,909
Roman Catholics and		
Roman Syrians.....	1,444,961	1,243,529
Syrian Church.....	248,737	200,449
Greeks, etc.....	64	.....
Denominations not returned.....	102,278	57,891
Indefinite beliefs.....	1,334	.....
	2,664,359	1,976,778

The Anglican communion "includes 92,000 persons who described themselves as 'Protestants,' and whose denomination could not be ascertained," so that in all probability the Anglicans have not been underestimated. On the other hand, among the "minor sects" more than 10,000 belonged to the London Mission, which is evidently the London Missionary Society. This society really represents the Congregational churches, and thus to the Congregational denomination they ought to be added, as well as probably a considerable number from among the 102,278 that did not return their denomination.

**Behold a Live Native Church** The record of one of our mission churches might well be made a pattern for some of our



home churches. It is the first church in Ahmednagar, a city of about 90,000 people, and is under a native pastorate. An average of 1,200 persons worship in its edifice each Sabbath. The Sunday-school enrolls 1,139 members. The church building can seat but about 500, possibly a few more. For lack of room the Sunday-school meets in three sections every Sabbath morning, and in the afternoon there are four sections for preaching. Besides this, the Endeavor Society carries on five or six Sunday-schools in different parts of the city, and arranges for street preaching in several districts in the afternoon. The church has a branch in a suburb two miles away. During the week there are arrangements for neighborhood prayer-meetings, women's meetings, mothers' meetings, Endeavor and church prayer-meetings, and classes for boys and girls, and men and women. The Endeavor Society of this church has five branches, with a membership of about 500. Who shall say that this is not a wide-awake church?—*Missionary Herald*.

**Hindu and Christian Ideas of God** The first thing to be considered in any religious system is its doctrine of God.

If it is wrong there, it is to be trusted nowhere. The Hindu allows—nay, insists upon—the unity of God, but carries it to the extreme of pantheism; he demands also, and quite legitimately, some manifestation of God which he can comprehend, commune with, and worship, but this demand he has run into polytheism. Now the Christian doctrine of God contains both the truths after which Hinduism has been feeling, and in such a form that they are legitimate and mutually helpful, not mutually destructive. We believe that God is a Father—one, therefore, and per-

sonal; that He is to be worshiped by us as sons—kindred but differing personalities; by the aid and after the pattern of His eternal Son—in whom He has finally and fully manifested Himself. Beyond this there is no further advance to be made, and Jesus Christ in revealing God thus has done that which can never be repeated in human history, and has made for Himself a unique position among the religious teachers of the world.—REV. H. HAIGH, in the *Harvest Field*.

**The Curse of Caste** A writer in the *Madras Mail* calls attention to a certain outrage in language like this:

I have to bring to your notice, and through you to the notice of the postmaster-general (for I have once before made a reference to him directly) that in the village of Nagar, in Tindivanam Taluk—to which I have been on a visit recently—the post-office is situated in the heart of the Brahmin street, to which, even to-day, none but caste people may go. Of course, thanks to the British government, according to law, no such prohibition is valid; but such is the tyranny and the ignorance of the Panchama that such a prohibition practically exists. If the Brahmin can not at once be reformed, and the Panchama made to respect himself, can not the postal authorities shift the post-office to a place where it would be at the convenience of all, caste and non-caste people alike? During my recent visit I received polite information that, being a convert to Christianity, I need not go to the post-office direct, but had to send a caste servant for my letters, etc. This I had to do, since I did not wish to disturb the evenness of mofussil orthodoxy.

**Peculiarities of Assam** Rev. S. A. Perrine, American Baptist missionary, writes

of some peculiar obstacles to work on that "edge the world" among wild Hill men. He says:

1. There is in the climate some

peculiarities. We have the sun as powerful as in central and south India, but greater dampness. We have the largest rainfall in the world. In 1861, at Cherra Punji, Western Assam, 805 inches of rain were registered. In July of that year the rainfall was 366 inches—that is, 30½ feet, or roundly 1 foot a day. The average rainfall is 475 inches. Missionaries in Assam are not “dry,” even if a little moldy.

2. The rough character of the field makes it difficult to reach the people in their homes. When measured by hours of travel our little district is larger than the United States, 10 miles being an ordinary day's journey. We are in “the hills,” as distinguished from the “mountains.” These “hills” reach about the elevation of Pike's Peak. But yonder, across the Brahmaputra, 150 or 200 miles away, rise in full view the magnificent Himalayas, which we know as “mountains.” These “hills” only reach a height of 10,000 or 13,000 feet, those yonder are 10,000 to 15,000 feet higher.

In the matter of languages and dialects, the locality in and about Assam numerically leads the world. In our little district, about 80 miles long and 40 broad, 6 great Naga languages, besides the Hindustani, Bengali, Assamese, and Gurkhali, are spoken, and English must not be omitted. Go into any village and you will find 2 Naga dialects, possibly 3, or even 4. As I have sometimes listened to the consequent jabber, I have been tempted to think that every man, woman, and child in the entire district had an individual dialect, and if the Tower of Babel was not in that locality it ought to have been. This confusion of tongues is a great obstacle in our work.

**An Uprising in Siam** United States Minister King, at Bangkok, Siam, informed the State Department by cable on August 9th that the Siamese uprising in the Laos States is spreading, Nakawn already having been captured. Chiengmai also was threatened.

Thirty-four Americans, thought to be in danger, are reported as safe. American women and chil-

dren now in the zone of disturbance are being protected, but the sentiments of the revolutionists are not anti-foreign.

A former despatch from Minister King stated that the Shans were in rebellion, and had captured the town of Pra. The missions in this region are carried on by the Presbyterian Church (North).

**Filial Reverence in China** *Le Missionnaire*, speaking of the very great emphasis laid in China on filial reverence, which is often commended as so worthy of imitation by our youth, remarks:

In theory, yes; and we ask nothing better than to see these lessons more and more faithfully carried out by our youth. But we must allow that in practise we do not always recognize the effect of these precepts.

In fact, it is much less love and tenderness than fear which brings out these exaggerated manifestations. The young Chinese is afraid that the spirits of his forefathers and of his deceased parents may return on earth to torment him if he does not manifest to them a deference which amounts to worship. But genuine respect, affection, we will not say that they are utterly and always lacking—that would be unjust; they are rare, at all events, or rather they are superficial. The product of an interested calculation, they do not move the heart.

The First Commandment, justly remarks *Le Missionnaire*, is the only unfulfilled fountain of a heartfelt fulfilment of the Fifth.

**Missionaries Murdered in China.** The sad news has just been received that on August 15th two members of the China Inland Mission—R. H. Lewis, of Cumberland, England, who had been in China for three years, and J. R. Bruce, a native of Australia, who has been in the field since 1896—were murdered by a mob at Chen-chaufu, in the long-hostile province of Hunan.

It is not thought that these murders are evidence of any general anti-foreign or antimissionary movement. The directors of the mission at Shanghai believe the murders to be the result of an epidemic of cholera in the district, for which the foreigners have been held responsible. Chen-chaufu is one of the most recently opened stations of the mission, work there having been commenced just before the Boxer rising. It was then temporarily abandoned, and the murdered men had only lately recommenced work in the place.

Prince Ching has expressed regret over the affair to Sir Ernest Satow, the British minister, and promises to see that the leaders of the outbreak are punished. An edict to that effect has been issued. A party from the British gunboat *Snipe*, which is in the Yellow River, and a missionary attached to the China Inland Mission at Chengtu, escorted by Chinese soldiers, have gone to Chen-chau to investigate.

**The Bible in China** The statement is made on the authority of Dr. Hykes, agent of the American Bible Society in Shanghai, China, that as the result of an edict directing that the sons of Manchus and Mongols shall be chosen to go abroad and study, there has been an unprecedented demand in China for foreign books, including the sacred Scriptures, one government college having applied for a grant of fifty Bibles for the use of its students. There is also, according to Dr. Hykes, a remarkable movement on the part of some of the highest officials in the land, to make a re-translation or revision of the Bible, with a view to putting it into what they consider a more worthy literary form. This work is said to have imperial sanction. The hope is that the official class will thus

become acquainted with the contents of the Bible, with the result that their prejudices against it and against Christianity will be removed. "We issued more Mandarin Bibles in the last three months," says Dr. Hykes, "than would have been considered ample stock for eight years a decade ago."

**Good News from China** Dr. J. B. Woods, of Tsing-kiang-pu, writes, April 8th :

"Yesterday afternoon I attended the weekly mission meeting in Shanghai. There were 60 to 75 missionaries present, and remarkable testimonies were given of the growth of the Church. From Presbyterians, Baptists, Methodists, London Mission, came word of wide interest, an increasing number of inquirers, students and gentry, as well as common people, studying the Scripture. The Presbyterian Mission Press reports that there was never known such a demand for text-books and for Christian literature in all their knowledge of China. At Tsing-kiang-pu all is quiet, with good and attentive audiences at church and a crowded chapel at the dispensary daily. The wide proclamation of the Gospel will have its fruition before long, we believe. A number go out of the hospital each month instructed in the truth of the Gospel, friendly, and free of the suspicion and fear of us. Two or three villages are inviting our ladies to come and hold services. A friendly man of prominence has given \$100 to the hospital, with many kind words."

**Sad Mortality** It is with deep sorrow that we report  
**Mission School** the receipt of a cablegram on the 10th instant, announcing the death of 13 scholars of the China Inland Mission school, boys' department, Chefoo. We are advised that the

cause of these deaths was ptomaine poisoning. The boys who were thus suddenly stricken down are: Gershom Broomhall, Hugh and Norman Gray-Owen, Herbert Parry, Howard Fishe, and Stewart Kay, all sons of our missionaries; and besides these, 7 others, whose names are not given us and whose parents are not connected with the mission. Further particulars have not yet come to hand. For the sorely bereaved parents and other relatives, for the teachers and scholars at the Chefoo schools, and for the leaders of the mission, we would bespeak the earnest sympathy and prayers of our readers, in this sad bereavement.—*China's Millions*.

**An English Woman Honored in Japan**

The *C. M. S. Intelligencer* for August has a letter from one of its missionaries, Miss Hughes, of Sapporo, in Hokkaido, "telling how she, being the only representative of the British Empire in the town of Sapporo, was invited by the Japanese local officials to a meeting held in honor of the Anglo-Japanese Treaty, and had to make a speech to 500 people, preceded by 'God Save the King,' and followed by 'three cheers for England.' We do not wonder that Miss Hughes went home thinking she had been dreaming; but the local newspapers in their next issues assured her that she had really been the accepted British representative in an important town. Evidently the Japanese in no way resented her fearless testimony to Christianity and the Bible as the true secret of national greatness."

**A Great Student Center** Tokyo, Japan, is the largest student center in Asia (unless it be Calcutta), there being not less than 50,000 students engaged in the pursuit of learning there.

The Tokyo Y. M. C. A. has just organized a metropolitan Inter-collegiate Department, realizing the necessity of unity of action among the few Christian schools and students of the city, and also has sent an appeal to the International Y. M. C. A., asking that a man be sent to Tokyo to act as secretary who has had experience in student work. Kyoto also has sent a similar appeal, as next to Tokyo it has the largest number of students, most of them Buddhists. There are already two men from America engaged in general Y. M. C. A. work in Japan.

**Omniscience Quite** A missionary in Japan tells of a "Inconvenient" little heathen girl who went to Sunday-school twice, and, going home, said to her heathen grandmother: "The God in Sunday-school is very different from my god. I have to go to the temple to pray to my god, but this God they have in Sunday-school you can pray to when you are all warm in bed, or most any time, and he can hear you just as well. But there is one thing I don't like: he can see you all the time everywhere, and sometimes I should think that would be quite inconvenient."

**Roman Catholics in the Orient**

The *Japan Mail* summarizes a statement of the *Koye*, the Roman Catholic organ in Japan, regarding the extent of the Roman Catholic missions in the East. The *Koye* says that there are 31 ecclesiastical districts, as follows: In Japan, 4; Korea, 1; Manchuria, 2; Tibet, 1; Southern China, 7; Tonquin (Annam), 3; Cochin China, 3; India, 4; between Malacca and India, 6. These districts are under the control of 35 bishops, with a staff of 1,117 foreign missionaries. There are 2,428 evangelists and 1,254,068

converts. The baptisms in 1900 amounted to 219,275; out of these, 30,812 were adults. There are 4,783 church buildings, 41 schools of divinity, 2,133 theological students, 2,910 elementary schools and orphanages in these institutions.

## AFRICA

**Converts' Trials on the Kongo** Writing to *Regions Beyond*, from Lelango, one of the stations of the Kongo Balolo Mission, Mr. Gilchrist says:

We need a strong type of Christian life here to stand against all the adverse influences that it has to encounter. The whole weight of public opinion (and it is not a small one) is against Christianity as a spiritual religion; it is so at home in a very real sense, but here that is not all—it is with full force against purity of life and character in every form. So that if a person of either sex, from the youngest to the oldest, is seen making the least attempt at self-restraint, speaking the truth or keeping his hand from other people's property, he or she is called a fool, and is certain to be made a laughing-stock, and be cursed personally, as well as his long dead mothers or other relatives unburied. "*Kundola mowa nyango*" is the expression they use for this latter curse. To be laughed at is disliked by most people at home, but here they would almost prefer to have a knife or a spear put into them. They certainly would prefer this to being cursed, or having either their living or dead relatives cursed.

**Baptists on the Kongo** Engraved on the hallowed pavement of Westminster Abbey, we read these last words of David Livingstone, "May God's rich blessings come down on every one, American, English, or Turk, who will help to heal this open sore of the world!" We echo this prayer as we review the year at our Kongo stations—Mpalabala, Banza Manteke, Lukunga, and Ikoko. There 59 schools connected

with these stations, 2,817 pupils, 400 baptisms. Mrs. Hall, of Mpalabala, reports: "We have had 71 baptisms, and as I write 48 applicants are being examined—the majority from the schools which we make stepping-stones to Christ." Never has Banza Manteke failed to report progress and a large increase in church membership—255 added the past year. Industrial work is not overlooked, and some Banza Manteke women are the happy possessors of sewing-machines, and as eager to get a certain cut of yoke or sleeves as the fashionable women at home. Miss Suman, of Ikoko, wishes we could hear the Scripture recitations in her school, 250 voices reciting in perfect unison 20 or 30 parables and miracles. The girls have taken \$50 in the sale of garments they have made, and are also trained in cooking, laundry work, and gardening.—*Baptist Missionary Magazine*.

**The Cape to Cairo Railway** It is stated that the Cape to Cairo railway has been surveyed as far as the Zambezi, where a great steel bridge, having one span of 500 feet, will carry the line across the river at the Victoria Falls. The whole section from Bulawayo to the Zambesi—275 miles in length, or nearly 1,700 miles from Cape Town—is expected to be opened next year. Locomotives for contractors' purposes are now running on it for a short distance north of the present terminus, and a railway exploration party has been despatched over the railway route beyond Victoria Falls as far as Tanganyika. For 40 miles north of Bulawayo the earthworks are more or less complete, bridging work on the Victoria Falls section is in progress, and about 5 miles of line are finished. The work of connecting

the Bulawayo and Salisbury sections is also progressing rapidly, and rails are already laid from Salisbury to Sebakwe, a distance of 60 miles. From the Bulawayo end of this line the railhead has reached the Arguza River, so that when this gap is filled in and the line completed trains will be able to run from Cape Town to Delagao Bay *via* Bulawayo, Salisbury, and Umtali.—*Lovedale Christian Express*.

**Presbyterian** Rev. Dr. Stewart, Progress in of Lovedale, South Central Africa Africa, presiding at the anniversary of the Presbyterian Church of England, emphasized the growth of the mission work of that organization.

Twenty-six years ago they counted 1,927 communicants; now, 7,550. Then they had only 14 organized congregations; now, 121. Then, 49 native agents; now, 301. Then, 15 European agents; now, 95. Then, 2 hospitals; now, 10, with 3,000 patients under treatment. Then, no native presswork; now, one station alone issues half a million pages a year. Then, no lady missionaries; now, 28 (3 lady doctors), and 28 missionaries' wives. Then, no native pastorates; now, 34.

**A Malagasy** The high schools of Y. M. C. A. the various Protestant missions in the central province of Imèrina (Madagascar) attract a large number of lads and young men to leave the country districts and live in the capital, Antanànarivo. This is a source of difficulty and much temptation to many, who have no relatives in the capital, and constitutes a very serious danger to them, morally and spiritually. Two meetings have therefore been called to consider what can be done to help such young men. These have been

well attended by the native pastors and laeders of the churches in Antanànarivo. A society has been formed to see if it is not possible to find or erect a building which would be a rendezvous for young Malagasy, where they would find reading-rooms and light refreshment, and especially where Christian influence be brought to bear upon them, and where lectures and concerts and wholesome entertainment would be provided. We hope that before long these proposals will take a definite form and a very urgent need for our young men be met by a suitable building being found. J. S.

**Good Out of Evil** The London Missionary Society is seriously embarrassed for funds to carry on work already begun, and in looking about for an enlarged income has sent out earnest appeals in all directions to its friends at home and abroad, some of which has reached the native Christians, with good results following. Thus, Mr. Sharman, of Madagascar, says in a letter recently received: "I hope that one result of the extra pressure will be to evoke a larger amount of help from the natives. The churches here are undoubtedly getting more and more alive to their responsibilities, and I hope to live to see the day when the Malagasy Christians will bear a very large share of the grant now annually made for native agency and education." Similar expressions of opinion have been received from other mission fields, and it is evident that the missionaries are prepared to do all in their power to meet the exigencies of the situation. In many districts, however, the poverty of the converts is so extreme that it is useless to hope for any relief at present from this source.

### ISLANDS OF THE SEA

**A Filipino Reformed Church Started** Word has been received that on August 10th Isabelo de los Reyes, the labor leader; Pascual Poblete, formerly a member of the Katipunan secret society, and La Union Obrera Democratica (the Workmen's Democratic Union) organized a Philippine Catholic Church in defection from the Roman Catholic Church. Governor Taft, Dr. Pardo de Tavera, a member of the Philippine Commission, and Aguinaldo have been appointed honorary presidents of the organization, and Father Gregorio Aglipay, a native who was recently excommunicated by the Catholic Church, has been made Bishop of the Philippine Islands. They have not accepted.

Fourteen junior bishops and a large lay council have been named; the council includes Felipe Buen-camino, one of the leaders of the Federal party. Pascual Poblete has taken the presidency, and Isabelo de los Reyes the secretaryship of the new organization.

Opinion in Manila as to the growth and effect of this movement is divided. In some quarters it is ridiculed, while in others it is considered serious. Some people say it will further upset the political situation and create unrest, and possibly a clash between the regular Catholics and the dissenters. To our minds it is simply another indication of the Filipino's longing for the liberty of the Gospel.

**Then and Now in Borneo** The biography of Georg Limmer (a veteran in the service of the Rhenish Missionary Society, recently deceased, who went out to Borneo about the middle of last century) brings out some facts and incidents of more than local interest. The outward voyage took

about ten months, and included several tedious delays, one of which was an enforced stay of three weeks at Batavia. In those days the strict letter of the law required of every foreigner residence at Batavia for a full year under government surveillance before permission of domicile in the Dutch Indies was granted—a measure adopted with a view of keeping out undesirable immigrants. By special favor of the governor-general the stringency of the law was relaxed in the present case, and after a detention of three weeks the missionary was allowed to proceed to Borneo. In the early days of the mission the congregations consisted almost entirely of so-called "Pandelings," or redeemed serfs, a class of natives that had got deeply involved in debt, and through it into bondage to their wealthier tribesmen, and who, by means of funds collected by the missionaries, had been brought out. They were employed in agricultural work under the supervision of the missionaries, and were laid under obligation to attend the services and to send their children to the mission schools.

**Progress Even in New Guinea** The Bishop of New Guinea, in a recent address, enumerated the signs of good to be seen among the general horrors of the situation. Among other things he said:

There are evidences that a change is setting in. Conscience is at work among them, and when they have been committing outrages they are conscious that they have been doing wrong, and they slink back from their cannibal encounters in twos and threes and try to avoid the missionary, and they omit the war-song and the war-dance and the public distribution of the cannibal food, which were formerly customary among them. It is a terrible thing that the cannibal raids should happen at all, and yet they are not carried out as in the

old days. The people are, in fact, emerging from their barbarism, tho now and then there is an outbreak of their old habits of savagery. The villages, too, are gradually taking on a new aspect. No longer is the living child buried with the dead mother, neither are female children now exposed in baskets hung on the boughs of trees. All down the coast a change is taking place. The children are being brought into the schools; the sick are being healed; old and young are being taught; and Sunday is being observed as God's day of rest. A portion of the Bible is being printed in the native language. Two New Guinea Christians are already expert compositors, and they are devoting their services to the setting up of parts of the Word of God. And not only so, but industrial arts of various descriptions are being taught to the people. Some are being made boat-builders, and some are being trained as carpenters. White men said that there was one thing which the New Guinea natives could not be taught to do, and that was to work; but Christian missionaries have proved that Christian natives, inspired by Christian motives and living in the Christian settlement, can work steadily at the most laborious tasks, under the hottest of suns, and in the most moist temperatures, and can achieve tasks which white men would find too onerous.

### MISCELLANEOUS

**Christ and the Koran** In spite of all the points of contact and agreement, the fact remains that in one, if not in two points, the Koran (as ordinarily understood) does conflict with the Bible. So long ago as 1873 a Mohammedan butcher tersely admitted to me that there certainly were two doctrines at variance (1) The Divine Sonship of Jesus (on whom be peace), and (2) His death on the Cross. Our best Mohammedan friends to-day admit that these two are the only main two on which we disagree, tho some reduce the difference to one—viz., the Divine Sonship.

It is good that the extent of the

difference is so definite; but that it is a vital difference, none can deny. We maintain that the only fair course to meet it is to accept the plain Bible statements and square the Koran to them by any means that they may deem satisfactory. —REV. MALCOLM G. GOLDSMITH, M.A., in the *Harvest Field*.

**Mohammedan Fatalism** Islam means “res-ignation”—that is, to the will of God.

They carry this thought into everything. One day as I sat in a train beside a murderer, who was being brought into Jaffa to prison, I heard him, in answer to a question as to why he had killed the man, say: “What should I do? It was from God.” Should a boy die it is “from God.” Should a girl be born, which is as great a misfortune, it is equally “from God.”—*Awake*.

**Medicine and the Gospel** Christ said, “Go, heal!” Christians are obeying in many ways: They are establishing free dispensaries; they are founding splendid hospitals; they are driving yellow fever out of Cuba; they are stamping the plague out of Bombay; they are feeding the famine-smitten; they are cleansing the slums. Liverpool alone has just torn down \$12,000,000 worth of unsanitary houses, and is replacing them with houses in which the poor can live healthfully.

**Religion for the Whole Man** It is part of the good cheer of religion to-day that it is not a mere department of man's life. When it was so regarded and there were spheres of life essential enough, as all men admitted, but not capable of inclusion within the realm of religion; when human affections were excluded, as under the monastic conception, and life was rent in



twain by the unholy severance of secular from religious duty, and present from eternal motives, then often religion was defaced with sadness and overspread with gloom. But to-day religion is not confined to one set of activities, to one section of life either of the community or of the individual. Nor is it regarded as the concern of one set of human faculties or a sort of supererogatory interest superadded to a nature already full and complete for all vital purposes. Now all know that no life is complete or full without the rich possession of the aids and the enlargements, the vision and the redemption, the fellowship and hope of religion. Religion is richer because it has now its right domination over the whole life, and life is richer because it is now in its right relation and anchorage.—R. E. SPEER.

**Mr. Waggoner's** Rev. W. H. Waggoner, Eureka, Ill., is succeeding in a new way of arousing missionary enthusiasm by holding one-week missionary institutes. These are supported by admission fee or free-will offerings, as desired, and the lectures are illustrated with large maps, charts, curios, phonograph, and stereopticon. Mr. Waggoner has devoted his time to this work since the fall of 1895, lecturing every night from thirty to forty weeks of the year. This illustrates what can be done in a unique way to arouse and stimulate interest in missions. We know of the lecturer's work and can safely commend it,

#### DEATHS

We are most happy to learn that the notices of the death of Dr. Jacob Chamberlain, of India, are unfound-

ed, and that on August 12th he was steadily improving, with a possibility of recovery.

**Dr. Chamberlain, of Brazil** On August 2d a message was flashed over the wires from Bahia, telling of the

death of the veteran missionary of the Presbyterian Board in Brazil, the Rev. George Chamberlain, D.D. Thus passes one of the most conspicuous figures of the evangelistic work in South America—a great, good, heroic man, whose work has been visibly blessed of God beyond what usually falls to the lot of those who serve Him in mission fields, a man to whom was revealed the secret of touching men's hearts. Dr. Chamberlain labored in Brazil for 40 years without cessation. The disease which deprives Brazil of a friend, and the cause of Christ of a valiant advocate, was cancer of the throat.

The story of his life, when written, will make an inspiring book, and will cover the essentials of the history of the Presbyterian mission in Brazil. Through Rio, S. Paulo, Parana, Bahia, Sergipe, and part of Minas, he is the best known of American missionaries, and the indelible evidences of his work are found all over this vast area. He may be justly called the builder of churches and the founder of schools. A wise and sympathetic counsellor to those in trouble, and deeply beloved and trusted by all who knew him, he was a high type of the true missionary. By temperament and habits, his gifts in deliberative bodies, and in the administration of organized work, were less conspicuous—he was the peerless evangelist, the pioneer and pathfinder. H. M. LANE, M.D.



AT THE MOUTH OF A COAL-MINE

# THE Missionary Review of the World

Old Series  
VOL. XXV. No. 11 }

NOVEMBER

{ New Series  
VOL. XV. No. 11

## THE WORLD-WIDE EFFUSION OF THE HOLY SPIRIT

BY THE EDITOR-IN-CHIEF.

Every conscious want is a prophecy of its supply. A law of co-ordination everywhere rules in nature. The ball of bone is the sure sign of a corresponding socket, for the two belong together and make the perfect joint. The bird's wing argues an ocean of air, and the fish's fin, a world of waters ; the soil tells of plant-life, and the arteries and veins, of the heart, with its twofold action. Every appetite has its food ; every vacuum, something ready to fill it, and pressing to enter and occupy it.

The same law of coordination rules equally in the spiritual sphere. There is, just now, a widespread yearning for some more extensive and intensive working of God's Holy Spirit than has been known since Pentecost. Wherever, in any part of the earth, the most devout believers are found, this longing is finding expression. It is not in isolated instances, as when Jonathan Edwards, in 1747, appalled at the awful signs of apostasy in the churches of Christendom, issued his trumpet-call to prayer ; or as when, one hundred and forty years later, Carey and his few associates reechoed that clarion call. There seems to be now a new *consensus* of conviction and feeling, on the part of disciples throughout the habitable globe, that God must be appealed to, to give "the latter rain." The most prominent sign of this unpremeditated agreement is to be seen in the circles of prayer, multiplying everywhere, with this object in view. Surely such a deeply felt want and need is the prophecy of some world-wide blessing.

Our Lord taught a great lesson in Matthew xviii: 19. He said: "If two of you shall agree on earth [*sympthonize*] as touching any thing that they shall ask, it shall be done for them of my Father which is in heaven." The agreement referred to is not that of a mere human covenant, nor even sympathy: it is *symphony*. Symphony is agreement of sounds in a musical chord, and depends upon fixed laws of harmony. It can not be secured by any arbitrary arrangement. One can not lay his fingers accidentally or carelessly upon the keys of a musical instrument and produce symphony of sounds. Such touch

may evoke only intolerable discord, unless regulated by a knowledge of the principles of harmony. Nay, there is even a deeper necessity—namely, that the keys touched shall themselves be *in tune with the whole instrument*. Two conditions then are needful: first, that a skilful hand shall put the whole instrument in tune; and then that an equally skilful hand shall touch keys which are capable of producing together what is called “a true chord.”

It is scarcely conceivable that our Lord used this word by any accident. This language evinces Divine design. He is teaching a great lesson on the mystery of prayer, which likewise demands two great conditions: first, that the praying soul shall be in harmony with God himself; and then that those who unite in prayer shall, because of such unity with Him, be in harmony with each other. There must be, therefore, back of all prevailing supplication and intercession, One who, with infinite skill, tunes the keys into accord with his own ear; and then touches them, like a master musician, so that they respond together to His will and give forth the chord which is in His mind.

No true philosophy of prayer can ever be framed which does not include these conditions. Many have a false conception of what prayer is. To them it is merely asking for what one wants. But this may be so far from God's standard as to lack the first essentials of prayer. We are to ask “*in the name*” of Christ. But that is not simply *using His name* in prayer. The name is the *nature*; it expresses the character, and is equivalent to the person. To ask in Christ's name is to come to God, as *identified with the very person of Christ*. A wife makes a purchase in her husband's name. Literally, she uses his name, not her own. She says, “I am Mrs. A——,” which means, “I am his wife, identified with his personality, wealth, commercial credit, and business standing.” To go to God in Christ's name is to claim identity with Christ as members of His body, one with Him before the Father, and having a right in Him to the Father's gifts, a right to draw on the Father's infinite resources. Again, we are told that, if we ask anything “*according to His will*,” He heareth us. But what is asking according to *His will* but ceasing to ask according to our own self-will? Here the impulse is not human, but essentially Divine. It implies a knowledge of His will, an insight into His own mind, and a sympathy with His purpose. How is this possible unless by the Holy Spirit we are brought into such fellowship with God as that He can guide us in judgment and teach us His way? He is indeed “able to do exceeding abundantly above all that we ask or think,” but it is “according to His power which worketh in us.” If that power work not *in us*, first, it can not work *for us*, in answered prayer.

We believe, therefore, that in order to gain higher results, wrought

for the Church or the world, in answer to supplication, there must first be deeper results wrought in the believer by the Holy Spirit. In other words, *there must be a higher type of personal holiness if there is to be a higher measure of power in prayer.* The carnal mind does not fall into harmony with God, nor even see and perceive His mind, and hence the carnally minded disciple can not discern the will of God in prayer, and is continually hindered by mistaking self-impelled petitions for divinely inspired prayers, confounding what self-will craves with what is spiritually needful and scripturally warranted.

Such a true union and symphony of praying souls is the one greatest need of the hour. A most acute observer, and a very spiritually minded man, himself a missionary, recently said to the writer that the supreme lack, even of missionaries, is an enduement of the Spirit for *themselves*. Scores of men and women are drawn to the foreign field with little knowledge of facts and less heart-training for the work. They have been attracted by the halo and romance that invests missions, when seen afar off, but which fades like the purple vestments of the mountain as one draws near and looks on the dark, rough, forbidding crags. They are disappointed with the real conditions and the slow progress which the actual field presents. Too often they lapse into a mere perfunctory routine of work which is, in all fields, the subtlest snare for the worker for Christ. The one and only thing that can prevent this result, or cure this disease of practical formalism, is the baptism of the Holy Ghost. So says in substance this most discriminating witness, and so testified the late lamented Pilkington, of Uganda, who declared that, but for the Spirit's endueing which came upon him, he would have felt compelled to abandon the field and return home.

There is an "eighth-of-Romans" experience which every missionary may well crave. In all the seven chapters preceding, there are but two clear references to the Holy Spirit (Romans i: 4, v: 5). But in the eighth, in the thirty-nine verses, there are no less than a score of such references. The moment we pass into this chapter we are in the atmosphere of the Spirit. He is the Spirit of Life, giving freedom, growth, guidance, energy, power in prayer, harmony with the will of God, patience in suffering. Before we enter this territory of the epistle we have justification, reconciliation, knowledge of Christ, and union with Him; but here we come into a new revelation of spiritual power.

There are many disciples and ministers who honestly believe the truth and are regenerate servants of God, zealous for sound doctrine and loyal to duty, but who know little of either love or liberty, passion for souls or victory over sin. All these the Holy Spirit brings, nay becomes, in those whom He fills. No one can read the lives of Martyn and Payson, Jonathan Edwards and John Wesley, Charles G.

Finney and Adoniram J. Gordon without seeing how the dynamic force in all service is found not in *truth* alone, but in the "Spirit of truth." These men, and many others like them, were endued with power from on high. There is no mistaking either the *fact* or the *effect* of such enduing. With Henry Martyn it became a consuming fire of passion for souls. With Payson, a peculiar spiritual ardor and fervor in preaching. With Edwards it was a power to shake a whole congregation like a giant. In John Wesley it was a contagious enthusiasm for sanctity of heart and life. To Finney it imparted a convicting and converting energy, like that of a sharp sword. To Gordon it became a dynamic force, like the contact of the trolley with the wire. While theologians are contending as to what the baptism of the Spirit is, and divided on the question whether it is proper to expect or even to ask for it in this dispensation, the incontrovertible fact is that men and women are both asking for and receiving a new and strange investment of power from on high which somehow revolutionizes their character, conduct, temper, and work. We may best, perhaps, stop our discussing and go to praying!

Meanwhile, even now as we begin to pray, the blessing has already begun to be outpoured. Fifteen years ago a work began in Uganda which in some respects has no parallel in modern times. It is conspicuously the work of the Holy Spirit, and began with a new endowment of power on the missionaries themselves. There was no new *truth*, for the Gospel had been faithfully preached; but they felt that they must have a new and hitherto unknown baptism of power. They claimed it, received it, and, in a sense, gave it to others as channels of transmission. That blessing is even yet a widening stream, or, rather (plural), "*rivers*" as Christ said (John vii : 38). What began with the missionaries first passed on to the native preachers and teachers, and then to the native Church, and even the unconverted thousands and tens of thousands. In the Telugu country, in India, a great effusion of the Spirit came in answer to the prayer of five earnest souls, offered twenty-seven years ago, and has not ceased. Last year two thousand converts were gathered. At this very time in Persia there is a great work beginning among Moslems; in Japan a year of blessing, which began in Tokyo, and is marked as a Holy Ghost work, is expanding with a second year and pervading the island empire. In Australia, in connection with the work of Rev. R. A. Torrey of Chicago, another revival of pentecostal depth and breadth is yet in progress, the grand feature of which has been simultaneous prayer-meetings in family homes, where in hundreds of such homes were lit new altar flames at the same hour. God is at work unmistakably, and in every case certain features are very conspicuous, as tho they were indispensable:

1. A marked return to simple evangelical preaching of the fundamental truths—sin, penalty, repentance, justification by faith.

2. Great emphasis upon believing, importunate and united prayer.  
 3. Peculiar honor to the Holy Spirit as the indispensable bestower of all saving and sanctifying power.

4. Personal dealing with awakened and inquiring souls.

5. Reliance not upon great preachers, but upon God alone.

We here record our deep conviction that, so far as these conditions obtain anywhere, this blessing will follow; and no amount of prayer, however wide the "circle," will be of much avail unless the conditions of blessing, on which God thus lays stress, exist. If there is a law of coordination, there is another of *cooperation*. We must be workers together with God, if not in vain we are to beseech men to be reconciled to God. He has marked out the definite channels within which the flood of blessing flows. We shall vainly seek to make other channels, or to divert the stream from its appointed bed. While, therefore, we pray we must practise. The Gospel must be newly lifted into prominence. We must leave behind the substitutes, of whatever sort, by which the simple message of sin and salvation has been displaced or corrupted. Prayer must be put into its true position as the appointed means of securing blessing. The Spirit of God must be also honored as a Person, and as the presiding Power in this age of evangelism. Souls must be closely grappled with in hand-to-hand encounter, and from the best of instruments we must turn to Him who has never, even in committing His message to His messengers, surrendered His own sovereignty or leadership, and who is the one and only Indispensable Helper.

## INDIANS OF CENTRAL AND NORTHERN BRAZIL \*

BY MR. GEORGE R. WITTE, BOA VISTA, RIO BRANCO, BRAZIL

Much that has been written concerning the red man of our Southern sister republic is like *Leatherstocking Tales*—highly imaginative; and even that which currently passes for serious research is generally exaggerated and speculative, if not altogether fictitious. It has been

---

\* I must first of all correct an error into which I was led by Professor P. Ehrenreich's tracings of Indian migrations in Brazil, which movements were the result of the forceful breaking-up of the Jesuit-Indian state in the territory, which even to the present time retains the name of "Las Misiones." It was claimed that the Indians, then forced to disperse, had carried the language, taught them by the Catholic priests (*Lingua geral*), to the various other tribes, among whom they settled, and that this idiom thus became more or less known to all of the tribes of Central and Northern Brazil, thereby constituting a valuable means, by which the red man might be reached and evangelized. This hypothesis has proven to be incorrect. Neither the Indians of the Tocantins, nor those in the Rio Branco region, have any knowledge of the *Lingua geral*. Each has its own peculiar tongue, and these are not merely dialects of a common language, but entirely distinct and not understood the one by the other. Ehrenreich's conjectures are nevertheless, in the main, true, only the Guarani (or Tupi) confined their wanderings to the central and western provinces—now the states of Matto Grosso and Amazonas—and did not overrun either the eastern section—Goyaz and Maranhão—nor yet that enormous tract lying north of the Amazon, known as Brazilian Guiana, stretching from the Atlantic coast to the southern confines of Venezuela. It was precisely in these two regions that my journeys were made, and hence the Guarani-Lexica proved of no value to me.

my privilege to spend some years among these children of nature, living in primeval forests or roaming over sunburned savannahs, called "pampas" in the south and "sertoes" in Brazil.

Of the larger and more homogeneous Andean races, such as the Quechua (Kechua) and Aimara, descendants of the people, best known by the name of their chiefs—the Incas—I have nothing to say, never having had an occasion to visit them. Those who have from time to time been among them report that they continue to be a melancholy, silent people, as if they were wrapt in a perpetual gloom of despair and unutterable sorrow or of stupid indifference. Indeed, their life seems but a living death, with brightness, joy, and expectation gone. It could hardly be otherwise, when we remember how this race, once strong, intelligent, and progressive, has, through centuries of oppression and slavery, been reduced to its present miserable state, a staggering representative of what selfish and ignorant priestcraft and a blind credulity can make of even a naturally gifted people.

The Indians of Central Brazil, which I visited in the Tocantins regions, embraced the Gavioes (Western Maranh), Cherentes (center of Goyaz), and Karaoh (Pianhy). They are very unlike to the description given by Bigg-Withers and others, of treacherous-looking savages, which in his case were probably all Botocondos. On the contrary, they are in the main a graceful-appearing people, with no repulsiveness about them, save that they walked

in perfect nudity,  
and cared not in the least  
for any prying eye  
of either man or beast.

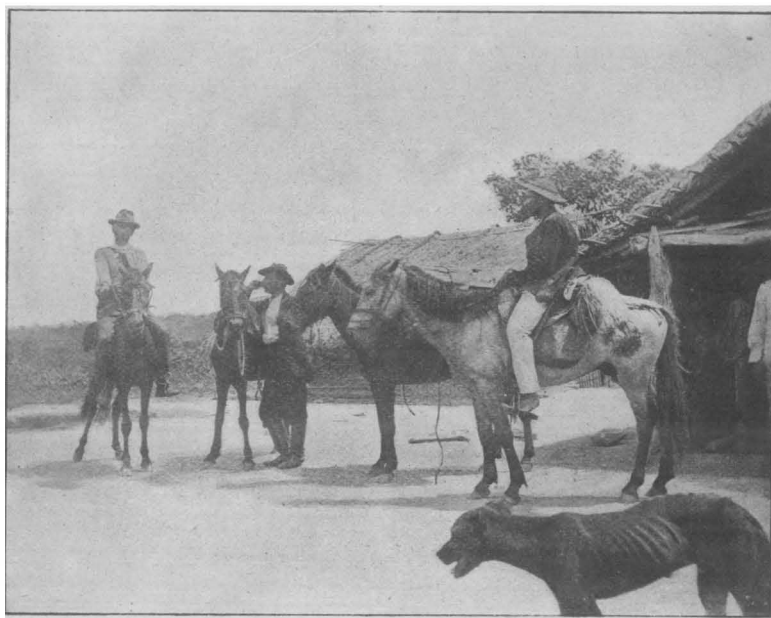
The Cherentes and Gavioes have in the past been in contact with and partly under the care of self-styled priests, most generally ignorant Italian friars, and their condition has been made worse thereby. Not that I would lay the blame entirely at the doors of these monks, but they have invariably surrounded themselves with white (or, rather, Brazilian mixed) people, whose intercourse with the Indians has been in the highest degree derogatory to the latter.

This has been clearly seen, even by some of the Indians themselves, so that the Karaoh, for instance, who formerly lived near the Tocantins River under the care of a priest, near fifty years ago withdrew themselves to the wilderness, refusing thereafter to have any intercourse with the friars or any of their kin.

It required the special consent of their supreme chief to enable us to make a visit to a number of their villages. These were found to be well arranged and properly governed, huts fairly well constructed and reasonably clean—very different from what I had previously found among the Cherentes.



Religiously they have probably never changed their old beliefs. If ever they had adopted any of the ceremonies taught by the friars, they have long since abandoned them again. There are no idols among them, which remark holds true of all other Indian tribes which I have visited in South America. Señor Barbozo Rodriguez, now the director of the botanical gardens in Rio de Janeiro, but formerly head of the museum in Para, asserts that some curiously shaped stone figures which he dug up from the alluvial soil near Santarem, on the Amazon, are idols formerly in use among the Indians, but there is no other corroborating proof of such a practise now found among the savages.



MESSRS. WITTE AND COOK EN ROUTE TO CENTRAL BRAZIL

Religious rites they undoubtedly have, those in use among the Karaoh being confined to an almost mute adoration of the moon when it is nearly or quite full. There are no indecent practises or drunken orgies connected with these observances; in fact, to me they appeared as quite an impressive, reverential, silent contemplation of what they regard as the source of every good and acceptable gift.

It took some persuasion on my part and lengthy considerations among themselves before they agreed to welcome a missionary among them if one was sent. That was three years ago, and they are still without the expected messenger of peace. The friends in England who were wishing to do some work among the Indians have so far not been able to extend their work beyond the station on the Tocantins,

at Carolina, where my former companions, Dr. and Mrs. Graham, have since held the fort, reinforced by one other Scotch volunteer, Mr. Angus McKenzie. Their work is entirely among the Brazilians, who, tho nominally Catholic, need evangelization scarcely any less than do the untutored children of the forest.

It is rather a sad thought that in the whole of this vast Brazilian domain, along the magnificent southern tributaries of the Amazon, not a single Protestant mission exists, save at the city of Para, where no resident Indians are found. Discouraging too, it would seem, that the one society which during the last three years has aided our effort a little (the Presbyterian Board) should be forced to consider the question whether they can renew their subscription of \$250 per annum, in view of the little interest that is taken by the Church at home in the fate of our red brethren—the true and original Americans!

The Xingu, the Tapajoz, the Madeira all have large and powerful tribes of Indians living on their borders, the most notable being the Mundurucu, who have a custom of preserving the heads of their enemies, with skin and scalp, but strangely reduced in size by a process which I never could quite understand. The Parintintins, on the Madeira, are treated by the Brazilians like ferocious beasts of prey, and they in turn give no quarter to the white man. Beyond the Madeira, in the district of the Purus, the Jurua, and the Javary, the Indians are rapidly disappearing. This region is overrun with the worst strata of Brazil's complex population, drawn there to bleed the rubber-trees. What small remnants of the original inhabitants have survived the smallpox and the rifle are slowly but surely falling a victim to caxaça (gin) and other vices, introduced by the white fortune-hunter. A veil had best be drawn over the past and present of that district. Missionary work there could only be carried on at an enormous cost, and would offer about as little prospect of success as like work did among the blacks in the days of legalized slavery in Louisiana and adjoining states.

I concluded to try the country north of the Amazon, and directed my steps to the Indians of the Rio Branco district. The natural basis for work in that region is Manaus, the rapidly growing capital of the the state of Amazonas. Fifty years ago Manaus was but a conglomeration of a few traders' and fishermen's huts; to-day it is quite an imposing city, making a specially fairy-like appearance at night, when the city, illuminated by electricity, forms a wide-spreading semi-circle of brilliantly shining lights.

Space forbids to dilate either on its beauty, commercial importance, or on the opportunities which it offers as a center for dispersing the Gospel among the visitors from all parts of the vast Amazon empire, to whom Manaus is the sum and substance of all that is worth seeing.

In company with another missionary volunteer, Mr. John E. Nou-nen, of Swedish birth and Scotch extraction, I went up the Rio Negro to its confluence with the Rio Branco, and then ascended by that river to the Tacutu, almost to its source. Here we established a mission among the Macuchi. Two days' journey east of us live the Uapechana, and to the west, along the frontier of Venezuela, the Iropocoto. All of these belong to the Carib race of Indians, who, as their name suggests, have come from the islands in the great inter-continental gulf. Doubtless their ancestors were led by the cruelties of the Spanish adventurers to seek a new home within the inaccessible wilds of the continent, and their descendants have remained there ever since.

They are in the main a peaceful, inoffensive people. Wherever they are not so, the blame must be charged to the provocations offered and the deceptions practised by those who come to them under the garb of Christianity. That is, without contradiction, one of the most regrettable features of this whole sorrowful business, that the Indians know the white man, or, more correctly speaking, the mixed race, which forms the "gros" of Brazil's population, as Christaos (Christians). Never was the term more outrageously misplaced, as in the case of these, who make a prey out of the Indian's trustfulness and want of experience.

They are a peaceful people, and we never experienced any difficulty with any of them. In a certain village, the young men of which had broken into our plantation and taken a lot of fruit, when I went there with only an Indian guide to reprove them, I slept as soundly and quietly in my hammock as tho I had been among friends at home. They are generally honest people (tho they will steal the fruit of the soil), a striking proof of which I experienced twice. Once my wagon, loaded with all sorts of valuable stuff, had to be left for five weeks on the open prairie, miles from our station. Another time, after the death of my companions, when I had been carried away, the house was left for weeks quite unprotected. On neither occasion was even as much as a pin missing, nor were there any indications that the house had even been entered or the wagon examined, tho many wandering Indians must have passed there.

There are no religious rites surviving among the Macuchi. If ever they had wise men, medicine-men, or whatever you may choose to call them, their teachings have been lost and forgotten. This, however, is not altogether an advantage; indeed, I am inclined to think that it is a misfortune. The man who has some conception of God, be it ever so crude or distorted, is easier to deal with than he who has no thought of a superior being, to whom he is in some way responsible for either good or evil done.

The Indian has, however, the fear of a certain evil spirit, called



SOME NATIVE HOUSES AT MANAOS, BRAZIL

Each section is a separate dwelling. The women in front include one Indian, two negroes, and one of mixed race

“Canime,”—which literally means the enemy—whose meeting means to them death. But I do not know that any rites are ever performed to appease his anger or to win his favor.

They have some curious customs among them; the most absurd of all is a period of abstention, after the birth of a child, by the *father* from both food (partial) and from work (altogether) for a full moon. This is carried to a still more ludicrous extent among some tribes to the south of the Amazon.

The Indians do but little work. The men are fishermen and hunters, while the women plant mandioca, out of which *farinha*—their substitute for bread—is made. Nature supplies the rest. Fruit grows here and there with little or no labor. The wild cotton and the fibers of some species of palm-trees furnish the material for the making of their hammocks, while the leaves and branches of the palm, either plaited or simply laid one above the other, give all the needed shelter.

Of dress they have just a little more than the Tocantins tribes. The men generally wear a loin-cloth, and the women have a “tanga” about the size of a baby’s apron, made of cotton thread, hand-twisted and decorated with glass beads, sometimes with small shells, often in quite fanciful designs. Children never trouble their mothers with laundry, and altogether they are a happy, contented people, to whom laughter is not at all a stranger, as is said to be the case with our North American Indians. When, during the dry season, the streams dry up and fish give out, they wander like the Arabs, only there are

no tents to fold nor any camels to be packed. The women, who have to carry the household utensils, altogether have by far the hardest lot. As a consequence of their hard life the old women are, as a rule, frightfully ugly. The Indian appears much attached to his children, and very kind. When the missionary, as was the case with us, wants to start a school, it is not always easy to procure children, as the parents are loth to give them up. Yet, in my opinion, the most hopeful feature of missionary work among the Indians is for the young. The full-grown Indian, used to his easy and migratory way of living, will hardly be content to settle down and work. Mackay, of Uganda, has said : "An idle man will never be a Christian man." Even so it is with the Indians.

We had made very encouraging progress among them, had gotten them to assist us in building a house and starting a plantation, when unfortunately an epidemic of fever broke out last year, which, along with many Indians, took also my faithful companions, John Nounen and another brother, who, as a teacher, only joined our work last summer. Both were buried by the Indians, who later on carried me, half dead, to a friend's house down the river, whence, in March of this year, I started for Europe to recover strength and find new fellow laborers.

A Canadian friend, Mr. Robert Phair, of Toronto, who, with his wife, was coming to our aid, landed in Georgetown (Demerara) on the



A MERCHANT'S RESIDENCE AT PARÁ, BRAZIL

same day when the others died. Robert bravely tried, when he found no news from us, to make his way with Indian guides to our station, only to find us gone, and he perished in the cataracts of the Essequibo on his way back.

At present I am therefore alone, as far as human companionship goes. May it not be that some one at home may be led to say: "Lord, here am I; send me."\*

## PRESSING PROBLEMS IN THE CHINESE EMPIRE

BY REV. ARTHUR H. SMITH, D.D., TIENTSIN, CHINA

Author of "Chinese Characteristics," "China in Convulsion," etc.

Since the conclusion of the negotiations between "the powers" and China, there has been a general lull of public interest in regard to the Far East, partly, perhaps, from the general notion that "the Chinese Question" is at last settled, and partly from the greater inconsistency of matters in other parts of the world—for Americans the war in the Philippines, and for Britons the unhappy struggle in South Africa. Local politics in both sections of the English-speaking world, and in England the absorbing interest in the coronation ceremonies and spectacle and their sequelæ, and in the reconstruction of Africa following peace, tend to render the course of affairs in China a relatively unimportant object of attention. In contradistinction to the views of those just referred to, who appear to think that matters in China may be considered settled merely by the conclusion of a treaty of adjustment and final agreement upon a total indemnity, are the opinions of those who consistently refuse to disturb their intellectual machinery with "things Chinese," for the reason that in that country nothing whatever is "settled," and because to follow adequately the involutions of current affairs under such conditions requires an effort which, as little Margery Fleming remarked of the multiplication table, is "more than human nature can bear!"

It may be well to indicate a few of the more exigent problems in China at the present time, all but one of which bid fair to continue for an indefinite period. First in order of importance should be mentioned the question whether the central government is likely to be able to withstand the shocks to which it is at present subjected. To the observer at a distance the return of the empress dowager with flying colors less than a year and a half after her ignominious flight, her

\* The Presbyterian Board of Foreign Missions, 156 Fifth Avenue, New York, receive subscriptions to this work, tho the society, as such, does not support it. Rev. D. M. Stearns, 167 W. Chelton Avenue, Germantown, Pa., and Mr. W. Roger Jones, of the Missionary Pence Association, Exeter Hall, London, likewise transmit to us such funds as may be entrusted to them. Address Mr. Witte, care of Rev. John Rymer, 193 Camp Street, Georgetown, British Guiana.

success in capturing the good will, or at least the respectful consideration, of the representatives of all "the powers," the unimpaired and autocratic exercise of her authority precisely as in the past, no doubt conveys the idea that her position is impregnable. From one point of view this is the literal truth. As long as she lives and while the Manchu craft floats she will be its undisputed captain. All the highest officials in the empire, Chinese as well as those of her own race, owe their position to her alone. This fact they have never forgotten, nor has she. The foreign ministers were widely criticized for not inserting among the conditions of peace a stipulation that the empress dowager should no longer hold the reins of rule. Without entering into details, it is sufficient to remark that "the powers" could never have come to an agreement on this demand, and that if they had done so the result would almost certainly have been the dreaded disruption of the empire, for which no one was prepared, and for the prevention of which, at that juncture, almost all would have been willing to submit to much sacrifice.

#### **Some Sources of Danger—Within**

It is impossible, within the brief limits of a paragraph, to indicate all the sources of danger to the present dynasty. While there has for some decades been very little external manifestation of national discontent, it is well known that the southern provinces especially have never been heartily loyal. They were the last to accept the Manchu rule in the middle of the seventeenth century, and they are always the first to try to throw it off. For a long time there has been a formidable rebellion on foot in the province of Kuangsi—next west of the province in which Canton is situated—and attention has been often called to the marked resemblance between its origin and progress and that of the great T'ai P'ing rebellion, begun in the same region a little more than half a century ago. That movement might have been suppressed at once by the use of proper means, and so might this. But the former was allowed to go on its slow lava-flow of ruin, till it devastated more than half the provinces of China, and cost the loss of an untold number of tens of millions of lives.

It was only at last put down by foreign help, and there have never been wanting those who think that it might have been better both for China and for the world had the movement been allowed to take its course, putting an end to the rule of the incompetent Manchus, who are no longer equal to the task of governing China, and who will suffer no one else to help them. It is not alone in Kuangsi that organized rebellion exists. There is open disaffection in we know not how many other centers, both within and outside of the eighteen provinces of China proper. The nature and the significance of these uprisings we are not concerned to consider—the important thing is that they

exist and are likely to increase. The heavy pressure of the demand for the foreign indemnities is a wide-spread and fruitful source of discontent in China, as, indeed, it would be in any country on the planet.

In the recent outbreak in southern Chih-li it is supposed that several thousand of the "embattled farmers," banded together for the purpose of resisting the exactions of the local magistrates, under guise of collecting indemnity taxes, were slain outright, but it is also certain that a great number of villages were simply wiped out by the brutal soldiery—men, women, and innocent children being included in the remorseless ruin. The terrible story of the resistance to oppression and its punishment has been spread far and wide, and while it does not as yet unite the Chinese into a resisting body, it does much to embitter that national feeling which in this empire takes the place of patriotism, and to make the prospect for the next eight and thirty years, during which the indemnity payments to Western lands must drag out their slow lengths, a particularly gloomy one.

#### Pressure of Foreign Powers

In immediate connection with this subject is to be named the direct and the indirect political pressure of the various foreign powers. The frontier of the Russian and the Chinese empires are continuous for much more than a thousand miles, and there is not a rod of all this vast stretch in which trouble may not arise. It is superfluous to do more than mention Manchuria, Russian hold upon which will never be relaxed until that great empire shall have undergone changes like that of the pious cat mentioned in the Chinese fable, who vowed hereafter to live only upon cheese and to eschew mice and rats. On the south of China she has a perpetual irritant in the strange republican-empire which has long been wandering over the earth seeking whom she might devour. Comparison between the methods of France and of Great Britain are out of place here, but it is not unimportant to point out that France abroad always maintained an aggressive attitude. She has by progressive approaches annexed Annam; she threatens the life of the Kingdom of Siam; next to Russia she is the most dangerous enemy of China, and the two taken together are a greater menace than the rest of the civilized world. The rising in Kuangsi she will know how to turn to her own account at "the psychologic moment." Then there is Germany, anon slow, and again swift like the eagle, as in the unique instance of Kiao Chou, which China can neither forgive nor forget. She wants the Yang-tze Valley, and means to have a part of it, just as France and Russia apparently intend to establish and to maintain peculiar and unprecedented relations with southern, southwestern, and western China, within and without the great wall. There is also Japan. She already has Formosa, but she is not content; nor, in the face of her recent



development, her unique and inapproachable knowledge of China, is this singular. She appears to have her eye upon the province of Fukien, which it is thought she has definitely ear-marked. The behavior of some of her subjects in Amoy and elsewhere is inexplicable, unless Japan has a deep-laid and far-reaching plan. It is needless to speak of the eccentric thirst of Italy for the obscure port which she aimed at in 1898, and failed to get, but for which she is supposed still to be lying in ambush; nor yet of Great Britain, which has of late had much more than she could attend to elsewhere without worrying China. The problems connected with foreign control of the railways already built, not to speak of those promised (or threatened) in the immediate future, as well as of mining rights, navigation of inland waters, the abolition of likin taxation, and other grave issues, would alone be fully sufficient to equip China with all the burdens she can carry, but they must be passed by with but the merest mention.

#### Succession to the Throne

The question of the succession to the throne is in China, as in other lands, a matter of prime consequence, but it is a wholly unsettled problem. The topic is to the Westerner somewhat intricate, but it may be mentioned that the present Emperor Kuang Hsü is not the son, nor any sort of a nephew, of his predecessors, as by custom he ought to be, but a "first cousin once removed." No son has been adopted for the former emperor, as should have been the case. The late heir apparent, who was a frivolous youth wholly unfit for the lofty post, has been by imperial decree removed, ostensibly because his father, Prince Tuan, was guilty of patronizing the Boxer movement, but perhaps quite as much for his own ill deserts. If the present emperor were to die, there could only happen what has already twice occurred: the succession of a mere child, with the empress dowager as the "only man in China." On the other hand, were the empress dowager to die, no human being is able to predict what would happen; these contingencies are not remote, but always potentially present.

Two other important themes can be touched upon, but each is of the first importance. One is the adjustment of China to the inevitable new education, and conversely the adjustment of the new education to China. The situation is grave and full of peril. The Chinese want the results of Western learning, but they do not want the learning itself, much less do they desire its roots, the mere existence of which is but dimly perceived—perhaps only felt. Of this we shall hear much more in the immediate future.

One other danger that lies across the path of China, the gravity of which is daily increasing, is the attitude of the Roman Church as the

political agent of French ambition. "France abroad is the Roman Catholic Church," said one of her statesmen in a burst of frankness.

If the Western world but knew the history of the conduct of this great corporation in China during the past few years, there would be such an outburst of righteous indignation as unified the world in the trial of Captain Dreyfus, only the matter, instead of being a personal one, is national, and in its effects world-wide. During the last two years the most intelligent Chinese officials in China have come to a clear recognition of the danger to the empire from this source. Within the knowledge of the writer specific expressions of this recognition have recently been made by three Chinese, two of high rank and of great influence, each of whom foresees the gravest consequences if no check is interposed.

The formal and official recognition of the bishops of the Roman Church as Chinese officials of the first rank, their personal audience with the empress dowager in that capacity, and the fact of the reference, in an edict in the *Peking Gazette*, of religious difficulties to them for their adjustment, carry with them ultimate possibilities involving the total destruction of the autonomy of China as a power.

The indisputable fact that many of the uprisings against the levy of taxation for the indemnity tax have been directly due to hostility to the Roman Catholic Christians for their extortion and revenge is a window through which the past becomes more clear—and also the future. Mrs. Isabella Bird Bishop, one of the most intelligent and fair-minded travelers who ever came to China, and who enjoyed opportunities for first-hand knowledge altogether unequalled, has recently published the statement over her own signature that in the province of Sz-chuan she found instances in which the greatest irritation was caused by the extortion of this Church in demanding compensation for slight damage to property to the extent of "800 *per cent.* on the estimated actual loss." Such cases are by no means uncommon, altho it must be admitted that if it be true that self-preservation is the first law of nature they are almost inexplicable. If anything is certain in this land of incertitude it is that in operations relating to the Chinese we shall all ultimately reap that which has been sown.

It is increasingly desirable that these facts and their international importance should be appreciated in the United States and in Washington, especially by those who direct the foreign policy of the American government. In the present helpless condition of China, drifting on a distinctly visible lee shore, but without power to alter the course of the ship of state by the smallest fraction of a degree without the consent of "the powers," it is essential that wise men should know what it is which threatens the Chinese Empire, the integrity of which appears at present to be essential to the peace of mankind. Out of

these deadly difficulties some way may be—must be—found, and to that end the first step is the distinct recognition of their nature, and the next a deep conviction of the need of a united appeal to the God of Nations to open a way for the future peace which is so desirable, so necessary, and so uncertain.

---

## THE PERSECUTION IN MANCHURIA

BY JOHN ROSS, D.D., MUKDEN, MANCHURIA

Every great innovation, whether it be a spinning-jenny or a steam-engine, produces a considerable amount of commotion in the society in which it is inaugurated. When the alkali of great new principles is introduced into the liquid acid of ancient and inaccurate ideas there is of necessity a temporary effervescence. When the truth-loving and truth-proclaiming doctrines of Christianity are intelligently and effectually proclaimed among a set of corrupt or superstitious notions a measure of excitement, of argument, and of opposition is to be looked for. Yet, in contradiction to the opinions of ignorant men, the troubles which overtook the Church last year in the North of China had nothing whatever to do with doctrines. The people of the South are far more fiery and short-tempered than those of the North. They have been familiar with the preacher and his message at least twice as long as the men of the North. Yet in the South there was no social earthquake devastating the face of the land. As far as doctrines, theory, and mere opinions are concerned, I question if there is in the world a more tolerant people than the Chinese.

But in their customs they are one of the most conservative of nations. Whatever calls in question the superexcellence of their ancient customs instantly rouses the old question, "Why do Thy disciples transgress the tradition of the elders?" In China, as in Judea, and in some other places, tradition is of more importance than the commandments of God. Yet the opposition to what appeared to call in question their revered beliefs, tho it might stir up angry words, would never lead to the shedding of blood. It was the political activity of the West, become acute by the taking of Kiao-cheo in Shantung and the continuous subsequent aggressive and encroaching events—which need not here be specified—which originated the Boxer movement and caused the events which have stirred the world.

The special hatred of that movement was directed against the railway, by which the Chinese saw the integrity of their country threatened. Anti-foreign outbreaks began on the railway, and wherever it was possible every yard of rail was torn up and every particle of railway material destroyed.

After the edict from Peking was everywhere secretly circulated,

ordering the extermination of foreigners and natives—converts to foreigners, or in any other way connected with foreigners—the active hostility of the Boxers was ruthlessly thorough against all persons and everything in any way related to the foreigner. Not as missionaries but as foreigners were Europeans and Americans massacred in the interior of China. Not as converts to Christianity but as adherents of the foreigner were the native Christians hunted to death. There was no death for those who proposed to disassociate themselves from the foreigner.

Foreign houses and foreign property of all descriptions were utterly destroyed. Shops selling kerosene or paraffin were fined to the utmost of their resources and their foreign oil confiscated. This foreign oil the people were forbidden to burn. Foreign cottons, most of them American, were confiscated, and the shops in which they were found heavily fined. All cloths, velvets, and woolens were similarly dealt with. Matches, needles, pins, or any article showing foreign origin, were destroyed. Pretty brass buttons with Chinese designs, made by the millions in Birmingham, were largely used by the Chinese; every garment seen in public with these buttons on it was torn off and cast into the fire. Lead pencils found on travelers were taken from them and destroyed. Boats laden with foreign materials were boarded, and their cargoes thrown into the river or confiscated. In our gardens every tree bearing foreign fruit, every foreign vine, was torn up and cast into the fire. Of the large numbers of foreign flowers we have introduced, and of which the Chinese were particularly fond, not one was permitted to survive if discovered. The Boxers had apparently resolved not to leave a trace remaining of the presence and influence of the foreigner.

The term for "foreign" is *yang*, the "ocean." *Yang* is also a sheep. In China there is a cycle of twelve years, each under the name of an animal; one of these is *yang*. Any Chinaman born in that year was prohibited from joining the Boxers; thus a twelfth part of China was excluded. Among the Chinese surnames *Yang* is not uncommon; any man of that surname would not be received among the Boxer ranks. Thus will potently appear the character of the Boxer movement. It was a frenzy of madness against the foreigner—his person, his country, his religion, and all his belongings.

Having briefly explained the origin and cause of Boxerism, I shall state briefly how it affected our Church in Manchuria. The Boxers were, as a body, utterly contemptible and unworthy of serious attention. But such is the mental corruption in China that the people were given over to believe a lie. High and low, official and private, military and civilian, believed that the Boxers were inspired from heaven to use the "flying sword" and the sacred fire to destroy the foreigner and all his works. Tho the Boxers were few, they were

everywhere shielded by the soldiery and supported by the officials. Of the latter a few opposed them, but the majority let their opposition go no further than abstention from all interference. Yet in Manchuria I am aware of no official who desired the death of a foreigner. The officials were gratified when the Presbyterian missionaries departed. Yet the soldiers and their officers actively supported the Boxers. But the real source of the power for mischief by the Boxers was the government of Peking. No official in Manchuria permitted the Boxers to assume any power till the secret edict of extermination was issued directly or indirectly from the government to every official in the country. The viceroy in Mukden retained this edict in private for a considerable time after receipt of it, and published it only when his own subordinates threatened his life if he abstained longer from doing his duty.

The Boxers obtained all control in the city as soon as the edict was published, but it was several days before they dared to begin their destructive work. Fire and robbery went hand in hand all over the country, and no official had any power even if he had the will to stay the evil. Several, however, exerted themselves effectually in saving life. But notwithstanding the efforts of the wiser officials, over three hundred of our Christians have had to lay down their lives for their faith; for tho they were persecuted as foreigners they suffered as Christians. The wonder is that the number is not twenty times as great. No place was safe. The crowded city and the solitary mountains were alike thoroughly searched as if with bloodhounds. The tiniest hamlet was hunted and the loneliest mountain gully.

But the friendly millet was about six feet high all over the country, and under its shelter thousands escaped who but for it would have been put to death. The undergrowth of the forests in the mountains was at its densest and hid in safety large numbers. One man fled from the neighborhood of Mukden to the northeast of the long white mountains, where the only people to be found are a few rare hunters of the ginseng medicine plant. There, to his surprise, he came in contact with about two hundred Christians, who from various places had found their way to that remote and usually inaccessible region. One of our students lived for about two months in the rocky clefts of a mountainous region visited by no man, where the bear and the tiger ruled. By night he went down to a narrow valley and plucked some potatoes from their roots or maize cobs from their stems. Of the many hundreds who escaped thus individually, each had his own special experiences and his own miraculous escapes.

Never before was God so sensibly present to them, never was His word so real and so living—a personal comforter and guide. The providences of God seemed to them special every day. Men and women who in summer were usually troubled with sickness knew not

a day's trouble during their two months' exposure to want and weather. The plowers plowed deep into their souls, and the seed of the Word has taken root and borne fruit as never before in Manchuria.

In some places very few Christians were put to death; in others as many as could be apprehended. In the fine congregation of Yilu, north of the city, the women and children were not molested. In other places the suffering of the women and children transcended those of the men.

One remarkable experience expressed by many who were threatened with death but escaped was the fact that they did not realize any fear. One old man, well-to-do, was apprehended, bound with ropes, and escorted into the city to his doom. His wife was beheaded before his eyes. Threats and mockery were ceaseless in his ears. His heart he felt beating twice its ordinary speed, but fear he did not know. He was dragged behind a cart for a dozen miles, and at length pushed on his knees to receive his death. The edge of the sword touched his neck, when with much difficulty he was respited by friends at a great price. But still he knew no fear, tho his heart continued beating at its fastest. Some men, escaping, passed through the murderous Boxers with their cruelly drawn swords; but so entirely were they without fear that they were allowed to pass on without challenge. This fearlessness they all ascribe to the special and merciful interposition of God, who assisted them through the awful ordeal and that dreadful time.

#### **Experiences in Mukden**

In Mukden the deaths were surprisingly few. The viceroy for a time exerted himself in his non-committal fashion to stop or to retard the evil work. After the Presbyterian missionaries had all retired, the viceroy sent repeated and urgent messages to the Roman Catholic bishop to depart, as the unruly forces were entirely beyond his control and he could not protect the bishop. The bishop left, and was some distance from the city when he was earnestly entreated to return to his converts, who felt utterly dependent upon him. He returned to share their fate.

When, after the departure of our missionaries, affairs came to their darkest, our Christians met together for prayer and consultation in the church. The Roman Catholics had already resolved to resist by firearms, a stock of which was in the cathedral. The younger spirits of our congregation were eager to follow the same course. The pastor, elders, and senior members opposed this course, as the time was one not for resistance but for flight. They were a few sheep among innumerable wolves; they must "act as serpents," and when persecuted here flee there. For the Boxers in their deadly opposition to the foreigners had the sympathy of nine-tenths of the entire popula-

tion, and the active support of all who had little to lose. The officials did not greatly differ from the people, but their greater responsibility made them more cautious. The soldiers had already openly espoused the cause of the Boxers. Resistance, even if right, would have been madness. Some men, even after long residence in China, are under the delusion that only the official and literary classes are opposed to foreigners. The officials may be able to restrain the open hostility of the people, but it is always there in the hearts of the great majority. By far the greater proportion of losses of life and property last year was solely due to the enmity of the common people, while, on the other hand, many fugitives escaped death on account of the humanity of a small fraction of the people.

Our people, therefore, decided that their policy was flight, and their one defense prayer. They agreed daily to pray for three things: the safety of the Church, the salvation of the nation, and peace for all. The instructions of the Savior when sending out first the twelve disciples were applied and laid to heart as never before. The words were alive and "had hands and feet."

The very next afternoon the church was burnt down amid the exultation of all classes, who crowded from every corner of the city to see the "end of the foreigners." This was the signal for flight. Thousands hid in the millet, but hundreds of our most prominent people felt safe only when sheltered by the forests in the mountains, a couple of hundred miles away. No relative would dare give house room to a Christian, as it meant death to themselves. The reign of superstition was so unquestioned, and the belief in the destruction of the foreigner, root and branch, so thorough, that relatives would not even permit a Christian to leave a bundle of their choice possessions in the house; for had not the spirit-moved Boxers declared that wherever anything was secreted belonging to a foreigner spontaneous combustion would destroy the property where it was hidden? The frenzy of madness seized the persecutors. Young lads of seventeen went about the streets carrying with joy, in one hand a bleeding sword, in the other a gory head. In dens in the earth and caves in the mountains, perched on almost inaccessible rocks, or hidden in dense undergrowth of the forests, thousands found refuge from an enemy as remorseless as death, as cruel as the tiger, and as eager as hounds after their prey. No puniest house in the smallest hamlet was left unvisited. How so few were murdered is to me the mystery, for the Boxers aimed at annihilation.

The Christians saw the hand of God in the terrible trial which came upon the Church and in the calamity which, through it, has fallen on the nation. They saw also the hand of mercy in the manner in which it came and in the season of the year. A month earlier the millet was low and could give no shelter. In the season of long nights,

even could they escape their hunters, they would have perished of cold. The harvest was the best for a dozen years and grain could be had for the asking; it has not been so cheap for many a year. No one starved who could work or even beg. At any other season not more than one in a hundred could have escaped.

The sufferings of those who hid, from exposure and want, were necessarily great. Yet all expressed their amazement that most of them suffered less from sickness than in normal summers. Still, some have since died as the result of that exposure. The incessant excitement must have been trying; for they knew they were everywhere searched for, a price was on their heads, they might be discovered at any moment and put to death. The only time they knew peace was when under torrential rains, for they knew that the Boxers were then under shelter. These people, who usually dread the slightest wetting, rejoiced when the thunder rolled and the clouds poured down sheets of water.

The Boxers were not all equally brutal. In at least one case a young man who was bound and sentenced to death had his cords cut by his Boxer watcher and told to run into the millet. After the first few days of madness the Boxers parlied, and many saved themselves by paying for their life all the property or money they could command.

The severity of the persecution depended chiefly on the character and knowledge of the mandarin of the district. In some districts no man, or very few, were put to death; in others every man, woman, and child belonging to the Church were executed when apprehended. Even where the mandarins exerted their utmost moral influence (the only influence they possessed), they could not save the Christians from wholesale robbery, tho able to save their lives. Where the death-rate was heavy the mandarin was heartily in sympathy with the murderers, always lending them the aid at least of the soldiers in the yamen, who should have kept the peace.

The Boxers alone would never have been able to effect any mischief. In almost every village there are representatives of a secret society called Tsaili, firmly knit together, and utterly unscrupulous where the property of others is concerned. These were ten times more numerous than the Boxers. The latter, in their superstition, slaughtered and burnt. The Tsaili plundered; they extorted from the Christians many hundreds of thousands of dollars.

Persecution, therefore, assumed almost every possible shape, except in the manner of death. The "spirit-inspired" sword was the instrument of death in most instances. Most of the Christians were beheaded; some were hacked to pieces; a few were more cruelly treated, piece after piece of their face and head being deliberately cut off by the sword in order to compel them to renounce their faith; a few were burnt by means of paraffin oil. One excellent man, a



successful native doctor, was seized after he had hidden for a month. A band of cotton-wool was bound as a circlet around his head. It was saturated with paraffin oil and set on fire. He was put to death by burning his brains. For three days his body was kept standing, his skull saturated with oil and burnt all night long. They called him "the heavenly lamp."

The most ruthlessly cruel and barbarous form of persecution was in a town a hundred miles east of this city—Sin pin pu, where we had an intelligent and active congregation of three hundred men, mostly business men and farmers. Most were able to flee; but all who did not were hunted up everywhere, and when found were beheaded by the Boxers, who had their headquarters under the auspices of the mandarin.

One young man, the head of a fairly prosperous business, informed his mother, a fortnight before the bursting of the storm, of the serious time before the Christians; that he had decided, whatever came, to remain true to the Savior and his faith; that death was only a matter of a little earlier or a little later; and more in the same strain, apparently to prepare her for his fate. He was seized, ordered to recant, refused, and sentenced to execution. He fell on his knees and engaged in prayer. While thus kneeling his head was severed at a blow from his body and rolled a little distance away. His mother was permitted to take the body. She found it still quietly on its knees and the head at a little distance. No wonder if the woman lost her reason for a time. She had to hide in the hills herself for two months.

One man, Wang, a Peking member, went to his execution singing hymns. Another, Swim, preached to his executioners on the way to his death. He was an old man, a scholar, and influential at one time in the town. He was urged to recant. "He would not disgrace his faith or his Church by lengthening his days by recantation."

One of the noblest-looking woman I have seen in Manchuria, an intelligent and whole-hearted Christian, who belonged to a well-to-do family, was condemned to death. She asked an interval for prayer, according to her religion. This was granted. She fell on her knees for a time, then stood up to sing a hymn. She sang, as never before, a hymn on "nearing the gate of heaven," and while singing was beheaded.

A girl of fourteen was hiding in a millet field. Her father had been cut slowly to death, as he had been a preacher. She was his only child and motherless. She had a New Testament hidden under her robe which relatives, who dared not shelter her, urged her to hide away. She refused and carried it about with her. She was found in the field. She was unknown to the murderers, but her New Testament told its own tale, and on its account she had to die. She stood alone before

the naked swords of the butchers, surrounded by a heartless crowd of onlookers, curious to see how the fools of Christians, who would not bow to images to save their life, could die. Not a word of pity or of sympathy reached her ears. One of the cruel executioners asked her, "How is it you are not afraid?" "Afraid or not afraid, it is all one," was her reply, and she was beheaded.

Of the many of whom I have individually heard who were put to death, not one appealed for pity, not one seemed to fear. There was no shrinking from the brutal ordeal. As one man put it, "There was no coward among them all." Some went joyfully to meet their death, all went calmly. Some went with singing, all with prayer.

The heartless barbarity of the whole business has been cruel, cruel, and the hatred has been fierce as a seven times heated furnace. But He who gave rein to the cruelty has His own designs to carry out. Never was gain save by sacrifice. There is no salvation but by blood. When God has great ends to accomplish great sacrifices are called for. The Church in Manchuria has been called upon to place a terribly expensive sacrifice upon the altar. It has been offered, consumed, and accepted. It is for the Church of God in all lands to learn the lesson, to labor for the proper results, and to obtain the inheritance,

---

## THE YALE FOREIGN MISSIONARY SOCIETY

BY REV. HARLAN P. BEACH, DIRECTOR

This society has no history as yet, and as its first missionaries sailed less than a month ago,\* it has no story of successful initiation of an enterprise prophetic of better things to follow. A few statements of purpose and causes are all that can be given at this stage of its development.

The society is the expression of profound convictions, existing first in the minds of a few earnest Student Volunteers of the university, and later espoused by a number of influential members of its faculty and corporation. If any men are especially obligated to serve their fellows, it is the brotherhood of scholars who have received so much from the college and its professional schools. Yale's record as an influential factor in American development is an enviable one, and she has also done much through her merchants, diplomats, scholars, and missionaries to bless less-favored nations. The conviction that the non-Christian world should be more prominent in the university thought and life was the primal one in the agitation for the society.

---

\* Rev. John Thurston is the first of the Yale Mission to sail. He left with his wife on the sixth of October for Peking.—EDITORS.

But how can this sense of obligation be best met? Partly by increasing knowledge concerning the need of those lands and the enlarged interest, prayer, and financial support of varying agencies which must follow such study. More well-qualified missionary candidates for every Board should be raised up, if Yale would occupy the strong position which should be hers, and if she discharges the responsibilities which belong to every institution of higher learning. The attempt to do her duty in all these directions in the past has partially failed, and the society is an effort to utilize the "Yale spirit," which has been so prominent a factor in the university life, and to lay upon individuals a personal responsibility which they have not hitherto felt. Manifestly if a select body of graduates, who have the confidence of their constituency, representing different branches of the Christian Church, and chosen because of their ability in different directions, are sent out by the society to a land which has a strong interest for all contributors, there is every reason to believe that sympathy and financial support will be assured, and that the cooperation thus initiated will become a habit which later will benefit the Boards of the churches to which graduates belong. The missionary enterprise will be dignified by the self-sacrificing and fruitful lives whose work is constantly being kept before the students, and a far larger number of candidates for foreign service may therefore be confidently expected.



HARLAN P. BEACH

The experiment in the direction of an independent, interdenominational university mission has never yet been successfully made; tho a number of colleges and universities in America have their salaried representatives in the field under church Boards, while in Great Britain the experiment has been carried to the extent of distinct missions, like those of Oxford and Cambridge in India, and the Universities' Mission of East Africa. Yale's society is interdenominational and independent for local reasons which made a mission on any other basis impossible. Moreover, because of its interdenominational character it promises to aid in the direction of Christian unity in foreign fields, a trend now more than ever desirable because of union movements in the Philippines and in Japan.

The first field to be entered by the Yale society is China, largely because of America's special responsibility for that empire, and also for the reason that in this time of her renaissance the university graduate may be even more influential there than men without college training, or with a less broad intellectual outlook than comes from a typical American institution. While the exact district is to be decided after the missionaries have had a year of language study and observa-

tion in Peking, North China will be the section of the empire in which a station will be chosen.

As to policy, it is too early to do more than state it in general terms. As the Gospel of Jesus Christ has proven itself during all the Christian centuries to be the power of God most used in the regeneration of nations as well as of individuals, evangelization will always be fundamental in the society's activities. The usual auxiliary agencies which make the Christian life effective and powerful, such as medicine, schools, literature, etc., will receive due attention also. When the opportunity comes, it will be a most appropriate thing for the society to establish a strong college, and its missionaries will embrace every opportunity to aid China's literary men and other leaders of thought. As soon as possible one man at least will be chosen to give special attention to that form of effort, tho even here the earnest Christian will lose himself in a semiheathenized attempt to be all things to all men. While believing heartily in the evangelical denominations, no candidate will be commissioned who does not care more for the exemplification of a Christlike character than for a formal exposition of doctrinal beliefs, and for the Kingdom of God as simply set forth in the New Testament than for any particular sect or denomination. The power of a holy and helpful life, placing itself warmly in touch with the manifold needs of a well-nigh lifeless empire, despite its phenomenal age and history, is what the society places before itself as a divine ideal.

Tho it has been organized only since June (it had been under careful consideration more than a year before that date), the necessary funds for the plant, etc., and the salaries of those already appointed, have been raised from interested classmates and others without difficulty. It is probable that with even its ultimate staff of twenty families or more there will be no obvious financial obstacle to cripple its work. While, therefore, it makes no appeal for means, it does crave the prayerful interest of men and women who realize the difficulties attending experiments, especially in a land which is in a state of flux, whose populations are yet sore over the awful events of the Boxer uprising and its distressing aftermath. Great wisdom is needed, both by its Executive Committee and by those who have undertaken to be its pioneer missionaries. Perils at home are also possible. Already some friends of missions have considered the society to be an arraignment of existing agencies, instead of an honest attempt to supplement, in such a way as not to encroach upon their constituency, the splendid work which other Boards are doing. It is possible, also, that some small institutions, not financially as strong as Yale, and without its unique solidarity, will be stimulated to emulate its example to the detriment of other missionary organizations and with final collapse. Even Yale, with the present promise of assured success, may become lukewarm in this great interest, and will turn away from responsibilities which bear with them such great possibilities of blessing to the university itself, as well as to the greatest enterprise of the Church, the extension of the truths and the fruitage of the Gospel to every nation.



*from a drawing by an Indian artist*

SIOUX AND CROW INDIANS IN WAR FEATHERS AND PAINT

## THE RELIGION OF THE SIOUX INDIANS

BY MISS MARY C. COLLINS, PINE RIDGE, SOUTH DAKOTA  
Missionary of the American Missionary Association

The Sioux Indians have always, so far as we can discover, been ruled by their medicine-men. These are also their priests, so that it is hard for them to understand that the missionary, or the "soul-teacher," is not also able to heal the diseases of the body. In the past they had strict moral codes and well-defined religious laws and doctrines. They all believe in a future life and in punishment for sin, here and hereafter. One who has murdered his friend has committed a crime, and he, therefore, must be banished for a certain time to loneliness. He is sent away to live alone in an old ragged tent, and no one is allowed to approach him. Some relative, an old woman, may carry food and leave it near his tent, but he may not come out and get it until she has gone. He must not speak to any one. After a time he is allowed to come away, but first his relatives must satisfy the family of the murdered one by means of valuable presents. Then comes the purification. All that he has used in his isolation, even the clothes that he has worn and the dishes from which he ate, are destroyed. He goes naked into the "Inikagopi" (sweat bath), and with a medicine-man singing and praying to the stone gods his purification is completed, and he may once more walk among his fellows.

The Indians are a prayerful people, and have always recognized the necessity for sacrifices and gifts to the gods. All the high buttes throughout the Dakota land have been used in the past as religious altars and places of prayer. Anything which they failed to comprehend, they at once attributed to the Taku Wakan, or the Great Mystery. On the top of one of these buttes they say that the prayers of the people were once wonderfully answered. One long, hard winter, when the snow was so deep that the hunters could not go out for game, and the people were almost famishing with hunger, the priests, or medicine-men, went to the hilltop and prayed for buffalo. For three days they had held their sacred dances around the image of a buffalo suspended to a pole. They had cut their flesh, and tied weights to cords passed through their flesh as they danced. All this agony they endured without a murmur to please the gods, who reward only bravery, and before whom cowardice is the worst of sins. After the men and women had cried to the gods for many days, there came a strong north wind, and running with the wind, almost into the very camp, came a great herd of buffalo. So exhausted were the animals that they were easily slain, and after the best portions had been offered as a sacrifice to the gods, the people satisfied their hunger.

Dancing among white people is usually only entered into for amusement, but to the Indian it is worship. It is a means by which he may come into communication with the spirit which is to direct his movements. There are great war-dance societies, such as the Sun Dance Society, the Holy Dance Society, and the White Horse Dance Society. In the White Horse Dance Society the medicine-man has a dream. He sees coming toward him from the lightning god a horse with a rider and knife. The medicine-man then calls the people together, and announces that he had a message from the God of Lightning. He is then accepted as a war-leader, following the spirit of the lightning god, and he calls his society together, and they have the white horse dance.

In this dance the horses are managed with wonderful skill. The men chant songs and prayers for success. The medicine-man directs the dance and songs, the feast, and all the preparation for war; he announces that no bullet can hurt him, and that by his mysterious touch he can make the whole society impervious also.

The medicine-men are the most dangerous men among the Sioux. Indian agents, who generally look upon the Indians as playthings, imagine that the Indian dance is simply a harmless amusement, and with this mistaken idea they even encourage the old wild games and dances. On one agency one Fourth of July the old men, who had felt for a long time very much oppressed and abused, and who had secretly been talking of the strength and power of the White Horse Dance Society, obtained permission from the agent to indulge in their

dance. The consequence was there came very near being an outbreak. The old men believed their leader to have been directed by the spirit to make war on the whites, and this was only prevented by the influence of the Christian Indians.

The "Inikagopi" is a religious ceremony of purification. Stones are heated and put into a small round booth covered with thick skins. A man or woman is then put inside naked, and water is poured on the hot stones. The priest chants prayers, and the steam is supposed to wash away all the sin and impurity. These ceremonies are also used in sickness and for women, like the purification rites among the children of Israel. On coming out of this hot bath the person often rolls in the snow, or cold water is poured over him, so that death sometimes results, often immediately.

The Sioux believe that all sickness is brought on by the gods as a punishment for some offense committed against them. Often in cases of sickness a near relative will go out on a high butte and stay without food and water three days and nights, while they cut their flesh and cry to the gods for the life of the sick one. By his own suffering the Indian hopes thus to propitiate the angry god, and to remove the penalty from the stricken friend. Their gods are cruel and revengeful; they are not loved, but are feared.

Their code of morals were high, considering the fact that they were of their own make. An unchaste woman was an outcast and a thief was always dishonored. One Bull told me of a man, now permitted by the United States Government to hold a high position, who once stole a horse from a friendly tribe, in the days when there were war chiefs, medicine-men, and native judges, or peace chiefs. This man was called before the peace chief and tried for his offense. Sitting Bull was a war chief, and his soldiers sentenced this man to have his gun taken from him and to stand all day in the presence of the people, tied feet and hands. Any man was permitted to strike him with a whip. Later he has had his revenge, for ever since the Indians have been on the agency as government wards he has lost no opportunity to annoy these men.

Red Horse and Long Feather were peace chiefs, or judges. They lived and died as Indians, but were honorable men. While the Indian may be ignorant of white men's ways, he is not necessarily an ignorant man by any means. In the old life they were able generals, and could either plan for war or for the hunt. They could lay out new roads, and even now the Indian trail is used by the white men as the best route for their roads. He could select the best natural conditions for his villages, so that the ever aggressive white man is never satisfied until he has secured the home site of the Indian. The roads made by these natural engineers either through woods, across plains, or through

deep snow or swollen streams, were always safe. They constructed rafts and made boats.

The Indians are not a lazy race, or they could never have made a living under such adverse circumstances. They are hardy and brave, or they would never have declared war upon a mighty nation, with all the guns, soldiers, horses, and supplies which follow the American army. Lazy men could never have followed Sitting Bull all those long, weary months, when they resisted the weakening forces which they knew would come to them through being fed like babies by the Great Father. No; they are not lazy, but are wholly unused to digging in the soil. The Indian can march for days in cold or heat, hungry and thirsty; he can hunt game in all kinds of weather; he can walk and carry the game on his back many weary miles to bring food to his squaw and papooses at home. His muscles have from generation to generation been strengthened to fight and to hunt, but not to dig. Even the graves of the dead were not dug, but were made of trees or scaffolds. We call them lazy, while our best and brightest men are falling by the way, while trying to develop a different set of muscles to enable them to take up the white man's burden. We are expecting a people to learn in one generation what it has taken us thousands of years to learn. Let us be patient. If in this generation we develop a few scholars, a few farmers, and some stockmen, let us be encouraged.

But we should not forget that the red man must be educated in his threefold nature. We must see to it that the brave heart which led him to war and made him ready to endure hardship is not cowed by threats of the guard-house and starvation. In his helplessness we must not rob him of his manhood. We must encourage his athletic sports, which do no violence to his conscience, while we discourage his heathen dances. We must respect his religious nature, and show him that truly God—the Great Wakan—takes thought of him and seeks to guide him in all his ways. We must teach him that instead of delighting in sacrifice, the Great Spirit desires obedience to His laws. We must tell him the Good News that the Great Sacrifice has been made for us by Jesus Christ, and that through Him we may come to God without fear and in full confidence. We must teach God's hatred of sin and His love for all men.

The Indian still feels that it is a privilege to suffer, so that punishment according to our laws is looked upon in somewhat the same way as war in the old time. I have known men who had been sent to the guard-house for some trifle to return home and to be lionized by the Indians, much as he would have been had he escaped from a hostile tribe.

The true missionary spends his life for the people. He tries to get into their thought life and heart life, and to see the Indian's rea-



son for doing or not doing things from his own standpoint. We may make laws to govern the outward man, but the real man can not be governed in this way. To civilize the Indian he must be appreciated. He must be understood and he must be Christianized. If the artists for the tribes could be taught art in our schools, and those who have descended from the medicine-men could study plants and their medicinal properties, and the star-gazers, who know all the signs of the heavens, could be led to study astronomy, and others could follow the natural bent of their minds, then might we not out of these people, who have lived so close to nature, secure some able scientists and artists? Let us encourage the sciences that have come with the natural life of the people. Under all circumstances, only those white men should be selected as head farmers, agents, and teachers who love and worship God. The drunken, licentious, profane man, if sent to civilize these Indians, only make the Indian look down upon them, and cause them to feel that their old life was higher than the one offered by the government. The white men who should help the red men upward only develop their vices, make God dishonored, laugh at women, and make fools of themselves by drunkenness. The missionary is the only factor in all the Indian problem that stays with them. Let them have the full sympathy and help of the Christian Church. Send clean, honest Christian men to teach these wards of our nation, and missionaries who are Christians of the highest type to lead them into the ways of righteousness. If our government will treat with them as with men, be patient with them in the transition of the old life and the new, give them men to lead them, not to drive them, and the Church will supply the men and money to teach the religion of the meek and lowly Nazarene, and the power and strength of the Lord of Lords and the King of Kings, we shall rejoice and be glad in this little flock that we, as Americans, have been permitted to lead them into the new life of the citizen, and bring them all into the Kingdom of God, where we will all be one in Christ Jesus.

---

## IS THE HOME PASTOR RESPONSIBLE?

BY REV. JOHN W. CONKLIN, NEW YORK

Field Secretary of the Reformed Church in America Board of Foreign Missions

Standing in a beautiful and commodious church, after service, I remarked that architecture and acoustics had much to do with impressing the Gospel. "No," answered the pastor's wife, "no one and no thing except the minister is responsible for anything in the church." She voiced a grievance felt in many a parsonage. The pastor bears heavy loads, and there is a tendency among most people to increase his burdens. He has responsibilities from which he can

not escape, but there are other things for which he can not be held liable.

1. I submit that the home pastor is *not necessarily responsible* for the attitude of his church toward missions. That attitude is the result of many factors. The present pastor is usually one of a line, and is not liable for the shortcomings of his predecessors. There may be a strong chronic anti-mission sentiment in his church, and some members may have been rounded up only half converted. Teachers in district schools can not be fairly judged by the examinations of their pupils after a few months of service. One must consider the previous record of those schools and the sort of children of which they are now composed.

2. The pastor is not certainly responsible for the amount of money given by his church to missions. Tables of benevolence, like rolls of members, are very fallible as revelations of truth. Secretaries and missionary agents ring the changes upon the tales they tell, but they are shallow indicators. To judge whether forty barrels of potatoes is a creditable yield from an acre of ground one must know whether it is rich prairie or rocky hillside, whether the rains have been plenteous or drought has prevailed. So in the harvest of the Kingdom gifts. The church soils vary vastly and the Lord prospers people very unequally in different years. Judge not that ye be not judged by statistical tables.

3. The pastor is not to be condemned for failure to put into his church all the plans for interesting his people and relieving them of their money which he learns have been successful somewhere. We are in danger of losing church individuality, initiative and enterprise. Syndicates are dealing out our Sunday-school lessons, prayer-meeting and Endeavor topics, daily Bible readings, missionary courses of study, special Sundays for offerings, and we seem to be traveling toward the Buddhist prayer wheels. How refreshing to find a pastor and a church that have worked out schemes and schedules for themselves, and are not lying awake nights because others do not copy them! The question is not whence or by whom, but do they do the business?

II. For what, then, is the pastor always liable in the matter of missions? *He is responsible:*

1. For declaring the counsel of God in regard to world saving. No man can declare the whole counsel of God. But no man should consciously slight any part of it. It is not fair on Christmas to preach "Behold I bring *you* good tidings of great joy," and omit "which shall be to *all people*," nor at the Lord's Supper to speak of the drawing power of the cross upon ourselves or the completeness of the atonement without noting that He will draw *all men* unto Him. It is not just at Easter to preach that "He is raised for *our* justification" without stating that the risen Lord declared

"that repentance and remission of sins should be preached among *all nations*." In studying the books of the Bible it is narrow to disregard the facts that two Gospels (Mark and Luke) were probably written specially for heathen, that the Acts is a history of missions, and that most of the epistles were written to converts from heathenism.

2. The pastor is liable for not copying the emphasis of our Lord's Prayer in leading his people. That model prayer puts the Kingdom first. What excuse can the follower of Jesus offer for failing to do likewise? This leading human souls in prayer is a vital work. How can we lead them close to the mercy-seat? How can we lead them to enlargement of heart, to unselfishness of desire and petition? How can we bring them into fellowship with that great-hearted, world-embracing Christ? For several years I have been partially a layman, and have often left church sick at heart because the congregation had not been led to make one wish to God for the weaker and more neglected part of His children in the world. Dr. Maltbie Babcock said: "Your love has a broken wing if it can not fly across the ocean," and the wings of prayer can not be perfect if they do not compass the Master's world.

3. The pastor is responsible for touching the hearts of his people with the deepest needs of the heathen if he is capable of touching them with anything. There is certainly no lack of material. Paul writes to the Ephesians, in one verse, that "without Christ" they had been churchless, hopeless, Godless and homeless. Each one of these specifications may be made vivid and heart-rending by a study of actual conditions in the world in this twentieth century. Dr. Dennis' "Christian Missions and Social Progress" will give material for dozens of sermons. The Chinese, the Hindus, the Africans and others have been thrust into our view. They have been robbed and left half dead and their ghastly wounds are gaping. If we are priests and Levites, and pass by on the other side, we are liable to them and to our people and to our King. If a pastor can touch the hearts of his people with Herod's slaughter of the innocents, he can do it with the Chinese parents' slaughter of their daughters; if with the story of the woman weeping at the cross, then certainly with that of millions of other women weeping without a cross. When the hearts of our people have been deeply touched by the deepest soul needs of the heathen the battle is won—the rest is easy.

4. If those who attend church do not have the most stirring news of the Kingdom up to date the pastor is not blameless. Comparatively few people take the missionary periodicals, and many who take them do not read them. What do we want? What shall we keep trying to secure? Surely nothing less than that every member of our congregations shall be interested in the forward movements of the Christian

host. Who has the ears of the whole congregation? The pastor, and he alone. When does he have those ears? Mainly on Sunday morning in the church. Why does he preach at all? The people have Bibles and the Gospel is in those Bibles. He preaches to explain and impress the saving truth of God. He must, *for the same reason and from the same place*, tell the current events of the Kingdom—the news of home and foreign missions. In no other way will all the people ever get such news and become interested. Sunday evenings or weekly prayer-meetings or women's society meetings do not fill the bill, for the *most needy people are not there*. There should be a prelude to the morning sermon once a month, if not oftener, containing the latest tidings from the front; or, if preferred, the news may be brought into the sermon itself. There would be nothing strange or inappropriate in this. Paul was accustomed to do it in his letters and probably in his addresses. (Colossians iv:7-17. I. Corinthians xvi:15-20.) Such telling will come nearer to solving the information problem than any society or presswork ever yet devised. Of course these other agencies can not be dispensed with. Their usefulness and vigor will be promoted.

5. The pastor is liable if he allows any children who grow up under him into full church membership to be ignorant of the duty and triumphs of missionary work. We must be careful how we place responsibility for the conversion of all the children. But it surely is possible to give in the Sunday-school so broad and rich an idea of Christ's love and purpose for the whole world that the penitent will not turn to a narrow Christ. The children are eager for mission pictures and stories, and it is their right to have them. Missions must come into the study course of every church school. No Mission Band or Junior or Senior Endeavor Society is equal to the occasion, for the children most in need are absent from their rolls. The Sunday-school must teach the story of the Kingdom up to date with just as much reason as the day school teaches the story of our country up to date.

6. Finally the pastor is responsible for preaching and teaching New Testament doctrine of giving to help the weak, and for affording abundant opportunities for such giving. This is mentioned last because such seems to me the proper order. Great harm is done in church and school by hammering on the money question when hearts are not touched and news is not given. "Out of the fulness of the heart the mouth speaketh," and out of the same the hands give. If I became pastor of a very narrow-minded and anti-missionary church I am inclined to think that I would not ask for a public offering for missions until the people proposed it. But they would have to take the doctrine and the facts, or stay home, or have a farewell sermon. This giving-time should be made the gladdest and holiest of all services. There is nothing equal to it. In its sincere and sacrificing

performance it is holier than prayer or praise, or hearing, or baptism, or the Lord's Supper. Not one of those exercises is mentioned in that climax of the Master's pictures of human liability—the judgment of those who *did it* and those who *did it not* to the least of these. The active offering at the Master's feet of that which is precious is a service that has no superior. The pastor must give the Master's teaching about giving, boldly and faithfully. "I don't know how I can forgive you, pastor," said a rich man on his death-bed, "for not having taught me, in all these years of your preaching, the awful evil of covetousness and the blessedness of giving."

Pastors are liable. The words of Jesus, "To whomsoever much is given of him shall much be required," and those of Paul, "I am debtor," can not be shaded by any mechanical idea of complete forgiveness or wholesale crown wearing. We owe a debt to our parishioners—to make them as loyal and large-hearted as possible; to our missionaries—to give them what they need for the most effective work; to the heathen. I am more afraid of the untaught heathen in the judgment than of any one else. No one but myself can pay my debt to him.

---

## AMONG THE COAL-MINERS

BY MARGARET BLAKE ROBINSON, NEW YORK

Editor of the *Herald of Light*

One summer day, when the temperature was so many degrees above zero that I was becoming skeptical as to whether there really ever was a zero, I stopped and rang the bell at a little house in a mining-town in Illinois. A man came to the door smoking a comfortable-looking old cob pipe and holding a well-thumbed Bible in his hand. He was small of stature, with coal-black hair, well-tanned skin, intelligent features, and a pronounced English accent. I announced that I was holding evangelistic services in the little Methodist church a few blocks away, and that I would like to have him come to some of them.

"It's rather hot to preach and visit," he said; "but, then, I like the visiting preacher. I tell you if it was not for a preacher who visited me, I would be still a drunken miner—as bad as the rest of them."

Then he told me his story. It was not strikingly novel, but it gave me a new light into the hearts and lives of a class of people that I had almost come to believe were as incapable of being made spiritually white as was the coal they mined. His father had been a Methodist clergyman in England and his grandfather a local preacher ("a loaferin' preacher," as his little boy phrased it), and he himself had had a good education and religious training. He came to New York City when he was twenty-one, and after vainly seeking employment in the more "genteel" occupations, he turned his face to the West and soon became a coal-miner.

"Talk about the man with the hoe and the brother to the ox," he said, "well, the poor ox can't always choose his relations, but if he could, I believe he'd have cut me dead. I made good wages, but the bad influences of the mine and the saloon, which is as much to the average miner as his dinner, soon set their mark upon me. I married a good wife, but neither she nor our children could save me from my evil habits. One day a preacher called. He was not good-looking (say, wife, do you remember the red carrot head and the pug nose on that fellow?)—he looked like a small edition of John L. Sullivan—but I tell you he knew his Bible, and he was a friendly sort of a chap that you couldn't get mad at. I told him that it was none of his business whether I was a Christian or no, and said a lot of other things of the same kind, but he hooked me all the same. I gave up drink, and then I joined the Church. Now I help to pay the preacher, and I bought this house, and am paying for it little by little, so that my wife and children will have a home if anything should happen to me."

With great pride he showed me the little English garden in the rear of the house, and his wife, who was a Swede, said in broken English, but with such feeling in her voice that it was positively musical: "He's good von year now, an' 'tish like Hefen; but, oh! de udder poor miners' wives. Oh" (going over and putting her arm on his shoulder), "my Art'ur is chanced so—he is so goot, so very goot!"

Arthur seemed to like that sort of treatment, and lit his pipe afresh.

Within a radius of ten miles of Danville there are several mining-towns, Westville and Kellyville being the most prominent. The men who live at a distance from the mines go to work every morning in a railroad-car especially run for them by the mining company. It is a dirty, grimy car, inhabited temporarily by as dirty-looking a lot of men as can be found outside the realm of "Dusty Rhodes" and "Weary Walker." Every man of them carries his pipe—a dude with a cigarette would be ridiculed in Polish, Swedish, Russian, and murdered English, and would probably be compelled (like chimneys in the East) to consume his own smoke. It seems as if every man's ambition is to have a pipe more disreputable looking than those of his neighbors, and when all are smoking in concert it is difficult to tell on which end of the train is the engine. The same scene is repeated in the evening, and a rush is made for the saloon the moment the railway-car door is opened and its coal-smeared passengers are back from their day's toil in the bowels of the earth.

"'Tis mighty easy to preach temperance," said a Westville miner, discussing the saloon question and the miner one day, "but it's the only decent place we fellows have to go. We have a newspaper to read, another fellow to argue with, and we can put our feet on the table and eat all the free lunch we want. We have a blooming fine



MINERS AT THE NOON HOUR

fiddler who plays for us—say, wot's a fellow livin' for—all work? Some of us ain't got no wives, and them that has—oh, say! story-books is all right for love stories, but I've seen enough of that sort o' business among the miners, an' I know better'n blamin' the fellows wot don't go home."

I might moralize with that man, but he had hard, sad facts for my theories. I could only think: "God knows it all, but the wealthy city churches do not want to know it." If they did they would reduce the salaries of their pastors and the amount of their own luxuries, and send some strong-limbed, earnest, noble young fellows out here to do for the miners what the Y. M. C. A. has done for the railroad men, only to do it better by making the atmosphere more free and easy, and to pay more real attention to the spiritual work. It will take years of lectures and paintings and classical music to educate a man up to the point where he winces at his beloved scratchy fiddle and objects to have paint-stores that are prodigal of their colors supply his artistic needs; but get that man truly "in tune with the Infinite," and he

will reach out after the noblest and best as naturally and instinctively as a child seeks for its milk bottle.

"I never saw a converted tramp who did not take to washing himself and buying decent clothes and patronizing the book-stores," said a Christian worker to me recently. A man has to be convinced that what you have is better and more to be enjoyed and coveted than what he has before he will want an exchange.

Westville is a small village of less than a thousand inhabitants, but it has sixteen saloons—there is an awfully dead sameness about the place; dirt, squalor, and the houses all shaped alike, of the same size, fashioned according to the same utilitarian and unartistic principles, and all owned by the mine-owners. Since the formation of a miners' union the men only work eight hours a day and receive fair wages. The miners (those who dig for the coal) average about \$2.50 a day, while the rock men, timbermen, cagers, and trackmen get about \$2.10. Accidents are so frequent that a miner's wife said to me: "A natural death is such a strange thing here that when one hears that So-and-So is dead, they ask at once, 'When was he killed?'"

This being true, it would seem that there would be a leaning to religious things among the men, but, on the contrary, they become so inured to danger that the fear of death has no terrors for them—they live in the midst of it; it is a common visitor, almost as well known as the time-keeper and cashier who appear with their accounts every week. Added terrors and added proofs of a final reckoning do not save men. "If they hear not Moses and the prophets, neither will they be persuaded if one rose from the dead," is as good an argument as it ever was.

Womanhood is degraded in the mining communities. A large proportion drink, and the worst examples of absolute human depravity ever forcibly or otherwise brought to my notice were two women and a man who rode on the train, near me, from Danville to Westville. Their language and actions bespoke unspeakable degradation, and I never realized until then how a woman could become so besmirched within and without and so befouled that onlookers would long for a spiritual Board of Health to remove the filth.

"The city has nothing as bad as this," said a young woman who was traveling with me, and who had worked in the slums of Chicago. The city civilization and refinement modifies its sin, but in a country mining-town these elements are lacking, and the sin speaks its native language and uncovers its face in the midst of its fellows. A public school, an occasional local preacher, and a formal church service offer what spiritual aid they can for the miners, but little permanent good seems to be done. Some of the women and a smaller number of the men are truly desirous of better things, and only a changed personal environment will bring them. A few strong Christian men and their



wives who would do personal work among the men, live among them, and open places to which they could resort, so as to break the dull monotony of work, would do more good than by any other agency and method. The true reformer must be an individual seeker, and his "personal work" must not consist merely in teaching, but must also be full of brotherly sympathy, free from bigotry and cant, ready to concede a point often, willing to be patient, ready to look at things from the other man's point of view, and full of the love such as Jesus had when He had compassion on the multitudes. Nor is it only the coal-miners that need the light of the Gospel. The spirit of recklessness and the lack of moral character that pervades the coal-pit finds



A GROUP OF MINERS' CHILDREN

its way into the iron, copper, gold, and silver mines too. A Colorado woman, speaking of the mines, told me that most miners who lived in and around El Dora "knew religion mostly as a help to express themselves when they got mad." This terse remark contains a sad and universally acknowledged truth for those who have visited the average mining-camp.

However the coal strikes are settled, I know that I will in future see more in the flame of the winter coal fire than science or the newspapers say is there. May you, too, see there the crying need of these workers in the heart of the earth for the riches of the everlasting Gospel of Jesus Christ. Work and pray that the Lord of Harvest send forth sowers and reapers into His harvest.

**STEPHEN LIVINGSTON BALDWIN**

BY REV. J. T. GRACEY, D.D., ROCHESTER, NEW YORK

A great publishing firm in New York put on its sign "*In parvis potestas*" (There is power in little things). The late Dr. Baldwin demonstrated the truth of this axiom. He had in him the elements of all true greatness. He rarely did anything brilliant or startling: the "elements" were not "so mixed in him" as to result in that form of self-expression. There was nothing erratic in his make-up or in his achievement. The ever-recurring surprise was that he did everything more than well, and that he could do so exceeding many things all the time. His was a crowded life sustained on a high level. The purity of his every purpose resulted in a positively blameless life, and the simplicity of his aim gave directness to all his activities. His information was of a cyclopedic character, his judgment exceptionally correct, his charity and humanness unbounded.

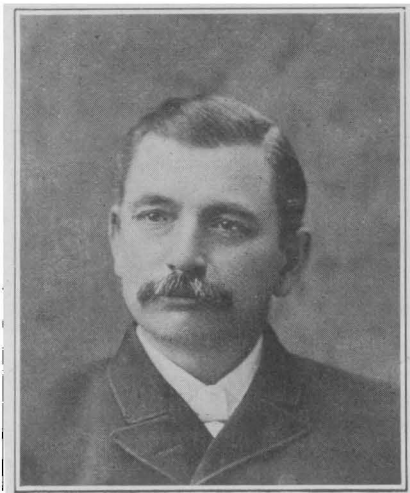
It is easy to analyze some singular great acts of men, but it is not easy to summarize or characterize a whole life of uniform loftiness. Edward Everett once phrased this in regard to George Washington, whom, he said, it was difficult to describe, because he had the perfection of the circle—without acute angles or salient points. This constitutes a species of greatness which men feel and follow, often without recognizing who is their master; it is a personal power, independent of the accidents of official position or the incidents of possession. Environment does not make it; it only exhibits it.

Visiting a native Chinese minister who was ill, and finding him needing a hot mustard foot-bath, Dr. Baldwin called for the water, and, kneeling down, himself bathed the feet of his yellow brother. The report of the lowliness of "Leader Baldwin" spread abroad from this and similar services. Finding a Chinese student in America about being sent back to China under our Exclusion Act, he at once became his bondsman in the amount of five hundred dollars to enable him to remain here. A young Chinese maiden, in the midst of her medical studies, about to abandon them for lack of funds, was quietly told by him not to return to China; he would be responsible for finding the money to enable her to complete her course of study. Having been long years superintendent of the great mission of his Church in Foo-chow province, it grew to more mature organized church life in an annual conference, thus abolishing the superintendency. A native presiding elder was appointed, to whom Dr. Baldwin became ecclesiastically subordinate. Reporting on the pastors under him at the next conference, this Chinese sub-bishop must report on Dr. Baldwin's work and character. With streaming eyes, he said for him to report on "Leader Baldwin" would be "like Peter reporting on Jesus," and he "could not do it." The conference and audience were moved with

profound pathos and wonder at the character of the religion thus exemplified.

But, as Carlyle said, three twigs from an Australian forest can not convey any conception of it. A big biographical volume could not contain the memoranda of deeds of Dr. Baldwin, of which these are only "twigs."

All classes and conditions in the Far East resorted to him for counsel and help in emergencies. Ministers, plenipotentiaries, diplomats, consuls, customs officers, and foreign merchants said, through the oldest in service of the English consuls on the coast of China, "There is not a member of our community but has received some kind service at Dr. Baldwin's hands." He could even take the wretched remnant of an English gentleman from a China jail to his own home, tho it was necessary to purify the apartment after he was gone. There was none so lofty and none so lowly as to place them beyond his keen scent of needed help or his purpose to render it.



STEPHEN LIVINGSTON BALDWIN

The Chinese of New York City, as Chinamen everywhere, recognized their indebtedness to him as their champion, and at his funeral there was observed a floral cross six feet high, "From the Christian Chinese of Greater New York," besides other tributes from the "Oriental Club," of which Dr. Baldwin was an honored member. From Minister Wu Ting Fang, at Washington, came a letter of assurance of his "unspeakable sorrow," and the assertion that in his death "China has lost a staunch champion and the Chinese people a steadfast friend." Of that Minister Wu had reason to know in numerous ways, but specially by Dr. Baldwin's repeated appearances with array of facts and conspicuous influence before Congressional committees, to antagonize proposed obstructive measures against the Chinese.

The wisdom of his counsels was manifest in his work at home as well as afar off. The other officers of the missionary society trusted his counsels, and relied greatly on the abundance of his knowledge of every detail of the foreign fields, whether in Asia, Europe, Africa, or America. The Boards of other denominations testified by choicely phrased resolutions and personal correspondence to his invaluable aid to them. The Ecumenical Missionary Conference, of which he

was general-secretary, was indebted to him for initial suggestion and a masterful molding influence. Dr. Judson Smith and Dr. Cobb, the leading administrative officers of that great conference, heartily recognized obligation to Dr. Baldwin for its success, and eminently for the well-nigh unexampled harmony of its conduct.

In the varied other official relations which he sustained, to the Brooklyn Hospital, to the Folts Missionary Institute, and various benevolent institutions and enterprises, his was always a formative thought and influence. He was chief among the originators of the International Missionary Union twenty years ago, and has ever since been conspicuous in its direction as an officer. The far-reaching influence of the acquaintance with missionaries of all societies and of all fields which he exercised through this channel, combined with the special relation he sustained to every missionary of his own Church, made him very widely known and everywhere beloved by missionaries at home and abroad.

The advancement of women in both civil and religious spheres was warmly championed by him—by pen, voice, and in administration. The women of the missionary societies, whether foreign or domestic, relied on his counsel and help as if he were specially chosen by them as their secretary. There was nothing he felt to be too insignificant to do for them, and no administrative measure, however far-reaching, concerning their work failed of his counsel, guidance, and sympathy. He was to them as he was to all, the soul of courtesy, while he was always singularly loved by men—a combination rarely found to so great a degree as it was in his case.

The wealth of personal sympathy expressed by bishops, editors, secretaries, presidents of universities, pastors, leading business men, merchants, bankers, professional men, and others, and, what to strangers would seem the extravagant utterances of their sense of personal loss by his death, testify to the grip he had on an extraordinary world-circle. From Finland, Bishop McCabe tried to find the word-formula for the heart-pangs and tears of Scandinavian Methodism, from India came a wail as of a calamity, from Mexico, South America, Canada—from every quarter, in short, there was a uniqueness of expression of personal affection which must needs recall the utterance of Emerson over Longfellow, that he "had a beautiful soul." A chief editor of a great journal headed his editorial about Dr. Baldwin, "A Brother Beloved," and another used the caption, "Thy Gentleness Hath Made Me Great." A pastor, Rev. Benjamin Copeland, poured his soul out in a poem with these closing lines:

"St. Stephen lent to thee his radiant name,  
Thou hast returned it with a stainless fame;  
True Christian knight, without reproach or fear—  
In love a saint, in faith and hope a seer."

Dr. William F. Warren, President of Boston University, accompanied his letter of condolence to the family with the following gem:

"Long 'crowned' in name, at last in state  
Thy Lord doth thee incoronate!

"World-student now from earth tasks free,  
The student world acclaimeth thee.

"On Sinim's shore beyond the West,  
Thy Orient children hail thee blest.

"Only ye wronged and weak deplore,  
Your kingly champion comes no more."

Son of an editor, he inherited the talent which enabled him to found and maintain through the years thereafter till his leaving China the *Chinese Recorder*, the most valuable and reliable monthly periodical of the Far East, the editorship of which remained in his hands till he left the country. He always had an impression that there was something well-nigh sacred about the authorship of a book, and this deterred him from attempting it; but after the Ecumenical Conference he issued his suggestive and informing volume, "Foreign Missions of the Protestant Churches."

Of the measures and policies he originated or supported in missions there is left no room to write now, nor does the newness of our sorrow make that a congenial task at this time. He has to some extent discussed such matters in the volume mentioned on foreign missions, but much more extensively in periodicals when debate on them was current.

There has been no attempt to do more here than in a plain way recall the "beautiful soul" of Dr. Baldwin — poorly enough outlined for those who knew him that those who knew him not may catch a passing glimpse of the man, the brother, the missionary—we had liked to have added, of our modern St. Stephen.

## EUGENIO KINCAID, A PIONEER OF THE BURMAN MISSION

BY REV. JOHN MCGUIRE, RANGOON, BURMA  
Missionary of the American Baptist Union

The roll of missionary heroes has become a long one. A missionary must possess great parts, must have performed heroic deeds, or have been in peculiar and remarkable situations, to entitle him to special mention in these days. Eugenio Kincaid is not a figure in events of the present day; he passed off the stage of action more than thirty years ago. Tho always a keen observer of men and things, he was not, in his day, a man of great intellect or of vast learning. But he was remarkable for his enthusiasm, and he possessed such convictions of truth and duty, such an intensity and earnestness of nature, that he

would dare anything for Christ. The heroic elements of his character and life so impressed his biographer that he entitled his book "The Hero Missionary." As a pioneer he has had no superior in Burma and but few in any land. A history of his labors during the twenty-seven years of his life in Burma would take us to almost every part of the kingdom, and over ground much of which no white man's foot had ever before trod.

In 1830 he landed in Burma. While studying the language he preached to the English soldiers, and the result was a work of grace which brought a hundred of them to Christ. He might have remained and worked in safety in that part of Burma which the English had taken, but he longed to publish the Gospel in the regions beyond. Within two years we find him, accompanied by native helpers, making his way up the Irrawaddy River toward Ava, "in perils of robbers," but preaching the Gospel all along the way. The haughty capital city, forever to be remembered as the scene of Dr. and Mrs. Judson's sufferings, was greatly stirred by the news of the arrival of a missionary. Her gates opened and let him in, but he was not welcome. His life in Ava was attended by much anxiety and many annoyances. He was frequently summoned before the king and nobles, and commanded not to preach or to teach in the name of Jesus. But he coveted work at Ava because it was the capital city. There, at the seat of the "Golden Presence," persons were to be met with from every part of the realm, and what transpired at the capital was soon published all over the land. So, notwithstanding the opposition, he remained there, and for five years preached the Gospel with all boldness. God blessed the labors of his servant, and soon the gilded pagodas of the great heathen city looked down upon quiet baptismal scenes, and with the mutterings of the heathen before their idols arose the voice of prayer to the living God. A little church of twenty members was organized in Ava. This is worthy of record and remark, in view of the fate which overtook the kings of Burma. They were weighed in the balances before they were declared wanting. They not only heard the Gospel, but were given copies of the written Word. They rejected God before He rejected them. Jesus wept over Ava as well as over Jerusalem.

In the streets of Ava, Dr. Kincaid had met a people called Shans, from a region far to the north, toward China. He longed to explore their country and publish his Message in their land. Having gotten the consent of his brethren, and, after much difficulty and delay, a passport from the king, he started on the long and, as it proved, most perilous journey. After twenty-two days of travel by boat, having experienced much kindness from the people, and meeting with but little in the way of adventure, he reached Mogaung, in the extreme north of Burma. He had now preached the Gospel from the mouth of the Irrawaddy up that great river for a thousand miles; he had

gone a hundred and fifty miles beyond its present head waters of navigation; he had penetrated a region, the spiritual darkness of which had never been broken before and never since until 1894, when a mission was established at a place called Myitkyina, one hundred and fifty miles north of Bhamo. When he started it had been with the intention of extending his journey across the mountains and into Assam, but at Mogaung neither men nor provisions could be obtained, and, after careful inquiry, there seemed no reason for going farther. The return to Ava was very different from what the journey up had been. Civil war had arisen, the horrors of anarchy had fallen upon the kingdom, bands of dacoits were roving about in every direction. At a lonely point in the river, about two hundred miles above Ava, he was suddenly met by a half dozen boats filled with robbers. A score of muskets were pointed at him, while his crew, half dead with terror, had utterly collapsed, and were lying in the bottom of the boat. Kincaid put on as bold a front as he could under the circumstances, and, looking as steadily as possible into the barrels of those muskets, told his assailants that if they harmed him it would be at their peril, as he was traveling with a royal passport and under the royal protection. The answer was a shout and a volley from those twenty muskets. Bullets buried themselves in the boat, struck the water, whistled by the missionary's ears, but, by a wonderful providence, no one was hit or hurt. The robbers took him ashore, possessed themselves of everything that he had, and, after a stormy discussion among themselves, decided to kill him at sundown, the time when, according to Burman custom, the execution of prisoners took place. Afterward, however, they changed their minds, and, leaving only a slender guard, went off to plunder a village a few miles distant. Kincaid, with a number of his men, escaped in a boat and rowed all night, but only to be captured next morning by another robber band. His sufferings at their hands were terrible, but after enduring them for six days he succeeded again in making his escape, and by traveling through the lonely jungle by night, but lying in concealment during the day, generally near to a well, where from the women, when they came for water, he would beg a little food, he made his way over the almost two hundred miles which separated him from Ava, where he arrived at length almost more dead than alive.

What changes the threescore years have brought! the whistle of steamboats on the river, the rumble of railway trains over the land, even far-away Mogaung having heard these harbingers of civilization. And in that region where the brave Kincaid wandered alone, a hunted fugitive, mission stations have been established, until from a dozen or more different points, and in at least four languages, the Word of God is preached to those who have sat in darkness. We thank God for this progress, and recognize gladly that better days still are to come.

The civil war came to an end with Prince Therrawaddi king upon the throne. As a prince he had been favorable to foreigners and liberal in his opinions. High hopes were entertained, therefore, that during his reign the Gospel might be preached with none to hinder, but these were not destined to fulfilment. He took the ground that as king he was *thathanadayaka* (defender of the faith), and in the presence of the whole court forbade Dr. Kincaid, in the most positive terms, to preach or to distribute Christian literature. This was Ava's decision day. The missionary departed. It was all that he could do. Nothing is now left of the once fair city but crumbling ruins. A small Burman village partly occupies the old site, and a little steamer which plies up and down the river calls daily for the one or two passengers who may stand waiting for it upon the bank. A visit to the scene makes one pensive, solemn, sad. It suggests thoughts of judgment, such as the ancient prophets thundered against the cities which rejected God.

When Dr. Kincaid left Ava it was in the hope of soon returning, after the storm had spent itself. But the attitude of the king and of the government continued such that the prosecution of mission work was impossible. Arakan, in the west, was a destitute field and under English rule, and thither he went in 1840. Soon there was evidence of a great interest, not only among the Buddhists, but also among the wild tribes of the hills. He gives a touching account of his visit to a wild mountain chief who had invited him to his village. The chief and his people were delighted at the prospect of having teachers and books and being instructed in the knowledge of the true God. The account is all the more pathetic when we remember that a short time after, in consideration of his own and of his wife's health, Dr. Kincaid was compelled to leave Burma, and eight years elapsed before he again returned. Mr. and Mrs. Comstock, who, upon Dr. Kincaid's departure, remained in charge of the work, both died in a little more than a year. The hopes awakened in the heart of the mountain chief were never realized. His descendants to this day are without teachers, and after threescore years the land is as dark as the day when the missionary first landed on its shores. Who is at fault and whose is the responsibility?

In 1851 we find Dr. Kincaid again in Burma. The following year the second Burman war broke out. He was in Rangoon at the time, and was present at the fall of the city, which was defended by thirty thousand Burmans with two hundred mounted guns. The whole of that day he spent in the field hospital, ministering to the wounded and the dying. At night he walked back two miles to the ship among the dead and dying Burmans strewn over the battle-field.

The war was short, and its conclusion left the whole of Lower Burma under English rule. A great field for Burman work was now



thrown open to missionary effort. Dr. Kincaid settled at Prome, a city of fifty thousand inhabitants, about one hundred and sixty-five miles up the river from Rangoon. In the rest of his career there is little of incident and adventure, but much of hard and patient toil, which was blessed to the building up of a strong work at Prome. In 1856, at the earnest solicitation of the king, and because Mrs. Kincaid's health had so failed as to make a change of climate necessary, he became the bearer of a friendly letter from His Majesty to the President of the United States. The king was, of course, not familiar with the policy of our government or the then condition of our navy. But he knew that there had been two wars with England, and that in both America had come off victorious. He perhaps cherished a vague hope that friendship with the United States might result in a possible intervention, and cause England to restore to him the territory which she had just taken.

Dr. Kincaid was soon back on the field again and labored until 1865. He lived, tho with shattered health, until 1883, when he died at the advanced age of eighty-six years. His memory is still fragrant among the older disciples in Burma, and his name will be cherished so long as any who knew him survive.

## A MISSION ON "THE ROOF OF THE WORLD"

BY MISS ANNIE N. BUDDEN \*

Methodist Episcopal Mission, Kumaon Province, India

The mission in Pithoragarh, India, is situated in the Himalaya Mountains, twelve miles from Nepal, and seventy from Tibet. It was commenced thirty years ago by the Rev. J. H. Budden, London Missionary Society of Almora, by the opening of an Anglo-vernacular school, and was by him made over to the American Methodist Episcopal Mission in 1874. The parent board of this society has only been able to spare a missionary to take charge of the work fourteen of these twenty-eight years, and these were during the first half of the period. The district extends for about one hundred and fifty miles from the foot of the hills to the summit of the snowy

\* Miss Budden is the daughter of the late Rev. J. H. Budden, D.D., who fifty-two years ago began the London Missionary Society's work at Almora, Kumaon Province, in the Himalaya Mountains. For twenty-three years Miss Budden has been missionary in charge of the American Methodist Episcopal mission work in all Eastern Kumaon, which she established all alone. This province has importance by its strategic relation to the extension of evangelistic work into Tibet, through Nepal and Bhutan. Pithoragarh, in the Shor Valley, is the headquarters of Miss Budden, who has evangelistic work in the surrounding villages, besides the Boys' boarding-school, the Girls' Boarding-school, and the Home for Friendless Women. The farm is operated entirely, under Miss Budden's oversight, by the women, except the plowmen occasionally employed. This must support the home, or the women go without support.—  
EDITORS.

range, and for thirty miles from the borders of Nepal to the Surju River—viz., fifteen days' journey from north to south, and three days' from east to west. The only American missionaries now responsible for the more than one hundred thousand people in this district of Eastern Kumaon are Miss Sheldon, in Bhutan; Miss Budden, in Pithoragarh; and Miss Reed, at the leper asylum in Chandag, which is three miles only from Pithoragarh. While they are missionaries in India, their circumstances and experiences present a marked contrast to their fellow workers elsewhere in that land.

The scenery is superb, as Pithoragarh is at an elevation of five thousand four hundred feet, and Chandag six thousand four hundred feet above the sea-level. The former is in a valley surrounded by hills varying from six thousand to eight thousand feet high, one of these being Chandag itself. The valley is richly cultivated in terraced fields and dotted all over with clumps of trees, in which nestle the villages, containing from a dozen to four hundred inhabitants each. Added to the natural beauty of the place itself is a glorious view of the eternal snows, always visible except when covered with clouds, and these often are as white as the snows themselves. The climate is one of the finest in the world, the heat never exceeding ninety degrees in the house, and the snow and frost in the winter only such as to be enjoyable. The people live in stone-built houses with slate roofs, and as wood is always procurable they do not endure the misery of their fellow countrymen on the plains. Neither are they poverty-stricken, as almost all cultivate their own or rented land, and realize enough for their own necessities as well as more or less to exchange for cloth or cash. Of course, drought causes famine here as well as elsewhere; but this has occurred only once in sixteen years, and their government supplied the grain that was required, and there were no deaths from starvation.

There are few Mohammedans—almost no “sweepers” or other depressed classes—the rank and file of the population being Brahmans and Rajputs, with a few thousand low-caste people called Dorns. Even these profess to have caste, are subdivided like the higher castes, and while they have no Brahmanical thread, tie their hair in a top-knot, and keep up the domestic ceremonies practised by the Hindus at birth, admission into caste, marriage, death, and worship of forefathers. Thus all classes are equally accessible, and, it may be said, equally impressionable. The missionaries in Eastern Kumaon are spared many hardships endured by the workers in other parts of India. Not the least of these is the absence of *un*christian European influence. Ninety miles from the railway, fifty miles from the nearest European settlement, and thirty from any other white faces, the teaching is not counteracted by the evil practises of some of those professing the name of Christ. The people have learned to distin-

guish between true and false, and when any of the native Christians dishonor the name they bear, the heathen are the first to point out the shame and inconsistency. Not only so, but these secluded agriculturists have not been instructed in the doctrines of orthodox Hinduism, and are quite unable to reply with the mythical arguments and arrogant pride of the firm believers in the ancient faith found in the plains of India. They are Hindus, inasmuch as they conform to all caste rules and keep all Hindu feasts and fasts, besides performing pilgrimages to the Hindu centers of worship, both in the hills and in the plains, but they themselves worship evil spirits, whom they believe to be deities rather than wood-and-stone representatives of the gods. Temples on every high hill and under every green tree remind the traveler constantly of the denunciations of the prophets of old, but when inspected no idol is found, only a native lamp, an iron tripod or two, some flowers, or rice, or copper coin offered by worshipers, and in some places blood on the ground will show that a goat has been slaughtered, the blood to propitiate the deity and the meat taken home to be consumed by the family. Sad to say, this is not all. These evil spirits are believed to be willing to work through human agents, and it is an undoubted and well-ascertained fact that demon possession is not only a common but a highly valued distinction. Generally each village has its own "dangara," or medium, and when they desire to know the cause of any special affliction or to intercede for any particular blessing, the village people gather together at dusk, light a large fire in a cleared space of ground, and settle themselves in a circle with their tobacco for a night's entertainment and worship. Two drums, a larger and a smaller one, are beaten with a peculiar kind of tattoo that is reserved for these occasions, and has marred the rest of the missionaries night after night, as heard and recognized in surrounding villages. Almost invariably the evil spirit thus sought and waited for comes into the person of the medium. Its presence is indicated by nervous twitches which develop into extreme excitement, until the man or woman rises and dances round the fire with a peculiar step, keeping time with the beating of the drums. Then hands are joined, heads are bowed, and it is simply horrible to hear the earnest requests of help from some and the flippant remarks from those who are merely spectators. As soon as the oracle speaks the drums cease, and in the dead of the night the hideous screaming voice is heard, sometimes in intelligible words and sometimes in what seems utter gibberish, replying to the demands or the petitions of the audience. As soon as speech ceases the drums again beat and the dance round the fire is resumed until fresh inspiration for further speech. This may last some hours, or the whole night, or successive nights, and is *the* form of idolatry that has to be met and refuted and overcome in this part of India. The workers, while realizing and suf-

fering from the consciousness of its degrading influence, still find it is more tangible and less invulnerable than the idol-worship of the plains, and thankfully testify to the fact that hundreds in this valley of Pithoragarh, who have learned of the purity and holiness of the incarnate God, and do themselves compare Him with the indecency, untruthfulness, and unreasonableness of these poor possessed creatures, have decided, once for all, that *not God* but *Satan* is the spirit who visits them. Scores of those who were themselves mediums now avoid all contact with such worship. It is also acknowledged by every one that Christians are freed from the power of all such beings, as they are distinctly under the care of the one true God, who is greater than any other spirit.

Another advantage the workers of Eastern Kumaon enjoy is that all the medical and most of the educational help given to the people is by their agency. Government has no hospitals and comparatively few schools. This has placed the missionaries in the relation of benefactors as well as Christian teachers, and they are loved and respected as personal friends by all those among whom they live. Naturally the friendliness extends to the native Christian also, and the antagonism and hostility that is the cross of many missionaries is unknown in this corner of the world. The result is that itinerating is a pleasure, and a kindly welcome and hearing is received everywhere.

The Christian community now numbers nearly five hundred, and would have been much larger but for straitened means. There is a hospital for men as well as for women, a boys' boarding-school with twenty boys, and a girls' with eighty-nine. There are fourteen boys' day-schools with about four hundred boys, and four girls' schools for heathen girls, besides the one for the Christian girls. There is a home for homeless women, containing seventy-one inmates, supported off a farm of about one hundred and fifty acres. There are eight out-stations, where native workers and Bible teachers are appointed, and several Christian families settled in other villages, cultivating their own land. The asylum under Miss Reed's care has more than eighty inmates, and besides the care of these she spends much of her time in evangelistic work. She has prayerfully distributed an immense amount of Christian literature through the post among all native government officials of the whole of Kumaon, and also exerts a strong influence on many hearts by personal conversation and her own consecrated life. God is with His servants, and supports and strengthens them in all hours of trial and loneliness, and has given them a strong confidence that their labors shall not be in vain in the Lord, but that in the near future His followers shall be counted by the thousands in this chosen valley of beauty, and from among these simple, intelligent, and manly people.

## ROMANCE AND REALITY IN HOME MISSIONS\*

BY CHARLES W. GORDON ("RALPH CONNOR"), WINNIPEG, MANITOBA

When I was graduated from college, I made up my mind to go to China, and a congregation in Toronto chose me as their missionary. But after the examinations were all over, I found that I had to lie off and rest for a year. Then my opportunity to go to China for that congregation was gone. When I was able to work again, I received a letter from our superintendent of missions, Dr. Robertson, asking me to go West. At first I thought it really hardly worth while for a man of my ability and education to throw myself away upon home missions, and especially in the West. If it had been going to a great field like China or India, or taking a big congregation in Toronto, that would have been more up to what I thought I was fitted for. But to go West and throw myself away was not to my liking; nevertheless, I went.

It is wonderful how things change when you come near. I remember my first look at the mountains. They seemed very small, but every mile I traveled toward them they went up into the sky until they became great and majestic. So when I reached the home mission field and got some vague suspicion of its possibilities, of the opportunities of a man "to waste his life" there; when I came to know the men—there were not many women; six women in my congregation—I began to feel, not that I was too big to throw myself away on the work, but I began to wish that I had been a great many big men rolled up into one, so that I could command a great many lives to spend in that work.

The West is of unusual importance as a basis for foreign missionary work. Our nearest neighbors on the west are the Chinese and Japanese, and we are doing a bigger trade every day with both these countries. When we come to be still closer neighbors—and transportation is bringing us nearer every day—what will happen if we have between the Eastern States and the middle West, throbbing with Christian faith, and the heathen lands of Asia, a non-conducting West? Our foreign missionaries come back to us from Hongkong and Calcutta, and say that the most difficult thing for them to overcome is that lying testimony, borne to the Christian religion by men who bear the name of Christ, but have hearts worse than those of the heathen. It is difficult to balance the book that is written in a man's life with the book that is written on paper, and I venture to say that unless Western America is strongly Christian we will have a hard time converting China and Japan.

The West is also of great intrinsic importance. There is no doubt that as far as Canada is concerned the greater part of it is going to be west of Winnipeg—but it is hard to get some things into Eastern people's heads, and I have almost broken my heart trying to prove to the Eastern people of Canada the importance of the West. Think of its wheat-growing power—enough to feed the world! Then in that country we have a very large undeveloped mineral belt and immense lumber resources. The same is true of the Western States.

This all shows that we shall have in the West a very large population. And if we peopled our wheat lands as England is peopled, we should have one hundred and fifty millions living there. We haven't

\* Condensed from an address delivered on Round Top, East Northfield, Mass., at the Student Conference. Reprinted from the *Northfield Echoes*.

them yet, but they are coming. Dr. Robertson used to say that where you can grow wheat and beef, you can grow men; and where beef and wheat are raised men will go. In the Western home mission lands of America we shall have a population that is going to guide our destinies; the balance of power will be in the West. Is it not worth while making that country Christian? As a matter of Christian business, can we afford to lose it?

The time element is important. I believe that the next ten years will decide the following fifty years. Men come in, bring up families, establish homes, and if the children are not made Christians in Sabbath-schools, if they grow up like Indians, think of the tremendous reactive influence upon all our continent. We can not afford from any point of view to neglect our West. Let no man think that he is throwing his life away if he goes and preaches to miners, lumbermen, or ranchers away out in the West.

Look at the conditions there. In a ranching country the rancher builds his little shack; his cattle roam all over the country, and his cowboys are out on the ranch. When a meek and mild tenderfoot settles there, to whom does he look as his model? To the old-timer. The rancher lords it over him, and forms his public opinion. Those ranchers are looking after crops and cattle, making money, and if there is nothing to remind them of God and of Jesus Christ, and the claims of God over men, the whole country becomes incased in materialism, in God forgetfulness, and sometimes in soul-destroying vice, which years of Christian work can not counteract. But let a missionary go in with the first settlers, and how different it is!

I remember what happened in one mining town. There was a rich strike and a great rush of prospectors. Boats were plying up and down the lake, and boatloads of men went up to work out claims and build their shacks. The three evils with which they have to contend in those districts are gambling, immorality, and drink—the great trinity of the devil. A great many men will drink who do not want to see impurity flourish, and a great many men will drink and gamble who do not care to be unclean. Every other town in that district was reeking with vice, immoral women walking the streets, flaunting their silks and satins. To this new town in the first boatload went a missionary. What happened? When these vicious women came and proposed to settle there, he talked quietly to a few men and they prohibited it. The next boat carried them away again.

One man counts for a tremendous amount out there. It is wonderful how many you can discover in a camp who love righteousness. After one man has stood up for it, how many men will swing in behind the leader! Let a man be found who stands for God, and there will be twenty-five others who believe in God and will not be very much afraid to say so.

Now, for the doing of this work the institution upon which we must rely under God is the Christian Church. I believe in schools; I believe in literature. I used to carry on my saddle-bags loads of illustrated papers and magazines, and all the miners' shacks were decorated with them. They were always glad to see me with that pile at my back. In our country we owe a very great deal to an organization which was set in motion by Lady Aberdeen, the "Aberdeen Society," which gathers magazines from all the towns and cities in Eastern Canada and sends

them out to missionaries and other men in the West. But in spite of schools, in spite of literature, however good they may be, after all the one chief agency by which the work is accomplished is the Church.

It is wonderful how hard it is to be vicious beside a church out there. The first time I struck one little town I asked a man who was sawing wood in his back yard on Sunday where was their preaching-place, and he said he didn't know. The stores were open; the mines were going, the saloons full blast. I asked him if they had services in town, and he believed they did, but didn't know where. I hunted around and found an old shack which was used for services, but no church was in evidence. In six months we had built on the flat down below the mines a little church twenty-four by forty-six, not very tremendous, but very tremendous there—a little church with a little tower on it and Gothic windows. We were not going to have any square windows, we were going to have it put up in good ecclesiastical style. In the West they like a minister to be a minister out and out. As they say, they do not want any chicken around there; they want "a preacher with all his tail feathers." And they like a church in good style; so we had the Gothic windows and the tower.

I preached there once or twice every Sunday, but even while I was away there was a great big sermon being preached all the day long, a sermon that was preached by that church. That little spire and those windows preached to men from Monday morning to Saturday night, and it was a little difficult for men to run their saloons, and for Christian men to keep their stores open on Sunday under the rebuke of that church building.

The Church is doing the work because of what the Church represents. The Church stands for the things that you can not see; it stands for *the spiritual*. When a man goes West he does not go for his health—not always. He goes to make money; he is after the gold, and he forgets that there are other things. He even forgets his wife and little children in the East. They forget God and every thing else but the mine, and the fun, and the money. The Christian Church keeps holding up to men the great God, and the things of God; and when men get thinking deeply below the crusts of their hearts, then the Church gets in its work and brings to them memories and feelings that may help to lift them above the miserable, low surroundings in which they live. The Church stands for the spiritual.

The Church also stands for this—a thing of prime importance in a Western town or any place in this country: it stands for *righteousness*.

I remember one fellow, a Presbyterian I am sorry to say, who was keeping a saloon out there—you will be surprised at that; all Presbyterians will—and one of our missionaries dropped in on him. The saloon-keeper treated him well—that is, he fed him well. The missionary went to see him often; he didn't rub into him on account of his sin—that isn't the way to go about it—but just treated him like a man, and when he did speak of religion he gave it to him hard. One day when the missionary came back he found the fellow carrying on his house, but carrying it on dry. No more whisky there; no more carousals of the boys at that place. The missionary said, "Why is this?"

"Well," the man said, "I will tell you—ever since you came here first I have had a kind of feeling that it wasn't right."

What woke up his conscience? The appearance of the man who

represented the Church. And he became one of the pillars of the Church in that town. Probably nothing would have done that for the man but the impact of the Church. If you are going out West to work, go as a Christian, representing some Church, if possible; go as a missionary. They may not know whether you are Presbyterian, or Episcopalian, or Methodist, and they don't much care, but the Church represents to them the spiritual things and righteousness.

Then the Church represents also—and this is necessary in a missionary—*human love*. Jesus expected Peter to show his love for Him by caring for His sheep, and we must show our love to Christ, not simply by an emotion in our hearts, but by loving the men whom Christ died to save. You can not help a man in the East or West unless you become interested in him. Unless his sorrow makes you sad, unless his sin grieves you, unless his wandering makes you lonely, you can not help him. The Church stands for the love of God and love to man.

I remember getting a lesson one day that stood me in good stead for years. I was up in the mountains, in a new town, where I was trying to introduce a little mission. I came across a fellow from Nova Scotia. That is where they breed men of the right kind, a good many Scotch Presbyterians who know their Shorter Catechism. It is a great pity that book is not known better. This man was holding an important railroad position, and I talked to him about starting a mission there, but he didn't feel that it was quite in his line. I began asking him where he came from. That isn't always safe, because these men often do not come from anywhere. It is not safe to ask their names either; you call them what the rest of the fellows call them, and that is about all you should try to know about many of them. But I risked asking this fellow.

"From Nova Scotia," he said.

"From Nova Scotia! What is your Church?"

"Presbyterian," he said; and then he warmed up to the subject. "My father was an elder in the Presbyterian Church."

"I didn't feel as astonished as I looked, but I looked at him with as much astonishment as I could. He said, answering my look: "Well, that is so; I guess my father wouldn't know me now."

"How did you ever get like this?" I asked—he was a pretty wild fellow. "It is a shame for you, brought up as you were, to live as you do in this town."

Then he turned around on me and gave it to me. He said, "Do you see that shack up there?"

"Yes."

"Well, when I came here two years ago I lived in that shack six months by myself. I read everything I had to read until I knew it by heart; I even read the almanacs. But what is a fellow to do? A man can't live alone in this country. The boys were all down in the saloon. I can't go there unless I pay my way. How was I to pay? By taking a hand in the games and paying for my drink."

I went away from him feeling pretty badly, for I had lived long enough in the country to know that if I had been living up in that shack for six months, and the only thing open for me in the way of entertainment or relaxation was a saloon, I would probably have gone down to that saloon. Did you ever try keeping yourself aloof from the great swim of life that is going past you? I could not realize the temptation because I was braced against it by my very mission there. This fellow



wasn't. He wasn't a Christian man, and there he was with no home, no mother's influence, no church, no Sabbath day, no Christian public opinion—everything swinging the other way. The lesson did me good. I learned to sympathize with the fellow, and to feel the desperate nature of his need. I had been professional in my dealings with him before, but he was my brother then. Thank God, the fellow took hold, and before long he was going around with me, rounding up the other men, and he is to-day a member of the Church—a good fighting and working member. But I learned my lesson.

It is wonderful how God is always at the back of a man who is pushing on with all his might. The man who is always leaning back against God, and expecting God to do all the work, won't accomplish very much. The man who does the business is the man who goes into the fight with all his might and reckons upon God backing him up and leading him on. I remember one missionary who, in his early pre-Christian days, had been something of an athlete and used to "handle his hands." He went out to a Western town, and was met by a deputation to tell him that no missionaries were wanted there.

"Well," he said, "I was sent here by my church, and until they tell me to quit I am not going to quit."

They rather liked that about him, and let him settle. He went quietly about his work. The first night he slept under a lumber pile. It was nice and open, with plenty of fresh air, and he felt good and fresh the next morning. When a mining town is new, there is no place to sleep; everything is full—so is every person. One day they were building a road up the valley, and every man in the town was impressed to work or pay money. The saloon-keepers all paid money. They were not in training, and they had more money than muscle. The committee came to the preacher and asked for five dollars.

"Well," he said, "gentlemen, silver and gold have I none, but I will do a day's work for you."

So he went to work, and kept at it a week. The boys working beside him said, "It is an awful pity that a man who can shovel like you should go preaching." But he won their respect; a man who can shovel like that wasn't to be trifled with. They helped him to build his church, and he became an institution in the town. When the "Opera Comique" came that way—out West always associated with all that is vile—the missionary was the man who went quietly to the young fellows and said: "Is this thing going to be allowed to go on here? You know what these people are here for—to take all the money they can get out of you—and you know it means ruin to body and soul." They realized that they had a leader, and the "Opera Comique" was closed up.

One day a big flood came down the valley and swept away a great many houses. The missionary opened the church, and for some weeks the people lay there several tiers broad. If a man has in him a right heart and a right courage and spirit, God will give him success. It is worth while giving your life to make this country a great and noble country for God and for man.

## AMONG THE COOLIES OF SURINAM, S. A.\*

After the emancipation of Negro slaves in 1863 the need of laborers in Surinam was keenly felt; for the Negroes, as a general thing, forsook the plantations, and in consequence many were abandoned. The fact that all the plantations have not been abandoned, and the fertile soil, which produces the very best coffee, sugar, and cocoa, has not been allowed to go to waste, is attributable to the introduction of foreign labor, especially from British India and the Dutch East Indies. On September 8, 1870, an agreement was made between the Netherlands and England in regard to the introduction of Coolie laborers from India into Dutch Guiana, and on June 5, 1873, the first vessel with Coolies arrived in Paramaribo, followed the same year by four other vessels. The number of these East-Indian laborers at present in the country is between sixteen and twenty thousand. They are called Coolies—signifying burden-bearer, a laborer—and altho accustomed to the designation they do not like it. During the period in which they have entered into a contract with their employers they are indeed laborers, but in their home in the Far East they belonged to various classes and castes, and many of them are even Brahmans.

The immigration is under the direction of an agency in Paramaribo. Contracts are made by the agency with the various owners of plantations, but a certain degree of care and oversight of the immigrants is exercised. A second agency exists in Calcutta. This board engages the laborers; for large numbers of people come to that city from the thickly settled interior provinces. The board of immigration endeavors to make a contract with laborers for five years. Remunerative employment and a beautiful new home, not very far distant, are promised, and the people are told that the rivers in the new country possess peculiar curative properties. When a sufficiently large number of laborers have been engaged, they are sent by special vessels, by way of the Cape of Good Hope and St. Helena, direct to Surinam, the voyage consuming two or three months.

Upon their arrival, the Coolies are placed into barracks, again examined and registered, and then sent to the directors of the plantations. Here barracks are provided, with small dwellings for the immigrants. Their wages range from forty to sixty cents a day. The sick are cared for in a small hospital. In the largest plantations schools have been established, in which teachers from India instruct the people in reading and writing. When the time of their agreement has expired, they either enter into a new contract, or return to their native land. Large numbers remain here. Many have saved sufficient money to be able to purchase a small piece of land, which they cultivate, erect a small house covered with palm-branches, and purchase several cows and goats. Bananas are planted and a small vegetable garden laid out. Others establish small stores, in which provisions or silk goods, imported from India, are offered for sale. Still others labor as tailors. On account of their love of ornaments, goldsmiths also find employment. Some engage in the manufacture of charcoal, and others, again, continue as day laborers. As a rule, they are not averse to work.

The Coolies from India are small of stature. Their color is between the light yellowish brown of the Brahmans and the chocolate color of the

---

\* Translated and condensed from the *Missions Blatt*.

Sutras. The upper portion of the body of the men, when not engaged in work, is covered with a loose white or blue jacket, while around the hips there is a cloth, which covers the remainder of the body. On their heads they wear a white turban. Their black hair is cut very short, and merely a queue is allowed to grow. The majority do not wear beards, but among the Mohammedans the wearing of a full beard is a religious duty. The women are small of stature. Their clothing consists of a skirt, a tightly fitting, sleeveless waist, and a long head-dress, which covers the neck, and, extending across the right shoulder to the front of the body, is again drawn up toward the left shoulder. They appear to prefer white, yellow, and red. Generally they wear silver rings or bracelets on their hands, ankles, and the upper part of their arms. In addition to these, not unfrequently they also wear a silver ornament on their necks, foreheads, in their ears and noses. When in the streets the men always walk in front, the women and children following. The smallest children are carried on the shoulders or hips.

The language of the people is nearly always the Hindu, and appears to bear some resemblance to Sanscrit. There are also words, which seem to bear some relation to the Indo-German. The language is euphonic. In some words the nasal sounds appear, as in French. Their songs are monotonous.

In India the four principal castes are the priests, the warriors, the scribes, and the laborers. In Surinam these castes have not found a foothold. The equality of all on the plantations and the new conditions of life forbid this; yet the Brahmans, and especially those who are able to read, occupy a prominent position among their countrymen. They are the priests of the people, who apply to them for advice and instruction, for which they are expected to pay. As their business is very remunerative, it is no wonder that these priests oppose our mission work.

There are also Mohammedans here, but they are decidedly in the minority, and are less easily influenced than are the Hindus. The religion of the Hindus is a mixture of polytheism, pantheism, and nature worship. They claim, however, to believe in one Supreme God. In India the worship of idols prevails, but thus far I have noticed nothing of the kind in Surinam.

There are many sects and, therefore, great confusion in matters of religion; and yet it is possible to discover several important truths in belief—viz., the knowledge of one great God; that God must manifest himself to men in order to help them, as becomes apparent in their various incarnations of the deity; the need of teachers of the truth, and the consciousness of sinfulness and the necessity of efforts on the part of men, in order to be cleansed from sin, and especially by washing in holy water. What is wanting in their religion is the knowledge of the true God and His character, as also the deep conviction of sinfulness and the message of the one true mediator, our Lord Jesus Christ, the holy Son of God, who, by His life, sufferings, and death, has reconciled us unto God, and procured for us righteousness, holiness, and everlasting life. This message of gladness our mission desires to bring to these people.

From the very beginning of the immigration of the Coolies, our missionaries have labored among them wherever an opportunity was presented. A certificate of baptism of one is dated 1879. Another step was taken during the past year by the appointment of Christian Coolies as evangelists among their countrymen. In 1897 the Lord brought a man

to our assistance who has been very faithful, and has been active and zealous in the work. This man was born in the neighborhood of Bareilly, in North India, in 1843. He was converted in the Sunday-school of the Methodist minister Butler, and was later sent to the seminary in Benares, to be educated. In 1862 he was baptized, receiving the name of the American president, Abraham Lincoln. In 1873 he came to Demerara as nurse on a Coolie vessel, and became superintendent on a plantation. From the very beginning he was interested in his heathen countrymen, taught them reading and writing, and preached the Gospel to them. On March 10, 1877, the baptism of the first of his converts was announced in a Demerara newspaper.

In the beginning my principal aim was to make known to these people the message of the redemption. The season of Lent and Easter afforded an excellent opportunity. Nothing arouses their attention more deeply and impresses the Coolies more than the simple narrative of the life, sufferings, and death of Jesus, as well as His resurrection, ascension, and the promise of His return as Judge. Abraham is of great assistance to me in the preparation of my Sunday discourses and their translation into the Hindu language. For this purpose he comes to me several times each week. At such times we read Hindu, and I learn from him a great deal respecting the people, their habits, and their religion.

As often as possible we visit single individuals or families in their dwellings. We start at about four o'clock in the afternoon and pass through the city until we reach a road which leads through a grove. On both sides, in the shade of banana, manja, and other trees, are the little huts of the blacks and the Coolies, which are often only covered with branches or leaves. At last we reach a house standing alone. The owner greets us cordially, and brings me a chair and Abraham a chest to sit upon. In the shade of the house we take our seats, while the owner of the house squats at the entrance. The conversation turns to religious subjects, and we endeavor to impart instruction regarding God and His attributes, and sin and the need of a Redeemer. After some time he replies that he would be willing to be baptized if he should receive some financial assistance, since we were receiving money for every one baptized. Of course we correct this statement, informing them that we are not seeking any advantage for ourselves, but only endeavoring to save their souls. Finally he says that he had grown up in the jungles of India without much instruction; that he understands farming, and if we wished to speak on this subject he was quite agreed; but respecting religion he did not desire to hear anything further.

Some distance farther on we came to a small house, beside which several bamboo poles had been erected, patches of red cloth being fastened to the ends of them. This is a religious token. In the house a man was sitting on a table, busily engaged in tailoring. Abraham was acquainted with him, and he was soon engaged in conversation. In a short time the question, how we can approach God, was discussed. Our reply was, that we must have a Mediator, and that there is only one Mediator—Jesus Christ. He, however, declared that every nation had its own mediator: the Christians have Christ, the Mohammedans Mohammed, and we of India have our own. We maintained that all depended upon having the true Mediator, and that he must be sinless, in order to reconcile us to God, since we are all sinners. He replied that he would not pretend to say that he did not sin, but it is God who worketh all

things in us, even evil inclinations. "Therefore I am free from all responsibility for my sins."

On another occasion I entered a Coolie shop, in which I heard the peculiar, rhythmical song of these people. In an adjoining room a man was seated on a little raised platform, on a brightly colored material, with merely a cloth around his loins. Before him there was a book, from which he was reading in a loud tone. When he discontinued his reading, I apologized for disturbing him, remarking that it was apparently a religious book from which he had been reading. "Certainly," said the man. I remarked that all men were desirous of learning something respecting God. "Yes," replied the man, "there is only one God." I said that this was true, but that we desired to learn something regarding His character. He is Love. The man answered that his book also contained something respecting love. He then read a passage, in which mention was made of love, tho only of natural love. I offered him a small tract on "perfect love," which treats of the love of God and of Jesus Christ, which had caused the Savior to suffer and die for us. He gladly bought the tract for a cent.

We regularly visit in the almshouse and the hospital. In the latter there are two rooms on the first floor occupied by men, while on the second floor are the Coolie women. Among the men we have frequently had, in addition to those in the beds, fifteen who sat on the floor around us and were attentive hearers.

About seventy Coolies have already been baptized. Of these, thirty reside in the city and the suburbs. There are many among these who have been converted through the instrumentality of Abraham, who has stood in close connection with a number of these people for several years. Some of these have long since expressed a desire to be baptized, and, with this in view, he has been instructing them in the truths of religion. Some have committed to memory the Creed, the Ten Commandments, and the Lord's Prayer in the Hindu language.

According to a recent letter, the mission festival on August 25th afforded Brother Wenzel much joy, as on that occasion he baptized eight Coolies (five men, one woman, and two children), an entire family being among the number. Fortunately a number of baptized Coolies live near to one another. They can mutually strengthen and encourage one another.

The field is indeed a difficult one, but, at the same time, a very hopeful one. The Coolies, numbering about two thousand, constitute a considerable portion of the population of the country, and will soon play a more important part than at present—a very serious one, indeed, if they are allowed to continue in their old religious belief.

The Coolie mission should have a chapel, if the work is to prosper. Abraham's dwelling is too small, and besides not sufficiently prominent. It would also be of great advantage if the dwelling of the missionary were nearer the Coolie settlements. The idea of securing a piece of ground in the neighborhood of the largest Coolie settlement has already been entertained. External means certainly play an important part in the mission, but the principal power lies in prayer. Only the Lord can direct us to address the proper words at the proper time to these people, and only He can prepare the hearts and open them to receive the message of salvation. Faithful intercessors are the best promoters of the mission work.

## EDITORIALS

### More Trouble in China

Some districts of China seem to be on the verge of another uprising, according to the reports received from Minister Conger last month. The troubles appear to arise principally from extortionate taxation, and general discontent and unrest.

Mr. Conger reports serious anti-foreign riots near Chen-tu, in the Province of Sz-chuan, in which a number of native Christians had been massacred and chapels destroyed. Dr. H. L. Canright, of an American Methodist mission at Chen-tu, reported the riots and asked protection. Under date of June 20, from Chen-tu, he telegraphed:

Sz-chuan repeating 1900. Chapel burned; 10 Christians killed. Boxers multiplying four months. Officials taxed.

Mr. Conger telegraphed Dr. Canright to demand adequate protection for missionaries and the native Christians from the local officials. He also addressed a note to Prince Ching, at the Foreign Office, saying that there were several American missionaries and many chapels and converts in Sz-chuan, and it was necessary that immediate provision be taken to stamp out these troubles at their inception. This Prince Ching promised to do, and issued several edicts toward that end. Government by injunction is popular but scarcely efficacious in China. The troubles in Hunan, where Messrs. Lewis and Bruce were murdered, seem only to have been only temporary, but the uprising in Sz-chuan is more serious. There is urgent need of united prayer on behalf of the work and the workers in China.

The following societies are laboring in the Province:

American Bible Society.

American Methodist Episcopal Society.  
American Baptist Missionary Society.  
British and Foreign Bible Society.  
China Inland Mission.  
Church Missionary Society.  
Canadian Methodist Missionary Society.  
Friends Missionary Society.  
London Missionary Society.  
National Bible Society of Scotland.

### The Peking University

The following extracts from a recent letter from Rev. J. L. Whiting, D.D., of Peking, China, will interest the readers of this REVIEW:

There has finally been reached a basis on which the American Board Mission, London Mission, Methodist and Presbyterian missions recommend the boards at home to unite.

It is called "The Peking University." There are at present four departments: The College of Liberal Arts, on the Methodist ground; the North China Training College at Tungchou; the Union Medical College, on London mission ground; and the Theological School, on Presbyterian ground.

We have to furnish equipment for the department on our ground; the others the same. Teachers will be furnished by the different missions sending pupils. This will make more effective schools, and when they become large will save in the number of men employed.

It is a new thing, I believe, in missionary enterprise to have so many missions unite in any form of mission activity. It is to be hoped that the scheme will be approved at home, and that it will have there, as well as here, a good effect in promoting unity.

The aim of the Peking University is to educate Christian students for direct Christian work, and aid Chinese youth in obtaining a literary, scientific, or professional education, under positive Christian conditions. There are at present four departments, to which others may be added: The Union College of Liberal Arts, located with the Methodist mission at Peking; the North China Union Training College, located with the American Board at Tungchou; the Union Theological School, located with the Presbyterian mission in Peking; and the

Union Medical School, located with the London mission in Peking. Thus, while all the ground, plant, and equipment may be the property of one society to which the department belongs, the governing body, teaching staff, and current funds are to be jointly provided by the several missionary societies.

This is an interesting and significant movement in the direction of Christian unity. Is it not also in the direction of economy? How often has it been felt that the same costly buildings, apparatus, and teaching faculty, provided for a few students, under some denominational auspices, might as well be utilized for ten or twenty times as many, if there were proper coordination of methods and cooperation of denominations in a common work? We shall rejoice if the success of this experiment shall constrain disciples to forget more and more the trifles in which they differ, in view of the tremendous verities which they hold in common. And the impression on the heathen can not be, we are sure, other than most beneficial and blessed when they see disciples practically united in such common service. \* \*

#### The Revival in Australia

The Australian Revival, or Melbourne Simultaneous Mission, will shortly be written up for these pages by Dr. W. Warren, late of Melbourne, himself an actor and *magna pars verum* in these scenes of outpouring. He was a hospital and practising physician in that city for over twenty years, and found time to engage in mission work, Sunday-school superintendence, etc. He sat on four missionary councils and acted as medical referee, and was honorary director of a missionary training and testing home for young women.

From a considerable vantage-

ground it was therefore possible for him to gauge the pulse, force, and fluctuations of Christian life, and to note its progress and development. The more we hear about this work in Australia the more we feel that it is to be ranked among the ten greatest revivals of the last hundred years. Nothing on such a scale has been known in any Christian land since the famous Ulster County revival in Ireland nearly half a century since. We have asked Dr. Warren to give us a clear statement of the preparation, progress, and final outcome of this work of grace, specially with reference to its reproduction in its essential features in other parts of the Christian world.

#### The Decennial Conference in India

The next general conference of all India missions will convene at Madras, December 11th to 17th inclusive. Those interested in the united study of missions arranged by the Woman's Foreign Missionary Societies, which is to occupy their research for the first six months of 1903, will not find the Decennial Conference proceedings of avail for January study, possibly not even for February, as it will take some time for the report of the proceedings to reach America and filter through the weekly press in this country, but it will be of great value to these students for the later months of the course, and will afford much supplemental information to accompany their textbook, "Lux Christi," prepared by Mrs. Mason, a companion book to Miss Hodgkins' "Via Christi," which has reached the extraordinary circulation of 40,000 copies.

The Decennial Conference will have short papers on the progress of Christian missions in India, shown by statistics of the several departments during the decade;

the same concerning Christian literature. The religious movements of the last ten years in the Hindu community and in the Mohammedan community will also be summarized.

It is evident that most important information will be available as the result of this addenda, as it really will be to the main discussions. It is to be hoped that these papers may be printed and ready for circulation in advance of the sessions of the Conference, and that they might reach this country by the end of January. \* \*

### Principles of Service

Students of the Word of God will observe that the first mention of any subject in the Word of God determines the relation of it to the remainder of the Holy Scripture. Reading Genesis i:11, the same law of *creation* will be found to be repeated in the department of *redemption* in Genesis xii:1-3, namely, "*receiving blessing in order to imparting blessing.*" The next great crisis and lesson is in Genesis xxii:15-18, "*We must surrender the best we have to God if it is to be used in service; the sand represents the terrestrial seed; the stars, the celestial.*" These three points are all gathered up in the New Testament by our Lord Jesus Christ (John xii:23-26), thus furnishing one continuous lesson on missions.

There are seven principles of service. These are:

1. The Lord alone can create life.
2. The Lord alone can nourish life into proper growth.
3. The perfection of growth is found in the capacity for self-propagation.
4. Service can only be obtained by our self-surrender for God and man.
5. Such surrender always involves a dying process.
6. The dying process is not a permanent loss, but a preparation for eternal gain.
7. That gain is to be found in indefinite and even infinite multiplication, as the seed finds its multiplication in the crop.

Matthew xxviii:20 is one of the

sweetest assurances found in this blessed Word. That is the great Jehovah promise. It is found at every great crisis of history, from the calling of Abraham to the end; but in this place the words have a unique and peculiar order in the Greek—"Lo, I with you am," as tho the pronoun and the verb had been purposely *separated far enough to let in the believer between them*, so that the promise of God is literally around us when we go forth to proclaim His Word.

### Canon Sell on Islam

We call especial attention to the article by Canon Sell in our October number. It is a rare treat to follow so masterful a writer and scholar of the first rank, and the more so along lines which have had his special and continued attention for more than a score of years. There is no writer in the English language, not accepting Sir William Muir or other specialists, who speaks with more caution, and after fuller research, than Dr. Sell. His works exhibit profound acquaintance with Islam in all its features. His "*The Faith of Islam*" (revised) would alone prove him a master. His "*Essays on Islam*" treat of eight distinct topics, published originally in *Madras Christian College Magazine*. They are: "*The Mystics of Islam*," "*The Bab and the Babis*," "*The Religious Orders of Islam*," "*The Khalif Hakim and the Druses*," "*The Status of the Zimmis*," "*Islam in China*," "*The Rescensions of the Quran*," "*The Hanifs*." But the most masterly work, to our thought, of Canon Sell is a much smaller one, "*The Historical Development of the Quran (1898)*." All of these can be ordered from the Church Mission House, Salisbury Square, London, or of Funk & Wagnalls Company, New York.



## BOOKS FOR THE MISSIONARY LIBRARY

**DOWN IN WATER STREET.** By Samuel H. Hadley. Illustrated. 12mo, 242 pp. *Net*, \$1.00. Fleming H. Revell Co., New York. 1902.

Fiction is not half so fascinating as fact, and no story is nearly so wonderful as the history of the redemption and transformation of lost men and women. Most of us are familiar with the story of the regeneration of Jerry McAuley and of Samuel H. Hadley, but, like the Gospel, it never grows wearisome, and ever comes with new interest and power.

In this account of sixteen years of life and work at the old Jerry McAuley Mission, in New York, Mr. Hadley, the superintendent, not only gives his own soul's history, but those of many of the converts, scarcely less interesting and remarkable than his own. One can not read these pages without being stirred with a desire to help in such a magnificent Christlike work, and on every page there is evidence that the Gospel is as much the power of God unto salvation to-day as it was in the apostolic age. Here is an unanswerable argument for doubters and infidels, the best "evidences of Christianity" possible.

It is unfortunate that in one or two places there is a suggested fling at the churches and their method of work. These are perhaps just, but the story of the self-denial and love manifested in the rescue work in Water Street would carry its own lesson without the drawing of direct comparisons. We wish that every Christian and every honest unbeliever would read this book. Here is shown the spirit of Christ and the power of the Spirit. They have only redeemed workers down in Water Street, and these keep telling the story of their salvation. They love lost men and women down in Water

Street, and they manifest that love by untiring and self-denying efforts to save, here and now, the bodies and souls of those who have almost lost hope. They never despair or give up, even tho a man may backslide time and time again, and their experience has proved that no case is too desperate for the love of Christ to surround them, and for His power to uplift them. Let us read these chapters, and then follow in the Master's steps in seeking and saving the lost. \*

**MUHAMMETS LEHRE VON DER OFFENBARUNG, QUELLENMAESSIG UNTERSUCHT VON Dr. Otto Pantz.** 1898, Leipzig; J. C. Henrichs'sche Buchhandlung. 8vo, paper cover, pp. 304. Price, 8 marks.

Our debt to German scholarship for critical and thorough study of Islam is great. What Geiger, Gerok, Nöldeke, Weil, Koelle, and others have done in seeking for the foundations of the religion of Mohammed in the life of the prophet, Dr. Pantz seeks to do as regards his teaching. It is an important and, in many respects, novel presentation—accurate and scholarly, as well as interesting—of Islam *as found in the Koran*. But just here is the weak part of the book. The Koran no more gives a correct idea of Islam than does the New Testament of the Roman Catholic faith as professed and practised in Mexico. The author acknowledges (page 285, note) that he has had slender opportunities for study of Mohammedanism by observation on the spot. As an exact treatise on what Moslems ought to believe if they were true to the teachings of their book, the work has no parallel. For those who desire in small compass a world of information on many difficult points in the Mohammedan controversy, the book is invaluable. All quotations are given in Arabic as well as in translation, and this commends the book for

practical use. The chapter that treats of the contents of the Koran is as profound as it is original. The author does not place Islam on a par with Christianity, but his general verdict is nearer to that of Carlyle and Bosworth Smith than to that of Muir or Koelle. The full Index and the table of references to Bible and Koran texts are specially welcome to missionaries. The volume marks a distinct step in advance in the study of a religion which is professed by over 200,000,000 people, and against which so little has yet been done by Christian apologetics. Z.

RELIGIOUS SYSTEMS OF THE WORLD. A Collection of Addresses. 8vo, 824 pp. \$2.50, net. E. P. Dutton & Co., New York; Swan, Sonnershein & Co., London. 1902.

This is a series of popular addresses delivered in the South Place Institute, London, together with others, especially written for this volume. They present the various ancient and modern religious systems of the world, not from one standpoint, but from many. It is, therefore, an unusually valuable study in comparative religion, for while few Christians would agree with the position taken by every one of the contributors, they nevertheless give us the results of honest and often sympathetic investigation. It is true that the adherents of the various religions would not always agree with what is said as to the contents and outcome of their faith, but they would not deny that the author has carefully investigated his subject.

Some of the contributors are well-known and highly honored scholars, such are Prof. James Legge (China), Mrs. Isabella Bird Bishop (Shinto), F. C. Conybeare (Armenians), and others. Many of them are adherents of the faith and sects they describe, among these Dagors Goh (Shinto), Dadabhai Nooroji (Parsis), N. Orloff (Greek Church), B. F. C. Costelloe (Roman Catho-

lic), J. H. Anderson (Mormons), etc. They therefore speak sympathetically, perhaps also with favorable prejudice. Others view their subject from the standpoint of a critic or an antagonist. That on "Ancient Judaism" discredits the historicity of the Old Testament, and fails to give the subject a fair presentation.

This volume does not, of course, cover the whole field of comparative religion. Some subjects are discussed, such as: "Old Indian Poetry," "Mithraism," "The Mass," "Religion of Dante," "Irvingism," "Spinoza," "Rousseau," "Humanity and Evolution," which we are surprised to find here, and others, as "Christian Science," "Mennonites," "Dowieism," etc., which might reasonably be looked for, are omitted. The sects of Eastern religions do not have a place proportionate to that given to those of Christianity. For this reason many do not understand that Islam, Shintoism, Buddhism, and Hinduism have nearly as many divisions as Protestantism.

As a contribution to the study of comparative religion we welcome this volume, but it would scarcely be one which we would select to place in the hands of one seeking a correct idea of the tenets and outworkings of the various religions of the world. \*

A HANDBOOK OF COMPARATIVE RELIGION. By S. H. Kellogg, D.D., LL.D. 12mo, 185 pp. 50 cents. Student Volunteer Movement, New York. 1901.

Dr. Kellogg's book approaches the subject from a strong, intelligent, Christian standpoint. The author had studied the history of religion and had observed the workings of many of the present day creeds and superstitions. He here deals with them only in outline, first classifying and then considering the basis of each of the leading world religions—their doctrines concerning God, sin, salvation, the future life, morals and their relation to Christianity. It is sound, pithy, and helpful. An Analytical Index has been added for use as a class text-book. \*

## GENERAL MISSIONARY INTELLIGENCE

### AMERICA

**Missionary Magazines Not Read. Why?** In an interesting paper on the "Missionary Press," read at the late Students' Convention at Toronto, it was shown that in the U. S. A. Northern Methodist Church with 3,000,000 communicants, the Northern Baptist with 1,000,000, the Protestant Episcopal with over 700,000, and the Congregational with over 600,000, there was not for any of their respective missionary magazines a circulation exceeding 13,000. The *Assembly Herald* of the Presbyterian Church, with a membership of nearly 1,000,000, has only very recently reached a circulation of 40,000. The *Gospel in all Lands*, the magazine of the Methodist Church, had perhaps the lowest relative circulation, about 10,000 among 3,000,000 communicants. The Presbyterian (Southern) *Missionary* appears to have the highest, with a circulation of 13,000 among 228,000 communicants.

**Negro Conference at Atlanta.** They call it a "Young Negroes' Congress," and young it may have been as to the Negro discussed or as to the race itself, but the audience that attended (the 5,000 Negroes that could afford to go to Atlanta) were not young; they were in the midst of their life work. They invaded and took possession of the city of Atlanta for about a week. Its citizens were surprised and enlightened. They were used to the Fourth-of-July Negro who crowds into the city, who fills the gin-mills and the calaboose, and gives work for the courts and the chain-gang. But this was a very different crowd. The *Atlanta Constitution* said, editorially:

During the last few days this

city has been filled with representatives of the race who in themselves are the best of illustrations of the possibilities of the future. After seeing them, and hearing the addresses of their leaders, one can not but be optimistic with regard to the future.

**A Methodist Forward Movement** The great Methodist Church is making thorough preparations for a monster missionary convention, to be held in Cleveland, October 21-24.

It is designed not so much for the multitude as for those who are already in some sense leaders in evangelizing work, like editors, secretaries, presiding elders, etc. The limit is fixed at 2,500 delegates, and admission will be by ticket only.

**Common-sense Federation** A significant and cheering sign of the times is found in

the fact that the Methodist Church and the Methodist Church, South, have united their forces in China to the extent of establishing a joint publishing house in Shanghai. The plan has been under consideration for over six years, and has had the cordial indorsement of the missionaries on the field of both churches. Early in August a joint committee met at Baltimore and adopted a basis of organization, and this has been ratified by the Missionary Society of the Methodist Church and the Book Committee of the Methodist Church, South. In accordance with the agreement, the Methodist Publishing House of China is to be established at Shanghai, with a capital not exceeding \$100,000 in gold, one-quarter of which is to be paid in immediately by each party to the contract. All profit from the business is to be used for the development of the plant and as dividends to each Church.

**A Presbyterian Forward Movement** Some years ago J. H. Converse, of Philadelphia, and E. A. K. Hackett, of Fort Wayne, became interested in foreign missions. Their interest was awakened by individual work, and they are now enthusiastic friends of missions and generous givers to the cause. So great is their interest that they instructed the Board to secure a suitable man who will give his entire time to endeavor to interest individual men and women in the work of extending the Kingdom of God in foreign lands. David McConaughy has been chosen to undertake the work, Mr. Converse and Mr. Hackett agreeing to pay all the expenses incident to the work. Mr. McConaughy has already spent more than 10 years in India, and has special qualifications for his task.

**A Presbyterian Model Giver** Simon Yondes, an Indianapolis lawyer, aged 87, has now given away the last of a fortune aggregating \$800,000. One-half is bestowed upon relatives and one-half upon public causes. To Wabash College goes \$150,000; to foreign mission boards of various denominations, \$100,000; to home mission boards of various denominations, \$50,000; to Indiana Synod, as an endowment for the salary of a home missionary superintendent, \$50,000; and \$65,000 to the Foreign Mission Board, he to receive an annuity of 5 per cent. for life. Well does the *Interior* suggest: "In the fine ambition to die poor Mr. Yondes has achieved a greater success than Mr. Carnegie."

**Dr. Pentecost in the Orient** This eminent evangelist is to sail from London in October, and writes thus of his plans;

I go under commission from the American Board and the Presbyterian Board to do special work:

first among the English and Americans residing either temporarily or permanently in the leading cities of these 3 countries (China, Japan, and the Philippines) to strengthen the faith of those who are Christians, and to lay responsibility upon those who are not in respect to their moral and religious influence upon the people among whom they are residing. It is hoped also to create, or at least to awaken and strengthen, a bond of sympathy between them and the mission workers from all lands. The second purpose of my visit is to hold a series of conferences with the missionaries and native teachers and helpers; and the third to conduct some evangelistic services, especially among the Japanese. I hope to spend two months, and possibly three, in the Philippines, six weeks or two months in China, and not less than four months in Japan.

#### **Protection for Native Races**

The National Reform Bureau is ever active in the interests of native races in Africa, the islands, and elsewhere against the white man's vices. They have already helped to win many whole or partial victories, which are most encouraging and beneficial. Among them are the following:

1. Kongo districts in Africa effectively protected by treaty of 17 nations in 1890 against slavery, distilled liquors, and firearms.
2. Nearly all of Africa protected by same nations in 1899 against distilled liquors by raising price to a sum prohibitory for most of the natives.
3. British government, about same time, proclaimed policy of prohibition for uncivilized races everywhere, in defense of trade, including in the ban not only distilled liquors, but in parts of Burma opium also.
4. United States in two years past has acted 11 times in protection of native races against intoxicants. The 11 acts in defense of uncivilized races against the vices of civilization are: December 8, 1900, President McKinley declared in favor of protecting uncivilized races against distilled liquors; December 14, Senate ratified treaty to so protect Africa; January 1, 1901, Philippine license forbade the selling of liquor to natives; January 4, Senate declared for a universal treaty to protect all uncivilized races against all intoxicants; January 9, anti-canteen law passed to protect natives as well as soldiers; March 22,

Secretary Long ordered "no license" in Tutuila; December 6, Secretary Hay approved proposed universal treaty; December 11, President Roosevelt ordered British government invited to join us in submitting such a treaty to other powers; February 15, 1902, President approved law enacted by Congress to protect independent Pacific islands against American rumsellers; March 22, President vetoed official certification of prostitutes in Philippines; August 12, prohibition in Tutuila reaffirmed by Assistant Secretary Darling.

Surely, with governments leading this missionary and temperance crusade, the churches will soon awake and keep step in the march to final victory.

The next step in the United States will be to take up anew the appeal made by Presbyterian missionary women of Chicago 10 years ago, and seconded later by President Cleveland, that Congress shall prohibit American citizens to export intoxicants to Africa, or sell them in Africa, perhaps excepting settlements where all or nearly all the people are whites. That Congress has power to forbid such exports has been affirmed repeatedly by the Supreme Court, and a new precedent is afforded by the Gillet-Lodge Bill, forbidding Americans to sell in Pacific islands not under our government.

### A Crisis in Utah      A crisis has been reached in Christian work in this State.

Mission work has been carried on here for over thirty years, and has wrought a great social, civil, and moral transformation.

Hundreds of Mormon young people have had the Christian training which has set them free from the awful bondage of the Mormon system, and enabled them to become intelligent and patriotic citizens and founders of homes on the Christian basis. Over 1,500 Mormons have been converted from Mormonism to Christianity. Scores of communities have been enlightened and transformed by Christian schools and Christian churches.

But notwithstanding these great achievements of Christian missions in Utah, there is yet much land to be possessed. There are scores of towns from 1,000 to 1,400 population yet without the Gospel. Statehood has given the priesthood a

new lease of power. It controls the election of U. S. Senators from this State. The Christian citizens of Utah have hardly one non-Mormon paper which is independent of the control of this false system. The priesthood also seems to be entering upon the closest conflict with the Christian churches of Utah which they have ever experienced. *This makes the crisis.* The word has gone out anew that Mormon children must be withdrawn from Christian schools, and that the Mormon people must cease all association with the representatives of Christianity. Both in Utah and Idaho the doctrine of polygamy is taught with new vigor. Nothing will be left undone to restrain and stop our Christian work.

In view of this situation we appeal to the churches and Home Mission Board to continue to support the work, so that it may not be necessary to withdraw one minister or to close one school.

We also appeal to you to help us in concentrating our strength against the compact lines of the opposition in Utah. This is the decisive battle-field of the Home Mission cause on this continent.

S. E. WISHARD.

### Reindeer and Missions      When Dr. Sheldon Jackson proposed importing reindeer for use in Alaska,

the plan was ridiculed as a visionary scheme of an unpractical missionary. Some of the results of the first experiments, even after Lapps were brought over in 1898 to take care of the animals, were not particularly encouraging. But the herd introduced ten years ago, numbering 16, has gradually been increased, and now the announcement is made that the government proposes to raise the number to 15,000. This step is justified by the success that has been gained. The

animals seem to thrive in their new home even better than in the old one. They help to solve the difficulty about a supply of food in the frozen regions. They are unsurpassed beasts of burden for the Far North, and the government has ordered their use in carrying the mail. The change that they have wrought in the condition of both natives and miners has already more than repaid all the expense involved.—*Golden Rule*.

### EUROPE

**England's**      The Church of Eng-  
**Great**            land's Zenana Mis-  
**Woman's**       sionary Society's  
**Society**          latest statistics  
                      (March 31, 1902)

show the following figures: Missionaries in home connection, 203; in local connection (including assistants), 106; Biblewomen and nurses, 254; native teachers, 542; houses visited, 13,277; zenana pupils, 6,993; villages, 2,226; schools, 253; pupils, 10,117; normal or boarding schools, 26; pupils, 1,087; orphanages or converts' homes, 12; inmates, 376; in-patients, 3,416; out-patients, 247,503.

**Mr.**              The fortune left by  
**Arthington's**   Robert Arthington,  
**Millions**        the Leeds million-  
                      aire, for missionary

purposes, exceeds even the huge sum at which it was originally estimated. The will has been proved at £993,565 (\$4,967,825) gross personal estate, in addition to which there is some land, raising the whole estate to well above a million sterling. From the estate £73,630 has gone to the government as duty. The pecuniary legacies and specific bequests are small. One-tenth of the residue is devoted to private bequests to cousins, among whom litigation is likely. The remaining nine-tenths are bequeathed for missionary purposes, and are to be under the control of

committees consisting of members of the Baptist Missionary Society and the London Missionary Society. Mr. Arthington's primary idea seemed to be that the money should be spent in providing every tribe of mankind with accurate and faithful copies of the Gospels of John and Luke and the Acts of the Apostles. Judicial authority may be sought for details of the procedure to be followed in carrying out the missionary trusts. — *London Christian*.

**General Booth**    "We have a brigade  
**and**                of reformed drunk-  
**Temperance**      ards," said General  
                      Booth in Exeter  
Hall recently. "We propose now that they shall not be known as the 'drunkards' brigade,' but as the 'drunkards' friends.' Where shall they operate? We already attend 10,000 public-houses per week; these will be the churches and chapels in which we shall hold our meetings; we have held such meetings with very remarkable results. We propose to enroll the known drunkards in every town, village, and parish where we are at work. The publicans will in many cases assist us. We want to hold midnight meetings, after the public-houses are shut; we want to see the drunkard's home; we want a guard-room where they can be taken to sleep, where the kettle is boiling, and there is some salvation ready for them; we want to help their wives and families."

**London's Care**    The record sum of  
**for the Sick**      £60,000, the Lord  
                      Mayor announced  
at the Mansion House, has been received from this year's Hospital Sunday collections. Mr. George Herring's offer to add a percentage to the amounts raised resulted in the collections in churches and chapels being raised to £45,000, an increase of £8,550 on last year's

total. St. Paul's Cathedral collections amounted to £2,121. It is proposed that all grants in future shall be spent in maintenance of patients and none on bricks and mortar. Ten hospitals have had their grants reduced, as their expenditure appeared to be excessive.

**The London Society and the Jews.** The last annual report of the London Society for Promoting Christianity Among the Jews shows that the society had 52 stations in Europe, Asia, and Africa, in which 238 workers were employed during the year. The workers consisted of 27 ordained and 22 medical missionaries, 59 layworkers and colporteurs, 38 unmarried women, 34 wives of missionaries, and 58 teachers. The 10 schools contained 1,360 scholars, and 9 free dispensaries and 2 hospitals were supported. The income of the society was almost \$200,000. Since the annual meeting a new station has been opened in Montreal, Canada.

**Work for Jews in Whitechapel.** The *Jewish Missionary Intelligence* for July gives an account of the services held from time to time from the open-air pulpit at Whitechapel church, which shows the remarkable attendance of Jews during the Passover, April 22 to 29. Services were held every day during the feast in the churchyard and in the church. The congregations contained Pharisees with long beards and pious faces, well-dressed business men, clerks, and workmen of all descriptions and of all occupations; Jews of all nationalities and of all shades of belief and unbelief, who quietly listened to the preaching of the Gospel. Day by day the audiences grew larger, until one afternoon as many as 1,000 Jews were assembled in the churchyard, and from 350 to 400

afterward in the church, where for nearly an hour and a half they sat in an orderly, quiet, and attentive manner.

**The Swedish Missionary Society** This body represents one of the most remarkable religious movements

that Sweden ever saw, which within two decades has produced a community of Christians numbering near 100,000, and which from the first has taken a very active interest in missions. It is now carrying on mission work among the Lapps in the north of Sweden; among sailors and other Scandinavians in London and St. Petersburg; among Armenians and Stundists in south Russia; in China, both West and East; in north Africa, among Jews and Arabians; and on the Kongo. In the region last named are found 7 head-stations, 68 out-stations, 30 white missionaries in the field and some home on furlough, 80 native evangelists or teachers, 79 schools, and 2,571 scholars. The printing-press at Londe has been at work the whole year, and is pouring forth quite a literature in the Fiote language.

**The World's Y. M. C. A. Conference** August 20, coming from no less than 31 countries, 2,100 delegates assembled in Christiania, Norway, to hold the 15th international gathering of this kind. These are among the themes presented: Christ for young men and young men for Christ, the spiritual development of the Association's membership, the place of the Bible in the association, the Gospel of Christ a power among young men, national work, organization in different countries, the world-wide scope of the movement, and the claim of the 200,000,000 of young men who are in heathen lands—these phrases express the thoughts about which the main

program features of the conference gathered. More than 400 buildings are now owned by associations, worth nearly \$23,000,000, while the value of equipment is more than \$1,000,000 additional. There are over 1,500 associations, and over 325,000 members.

### ASIA

**Armenian Relief** Professor J. Rendel Harris, who with

his wife made a tour into Armenia in 1896, and afterward instituted measures for the relief of the destitute orphans, have now issued their sixth report. It is a fine example of voluntary Christian service by highly educated people in behalf of those who have no human helper. It shows a total expenditure of £1,670 (about \$8,350) from May, 1901, to May, 1902 (about \$170 beyond receipts). No expenses of travel, postage, or printing have been charged on these accounts. Whatever has been contributed by the eight individuals or helping bands from whom gifts have come has passed undiminished into the work of relief. Professor Harris is one of the great modern Orientalists—a fine scholar and an eminent teacher. Yet he finds time and strength for this beautiful and unselfish service—first going on a personal tour of investigation, then holding meetings to inform and arouse the public, and then he and his wife acting as almoners in the distribution of gifts. A. T. P.

**Turkey's Need of Medical Missions** As the *Congregationalist* suggests: The crying need

of Turkey to-day is medical science and its advocates, who shall teach the people cleanliness. It is true that the unspeakable Turk bathes his hands and feet thrice daily, yet filth abounds, and the most loathesome diseases cause a wasteful loss of life. In hundreds of towns there are no

physicians, and the Imperial University at Constantinople is the only institution having a medical department. But our missionaries are bestirring themselves, and Dr. Thomas L. Carrington, of the Marsovan School, has started a movement which will doubtless result in a well-equipped medical school under American missionary supervision. Also for over thirty years the Syrian Protestant College at Beirut has been giving a thorough medical training in classroom and clinic and hospital to scores of students. Two hundred graduates have completed the four years' course and received the college's certificate. Many others have taken a partial course. Last year over 100 students were enrolled in this medical department of the college, the total number of students in the college reaching 600—Syrians, Egyptians, Greeks, and Armenians. Many of the graduates hold important positions in connection with the Egyptian army.

**The Jews in Palestine** During the last twenty years 51,540 acres of land have

been acquired by Jews in Palestine, on which 20 villages and 13 plantations have been established. In the colonies, 1,205 families, numbering 4,935, live in stone houses erected according to European models; 4,340 are devoted to corn, 2,367 acres to wine, 1,330 to fruit, and 245 to vegetables. Their live stock consists of 1,575 working cattle, 1,171 cows, and 2,586 goats and sheep. The income from the wine industry amounts to 610 francs per acre. The colonists are mostly Russian Jews.

**Moslem Opposition in India** One of the latest forms which this has taken is the

*Review of Religions*, a monthly magazine published by Mirza Gulam Ahmad, of



Qadian. Its program does not err on the side of modesty. It undertakes to offer

An impartial review of the existing religions of the world, Christianity and Islam in particular; to solve embarrassing religious questions, the existence of God, immortality of soul, resurrection, salvation, nature of angels, paradise and hell, reward and punishment, etc.; to give an explanation of the fulfilment of the prophecies relating to the latter days and the advent of Messiah and Mahdi; to give an account of the life and nature and proof of the claims of Mirza Gulam Ahmad, of Qadian; to answer every objection against Islam; and to discuss every question bearing upon religion.

Its first number is chiefly taken up with an article on "the bondage of sin," in which the author tries to show that faith in Christ has not proved efficacious. He also reprehends the present condition of Islam, and leads up to the new Messenger of Heaven—to wit, the publisher of the magazine. He concludes with an exhortation to Moslems to practise virtue in order to avert the Divine chastisement of plague; but he does not here give a description of the patent remedy against plague which he elsewhere advertises. It is a strange mixture of charlatanry and religious zeal, not without some acuteness of thought. At any rate, it shows that Moslems realize the need of emerging from behind their traditional barriers into the open arena of human thought and of justifying religion by its fruits. The more they do both, the better. —*Report of the Punjab Book Society.*

**Ramabai's Orphanage for Boys** For some months there has been a day-school for boys at Mukti Mission.

This is composed of the sons of Christian families living at Mukti, a few Hindu boys, and a few little fellows who came with sisters or mothers, and who were too small or too weak to go to other schools.

Ramabai has been urging various

parties to start a boys' orphanage in harmony with this school, but as yet no one has been led to take up the work, so that now Ramabai feels that the time has come when she herself should start a boys' orphanage here at Mukti. As yet she has no building site, there are no buildings, and no workers. Yet when God commands, the sea divides as His people go forward. Ramabai has a few boys as a beginning. A small printing-press is to be put into operation. The farm is ready for their labors; a herd of buffalo cows and other cows, sheep, and goats are awaiting their care; a tinshop, a tannery, and shoe-making are being started to keep these boys employed, and to furnish them with trades whereby they can earn a livelihood.

It is no small responsibility which Ramabai undertakes in beginning this boys' school, and she has not taken up the work lightly and impulsively; but, on the contrary, as a necessary outcome of the great plan God had prepared for her. Ramabai recognizes God's hand, and has stepped out by faith, knowing that the same God who has hitherto supplied all her need will not forsake her now.

**The Harvest in Gujarat.** Bishop Warne says in *The Indian Witness*: "The work of

our mission in Gujarat is indeed intensely interesting. Ten years ago we had scarcely the beginning of a Christian community; seven years ago the forward movement began. This year began with about 5,000 Christians, and will probably close with 9,000 or 10,000; and beyond this there are approximately 10,000 persons who are known in their respective villages as Christians, because they have ceased to worship idols and have identified themselves with the Christian community; but are not baptised, because we have

not the workers trained to train them, nor a sufficient number of missionaries to supervise the work. There is easily in the Gujarat country in our mission a Christian community of 20,000 Christians in sight, and this has all come about practically within seven years. This is one of the miracles of modern missions, and something over which we should give thanks to God. There are 11,000,000 Gujaratis and about 750,000 of the classes from which these 20,000 are coming."

**Is not this a Shining Success?** The Ahmednagar district is about as large as the State of Connecticut. In

1891, according to the government census, the population was 888,000. The census of 1901 showed that the population had *decreased* in the decade nearly 52,000, but the Christian population of the district had *increased* 300 per cent., from 6,734 to 20,864. The city of Ahmednagar has a little over 35,000 inhabitants, of whom, according to the government census, 3,572 are Christians—that is, 10 per cent., 2,100 of whom are connected with the Marathi Mission of the American Board. The First Church in Ahmednagar has 1,089 persons on its register, of whom 529 are adults in full membership, 260 are catechumens, and 294 are baptized children. The Sabbath-school of the same church, in 3 departments, has 1,139 members.

**Great Gospel Gains in India** The following extract from the *Pioneer*, the foremost English newspaper

in India, with regard to the recent census returns, is worth not only reading, but remembering, so that when people say that the Gospel is making no progress in India we may be able to give some facts:

The most remarkable feature of the returns is undoubtedly that presented by the figures relating to

Christianity. It is impossible not to be struck with the energy with which mission work is being carried on, and with the success which is attending it. An increase of nearly 28 per cent., where the total population has increased by less than 2½ per cent., is a hard fact which can not be explained away. And this increase, amounting to 638,861, is shared by every province and state in India; even Bombay, Central India, the Central Provinces, and Rajputana, where the famine was most severe, show considerable increases in the Christian population, tho it is in Southern India, in Madras, and the native states of Travancore and Cochin that the greatest increase is recorded. Madras now has a total Christian population of 1,024,071, and the Travancore and Cochin Christians number 910,409, an increase of 195,758 in the decade, the total population of the two states being 3,764,182.

**Gospel for the Jews in Bombay** An undenominational work among the Arabic-speaking Jews in Bombay

has been carried on by Mrs. Cutler since 1895. A day-school and a Sabbath-school, in connection with the work, were broken up in 1898, after the baptism of one of the teachers (a Jewess), and even to-day the anger of the Jews is so great that they still refuse to send their children to the schools. A large work among the 14,000 Beni-Israel (black Jews) in Bombay and neighborhood is carried on by Miss Trott and Miss Campbell, in connection with the Zenana Bible Mission, who have 3 large schools of many years' standing.

**The Impossible Happens in India** What would you think if you should see a man take off his hat as he walked

along the street and put it on for a coat? If while you were talking to an audience who seemed to be interested and listening attentively, they suddenly walked off and left you? If you found 15 scorpions

in your bath-room? If told that 100 scorpions were found in your bath-tent? If your washerwoman only charged you 15 cents a week for doing your clothes? If your dish-towels were starched stiff and your collars and cuffs came home limp? If a heathen boy 8 years old should recite the Peloubet Catechism of the Old and New Testaments? If a heathen boy 12 years old read the New Testament through 3 times? If a little girl should come to Sunday-school with all her clothing in her arms? If in a village about 40 boys were learning the life of Christ, all of them caste boys of heathen parents? If in the same village the schoolboys recited more than 1,000 Scripture verses in one day? If in 10 or 15 years this should no longer be a heathen village?

MISS K. BOOKER.

**The Hunger of Writing in mid-**  
**a Missionary.** ocean, on his way  
from San Francisco to China, Dr. W. S. Ament alluded to his glad anticipations of participating in the work of building up the Christian civilization in the old empire. "I shall rejoice," he says, "when the walls of the old city of Peking heave in sight. I long for them as for hid treasures. The old city belongs to God, bought by the blood of the martyrs and tears of the saints, consecrated by years of Christian labor. We want our heritage."

**The Much-** Never has a great  
**misunderstood** people been more  
**Chinese** flagrantly misun-  
derstood than the  
Chinese. They are decried as stupid, because there is lacking to us a medium which should be transparent enough to disclose our thoughts to them or theirs to us. They are stigmatized as barbarians, because we find ourselves incapable of understanding a civilization

which is so different from our own. They are set forth as slavish imitators, altho they have borrowed less than any other people; all inventiveness is denied to them, altho the world is indebted to them for a long series of the most useful inventions; they are supposed to adhere doggedly to their traditions, altho in the course of their history they have passed through many profound mutations of belief.—*Evangelisches Missions Magazin.*

**What a Chinese** Bishop Hoare, in a  
**Official Said.** recent address before the Church Missionary Society of England, gave the following suggestive reminiscence: "I remember, five and twenty years ago, sitting at the table of dear old Bishop Russell with a high English official from Peking. The bishop asked this gentleman if he had ever come across any traces of the influence of Christianity among the higher classes—among the highest officials. The gentleman said that he had once asked a high Chinese official if he had ever read the Bible. The man, he said, went back into an inner room, and he brought out a notebook full of extracts from the New Testament, and he said that he had read the New Testament through and through, and had made extracts of all that he had admired most. And then, after he had put the book upon the table, he laid his hand upon it, and he said, 'If only the people who profess this religion were to live in accordance with its precepts, this religion would spread all over the world.'"

**Dr. Griffith** This gifted veteran  
**John Rejoices** missionary and pioneer in Hunan  
writes thus to the *London Chronicle*:

In the opening of a chapel in Changsha the hopes of many years have been realized. It has been my privilege to open not a few chapels in China during these 47

years. In Hupeh I have opened many, and within the past 6 months I have opened 4 in Hunan. It was a great joy to open the chapels at Heng Chou, Heng Shan, and Si-angtan at the close of last year, but the greatest joy of all was reserved for the opening of this chapel in Changsha.

Ten or twelve years ago the viper press of Changsha was very active. The valley of the Yangtse was flooded with its anti-foreign and anti-Christian literature—the filthiest and most malignant literature the world has ever seen. At that time no foreigner dare show his head in Hunan. That press was suppressed some time ago; Chou Han, our arch enemy, is still a prisoner; and now several missions are established in the very city from which that unspeakable filth was poured forth. These thoughts and many such thoughts as these kept crowding in upon me as I stood in our beautiful little chapel on Sunday week, and my heart was filled with deep gratitude and great gladness.

June 1, 1902, will always be remembered by me as one of the happiest days in my missionary life.

**The Chinese Word for God**      The *Allgemeine Missions-Zeitung* has an article showing very

clearly that in the canonical Chinese classics "Shang-ti" always means the personal God; literally, "The lofty One enthroned above the Firmament." He is represented as the ruler of all, of whom kings are the delegates, and who, if they are obstinately negligent or vicious, gives their places to others; who makes them answerable for the virtue of their people, while their people are not answerable for them; who sends good or evil upon the nations, according to their deserts; who, after death, raises virtuous rulers to a share of his divine dignity, so that secondary sacrifices may be offered to them; who is always described as wise, holy, and benignant, never as affected with the evil passions attributed, for instance, to Jupiter; who is always

assumed to be, not only the ruler, but the creator of all things.

From about 800 B.C. the title Shang-ti is more rarely used, and begins to be replaced by another, showing a progressive alienation from the consciousness of God.

**China Must Advance**      There is no doubt that the forces of

Confucianism are thoroughly alarmed, and feel they must arouse themselves for self-preservation against the encroachments of Christianity. Reform is now in the air. All classes of the Chinese are discussing it, whether reformers or otherwise. There is a small group of reformers in Peking waiting and hoping for better times, but for the present they are crushed under the feet of the powers that be. There are also scattered throughout the empire tens of thousands of reformers of like spirit, men ready to help the government in lines of progress as soon as they are permitted so to do, but reform is mostly in the hands of non-reformers. China may be likened to a refractory cat which an energetic boy has seized by the tail and is dragging forward, while all the activity of the cat is in the opposite direction! But we have no reason for discouragement since the forces of progress are stronger than the forces of conservatism. The influence of foreign governments, of trade, of Western learning, of Christian missions, are all operating to produce a new order of things in China. China is fastened to a progressive world, and must move from this time forth, and with ever increasing progress.

REV. D. Z. SHEFFIELD.

**Dr. Richard is Honored.** It appears that some months ago the Chinese Foreign Office received orders to consult with Bishop Favier, representing the Roman Catholic Church, con-

cerning religious matters, and later was ordered to select some Protestant missionary to be also counseled with. The choice fell upon Dr. Timothy Richard, who has been so active in publishing good literature in Chinese. And this decree has gone forth from the throne:

We have received a memorial from the Ministry of Foreign Affairs stating that foreigners from the West are divided into two religions—namely, Roman Catholicism and Protestantism. The said ministry speaks in the highest terms of recommendation of Dr. Timothy Richard, who is at present in Peking, and is a representative of the Protestant missions. We know Dr. Richard to be a man of great learning, high attainments, and strict sense of justice—qualities we deeply admire and commend. We therefore hereby command the said Ministry of Foreign Affairs to take the scheme the said ministry has lately drawn up, with the object of making Christians and non-converts to live harmoniously with each other throughout the empire, to Dr. Richard, and consult with him on the matter, with the sincere hope that, with the valuable assistance of that gentleman, the object in view may be arrived at, and the masses be able to live at peace with their neighbors, the Christians.

**Religious Condition of Japan**      Rev. J. C. Ambler states that recent religious statistics as to Japan have brought the following facts to light:

- (1) The most powerful sect of the Buddhists shows a larger criminal list than any other.
- (2) The present majority of religious persons among the middle classes of Japan are admittedly Christians.
- (3) The lower classes still cling to Buddhism more through superstitious ignorance than from actual belief in it.
- (4) The upper classes remain committed to the religious views of the emperor and court.

And Mr. Ambler concludes with the remark that from the analogy of history we may say that the religion of the middle classes is really the only energizing spiritual force at work in Japan. And it is encouraging to note in view of this that Christian schools are sending

forth from 2,000 to 3,000 graduates every year to scatter the seeds of truth in all parts of this land.

**The Recent Election in Japan**      A clear majority for the Constitutionalists, Marquis

Ito's party, has been returned. Whether that means a retirement of the present cabinet and an early return to power of the marquis himself, it were idle to prophesy, but many predict such a result. Ex-foreign Minister Kato is one of the ablest men elected. Notwithstanding his expressed wish to retire from political life, Hon. K. Kataska, the new president of the Doshisha, was enthusiastically reelected, probably because of his sterling character and the brave stand he has taken against bribery, gambling, and other immoralities. Mr. T. Yokoi, ex-president of the Doshisha, was defeated by a narrow margin. The number of Christian sympathizers will be larger than in any previous parliament.—*Congregationalist*.

## AFRICA

**Good News from the Upper Kongo**      Rev. W. M. Morrison writes: "This population has grown enormously

at Luebo in the past five years, and we believe it will continue to increase, so long as the people can live here in peace. The mission station is splendidly located just in the midst of this large population, and we are happy to say that through our active evangelistic efforts we now have converts in nearly all of these villages. Every afternoon, the missionaries, with a company of native evangelists, can be seen going from town to town, holding services. The result of all this is that there has been a most remarkable awakening both in the church and in the schools. The catechumen classes, where inquir-

ers come for instruction, are so crowded that we can hardly manage the great numbers. Last Sunday, May 11, witnessed the unprecedented number of nearly 140 accessions to the church on profession of faith. We have not heard, at this writing, how many were received at Ibanj, our other station, on that day, but the work and the conditions there are almost exactly the same as at Luebo. There, too, have congregated about the mission a great many people, seeking peace and refuge. The church building at Luebo has been enlarged three times to accommodate the ever-increasing crowds. Now it has become necessary to enlarge again, or at least we must do something. We need a building to seat 1,500. At the Sunday morning service the building is packed till it can not hold another soul, and many of those who come a little late must necessarily sit on the outside and look through the doors and windows. The Sunday-school, which at Luebo convenes immediately after the morning service, is now crowded to overflowing."

#### **Prospects in South Africa**

The settlement of the Transvaal appears to be proceeding satisfactorily so far. In one district as many as 400 families have already been put into possession of their farms, with 12,000 cattle and 500 horses. The chief trouble lies in the scarcity in the supply of native labor on the one side, and the increased cost of living on the other; while the disbanding of the Irregulars has flooded the market with unemployed white men. These difficulties are inseparable from the situation; often some of the worst sufferings caused by a great war come afterward. But so far as the prospects of final settlement are concerned, there is every promise that

Dutch and English will work amicably, and pave the way for a real amalgamation of interests. It will be a happy day for South Africa when the long racial rivalry which lay behind the recent struggle is forgotten, and a true national feeling replaces it.

**The Situation Since the Boer War.** Rev. H. D. Goodenough writes as follows in the *Independent* of the situation and the prospect:

I believe that religiously the Boers will exert a great and good influence upon South Africa in the future. As is well known, the Boers are deeply religious. Perhaps it is not so well known that their ministers are in general a well-educated and spiritual body of men. While the influence of these ministers has been thrown on the side of war, and in favor of continuing the war long after it was seen to be hopeless, yet recognizing now that it is the will of God that they should come into the British Empire, I have no doubt that they will lay aside their bitterness and teach the people to do the same. These ministers in time, as the two races become mingled, will have a profound and spiritual influence upon the ministers of other denominations. In later years the Dutch Reformed Church was becoming awakened as to its duty toward the heathen population about them, and were doing considerable mission work. I am prepared to see the Dutch Church take a leading part in the Christianizing of the African races, and I would not be surprised if in the future, when that Church has become imbued with the missionary idea, the Boers, who in the past have treated the blacks so cruelly, may become most friendly toward them. This problem of the white and the black looms up ahead as the great problem of South Africa.

#### **ISLANDS OF THE SEA**

**Dr. Paton at Work Again** At the advanced age of 76, after a long and serious illness, the venerable apostle of the New Hebrides, Dr. John G. Paton, has been so far

restored to health as to return to his work on the island of Aniwa. The enthusiastic welcome given to him by the natives revealed how deeply Dr. Paton was beloved by them all. Dr. David Crombie, who accompanied Dr. Paton from Sydney, in a recent letter writes that, on leaving Aniwa, when he caught the last glimpse of the venerable missionary, he was seated on the trunk of a tree, with the natives gathered round him, listening as he preached.

**How It** "Why do the mis-  
**Looked to** sionaries come?"  
**a Savage** is the question  
which savages  
naturally ask and sometimes answer in a curious fashion of their own. At first the savages of New Guinea thought the missionaries had left their own land because they were hungry. Chalmers, the famous missionary pioneer among the cannibal tribes, reports a conversation with some of them:

"What is the name of your country?"  
"Beritani."  
"Is it a large land?"  
"Yes."  
"What is your chief?"  
"A woman named Victoria."  
"What, a woman?"  
"Yes, and she has great power."  
"Why did you leave your country?"  
"To teach you and to tell you of the great loving Spirit who loves us all."  
"Have you cocoanuts in your country?"  
"No."  
"Have you yams?"  
"No."  
"Have you taro?"  
"No."  
"Have you sago?"  
"No."  
"Have you sweet potatoes?"  
"No."  
"Have you breadfruit?"  
"No."  
"Have you plenty of hoop iron and tomahawks?"

"Yes, in great abundance."  
"We understand now why you have come. You have nothing to eat in Beritani, but you have plenty of tomahawks and hoop iron with which you can buy food."

Seeing us opening tinned meat,

they came to the sage conclusion that we too were cannibals, and had men cooked in our country and sent out to us.

**The Maoris of New Zealand** The spiritual condition of the Maori corresponds very much to that of the lapsed masses of large cities, but there are quite a number of organizations working for their uplifting. Government schools, taught mostly by Christian teachers, are scattered everywhere among them. The old boys of Te Aute College, an excellent secondary school, have formed an association for the physical, intellectual, and moral amelioration of their people. They have traveling secretaries, who visit the various parts to instruct the people. They hold conferences on lines similar to the summer schools, and their influence on the race is already telling most beneficially. The Anglican, Wesleyan, and Presbyterian churches are also actively engaged in carrying on mission work among the people. There must be a staff altogether of about 12 ordained white missionaries and 40 native pastors engaged in this work. The Anglicans have a boarding-school for girls at Hukmère, but more schools for girls are urgently needed. In addition to the Te Aute College for the boys, there is a Wesleyan boarding-school for boys at Auckland, while the Wesleyans have a theological training college at Te Raw.

WILLIAM MAWSON.

### MISCELLANEOUS

**Statistics of the Moravian Church** The Unitas Fratrum in the European or German Province consists of 23 congregations, with 7,772 members, the net increase of the membership during 1901 having been 38. Connected

with this province are the following: Bethel, Australia, 258; in Russia, 30; the Diaspora missionaries and their children, 90; a total, therefore, of 8,150. The membership of the churches in Bohemia is 726.

The British Province is divided into 5 districts, with 42 congregations, numbers 3,458 communicants, or a total membership of 6,058. The number of members and teachers in the Sunday-schools in the British Province is 5,461.

The American Province, North, divided into 5 districts (including Alberta, Canada), consists of 88 congregations. The number of communicants is 12,526, or a total membership of 18,529. The American Province, South, consists of 3,247 communicants, or a total of 5,367. The total number of communicant members in the two American Provinces is therefore 15,773. The entire number of persons in connection with the churches of this province is 23,806.

The missionaries in foreign fields, together with their children, number 450.

The total membership of the Moravian Church is, accordingly, 39,280.

At the close of 1900 the number of communicants on the various missions was 32,028, the total of people under the care of the missionaries being 96,877.

#### **Education a Necessity in Missions**

The proper training of a native ministry was neglected in the Hawaiian Islands when the Gospel was winning its swift and sweeping victories there. And when those churches were made independent of mission control, they lacked suitable leaders, and gradually went backward, and became weak and inefficient. The Moravians, amid all their splendid record of

successful missionary work, have neglected to train the native agency, and their missionary churches have too often been weak and comparatively fruitless. They are now recognizing the necessity of education, and are setting themselves to remedy the defect. The China Inland Mission at first gave scant attention to the gathering of churches or the organizing of a Christian community, and consequently felt but slightly the need of education as a part of their missionary propaganda. The results were what might be expected: striking experiences, notable conversions, apparently rapid progress, with little permanency, and an influence somewhat narrowly confined to the immediate presence of the missionary force. Experience and observation are gradually correcting the methods of this interesting society, and they are organizing churches, opening schools, and ordering their efforts for the permanent possession and Christian training of the regions which they visit.

REV. JUDSON SMITH.

#### **National Churches**

It must be acknowledged, in looking over Christian missions, that we pay too little attention to the development of national churches, but native churches are too largely dependent on the home churches. We import denominational differences into the missionary field, and also our church constitutions, our language, our culture, our way of thinking. This is unhappily furthered by the modern policy of colonization, which almost everywhere destroys nationality. When the Senegal Negro has to learn that France is his fatherland, and the black man in the German colonies must sing "Germany, Germany stands above all," it is deplorable, the louder is the call for missions to intervene and seek



to rescue the endangered nationality. Dr. Warneck touches a vulnerable point in saying that the true relation to native manners has very commonly not yet been found. When Paul lives "ethnically" assuredly this does not mean that he involves himself in heathen sin, but submitted himself to national usage. So also Christian missions, on the one hand, should strive to maintain and Christianize such native usages as have no direct connection with idolatry, as are religiously neutral, or whose religious foundation has vanished out of popular consciousness. A nationally Christian system of usages will thus arise, and the Christian life be felt as a national life.

On the other hand, missions are bound to set themselves against the pedantry with which some endeavor to force European manners upon the heathen world, not to speak of imposing European views. Moreover, the mother tongue ought to be cherished. Here also we may learn of Paul. It is wonderful how Paul has penetrated not only into the speech of the Greeks, but also into their way of thinking, so that in the New Testament too we find genuinely Greek thoughts. It is as if he had wrung from them by listening the very spirit of their mother tongue, the tongue of their heart, in order to speak to them that they might hear God in their intimate speech. Warneck says, in his pregnant way, that the missionary command does not read, "Go, teach all nations English."—*Evangelisches Missions Magazin*.

**Worth Far  
More than  
Money**

Batavia Street was one slum tenement, with three rear houses upon the lot, that challenged the constant attention of the King's Daughters. There were eighty families in it, as near

as I can count. A drunken husband, cutting his wife's throat, brought me first there, as a reporter, years ago. It seemed somehow just the scene for such a tragedy. In this slough was an English family, honest, decent people, whose presence there, when I came to know about them, redeemed the whole foul spot. The wife was like a dozen charitable societies rolled into one, and the tenement, besotted and foul, held her in reverence as a ministering angel. She was that truly. With her husband out at work, earning just enough at that time to enable them to scratch along, and two little children to look after, she was everlastingly doing something for some one who needed it in the house—nursing the sick, sitting up nights with delirious men, planning and interfering to keep the boys out of mischief. I sometimes hear people say, "Oh! what can I do? There is so much." She did what came to hand, and her hands were always full. I believe she had more real influence over the lives of those poor tenants than an army of mere preachers would have had. That is what one person can do by giving himself, not his money. It is pleasant to add that better days came to these two, as they were bound to. The man is now the janitor of a downtown office building, but his wife has not lost her interest in her old friends. She is to-day one of the strongest props of the King's Daughters in their tenement house work.

JACOB A. RIIS.

**Young People** Rev. E. M. Bliss, and **Missions** writing recently upon the increasing activity of the young in missions, finds much to encourage from the fact that the movement is broad in its scope, broad in its fellowship, while loyal to each particular church; is thorough, earnest, pray-

erful; has a notable leadership, and he concludes:

If this shall be true, this may well prove to be what Mr. Wishard has called it, "A Movement of Movements;" movements in every branch of the Church, in every community, till the 5,000,000 young people have their 5,000 representatives in other lands and the neglected parts of their own land, and the Student Volunteer Movement motto be made to include the non-student workers in business life, the pupils in all our Sunday-schools, young people of whatever class or condition of society. Then shall the realization of the promise come when the command is fulfilled.

**Islam---A Correction** In the October REVIEW (page 799) a note on "Christ and the Koran," quoted from *Harvest Field*, might convey the impression that the vital points on which Mohammedans and Christians disagree are few and definite. Such an impression, however, needs to be limited by consideration of the Mohammedan point of view. After polytheism had already received its death-blow in all the neighboring regions, Mohammed stood forth in Arabia to teach that it is the dominating sin of the world, and in fact the only sin capable of separating man from his God. Hence his followers, secure in their enjoyment, as monotheists, of the special favor of God, and rating as blasphemy any knowledge in religion or morals outside of the slender information which their teacher had been able to gather to this day, have tied down their religious thought to refutation of polytheism and defense of the unity of God. Their strength has been spent on thrashing old straw instead of utilizing the grains of truth which they have in hand. In other words, during thirteen centuries Islam has lain stranded in the shallows of the elementary religious knowledge bequeathed to

it by its founder. Its points of difference with Christianity in aim and result are quite as important as those of doctrine. H. O. D.

### DEATH NOTICE

**Rev. William Bird, of Syria** On August 30 the venerable Rev.

William Bird, of Syria, entered into rest. His missionary career was exceptional, both in length and usefulness. He was the son of the Rev. Isaac Bird, and was born August 17, 1823. He was graduated at Dartmouth College in 1844, and at Andover Theological Seminary in 1850. After a short experience as a teacher, he became pastor of the Congregational church in Gorham, Maine. In 1853 he began his career in Syria, where for 49 years he labored for Christ, first as a missionary of the American Board, and after the readjustment of 1870, as a missionary of the Presbyterian Board.

Mr. Bird belonged to the highest type of foreign missionaries. He was distinguished not so much for ability, tho he was a man of marked power, nor for scholarship, tho he had ample learning, as for beauty and strength of Christian character. He was preeminently a man who walked with God, and whose daily walk and conversation were so pervaded by the spirit of Christ that all who saw him took knowledge of him that he had been with Jesus. The impression he made upon both missionaries and Syrians was extraordinary,

### NOTICES

The China Inland Mission has opened new offices for the United States in the Witherspoon Building, Philadelphia. The offices in Toronto are to be maintained, as representing the work in Canada. A missionary home has also been opened in Norristown, Pa.

The Missionary Rest Home for West African Missionaries has been changed from Las Palmas to Geneto, Laguna Teneriffe, Canary Islands.

T. M. MACKNIGHT.



**SOME INDIANS OF YUCATAN, MEXICO**

# THE Missionary Review of the World

*Old Series*  
VOL. XXV. No. 12 }

DECEMBER

{ *New Series*  
VOL. XV. No. 12

## THE STORY OF YUCATAN

BY REV. HUBERT W. BROWN, MEXICO CITY

Missionary of the Presbyterian Board (North); author of "Latin America"

Yucatan is the "sentinel at the eastern outpost of Mexico."\* For the ancient Maya that post of honor was no sinecure when European adventurers began their exploitation of the New World. It was also a post of danger for the Spanish colonists in the days when buccaneers made havoc in the Gulf and the Caribbean Sea, landing at will to sack the settlements on the lonely, flat peninsula.

Yucatan is a land apart. A new world greets the traveler's curious eyes, whether he come from New York or the table-land of old Mexico. The *Yucateco* of mixed race is quick and graceful in movement, cleanly and picturesque in costume. Merida, the capital, is more to Yucatan than Paris is to France. Uxmal, not far distant, is a mute witness to the grandeur of the ancient Maya civilization.

Yucatan is free from earthquakes and volcanic disturbances. It is crossed only by a chain of hills not high enough to wring from passing clouds their tribute of rain. There are few rivers worthy the name, but beneath the surface are hidden watercourses which, in *cenotes* or caverns, often at great depth, furnish clear, cool water in inexhaustible abundance. The ancient Maya also constructed with great skill extensive reservoirs to retain the scanty rainfall, and thus make possible large cities and a denser population than that which exists to-day.

We shall not enter into the vexed question as to the origin of the ancient race and the distinction between Mayas and Itzaes. It is enough to know that in an extensive area, which includes Yucatan, the ruins of more than fifty cities have been found, some of which were undoubtedly of considerable size and great antiquity. Uxmal is one of the best known. I can never forget the day spent amid the massive ruins of palaces and so-called monasteries, separated by broad avenues and open courts. A diligent archeologist was at work in what he claimed to be the ancient cemetery, exhuming discolored bones and other ghastly relics of a ghostly past. We tried to imagine the

\* Ancona, Historian of Yucatan.

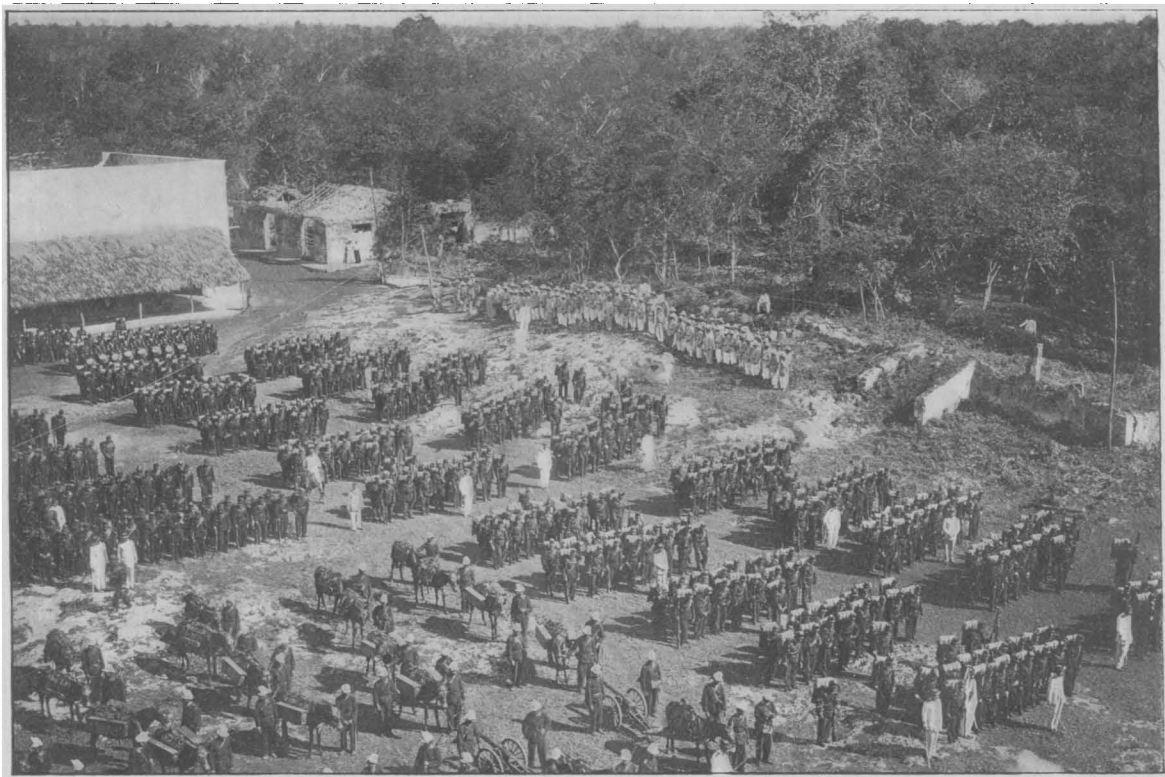
splendor of the scene when the huge structures all about us, richly ornamented with rude carvings, glittered in dazzling white or brilliant colors, rising high above the huts of the poor, while the broad avenues were thronged on some gala-day with princes and nobles, warriors, priests, and people in gaudy semi-barbaric attire. That day amid the ruins of Uxmal awakened within us sympathy for the stubborn Maya who, animated by a courage approaching the sublime, hurled himself upon invaders armed, as he believed, with the lightnings of heaven.

A chart made in 1502 shows where Portuguese navigators landed on the coast of Yucatan in 1493. Some years later shipwrecked Valdivia and his men sought shelter at Cape Catoche, only to be eaten by the natives. Of the two who survived to tell the tale, one was Jerome of Aguilar, whose knowledge of the Indian language was of great service to his rescuer Cortes. Cordoba and Grijalva also touched upon the shores of Yucatan. The former carried off two natives, whom he baptized as Julian and Melchor. Cortes, on his way to the conquest of Mexico, stopped long enough at Cozumel to harangue the natives on the true religion, tear down their idols, and set up an image of the Virgin and a cross in the purified shrine. This gave birth to the pretended prophecies of Chilam Balam. The rumors of these chance visits spread throughout Mayadom. Even stranger than the firearms, beards, and horses of the Spaniards seemed to the natives the Cross, not wholly unlike their own tree of life, but against which their idols were powerless.

The hero of the conquest of Yucatan was Francisco de Montejo, who, with full authority from Charles V., landed at Cozumel in 1528 on his "mission of peace," and planted the banner of Spain with the usual formalities. After many stubbornly contested battles and untold hardships on the part of the invaders, Tutul Xiu and other Maya chiefs made an alliance with the Spaniards. This was the beginning of the end. Merida was founded in 1542 on the site of ancient T-Ho, but even at that date the conquerors were supreme only within a radius of forty or fifty miles about their capital.

For the victorious Spaniards the outlook was depressing. Yucatan holds no mines of the precious metals. Instead of fabulous wealth in gold and silver, they must get what they could from the slow returns of agriculture. To do this they made full use of the Indians, who became, under the system of *encomiendas*, slaves in all but the name. This arrangement looked well enough on paper. The natives were divided among the colonists, who, in return for "voluntary" service, were to instruct them in religion and the simpler mechanical arts.

The Indians were required to live in separate villages. This served to perpetuate race prejudices, while it did not prevent the quick appear-



**MEXICAN TROOPS READY TO MARCH AGAINST REVOLTING YUCATAN INDIANS**

ance of a mixed race. The work of religious instruction was neglected, and the Mayas lived forgotten by their owners, except when rounded up like human cattle to pay their annual tribute of corn, honey, and cotton-cloth, or when at the point of the lash they cultivated the soil or built, without compensation, for Church and State. In theory the State gave a third and the Spanish settler a third; in fact all was drawn from the labor of the Indians.

The system of agriculture was primitive. A tract of land was burned over and the ashes served as fertilizer. With a pointed stick holes were made, into which the seed was dropped and covered with the foot. After each harvest the land lay fallow for a number of years. The maize crop is the largest, tho other cereals are also grown. There are plantations of rice and sugar-cane. Mahogany and logwood are found in the tropical forests. Here and there the palm groves of the haciendas rise like oases in the desert. There are still, however, vast areas in the interior left to wild nature and the wilder Indians. But around Merida the eye rests upon a land of picturesque prosperity. The green spears of the *agave ixtli* stretch for many level miles in serried ranks. Theirs is the secret to wrest from the dry soil its scanty moisture, giving in return the stout fiber known to commerce as sisal hemp or henequen. In Yucatan henequen is king, and with it hearts and fortunes rise and fall.

#### Roman Catholics in Yucatan

In spite of the standing order which required every expedition to the New World to carry at least two missionaries, Montejo had with him only one priest, Francisco Hernandez, who limited his ministry, such as it was, to the Spanish soldiery. In 1530 some monks from Mexico City began a work for which they claimed a phenomenal success until interfered with by their own countrymen. In 1546 six Franciscan monks entered from Guatemala, among them Villalpando, famous for his grammar of the Indian language and his influence over the natives. The heathen children were gathered into schools, in which reading, writing, and the rudiments of doctrine were taught. Diego de Landa, afterward provincial of his order and Bishop of Yucatan, did much good work, but also stirred up strife by his conflicts with the secular clergy and the civil authorities. We are told that he could also heal the sick miraculously, that angels were his bodyguard, that his countenance shone like that of Moses, and that when he preached a bright star glowed above his head.

Yucatan became one vast convent of the seraphic order of St. Francis. Priestly control was, however, an old story to the Maya. Each pagan city had been under the protection of a tutelary idol. There were heathen ceremonies suggestive of Roman Catholic baptism, confirmation, confession, and penance. There were many religious

fasts and feasts : the chief diversion of the semi-enslaved masses. The pagan priests formed a numerous, powerful, well-organized body of men. Under the new Roman Catholic régime the Indians were amused, and perhaps instructed, by means of religious processions and sacred holidays. *Cofradías*, or guilds, cultivated land in common to raise the funds with which to celebrate the feasts with the greatest possible pomp. As dancing and drinking were allowed, their popularity can be readily understood.

Miracle-working images replaced the tutelar idols. The Virgin of Izamal, for example, entered from Guatemala, home of her manufacture, attended by a triumphal procession of Indians. No drop from



HOUSE OF THE GOVERNOR OF THE MAYA INDIANS, CHAN SANTA CRUZ, YUCATAN

the rains that fell ever touched the box that held the sacred image. When envious Spaniards tried to steal the image they found it immovable. Izamal again became a shrine where the sick were healed and the dead restored to life. It soon had many imitators. Tekax grew proud of its San Diego de Alcalá; Campeche of her San Román; Merida of her Cristo de las Ampollas. When, in 1648, the plague ravaged Merida, the Virgin of Izamal was paraded through all the streets of the city, where she remained for nine days, the guest of the Franciscans. Stories like these paint better than long descriptions the ignorance and superstition, as well as the devotion, of both Mayas and Spaniards.

The monks, vowed to poverty, were not long satisfied to live merely



on alms, so the Indians were taxed for their support; and many bitter words were spoken before this tax was replaced by merely voluntary contributions. There were some rather disgraceful fights between governors sent from Spain and the monks; and once the Franciscans and a certain resolute bishop carried their contentions, beyond the mad ringing of rival bells and the imprecations of opposing anathemas, to the short, sharp rejoinders of firearms and the shedding of blood.

### Revolutions and Reforms

The opening of the nineteenth century ushered in a new era for Yucatan, as well as all the rest of Spanish America. Revolution was in the air. The constitution of Cadiz was published in the peninsula, then withdrawn by Ferdinand VII., but proclaimed anew in 1820. Under the new freedom of the press, journals were published which favored the new movement. The venerable chaplain of the Hermitage of St. John helped organize the party of progress, whose members, for this reason, were called *sanjuanistas*. Their more conservative opponents were known as *rutineros*. The new constitution gave the Indians rights which they had never before enjoyed, and which many hesitated to let them exercise. They became citizens when the independent republic was finally set up, and later in a fuller degree, when the laws of the Reform were put in force; but it is a long story and we can not enter into the details. At the earlier date, of the twenty-five Franciscan monasteries all in the interior were suppressed, and the oldest in Merida, that of San Francisco, was also closed, with loss of much valuable historical material. In 1857 the laws of the Reform completed the work.

The political situation was complicated by the fact that under her captains-general Yucatan had been practically independent of the Mexican viceroys. Under the republic her commerce seemed likely to suffer from the measures which the capital wished to enforce. Yucatan was also inclined to aid Texas in her struggle for independence. For these and other reasons, during the forties Yucatan several times proclaimed her political separation from Mexico.

The Indian uprising of 1846 put a stop to all this. The Spanish colonists were threatened with extermination. Merida was panic-stricken. For a time the local troops were powerless to stop the advance of the Mayas, who in blind rage were bent on wiping out in blood the wrongs of centuries of oppression. For generations the colonists had been careful to keep arms as far as possible out of native hands, but in the new political rivalries partisans had armed the Indians and used them in the struggle. Further supplies were received from Belicé, that thorn in the side of Yucatan. In desperation Yucatan offered to accept the sovereignty of Spain, the United States, or Mexico, whichever would come to her rescue. Mexico responded to

the appeal, and since that time the peninsula has been an integral part of the republic. In 1861 the rival cities of Merida and Campeche were made capitals of separate states. Federal troops now occupy the Indian capital, Chan Santa Cruz (famous for its miraculous crosses), and are still engaged in stamping out the last sparks of the conflagration which at one time threatened to leave all that region but a smoking wilderness.

The laws of the reform ushered in the modern period. The Roman Catholic Church has lost much of her political power. There is a growing desire for education and general enlightenment. The Maya educators of the ancient civilization neglected the masses and saved most of their boasted lore for the priesthood. They were superseded by the Franciscan monks, with schools for heathen children; but sweating at books is hard in the tropics, and the cause of education soon languished. As far as can be ascertained, the government of those days supported no schools for primary education of children, white or brown. That was looked upon as a private affair. For higher education the Franciscans, Jesuits, and secular clergy had rival colleges in which priests and a few of the laity studied theology, logic,



THE PRESBYTERIAN CHURCH AT MERIDA, YUCATAN



A PREACHING SERVICE IN THE MERIDA CHURCH

and Latin. Since the days of reform, progress has been comparatively rapid, especially of late years. The number of schools for primary education has been greatly increased, and higher education is now upon a broader basis.

Financial prosperity, based on the ready sale of henequen at good prices,\* has brought an abundance of ready money, with consequent greater cost of living. Merida, with more than fifty thousand inhabitants, is connected by railroad with its port, Progreso, with Campeche, now the capital of a rival state, and with the principal towns of the interior, such as Izamal, Motul, and Ticul. Liberal ideas are in the ascendent. This means an open door for Protestantism.

#### Protestant Missions in Yucatan

A quarter of a century ago the Presbyterian Church began work in Yucatan. In the true spirit of fraternal comity, the other evangelical denominations have left this field to our workers. The results show the wisdom of this method of division of territory. Unseemly rivalries have been avoided. In October of 1877 Rev. Maxwell Phillips began his missionary labors in that field. He was courteously received. Bibles, Testaments, and Tracts were distributed, a school for children and a hall for preaching services were opened. Mr.

\* Cost of production, about 75 cents, M. C., an arroba (25 pounds); selling price to-day, over \$5.00, M. C., an arroba. Estates worth \$80,000 a few years ago, now valued at half a million dollars (Mexican currency).

Phillips was soon obliged to leave, and it was not until 1885 that Rev. J. Milton Greene (at present in Havana, after successful pioneer work in Porto Rico) began anew the work in Yucatan. After Dr. Greene left, the writer was in charge until the arrival of Rev. Charles C. Millar, under whose wise and aggressive supervision the work has been greatly prospered and much more widely extended. The Bibles circulated by Mr. Phillips, and, later, by the American Bible Society, have prepared the way for the ministry of the Word. Without the help, however, of able, consecrated Mexican pastors the work could not have been sustained, as the visits of the missionary cover only a small part of the year. Rev. Vicente Hurtado, well known through his controversial writings, died of yellow fever soon after his arrival in Merida. Another pioneer worker was Rev. Procopio Diaz, who years before had narrowly escaped martyrdom at Acapulco. He has since gone to his reward. The present pastor is Rev. Alfonso Herrera, a graduate of our Presbyterian Theological Seminary in Mexico. He is an indefatigable worker, and his labors have been richly blessed. Under Dr. Greene the mission acquired a house still used as a parsonage, and on the same lot our people, at great self-sacrifice, have themselves erected a church which cost over \$5,000. They also meet all incidental expenses, pay half the pastor's salary, and carry on outside mission work.

In addition to the Bibles and portions of Scripture put into circulation by the American Bible Society, tracts and other Christian literature have also found entrance to many homes. At present there are in Yucatan, mainly in Merida, over one hundred subscribers to our mission paper *El Faro* (The Lighthouse). We also have congregations in Maxcanú, in Campeche, and in Ticul. This is but the beginning of a Gospel work which, under Divine guidance, bids fair to spread over the whole peninsula. The message of salvation, after the long night of ignorance and superstition, has been received with gladness by the isolated sentinel at the eastern outpost of Mexico.



REV. ALPHONSE HERRERA  
Pastor of the Presbyterian Church at  
Merida, Yucatan, Mexico

## THE WORK OF MISSIONS INSEPARABLE FROM CHRISTIANITY

BY THE EDITOR-IN-CHIEF

The work of missions is inseparable from the very spirit of Christianity, and so far so that without it the essence of Christianity would be lost. The Gospel is "good tidings," and the name implies the bearing of the news to a lost race. In the close of every Gospel narrative and in the beginning of the Acts the command and commission are five times presented, and in as many different forms. Together they give the commission in its entirety. In Matthew the emphasis is on discipling all nations and the promise of Christ's presence. In Mark it is on proclaiming the Gospel to the whole world and every creature, and there is a more definite assurance of confirmatory signs. In Luke the stress is upon witnessing, and there is a promise of power from on high. In John there is a commission direct from our Lord, a definite sending forth and a breathing upon them of the Holy Spirit. In Acts the duty of witnessing is emphasized, and the expanding territory of testimony outlined, with the renewed promise of Power not many days hence.

In no other case does such repetition occur and such variety of statement. The evident intent is to burn this one impression upon the very mind and heart of the early Church, that the dominant duty of disciples is to see that Christ and His cross are set up in every part of the wide world.

There are four aspects of the work set before us. It is preaching and teaching, witnessing and winning or making disciples. Preaching is the work of a herald announcing good news. Witnessing is the work of a believer testifying what he knows. Making disciples is the result of the preaching and testimony in gathering in converts, like sheep in a fold, and teaching is the subsequent and larger work of training such converts in a fuller knowledge of the will of God.

If there is thus a fourfold work, there is at least a threefold promise:

First, Of Christ's perpetual presence and cooperation—"Lo, I am with you alway, even unto the end of the world."

Second, Of confirmatory signs, showing God's hand and cworking miracles of power and love.

Third, Pentecostal power from the Holy Spirit, or a supernatural energy and efficiency in the work.

We dare to contend that so far as the fourfold work has been faithfully done, the threefold promise has been faithfully fulfilled; and that there has been and still is, throughout the whole history and territory of apostolic missions, abundant proof of Christ's promised presence, of supernatural working, and of spiritual enduement.

These three results are similar and not always distinct. We can not always draw a sharp line between the cooperation of the Lord Jesus with His workmen and the attending signs of God's supernatural working and the Holy Spirit's enduing energy and unction. But it seems to us that Christ's Divine cooperation is best seen as that of a Leader and Commander to the missionary host; that God's supernatural working is most apparent in the victories achieved over the powers of darkness, and the Holy Spirit's enduing power in the qualification of the laborers for their work.

The study of Christian missions will reveal evidence of the Lord's generalship in three main directions:

1. Opening doors of access into hitherto closed territory.
2. Raising up and thrusting forth laborers into the field.
3. Arousing the Church to support them by prayer and gifts.

The Divine working in the results of missions may also be studied:

1. In the overcoming of difficulties and antagonism.
2. In the outgathering of converts from the world.
3. In the development of native churches into mission centers.

Likewise the special work of the Spirit may be seen in the equipment of the workmen:

1. In the peculiar sanctification of the character and life.
2. In the holy courage and constancy of testimony.
3. In the passion for souls and for the truth of God.

No student of missions will for a moment dispute the fact that all these and more proofs of God's faithfulness are to be found written large upon the history of the missionary campaign, and together they constitute at once the Supreme sanction of missions and the Supreme encouragement of the missionary.

---

## THE MOSLEM ATTITUDE TOWARD CHRISTIAN MISSIONS IN THE HOLY LAND

BY REV. ARTHUR J. BROWN, D.D., NEW YORK CITY  
Secretary of the Presbyterian Board of Foreign Missions

To a greater extent than elsewhere, the Moslem in Turkey affects the missionary situation, not only because he rules with absolute power, but because he is more bitterly fanatical. True, we also meet the Moslem in Persia and in parts of India, but the Turkish Moslem is less accessible than the Persian Moslem, who belongs to a different sect, while India is kept open by British rule. The Mohammedan Moslem is an orthodox Sunnite, and the Sultan is his religious as well as political ruler. It is not true, as some have asserted, that no Moslems have been converted, but every intelligent student of missions knows that unusual difficulties attend the effort to preach the Gospel to the followers of Islam. A girl's confession of Christ in one

of our boarding-schools caused a riot in which physical violence was only averted by extraordinary tact and courage on the part of the missionaries. A converted Moslem must immediately leave the country, or he will be drafted into the army, sent to some distant place, and never heard of again. In either case he is lost to the Protestant Church in Syria. Indeed, according to Moslem law, a Christian who has never been a Mohammedan is only allowed to live in a Moslem land on condition that "he shall not found churches, monasteries, or religious establishments, nor raise his house so high as, or higher than, the houses of the Moslems; not ride horses, but only mules and donkeys, and these even after the manner of women; draw back and give way to Moslems in the thoroughfares; wear clothes different from those of the Moslems, or some sign to distinguish him from them; have a distinctive mark when in the public baths—namely, iron, tin, or copper bands; abstain from drinking wine and eating pork; not celebrate religious feasts publicly; not sing or read aloud the text of the Old and New Testaments, and not ring bells; not speak scornfully of God or Mohammed; not seek to introduce innovations into the State nor to convert Moslems; not enter Mosques without permission; not set foot upon the territory of Mecca, nor dwell in the Hadjas district."

#### Legal Status of Missionaries

This law is seldom enforced. When Mohammed II. captured Constantinople in 1453 he found prosperous colonies of Genoese and Venetians, who had long enjoyed extra territorial rights; and as he saw that his revenues would suffer if he banished so important a part of the population, he issued the famous Edict of Toleration. Rev. Dr. Henry O. Dwight, a recognized authority on this subject, says:

The existing system of extra-territoriality for the Genoese colony gave a modified form of it to the native Byzantines, whose empire he had just made his own. To them he decreed autonomy in the ultimate assessment of the taxes, and in the settlement of their own questions of inheritance, marriage, divorce, and in matters of personal litigation. At the same time he laid the foundation of a religious liberty more enduring than was then contemplated. He could not retain the people of Constantinople without the presence and influence of their clergy. To the Christian clergy, therefore, he granted special franchises, including immunity of person, of domicile, and exercise of ecclesiastic functions. These ancient grants have ever since determined the privileges of Christian clergy, of all nations, in Turkey.

When American missionaries first entered the country in 1819 these privileges were extended to them. The Treaty of 1830 did not confer new rights, but simply recognized those which the missionaries already enjoyed, in expressly guaranteeing the right of American missionaries to live and work in Turkey.

The Hatti Humayoun of 1856 declares that no one shall be disturbed

or annoyed by reason of the religion that he professes. The worship of all the religions and creeds existing in Turkey being practised with all liberty, no one shall be prevented from exercising the religion that he professes. Each community is at liberty to establish schools, only the choice of teachers and the method of instruction being under the inspection and control of the government.

In 1867 the Turkish government actually boasted of its liberality in this respect, declaring that the Christian sects carried on their propaganda "with a freedom which has no limits but the absolute necessities of public order."

In 1875 the "Sublime Porte" sent a note to the United States Legation which, in discussing the withdrawal of the customs' franchise from American missionaries, explicitly states that "after interchange of explanations, it has been decided by the Sublime Porte that American missionaries who are attached to benevolent establishments, and who live in Turkey, will continue to be treated on the same footing as the people of religious avocation (*religieux*) of other nations of the same category."

At the Berlin Congress in 1878 the Turkish Commissioner declared that "throughout the (Ottoman) Empire the most different religions are professed by millions of the Sultan's subjects, and not one has been molested in his belief or in the exercise of his mode of worship. The imperial government is determined to maintain this principle in its full force, and to give it all the extension that it calls for."

Article 72 of the Treaty of Berlin (1878) expressly provides that "ecclesiastics and pilgrims and monks of all nationalities traveling or sojourning in Europe or Turkey in Asia shall enjoy entire equality of rights, advantages, and privileges. The right of official protection is recognized as belonging to the diplomatic and consular officers of the powers in Turkey, both as regards the persons above mentioned and their religious, charitable, and other establishments in the holy places and elsewhere."

It should, therefore, be emphasized that the legal status of American missionaries in Turkey was not obtained by pressure from the United States government, but that it existed prior to any treaty, and that it is in accord with the long-established and specifically recognized principles of Turkish law and custom. As a matter of fact, while the status of missionaries in other lands is simply that of American citizens, in Turkey they have a status "as missionaries," for in the treaty between Turkey and France special concessions are made to French priests, monks, bishops, and nuns, and they are empowered to reside in Turkey as missionaries in the undisturbed practise of their religion, a privilege which the "most favored nation clause" extends to missionaries of other treaty powers, including the



United States. There are few countries in which missionary operations are conducted in which so strong a legal claim can be made to the rights of American Protestant missionaries. They have a right to go there not simply as citizens but as missionaries, to live there, to practise their religion, and to have the care and oversight of their congregations, and so long as they conform to the laws of Turkey, they are entitled to full protection.

There has been, however, a marked disposition on the part of the Sultan and his subordinate officers to curtail these privileges, and since 1869 various limitations of the treaty "immunities" have been imposed, some of which have been accepted by the United States government—such as prohibiting street preaching; forbidding the ownership of a printing-press or the establishment of a newspaper without special authorization; insisting on the double censorship of all books and other printed matter, one prior to the printing and the other prior to the publishing; refusing to allow physicians to practise among Ottoman subjects without the approval of the Ottoman medical faculty; demanding that no private schools shall be opened unless the diplomas of teachers, the courses of study, and text-books have been approved by the local authorities.

But in addition to these diplomatically recognized limitations, various decrees have been promulgated in more recent years which are more or less plainly inconsistent with the treaty rights of missionaries and which seriously limit the freedom of their work. Privileges which have not been formally withdrawn have been practically denied under various pretexts. There is little difficulty in renting property for residence purposes, except the unwillingness of the individual owner, which, however, is frequently hard to overcome, but no foreign corporation can hold property, so that all mission property is held by individuals, and even they can not buy land and erect buildings for church or school purposes without the consent of the Sultan. Permits to build or to make needed enlargements have been postponed through weary years. It took five years and a lawsuit to get a property title in Zahleh. It is twenty years since efforts began to be made to secure an Irade to build a church at Sidon, but though the money has been on hand all that time, and though there has been much correspondence on the subject and several visits have been made to Constantinople, the permit has not yet been obtained.

Scores of similar illustrations might be cited. The Sultan is becoming more and more uneasy and irritated as he sees Western ideas and methods gradually making their way into his dominions. He instinctively feels that this new civilization is incompatible with the order of things which he prefers, and he has set himself to arrest the movement by every means within his power. We and all other foreigners interested in Turkey might as well understand that the Sul-

tan will recognize no treaties, concede no privileges, except under pressure which he deems it imprudent to resist. He will do absolutely nothing that he is not forced to do.

His power is limited, however, in one part of the empire in which we are particularly interested. After the civil war between the Druzes and Maronites, April to July, 1860, in which fifteen thousand people were massacred and twenty thousand refugees fled to Beirut, the Turkish government sullenly acquiesced in the demand that thereafter the Governor of the Lebanon District should always be a Christian, nominated by the Sultan but confirmed by the European powers. By the convention then made, the Lebanon District is exempted from military service, except for the local police; freedom of speech and press are guaranteed; the people are permitted to control their own courts; they are given large liberty in transfers of title and property, and they are conceded such heavy exemptions in taxation that, as compared with the rest of Turkey, the Lebanon is virtually untaxed. For these reasons this district is the most prosperous part of the empire. Its substantial houses, with their neat red tiles and their general appearance of thrift, are in marked contrast to the poverty-stricken villages in the other districts.

#### A Legal Curiosity

One of the legal curiosities of the world is the deed under which the Presbyterian Board holds its property in Shweir, Syria. After setting forth that Dr. William Carslaw, the former holder of the property, "wakkafe and dedicated" it "according to the following instrument," and after describing it in detail, the document proceeds:

II. Wakf and dedicated true, legal, which shall not be sold nor granted nor mortgaged, neither in whole nor in part, but shall remain intact upon its foundations, flowing in its course, guarded according to the following conditions mentioned in it for ever and ever and for ever until God shall inherit the earth and all that is upon it, and He is the best of inheritors.

III. He (Dr. Carslaw) wakkafe this to the Board of Foreign Missions of the Presbyterian Church, well known and testified of, whose center is 156 Fifth Avenue, in the City of New York, in the United States of America, for the purposes of this Board in preaching and teaching and works of mercy to the poor as long as God wills.

And after the passing away of this Board this wakf shall revert to the Board which takes its place and assumes its functions, and when this new Board fails in its oversight and functions, the wakf shall revert to the poor of the Protestant sect in Shweir, and after them to the poor of the Protestant sect in Mount Lebanon, and at that time he shall have oversight of this wakf who is most worthy from among these poor by appointment of the legal head of the Protestant sect in Lebanon, unless that legal head wishes to exercise that right himself. And if the Protestant poor in Lebanon should all disappear, then it will return to the

Protestant poor of the world, and after them to the poor of all the world, and at that time he shall have the oversight who shall be most worthy from among these poor by appointment of the spiritual head.

Fortunately, another clause states that "this wakf may be exchanged, in whole or in part, when necessary, for what shall be of greater value to the wakf." Meantime, let us hope that a gold-mine may not be discovered on the property to precipitate a scramble by "the poor of all the world," and that the era of comity may not be unduly delayed by an unseemly wrangle between the Pope of Rome, the Czar of Russia, the Emperor of Germany, the King of England, and the Moderator of the Presbyterian General Assembly as to which one shall be the "spiritual head," with the right to appoint "the most worthy" pauper of the world to "have the oversight" of this bit of picturesque but rocky hillside.

But outside of the Lebanon District hatred and greed run riot. One by one treaty rights have been encroached upon. More and more rigorously oppressive laws have been enforced, until all missionary work, Catholic as well as Protestant, is being grievously hampered.

The dispute between Turkey and France, in 1901, over some dock privileges in Constantinople has unexpectedly opened a way to relief. It will be remembered that the French ambassador left Constantinople and that war became imminent. As usual, however, the Sultan yielded to a show of force, and France took advantage of the opportunity to obtain an imperial Irade, which, according to the *London Standard* of November 11, 1901,

(1) Recognizes the legal status of our (French) existing schools, and grants them the customs' immunities stipulated in the treaties and conventions in force;

(2) Recognizes the legal existence of our charitable and religious establishments, and grants them exemption from the land tax and the customs' immunities stipulated in the treaties and conventions in force;

(3) Authorizes the construction, repair, or enlargement of the scholastic, charitable, or religious establishments damaged or destroyed during the events of 1894, 1895, and 1896 in Asiatic Turkey and Constantinople;

(4) Undertakes to regard as fully and legally authorized the foundations, enlargements, constructions, and repairs we may desire in the future to effect, if, after being warned of our intention, the imperial government has not raised objections within the delay of six months; and

(5) Sanctions the election of the Chaldean patriarch.

Moreover, the documents proving that the decisions enumerated above are put into execution have been communicated to the French embassy in Constantinople. It is pointed out that, by this new arrangement, numerous difficulties will be avoided for the future. Till now, when it was proposed to open a scholastic or charitable establishment in Turkey, the local authorities could either prevent its construction, or, if they tolerated it, they could render its working (proper) almost impossible.

April 8th the same paper announced that the Russian government, under "the most famous nation clause," had promptly "insisted upon the Porte granting to it the same privileges as those recently

accorded to France by the recognition of the French schools, churches, and institutions founded without imperial firman. The Sultan has just issued an Irade, thereby recognizing all the Russian schools and public edifices throughout Syria and Palestine which have been erected and opened, as well as those in course of erection, without official authorization by the Ottoman government. Orders have been sent to the governors of the districts concerned."

An effort is now being made to secure for American Protestant enterprises in Turkey the privileges which have thus been conceded to the French and the Russian missionaries, institutions, and work. The Turkish government has already granted the principle involved, and all that is necessary is for the United States government to insist that its citizens shall be accorded the same rights as those which Turkey has accorded to the French and the Russians. It should be noted that these rights are not in addition to those which were obtained in the treaty. They simply sweep away some later and really illegal limitations of treaties, and go back to the status enjoyed thirty years ago. The matter has been brought to the State Department, and negotiations are now in progress. It is most earnestly to be hoped that our government will take a firm stand in the matter. The desired recognition is not a favor but a simple right, and it should be insisted upon.

---

## THE UNTABULATED RESULTS OF MISSIONS

BY REV. C. F. REID, D.D.

The man who plants a field of corn and carefully notes the amount of seed used, the labor expended, and other expenses incident to raising and harvesting the crop, can estimate with a fair degree of accuracy the profits accruing to himself, and show the processes by which the end is reached.

Moral movements are not so. Spiritual forces once set in motion speedily pass beyond the knowledge and control of the first agent, and ever after elude attempts of the statistician to measure their operations or determine their comparative values.

This is specially true of work done on the mission field. Statistics, maps, and charts, designed to show the progress made, often tell but an insignificant part of what has been done. They are like the small fins above the water which indicate the presence of the great fish beneath the surface, but convey only a faint idea of his size and shape. For example, when it is stated that after thirty years of Protestant missionary effort in China there were three native converts, what idea is given of the toil and achievements of the heroic pioneers of the Gospel in that empire? Brave men and lovely women poured out their lives with unstinted measure, and down out of sight and

appreciation of men laid the foundations, deep and broad, of that spiritual temple which is now beginning to show some of its majestic proportions, and which is destined, perhaps at no distant date, to fill the whole land with its grace and glory. At the end of the second thirty years about ten thousand converts were reported, and after the third period of similar duration about one hundred thousand. But even these larger figures still leave most of the story untold.

Turning to the neighboring empire of Japan, we find that for more than a decade missionary statistics indicated scarcely any advance; in fact, it seemed to many that in spite of the constantly increasing outlay of men and money, mission work was losing rather than gaining ground. Then came the great awakening beginning in May, 1891, and now we are told that twenty thousand converts were won within the sweep of a single year, and that through the splendid work of John R. Mott the gates of brass that hitherto had kept all distinctive Christian work out of the universities and government schools are thrown wide open and easy access gained to the student class of the empire.

These facts and figures gratify and greatly encourage the Church, but, after all, they are only very partial outward symptoms of those mighty silent forces which had been working during all the apparently unfruitful years, and which form that part of the "Kingdom of God" which "cometh not with observation."

Few people outside the immediate missionary circle understand the nature of the conflict waged in heathen lands. It is generally supposed the difficulties to be confronted and overcome are such as arise out of old and established religions, traditions handed down from one generation to another, and customs that have become a part of the every-day life of the people. These are indeed mighty barriers, hard to be broken down, but in many countries the chief hindrance has come from other sources.

Who has read the life of John Paton and not noted how often his work in the New Hebrides was destroyed and his life imperiled by the unscrupulous practises of white traders who ought to have been his friends and allies? The infamous work of the sandal-wooder and the beach-comber had vastly more to do with retarding the work of evangelization in the islands of the Pacific than any previous conditions or practises of the people, and when the true story of Africa's contact with so-called Christian nations is written, it will be seen at what a frightful disadvantage the missionary did his work by reason of his relations to men who spoke the same language, wore the same dress, and had the same general appearance, but who personified the grossest passions, and whose chief motives were greed for gold or lust for territory. The trade in men and the trade in rum have faced the missionary everywhere in the dark continent.

Perhaps in no country has the missionary suffered more from adverse influences coming from Christian lands than in China. Winning official recognition by the same treaty which, after a most humiliating war, legalized the opium traffic, they had already been struggling for over half a century to overcome the prejudice excited against all foreigners by an illicit trade which the intelligent Chinese saw was rapidly debauching the people and denuding the land of its wealth. To the Chinese the missionary propaganda seemed to be only one department of the ever-present and ever-aggressive commercialism which, with its eager demands for concessions of territory, mining and railway privileges, led to all sorts of embarrassing diplomatic complications. Nor was this all, for behind these commercial interests hung the smoke of the gunboat, and often through the thin veil of polite diplomatic negotiation was thrust the "mailed fist" of arrogant and insulting menace. With France slowly but surely encroaching on the south, Russia with her boundary stones on wheelbarrows in the north, England approaching through Burmah on the west, and all the powers clamoring on the eastern water-front, is it any wonder that the bewildered, exasperated Chinaman should occasionally explode his pent-up wrath in such vigorous protests as the Chou-Han crusade in the early nineties and the more recent Boxer troubles? Is it not a far greater wonder that in the presence of all these antagonistic forces the missionary has been able to gather so large a constituency around him, from which has come one of the brightest pages of martyr heroism the history of Christian evangelization has ever recorded? This mighty achievement was not accomplished by the building of chapels and the preaching of sermons that can be numbered, but by gentle ministries and loving sympathies which escape the man of figures. The Chinaman had to learn the difference between the missionary and the other fellow, by seeing Christ incarnated in his life and finally in the lives of his native converts. It was a process requiring much time, much patience, and much sacrifice, but it has at last resulted in winning much honor to Christ and His cause, and is manifested in the changed attitude of the Chinese toward the entire missionary question throughout those sections of the empire where the contest has been most severe.

Another point worthy of mention in this connection, and which is not usually made a matter of statistics, is the changed condition of converts. It is frequently said by way of detraction that the work of the missionary is chiefly confined to the lower classes. Even so. In this regard he follows in the footsteps and experience of his Master. It is, however, a noticeable fact that the men and women who come most under his influence, either in their own person or in the persons of their children, soon pass beyond the class in which they were born and occupy places of wealth, influence, and even leadership. Twenty years

ago the writer employed an ignorant Chinese coolie to take charge of the boat with which he itinerated through the country around Suchau and the great lake beyond. This coolie boatman was for years a faithful servant, and finally died in his place on the boat. But he put his three sons in a Christian school. One of those sons is now a wealthy commission merchant in Shanghai, and the other two are officials in the Imperial Telegraph Department.

Another ignorant coolie lived in the low-lying rice-fields across the river from Shanghai. He died, leaving a helpless widow and a son. The son was put in a mission school. He afterward graduated with the honors of his class from one of the best medical colleges of New York, was placed in charge of a great hospital in Peking, and was frequently called to the palace and homes of the highest officials in the city. He was and is held in the highest honor by foreigners and natives alike, and in the midst of it all exhibits a devoted, humble Christian character, pouring out a consecrated life in the service of his Master.

More than forty years ago a little girl baby covered with smallpox was thrown out into an old field near Shanghai and abandoned to die. A missionary lady found and healed her. She was placed in school, and is now a most efficient Christian worker in the city of Suchau. Her daughter, graduating from the same institution, married a young Korean, who himself became a convert to Christianity in a mission school. He was afterward invited by the King of Korea to take the position of Vice-Minister of Education. Both husband and wife became prominent and influential members of the court and diplomatic circles of Seoul. He is at the present moment Governor of Wonsan, and perhaps the leading representative of reform in government and general progress in the empire. Throughout their brilliant career they have been steadfast in their loyalty to Christ, and their influence has been like "ointment poured forth."

These incidents have occurred under the personal observation of the writer, and many similar ones might be related to illustrate the silent forces which are set in motion by mission work, and which lift men and women out of narrow, degraded lives, and gradually build up a Christian leadership in heathen lands.

The spirit of the Gospel is the spirit of emancipation. In lands where it is not preached, men and women are counted in great blocks—masses of people, who seem to be born only to minister to their superiors. Government, if it exists, is carried on for the benefit of the few, and is characterized by unlimited tyranny, oppression, and pillage. As soon as Christ is preached and His doctrines are understood, individuality begins to assert itself. Men acquire a sense of personal dignity and long to be free. True patriotism is awakened, and the seeds are sown which sooner or later develop into those move-

ments which make tyrants tremble and undermine the foundations of misrule.

Nothing can permanently impede a moral force once set in motion until it shall have worked out the issues for which God designed it. It is wonderful how rapidly, tho silently, the leaven spreads. Thousands are influenced by it who make no open profession of the same, and many who do not even know the source from which it springs. Yet they feel its inspiration and transmit it to others, and thus finally the whole lump is so leavened that it becomes easy to detach individuals.

When the patriot Kang-Yuwei, who was the chief advisor to the Emperor of China in the reform measures promulgated in 1898, was interviewed in Hongkong by the editor of the *China Mail*, he said: "I owe my conversion to reform, and my knowledge of reform chiefly to the writings of two missionaries—Rev. Timothy Richard, agent of the English Baptist Society, and Rev. Dr. Y. J. Allen, a missionary of the Southern Methodist Episcopal Church of America."

Tan-sz-Tong, a companion of Kang-Yuwei, and one of the most superb young men China ever produced, said just before his execution by order of the empress dowager: "I know that no great reform movement has ever been carried out without its martyrs, and I am willing to die for China; but be sure of this: that for every head which falls to-day a thousand will rise to take its place and carry on this great work of reform."

These men and many like them never openly professed Christianity, but were in a large measure products of mission work and drank their inspiration from the fountain opened up by Jesus Christ.

This writer believes that God reigns and that He conserves all the forces started by His servants, and overrules by some wonderful process of His own those apparently antagonistic agencies put in motion by selfish men, to the accomplishment of His great purpose in winning a lost world. And he further believes that inspiring and encouraging as is that grand array of statistics recently published by Dr. Dennis, in his "Centennial Survey of Foreign Missions," it does but faintly indicate the mighty undercurrents that are silently drawing the nations of the earth to Him that was "lifted up."

---

## PROTESTANT MISSIONS TO THE JEWS

BY REV. LOUIS MEYER, HOPKINTON, IOWA

Not many years ago a consecrated Christian writer, a champion of missions to the heathen, wrote in his missionary magazine: "The Jews, having rejected the Lord Jesus, are now in their turn rejected by Him; they have ceased to be God's chosen people. They are blinded, and their blindness shall continue till the fulness of the Gen-



tiles be come in. It is utterly useless to preach the Gospel to them! Those individuals who have come in, and are still coming in, do so of their own accord. They have everywhere opportunities enough; they live in the midst of Christendom, and the churches are all open to them." The idea of this godly man was that all missionary enterprise among the Jews is useless and superfluous. This idea is clearly refuted by the words of Paul in the tenth chapter of the Epistle to the Romans, and yet it is held tenaciously by numerous Christian men and women of to-day, and hinders, more than anything else, the spreading of the Gospel among the Jews.

The thought that the preaching of the Gospel to the Jews is superfluous is caused by ignorance of God's Word and of His glorious promises to Israel, so that a diligent and prayerful study of the Bible alone can eradicate it, while the prejudice that Christian missionary effort among the Jews is useless may be destroyed by a careful consideration of the agencies at work at present and of their actual success.

### I. Missions to the Jews

There are at work among the Jews in all the countries of the world one hundred and twelve Protestant societies, employing eight hundred and sixteen missionary workers in two hundred and twenty-nine stations (see explicit statistical tables by the writer in H. P. Beach's "Geography and Atlas of Protestant Missions," vol. ii.), and the following table shows the distribution of these one hundred and twelve societies:

	Societies	Workers	Stations
Great Britain.....	39	615	149
Germany.....	18	14	13
Switzerland.....	2	3	3
France.....	1	4	3
Netherlands.....	4	5	3
Scandinavia.....	5	17	8
Russia.....	3	8	3
Austria-Hungary.....	1	1	1
Africa.....	1	2	1
Asia.....	4	7	4
Australia.....	4	6	4
America.....	30	134	37
Total.....	112	816	229

Of these one hundred and twelve societies which are engaged in spreading the Gospel among the Jews, twenty-five are denominational, thirty-five are affiliated with denominations, and fifty-two are undenominational or interdenominational. The oldest society is the Esdras Edzard Fund in Hamburg, Germany, which was founded in 1667, while the great majority of the most influential societies has seen many years of faithful and successful service.

The cause of Jewish missions is urged and plead by thirty-four periodicals (fifteen in England, four in Germany, one in Switzerland, one in France, two in the Netherlands, one in Norway, one in Sweden,

and nine in the United States), while eighteen other periodicals give regularly several columns to news from the Jewish field. Three papers in Yiddish, the Jewish vernacular, have been regularly published (one in Germany, two in England), and have been widely distributed among the Jews in all parts of the world, thus scattering the seed of the Gospel, while the two missionary papers in Yiddish, which were published in the United States, have ceased to appear.

Since it is impossible to give an exhaustive review of the actual work done by these societies in so limited a space as we are allowed, all we propose attempting is to glance rapidly at the different countries and to mark the progress or the failures of the Jewish work since our last review was published. (See *MISSIONARY REVIEW*, August, 1901, p. 616.)

1. GREAT BRITAIN—(a) ENGLAND.—*The London Society for Promoting Christianity Among the Jews*, founded 1809, continues in its quiet and dignified manner of work, reaching out farther and farther. During the last year the Vienna and Alexandria stations have been reopened, and a new station in Montreal has added America to Europe, Asia, and Africa, where the society has been engaged in blessed work for more than ninety years. In fifty-three stations two hundred and thirty-eight missionary workers are employed, and one thousand three hundred and sixty Jewish children received Christian training in the ten schools of the society.

*The British Society for the Propagation of the Gospel Among the Jews*, founded 1842, reports thirty-four missionary workers in eighteen stations. It has undertaken work among the fifty thousand Jews of Italy, with Rome as the center, so that it now reaches the Jews of Germany, Austria, Russia, Turkey, and Italy, besides those scattered over England, Ireland, and Scotland.

*The Presbyterian Church of England*, whose Jewish mission was founded in 1841, has made no step forward lately, but has steadily maintained her work in London and Aleppo throughout the year. Eight missionary workers were employed and eighty children were in attendance at the two schools.

*The London City Mission* (Jewish Branch) continues to employ eight Hebrew Christians as missionaries to Jews and other foreigners, and is doing a very large and important work. However, mission halls, etc., can not be provided from the funds of the City Mission, so that the work done by the various London city missionaries among the Jews is for the most part dependent upon voluntary special help. Likewise, the translation of the Old Testament into Yiddish, to which Marcus S. Bergman, one of these missionaries, has devoted many years, has been made possible, and has been published by private contributions.

*The Parochial Missions to the Jews at Home and Abroad*, founded

1876, which are designed to "help incumbents in the evangelization of their Jewish parishioners by providing them with curates especially trained for the purpose," have suffered a slight loss of income for the last two years, but have not commenced retrenchment. Ten missionary workers are employed in London (six stations) Manchester, Liverpool, and Bombay. The magazine of this society (*Church and Synagogue*) is undoubtedly the best and most instructive periodical published in behalf of Jewish missions in the English language.

*The Mildmay Mission to the Jews*, founded in London, 1876, by the consecrated Rev. John Wilkinson, who still continues in charge, can look back upon another year of blessed work. Its sixty-seven missionary workers proclaimed the Gospel to Jews in six stations—namely, in London, Odessa, Minsk, Warsaw, Wilna, and Lublin. But these stations are simply centers of itineration, whence the missionaries reach new fields continually in their ceaseless efforts, and there is no doubt that the Mildmay Mission is doing the largest work which is at present done among the Jews in Russia. The free distribution of the New Testament in Hebrew and Yiddish, the grand work to which Rev. John Wilkinson gave the first impetus, is still continued by this mission, and many thousands of Jews in every part of the world are thus supplied with a copy of the Word of God.

*The Barbican Mission to the Jews*, founded 1879, and *The Hebrew-Christian Testimony to Israel*, founded by David Baron, 1894, were enabled to move into new commodious homes in London during the past year and have thus increased their local efficiency. Pastor Lipshytz, of the Barbican mission, continues his regular missionary tours among the Jews of the Continent, and the mission station of this society in Alsace reports encouraging progress, while Mr. Baron, of the Hebrew-Christian Testimony to Israel, is able to report that he found many open doors among the Austrian and Polish Jews when he made his annual tour among them, accompanied by Mr. Feinsilber, the missionary of this society to the Jews in Hungary.

*The Kilburn Mission to the Jews*, founded by Rev. M. M. Ben-Oliel in London, 1896, and still carried on by him, has had a prosperous year. Rev. Ben-Oliel has continued to publish pamphlets of his own, and to send them to educated, wealthy, and busy Jews, and has met with remarkable success in reaching a class of Jews which can not be reached by the common methods.

*The Jerusalem and the East Mission Funds*, *The East London Fund for the Jews*, *The Wild Olive Mission*, *The East End Mission to the Jews*, *The Brick Lane Mission*, *The Hebrew-Christian Mission to Israel*, *The Christian Chief Corner-Stone Mission to the Jews*, *The Prayer Union for Israel*, and the other independent smaller societies in London, Liverpool, and other English cities continue in their work among the Jews with little, unimportant changes here and there.

(b) SCOTLAND.—*The Jewish Mission of the Church of Scotland*, established in 1840, discontinued its work among the Jews of Glasgow, but continues her efforts in Smyrna, Alexandria, Salonica, Constantinople, and Beirut, where it reports sixty-two workers employed and one thousand four hundred and twenty-nine Jewish children instructed in Christianity in ten schools.

*The United Free Church of Scotland Mission to the Jews*, founded in 1843, employs eighty workers in Edinburgh, Breslau, Budapest, Constantinople, Safed, and Tiberias, and reports an enrolment of one thousand one hundred and eighty-eight Jewish children in eight schools. Fourteen of the fifteen colporteurs of this society are supported by the National Bible Society of Scotland.

*The Scottish Home Mission to Jews* in Glasgow, *The Jewish Medical Mission*, in Edinburgh, *The Bonar Memorial Mission*, in Glasgow, and the small local societies in the smaller towns publish encouraging reports, but are, after all, quite insignificant.

(c) IRELAND.—*The Jewish Mission of the Presbyterian Church in Ireland*, established in 1841, employs twenty workers in Hamburg-Altona and Damascus. The work in Hamburg, under the careful management of Revs. Aston and Frank, is flourishing, while the work in Damascus seems to be in danger of becoming a mission to the Mohammedans.

*The Church of Ireland Jews' Society*, founded in 1889, tho chiefly an auxiliary to the London Society for Promoting Christianity Among the Jews, carries on independent work in Cork, Dublin, and Belfast.

The undenominational societies in Dublin and in Belfast still look after the small Jewish communities scattered over Ireland.

Great Britain, with her thirty-nine societies, six hundred and fifteen workers, and one hundred and forty-nine stations, in 1902 shows a considerable increase since 1900, when we found thirty-seven societies, five hundred and fifty missionaries, and one hundred and thirty-seven stations. However, we do not hesitate to state that this increase is caused more by more careful research on our part than by an increase in enthusiasm for the evangelization of the Jews and increase of liberality the Christian Church toward the cause. Great Britain stands where she has stood since the beginning of the nineteenth century (the leader in Jewish missions), but she has made very little progress in that specific branch of the Lord's work since the twentieth century dawned.

2. IN GERMANY, AND OTHER EUROPEAN COUNTRIES.—*The Esdras Edzard Fund*, of Hamburg, founded October 9, 1667, by Esdras Edzard, for the care of Jewish proselytes, continues still under the patronage of the city of Hamburg, and one burgomaster and one of the aldermen form the direction. The interest of the fund is used exclusively for the Jewish proselytes of Hamburg, of whom a few are reported every year.

*The Society for Promoting Christianity Among the Jews*, in Berlin, can look back upon an honorable and successful career of eighty years' uninterrupted service to the Master, and could report the baptism of twenty-five Jews by the missionaries in Berlin alone. The missionary who was stationed in Posen has been removed to Vienna, with its one hundred and fifty thousand Jewish souls, so that this society now has stations in Berlin, Vienna, and Stanislaw, while an itinerant laborer stirs up the Christians in the eastern part of Prussia and preaches to the Jews whenever he has an opportunity.

*The Central Organization of Evangelical Lutheran Missions Among Israel*, founded in 1871 in Leipzig, through the efforts of the unforgotten lover of Israel, Franz Delitzsch, is succeeding in arousing interest in the evangelization of the Jews and in overcoming—at least, to some extent—the deep-rooted prejudice of German Christians against their Jewish neighbors. The Jewish missionary societies of Saxony, Bavaria, Wurtemberg, Hanover, and of the smaller independent states of Germany, continue to gather funds for this association, while the Danish Society and the Norwegian Central Committee grant a little annual help to it. Pastor Zoeckler, in Stanislaw, receives still an annual grant, and Pastor Schmeisser is still stationed at Cracow, altho it appears very doubtful if he can withstand the opposition of the Polish Roman Catholics (mark, not the Jews!) much longer. The station at Leipsic reaches not so much the Jews, as it serves the spreading of literature among Jews and Gentiles.

*The West German Association for Israel*, in Cologne (often, but falsely, called “The Rhenish-Westphalian Association”), established 1842, has not suffered from the calumnies spread by a former missionary a few years ago. The work was carried on in the three stations, Cologne, Frankfort, and Strasburg, and ten baptisms were reported.

Of the five *Instituta Judaica* which existed in connection with German universities a few years ago, *The Institutum Judaicum Delitzschianum*, in Leipzig, and *The Institutum Judaicum*, in Berlin, remain. The former continues to be the best school for the preparation of missionaries to the Jews, while the latter, under the leadership of Professor Strack, has published many treatises which aroused general interest in the cause of Jewish missions among Jews and Gentiles.

*The Society of the Friends of Israel*, in Basle, has added no new laborers to the two employed during the last years in Strasburg and in Prag, and *The Penny Collection Fund*, in Geneva, has not been able to increase the small force of one colporteur in Algiers.

*The French Society for the Evangelization of the Jews* now employs four workers in Paris, Oran, and Algiers, but the missionaries meet with great difficulties, on account of the bitter hatred against the Jews in Algiers. This society is now the only society in France which brings the Gospel to the Jews, since the Paris Mission to

the Jews ceased some years ago, when missionary Feingold left the city.

The four societies in the Netherlands have met increased difficulties through the decline of religion among the one hundred thousand Jews of that country. *The Netherland Society for Israel* opened a reading-room for Jews in Amsterdam, and added Dr. Tischler to its force.

*The Central Committee for Jewish Missions*, in Christiania, works in Braila and Galatz; *The Evangelical National Society*, in Stockholm, employs one laborer in Hamburg; *The Society for Missions to Israel*, Stockholm, sends nine workers on missionary journeys in Sweden, Hungary, and Russia; *The Swedish Missionary Union's* two workers are employed in Algiers; and *The Society for Missions to Israel*, in Copenhagen, supports one worker in Stanisla.

Russia has lost the Rabinowitz mission, since the council in London was unable to find a missionary who could take the place of the late Joseph Rabinowitz, while the other Protestant societies for the evangelization of the Jews, which have their headquarters in Russia, remain stationary. Pastor Faltin, of Kischiner, reports fourteen baptisms from November 1, 1900, to November 1, 1901.

Rabbi Lichtenstein, of Budapest, faithfully continues to preach Christ to his Jewish brethren, occupying a rather peculiar position, since he is not connected with any denomination and has not been baptized.

3. AFRICA, ASIA, AND AUSTRALIA.—*The Alexandria Jewish Mission* is to-day the only local society for Jewish work in Africa, the Cairo Jewish Mission having been abandoned.

In Asia the independent Jewish mission of D. C. Joseph, on Mount Carmel, has been transferred to the London Jews' Society, and Mr. Joseph has removed to London, where he is again engaged in independent Jewish work, with Mr. Henry Barnett as his associate. The small local societies in Bombay, Calcutta, Hebron, and Jerusalem have shown no signs of growth.

The four Jewish missionary societies in Australia, with its sixteen thousand Jews, report no changes and no forward movement.

4. IN AMERICA.—Of the thirty American societies ten are denominational and twenty undenominational or interdenominational.

Of the denominational societies, *The Church Society for Promoting Christianity Among the Jews* is the oldest and the best equipped. It is gradually rallying from the pernicious effect of the exaggerated, vain expectations aroused in the members of the Episcopal Church through grandiloquent reports, and ten workers are laboring faithfully in New York and in Philadelphia.

*The Board of Foreign Missions of the Presbyterian Church* has been carrying on work among the Jews in Persia and Syria since those

missions were started. A school for Jewish girls, which had existed in Hamadan, Persia, a number of years, but was almost destroyed in 1901 by the opposition of a Jewish school, has been resumed, and now continues unmolested.

*The Zion's Society for Israel*, of the Norwegian Lutherans in America, has finally abandoned the station in Baltimore, which had been vacant for a number of years, and has sent a laborer to Greater New York, so that it now supports laborers in Minsk, Odessa, and New York.

*The Jewish Mission of the Evangelical Lutheran Synod of Missouri, Ohio, and other States*, which has supported a laborer in New York since 1885, met with great difficulties two years ago, because the Jews became persuaded that the missionary of this society had branded several Jewish children upon their naked arms with the hated token of the cross. Calm steadfastness of the missionary has overcome these difficulties partly, yet it seems as if this work is more opposed than any other among the Jews in New York.

*The New York Church Extension and Missionary Society* of the Methodist Episcopal Church has become greatly interested in work among the poor Jews in New York, and has in the faithful medical missionary, Dr. Zeckhausen, a man of no ordinary ability and consecration.

*The Jewish Mission of the Joint Synod of Ohio* has shown very little life during the past year, while *The Mission of the German Lutheran Synod to the Jews*, in Chicago, has undergone a change of workers very recently and then suspended work. The First Lutheran Conference on Missions Among Israel, held under the auspices of this society in Chicago, May 7 and 8, 1901, proved very stimulating and very helpful to ministers and members of the Lutheran Church.

*The Reformed Presbyterian Mission to the Jews* suspended work among the Jews in Cincinnati almost two years ago, but has carried on the work in Philadelphia with increased zeal and liberality. A house has been provided which is free of debt, and everything has been done to facilitate the missionaries' arduous task.

*The American Baptist Home Mission Society* is now supporting the Brownsville Mission to Jews in Brooklyn (Leopold Cohn), and *The Presbyterian Board of Home Missions* cares, in a measure, for the support of the missionary of the Presbyterian Hebrew Mission in San Francisco, which mission is under the supervision of the Presbytery of San Francisco.

The Presbytery of New York and the Seventh Day Baptists have withdrawn from the Jewish field, where they had labored during a number of years, and the Jewish mission of the Ladies' Association of the United Presbyterian Church has proved a failure in every respect, so that Rev. T. M. Chalmers, the missionary, resigned in the beginning

of this year. The Presbyterian Church of Canada undertook, in March, 1902, to carry on the mission to the Jews in Montreal, established by Rev. McCarter in 1896, but the doors had to be closed after a few weeks of activity, because the missionary preferred to serve the London Jews' Society in Montreal. Thus, the Presbyterian Church of Canada continues to present the anomalous spectacle of a Church which has in her treasury thousands of dollars for missionary work among the Jews, but is unable to find a suitable missionary.

Of the undenominational American societies for Jewish work *The New York City Mission*, in the Jewish branch, abides in that quiet and calm manner of work which in the end must bring the most fruit. *The Gospel Mission to the Jews* (Gaebelein), another of the independent missions of New York, has laid aside its very peculiar Judaistic teaching, but fallen into another extreme. Its sphere of activity has decreased during the past years. *The American Mission to the Jews*, which was brought into such prominence through the accusations brought against its missionary, Warszawiak, has not, and never will, overcome the prejudice aroused against the worker and his methods. It suffers greatly from the lack of funds, and its efficiency among the Jews, as well as among the Gentiles, has been greatly diminished. *The Christian Mission to the Jews* (Spievaque), in Brooklyn, and the Jewish work of *The Christian and Missionary Alliance* are steadily pursuing their way without making much headway.

*The Jewish Bible Shop-Window Mission*, of Philadelphia, which was considered a new and most promising departure in the method of reaching the Jews, altho it only copies a method used for many years among the Polish Jews, has not brought the expected results. Three of the eight stations reported in 1899 now remain, and the preaching of the Gospel has been added to the shop-window with its open Bibles.

*The Chicago Hebrew Mission*, founded in 1887 by William E. Blackstone, is undoubtedly the most prominent of all American Jewish missions. Its efficiency is continually increasing under the wise management of Mrs. T. C. Rounds, who thus proves the fallaciousness of the American prejudice that Hebrew-Christians only can manage missions to the Jews. We believe that the Chicago Hebrew Mission, which is an incorporated society, is really the model mission to the Jews under the peculiar difficulties of America, which arise from its multitude of denominations.

*The House of the New Covenant Mission to the Jews*, in Pittsburg, *The Immanuel Mission to the Jews*, in Cleveland, and *The Emanuel House Hebrew Mission of South Jersey Hebrew Colonies*, in Rosenhayn, N. J., have a peculiar, rather noisy style of stirring up the interest of Gentile Christians in the evangelization of the Jews, and their chief workers travel perhaps more than any other Jewish mission-



aries who are in charge of missions. However, all three report some encouragement in the work among Jews as well as among Gentiles.

*The Jewish Mission in Providence* offers the singular spectacle of an aged and blind Hebrew-Christian missionary, who finds a ready hearing. The missions in Los Angeles, Baltimore, and Washington, D. C., are quite small, while the *San Francisco Hebrew Mission*, founded by Chester in 1896, was obliged to retrench on account of lessened income.

Of the Canadian Jewish missions, *The Toronto Jewish Mission*, established in 1889, reports some progress, the Montreal Mission exists no longer, and *The Hamilton Mission* has just been opened.

## II. Success of Jewish Missions

The success of Christian efforts among the Jews can not be measured by the number of applicants for baptism, nor by the actual number of those baptized in the different missions. The number of Jews who apply for baptism to the missionary is more than twice as large as the number of those who are baptized. For instance, Pastor Bieling of the Berlin Society, had fifty-one applications during the year, but could report only twenty-five baptisms, and he makes the following statement: "It will be just to say that of those Jews who desire baptism from us, ten per cent. desire temporal advantage and the certificate of baptism, seventy-five per cent. are brought by purely esthetical pleasure in Christianity (which is usually thus expressed, 'In the Christian service I am more edified than in the Jewish'), and fifteen per cent. are brought by a deep sense of their spiritual needs and by real concern about their soul's salvation." While the certificate of baptism is of value to a German, Russian, and Austrian Jew alone, to whom it opens the way to government positions and honors in their respective countries, we must acknowledge that Mr. Bieling's estimate is right the world all over, and that of the Jewish applicants for baptism only fifteen per cent. are true converts. However, of the seventy-five per cent. who desire to join the Christian Church not from selfish motives, but on account of pleasure in her services, a large number become converted during the course of careful preparation and instruction, and, being baptized, prove true and faithful. Yet the number of Jewish applicants for baptism can not convey a true idea of the success of Jewish missions! And just as little can the number of actual baptisms, reported by the different agencies at work, be taken as a true measure of success. Leaving aside the fact that baptism, even after the most careful preparation and scrutiny, does not always mean conversion, we call attention to the fact that more Jews are baptized in private, by pastors, than by all the missions. An investigation of one thousand and seventy-two Jewish baptisms in America (1895 to 1901) brought the surprising result that six hun-

dred and forty-three, or sixty per cent., were the results of private efforts, although in the great majority the direct or indirect influence of some missionary was recognizable. Thus, taking the four hundred and eighty-three Jewish baptisms reported by the one hundred and twelve societies from May, 1901, to May, 1902, we can not err very much when we state that about twelve hundred Jews were baptized in Protestant churches from May, 1901, to May, 1902.

There is undoubtedly a slight increase of Jewish baptisms. Berlin, for instance, reported one hundred and fifty in 1901 (from one hundred and ten to one hundred and twenty in preceding years). And this increase proves at least a growing restlessness, an increasing dissatisfaction of the Jews with the traditions of the fathers which have taken the place of the religion of the Old Testament, and a steadily progressing turning to Christianity.

The Jews themselves readily acknowledge the restlessness and the dissatisfaction of their people, and the steadily increasing number of baptisms, but say that very few of the baptized remain faithful. We can answer this latter statement by giving the results of years of careful personal investigation.

Through the help of Jewish missionaries, Hebrew-Christians, pastors, and religious and Jewish missionary papers, we succeeded in locating three thousand five hundred and eighty-two American Hebrew-Christians (Protestant), who are living a consistent Christian life. Of these two thousand one hundred and sixty-one were baptized in America between 1870 and 1900, the rest having immigrated after baptism. We found that one thousand four hundred and thirteen Hebrew-Christians, baptized in America between 1870 and 1900, had died in Christ. Further investigation developed the fact that two hundred and sixty-eight of those baptized here between 1870 and 1900 had returned to the homes of their childhood and were still followers of Christ or had died in faith. The names of one hundred and forty-three Jews baptized between 1870 and 1900 in this country had been stricken off the church rolls, and forty-eight of the baptized had publicly renounced Christianity and returned to Judaism. We thus located four thousand and thirty-three (out of a total of five thousand one hundred and seventy-eight) Jews baptized in America, and think that our investigation proves the falseness of the statement that few of the baptized Jews prove faithful. We deny not that very great pains must be taken with Jewish inquirers, but believe that, if this care is taken, Jewish converts are at least as faithful as others.

However, if we circumscribe the success of Jewish missions to baptisms we commit a great mistake. It is through the efforts of the missionary that the Jews' attention is called again to the Word of God which, tho read in the synagogues, a chapter at a time, is sub-

ordinated to the Talmud and the teachings of the rabbis, and thus the religious life of the Jews is deepened by the messenger of the Gospel, even where Christ is still rejected. The schools started by the missionaries for the Jewish children, which were growing up in carelessness and ignorance in the densely populated Ghettos, caused wealthy Jews to start schools of their own in opposition to those of the missionaries. The grand hospitals in Jerusalem and in other Jewish centers, built by the influential Jews of Germany, France, England, and America, arose because the hospitals of the missionaries, with clean accommodations and modern equipments, were rapidly overcoming the prejudices of the poorer Jews. In short, the Jewish mission has succeeded in causing, through jealousy, largely increased benevolence of the wealthy Jews toward their less fortunate brethren.

Again, the patient work of the missionaries to the Jews is rapidly breaking down the ancient prejudices against Christ and Christianity. The prejudice against the missionary still remains. If he is a Hebrew-Christian, he is a traitor and deserter in the eyes of his Jewish brethren; if he is a Gentile Christian, he is treated politely, but with suspicion, because he desires to make them forsake the religion of their fathers (I speak from the standpoint of the Jew). This is a natural prejudice, which can not be overcome till the spirit softens the rebellious heart.

But the prejudices of Jews against Christ and Christianity are rapidly decreasing as they begin to read the New Testament which they received from the missionary. The spotless character of Jesus is unfolded before their eyes, and tho they are not ready to receive Him as the Messiah, they proudly call Him a Jew of the Jews. And with the prejudice against Christ and Christianity vanishes the prejudice against those of their Jewish brethren who followed their Messiah outside the camp (except those who preach the Gospel to their Jewish brethren) and are living a consistent Christian life. A great step forward, and one of the successes of the missions to the Jews!

No; missionary work among the Jews is not superfluous and is not useless. How could it be? "God hath not cast away His people which He foreknew!"

---

## THE RELIGIOUS SITUATION IN JAPAN

BY REV. J. O. SPENCER  
Methodist Episcopal Mission, Japan

The rise of Protestant Christianity in Japan was essentially a student movement, and its development has retained many of its early characteristics. Among the first baptized converts were students from Dr. Brown's and Mr. Ballagh's little schools. Probably in no mission

fields of the world have so large a proportion of the converts come from the educated classes.

Recently the Twentieth Century Forward Movement, an interdenominational revival effort, started, which swept through the empire, especially the central and northern portions. Vast numbers flocked to the halls and churches to hear the Gospel message, and were, as in the early days, "pricked in the heart" as the fervid preachers presented the truth. Many are the incidents of touching devotion. One noble lady was found at the church door checking and caring for the wooden clogs, a duty usually performed by the common coolies and servants for a fee. This lady affirmed that tho she could not preach she could welcome those who came to hear others preach, and she could at the same time show a spirit such as Christ himself would show to the poor. Personal ornaments were stripped off, and even common necessities were denied that something might be given to swell the fund to provide preaching-places, print and distribute tracts, and carry on this work. Large accessions were made last year to all the churches in the districts named, and this year the work has been resumed with gratifying results, especially in Tokyo.

The above statements are made to set forth a great fact of Japanese life. Public opinion in matters political, religious, and moral is largely determined by the educated men of the middle class. No movement will long persist that is not backed by them, and any movement that has their mature support will be likely to assume large and important proportions.

The Christian element has assumed a strength in the halls of Parliament far in advance of the numbers of members professing Christianity, and the numbers of Christians in the House of Representatives, the Lower House of Parliament, is and always has been far in advance of the proportionate numbers of Christians to the whole population. This means that the making of laws has assumed a character based on Christian ethics, and has set up standards for the popular mind, which, tho not nominally Christian, are practically so. The same is true of international procedure, of domestic administration, of public sanitation, and the like.

The recent revival movement alluded to above found many with open minds and needing only the fire of the Spirit to set them for lights to their own people, or to send them forth as evangelists. Bishop Moore, recently returned from the Far East, says of this movement: "Repentance, faith, regeneration, and a witnessed salvation are its marked features." The people that have these have Christ, and there can be no doubt about it.

The great trial upon all the missions, so far as the writer can discover, is a lack of men and money to extend the work and gather in the inquirers. In many missions the men and means supplied are less, in

some cases far less, than were supplied ten years ago. Often in conversation we hear views such as may be inferred from this question: "Now that Japan has such a fine navy, magnificent army, railroads, steamboats, schools, and all such improvements, do you not think we should go on to other countries which have not these things?" The only reply is: "Certainly, if we are planning for the introduction of machinery we may safely go on, and let Japan look out for herself; but we are aiming to produce a life, a soul, spiritual power, and till these are assured all these other things will make Japan only the more dangerous."

In the providence of God, Japan, one of the latest born into the circle of modern national life, is to exert tremendous influence on all Eastern Asia. In art, in applied science, in literature, but especially in politics, education, and religion, she is to hold the balance of power, even as now she holds it in arms. If Japan is to enter the continent conceited, proud, holding ever so high a place in war and diplomacy, having ever so much of science and of legal form, but lacking the steadying influence of high moral purpose, lacking the sobering power of the life hereafter, wanting the ennobling impulse which comes from the teaching of the Divine One, who said, "Do unto others as ye would that they should do to you," her entry into that continent will be fraught with powers for evil great as otherwise will be her power for good. England never influenced the continent of Europe more profoundly than Japan will influence, yea is influencing, the continent of Asia. It is for the Christian Church to make one grand, comprehensive, persistent effort for the real evangelization of Japan, first for her own sake, to save her from herself, to save her from her vices, to save her from the vices of modern society; and, further, for the sake of her profound and far-reaching influence in the nations of the Far East.

The young Christian Church of Japan with zeal and foresight sent missionaries to accompany the armies that attacked China in the days of the Japan-China War. Later in the Boxer uprising she sent Christians to accompany the armies of Japan. Now she asks that some be spared to go to China as teachers and preachers. What a spectacle for the world—a nation but forty years out of heathendom, and even yet retaining in her midst many gruesome superstitions, asking that some go filled with the Spirit to that millennial old civilization of China.

That Japan will profoundly influence Asia is a foregone conclusion. It is for the Christian world to say whether that influence shall be in line with the teachings of Him who came to bring the nations to Himself or whether it shall be in line with grasping greed, with overpowering selfishness, with blare of trumpet and blast of war.

Bishop Moore, after speaking of the necessity of evangelizing Japan to combat materialism at home, goes on to say:

But even a greater reason why we should redouble our efforts in behalf

of Japan is the controlling influence she is destined to exert upon the new forms of Chinese civilization. For Western learning China turns now to Japan, as well as for drill and discipline of her armies and the rehabilitation of her navies.

Japanese missionaries, like her men of trade, could have access to the Chinese and influence over them far beyond that of any alien race, and at a cost so small that the Church could send them by the thousands to the blessed task. Missionary zeal glows among them even now. Let us fan it to a flame.

While not necessarily assenting to all that the bishop says or implies, we believe that he asserts a profound truth that the Church would do well to ponder.

China is sending students by the hundred to Japan, some by government aid, some by private endeavor; but the effort is tending to one and the same end: the acquisition of Western learning in a form palatable to the Chinese mind. A certain powerful and militant state of Europe is doing all in her power to prevent the Chinese taking this step. She is moving heaven and earth to still hold the balance of power at Peking. Now is the time for broad-minded, earnest, Christian men to influence the newly forming thought of China at its cradle in Japan. Forces of world-wide influence are at work, and if lost to Christianity the car of progress will be retarded. Think of the possible effects on Christianity of sending these young men back to China in sympathy with Christianity. Think of the marvelous effects if these men should go back soundly converted to Christianity. Why not?

#### **Should Missionaries be Withdrawn?**

Recently the question of gradually withdrawing the missionary force from Japan and sending them to other fields was raised by a prominent supporter of missions. The opinions of many connected with one mission were sought, and we give place to one or two of these from Japanese workers.

Rev. S. Ogata, presiding elder of the Nagoya District, says:

The progress which Japan has made during the last forty years is merely material, not spiritual. In religion she has rather retrogressed. The Buddhist priests, taking advantage of the ignorance of their believers, live in vice and corruption. The Shintoists do not pretend to exercise any religious influence over the people. The Christians only are the true religious people in Japan to-day, and live and act as they believe and profess; but they are only forty-five thousand (Protestant) in number against forty-five million people (only one to every one thousand), and whatever effort they put forth must necessarily be meager.

"The best Japanese minds" who have the work of Christ at heart do not think that Christianity in Japan has reached that stage of progress where it can freely propagate itself. They pray for even a greater help from the mother churches in America and Europe. Only those "best Japanese minds" who delight in proclaiming their so-called new ideas

and advanced thoughts of Christianity declare that Christianity must be Japanized and that the Church in Japan should not be controlled by the Church authority in foreign lands. This unfortunate mistake of some of the "best Japanese minds" has wrought mischief. It has weakened some of the denominations in Japan, and given doubt and distrust to some of the best friends of missions in America.

If the aim of Christianity is to save people from indecision and fickleness, Korea ought to be considered first; if from conservatism and anti-foreign spirit, China ought to receive first attention; if from idolatry and degradation, India must be taken first; if from barbarism and savagery, Africa must be helped before all others; but if from refined corruption and ignorant superstition (the people of Japan at present can be divided into these two classes Japan), ought to receive the first and greatest attention from all Christian lands. A great battle must be fought here in the coming few years and Japan must be won for Christ. So the needs are greater now than ever before, and help must come from America and Europe, or else Japan will meet that sad and irretrievable fate which came upon the old Roman Empire.

S. Sato, Ph.D., president of the Imperial Agricultural College, Sapporo, writes in answer to the question:

In reply to the gentleman, I wish to say that the question is too serious to be answered in an off-hand way. It needs deep consideration and matured thought to solve that question. However, I think that it is far too premature, the thought of withdrawing the working force from the fields in Japan. Once begun, it needs a solid establishment in order to final conquest. A half-way work now is sure to bring demoralization. Most of the Christian leaders in Japan are far too cold and too learned, and they are hardly yet tried fighters against the social evils and non-Christian influences here prevalent. Japan is yet far from being a Christian nation. We need *time* and *patience*.

Many testimonies from missionaries and native workers might be given, but enough has been presented to show the trend of thought there. It may be said there is no serious proposition to drop the work in Japan; possibly not formally, but the marvelous advance that Japan has made in material things has undoubtedly turned the thought of the Church to other lands, and the recent acquisition of the Philippines, with the agitation of China and Korea, not to speak of the development of South Africa, have all tended to the same end. This should not be if the efforts and expenditures of the past are to be conserved.

One missionary makes the following points:

Work should be not only continued but pressed in Japan for the following reasons:

1. Japan is the strategic point, the key to the evangelization of Asia. Our Church here, helped until it is self-supporting, would then send missionaries to China, where they would be most able allies.

2. We are now at last, since treaty revision, free to go everywhere in the empire, as we have never been before, and the people are ready to receive us. It is plainly the time to advance.

3. But one in one thousand of the population is a Protestant Christian. Nine hundred and ninety-nine are too large a number for one to be left to evangelize.

Another writer says:

The vast majority are still as much unevangelized as the people of Korea, China, or India. The education of to-day is purely material, including no spiritual influences, and the most intelligent class of the people (the young men recently from or just finishing the schools) are, with few exceptions, agnostics. The withdrawal of foreign forces would leave the few believers to face a mighty problem, to carry an overwhelming burden.

Rev. Julius Soper, of Philander Smith Biblical Institute, writes:

The next *twenty-five* years will largely decide the success or non-success of Christianity in Japan. Now is the time for earnest, aggressive, and well-directed work. Great good has been accomplished during the past twenty-five years. Already there are many intelligent and efficient, not to say influential, Japanese workers in the Master's vineyard, but the number is still comparatively small. Many churches have been organized, but the majority is still small and non-self-supporting. For some years to come the Japanese churches and workers will need the sympathy, the prayers, and the financial help of the "home" churches. They need *special* help, because they are beginning (in dead earnest) to set up for themselves. If "Providence helps those who help themselves," the churches of the West are under *special* obligation to Japan. Instead of diminishing interest in Japan and decreasing appropriations, the attention and efforts of Christendom should be turned upon this promising field as never before. This is Japan's crisis! Christianity is being put to the test in Japan as in no other period of its history since the conversion of the Roman empire. Now is the time to strike!

While Japan is a very hopeful and encouraging field—never more so than at present—there are *special* difficulties to contend with. Nationalism, Buddhism, and Materialism are all arrayed against Christianity—they are contending severally, if not unitedly, for the mastery. But the greatest obstacle is the attitude of the intellectual and intelligent classes toward Christianity. It is largely one of indifference. They want progress and even morality, but they want them without a *religious* basis. Many of them hold that Japan can be genuinely educated and civilized without a belief in the existence of God and the immortality of the soul. The *great* fight is to be around these cardinal and fundamental truths of Christianity, and a *big* fight it will be. It is on us. Is this the time to retreat? Nay, verily!

Let the Church, the whole Church, arouse itself to the appreciation of the strategic importance of a thoroughly Christianized Japan.

## MISSIONS IN THE SUNDAY-SCHOOL

BY BELLE M. BRAIN, SPRINGFIELD, OHIO

Author of "Transformation of Hawaii," "Fuel for Missionary Fires," etc.

Of all the organizations within the Church, none offers so promising a field for fostering missionary interest and prosecuting missionary work as the Sunday-school. It is a permanent institution, found everywhere, and its membership embraces both sexes and all ages—boys as well as girls, men as well as women. Nowhere can so large and representative a number be reached as here.

The Sunday-school is, too, the logical place for laying the foundations for missionary work. The Bible is its text-book, and the Bible is essentially a missionary book. The universal salvation of mankind



is one of its great central themes, occupying large space in both Old and New Testaments.

Yet to a great extent the Sunday-school is a neglected factor in missionary work. In his recent book, "The Evangelization of the World in this Generation," John R. Mott declares that "it is, in some respects, the largest undeveloped resource of the Church."

Three causes can be found for this: (1). Until recently the mission boards have put forth little or no systematic effort to introduce the study of missions into the Sunday-school. (2). With few exceptions, the great leaders of Sunday-school work have had a mistaken idea that missionary teaching in the Sunday-school is somewhat of a departure from the avowed purpose of the Sunday-school to teach the Word of God. (3). The average Sunday-school superintendent knows so little about the great work our Lord has laid upon the Church that he feels no obligation whatever to train his school along missionary lines.

In many a Sunday-school the text-book is the Bible, with missions practically eliminated from its pages. The result is that in the mind of the average Christian, even tho he has attended Sunday-school faithfully all the days of his life, there is no connection between the extension of God's kingdom, foretold in the Bible, and the progress of God's work in the world to-day. To him the great promises and prophecies of the coming of the Kingdom convey no assurance of the ultimate triumph of world-wide missions. This was demonstrated two years ago during the Boxer uprising, when not only the world, but multitudes in the Church, predicted the complete annihilation of missions in China. Yet the Word of God clearly teaches that the kingdoms of the earth (China included) are to become the kingdoms of our Lord and of His Christ. Many who glibly quote Judson's famous words, "The prospects are as bright as the promises of God," would be confused if asked to repeat some of the promises the great apostle to the Burmans had in mind.

Some missionary leaders feel that the lack of missionary teaching in the Sunday-school can only be remedied by special missionary lessons, assigned by the International Lesson Committee. Others feel that special lessons are neither necessary nor desirable, since in the regular lessons of almost every quarter opportunities for teaching missions occur with great frequency. It could hardly be otherwise with lessons taken from a book so saturated with the spirit of missions as the Bible. The trouble is not so much with the lessons as with those who teach them. The average teacher, tho willing enough, knows little or nothing about missions and is, therefore, unable to teach a missionary lesson successfully.

In view of this deplorable fact, training the teachers and firing them with missionary zeal would seem to be a better remedy. This

could, perhaps, be accomplished through the teachers' meeting by appointing some competent leader to suggest methods of teaching the missionary lessons whenever they occur. Missionary magazines and Sunday-school journals could also render good assistance by devoting space each month to the missionary aspect of the Sunday-school lessons and furnishing material to make them interesting. This was a regular feature of one prominent missionary magazine some years ago, but unfortunately it has been discontinued. The columns devoted to missions in the Sunday-school journals of the Methodist Episcopal churches, both North and South, is a step in the right direction.

Teaching what the Bible says about missions is, however, not sufficient—the Sunday-school must know something of missions in the world to-day. The children should study, not only the Acts of the Apostles of old, but also the acts of the great army of new apostles that God has raised up for the evangelization of the world; not only the lives of the grand old heroes of Bible times, but also the lives of the great missionary heroes of modern times.

In many schools study of modern missions is provided for by devoting an entire session once a quarter to special missionary exercises. In others a certain Sunday in each month is designated as Missionary Sunday. The lesson is taught as usual, but the collection is for missions and the opening and closing exercises are missionary in character. The first plan is good, the second far better. The observance of a monthly missionary Sunday in no way interferes with the regular work of the school, yet the subject of missions is made a special feature at twelve sessions in the year.

Missionary study in the Sunday-school should begin in the primary department, or kindergarten class, if there is one. Some schools begin with the babies of the "cradle roll," on the assumption that no child is too young to be taught to give. Mite-boxes are sent to the babies, with the request that the parents see that a gift is dropped in each week. This recalls the sweet custom of the Hawaiian mothers in the early days of Christianity in the islands. Placing a bright coin in her baby's hand, the mother held it over the contribution-box. If the tiny fingers held on to the shining piece, she gently shook them until it fell, with a merry ring, into the box below. Thus trained, the young Hawaiians became most liberal givers. God grant the plan may work as well with white babies as with brown.

Experience proves that even very young children are capable of comprehending and remembering stories of missionary heroes and their work. A primary teacher who recently delighted her children with stories from the life of John G. Paton was much gratified to learn, during the week following, that one little fellow, not more than five years old, had given his mother a graphic account of the sinking of the well in Aniwa.

Rightly conducted, Missionary Sunday becomes the brightest Sunday in the month, a day to which the children look forward with eager longing and keenest interest. The following suggestions are offered in the hope that many schools may be induced to regularly observe such a day:

1. *Maps*.—Every Sunday-school should own a large missionary map of the world for use in its missionary exercises. It is not wise to keep it in view all the time, for it will prove a far greater attraction if used only on special occasions. But the children should always find it in place on Missionary Sunday.

Such a map may be used in many ways. If the mission fields are studied month by month, the stations should be marked by inserting little gold-headed fasteners, such as are used to brad papers together. At the end of a year the map will be dotted over with them, showing at a glance where the missionaries are at work.

Another map plan that never fails to please is taking imaginary journeys to and from the mission fields, or tracing the actual journey of some real missionary, by means of colored cords stretched from point to point. The fields or stations to which the school has sent money should also be marked on the map, using gold stars or tiny flags for the purpose. This plan, used in Ralph Wells' school in New York City, greatly delighted the children, and had no small influence in increasing their gifts.

2. *Music*.—The singing of stirring missionary hymns should be a feature of both opening and closing exercises. A few of the best hymns should be memorized, so that they can be sung without books. It is a good plan, too, to connect hymns with the passages of Scripture upon which they are based. It makes the children think, and impresses the lesson of the hymn upon the memory. Thus, before announcing the hymn, "Jesus shall reign where'er the sun," read parts of Ps. 72, and ask the school to name the hymn it suggests. "Christ for the world we sing, the world to Christ we bring," takes on new meaning when connected with John iii: 16 and Ps. ii: 8, the first text telling that God gave Christ to the world, the second that He will give the world to Christ.

Hymns connected with great events on the mission field will also prove inspiring. "Jesus, and shall it ever be—a mortal man ashamed of thee?" will convey stronger lessons than ever before when the children learn that it was sung at the baptism of Krishna Pal, the first Hindu brave enough to endure the shame of confessing Christ in India.

3. *Supplemental Lessons*.—In up-to-date schools, where a supplemental course of Bible study is in use, the lessons on Missionary Sunday should have to do with missions. Such questions as the following should be asked and the answers memorized: "What is the Great

Commission?" "What did the Duke of Wellington call 'Our Marching Orders'?" "Where are we to witness for Christ?" "What inheritance did the Father promise to the Son?" "What promises point to the final success of missions?" "What command did Christ give about praying for laborers?"

4. *Prayer*.—Missionary Sunday affords a great opportunity for training children to pray for missions. The prayers of the day should contain brief, simple petitions, such as every child can comprehend. And these petitions should be for definite things—for money, for laborers, for special objects supported by the school, for children in heathen lands, and for individual missionaries by name. The children should be urged, too, to pray daily for missions in their homes.

5. *Talks on Missions*.—During the closing exercises, following the lesson, from ten to twenty minutes should be given to short, bright talks on missionary topics. These may be miscellaneous, or a series so closely related as to deserve the name of systematic missionary study.

In many schools the topics for the monthly talks are the mission fields of the denomination to which the school belongs. Study of this kind can be made intensely interesting to children, especially if wise use is made of pictures, curios, and maps. Dressing a child in native costume and singing native hymns form pleasing innovations.

Another plan that can be used to advantage during an entire year is the celebration of missionaries' birthdays, very much as authors' birthdays are celebrated in the public schools. For this purpose select twelve great missionary heroes, assigning each to the month in which his birthday falls. On Missionary Sunday—perhaps it would be better to call it Hero Sunday during this year—give a *very brief* outline of the hero's life, and follow it with short, bright stories or anecdotes of his work. Children will enjoy these far better than a comprehensive, detailed sketch, and remember them twice as well. At the close have the school memorize some famous saying of the hero of the day. Missionary "memory gems" are well worth learning.

Pictures of the missionary, either a large one to hang on the wall, or small ones to distribute among the classes, add much to the interest, as do also curios and music from the land in which he worked.

The following list is suggested for schools desiring to carry out this plan:

January—Cyrus Hamlin  
February—Titus Coan  
March—David Livingstone  
April—Bishop Patteson  
May—John G. Paton  
June—Allen Gardiner

July—Samuel Marsden  
August—William Carey  
September—Marcus Whitman  
October—Alexander Mackay  
November—John Eliot \*  
December—Robert Moffat

\* Eliot's birthday is unknown, tradition only placing it in November; but since no great missionary seems to have been born in that month, his name may well be used to fill the vacant space.

The financial possibilities of the Sunday-school are great beyond computation. Mr. Mott says:

In 1890 the number of children in the Sunday-schools of Protestant lands exceeded 22,000,000. If they were trained to give even two cents a week per member, it would yield an amount greater than the present total missionary gifts of Christendom. That this is not an unreasonable estimate is proved by the actual practise in many schools.

Wherever systematic effort has been made to interest schools in missionary giving the results have been surprising. The children of the American Board raised \$46,000 for the *Morning Star*, contributing it in ten-cent shares. The children of England built the *John Williams*, and gave \$29,000 besides to other ships of the London Missionary Society; the children of Scotland built the *David Williams*, and the children of Australia gave \$25,000 to the *Dayspring*, John G. Paton's missionary ship. Last year the Sunday-schools of the Methodist Episcopal Church, North, raised \$400,000 for missions, about one-third of the sum contributed by the entire denomination.

These facts go to show that the Sunday-school is a veritable gold-mine, capable of yielding large returns for missionary work. It is unfortunate that, in most denominations, this mine is being worked to such a limited extent. This not only cuts off a large source of revenue from the mission boards, but, worse still, deprives the children of that training in benevolence essential to their growth in grace, and so important in view of the fact that, ere long, they will be in control of the money power of the Church.

On the other hand, it is not well to lay too much stress on the financial side, for men as well as money are needed for the work, and the Sunday-school must be trained to furnish both.

---

## RECANTATIONS IN MANCHURIA

BY REV. JOHN ROSS, D.D., MUKDEN

In March, 1900, when I left Manchuria, there was not a whisper of opposition anywhere except locally and very partially from the secret society called "*Tsaili*," or "In the Inside"—i.e., the "Esoteric" sect. The troubles in Shantung had been making themselves disagreeably notorious, and attacks on the railway by soldiers were not infrequent; but to the Chinese here the stories were as the distant echoes from a far-off land and from a country of strangers. The rumors gave occasion to gossip, but to gossip of a kind which had no direct bearing on or interest for Manchuria. Yet two months thereafter the whole country from end to end was buzzing with excitement. The Boxers had come as from the clouds and found everywhere youngsters infatuated in their eagerness for initiation. Neither parents, nor teachers,

nor masters had any control over the majority of the lads, who seemed all of a sudden to have become possessed. From the beginning the Tsaili—formed of the worst characters, gamblers and desperadoes of every village—and the Manchus almost to a man fell into line with the Boxers. The latter sought the destruction of the foreigner, the former sought plunder.

Within a month after the first appearance of the Boxers all Manchuria was divided into three parts: the persecutors, the persecuted, and the terrified majority. At first it was believed that only the lives of foreigners were threatened. It was impossible to believe that converts ran any risks who had become believers under the shelter of a protecting treaty in which the emperor declared their religion a good one—a treaty toward the repeal of which there never had been a hint. It was soon discovered that the property of foreigners was to disappear by fire or by robbery. Only several days after the destruction of this property were the property and persons of the converts known to be in danger.

The trouble rushed upon the Christians on all hands, virtually without warning. They had no time to discuss beforehand and to decide what their course of conduct should be in certain circumstances. On the afternoon of the day before the sudden bursting of the catastrophe in Mukden they had agreed that their policy was prayer and flight. The thought never occurred to any of them that they might be called upon to renounce their faith.

When recantation did become an actual policy it was laid before the Christians individually without the opportunity of deliberating upon the nature of the act and its consequences, and without the possibility for ignorant and weak members to consult the experienced and the strong. Except in the case of one congregation (which acted nobly), there had been no special attention paid to the possibility of such a ruthless persecution as that of last year. Half of the whole Church in Manchuria had been baptized within the preceding three years. There were many thousands of baptized persons, many thousands more of applicants for baptism. These were scattered over a country larger than Great Britain, with means of travel at the rate of three and a half miles an hour. It needs no great imagination to suppose that in these circumstances but a small proportion of the Christians were instructed as we would like them to have been.

The form of recantation, amounting to a falsehood, presented to these isolated Christians under the gleaming edge of a great and sharp sword, in the hands of men whose eyes glared merciless madness, would necessarily be difficult to thrust away, more especially as not only the life of the man himself was endangered, but the lives of his family and relatives who depended upon him.

The forms of recantation were various. At first the Boxers would

have no mercy. Any connection with the foreigner meant death. After a few days, when the first burst of fury was over, and when the Tsaili, whose aim was plunder rather than murder, gained control, the death sentence was commuted to a fine as heavy as the man could in any way meet. When the Boxers accepted a fine they demanded some form of recantation. They always had headquarters in a temple if possible. In this temple they demanded the Christian to prostrate himself before them in the presence of idols, and by their submission acknowledge the power of the Boxers. Sometimes they demanded the burning of incense before and the actual bowing down to idols. On payment of his fine the Christian received a certificate from a head Boxer, in which the Christian was declared to have "renounced the false and accepted the true." He was outside the "Christian rebels," and was, therefore, under protection.

By far the larger number of these certificates were the device of those officials who desired to save the lives of the Christians from the Boxers, and who had at that time not a shred of power. They therefore bestowed these certificates and the Christians accepted them, both parties knowing that they expressed what was untrue. The official did not wish the Christian to abandon his faith, but he desired to have an argument whereby he could save him from the Boxers.

Many accepted the certificates as a gift from God, ignorant of its contents. Many others who had hidden, when they reappeared found certificates purchased for them by friends. The great majority knew not the meaning of their action. But a few did know, and while they would have died rather than accept such terms of life, they made themselves, then and after, miserable by accepting this lie in order to save a weak wife or frail children. We have seen pitiable cases of this kind where the grief of denial was such as to leave its ineffaceable traces on face and heart during the man's lifetime.

Into the moral character of this recantation it is impossible to enter, further than to say that even to a converted Chinaman, on account of a life-training, a lie is not what it is to us. All he meant by his recantation was that he lied when professing to be outside the Christian Church. To most of these people the certificate, whether purchased directly by themselves or indirectly through non-Christian friends, was simply a purchased guarantee of life, to which they then attached no moral or spiritual significance.

Only a small fraction have really renounced Christianity. These all profess to be actuated by terror for their lives, their families, or their property. Most of even these declare that they are and ever will be believers, but they dare at present make no open profession of faith. A large number affixed the paper image of the kitchen god to their outer door, to satisfy their persecuting neighbors. A few of these retained the image even after the advent of the Russians. Some,

in places remote from Russian influence, are still under the reign of terror, and dread the destruction of the paper image which is, as they believe, the only protection from their still intolerant fellow-townsmen. The greater number, however, of those who pasted up the image tore it down again in about six weeks, when the power of the Boxers was broken by the viceroy before the Russians appeared.

The proportion of those who did not and would not in any way or to any extent compromise their profession of religion is, so far as my present knowledge leads me to an inference, from a half to a third of the whole of our Christian Church. Among these are our two native pastors, most of our evangelists and students, and most of the elders and deacons.

Every man of these had to hide for months. Each had his own special experiences, dangers, and escapes. Some moved about in the millet fields, and were occasionally supplied with food during the night by friends. Some hid away in mountains inaccessible to ordinary humanity, where they found shelter under great rocks or in small caves, or under the great trees which abound in those places unfrequented by man. Many traveled to places where they were strangers, and undertook menial work, which they never before had to do, with the double design of providing themselves with food and of misleading the ubiquitous enemy as to their real character.

Many hundreds fled into the depths of the great eastern forests. From privation and exposure all these had to endure their full tale of hardship. But never have I heard an expression of regret on that account, but always the thankfulness that they were thus freed from the terrible temptation of choosing between life and shame. How they all escaped as they did is a marvel to one who listens to the story of their their experiences, and shows the direct interposition of Him without whom a "sparrow cannot fall."

During their flight and hiding-time they were every hour in danger of discovery and of death. Their mental tension and anxiety must have therefore been great and prolonged. But in no case have I heard any reference to fear. In almost all, if not in all cases, they spoke of trust in the Heavenly Father, and constant secret prayer to Him—especially for deliverance from temptation.

This spiritual earthquake has wrought great havoc in our Church. For a time it has destroyed the external and comely form of our Christian Temple. Some fragments of the Building are irreplaceable. But soon the Building itself shall be reerected. The main portions, and especially the most important portions of the Building, still remain. In a brief space of time we expect to see them rejoined into a glorious Temple of the Lord. Not immediately, but in a few years, if the political world does not intermeddle, we anticipate multitudes entering into the Church of Christ beyond anything we have seen.



The action of our Christians in fleeing instead of "rebelling"—as the people believed they would—and their total abstention from any appeal for vengeance, or even for justice, since the time of persecution have given the Protestant Church in Manchuria a reputation such as it never had. All classes of the community are praising the action which has publicly proclaimed the true nature of the Church. Numerous enemies there are. The Manchus hate, because they fear, all foreigners and converts as associated with foreigners. The Tsaili, whose object is plunder, and whose men are everywhere, can not fail to be inimical to a Church which is root and branch opposed to their principles. These are in actual or in virtual league with all the lovers of disorder, who are numerous. But the respectable people of all classes, merchants, farmers, and laborers speak highly of our religion. The officials show that they will certainly not be less friendly than they were before.

Of the future of the work, as far as conditions subject to the Chinese are concerned, I have the utmost confidence. So have the natives whom I have consulted. There is no progress without suffering, nor is higher life possible without death. He who is the Framer of the laws of nature and the Author of the way of salvation has His own great purposes to serve in permitting the sufferings and the deaths of last year, and "His purposes will ripen fast."

---

## TWO GREAT MISSIONARY GATHERINGS

BY REV. D. L. LEONARD, D.D., OBERLIN, OHIO

Seldom, if ever, were two such important missionary meetings held so near together, both in time and space, as when, October 14th to 17th, the American Board held its annual meeting in Oberlin, and the great Methodist Missionary Convention followed in Cleveland, October 21st to 24th. At both the attendance was large, and the interest was most profound. Surely a taste of the good things afforded will be eminently in order.

### The American Board at Oberlin

There was a peculiar fitness in the choice of the place of assembling, since one of Oberlin's founders was a home missionary and the other was a foreign missionary, the community and college have always been full of the evangelizing spirit, and not less than one thousand have here been trained to play the missionary's part in behalf of the Negro and the Indian upon the Western frontier or in foreign lands. Besides, here are located two missionary homes in which not seldom are gathered a half hundred adults and children. Moreover, the place of meeting was selected for a particular reason which will appear further on.

The annual sermon, preached by Rev. N. D. Hillis, upon "The Self-propagating Power of the Gospel," was full of inspiration and uplift. Large place was fittingly given to the report of the deputation, consisting of Messrs. Barton, Loba, and Whittemore, which last year made an extended visit to India, and of course had a thrilling story to tell. Nearly a half score of missionaries were present, recently returned from their fields, including such as Goodrich, of North China; Mrs. Clark, of Japan; Jones and Tracy, of South India; Wilder, of East Africa, and President Gates, of Harput College, Turkey. These were heard with closest attention, but even more did audiences packing the two large churches listen with rapt attention to Miss Ellen M. Stone as she told the story of her capture by the brigands and her long captivity. Perhaps the climax of the week was reached when the corner-stone was laid for a memorial arch in commemoration of the martyrdom of the Board's missionaries in China two years since. Of these there were no less than thirteen, six men and seven women (of whom nine were Oberlin graduates and members of the Oberlin churches), with five children. This memorial is to cost some \$25,000, mainly the gift of a single wealthy friend of the Board, is said to be the finest missionary memorial in existence, and can not but exert a measureless influence upon thousands of earnest-hearted Christian students for generations to come.

Among the many good things said there is space only for these:

Christianity is leaven, and leaven, like the infinite God, works, and neither slumbers nor sleeps. Christianity is like the light, and the light does not simply warm the seed, but lifts it. Enemies talk about overthrowing Christianity. They can put a bushel over a candle, but whose arm is long enough or strong enough to extinguish the sun? Friends, councils, and assemblies talk about protecting the truth, but in their ignorance they forget that the truth protects them. Once the light of the world has arisen, it nevermore can be hid. What if a man hates the summer? How can he oppose it, and drive the July back? Can he go up against the south wind with sword and spears? Of what avail are flights of arrows against the sunbeams that silently and secretly gnaw at the snowdrifts? And Christianity journeys forward across the centuries and the continents like an advancing summer, against which weapons are powerless. The principle that explains Christianity's self-propagating power is the law of the conservation of energy. We burn up the coal, but in doing so we change its forms and do not destroy its atoms. And much less is it possible to destroy eternal truth.—REV. N. D. HILLIS.

A man of a commercial race, a stranger and not a Christian, recently brought a considerable sum of money to a missionary for safe keeping. The missionary gave him a receipt. "What is that?" inquired the man. "A receipt, stating that I have to-day received this money from you," said the missionary. The man immediately asked: "You have the money all right, haven't you?" "Yes," said the missionary. "You are a missionary, aren't you?" "I am," replied the missionary. "Then

what do I want of this paper?" asked the man, as he tore up the receipt and threw it upon the floor.—SECRETARY BARTON.

I should like to change one sentence in the report of the committee just presented. That report spoke of the "universally hopeful outlook except in Turkey, because of disturbed political conditions." I should like to make it read, "The universally hopeful outlook, especially in Turkey, in spite of the disturbed political conditions." People often ask if we are disappointed. We are not disappointed in God, for we have tried and proved that "faithful is He who calleth you, who also will do it." We are not disappointed in the native Christians of Turkey; I think they have done remarkably well. If there be any feeling of disappointment, it is in the churches at home. If you were to stand the missionaries assembled here before that map, marked with red lines extending from the churches at home to their mission centers abroad, and ask them where is the weakest point in all that field, I think that every finger would point to the center where stand the churches of America.—PRESIDENT GATES, of Harput College.

The East African Mission, with its nine missionaries and seven native laborers, has cost the Board less in three years than the building of three miles of railroad would cost. Brethren, in our giving for the spread of the Kingdom, let us rise from the ridiculous to the sublime!—REV. G. A. WILDER.

#### **The Methodist Convention at Cleveland**

This gathering in every particular was great and memorable for numbers in attendance, and for the spiritual fervor which characterized the sessions it was not unworthy to be compared with the Ecumenical Conference. It was perhaps the most notable denominational assemblage of the kind ever held in this country, or probably in Christendom. As to origin, no doubt it is to be regarded as a part of that most significant and most hope-inspiring Forward Movement in progress well-nigh everywhere in the churches both of the United States and Protestant Europe, or of the steadily rising tide of missionary zeal. More specifically, this Convention, if not actually "provoked" by the gloriously successful project of the British Wesleyans to raise a Million Guinea Fund, at least received a vigorous impulse from that source, as also from a similar gathering held by the Methodist Episcopal Church, South, not many months since.

The object in view did not relate merely to foreign missions, but included as well all kinds of evangelizing work at home. Nor was the Convention a mere mass-meeting of Christian people. It was rather composed of elect persons, picked men and women, delegates, chosen each one to represent hundreds and thousands. Thus there were ten bishops, one hundred and twenty-eight presiding elders, one hundred and fifty-eight laymen, two hundred and fifty-five conference missionary officers, three hundred and nineteen pastors, fifty-three missionaries, seventy-six student campaigners, and some one thousand five hundred delegates, making in all not far from two

thousand. These were to be so inspired and impelled as to uplift and urge forward the nearly three millions at home. The attendance was gathered literally from every State in the Union. And, further, curiously, as the world goes anomalously, almost without precedent, womankind was conspicuous by its absence—men were in a majority of at least twenty to one.

The meeting was splendidly planned, and was handled to perfection. The program had a definite design and plan—had a beginning, a middle, and an end. Steady progress was made from session to session until the climax was reached. First the tremendous facts were marshaled by men well chosen for the task. They spoke on such themes as "Our Cities," "Our Foreign Populations," "The Negro as a Missionary Investment," etc., "The Emergency," also "Our Opportunity," "The Missionary Training of the Young." One of the most impressive sessions had "Open Doors" as its ruling subject; Bishop McCabe speaking of Spanish America; Bishop Hartzell of Africa; Bishop Moore of China, Japan, and Korea; Bishop Thoburn of Southern Asia, of India in particular; and Rev. H. C. Stuntz of Hawaii and the Philippines. They made the world seem exceeding big, and its evangelization a most weighty matter. Every speaker was a specialist upon his subject, and not often was such a task performed so well.

Next, such being the facts in the case, such the exigent needs, such the peerless opportunities, what shall be done, and how shall we go about the doing? Addresses followed upon "What Can the Presiding Elder Do?" and the "Pastor," and the "Sunday-school Superintendent," the "District Missionary Secretary," etc. Then the Convention was divided into sections composed of these various classes with further instruction and exhortation following. The multitude must be helped to intelligence in order to the production of interest, and zeal, and devotion, and liberal giving. System and regularity in giving were essential, with one-tenth urged as the proper proportion to be set apart. Missionary giving should be made a part of the everyday life of the churches. It is the great business of every pastor to make his a missionary people.

Then, finally, the passage was made from argument and exhortation to action. After two solemn addresses, one by Rev. E. M. Taylor, on "Why the Home Church *Must* go Forward," and the other by J. R. Mott, on "Why the World *Must* be Evangelized," the attempt was made to raise \$300,000 then and there, with a subscription of more than that amount secured before adjournment. Nor was that all: for the urgent request went out to increase the sum to a round half million inside of thirty days and to a million within a twelvemonth. The resolute effort is to be made thus to double the money available for missionary uses, and the call is issued for a speedy increase of the

force in the field by the addition of not less than two hundred and fifty missionaries.

From first to last the dominant spirit was hopeful to the optimistic. Not a note was struck in the minor key. No single feature was more inspiring than that found in the abundance of music. What the singing was may be imagined when it is recalled that the lungs of two thousand masculine Methodists did their very best to contribute thereto. The famous Y. M. C. A. quartet, composed of Gilbert, Metcalf, Keeler, and Peck, sang several times at every session.

These are a few from the multitude of good things given by various speakers:

Six years ago from this city I was sent to the work in Africa. I shall never forget my agony of soul as I accepted the responsibility. I beseech the Church for men and means for the work. Africa, for thee I live, for thee I plead, and, if it be God's will, for thee I die.

Africa is to be to crowded India what this country has been to the crowded countries of Europe, and the Indians are to be a part of Africa's population, to be considered in future plans for the continent's redemption.

The African may be deemed uncouth; but I think we ought not consider any object uncouth which has a soul in it.—BISHOP HARTZELL.

The still small voice in our hearts prompts us to go forward. There is no going back. You say we need not have gone to those distant fields, but the beckoning hand leads on.

I was asked when I came here if it was true that there are one hundred thousand people waiting for baptism, and I reply that that is no exaggeration, and that if we could only have more means we would multiply the number many fold. I believe I will live to see the day when there will be one million Christian converts in India, and if the churches could only join together there would be ten million converts there in ten years.

Methodism in Southern Asia already has to do with peoples speaking twenty-eight languages, and the number is likely soon to be doubled.—BISHOP THOBURN.

Nine-tenths with God are worth far more than ten-tenths with God absent. There are Methodist millionaires who will be poorer to all eternity than many inmates of the almshouse.

As soon as Jesus found one who gave fifty per cent. to the poor, He went right home with him, and will do it now. Men of the Zacchæus type are not numerous.—PRESIDENT J. W. BASHFORD.

As you have been told, many were called on to give their lives for their faith. They counted not the cost. My mother, brother, and father were among the martyrs. What we want is Christian, not secular education. We want men ready to suffer for Jesus Christ. I have been asked whether China is safe enough for missionaries to go there to work. Let not this question be asked; for I believe that to ask these questions means to doubt our Lord's wisdom, strength, and power.—PROFESSOR CHEN WEI CHENG.

With reference to the value of intelligence, one delegate recalled what Neal Dow said, when asked how he expected to carry Maine for temperance: "By sowing Maine knee-deep with prohibition literature." Said another: "The prime duty of a pastor is not to take the annual missionary collection, but to make a missionary of every man and woman in his church."

## PROVIDENCE AND PALESTINE—THE RETURN OF THE JEWS\*

BY ISRAEL ZANGWILL

Author of "Children of the Ghetto," etc.

When, after the suppression of the Stuart Rebellion of 1745, the grateful Hanoverian Government (which, like almost everything in history, had been largely financed by the Jews) wished to give its loyal guests naturalization rights, Pelham was denounced for opposing the hand of Providence. Providence, it was contended, desired that the Jews should remain without a fatherland till such time as Providence should restore them to their own fatherland.

Now that a great international Zionist movement exists to restore them to their own fatherland, the Zionists are told that they are forcing the hand of Providence. It were a much more plausible reading of contemporary history to say—adopting the dogmatic phraseology of these pseudotheologians—that Providence is forcing the hand of the Zionists. In fact, within the last few days far separate threads of history have knitted themselves together into a strikingly significant pattern.

Let us examine in barest outline the existing factors of the problem of the Wandering Jew in relation to the great hope that has comforted his wanderings. These factors are the position of the Jewish people, of Palestine, and of the ruler of Palestine.

The position of the Jews, despite superficial appearances, is now worse than it has been for centuries. Their very emancipation, where it is real, has only prepared their dissolution; for it is impossible for a small minority, devoid of the dike of the Ghetto wall, to escape being battered out of all recognition, if not altogether sucked up by the great waves of Western life perpetually beating upon them. The mere industrial impossibility of keeping two Sabbaths in the week destroys the Jewish Saturday, the very pivot of their religion, while all attempts at throwing the ancient sanctity over the Sunday have been miserable failures.

But this destructive emancipation touches only a minority. More than half of the eleven million Jews in the world find themselves in Russia, and for the most part congested in the Pale, severely bruised and chafed by that planing policy by which holy Russia is to be smoothed into a religious unity. In Roumania a quarter of a million of Jews are being legislated away with remorseless defiance of the treaty of Berlin.

The one million Jews of America are free, but not socially equal. The slums of the great cities of the States have reached saturation-point as regards their capacity to receive the streams of migration of starving Russians and Roumanians.

London itself begins to protest, through the British Brothers' League and a Parliamentary Inquiry, against their continued inflow. Germany, Austria, and Hungary have their Anti-Semitic parties, and France is no longer the country in whose capital it would be supremely pleasant for a Rothschild to remain as ambassador.

Looking round the world, we see to our astonishment, of all the countries inhabited by a large Jewish population, only one country free

\* Condensed from *The Christian Endeavor World*.

from Anti-Semitism, only one country in which the Jewish inhabitants live at absolute peace with their neighbors, and that is the Ottoman Empire. In European and Asiatic Turkey no less than 450,000 Jews are already resident under the sway of the Sultan. Perhaps they get along so well with Mohammedans because of the affinity of their religious practises.

How stands the particular portion of the Ottoman Empire to which the eyes of the Jewish people have been turned for eighteen weary centuries? Palestine might have been densely populated by Turks or Arabs or Europeans; it might have been already exploited by the industrial forces of modern civilization. It might have passed into the hands of France or Germany or Russia, all of which have been trying to establish spheres of influence therein. But no; it remains at this moment an almost uninhabited, forsaken, and ruined Turkish territory.

Nevertheless, its position in the very center of the Old World, its relation to the Mediterranean, the Suez Canal, Egypt, and the Persian Gulf, point out for it a commerical and strategical future of high importance. The land is not beyond recuperation: it is ready to flow again with milk and honey; and, if treated on a great scale like Egypt, will equally repay the capital sunk in it.

The streams of Jewish migration, which are so unwelcome in other countries, would here find their natural channel, and would restore the whole country to fertility and prosperity. For these Jewish refugees are not beggars: most are artisans and some are agriculturists. The labor so necessary in new colonies is thus provided by the centrifugal force of persecution and the centripetal force of the Holy Land.

The Zionist societies, which the Jewish refugees hasten to establish as soon as they find their feet in Cape Breton or South Africa, testify how willingly these hard-working emigrants would have gone directly to Zion. Zion is indeed much nearer to the Pale, and the journey from Odessa across the Black Sea costs only thirty shillings. If the British government would but cooperate with the British Zionists, it might dispense with its Parliamentary Commission and keep unsullied its glorious, hospitable tradition as the Liberty Hall of the world.

But in order that the immemorial love of the Jew for the Holy Land may lead to a reunion with it, the Jew must do more than merely plead his affection. He has the choice between marriage by capture and marriage by purchase.

The former is obviously impossible. Not even Cæsar or Napoleon could marshal the warriors of the Diaspora, the rallying of whom in any and every country would be an act of aggression against its government, or at least against a power with which the government was at peace; while, even if all the Christian governments cheerfully sanctioned this paradoxical Jewish crusade, its forces would be annihilated before the onset of the highly effective million of Turkish soliders. This is even without taking into consideration that a good many Jews live under Mohammedan régimes, and that all Islam, white, black, and negroid, would rise against an attempt that would seem aimed at the Holy Places. No, the absurdity of conquest is so monstrous as scarcely to be worth mentioning.

There remains the marriage by purchase, or rather by such delicate financial operations as those which in actual modern matrimony cover up the ancient reality. Has Providence prepared the path in this direc-

tion? Is there a sufficient dearth of money in Turkey to make such a union tempting? Is there sufficient command of money in Israel to supply the necessary temptation? At this historical moment both these questions are answered by an emphatic "Yes."

One need only quote from an authoritative article in the *Scotsman* of February 10th to demonstrate how deep is Turkey's necessity:

The Turkish government has already pledged about every tangible asset it ever possessed. It has hypothecated well-nigh everything except the very atmosphere. In the meantime its immediate necessities are most pressing; floating-debt creditors are every day waxing more insistent and clamorous for a settlement, and the army and civil servants are heavy and noisy claimants for arrears of pay. Unless something is done, and that quickly, to deal with the demands of the military department, serious trouble is to be feared. Signs have not been wanting of late of an increasing spirit of discontent verging on insubordination. Affairs have reached a critical condition, which will no longer permit of neglect. They are not made easier of treatment by the growing activity of the young Turkish party.

What is, above all else, wanted at the moment is hard cash. Every source has been tapped over and over again, until they have one and all about run dry.

"Man's extremity is God's opportunity." What has the hand of Providence done toward equipping Israel to intervene at this crisis, and to redeem not only itself, but the Ottoman Empire, the integrity of which is still a great necessity for the peace of the world?

Walk in the Bornestrasse in Frankfurt, and you will see a tall gabled house standing solitary amid its modern neighbors. This house is almost the sole relic of the *Judengasse* in which the Jews of the town were penned for generations, and it is preserved because it was the cradle of a Jewish family of financiers whose operations—under Providence—influence the destinies of Europe.

This brotherhood of barons scattered throughout the leading capitals working loyally together, and with a network of other friendly houses, exercises a unique power, a power which, while the new American plutocrats confine themselves to their own hemisphere, has no rival in this. This power, without spending a penny, by its mere nod, by simply indorsing Zionism, could solve the problem of the wandering Jew—and possibly even make a profit of millions for itself. Manifestly prepared by Providence for the salvation of Israel, this great power can refuse its destiny only at the cost of its present headship of Jewries of Europe.

But would the Sultan condescend to treat with Israel? Very recently Dr. Herzl, the leader of modern Zionism, was in Constantinople, summoned thither by imperial fiat. For His Majesty trusts Dr. Herzl, with whom he has already held long and friendly conference. He realizes that Dr. Herzl cherishes no designs against the unity of his empire, but merely desires some simple form of self-government for the colonies of immigrants.

Nor is Dr. Herzl entirely unbacked by money; for the poor Jews of the world have of themselves subscribed more than a quarter of a million pounds, and there are not a few magnates of finance both in England and South Africa ready to rally round him if he can bring back any solid concession or even option from the sultan. It is quite probable, too, that the Hirsch trustees, taught the lesson that outside Palestine their money is fruitless, will ultimately put their millions at the disposal of his movement. But had he gone armed with the credit of the Rothschilds, the



return to Palestine could, beyond question, have begun to-morrow. It is one of the many misfortunes of Israel that at this dramatic crisis of its history, when the hopes of eighteen centuries have come to the verge of consummation, three persons who were alive together in the last generation—George Eliot, Baron Hirsch, and Lord Beaconsfield—are all dead. George Eliot would have been inspired by her own success as a prophet to become the muse of the movement, Disraeli would have disentangled all the political complications, and Hirsch would have recalled his millions from their futile employ in the Argentine, and transferred his scheme of salvation to Palestine. In those days Zionism would have had its poet, its politician, and its paymaster. Now, fallen on more materialistic days and punier souls, it may suffer shipwreck almost in sight of port.

Lord Rothschild is president of the Council of the United Synagogue, the orthodox synagogue in whose doctrine the restoration to Palestine is a cardinal dogma; and the notion that this restoration can be achieved without human cooperation is disavowed by all sensible rabbis and by the *Jewish Chronicle* itself. The curious question arises, therefore, Will Lord Rothschild fly in the face of Providence? And, if he does, will he, as president of the synagogue, continue to countenance prayers for that restoration which he will have deliberately prevented?

In any event, Zionism is sure of a unique place in history. Success will add to the scroll of the ages the story of how a people cherished the memory of its lost fatherland for more than eighteen hundred and thirty years, and made the dream a fact at last; while failure will give Zionism an equally exceptional place as the only movement not financed by the Jews.

## THE CHENCHOU TRAGEDY\*

[This translation from an official document is especially interesting as giving a Chinese version of how riots are started and foreigners murdered.—EDITORS.]

The city of your petitioners has had for some time an English chapel, called the "Fu Ying-t'ang," located in Fuch'anghsiang street. The premises are in Chinese style, and are rented from a native of the city. There were two missionaries on the premises, namely, Hu Shaotsu and Lo Kuo-ch'uan (Messrs. Bruce and Lewis), both of whom were Britishers. These two missionaries came here in February, 1901, to open their chapel, and have been therefore over a year here. All that time they had been always very law-abiding, never interfering in the official business of the locality, and were greatly respected by the petitioning prefect. Your petitioning prefect successively ordered the previous district magistrate of Yuanlinhsien, Tsien Pao-kan, and his successor, the acting district magistrate, Wan Chao-hsin, to always bestow the greatest care in giving substantial protection to them.

Previous to the fifteenth day of the sixth moon, this year (before the 19th of July last) this prefecture was suffering from the fatal epidemic of the season by which persons attacked in the morning died in the

\* Specially translated for the *North China Daily News*. Chinese official report of Wu Chih-hsun, Prefect of Chenchou, and of Ch'en Hsi-nien, District Magistrate of Yuanlinhsien, Hunan.

evening. Eventually the disease became more virulent, and the number of those who died from it were very great. On the 11th and 12th of August there arose on all sides rumors created by local rowdies and desperadoes saying that the epidemic had been caused by the people in the chapel, who had hired natives to cast medicines into the wells to poison the inhabitants. Ignorant people hearing this, spread the news to others, and their anger was thus fanned alive to fever-heat. The petitioning prefect hearing of this personally, instructed the police inspector of streets, Ts'ao Ch'ung-ch'ien, and the former acting district magistrate, Wan Chao-hsin, to go and exhort the inhabitants to desist, and the latter to issue a proclamation strictly prohibiting the spreading about of rumors, and declaring that the chapel must be protected from attack. On the 14th of the same month (August) Wan Chao-hsin, the acting district magistrate, gave up his post to the substantive district magistrate, the joint petitioner Ch'en Hsi-nien. When the latter took over the seals the petitioning prefect explained to him what had passed and the prevailing situation. The petitioning magistrate accordingly obeying the prefect's instructions, at once issued a stern proclamation prohibiting the bandying about of rumors. The petitioning prefect further instructed the police inspector of streets, Ts'ao Ch'ung-ch'ien, to proceed to the chapel and explain matters to the missionary, Hu Shao-tsu, telling the latter of the proclamation and that he would be protected.

A few days before this the imperial Chinese post-office people of Ch'ang-têfu city sent over to this city two postal clerks, Hsüeh Hang, a native of Kuangtung province (who possesses a high nose, a strange articulation, and a face resembling a foreigner), and Hsiao Tsê, a native of Ch'angsha, this province. The two postal clerks took up their quarters in the Lung Hô-shun Inn, located in front of the district magistrate's yamên. At noon of the 15th of the month the two clerks came to the prefect's yamên and reported that they had rented for a post-office a house outside the west gate of this city, and intended to open the post-office on the next day. They therefore begged the petitioning prefect to issue a proclamation to the inhabitants placing them under the protection of the authorities. The two clerks then returned to their residence.

On the afternoon of the same day (15th) certain rowdies noticing the strange appearance of Hsüeh Hang (the Cantonese postal clerk) as he walked past the streets of the city, became suspicious, and mistook him for one of the persons reported by rumor to be engaged in spreading about poisonous medicines. The excitement and rumors accordingly became greater than ever. Then the people heard that a woman from the eastern suburbs of the city, named Hsiao Chang-shih, who is an opium-smoker and possessed of a bad reputation, was throwing about the contents of a packet of powder she had in the streets of the western suburbs. Upon being questioned by the denizens of the western suburbs what she was doing, the woman replied that she was disseminating poisonous medicines. Hearing this, the people rushed on the woman to arrest her. She then fled toward the open shop of a man named Sung, while the people pursued and savagely struck at her. The crowd of onlookers then began to get larger than ever, and it so happened that the time being about noon country people from the villages outside were in considerable numbers in the city, so that the mob numbered over two thousand at that time, and the noise and confusion made by them was unceasing. The shopkeepers of the western suburbs, as well as those inside the west gate,

fearing that rowdies and desperadoes would take advantage of the riot to plunder them, at once closed their doors. Your joint petitioners, at the head of a force of soldiers and yamên runners, then proceeded to the spot to restore order, when the mob unexpectedly made for the Lung Hô-shun Inn and, without any discrimination, mobbed the postal clerk, Hsüeh Hang, causing him very serious injuries. The petitioning magistrate then hastened to the inn with soldiers and runners, and rescued Hsüeh Hang from further mob violence, and eventually had him escorted to his yamên, where he is being now medically treated. The other postal clerk, Hsiao Tsê, happened at the time to be in the streets making purchases, and he, seeing how badly matters were becoming, fled from the vicinity of the riot.

While your joint petitioners were proceeding to the Lung Hô-shun Inn to rescue the postal clerks, another large mob of desperadoes were at the same time unexpectedly marching upon the Fu Yin-t'ang chapel for the purpose of creating a disturbance. The moment your joint petitioners heard of this they immediately started for that place, but so great was the crowd in the streets at that time that neither horses nor sedan-chairs could proceed forward. Your petitioners therefore called upon the soldiers and runners to force a passage through the crowds, while they themselves were compelled to walk on foot in order to get to the chapel. Yen Wu-lin, commanding the "Yi" brigade, Captain Liu Liang-ju, commanding the local garrison, and Captain Pêng Hsi-chun, of the Rear battalion, also followed up your petitioners with their troops. But in the meanwhile the mob had already in a few minutes pulled down the chapel, the missionaries, Hu Shao-tsu and Lo Kuo-ch'uan, having for the moment succeeded in escaping from the premises. But when Hu Shao-tsu had got to the head of the Fuch'anghsiang street he was attacked by the mob and beaten to death. Lo Kuo-ch'uan had fled to the rear of the chapel, to a place called Wuchiap'ing, but there again he was caught up with by the mob and also beaten to death there. The doors and windows of the chapel were all torn down and smashed to pieces, and all the clothes in the place were taken away by the mob.

Your petitioners then commanded the soldiers and runners to search for and arrest the rowdies, who at once dispersed. The troops and runners were then ordered to patrol the suburbs and the streets inside the city in order to calm the fears of the inhabitants. Subsequently the soldiers and runners brought to the petitioning district magistrate the woman Hsiao Chang-shih for trial. Her evidence was crafty and cunning, and she was ordered to be imprisoned, while on the other hand the people were exhorted to reopen their shops and pursue their daily vocations. Proclamations were also issued by your petitioners telling the people to behave and commanding the desperadoes and rowdies to disperse, with the result that this locality is now quiet. It was not until the prefect had returned to his yamên that he learned that the other postal clerk, Hsiao Tsê, had succeeded in fleeing to his yamên for safety, and he has been accordingly accommodated with quarters in the district magistrate's yamên in company with the injured postal clerk, Hsüeh Hang.

The bodies of the dead missionaries were then conveyed by runners to the chapel, and the district magistrate provided clothes and substantial and thick coffins for the corpses. On the forenoon of the 16th of August, in conjunction with the civil and military officials of the city, and in the

presence of an aged convert, named Chang Hou-fu, an examination of the two bodies of the missionaries was made and their injuries written down for record. Then in the presence of all, the bodies were laid in their respective coffins, which were then duly closed and sealed, with the names of the deceased attached to their coffins. The coffins were then placed in the chapel premises and men appointed to guard them. A local convert named Ts'ai Ch'êng-chih has now gone to Ch'ang-têfu to report matters to the missionary in that city.

Your petitioners are aware of the repeated imperial decrees issued, commanding foreigners to be protected, and they dare not be guilty of the least carelessness and lack of vigilance in the matter. Your petitioner, the district magistrate, had just taken over his seals of office one day when the riot suddenly occurred; moreover, the mob was a very large one. The petitioning prefect and the officers of the garrison having failed in being in time to give the necessary protection, feel that they can not be free from the charge of carelessness. But they have now engaged doctors to care for the postal clerk's wounds, proclaimed rewards for the capture of those guilty of having created the riot, and tried the woman Hsiao Chang-shih, who are all to be punished to the utmost extent of the law. On the other hand, they now report the matter to their excellencies the viceroy, governor, and provincial treasurer, and their honors the provincial judge and taotai.

#### **Additional Details by H. B. Stewart**

I now have accounts from four men. These men all came down at different times, and each one tells the same story. Mr. Tsai, the teacher, says that rumors to the effect that the foreigners had poisoned the wells had been rife for some time, the story being that he, Tsai, had been heavily bribed by the foreigners to carry out their evil designs. . . . Mr. Tsai says that when the crowd came, Mr. Bruce went to the door to speak to them, and was attacked at once. Mr. Tsai went to his help, but was seized and his clothes torn. I asked him if Bruce called out or said anything at all. He says he called out something, but doesn't know what it was. Bruce must have fallen very quickly. He was beaten with sticks and struck with swords until he was covered with wounds; his face was battered beyond recognition. Tsai seems to have saved his head from sword-cuts by means of Mr. Lowis's wash-basin. Mr. Lowis, hearing the rush, ran to the back, and clambered to the top of a small shed. Tsai says that just as Mr. Lowis got to the roof he was speared and fell down, being killed at once. One man says that as Mr. Lowis fell he looked heavenward and seemed to be praying. Tsai, the teacher, escaped with a few bruises; Chang, the evangelist, is badly injured, but decided to stay by the dead bodies until some one should arrive.

All the men who have come down greatly blame the officials, especially the military men, who, they say, simply shut their eyes to what was going on. There is a military yamén just behind the hall; twenty or thirty men could have saved the place, but the officer refused to send them. Another officer said he couldn't send men without orders from the Fu. The Hsien had plenty of work to save the imperial post-office. He arrived just in time to save the life of the postal clerk, a Eurasian. If my informants are to be believed, he is about the only one of the officials who acted with any promptness.

## EDITORIALS

### The Coming Year

The importance of keeping in touch with the progress of the Kingdom of God increases every day. The REVIEW offers a means of doing this by representing the work of all denominations in all lands. A large number of experienced writers have already promised to contribute articles for the coming year on the work of missions at home and abroad. Among others, the following will be looked for with especial interest:

- MISSIONS AMONG THE AMERICAN INDIANS. By Merrill E. Gates, LL.D.  
 THE SIGNS OF THE TIMES IN ISLAM. Henry O. Dwight, LL.D.  
 THE ABORIGINES OF AUSTRALIA. J. Taylor Hamilton, D.D.  
 CHRISTIANITY IN ANCIENT ROME AND MODERN INDIA. J. Murray Mitchell, LL.D.  
 WORK FOR THE SOLDIERS AND SAILORS. William B. Millar.  
 IN THE HEART OF HAUSALAND. C. F. Harford, M.D.  
 THE OUTLOOK IN CHINA. John R. Hykes, D.D.  
 THE ORPHANS OF ARMENIA. Emily C. Wheeler  
 PIONEERING ON THE KONGO. Dr. W. C. Snyder, D.D.  
 THE PYENG YANG CHRISTIANS. Rev. Samuel A. Moffat.  
 THE TEMPTATIONS OF A MISSIONARY. Samuel M. Zwemer, D.D.  
 THE STORY OF PETER JONES. Rev. Egerton R. Young.  
 THE RELIGIOUS STATE OF FRANCE. M. St. André.  
 THE CHRISTIAN CHURCHES IN SIAM. Arthur J. Brown, D.D.  
 JOHN COLERIDGE PATTESON. John Rutherford, D.D.

Other articles are promised by "Ralph Connor," Dr. Timothy Richard, of China; David Bland, of Ecuador; F. B. Meyer, of London, etc. The whole world field will be covered in the course of the year.

### The Study of India

The women's missionary societies have set an example of intelligence and progress in their plan for a "united study of missions." In this they have followed in the steps of the Student Volunteers, and we trust that before many years have

passed there will be arranged a systematic graded course in mission study which can be adapted to various ages and classes, and that, too, not only for young people and women, but for churches as well.

During the first six months of the coming year thousands of women are to study *India*. The textbook prepared is "Lux Christi—an Outline Study of India, a Twilight Land." This volume has been prepared by Mrs. Caroline Atwater Mason with much care and skill. It is well written, and forms the basis for a fascinating series of missionary meetings. We heartily recommend every woman's society in the land to follow this course for at least six months of the year.

In view of the important and wide-spread interest in this study, the REVIEW proposes to publish monthly articles which will be valuable as throwing side-lights on the subject for the month. Reference to the yearly indexes to the REVIEW will also call attention to many articles which will add interest to the study. In the General Missionary Intelligence Department we have arranged to furnish monthly the latest items of news from India. The REVIEW will thus be invaluable to missionary circles in connection with these studies. Among others, the following articles will have a special interest:

- THE PENINSULAR CONTINENT.  
 ISLAM IN INDIA.  
 THE CHILDREN OF INDIA.  
 CHRISTIAN OCCUPATION OF INDIA.  
 WOMAN'S INFLUENCE IN INDIA.  
 UNOCCUPIED FIELDS IN INDIA.  
 NEEDED REFORMS IN INDIA.  
 HINDUISM REAL AND IDEAL.  
 NOTABLE INDIAN CHRISTIANS.  
 SOME MISSIONARIES TO INDIA.

### How to Conduct Missionary Meetings

Every year we receive numerous letters asking for suggestions as to how to make missionary

meetings interesting. Even with suggested courses of study and excellent material at hand, this is not always easy. It can be done, however, for there is no more fascinating subject, when rightly handled, than the condition of the world and the progress of the Kingdom of God. In view of an evident need, the REVIEW has arranged with Miss Belle M. Brain, the author of several popular and helpful missionary books, and one who has had eminent success in conducting missionary meetings, to contribute a series of articles monthly during the coming year. These will aim to help leaders of missionary societies, and will discuss various subjects in connection with the conduct of meetings, the study of missions and practical work.

The list of topics is as follows:

JANUARY—Testimonies of Great Statesmen to the Value of Foreign Missions.

FEBRUARY—How to Interest the Individual in Missions.

MARCH—The Missionary Library and Its Use.

APRIL—The Use of the Bible in the Missionary Meeting.

MAY—The Power of Prayer in the Missionary Meeting.

JUNE—The Service of Song in the Missionary Meeting.

JULY—Missionary Quotations and How to Use Them.

AUGUST—Missionary Training in the Home.

SEPTEMBER—Practical Work for Missionary Societies.

OCTOBER—Methods of Raising Money for Missions.

NOVEMBER—Missionary Test Questions.

DECEMBER—Notable Christmas Days in Missionary History.

### **The Problem of the American Indian \***

The Indian problem is not yet either solved or dissolved, and will not be until the remaining 200,000 reservation Indians have had their lands allotted in severalty and have become American citizens, with the same constitutional rights as their white brothers.

The friends of the Indians gath-

\* Copies of the Mohonk Conference Report may be had from Mr. Daniel Smiley, Mohonk Lake, N. Y.

ered at Lake Mohonk this year (October 22-24) for the twentieth time, drawn thither by the combined attractions of a noble and needy cause, a garden of God on earth, and the cordial and overflowing hospitality of Mr. Smiley. They found many points of policy calling for discussion, and several reforms in Indian affairs demanding agitation and action. There was a spirited debate in regard to the Vreeland Bill, which calls for a breaking up of the reservations in New York State. The "friends of the Indians" are well-nigh unanimous in their earnest desire and demand that as soon as possible all reservations shall be divided and allotted according to the Dawes Severalty Act of 1887. As members of various tribes, Indians are not amenable to State laws, but have their own tribal government. Immorality flourishes and agriculture languishes. Reservation life is, therefore, non conducive to the best physical, mental, or moral development of the Indians, but fosters profligacy, idleness, pauperism, paganism, and crime. The sooner they can take their position as individual citizens, rather than as units in a tribe, the better it will be for all concerned. The speedy passage of the Vreeland Bill is, therefore, urged. A non-progressive New York Indian, Andrew John by name, opposed the bill, but was one of the strongest arguments in its favor.

The other steps that should be taken are the cutting off of that pauperizing practise, the distribution of rations by the government; the division of tribal funds, in order that the "wards of the nation" may the sooner become independent and self-supporting; the discouragement of the old heathen dances and other customs which tend to bind them to their uncivilized state; and the educa-

tion, by government or mission schools, of all Indian children.

We are firmly convinced that the sooner the Indians are thrown upon their own resources and are given an equal chance with all the other inhabitants of our land, the sooner they will develop in independence and stability of character. The process will entail hardships for some and destruction to others, but that is inevitable and is no reason for hesitation. The path of progress is always marked by suffering.

It was an inspiration and an education to hear the spirited, intelligent, and sympathetic discussion of these and other topics at Mohonk. These conferences have had a wide and beneficial influence in the past, both because of the principles advocated and because of the men of discretion and action who have voiced them and have carried them out. Among those present this year were: Hon. Samuel J. Barrows, Dr. Merrill E. Gates, Commissioner Jones, General Wittlesey, Hon. E. B. Vreeland, Dr. Sheldon Jackson, of Alaska; Bishop Huntington, J. S. Whipple, Miss Estelle Reel, Miss Scovell, Miss Dawes, Hon. Darwin R. James, Col. R. H. Pratt, and Dr. H. B. Frissell. For the first time representatives of the Roman Catholic Church were present and took a prominent part. Archbishop Ryan, of Philadelphia, and Mr. Charles J. Bonaparte, of Baltimore, are now members of the Indian Commission. It is well not to be working out of harmony with this Church in our efforts to elevate the Indian, but rather over much prominence and praise was given them in the conference.

It was announced that Dr. Merrill E. Gates, of Washington, D. C., had consented to conduct a Bureau of Information on Indian Affairs. Information should be sent to him,

and may be received from him. We have arranged to have Dr. Gates prepare for the REVIEW two articles on "The Present Condition of the Indians, and What is Being Done for Them," and on "The Needs of the Indians and Neglected Tribes." They will appear early next year.

### The Jews in Palestine

Rev. James Neil, M.A., formerly incumbent of Christ Church, Jerusalem, calls attention to the startling rapidity with which the purposes of God, as to "the Jews, Gentiles, and Church of God" are *in every particular* ripening.

1. The return of the Jews to their own land, in unbelief, which moves on by leaps and bounds. In 1875 the Jewish population of Palestine was about 30,000. Now, twenty-seven years later, it is reckoned at from 70,000 to 100,000, with 40,000 in Jerusalem alone, so that if a majority of denizens give character to a place, this is a *Jewish* city already. And still they come, a thousand a week during part of 1901.

2. The recent free distribution of the New Testament among Israel. The Mildmay Mission Among the Jews, headed by John Wilkinson, has carried on this work on an unparalleled scale. Nothing in the history of missions or of Bible societies compares with it. Already, up to the beginning of this year, 212,000 Hebrew New Testaments and 335,000 portions of the Hebrew-German New Testament had been put in circulation among this people, who number in all not over 11,000,000.

3. There is what Russian witnesses have called "the resurrection of the Hebrew tongue from the dead." At clubs in Moscow the business and debates are conducted in Hebrew, and in Odessa

even ladies are using pure Hebrew in speech and writing.

Mr. Neil refers also to the cruel Muscovite persecutions so revived, during two years past, that a new exodus is becoming necessary from the kingdom of the north, as of old from the kingdom of the south, and for similar reasons to those which drove Israel out of Egypt. God evidently has not forgotten His own words in Genesis xii : 3 and Zechariah xi : 8.\*

### Recanting Native Christians

In the reconstruction of the Native Church in China, a question of no little moment is the status of those who, in the hour of peril and persecution, recanted, burning incense to heathen idols, or in other ways practically denying the Lord.

We venture to counsel great tenderness and compassion in dealing with these native disciples, and there are a few principles which should ever be kept in mind in such cases :

1. Much depends on temperament in these trials of persecuting violence. Aside entirely from the grace of God, there is a natural timidity and a natural courage which must largely enter into the question. Some people are paralyzed by fear and rendered incapable of proper deliberate action, while others are indifferent to threats and have natural fortitude under pain. Surgeons find immense variety in the degrees of power voluntarily to endure physical torture. The grace of God is able to fortify even the most shrinking disciple, but it must not be forgotten that patient endurance is sometimes exhibited by those who are entire strangers to God, and due allowance should be made for the peculiarities of constitution. Psalm ciii : 13, 14—*"Like as a father pitieth his chil-*

*dren, so the Lord pitieth them that fear Him, for He knoweth our frame"*—the way we are framed, or put together. He never forgets our individual peculiarities and infirmities in His estimate of us.

2. We are to put ourselves in the place of others and deal with them accordingly. The spirit of the Lord's Prayer, of all His teachings, and of all apostolic exhortation, is in this direction. Galatians vi : 1, 2—*"If a man be overtaken in a fault, ye which are spiritual restore such an one in the spirit of meekness; considering thyself, lest thou also be tempted."* It is easy to mercilessly condemn. But, if we were in imminent peril of death and our wives and children exposed to the same risk, with dishonor and torture added to destruction, how fearful the temptation by some compromise to escape the danger! The man who knows his own weakness will be careful how he condemns offenders.

3. We are to remember Christ's own treatment of similar offenses. Peter was the first man who conspicuously recanted. He had little excuse. He had been faithfully forewarned by his Master, yet he persistently walked into the snare of the devil. His peril was not extreme or immediate; it was only a remote danger at most; yet he denied, repeatedly, and with blasphemy and cursing. Yet from Christ's reproachful look, which broke his heart, to the special message of the risen Lord, *"Go tell my disciples AND PETER,"* there is only infinite tenderness and compassion.

\* We are not apologizing for apostasy, but we plead for a compassionate attitude toward those who, in the severest testing of faith and fortitude known in modern times, denied their Christ. Perhaps many of them may yet be thoroughly *"converted, and strengthen their brethren,"* as did Peter.

\* *"Palestine Repeopled."* Tenth edition. Introduction.



## BOOKS FOR THE MISSIONARY LIBRARY

A CENTURY OF JEWISH MISSIONS. By A. E. Thompson. With Introduction by W. E. Blackstone. 12mo, 286 pp. \$1.00. Fleming H. Revell Co., New York, etc. 1902.

We opened this book with great expectations, especially when we read in the Preface that "the author's aim has been to supply the increasing demand for a concise, comprehensive and convenient handbook which, while making no pretense to exhaustive and elaborate treatment, yet introduces the reader to practically every society and mission station that has existed in the past century, to most of the prominent missionaries, and to the different types of Jew found in the many lands whither he has wandered." But we are sorely disappointed.

*First of all, the book is filled with incorrect statements, of which we give a few. The University of Halle can scarcely be called "an outgrowth of the religious awakening that sprung chiefly from the ardent faith and love of the Pietists, Philip Jacob Spener and August Herman Franke" (p. 91), since it is simply the continuation of the University of Wittenberg.—The history of the Damascus Mission of the Irish Presbyterians, pp. 102 and 195, is not correct. Mr. Thompson says: "In 1843 an attempt to enter Damascus failed, and the little band fell back to Beyrout for five years"; but the official history of the Presbyterian mission in Damascus, published in the *Christian Instructor*, 1851, says: "They entered Damascus on the 15th of that month (i.e., July, 1843), and since that time the mission has been uninterruptedly maintained."—The work of the Friends of England and of America, pp. 106 and 189, was never Jewish work, according to a statement of Mr. Hussey, North Berwick, Me.—The Barbican Mission, p. 111, has no station in Austria-Hungary,*

*but has one in Alsace.—The Wild Olive Graft Mission, p. 111, was founded in 1874, not in 1886.—The East End Mission was established in 1881, not 1890, and the West London Mission ceased years ago, when Rev. Larzen went to Mauritius.—The Bonar Memorial Mission, p. 114, was founded by David Baron in 1885.—The Paris Mission to the Jews, p. 156, ceased a number of years ago, when Mr. Feingold left the city.—Bishop Schereschewsky, pp. 160 and 231, contradicts the statement that he was brought to Christ by Lederer.—D. C. Joseph's Mission, p. 188, was established in 1887, not in 1897.—Dr. Epstein, of the Canadian Presbyterian Mission, p. 194, was in 1860 at Salonica, not in 1862 in Beirut, but removed soon to Monastir, resigning May 1, 1862.—Judah Monis (not Morris), p. 227, was baptized March 27, 1722, not "about the year 1730."*

We might increase this list of inaccuracies, which could have been avoided by a little care and investigation.

*Again, the book is filled with incorrectly spelled names, of which we give the following samples: Jeritz, instead of Jersitz; Behling, instead of Biehling; Sterlitz, instead of Strelitz; Grieswald, instead of Greifswald; Strausburg, instead of Strasburg; Haumeister, instead of Hausmeister; Konigsburg, instead of Konigsberg; Memmel, instead of Memel; Jacobs, instead of Jacoby; Galatia, instead of Galicia; Scherschewsky, instead of Schereschewsky; Jgevire, instead of Gjevire; Levi, instead of Lev.*

*Again, important missions are omitted. The list of societies in Appendix B contains 90 societies, of which 14 are either out of existence or are not Jewish societies, while there are more than 100 Jewish societies in existence.*

*Again, the latest available reports are not used.* Since the Preface is dated June 1, 1902, we might expect that Mr. Thompson would base his statements upon the reports of 1901. In some instances he reports missions as existing that have ceased years ago, while in others he follows the current reports as published in the magazines of the societies. Thus, the statistical part is of no value to the student.

*Again, the book lacks critical and original research.* It is simply a recital of information supplied by secretaries and missionaries, and by a liberal use of the writings of other men. The standard history of Jewish missions by de le Roi seems to have been used very little.—Appendix C, on Jewish Missionary Periodicals, contains a number that can not be called "Jewish," like *Folke-bladt*, *Lutheraneren Church of Scotland Missionary, Record*, *Free Church Monthly*, *London City Mission Magazine*. On the other side, the list is far from being complete, since the reviewer receives 38 magazines devoted exclusively to Jewish missions, and 18 magazines devoted partly to their cause.—The statement that about 125 American pulpits are occupied by Hebrew-Christians, p. 265, is not exact (see *MISSIONARY REVIEW*, December, 1901, p. 947.)

The first two chapters of the book are doctrinal, while six others deal with Jewish sects, Jewish views of Christ, Zionism, Jewish population, Jewish progress, etc. This part of the book is almost free from mistakes, since its subjects have been discussed by numerous other writers. However, it is not correct to say that the basis of Yiddish is low German (p. 37).

If Mr. Thompson and the publishers would correct the many mistakes, which would involve the re-writing of whole pages in some

cases, if the statistics and the two appendices were based upon the latest available reports and brought up to date, and if an alphabetical Index were added, then Mr. Thompson's "Century of Jewish Missions" would be a work of value to the student of missions as well as to the cursory reader.

L. M.

LUX CHRISTI. By Caroline Atwater Mason. 12mo, 280 pp. 30c. The Macmillan Co., New York, 1902.

This new volume, in the course of books for the united study of missions under the auspices of the women's missionary societies, is a unique, attractive, and altogether successful attempt to present the subject of India and its missions in outline. The information is reliable and up to date, and while very much condensed, is by no means squeezed dry. The chapters deal with "The Dim Centuries" (1500 B.C. to 1500 A.D.), "India's Invaders," "The Oft-Conquered People," "The Invasion of Love," "Work for Women," and "Forces of Darkness and Forces of Light." Each chapter is supplemented with statistics and references to other literature, also selections suitable for reading—poetry, and prose. The Appendix gives a list of books and periodicals, a glossary, and statistical table. Map and Index make the volume complete. We wish that every man, woman, and child in Christendom could join in this study. They would no longer be indifferent to missions, and would have their appetites whetted for more knowledge and better service.

\*

THE EAST OF TO-DAY AND TO-MORROW. By Henry C. Potter, D.D. 12mo, 190 pp. \$1.00, net. The Century Co., New York, 1902.

This volume is the result of Bishop Potter's tour in the Orient. He gives his impressions of the peoples and problems as he observed them. The chief value lies in

the fact that it gives the observations and conclusions of one of the leaders of the Episcopal Church in America, and one prominent in municipal and national life. China, the Philippines, Japan, India, and Hawaii pass under Bishop Potter's eye, and he tells what he sees and thinks in clear and interesting fashion that makes the book readable, even tho it does not carry as great weight as if it were from an authority on the subjects touched upon. The chapters have rather a transient than a permanent interest and value. \*

THE CHALLENGE TO CHRISTIAN MISSIONS. By R. E. Welsh, M.A. 2s. 6d. H. R. Allenson, London.

In our former notice of this interesting book we omitted to make some criticisms which we think should be noted. The criticisms of politicians, merchants, and travelers are well answered, the chapters which deal with "liberal thought and heathen destinies" are not adequate. The writer has misjudged those who believe in the premillennial return of Christ, when he says that they proclaim the Gospel for a "witness" *against* men, to the end that all may be without excuse and God may be technically in the right in condemning them. The author also holds that portions of the Old Testament under fire of the critics should not be translated as part of the Christian Scriptures. This is a proposition to which very few missionaries would agree.

### A Correction

By a misprint the name of the author of "Les Troubles des Chine" was spelled *Allies*, and he was spoken of as a "Romish authority." The author is Raoul Atlie, an eminent Protestant professor in Paris.

### THE NEW BOOKS

- CENTURY OF JEWISH MISSIONS. By A. E. Thompson. 12mo. \$1.00, *net*. Revell. 1902.
- THE EAST OF TO-DAY AND TO-MORROW. By Henry C. Potter. 12mo, 190 pp. \$1.00, *net*. Century Co. 1902.
- A MISSIONARY HOROLOGUE. By J. S. Reed, D.D. Watertown, N. Y. 34 p.p. 25 cents. 1902.
- LIFE'S SECRETS. By Henry Foster, M.D. 12mo, cloth. \$1.00, *net*.
- OLD-TIME STUDENT VOLUNTEERS. By H. C. Trumbull. Illustrated. 12mo. \$1.00, *net*. Revell. 1902.
- WILLIAM BUTLER, FOUNDER OF TWO MISSIONS. By His Daughter. Illustrated. 246 pp. \$1.00. Eaton & Mains, New York. 1902.
- LUX CHRISTI. An Outline Study of India. By Caroline A. Mason. 12mo, paper, 278 pp. 30 cents. Macmillan, New York. 1902.
- FIFTY YEARS' MISSION WORK IN CHHOTA NAGPUR. By Rev. E. Chatterton. Maps, etc. 8vo. \$2.00. E. & J. E. Young, New York. 1902.
- VILLAGE WORK IN INDIA. By Norman Russell. Illustrated. 12mo. \$1.00, *net*. Revell. 1902.
- HIGHER HINDUISM AND CHRISTIANITY. By T. E. Slater. 8vo. 6s. Elliot Stock, London.
- SOO TEAH: THE MAKING OF THE KOREAN NATION. By Alonzo Bunker. 12mo. \$1.25, *net*. Revell. 1902.
- GLIMPSES OF CHINA AND CHINESE HOMES. By E. S. Morse. Illustrated. 209 pp. \$1.50. Little, Brown & Co., Boston. 1902.
- GLIMPSES OF OUR PEKING GIRLS. By Mrs. Charlotte Jewell. 25 cents. P. J. Walden, Boston. 1902.
- IN THIBET AND CHINESE TURKISTAN. By Capt. H. P. Deasy. \$5.00. Longmans, Green & Co. New York. 1902.
- ERROMANGA, THE MARTYR ISLE. By Rev. H. A. Robertsen. Illustrated. 8vo. 65 cents. Hodder & Stoughton. 1902.
- A CHINESE QUAKER. By Nellie Blessing Eyster. Illustrated. 12mo. \$1.50. Revell. 1902.
- INDIAN BOYHOOD. By Dr. Charles Eastman. Illustrated. 12mo. \$1.63, *net*. McClure, Phillips & Co., New York. 1902.
- DANIEL BOONE. By R. G. Thwaites. Illustrated. 251 pp., 8vo. \$1.00. D. Appleton. 1902.
- THE BLUE BADGE OF COURAGE. By H. H. Hadley. 12mo, 468 pp. \$1.25. Saalfeld Publishing Co., Akron, Ohio. 1902.
- UNKNOWN MEXICO. By Carl Lumholtz. Illustrated. 2 vols., 900 pp. \$12.00, *net*. Scribners. 1902.
- THE BIBLE IN BRAZIL. By Henry C. Turner. 12mo. \$1.25, *net*. Revell. 1902.
- LAND OF THE AMAZONS. By Baron De S. Nery. \$4.00. E. P. Dutton. 1902.
- THE UGANDA PROTECTORATE. By Sir Harry Johnston. Illustrations and maps. 2 vols., 4to. \$12.50. Dodd, Mead & Co. 1902.
- JOHN MCKENZIE: SOUTH AFRICAN MISSIONARY AND STATESMAN. By Prof. W. D. McKenzie. 7s. 6d. Hodden & Stoughton, London. 1902.
- THRO' HIDDEN SHENSI. By Francis Nichols. Illustrated. 8vo. \$3.50, *net*. Scribners. 1902.
- A MAKER OF THE NEW ORIENT. Samuel Rollins Brown. By William E. Griffis. Illustrated. 12mo. \$1.25, *net*. Revell. 1902.

## GENERAL MISSIONARY INTELLIGENCE

### AMERICA

**Good Words for the Bible Society** The annual report of the American Bible Society is receiving most favorable comment from the religious press. The *Zion's Herald*, in a discriminating and appreciative editorial, calls attention to the important relation which the work of this society sustains to all missionary progress. The *New York Observer* notices the improvement in the finances of the year. The *Pacific* refers to the work accomplished through the auxiliaries in the meeting of immigrants as they come to this country. The *Congregationalist* uses the argument of the issues of the society and its extensive work to show how interest in the Bible waxes and does not wane. Another one of the religious weeklies remarks editorially: "Missionary work in the Philippines more than balances any military atrocities. The agent of the society reports that 52,793 copies of the Bible have been circulated this year. This is surprisingly fine work."

**The Prince of Siam in America** A dinner was given to the Crown-Prince of Siam during his stay in New York, October 27th, by Mr. Warner Van Orden, on behalf of the Presbyterian Board. Dr. Arthur J. Brown, who has recently returned from a visit to Siam and other Asiatic countries, delivered an able address, in which he dwelt on the fine qualities of the Siamese and the enlightened character of their government, while at the same time he spoke clearly of the blessings which Christ alone can give. The crown-prince responded in excellent spirit, and acknowledged the great indebtedness of his people to the Presbyterian missionaries.

**A W. C. T. U. Flower Mission** The largest flower mission in Massachusetts is under the auspices of the W. C. T. U., and each Saturday from nine in the morning till five in the afternoon devoted women, some 40 strong, meet in the basement of the Congregational building to open the packages of flowers as they come, arrange them into bouquets, and send out. Seventy towns contribute their weekly floral offering, and between 4,000 and 5,000 bouquets are made and carried by these workers to hospitals, prisons, sand gardens, and homes. One worker tells how the dirt in one home disappeared by basketsful after the weekly advent of the flowers. The children especially appreciate keenly the bright little nosegays. The fact that thousands of people hemmed in by narrow streets and dirty tenements have not even 10 cents to carry them to the suburban park or open country, makes this work all the more important.—*Congregationalist*.

**Training-School for Missions** The Chicago Training-school for City, Home, and Foreign Missions, in which Mr. Moody still lives, has been in successful operation seventeen years, and has enrolled nearly 15,000 students. Its women are found in all parts of the world, 150 being in the foreign field, and 600 or 700 in deaconess work. It differs from most training-schools in that it trains for all mission fields.

**A Noble Beneficence** Secretary Mabie, of the Baptist Missionary Union, through the generosity of a "Good Samaritan" whose name is as yet unknown, has the wherewith to provide two homes in Northfield,

Mass., for the comfort and recuperation of missionary families while sojourning in America on furlough.

**China Pays for Property Destroyed** The American Board has received through the United States State De-

partment, \$57,933, being one-quarter of the amount awarded to the Board by the commission now in session in China for losses on mission property in the Boxer outbreak two years ago. The total award is very nearly equal to the amount of the claims presented. The award for the personal losses of missionaries will, it is expected, soon be sent from Peking to Washington. This is prompt payment for damages as contrasted with the long delays in settling the claims of the Board against Spain and Turkey. The sum received goes toward reimbursing the treasury for money already expended in rebuilding mission property in North China, and in meeting other urgent calls of the same sort.

**How Some Indians Give** At a convocation held recently by

Bishop Hare on the Pine Ridge Reserve, South Dakota, some 1,200 Indians were in attendance, many of whom had journeyed a week or more by wagon to be present. Of the 25,000 Indians in the state, nearly 10,000 are baptized members of the Church. The living communicants number 3,280, while during the twenty-nine years of his episcopate, the bishop has confirmed over 6,000, and this among a people whom he found in 1873 in practical savagery. The fact was stated that the congregations had given to foreign and domestic missions during the past year over \$900, besides their gifts of \$300 to diocesan missions, to say nothing of the nearly \$5,000 for parochial purposes. The spirit in which

Indian Christians give was well illustrated, when representatives of the Woman's Auxiliary handed in cash to Bishop Hare nearly \$2,400 for missionary and other purposes, besides reporting the expenditure during the last year of over \$1,000 for various religious and charitable purposes at home.

**Missionary Rally of Young People** Twelve hundred young people, wearing conspicuously

upon coat and dress fronts white flag pins marked with the blue cross (badges of the Standard Bearers), recently toured the Charlestown Navy Yard, fairly turning the heads of the grizzled old officers by their flood of questions about guns, anchors, and uniforms. After this bit of sight-seeing, all went to People's Temple, where until 7.30 o'clock everybody talked to everybody else and ate the doughnuts, cheese, and coffee served by waiters in Oriental costumes, representing the different castes of Chinese, Japanese, Indian, and Turkish society. After these social hours came a missionary rally, with singing, drills by the children, and a thrilling address by Mrs. F. D. Gamewell, a missionary from Peking, China, on "Unpublished Stories of the Peking Siege." This rally was held under the auspices of the New England Women's Foreign Missionary Society of the Methodist Church, and is the first of a series.—*Congregationalist*.

**A Fine Presbyterian Contingent** During the seven months of this year (May 1 to December 1) the Presbyterian

Church has sent out 130 missionaries, the largest number it ever sent in a like period, and (as one affirms) "probably a larger number than any Board in the United States ever sent in any year." Of these 56 were returning to their fields, but 74 were going out for

the first time. Of physicians there were 11, of whom 2 were women. The destinations of this company were Africa, Brazil, China, India, Korea, Mexico, Persia, the Philippines, Syria, Siam, and Laos. For all which let us thank God and take courage.

**Two Africans for Africa** The Presbyterian Church, South, is sending to Luebo, its flourishing mission on the Upper Kongo, Dr. L. A. DeYampert and Miss Althea Brown, both colored. The *American Missionary* says of her:

Miss Brown is well prepared in every particular for this missionary service. She was trained in the public schools of Mississippi as a child, and came to Fisk University in early womanhood. She completed a course of study in this institution, struggling against poverty and overcoming many difficulties. She taught during vacations, and in this way not only supported herself in her student life, but also accomplished an important work in a neglected community.

Dr. DeYampert is a graduate of Tuscaloosa Institute, a school sustained by the Southern Presbyterian Church. He has qualified himself to go as a medical missionary. His early training, however, was at Burrell School, Selma, Alabama, one of the chain of such institutions supported by the American Missionary Association.

**Arabian Mission of the Reformed Church** The Arabian Mission, under the special care of the (Dutch) Reformed Church of the United States, is now supporting 10 American missionaries in 6 fields, all of these fields lying upon the east side of the peninsula except Muscat, which is rather south than east, but accessible by the same general route of travel. The missionaries scattered along the coast

of Arabia have recently held a missionary conference concerning the needs of their fields and the problems which arise out of the peculiar customs of fanatically Mohammedan countries.

## EUROPE

**Work of the British Bible Society** The British and Foreign Bible Society's alliance with foreign missions, it is said, was never more intimate and indispensable. One example will serve to illustrate what takes place in almost all non-Christian countries. Our Egyptian agency last year supplied nearly 30 different missionary societies—British and American, Swedish, Dutch and German—with the Scriptures which they required. Across this picturesque and polyglot field, which extends from Malta to Mozambique, and embraces both Aleppo and Uganda, the missions of Anglicans and Presbyterians, of Friends and Methodists, of German Lutherans and German Evangelicals, besides a number of undenominational societies, have all alike drawn their munitions from our stock. And here, as elsewhere, through this means, the books have passed into the hands of the people practically without cost to the missions themselves.—*Bible Society Reporter*.

**A British Auxiliary to the American Board** The *Missionary Herald* of the American Board speaks thus of the Bible Lands Missions' Aid Society: "The annual report of the British Society, which has for years generously aided in various lines of work in Bible lands, has just been received, and shows that the past year has been one of increased efficiency, with an increased income. It has made grants-in-aid to a number of the stations in charge of missionaries of our American Board in

Turkey, enabling them to carry on work which otherwise could not have been attempted. Our brethren at Marash, Aintab, Marsovan, Sivas, Van, Smyrna, Salonica, Broussa, Trebizond, and other stations, testify to the great value of the assistance received from these grants. We return hearty thanks to this organization in Great Britain, which is cooperating so efficiently in missionary work in the Orient."

**The London Missionary Society Schools** The recently issued annual report of this society gives the following statistics of the mission schools:

Sunday-schools.....	1,283
Sunday scholars.....	54,249
Day-schools:	
Boys.....	1,642
Girls.....	190
Day scholars:	
Boys.....	59,966
Girls.....	30,467

As the Bible is taught in all these day-schools, it may be said that *over ninety thousand boys and girls* are being brought under the influence of the Gospel from day to day. India has the largest number of scholars (36,532), but Madagascar is a good second with 32,446. China makes a comparatively poor showing with 2,749 scholars, of whom only 790 are girls. Africa has 6,852, and Polynesia 11,854.

**That Wesleyan Roll of Honor** With a portion of their famous Million Guinea Fund, the British Wesleys are to erect a monumental building, in which will be preserved a unique roll of honor, constituting such a mass of signatures as, probably, the world has never seen. Any subscriber could put down his own name or that of some departed loved one. "Ex-cannibals of New Guinea have inscribed their names, Red Indians of the backwoods, reclaimed Matabeles of Mashonaland, and the one-

time eaters of human flesh of Fiji." It will stand eight feet high with its 22,000 pages, bearing the autographs of nearly 1,000,000 persons.

**A Reprint of Edwards' "Humble Attempt"**

The Baptist Missionary Society has republished, with a view of deepening the interest in foreign missions, the famous treatise by Jonathan Edwards which led indirectly to the formation of that society. The pamphlet is called "An humble attempt to promote explicit agreement and visible union of God's people in extraordinary prayer for the revival of religion and the advancement of Christ's kingdom on earth." Carey read it, and conceived the idea of holding missionary prayer-meetings, and the formation of the Baptist Missionary Society was the outcome.

**British Quakers and Missions**

The last annual report of the Friends' Foreign Missionary Association shows that there are now in India 6 stations, at which 10 men and 20 women are at work. The 5 stations of Madagascar have 7 men and 11 women, Syria 5 and 9, China 8 and 11, Ceylon 3 and 1, and East Africa 3 and 3. In the above figures the wives are included. In connection with the Friends' Armenian Mission at Constantinople there are 3 women, and at other places abroad are 7 men and 14 women, including wives.

**Scottish United Free Church and Missions**

In the 15 fields of the United Free Church, situated in Africa, India, China, West Indies, and New Hebrides, there is now a missionary force numbering 288, in addition to 111 missionaries' wives. The ordained native pastors now number 38, while the other native agents number 2,786. For the maintenance

of this army of workers the Church at home has contributed \$651,570. The number of ordained European missionaries is 111; medical missionaries, 39 (15 ordained); Women's Society missionaries, 90; native ordained pastors, 38; evangelists, 403; teachers, 1,580; other helpers, 104; Women's Society teachers, 512; Bible-women and other women helpers, 172; Church members, 39,572; attendance at 8 colleges and 864 schools, 47,445.

**Scottish Mission to the Jews**

The Jewish Mission of the Established Church of Scotland reported to the General Assembly in May, 1902, that 62 workers were employed in 5 stations—namely, Smyrna, Alexandria, Salonica, Constantinople, and Beirut, and that 1,429 scholars attended the 10 schools of the society. The expenses were \$21,000.

The United Free Church of Scotland Mission to the Jews has 80 workers in Edinburgh, Budapest, Constantinople, Breslau, Safed, and Tiberias. Its 8 schools were attended by 1,188 scholars, its 4 Sunday-schools have 603 scholars, and its 2 Children's Homes contain 50 children. The expenses last year were \$40,000.

**Festival of the Basel Mission**

This annual gathering was held June 30-July 3 at Basel. Much satisfaction was felt that with a budget of \$300,000 the deficit was only \$400. Sixteen missionaries were ordained in the Cathedral—4 for India, 2 for China, 7 for the Gold Coast, and 3 for Cameroon. Herr Oehler, the mission inspector, gave a very encouraging account of the progress of the work in all the parts of the world where it is carried on. Last year there were 1,942 baptisms of heathen, and the number of adherents at the mission stations was 43,102; the

number of schools was 514 and of scholars 20,463.

The Industrial Missions Company, which is auxiliary to this society, has had a very successful year. In India it employs some 25 Europeans and 2,600 natives, and in West Africa 20 Europeans and 350 natives. The company pays a dividend of 5 per cent., and was able to hand over last year a contribution of \$48,750 to the ordinary funds of the society.

**Missionary Zeal in Finland**

The Finnish Missionary Society, whose only field up to the present has been Southwest Africa, has of late experienced a great awakening. During the last two or three years about 200 young men, and nearly as many young women, have offered themselves for service. Its first missionary has arrived in China. This is the sole evangelical missionary society in Russia, and its director has expressed the hope that the German-speaking Lutherans of Russia will assist in the new departure, owing to Russia's increasing influence in China.

**The Stundists in Russia**

If the Russian government only knew its own interests, it would recognize that real Stundists and Evangelicals do not hold socialistic doctrines, and that even a sectarian religious movement is the best thing to counteract the dangerous revolutionary tendencies among factory workmen and peasants. Stundists, or "Pashkovite," workmen never unite with socialists—who are always anti-religious—but always oppose them, and Stundist peasants will always submit to those in authority for the Gospel's sake on all points excepting on the point of religion, and might be "a salt" against the revolutionary contamination.



One can only sympathize with the remark made in the "Outlook for Russia" on the low spiritual condition of the Stundists in Russia. Truly, they are like a flock with none to lead them and to instruct them. At present work among them will be more dangerous than ever on account of the agrarian riots which have taken place, and which will make the officials more suspicious than before.

No doubt the Lord's time for full religious freedom in Russia has not yet come, and judging by the present home minister's (Mr. von Phleves) strong character, no leniency is to be expected from him. But the Lord's work is never behind time. "In Thine hand is power and might so that none are able to withstand Thee" (II. Chron. xx:6). Persevering, definite, intercessory prayer is needed, both for the removal of hindrances and for the building up of religion.—*Evangelical Alliance Quarterly*.

## ASIA

**What One** The *Missionary*  
**Doctor Did** *Herald* gives a very interesting account of the life of the Rev. Edward Chester, M.D., for forty-three years a missionary in India. The amount of work accomplished by him, apart from his medical duties, would be considered far too much for any one man, yet in addition to his ministerial work we are told that he was put in charge of the Madura hospital and dispensary. The attendance steadily advanced from 3,100 the year before he took charge, till the last year of his oversight of the medical work in Din-digul and Madura, when it exceeded 51,000, more than 22,000 of which were new cases. To each of these thousands, and the thousands more of accompanying friends, the Gospel was daily preached, and a leaf-

let, which served also as a dispensary ticket, was given, containing the Ten Commandments, the Lord's Prayer, and a brief statement of saving truth.

**Famine and Industrial** In the October RE-  
**Work in India** VIEW we published "A Plea from India," asking for funds with which to rescue starving waifs and widows in connection with the Famine and Industrial Mission at Aligarh, N. W. P., India. Rains have come, but the after-effects of the famine have to be reckoned with. Poverty-stricken people need to be saved from starvation and supported for a long time to come. We have over 1,000 famine people in our institutions, a number of whom have been rescued during the present year. We are giving them work whereby they may earn their own livelihood, and thus be saved from starvation, and help to save others. The 25,000 waifs in our orphanages in India and the 20,000,000 widows there should receive the closest care from God's people. Over 300 of these widows are in the Widow's Industrial Home, at Aligarh. Nearly all of these are under 25 years of age. What a splendid chance this is for Christlike love and philanthropy!

Fifteen dollars a year will support a famine waif or widow. "If a brother or sister be naked and in lack of daily food, and one of you say unto them, Go in peace, be ye warmed and filled, and yet ye give them not the things needful to the body, what doth it profit?" (James ii:15, 16.)

Funds are also needed for the erection of more homes for these poor people, and for workshops and machinery. Carpentry, shoemaking, tailoring, printing, basket-making, cloth-weaving, etc., are being taught, and, as Bishop

Warne says, the workshops are a bee-hive of industry. Heart, head, and hand are being taught at Aligarh. We need your help.

J. C. LAWSON.

**The Crumbling of Caste** A writer in *Epiphany* names these five proofs that caste scruples are losing their hold:

1. Numbers of strangers eat together in Hindu hotels where all kinds of Hindus are welcomed. In such a place Hindus of the lowest class sit together with others of higher castes and eat their grub.

2. The Hindu gentry publicly keep Mohammedan cooks and eat with Europeans at the same table.

3. Hindus of the highest class are employed in steamer service as doctors, clerks, or sorters. They live permanently on board the steamers, and most of them live on food cooked or touched by Mohammedans (even if some one makes his own arrangement).

4. High-class Hindus employed in military service go to foreign countries and eat food cooked by foreigners and do not lose their caste.

5. High-class Hindus employed in tea concerns do not care to eat cooked food of lowest class Hindus whose water he cannot drink in his own country.

**The Deadly Heat in India** A missionary who has heard people in the home-land make comparisons between the heat of India and our own has taken the trouble to give some statistics. She is speaking of North India. "I, who have remained on the plains all summer, can testify that I put up my punkahs April 2d, having found the heat of the house too great to bear even at that early date. From the middle of April to the 15th of May the temperature during the day never fell below 82° in a closed-up house with wooden shutters on all the doors (doors are also windows here), and the temperature was often up to 94° indoors. From May 15th the hot wind began to blow, and became more and more like the furnace that was

heated seven times. The temperature rose higher each day, and fell only one degree at night, until for three weeks the temperature in my office stood at 101°, 102°, and one day, 103°. Once the gale blew for 53 continuous hours, when not a door or window was allowed open day or night, and the air was like fire. Work had to go on; sick people had to be visited at any hour, and many times the hot winds burned my eyes till I had to cover my head and breathe as I could. At the hospital, where during dispensary hours all the doors had to be open, the temperature was still higher, rising to 106° for several days during the morning hours. For two days the temperature rose to 11° in the shade to 178° in the sun!"—*Assembly Herald*.

**Wesleyan Work Among the Malas** The Rev. B. Pratt, of the Hyderabad Wesleyan Mission, contributes an interesting article to the *Harvest Field* on "Mission Work Among Malas in Hyderabad." Practically outcaste, the Malas, like many other low-caste communities, are great sticklers for caste. They look down with lofty contempt upon the Madigas, the second main division of the low-caste, servile population in Southern India. The Malas constitute one-tenth of the entire population of Hyderabad State, and the distribution throughout the dominions is fairly uniform, so that every village has its Mala *goodess*, or quarter; its *mohalla*, as it would be called in North India. The Wesleyans began actual work among the Malas in 1885, and there are now 1,461 church-members in a Christian community of nearly 8,000. The people are very similar in caliber and tendencies to the *Chamars* of North India, and the movement among them toward Christianity has features precisely

the same. The motives which induce them to become Christians are mixed. Deep heart-hunger is not the compelling motive, but neither is it a mercenary motive. Undoubtedly secular and material considerations influence them at the first, but these soon give place to more worthy considerations.

**How Famine Orphans are Kept Busy** Mr. Hazen, of Sholapur, writes of their method of caring for the orphans under their care:

The 250 boys that live in our compound we try to keep busy and give little time for mischief. We hardly dare to give holidays for fear of trouble. During Christmas week some small work had to be assigned each day. For some months now we have had all the boys, except the very smallest, in some branch of industry. There is a carpenter shop, a shop for weaving wool rugs, another for weaving cloth, on the native hand looms, for the boys' own clothes, a garden in which vegetables are raised for sale and for use, when there is water; just now the well is dry, and we must wait for rain. We have classes for washing clothes, for sewing, for mason work, making repairs and additions to buildings, and the latest thing is cooking. Formerly this was done by women, on the small native fireplaces. Now we have a large brick stove, with sheet-iron top, on which the flat cakes are baked like so many pancakes. The boys do the work of kneading and patting the cakes into shape, under the direction of three or four women.

**The Direst Need of the Indian Church** One of the next great developments which we hope to see in the religious life of India is a revival of missionary interest among the Anglo-Indian and Eurasian congregations of all the various churches in the empire. What such a revival would mean for the evangelization of India may be readily imagined. In three-fourths of these English-

speaking congregations the subject of missions is either never touched upon at all or in such a perfunctory, indefinite way as to accomplish nothing. What is needed is the organization of each local church on the basis of obligation to evangelize the community in which it is planted. This idea ought to enter into the very existence of every European church in this land, and the ideal ought to be kept before each church without any "let up." Of course, it is easy to suggest this in an editorial note, and none know better than the writer that one of the most difficult problems of the age is to bring the European community of India into sympathetic and helpful touch with practical missionary work. The problem will never solve itself. Unless men of God with the heavenly fire burning in their hearts and a genuine passion for the evangelization of the world take hold of it, nothing in the direction indicated will ever be accomplished.—*Indian Witness.*

**Female Education in South India** Of every 1,000 males in the Madras Presidency, 26 are Christians; but of every 1,000 males who can read and write, 45 are Christians. Among Christians, 1 in 15 knows English; among Hindus, 1 in 132; among Mohammedans, 1 in 157. But the remarkable preeminence of Christians over other classes is especially seen in the returns on female education. Taking an average of 10,000 women in each community, the number who can read and write is, for the Hindus, 70; for Mohammedans, 86; for Christians, 913. For every female who can read and write among Hindus and Mohammedans there are 16 males, but among Christian only 2 males. The preeminence in female literacy of the Christian com-

munity is still further established when we turn to the figures relating to the knowledge of English. Altogether in the Presidency there are 20,314 females who can read and write English. Of these the Jains furnish only 1; the Mussulmans only 77; the Hindus, 1,770; but the Christians, 18,442.

**The New  
Treaty and  
Missions in  
China**

The new treaty just concluded with China promises, among other reforms, a more rea-

sonable policy regarding missionary work. The terms of the treaty are as follows:

The missionary question in China being, in the opinion of the Chinese government, one requiring careful consideration, so that, if possible, troubles such as have occurred in the past may be averted in the future, Great Britain agrees to join in a commission to investigate this question; and, if possible, to devise means for securing permanent peace between converts and non-converts, should such a commission be formed by China and the treaty powers interested.

It is to be hoped that this commission will find a way to safeguard the persons of missionaries and their institutions without that preferential treatment of one class of missionaries above the others, which has done so much harm in the past. It is well known that much of the recent trouble was caused by the civil privileges given to French Catholic missionaries *and their converts* by the Chinese government, which placed ordinary Chinese citizens at a disadvantage in the courts. That fact has done incalculable damage to the missionary cause in the past, and has taught a much-needed lesson for the future.—*The Christian*.

**Conditions  
in Shan-si**

Rev. W. Percy Knight, of the China Inland Mis-

sion, writes us from Fang-cheng, in the Shan-si province of China:

Here we are, far inland amid Shan-si famine and dust and dirt.

The "new movements" we hear so much about, and the "changed conditions" that affect Shanghai, Peking, and Hankow, do not touch or move this people. We are in the theater of Boxerdom two years ago. The churches are all disorganized and much of the work upset. The difficulties are very great, and call for much waiting on God. Typhus and famine fever are raging all around here, and the natives are praying for rain, and famine conditions prevail. This is the fourth year of bad harvests in Pingyang-fu, and there will be much suffering this winter.

The general aspect of the people about here is one of indifference; the less they have to do with the Church, seemingly, the better. Many who used to worship with us stay away from fear. The attitude of officials and people is friendly, but there does not seem to be the seeking after Western learning and the Gospel that marks other parts of China.

**The Chinese  
Not Musical**

This little narrative, tho amusing, yet approaches to

the woful (at least, for missionary nerves). Miss Kate Kauffman, of Foochow, writes: "The Chinese are not naturally musical. In some arts they have excelled, but in music they seem never to have had ability. They fail even when they wish to appeal to the deepest human feeling. Their instruments are elementary, resembling a banjo, or if it is for the medium of wind it is the simplest horn, such as children blow in civilized lands. Our Christian converts have a taste for music which needs cultivation. They sing with vim our good old tunes, but, oh, with what startling variations! Each singer has independent ideas as to the time, the swells, the ascents and descents on the gamut. A strong nasal twang seems to be attempted. Our new missionary said that when she first heard a congregation burst into song she jumped and looked around and upward; she thought that a typhoon had struck the church and

that the timbers were falling with a crash. But it is too pathetic to be comic. The singers' earnestness makes them respectable. Where we have schools the students are taught to use their voices properly. Last Easter, in Foochow, we had a "day of song," which was so successful that it is to be a yearly festival. Some choruses sung that day would be a credit to any Sunday-school convention in any land."

**Romanizing Chinese Characters** One of the most important aids to missionary progress, if it can be carried out, is the attempt now being made by the missionaries of China to introduce the alphabet as a substitute for the cumbersome aggregation of complicated signs which is used at present. It will, indeed, mean quite as much for the Chinese as for the missionaries if some arrangement can be made whereby the tones can be represented by predetermined letters and accents. If instead of some thousands of arbitrary signs the learner needs to master only forty or fifty, the gain will be incalculable. It is a difficult task and one that will not be solved for years to come. Some progress has been made, however. The American Presbyterian Press at Shanghai has just completed the Ningpo Romanized Bible, which has the further distinction of being the first complete Bible with references published in China. It is proposed to issue during this current year by way of experiment a monthly paper, a hymn and tune book and some parts of the New Testament in Roman type.—*Evangelist*.

**Chinese Houses** The houses the country people live in are generally built of large, heavy mud bricks dried in the sun. There are three

rooms—a bedroom on either side, and a center lobby where they keep all their agricultural tools and stores of provisions. In this sort of lobby they cook their meals in a large copper or iron pot. The fire is kept going underneath with dry stalks which are burnt in bundles. The chimney passes through the bedroom wall and under their brick bed, the heat thus warming the bed before the smoke passes out through another chimney at the side of the house. This brick bed is about 4 feet high and occupies half the room. Six or 8 persons can sleep on it at once. A roll of matting covers the top, and on this is spread their bedding for the night. Very often the chimney is choked up, and the smoke fills the house so that you can not see across the room. Everything soon becomes black, and all the furniture goes into mourning. This is the cause of many eye diseases in China. The roofs of the houses are flat. In summer the family sleep up here, and in winter pile up all their firewood out of the way.

**Even China is Moving.** Some recent imperial edicts in China demand careful attention. One orders the Manchu (as distinguished from Chinese) courtiers and generals to nominate Manchus between the ages of 15 and 25 to go abroad, there to study foreign branches of knowledge. Another abolishes the prohibition of intermarriage between Manchus and Chinese, which has been enforced since the beginning of the dynasty, and directs officials, by diplomatic methods, to discourage the binding of the feet of Chinese female children, because, it is declared, this is a barbarous custom, and injurious to health. Others have done away with the old methods of examinations, and enact that students in the future must know something

about modern things in order to obtain their literary degrees. Chinese literati will now have to concern themselves with the "paltry business of commerce," for one of the subjects posted up for the lower examinations this autumn is "Competitive Trade."—*C. M. S. Intelligencer*.

**Dr. Ament** A letter from Dr. Sheffield to Mr. E.

**Mark Twain** W. Blatchford says in closing: "We

are delighted to welcome Dr. and Mrs. Ament back again to China. If Mark Twain could have seen the reception given Dr. and Mrs. Ament, by all classes of the Chinese, Christian and non-Christian, he would have had food for reflection on his attempt to destroy the good name of a fellow countryman."

**Chinese Women Going Abroad for Study** The other day a steamer from Shanghai to Yokohama had among its passengers a party of 8 young Chinese women going to Japan for a long course of study. This is an almost unprecedented occurrence, and is a decided step forward for China, for it is the prevalent opinion that it is not worth while to attempt to educate Chinese women. All these young women are from high-class families.

**Manchus Seeking Foreign Learning** The statement is made on the authority of Dr. Hykes, agent of the American Bible Society

in Shanghai, China, that as the result of an edict directing that the sons of Manchus and Mongols shall be chosen to go abroad and study, there has been an unprecedented demand in China for foreign books, including the sacred Scriptures, one government college having applied for a grant of 50 Bibles for

the use of its students. There is also, according to Dr. Hykes, a remarkable movement on the part of some of the highest officials in the land, to make a retranslation or revision of the Bible, with a view to putting it into what they consider a more worthy literary form. This work is said to have imperial sanction. The hope is that the official class will thus become acquainted with the contents of the Bible, with the result that their prejudices against it and against Christianity will be removed. "We issued more Mandarin Bibles in the last three months," says Dr. Hykes, "than would have been considered ample stock for eight years a decade ago."

**Activity of Korean Christians** Rev. Heber Jones writes thus hopefully about Korean converts: "I think

we missionaries in Korea can not be too grateful for the fact that our Korean Church is a church of workers for the Lord. As soon as a Korean is converted, he immediately begins work among his relatives and neighbors, and presses home Christianity on them. As a result, the missionary, instead of having to go out seeking the people, has more than he can do to care for the people who come seeking him. This is one of the peculiarities of the work in Korea."

**Church Union in Korea** One peculiarity of the work carried on by the Presbyterians in Korea is that it represents the federated activities of the four branches of the Presbyterian Church—Canada, Australia, and the northern and southern Presbyterian bodies in the United States. The working unity is so well wrought out that in the eyes of the natives there is nothing in the name or administration of any Presbyterian church in Korea to

differentiate it from any other Presbyterian church, altho the initiative impulse of one may have come from Australia and another from the southern Presbyterian church in this country.

### AFRICA

**A Missionary Murdered in Morocco** On Tuesday, October 21st, a telegram was received, sent by Dr. Roberts from Tangier, saying, that Mr. D. J. Cooper, of the North Africa Mission, was shot dead in Fez on Friday. From the wording of the message, it would appear to have been a deliberate act of murder on the part of a Moslem, committed in the neighborhood of the Karoueen mosque.

Mr. Cooper has been laboring in Morocco for seven years. We commend Mrs. Cooper and her two little ones, and all the workers at Fez, as well as the converts there, to the earnest prayers of our readers. On order of the sultan, the murderer was seized and put to death. The anti-foreign feeling is strong.

**Mission Conference on the Slave Coast** Six recent numbers of the monthly of the North German Missionary Society, having its headquarters at Bremen, have, says *Life and Work*, given a most graphic and instructive account of a visit of inspection by Dr. Schreiber, the superintendent to the society's West African missions. On the Slave Coast, beyond the river Volta, the mission has been at work for more than fifty years among the Ewe negroes, who number some 2,000,000. The story of the occupation of this corner of darkest Africa is one of the most pathetic and thrilling narratives that pioneer missions have to present. Since the first of the pioneers was carried off by fever on June 5, 1847, 65 men and women have given their

lives in its service. Not in vain have so many devoted missionaries died in Ewheland and the German Togoland. There are now 2,500 members of the Christian Church connected with the mission, and 1,000 children in its 36 schools.

**The African Less Sensitive to Pain** A writer in *Central Africa* gives these illustrations of the fact that the black man is much less susceptible to physical suffering than his white brother. A Makua whose foot had been amputated was found the day after the operation out of bed on the hospital floor, using the stump for progression. A Yao who had had three fingers removed, stole away the next morning to go on a machila journey of some weeks, using the damaged hand freely. So, too, the expeditions of 1895 against the slave-dealers brought to light many instances of this callousness. Shells fired into a stockade unfortunately do not discriminate between men, women, and children. They wound all alike. At Mlozi's women mortally wounded were to be seen going about picking up firewood, drawing water, and attending to their physical wants, women who the next day were dead. A little girl whose leg was amputated made her way to a pool, where she sat with the stump dangling in the water, which she was splashing over it with her hands, singing all the time as tho nothing was amiss.

**A Kongo Bill of Fare** Speaking of the Kongo district, *Regions Beyond* says: "There are no cattle; only a few sickly goats. Most English housekeepers would find their ingenuity severely taxed to provide three meals a day without meat, milk, vegetables, bread, or flour! Yet this is the Kongo lady's task. One tells us: 'For breakfast we

have tea or coffee, with porridge, if European stores hold out; if not, putty-pudding'—*i.e.*, manioc macerated and pressed into large lumps, from which the poisonous juice has been squeezed out. Dinner at midday consists of meat, usually hippopotamus, if we can get it; otherwise bananas and plantains and sometimes pumpkins, and again 'putty-pudding.' Some of us eat tinned meat; others, like myself, dislike it so much we prefer to do without. Supper is a repetition of dinner, with the addition of tea. Our diet is tempered by pineapples. These on the Kongo are small but very abundant; we don't cut them in slices, but scoop them out with a spoon. Sometimes on a journey I have had nothing else to eat all day. When I returned home I never wanted to see another! The natives consume bats and parrots; the former, smoked very slowly over wood fires, are considered a great dainty. We can't bring ourselves to eat them. Fowls and eggs are small and scarce, but they do exist."

**A Sunday Service at the Zambezi.** The chapel is often quite full. Slaves carry in chairs for the chief Litia and

his wife and for the Princess Akanangisod and her husband. Before the service the congregation is squatting outside the chapel; when Litia passes, all kneel and clap their hands; he never replies to their salutations, for this would not be royal. He enters majestically, following the missionary; behind him comes a long procession of men, who seat themselves on their mats; the young lads come in chattering, and squat on the ground before the pulpit. Then, always late, come the two princesses with their long train of women. . . . The men are very, very attentive—to look at their faces you would

say that they understood everything. They sing very well, Litia especially. He also prays sometimes. He is very well mannered, has brilliant eyes and a pleasing smile. He is always well dressed, with a stiff collar, starched cuffs, dazzling shirt-front, black coat, polished shoes. He bows like a perfect gentleman. The chiefs are tall and majestic, with long mantles and bright-colored blankets. Then comes a curious mixture of European and native dress—flannel and cotton shirts, long aprons, short aprons, waistcoats without trousers, trousers cut at the knees, red jackets, high boots, low shoes, felt hats, everything that you can imagine.—*Journal des Missions Évangéliques.*

<b>Sleeping Sickness in Uganda</b>	Sleeping sickness, or negro lethargy, is a very fatal disease, which has
------------------------------------	--

been long known in West Africa, but has recently traveled along the Kongo into Uganda. The fear is that it will spread in this region. It has many features in common with the general paralysis of the insane. Hitherto it has only attacked natives, and three cases were lately under treatment in London hospitals. Latest reports from Uganda indicate that in Busoga alone 20,000 people have succumbed, and it is said to be still on the increase. A commission, organized jointly by the Foreign Office and the Royal Society, has been appointed to investigate. In connection with this intelligence it is pleasant to be able to add that Mr. Bently, of the Baptist Missionary Society, announces that a Portuguese doctor has discovered the bacterium which produces the sleeping sickness, which is such a scourge on the Kongo. The mode of treating it is yet to be found out, but to have isolated the enemy is



already a great step toward overcoming him.

**Woman's "Place" in Uganda** Higher training for women is not a burning problem in Central Africa.

One of the Church Missionary Society missionaries in Uganda says that the women have very little desire to be taught. "Book-learning seems to be entirely un congenial to most of them; digging, cooking, and gossiping have been the sole occupations of Baganda women for so long that it is difficult to arouse in them a desire for any other kind of knowledge, nor do even the more enlightened of the men seem to think they ought to send their daughters to be educated, tho they are only too delighted to send their sons. 'What good is it going to do girls?' they ask."

#### ISLANDS OF THE SEA

**Native Christians as Missionaries** The Rev. J. W. Mackenzie, of the New Hebrides Mis-

sion, writes to the *Presbyterian Witness*: "Five native teachers, all from Fila Island, our head station, left us by the *Mambare*. One went to assist Dr. Crombie, two, having been home on a visit, returned to Uripiv, Malekula, and the other two went to Panama. Two of them were trained under Dr. Annand. There was rather a pleasing incident at our weekly prayer-meeting previous to their leaving. At the close of the meeting I asked that all who were willing should go to their homes, and bring back a coin as a present to the teachers who were going out, to manifest our sympathy with them in going to labor among the heathen. I also told those who were present to inform the absent of our intention. In the course of half an hour almost every man, woman, and child in

the village came with something in their hand. The sum amounted to £4 8s. 8d. sterling, and was divided among the teachers and their wives."

**Australasian Methodists and Missions** Some years since a large fraction of the work of the British Wesleyans

in the South Seas was turned over to the care of their brethren in Australasia. Their four principal missions are British New Guinea, New Britain, Samoa, and Fiji—the last named being far larger than all the others combined. The total of native church members is 39,388 (in Fiji alone 35,244), in day schools, 30,190 (Fiji, 23,301), and attendants at public worship, 124,686 (Fiji, 71,526). The local preachers number 3,179, and the class leaders, 6,102.

#### MISCELLANEOUS

**Millions for Christianity** *The Advance* recently gave this encouraging picture of one phase of the religious situation: "Last year the 645,994 members of Congregational churches gave \$10,275,106 for the cause of Christ. This is an average of a gift of a little more than \$15.75 from every member, young and old, of the Church. Should the gifts of other, larger and smaller, denominations be added to the large sum just mentioned, we would have a good idea of the vast sums of money which are being given to support the Gospel.

"The Twentieth Century Funds show what may be done in collecting large sums of money for Christianity:

"The September number of the *Church Economist* gives the result of careful investigation to show how the denominations are getting on with their Twentieth Century Funds. The Methodists of Canada set their figure at \$1,000,000, and they have raised \$250,000 more than

that, and the Presbyterians of Canada put their mark also at \$1,000,000, and have already obtained \$1,430,000, with a probability that they will receive \$150,000 more. The English Methodists have raised \$4,500,000. The English Congregationalists, who sought \$2,000,000, have secured \$3,312,000; the English Baptists, who put their figures at \$1,250,000, have already received \$1,000,000, and the Congregationalists of Wales, who set out to secure \$100,000 in 5 years, have received \$360,000 in 3 years. The *Economist* reckons that the churches have secured \$30,000,000 of the \$40,000,000 proposed, and that the movement in all its branches is proving an unexpected and overwhelming success."

**Saving Souls** The time has come  
vs. when the aim and

**Saving Men** scope of religious  
\* zeal needs widen-

ing and deepening. It is not enough to want to save men's souls. We are already beginning to suffer both at home and in the missionary field because religious zeal runs in too narrow channels. Christ never talks of saving *souls*. His word always is, "saving *men*," or "winning men." "I am come that they might have abundant *life*." A great Christianity will come when we have the same passion for *personality* which our predecessors have had for souls. We need to realize that Christ came to reach and win and save every part and aspect of a man—to make him a *new man*, and our new revival must aim toward the making of Christian personality. It was this which made the first century so remarkable and extraordinary. Men were remade under the power of the Gospel and their lives expanded until the world really saw and recognized with wonder a new kind of man. The very purpose of Christianity is the production of such manhood and womanhood, and it will never make its power felt in the world until

we Christians burn with a passion for the upbuilding of such lives. . . . We have already learned in our mission work that we must do more than "convert" natives. We must train them and patiently lead them into a new way of living. Our home revival work should have taught us the same kind of lesson. The dreadful list of backsliders tells its own story.—*American Friend*.

**An "Evolution" in Prayer** We read of a Chris-

tian man in the United States that on becoming interested in missions his first earnest prayer was, "Lord, save the heathen!" Later, as his knowledge of God's ways increased, he prayed, "Lord, send missionaries to save the heathen!" Then, as his interest and a sense of personal responsibility deepened, his prayer became: "Lord, if Thou hast not anybody else to send, send me." Further experience and discipline humbled him, and led to this modification, "Lord, send me, but if thou canst not send me, send somebody." Eventually his prayer became: "Lord, send whom Thou wilt; but in any case permit me to pay my share of the expenses." Surely this should be the soul-attitude of every supplicant for missions. The recognition of the Divine claim over self and possessions must be complete and unreserved. When the Church attains to this, some of the harrassing problems of carrying on missionary work will disappear.—*C. M. S. Intelligencer*.

**A Missionary Career Truly Romantic** In a very sympathetic review of a book by Mrs. Rijnhart, M.D.—

"With the Tibetans in Tent and Temple"—the *Spectator* says: "After all, there are few careers more romantic than that of a missionary. He takes his life in his hand and faces the most real dangers; he meets

the wildest adventures ; he has opportunities of making discoveries of all kinds as to nature and humanity, deeper and stranger than are often possible to the ordinary traveler. And the true missionary is without fear, for he believes in a Power behind him to which all the power of the British Empire is less than nothing ; and he is, or ought to be, carried on by an enthusiasm to which no earthly passion can be compared. The knowledge that the Power he serves may not think his life and work worth preserving on this planet makes no more difference to him than it did to Gordon at Khartum. His fame and his reward are not expected here."

**The Word of God** Liberty to circulate the Scriptures is by  
**"Still Bound"** no means universal.  
 Besides the cease-

less opposition of the Roman Church, the work of the Bible Society in many countries is hampered by serious restrictions arising out of the laws or their administration. In some parts of the Austrian Empire licenses for colporteurs are still withheld. In the Grand Duchy of Luxemburg the selling of books and papers in the streets is prohibited. In Greece the government yielded last year to ecclesiastical and political prejudices so far as to place a ban on the modern Greek Bible issued by the society. Leave is still lacking for a colporteur to work in Montenegro. The French authorities permit no public selling of the Scriptures in Tunis, and they have not yet allowed the society to resume work in Cochin China. In Albania the Turkish government resolutely forbids us to publish the 4 Gospels in Albanian in native character, while colportage in the region round Bagdad was impossible for most of last year. The government of Persia has recently stopped all importation of Scriptures in the Persian language. The public exercise of any other religion than the Roman Catholic is prohibited by the Constitution of the Republic of Peru.—*Bible Society Reporter*.

## DEATH NOTICES

**Dr. Moses Parmelee** News has come of the death of Dr.

Moses Payson Parmelee, the veteran missionary of the American Board in Eastern Turkey, at the age of sixty-eight years. He died at Beirut, where he had gone from his station at Trebizond to undergo a critical surgical operation, October 4. Dr. Parmelee was a native of Westford, Vt., was a graduate of the University of Vermont and of Union Seminary, and also studied medicine in preparation for his missionary work. He was ordained in 1861, served as chaplain in the Civil War, and has been in Turkey since 1863, a most devoted and useful missionary. He married, in 1871, Miss Julia Farr, of Thetford, Vt., who survives him, with five children. Two sons are in Oberlin College.

**William B. Osborn** The death of Rev. William B. Osborn

removes a conspicuous figure from the active Christian forces of the world. He was widely known as founder of Ocean Grove. On the same line he made an attempt to establish a great religious center at Niagara Falls, Ontario, Canada. During this the now world-renowned International Missionary Union was organized. Mr. and Mrs. Osborn both spent some time as missionaries in India. Mr. Osborn died of injuries received from a railroad accident in West Virginia.

**Miss Abbie Child, of Boston** Miss Abbie B. Child, Home Secretary of the Woman's Board

of Missions (Congregational), died of heart disease at her home in Boston, on Sunday, November 9th. She was editor of *Life and Light*, the official organ of the Board, and was one of the most able and prominent women advocates of missions in America. She was one of the leaders of the "United Study of Missions" plan, and in many ways her loss will be keenly felt. Miss Child was graduated from the Maplewood Institute, Pittsfield, Mass., in 1858, and became connected with the American Board in 1870.