STATISTICS OF THE MISSIONARY SOCIETIES OF THE WORLD FOR 1902

This table includes only Missions to non-Christian and non-Protestant peoples, and so omits 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 1902, tho sometimes the year includes a part of 1901. The aim has been to leave the fewest possible blanks, and hence where the latest 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	Home Income	Income from the Field	Ordained Missionaries	Laymen	Wives	Unmarried Women	Total Missionaries	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	$845,106	$167,512	168	21	172	188	549	268	3,561	4,130	1,402	55,645	5,609	141,087	1,466	60,964	South Africa, Turkey, India, China, Japan, Micronesia, Mexico, Spain, Austria.
Baptist Missionary Union	1814	680,618	107,197	174	8	178	109	469	304	3,325	3,794	1,739	135,150	8,497	172,780	1,473	37,356	Burma, India, China, Japan, Africa, France, Spain, Philippines.
Southern Baptist Convention	1845	173,850	13,357	51	0	47	17	115	38	171	286	171	7,821	1,439	20,000	41	1,012	China, Japan, Africa, Italy, Mexico, Brazil, Cuba.
Free Baptist	1833	30,006	486	7	1	8	10	26	8	71	97	17	861	73	2,500	99	3,550	India (Southern Bengal), Africa.
Christian (Disciples)	1875	164,038	14,285	34	9	34	20	97	48	223	370	98	2,874	402	7,000	32	1,904	India, China, Japan, Turkey, Africa, Philippines.
American Christian Convention	1886	10,330	200	6	0	3	3	12	7	11	23	30	382	46	1,000	0	0	Japan (Tokyo, etc.).
Christian and Missionary Alliance	1897	153,471	32,130	51	40	60	70	221	0	150	371	96	2,600	616	4,500	18	1,800	Africa, India, China, Japan, South America, etc.
Protestant Episcopal	1835	409,731	21,930	46	15	38	28	127	94	515	642	242	6,160	936	20,000	107	4,537	Africa, China, Japan, Haiti, Mexico, Alaska.
Society of Friends	1871	55,093	3,947	24	5	22	27	78	6	159	237	58	2,141	315	5,516	37	1,507	Mexico, Alaska, Jamaica, China, Japan.
Lutheran, General Council	1869	28,598	0	7	0	3	6	16	3	143	159	217	2,980	225	6,159	120	3,500	India (Madras), Porto Rico.
Lutheran, General Synod	1837	50,000	10,982	11	0	7	10	28	1	485	513	11	7,536	1,944	36,489	227	6,337	India (Madras), West Africa.
Methodist Episcopal	1819	1,111,052	15,470	267	0	208	223	698	456	5,815	6,513	740	109,131	12,271	245,531	1,200	54,053	China, Korea, Japan, India, Africa, Bulgaria, Mexico, South America, Philippines.
Methodist Episcopal, South	1846	337,655	19,593	78	3	68	72	221	100	426	647	130	11,713	918	30,000	110	6,445	China, Korea, Japan, Mexico, Brazil, Cuba.
Methodist Protestant	1888	14,296	462	6	1	7	0	14	7	17	31	31	457	81	1,200	2	287	Japan (Yokohama).
Presbyterian	1837	1,043,579	23,000	250	56	254	190	750	182	1,889	2,639	1,307	44,443	5,241	130,000	769	26,108	India, China, Japan, Korea, Africa, Syria, Siam, Persia, Spanish America, Philippines.
Presbyterian, South	1861	168,425	10,727	60	15	56	32	165	15	132	297	246	4,664	864	10,947	23	1,037	China, Korea, Japan, Africa, Italy, Mexico, Brazil, Cuba.
Cumberland Presbyterian	1820	30,200	0	9	2	7	7	25	8	30	55	14	875	95	2,000	3	250	China, Japan, Korea, Mexico, Indians.
Reformed Presbyterian (Covenanter)	1856	23,521	0	8	1	9	8	26	1	30	56	10	328	50	1,192	11	715	Northern Syria, Asia Minor, Cyprus, China.
Reformed Presbyterian (General Synod)	1836	4,700	0	3	0	2	0	5	9	60	65	20	1,175	193	2,000	8	350	India (Northwest Provinces).
Associate Reformed Presbyterian, South	1874	8,820	0	4	0	3	3	10	8	21	31	17	323	37	1,250	4	90	Mexico (Tampico, etc.).
United Presbyterian	1859	148,212	40,406	39	3	38	48	128	45	673	801	734	9,201	1,468	36,713	309	21,261	Egypt, India (Northwest Provinces).
Reformed (Dutch)	1832	167,912	17,287	28	5	29	25	87	32	573	658	273	4,932	353	12,000	196	7,768	India, China, Japan, Arabia.
Reformed (German)	1878	47,710	2,550	10	2	11	6	29	10	55	84	56	2,142	335	2,500	3	269	Japan (Tokyo, Sendai, etc.), China.
German Evangelical Synod	1883	15,000	0	8	0	5	2	15	0	81	96	42	1,500	200	5,720	33	1,267	India (Central Provinces).
United Brethren in Christ	1853	35,653	0	18	0	18	0	36	3	14	50	62	3,150	247	6,000	12	764	West Africa, China.
Woman's Union Missionary Society	1861	50,000	1,500	0	0	0	54	54	0	154	208	0	0	0	0	33	3,516	India, China, Japan.
Canada Baptist	1873	54,686	5,500	21	2	20	19	62	10	199	261	93	4,962	411	10,000	109	2,170	India (Telugus), Bolivia.
Canada Methodist	1873	127,388	3,916	60	4	64	0	128	36	86	214	243	8,022	174	15,000	49	1,420	Japan (Tokyo), China, Indians.
Canada Presbyterian	1844	167,703	8,340	46	20	44	46	156	6	140	296	170	3,492	330	10,000	80	5,234	China, India, New Hebrides, West Indies, Formosa.
Other American Societies	.....	225,000	32,000	31	17	13	22	83	42	459	542	139	6,860	232	12,000	42	850	
Totals for America	.....	$6,727,903	$580,227	1,715	247	1,602	1,286	4,850	1,846	19,698	24,548	10,328	560,960	48,419	951,034	6,616	255,281	
Baptist Society (England)	1792	389,227	37,390	137	4	109	6	256	66	1,091	1,347	1,068	53,134	2,967	125,000	720	17,715	India, China, Palestine, Africa, West Indies.
London Society (L. M. S.)	1795	768,280	145,105	170	36	161	70	437	940	6,203	6,640	1,357	64,716	6,657	194,777	1,832	90,433	China, India, Africa, Madagascar, Polynesia.
Church Society (C. M. S.)	1799	1,713,075	232,040	412	143	357	364	1,276	375	8,290	9,566	580	79,586	9,738	298,364	2,274	116,552	Persia, China, Japan, India, Africa, North America, etc.
Propagation Society (S. P. G.)	1701	832,265	30,335	358	0	475	0	833	192	3,142	3,975	2,700	68,800	5,240	127,000	870	38,000	India, China, Japan, Malaysia, Africa, West Indies, etc.
Universities' Mission	1859	171,726	0	31	24	2	49	106	15	222	228	70	4,400	1,000	10,000	115	5,083	Africa (Lake Nyasa and Zanzibar).
Society of Friends	1867	152,717	0	33	0	27	27	87	0	819	906	245	2,506	160	8,200	270	17,475	Palestine, India, China, Japan, Natal, Madagascar.
Wesleyan Society	1816	682,643	43,532	198	7	121	52	378	197	3,534	3,912	327	50,132	1,384	170,000	1,300	76,791	India, China, Africa (West and South), West Indies, Italy, Spain.
United Methodist Free Churches	1837	57,170	0	27	11	14	2	54	6	35	89	28	10,780	435	25,000	23	1,710	China, Africa, Australia, Jamaica.
Welsh Calvinistic	1841	43,810	2,820	18	2	14	7	41	10	101	142	411	5,104	674	20,340	379	7,698	N. E. India, France (Brittany).
Presbyterian Church of England	1847	224,260	12,750	22	20	30	30	102	30	330	432	255	7,560	697	25,000	110	1,950	India, China, Malaysia, Formosa, Syria.
Presbyterian Church of Ireland	1840	121,930	0	32	24	29	29	114	5	419	533	116	2,796	140	5,000	135	1,870	China, India (Gujerat), Syria.
China Inland Mission	1865	267,965	0	50	245	207	233	736	16	774	1,510	394	8,540	422	20,000	358	2,000	China (Sixteen Provinces).
Established Church of Scotland	1829	188,050	60,220	30	23	33	62	148	12	632	780	214	3,120	486	8,153	272	15,853	India, East Africa, Palestine.
United Free Church	1843	582,406	316,470	126	76	111	90	403	38	2,824	3,227	771	39,572	2,010	110,000	972	47,445	India, Africa, Arabia, Palestine, New Hebrides, China, Japan, West Indies.
Other British Societies	.....	355,730	82,000	46	103	91	321	561	15	2,236	2,797	285	3,451	380	25,000	350	8,290	
Total British Societies	.....	$6,552,314	$966,772	1,690	720	1,773	1,247	5,430	1,915	30,714	36,258	8,821	424,247	34,230	1,170,634	9,983	276,073	
Paris Society	1822	276,230	9,600	48	20	45	18	131	45	350	481	82	23,137	676	61,000	657	39,969	Africa (South, East and West), Tahiti, Madagascar.
Swiss Romande	1875	38,701	2,580	18	4	14	14	50	0	61	111	53	1,052	94	2,113	59	1,849	East Africa.
Basel Society	1815	406,528	62,807	178	71	117	11	377	39	1,214	1,591	559	22,720	1,514	43,102	514	20,463	South India, China, West Africa.
Berlin Society	1824	156,100	50,000	95	9	86	16	216	2	215	431	276	18,230	1,034	40,139	125	6,712	Africa (East and South), China.
Breklum (Schleswig-Holstein)	1877	40,154	125	14	0	9	3	26	0	82	108	58	523	30	2,704	32	983	India (Telugus).
Gossner's Society	1836	45,650	1,500	33	0	22	5	60	18	520	580	246	15,780	575	45,000	200	3,640	India (Ganges, Chota Nagpore).
Hermannsburg Society	1854	98,065	8,610	53	0	49	0	102	0	197	299	170	4,039	746	8,000	58	2,039	India, South Africa, Persia.
Leipsic Society	1836	137,190	18,538	53	5	39	6	103	28	843	946	282	9,201	329	21,746	279	9,112	South India, Burma, British and German East Africa.
Moravian Church	1732	447,814	23,750	168	35	179	20	402	23	1,830	2,232	208	31,823	564	96,833	475	23,528	South Africa, Australia, South America, West Indies, Eskimo.
North German Society	1836	35,007	2,500	17	2	12	8	39	3	70	109	47	1,738	173	2,908	44	1,487	West Africa (Slave Coast).
Rhenish Society (Barmen)	1829	221,667	26,241	132	9	106	16	263	27	383	646	359	36,010	1,379	85,069	350	15,858	Africa, Borneo, Sumatra, New Guinea, China.
Other German Societies	.....	153,250	9,250	61	18	36	5	119	4	88	207	79	4,472	312	10,000	50	2,400	
Total German Societies	.....	$1,741,425	$203,321	804	149	654	90	1,697	144	5,442	7,139	2,284	144,536	6,156	355,501	2,125	86,222	
Netherlands Societies	.....	137,126	10,000	69	8	25	3	105	18	224	331	142	4,830	80	10,000	452	12,000	
Scandinavian Societies	.....	392,545	17,500	143	30	102	75	350	82	2,190	2,540	930	38,331	4,250	120,000	830	32,500	
Australasian Methodist Society	1855	90,860	24,335	20	4	15	10	59	86	4,391	4,450	1,510	39,541	1,225	125,021	1,612	30,190	Fiji, Samoa, New Britain, New Guinea.
Totals for Europe, Asia, etc.	.....	$9,582,521	$2,257,448	2,982	950	2,807	1,593	8,432	2,491	51,760	59,192	13,742	754,584	49,168	3,095,469	18,967	716,900	
TOTALS FOR CHRISTENDOM	.....	$16,310,424	$2,837,675	4,697	1,197	4,409	2,879	13,282	4,337	71,458	84,740	24,070	1,315,544	98,607	4,046,503	25,583	972,181	

THE

Missionary Review of the World

Old Series Vol. XXVI. No. 1 | JANUARY | New Series Vol. XVI. No. 1

THE PRIVILEGE AND POWER OF PRAYER

BY THE EDITOR-IN-CHIEF

After having once written skeptically of prayer, in earlier life, Samuel Taylor Coleridge confessed, as his experience became more like the autumnal swell of ripening fruit, "That was folly: the very noblest possible exercise of the human mind is prayer." We feel more and more that this is true. May we not say even more than this? Prayer is the highest flight of the human spirit toward the Divine; it is the closest form of communion, and it is, in its greatest exercise, the nearest to the wielding of Divine power. Our Lord teaches us that the prayer of faith has the power of a *fiat*, or a Divine decree. God said sublimely, "Let light be!" and Light was. The Lord Jesus Christ says, "If ye have faith as a grain of mustard seed"—in which, however small, is the possibility and potency of *Life*—"ye shall say to this mountain, 'Be thou removed'; or, to this sycamore tree, 'Be thou plucked up by the root,' and it shall be done." This is the language not of petition, or supplication, but of command and decree. It is, in some sort, such a laying hold on omnipotence that nothing becomes impossible to the praying soul within the territory of these Divine conditions.

When we reach such heights of teaching and compare them with the low level of our practical life, we are struck dumb with amazement, first at the astounding possibilities of faith as thus put before us, and then at the equally astounding impossibilities which unbelief substitutes for the offered omnipotence of supplication. When we think of the possible heights of Intercession, we seem again to hear the saintly Robert Murray McCheyne crying out: "Do everything in earnest! If it is worth doing, then do it with all your might. Above all, keep much in the presence of God; never see the face of man till you have seen His face." That is the preparation of prayer for all service, warfare, and work—prevailing first with God to enable us to prevail with man. Jacobi must have been thinking along these lines when he said: "My watchword, and that of my reason, is not I, but One who is more and better than I; One who is entirely different from what I am—I mean GOD. I neither am, nor care to be, if He is

not!" It is prayer that makes God real—the highest reality and verity; and that sends us back into the world with the conviction and consciousness that He is, and is in us—mighty to work in us and through us as instruments, so that nothing is impossible to the instrument because of the Workman who holds and wields the weapon. Behind all our human weakness there lies the resistless power of God. Such power of prayer defies counterfeit. Who can counterfeit the imprisoned flame of a priceless gem with mere brush and pigment? or the photosphere of the sun with yellow chalk? There is a flame of God which prayer lights within; there is a glow and light and heat in the life which can be kindled only by a coal from the golden altar which is before the throne. It is only the few indeed who find their way thither, and know the enkindling power; but to those few the Church and the world owe mighty upheavals and outpourings, and just now, more than ever since we can remember, God seems to be calling His people into that inmost shrine where He is and whence comes the heavenly fire.

Chemical galvanism possesses this peculiarity: that an increase of its powers can not be got by increasing the *dimensions* of the cells of the battery, but can be obtained by increasing their *number*. We need *more* intercessors if we are to have greatly increased power. The number of the cells must be increased. More of God's people must learn to pray. The foes are too many for a few to cope with them, however empowered of God. The variety of human want and woe, the scattered millions of the unsaved, the wide territory to be covered with intercession—all these and other like considerations demand multiplied forces. Human beings have, at best, limited knowledge of human need. The circle of acquaintance of each believer is comparatively narrow, and the most prayerful spirit can not survey the whole field. But when, in all parts of the destitute territory, supplicators multiply, even the narrow circles, placed side by side, ultimately cover the broad field of need, and the limited scope, knowledge, and range of intelligent sympathy peculiar to each meets and touches that of similar sympathetic souls, so that what one does not see or feel or pray for appeals to his fellow disciple; and so, as the intercessors multiply, every interest of mankind finds its own representatives at the throne, and prayer becomes coextensive with the wants and woes of mankind.

We can not make up for lack of praying by excess of working. In fact, working without praying is a sort of practical atheism, for it leaves out God. It is the prayer that prepares for work, that arms us for the warfare, that furnishes us for the activity. When Capt. Hedley Vicars read I. John 1: 7, he stopped and gave a long gaze at the words, and very intently, as if trying to take in the grandeur of the thought. Then he said: "If this be so, henceforth I will live as a blood-washed

man." And it behooves us, studying intently the promises to prayer, to say unto the Lord, "This being Thy Word, I will henceforth claim my privilege and use my power, as an Intercessor."

Here, it seems to us, is the highest identification with the Son of God. It is almost, if not quite, being admitted to a fellowship in His mediatorial work! During this dispensation His work is mainly *Intercession.* And He calls us to take a subordinate part in this holy office, standing, like Phinehas, between the living and the dead to stay the plague; like Elijah, between heaven and earth, to command the fire and flood of God! Is this true? Then what can be more awful and august than such dignity and majesty of privilege? Ignatius welcomed the Numidian lion in the arena, saying: "I am grain of God; I must be ground between the teeth of lions to make bread for God's people." He felt in the hour of martyrdom the privilege of joining His dying Lord in a sacrifice that Bushnell would call "vicarious."

Who of us will join the risen Lord in a service of Intercession? The greatest difficulty to-day in the way of the practical conversion of men may not be, in God's eyes, any barrier of ungodliness among the heathen, but a barrier of unbelief among His own disciples!

The sixteenth century was great in painters; the seventeenth, in philosophers; the eighteenth, in writers; the nineteenth, in preachers and inventors; O that the twentieth might be forever historically memorable as the century of Intercessors!

THE "BLACK FELLOWS" OF AUSTRALIA

BY REV. J. TAYLOR HAMILTON, D.D., BETHLEHEM, PA.
Secretary of the Society of the United Brethren for Propagating the Gospel (Moravian)

Christianity's prerogative to endow viril races with ideas that preserve and stimulate carries with it the privilege of infusing new hope and power into the decadent and of ministering beside the death-bed of the dying. The last is its task in Australia. All authorities agree that the aborigines of that continent are tending to extinction. The report to the Parliament of Victoria for 1900 gives the number of births at the six stations and seven depots for natives as five, the number of deaths twenty-one. The Home Secretary of Queensland, the Hon. J. F. G. Foxton, writing of the "black fellow" urges:

> No doubt he must disappear—it is only a matter of time; but it is possible to make his disappearance easier, and so remove from us part of the reproach for the ill-treatment we have given him in the past.

No thorough census of the tribes has been found possible. Their nomadic life, scattered in small bands, often in the least habitable portions of the continent, has prevented an exact enumeration. The

Rev. F. A. Hagenauer, for more than forty-four years a missionary among them, and for many years inspector-general of the reservations in Victoria, estimates their total number at about 50,000. He is in the better position to judge, from having made an extensive tour of exploration among eighteen tribes in Queensland in 1885. Other authorities, however, give a somewhat larger figure.

The wild Australian "black fellow" is among the least pleasing of mankind. He is of Papuan stock, with a strain of the Dravidian and the Malay. His dark countenance is framed with a tangled growth of bushy hair and beard. His nose attracts attention by the width of the nostrils and by a peculiar depression or break at the upper end of the bridge. Clad—if clad at all—in his rug of opossum skins, sewn

SOME AUSTRALIAN ABORIGINES AT HOME

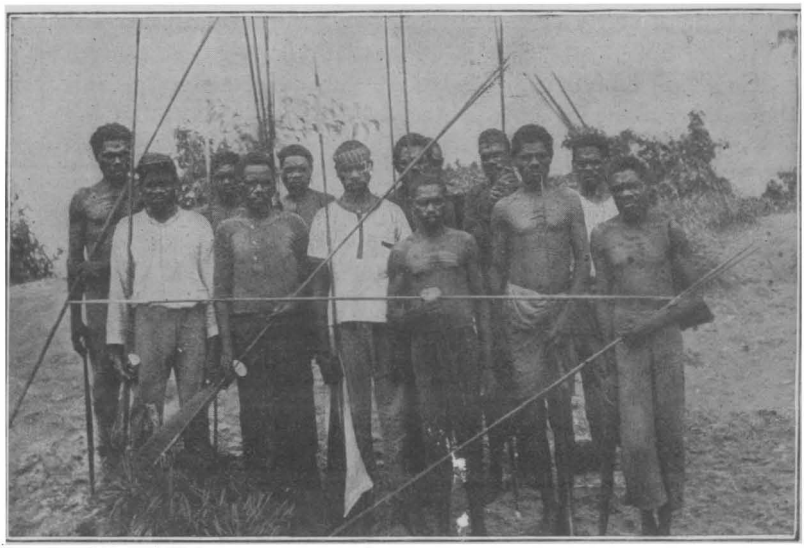
together with sinews, his meager frame and toughness of bone and muscle suggest a hard battle for existence. Nor do appearances belie the facts. Since vegetable food is scanty, he despises no living thing, even snakes and grubs. His one luxury is wild honey. His home, adapted to his roving life, he constructs of sticks thrust into the ground, interlaced with vines and covered with strips of bark.

His implements are stone hatchets, knives, and chisels, fish-hook, lines and nets, fashioned of twine made from the fiber of bark or from sinews, and the climbing-rope. His weapons are the boomerang, club, in some instances a tomahawk of hard wood, and a spear, whose effective range is increased by means of the throwing-stick, or "womera."

Organization and orderly tribal government are not to be expected among such people. Yet certain usages have the force of law. Marriage may be by bargain, by forcible abduction, or by feigned elopement. Totemism exists, with its social as well as its religious influ-

ences. Initiation to manhood, never at the hands of personal friends, is attended with such horrible rites and such severe trials of courage by fire, by the knocking out of front teeth, by tests of self-restraint, by wounding the body so as to raise cicatrices in long rows (esteemed as ornaments), by circumcision or subincision—in short, by such harsh treatment that occasionally candidates die in consequence.

Peculiar conceptions exist as to relationship. A man's brother's children are spoken of as his own. His sister's children, however, are his nephews and nieces. Every community is constituted of two or more classes, marriage within the class being forbidden on pain of death. Descent is through females, the class name of the mother



By courtesy of *The Little Missionary*

SOME AUSTRALIAN SAVAGES ARMED WITH NATIVE SPEARS AND THROWING-STICKS

determining the class name of the child. On no account must a man come face to face with his mother-in-law!

Tho the perceptive powers of these sons of nature are very keen, and their children make rapid progress in the most elementary branches, the range of development is soon reached. Moral instability and lack of initiative, and deficiency of will-power, in combination with affectionate, sympathetic, easy-going improvidence, are their characteristic traits of character.

Their religion in its practical bearings may be summed up in a belief in sorcery. Extremely liable to rheumatism, pulmonary complaints, and syphilis, and in a less degree to dropsy and heart trouble, they ascribe to sorcery all sickness arising from a cause that can not be directly traced. The witch-doctor can cause it and cure it through his power with the spirit world. They people the water-holes with

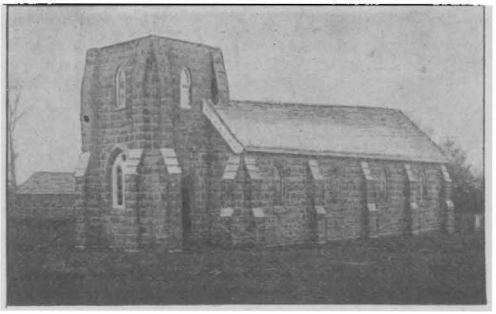
spirits. Some tribes believe in a supreme good spirit (Dhurramoolum), and a powerful evil spirit (Ghindaring), with a red body, resembling burning coals. Some have deified their heroes, who they believe have become stars. Some conceive of the deity as a gigantic old man (Buddai) lying asleep for ages with his head resting upon his arm, which is deep in the sand. Some day he will awake and eat up the world. Some tribes dispose of their dead in a hollow tree, first of all wrapping the corpse in bark. Others place the body on a platform of boughs. Some inter their dead with care in graves lined with bark, the knees having been brought up to the chin. Food and tobacco are placed within, to supply their need in the spirit-world. There is at funerals much howling and waving of torches to frighten off evil spirits, the women showing their mourning by lacerating their bodies.

Missionary Work for the Aborigines

To Samuel Marsden, chaplain of the penal colony at Sidney in the closing years of the eighteenth century, belongs the honor of attempting to reverse the white man's policy of contempt, outrage, brutal and corrupting treatment of the Australian blacks. Governor Macquarie sympathized with and seconded his efforts to establish a model farm and a school, to teach the blacks the blessings of industry and knowledge; but the experiment only demonstrated that outward civilization must be the fruit not the root of Christianity. Marsden turned from the natives of Australia to the Maoris. Various sporadic efforts, especially of Methodist missionaries, marked the second and third decades of the nineteenth century, but the restless nomadic tendencies of the natives proved unconquerable. In 1825 the London Missionary Society placed the devoted L. E. Threlkeld on Lake Macquarie reservation in New South Wales, but found the mission too expensive in proportion to its results. Threlkeld, however, remained at his own cost, securing government aid. This was later withdrawn, and the missionary, after having translated parts of the Scriptures, finally gave up his endeavor in 1842 in consequences of disturbances occasioned by irregularities of the whites. The tribe to which he had ministered became extinct in 1861.

These experiences have been sadly typical of subsequent undertakings. Nevertheless, the recognition of its duty has impressed the Church the more keenly as years have passed, and governments have come to assume a more distinctly philanthropic attitude. In the various Australian states the "black fellows" are placed on reservations and carefully watched over by "inspectors" or "protectors." Queensland, for example, has seventeen food-distributing stations, and the home secretary of that colony advocates the setting apart the northern half of Cape York Peninsula as a great aboriginal reserve, and certain islands as hospital islands, for the development of a far-sighted and consistent policy in relation to the aborigines.

In VICTORIA the last remnants of the tribes number in all only four hundred and thirty-three. Through its Board for the Protection of the Aborigines the colony exercises humane and beneficent supervision over these people, settled on reservations averaging as a rule from two thousand to four thousand acres in extent. Several of these are at the same time mission stations. At Lake Hindmarsh, or Ebenezer,* and at Ramahyuk, for example, the Moravian Church is at work; at Coranderrk, the Presbyterian; at Lake Tyers, the Primitive Methodist Church of Victoria; while at Lake Condah the Anglican Church has placed and maintained a Moravian missionary.



ST. MARY'S MISSION, LAKE CONDAH

The Moravian Church has the honor of being first in the field in Victoria, two missionaries arriving in 1850, and attempting to found a station at Lake Boga, near the Murray River. But the initial difficulties were very great—mistrust on the part of the roving blacks, their grossly material conceptions and desires, and the approach of gold-diggers and convicts that led to suits regarding right of way and the title to the mission land. After five very trying years the missionaries returned to Europe. But in 1859 Ebenezer, in the Wimmera District, and in 1861, with the aid of the Presbyterians of the colony, Ramahyuk, in Gippsland, were undertaken. Good work was done, and lasting but beneficial results were obtained. The conversion of the first "black fellow," Nathanael Pepper, wonderfully illustrated the drawing-power of the Cross of Christ. Christian villages, where primitive industries are prosecuted—*e.g.*, sheep-rearing and the

ABORIGINAL WOMAN AND CHILD

* Since the above was written the government of Victoria has determined upon the closing out of the Lake Hindmarsh reserve.—J. T. H.

growing of arrowroot—have displaced the "Mallee" scrub. The veteran Hagenauer can write:

To the glory of God it can be said that a comparatively large number of the remnant of this rapidly decreasing race has been brought to the knowledge of the truth, and a good many honored the Lord by their humble Christian lives for many years, and a still greater number died in full assurance of eternal happiness through faith in Jesus Christ. The old manners and customs of the blacks have changed, even among the heathen, under the influence of the Word of God. The war-paints and weapons for fights are seen no more; the awful heathen corroborees have ceased; the females are treated with kindness, and the lamentable cries, accompanied with bodily injuries, when death occurred, have given place to Christian sorrow and quiet tears for their departed friends. With very few exceptions all the wanderers have settled down as Christian communities at the various stations, where they are kept under careful guidance and religious instruction. The change from former days is really a most remarkable one. I have been able, through the grace of Jesus, to baptize about three hundred and twenty-five, and have the assurance that many have already gone to glory, and others look forward in due time to hear the Savior's call to the home on high.

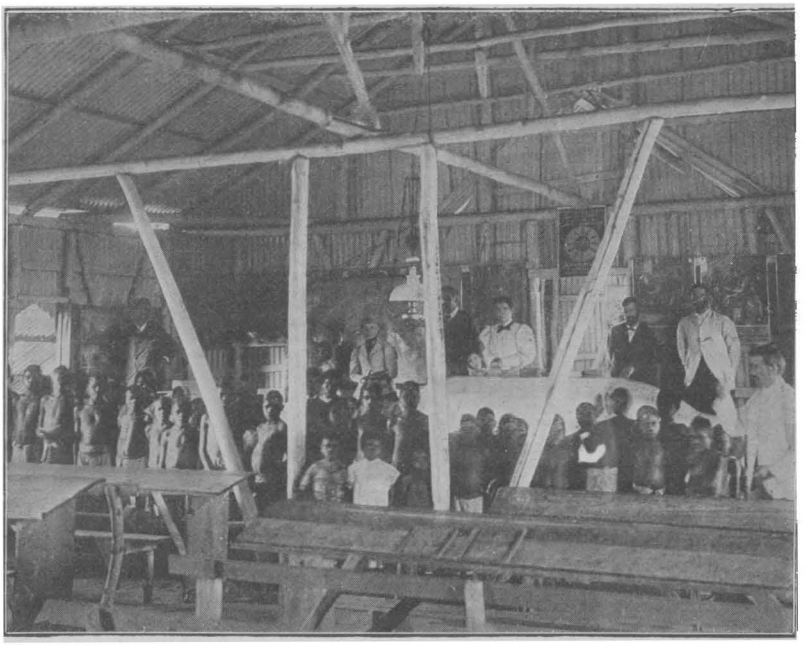
The number of natives still surviving in NEW SOUTH WALES must be very small. It does not appear that government has systematically undertaken to alleviate their condition, as has been done in Victoria. Under the Church Missionary Society of London, W. Watson and J. C. Handt established a mission at Wellington, north of Sidney, in 1832. In 1837 J. Gunther took charge. But most trying experiences were met. Locusts and drought were even less formidable than the evil influence of convicts who had served their time and remained on the sheep-ranches. There are four Anglican mission stations, and private undertakings on the part of benevolent individuals have not been wanting; but the results have hardly been commensurate with the effort.

QUEENSLAND still possesses a considerable number of wandering aboriginal bands. Dr. Walter E. Roth, the northern protector of the aborigines in that colony, estimates them at a total of twenty-five thousand; the Rev. Nicholas Hey, missionary at Mapoon, writes that they may number from fifteen thousand to thirty thousand. Here, too, the struggle for existence bids fair to be ultimately a losing one for the poor blacks. The personal observations of Dr. Roth, made throughout wide tracts of country, lead him to the conclusion that almost one-third of these people suffer from loathsome diseases, the consequence of intercourse with unscrupulous whites. He advocates establishment of hospital camps on islands in the Gulf of Carpentaria, where their last stand is likely to be made.

German missionaries, sent out by the Gossner Society, initiated missions in Queensland in 1840, commencing near "German Station," now a suburb of Brisbane. They were thwarted by hostile settlers; nor was the primitive government more friendly, and support from the home society was cut off. Immigration drove the natives to the interior, whither the missionaries could not follow them. No wonder

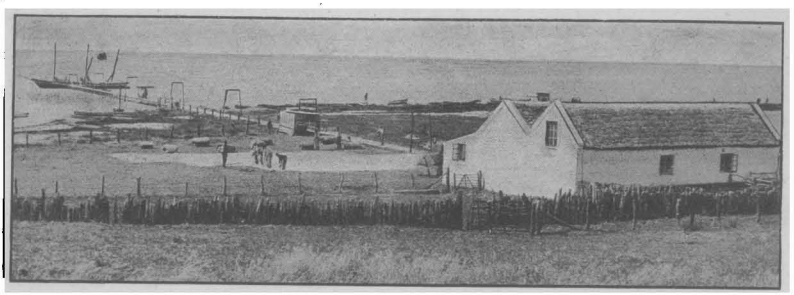
By courtesy of *The Little Missionary*

NATIVES OF NORTH QUEENSLAND AT MAPOON, AUSTRALIA



By courtesy of *The Little Missionary*

A MORAVIAN MISSION SCHOOL AT MAPOON, AUSTRALIA



A MORAVIAN MISSION STATION IN AUSTRALIA

that in their pecuniary straits some of the missionaries settled on the land, and others turned to their own immigrant coutrymen and became their pastors. For example, one who is still alive in his ninety-first year was then living in a blockhouse surrounded by a garden, both the work of his own hands, and the latter his sole means of livelihood. While he here patiently endeavored to teach the natives by word and example, they repaid him by stealing almost all he possessed. Yet he persevered. Finally a night attack of his ungrateful charges resulted in his receiving a severe blow from a club that split one of his ears. All bloody from his wound, he managed to crawl in the dark into his solitary yet strong hut, and there lock himself in. The greedy hostiles, unable to force the door, set fire to the structure. But under cover of the darkness he managed to escape, and fled to the home of a settler fourteen miles away. It is not surprising that he shook the dust off his feet and turned to his own countrymen, who welcomed his services as a pastor.

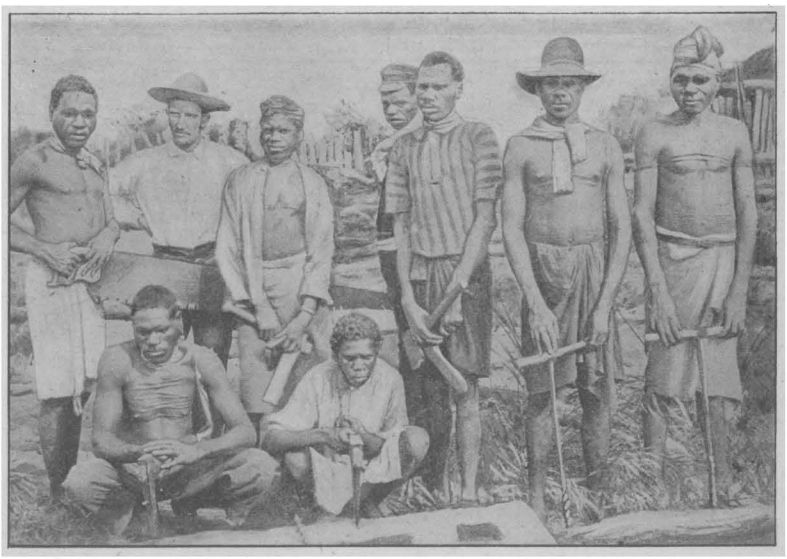
After the failure of the Gossner mission, for a time little or nothing was done to relieve the temporal and spiritual condition of the blacks, tho individual pastors and individual congregations ministered charitably to the aboriginal people of their immediate vicinity. Degraded by the introduction of the drink of the white and by the opium of the yellow race to a yet lower depth than their primitive barbarism had led them, the outlook for these outcasts of the island-continent became darker and darker. A decided change for the better, however, dates from the year 1885, when the veteran Hagenauer, of the model mission station, Ramahyuk, in Victoria, with the approval of the Moravian Board and the encouragement and support of the Presbyterian churches, made an extensive tour of exploration in the tropical regions of the north. He found a ready ear for his pleading the needs of the eighteen tribes, some of them cannibals, with whom he had come in contact. The premier, Sir Samuel Griffith, now chief justice, desired that something definite should be done for the miserable natives, at least a portion of whose misery was to be charged to misdeeds of the whites.

The response was prompt. In 1889 and 1890 the Lutheran Synod of South Australia commenced work at the Bloomfield River, between Cooktown and Cairns, and the Neudettelsau (Bavaria) society opened a station at Cape Bedford, near Cooktown. Both stations are now in charge of the Neudettelsau society. Cocoanuts flourish at Cape Bedford, and are being planted on an extensive scale. Sugar-cane and rice are cultivated, and the fishery is important. Through these agencies the blacks are being taught industry and are assisted in winning a livelihood.

In 1891, not far from Cape Grafton, and near Cairns, the Anglican Church in Australia founded Yarrabah. Here the Rev. Ernest Gribble is laboring with good results. Tho the black population numbers only one hundred and fifty-six, he is in touch with nearly three hundred more. Medical work is an important feature of this mission. Forty-five scholars have been gathered into an industrial school. The picking of coffee and the fishery are considerable sources of revenue. The blacks are taught the principles of self-government.

At Marie Yamba, on the Andromache River, the Swedish Lutherans have established a mission about fifteen miles from Prosperine ; but its results must inevitably remain meager, since the native population numbers scarcely more than sixty.

More important is the joint undertaking of the Moravian and Presbyterian churches. The former furnished the men and women, the latter guaranteed the financial support. Accordingly, a site having been selected by representatives of the federal assembly of the Aus-



MORAVIAN MISSIONARY AND NATIVE CARPENTERS AT MAPOON, AUSTRALIA

tralian colonies, the Rev. James Ward gave up the comforts of his manse in the north of Ireland, and, with his wife, was also accompanied by the Rev. Nicholas Hey. By them Mapoon, near Cullen Point, on the Gulf of Carpentaria, was commenced in 1891, and seven years later the Rev. Edwin Brown extended the influence of this pleasing alliance of denominations by founding a second station, Weipa, eighty miles to the south, on the Embley River. A third station will probably soon follow. Ward's fearless devotion and Hey's practical gifts soon won the confidence of the restless cannibal tribes of the vicinage. But in the fever-laden air of this tropical region Ward found a foe more to be dreaded than the boomerang or spear. His early death, in the prime of mid-life, on January 3, 1895, just as the mission began to promise results, was a severe blow.

A NATIVE AUSTRALIAN CHRISTIAN

But his brave wife felt that she could not leave her poor blacks, they so greatly needed her and she had become so attached to them. Her brother-in-law, Hey, was fully resolved to stay on. Their persistence has met its reward. The government, convinced of the practical results, has come to take a deep interest in the welfare of the aboriginals. After his visit in June, 1901, Lord Leamington, the governor, testified with regard to both Mapoon and Weipa: "I can speak in high terms of the excellent work done, and the beneficient influence exercised by the missionaries and their wives, not only among the aboriginals in the immediate vicinity of the stations, but throughout the districts lying inland even at considerable distances from these stations." Dr. Roth estimates that these two stations are influencing one thousand lives, tho the number of the baptized as yet remains small. Thirteen were baptized last year at Mapoon. In addition to the usual mission school, the government has established a reformatory at Mapoon, to which all the waifs and strays (black and half-caste children) from the townships in the gulf will be sent. At present seventeen such boys and twenty-eight girls occupy their respective dormitories. As many as sixty children sometimes attend Mrs. Ward's school. More than three hundred blacks are sometimes present at hours of worship. An orderly village has arisen, the huts being provided with floors of cement for sanitary purposes. Sweet potatoes, beans,

melons, pumpkins, cocoanuts, and the like flourish in the gardens. There are eighty head of cattle on the reserve. A swamp of twelve acres is being reclaimed, to be planted with bananas. Lemon and lime trees are next to be set out. A jetty and a boat-house have been built of lumber prepared by the natives, and the mission lugger *James G. Ward* plies the waters of the coast and connects the stations with Thursday Island. If discipline must be maintained by punitive measures, the missionary-justice fines the offender so-and-so many spears, or directs the felling of from five to fifteen trees. The lumber procured from these trees is used exclusively for the erection of homes

CLASS OF MEN AND BOYS AT POINT MAC CLAY MISSION

for the natives. Offerings at religious gatherings are constituted of native implements of war.

A mutual improvement society has been formed, in connection with which, once a week, the missionary gives simple talks on the care of the body, the use of machinery, and kindred topics. His influence over the blacks is the greater since in him they have come to recognize a protector against bad strangers. Formerly the evils connected with the employment of young blacks by the pearl and *bêche-de-mer* fishers were indescribable. Men sold their sons into practical slavery for a handful of tobacco and a bag of flour, to have them return at the close of the contract period, if they returned at all, utterly broken in constitution. Their women they similarly bartered. Now no women are allowed on the boats, and by regulation of government, no lad may be hired without the written authorization of the missionary. Government furthermore protects the lads in the receipt of their wages at the

SCHOOL AND SUPERINTENDENT'S HOUSE, POINT MAC CLAY MISSION

end of the period of service, while insisting on proper treatment during the same. The third station of this mission will soon be founded on Archer River, where the government has already granted a large reserve for this purpose.

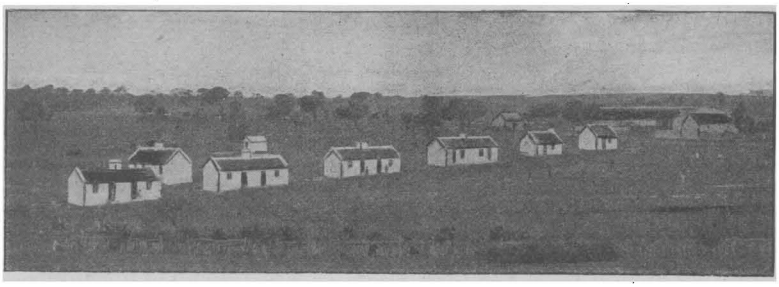
About one hundred miles to the south of this in turn the Church of England contemplates establishing a mission during the present year near Mitchell River. Two years ago this Church took over from the State, with good results, a native settlement on Frazer Island, near Maryborough, which had existed for a number of years.

In the southern part of the colony there is a promising mission near Ipswich, carried on jointly by the various Christian bodies of that town.

It is well known that in the northern regions of SOUTH AUSTRALIA wild aboriginal tribes still abound. From lack of systematic treatment and the absence of reliable enumeration, it is impossible to estimate their numbers. Of late the government has manifested more sympathy with missionary undertakings than was formerly the case.

In the vicinity of Lake Eyre missionaries of the Moravian Church labored from 1866 to 1868, and Hermannsburg missionaries were stationed near Lake Kilalpanina, and missionaries from Neudettelsau also undertook work during the same years; in no cases were the initial difficulties overcome. But in 1875 the Lutheran missionaries Heidenreich, Kempe, and Schwarze settled at Finke River, and since 1877 fruits have appeared. Since 1859 the Presbyterians of South Australia have had a prosperous station at Point Mac Clay, the scene of the worthy labors of the Scotch missionary, Taplin. Tho he died in 1879, Christian natives survive. Individuals and single congregations since then have endeavored to do the part of the Good Samaritan over against the blacks, but statistics are difficult of access.

WEST AUSTRALIA has doubtless the largest remnant of aborigines. Here, however, very little systematic missionary labor and few civilizing influences have been put forth in their behalf. In 1845 a large company of Benedictines, twenty-seven persons in all, founded a mis-



SOME ABORIGINAL CHRISTIAN HOMES AT POINT MAC CLAY

sion north of Perth, the capital. It remains the sole point of evangelization for the Roman Catholics among the aborigines. Besides them the Anglicans of the same city have put forth efforts. Individuals and single congregations have distinguished themselves by honorable efforts to Christianize the blacks in the immediate vicinage of towns and settlements, but among the numerous tribes in the vast stretches of unoccupied land nothing has been done.

And yet the experience of Ebenezer and Ramahyuk, in Victoria, may be pointed to in proof of the fact that the "black fellow" can be both Christianized and civilized. Nathanael Pepper, the first convert, won the respect of all who knew him, maintained a consistent Christian life, and served as an efficient evangelist among his countrymen. So, too, his brother Philip. At Ebenezer an orphanage could be established, the management of which was entrusted to converts. Here sheep-tending and stock-raising gave employment. At Ramahyuk the cultivation of arrowroot came to such a degree of excellence as to win a medal at an exhibition in Europe, and the efficiency of the school was attested by the attainment of the highest number of marks given by a government inspector to any elementary school in the colony of Victoria in the year 1872. When, furthermore, a government inspector could report concerning a local hospital receiving contributions from the converts and a circulating library sustained by those who only a generation before had been children of the forest, the marvelous transformations which the Gospel of Christ can effect do not admit of arbitrary limits.

With the consolidation of the various states of Australia into the federal commonwealth, earnest Christians dare entertain the hope that a generous rivalry in finding a correct and Christian solution for their native problem will follow. The union of the Presbyterian churches of Australia has already tended toward more extensive and systematic efforts in behalf of the aboriginal tribes. Surely it is not extravagant to believe that brighter and better times are in store for the degraded natives of the continent. Perhaps Christianity may do for them something better than minister at the death-bed. Christ may prove their hope for body, no less than for soul and spirit.

AN INTERESTING PEOPLE: THE GONDS *

BY REV. GEORGE K. GILDER
Presiding Elder of the Godavery District, Methodist Episcopal Mission, Raipur, India

In the hilly region situate in the heart of India, lying between 18° 40′, and 23° 40′ north latitude and between 78° and 82½° east longitude—a region nearly corresponding with the old-time Mahomedan division of Gondwáná—lies the home land of the Gonds. The name *Gond* is another form of the term *Kond* or *Khond*, and is not improbably derived from a Telugu word for a hill. The name, therefore, would signify hill folk or highlanders. The designation is appropriate, in view of the localities inhabited by the majority of this highly interesting people. They must not be confounded with the Kōls, resident in that section of country lying east of the Central Provinces, nor with the Santáls, in Bengal.

The Gonds are racially of Dravidian origin. Others of the great Dravidian race, in pouring into India through the mountain passes on the northwest frontier, pushed their way into the south, subjugated the land, established kingdoms, and founded dynasties. These possessed an imperfect civilization of their own, but later adopted the higher civilization and literature, and, to some extent, the religion as well, of Áryan immigrants. It is the fashion with some, in regard to the Áryan invasion of southern India, to write of those Dravidian peoples who had spread themselves over the Dekkan and all that extensive region stretching south toward Cape Comorin, as *aborigines*. Strictly speaking the Dravidians, were not aborigines. They were no more aborigines of India than were the Áryan Hindus, when the British gained a foothold in the country.

Entering India south of the Narbada in small detachments, Áryan colonists discovered an immense territory, thickly peopled by races more or less civilized, whom they did not molest and in the midst of whom they settled. On the other hand, penetrating into the Panjab and the Gangetic valley in vast numbers, the Áryans either exterminated or expelled the dark-skinned races, whom they viewed as barbarians and termed *dásyus*—from an old Áryan word, in its original sense, denoting "peoples" or "nations"; subsequently, "demons"; and finally, "slaves." It was this policy of extermination that drove multitudes of those Dravidians settled in portions of the country north of the Narbada into the dense jungles and to the jungle-clad fastnesses of Gondwáná. Of the fifty-three millions who compose the Dravidian population of India, the Gonds total two millions. They are scattered all over the large tracts now included in what is known

* The Woman's Foreign Missionary Societies' United Study for January, 1903, embraces the prehistoric populations of India. They will find Mr. Gilder's article timely and helpful as well as interesting and informing.—EDITORS.

as the *Central Provinces*. Ancient Gondwáná comprised almost all this political section of British India.

There are to-day two kinds of Gonds—to wit: the Hindu or Hinduized Gond (dwellers chiefly of the plain country), and the aboriginal Gond (denizens of the forests and of the hills and highlands). The latter, for example, form the mass of the population of the (Hindu) Feudatory State of Bestar, the ruler of which is a Gond. They are also met with in the neighborhood of Sironcha, and across the Godavery and Pranhita, in the Wrangal and Sirpur-Tandur divisions of the Nizam's dominions.

In Bastar they are known by different designations. Toward the northern and central sections of that dependency they are called *Muryás*—possibly from the Gond word *mur* or *maranu*, "a tree." Thus, a *Murya* would mean "a tree man"—*i.e.*, "one who dwells among trees," or "a man of the forest." South of the state and about the Godavery and Pranhita valleys they are styled *Kois*. In the rugged uplands around Sironcha they call themselves *Go-te-kois*, and in the northwest corner of Bastar—a corner at once remote and wild, hilly and covered with thickest forests—they are spoken of as the *Mádyás*. The word Koi comes apparently from the Persian *Koh*, a hill. *Go-te-koi*, or *Gu-te-koi*, stands for "a *hill*-hill-man." *Gu-te* is from a Telugu word for "a hill," the term having been applied by their Telugu neighbors to distinguish these folk from the other Kois, who have abandoned the mountainous country, and reside in the comparatively open river valleys. The Telugus frequently speak of the former not only as *Gu-te-kois* (hill Kois), but also as *Gu-te-wáru* (hill people). *Mádyá*, in the *Mádyá* dialect of Gondi, is derived from *Mád*, a mountain. It it barely possible that these various designations are equivalent to as many different clans or tribes.

Gondi, which is philologically related to Telugu and Tamil, is an unwritten language; but some attempts have been made to reduce it to writing, employing for the purpose the Hindi character toward the north, and the Telugu in the south. The northern Gonds, inclusive of the Muryas, in addition to their own vernacular, speak a corrupt Hindi, while those of the south, viz., the Kois and Gute-Kois, use Telugu. The Mádyás are limited to their own tongue.

Altho destitute of literature, the Gonds possess a collection of songs forming a rude epic, which are handed down from father to son, by their bards, and recited or sung by them at marriages and other festivals. These songs are evidently ancient compositions, but are not without traces of modern interpolations and additions. The Gonds and their bards being unlettered, it is impossible to say how old these pieces may be. They are full of episodes, and preserve a thread of narrative connection from beginning to end.

The epic, which might fittingly be entitled "The Legend of Lingo," opens with an account of the creation of the Gonds:

In the midst of twelve hills, in the glens of seven hills,
Is Lingawángar on Mount Lingawán.
In that mount is a flower tree named Dati;
Thence for twelve *kōs*, there is no dwelling—
Then (Máhádevá) began to establish a devotion,
. . . Kalia Adao was born.
Said Mahadev to him, Establish a devotion;
He began a devotion . . . Sixteen daughters were born.
Then said he, Why are these daughters born?
I shall have cause to cast my head down;
Whence shall I bring husbands for them?
He took hold of them and threw them in the water.
After the throwing, the water was dried up,
And sixteen sorts of earth were produced.
(Kalia Adao) said, I shall perform a devotion . . .
He then established a devotion . . .
Twelve threshing-floors of Gondi gods were born,
Hither and thither were all the Gonds scattered in the jungle.
Places, hills, and valleys were filled with these Gonds;
Even trees had their Gonds.

The bondage of the Gonds is then described. Because of their filthy habits the great god (Máhádevá) was displeased, and said:

The caste (or race) of the Gonds is very bad;
I will not preserve them; they will ruin my hill Dhwalagiri;
I perceive here and there smells. So said Máhádevá.

The Gonds are summoned before him, and by him taken into a valley. By stratagem he induces them to enter a cave, where all save four are immediately shut in, Máhádevá placing "a stone sixteen cubits long at the entrance of the cave."

The birth of Lingo is next introduced:

Then care fell to Bhagaván (God). There was a tree; *
It was blossoming. Said he, One of its flowers shall conceive.
By God's doing, clouds and winds were loosed. A cloud like
A fan arose; thunder roared, and lightning flashed;
The flower burst; clouds opened, and darkness fell; the day was hid.
In the morning, when clouds resounded with thunder, the flower opened
And burst, and Lingo was born. . . .
Lingo was a perfect man: water may be stained,
But he had no stain whatever.

Lingo went about doing good. He found his brethren and ministered to them. But their jealousy and rage were excited against him, and they cruelly put him to death.

What did Bhagaván (God) do now? . . .
In the courts of God all the minor divinities sat.
God spake to them: Hear, O friends, can you tell
In what world the body of Lingo has fallen?
Will any of you trace it and go on this errand?

* This is the tree mentioned as being named *Dati*.

None of them responded. Bhagaván then created a crow, naming it *Kagesar*, and commissioned it to "search between hills, glens, lanes; and among trees, in rivers and water."

The bird, after a long quest, finally discovered the spot where the remains of Lingo lay buried, and flew back with the news to the Deity, who resurrected Lingo. On rising from the dead, Lingo exclaimed: "I was fast asleep. Where are my brothers?" He then released the Gonds from their captivity in the cave, subdivided them into tribes, instituted the worship of the gods, and also the rites of marriage, among the Gonds, and ultimately vanished from their sight and ascended to the gods.

As affording a sort of compendium of Gond thoughts and notions, these songs are valuable; or, to quote from Sir Richard Temple's note on the subject:

> Many passages are curious, others vividly illustrative of Gond life, and others remarkable in their way; . . . tho abounding in things borrowed from the Hindus, they are yet possessed of much originality, and in many passages they are, so to speak, redolent of Gondism.

All Gonds are a little below the average size of Europeans, and in complexion are, as a rule, darker than the generality of Hindus. Their bodies are well proportioned, but their features are rather ugly. They have roundish heads, distended nostrils, wide mouths, thickish lips, straight black hair, and scanty beard and mustache.

They are not cumbered with care respecting dress, a rag about the loins and numerous strings of bright-colored beads being the principal requisites. In the *Abuj Mád* (the district of the Mádyás) the women content themselves with small bunches of leafy twigs worn as aprons, and suspended from a string passing round their waists.

When found in the midst of a Hindu population the Gonds inhabit mud huts; but in the forests their dwellings are built of wattle and daub, with thatched roofs. A Gond village is a straggling line of cultivated enclosures, fenced with bamboo hurdles and having a hut within it. But among the Mádyás a village consists of two long, barrack-like huts, facing inward, with about eighty feet between. The walls are of strong saplings, placed vertically and plastered with mud. The roof is brought down so as to form a veranda. Whether built in separate enclosures or in long barracks a Gond village is distinguished by its neatness and cleanliness. This is more than can be said of a Hindu village.

Gond women are fully the equal of the men in intellectual capacity, and take an active share in the management of affairs, and make no pretence to seclusion, save when affected by the fashions of Hindu neighbors. Among the Muriás and Mádyás and Gu-te-kois the position of women is that of perfect equality with the other sex. And so far as marriage is concerned, few of their girls are married under

sixteen, and have to be as freely wooed as their American or English sisters.

Both interment and cremation are observed by Gonds. The bodies of children, however, are always committed to the earth. On the spot where a body has been either burned or buried cromlechs are usually constructed, consisting of a stone slab from four to five feet high or of a teak post.

The principal Gond gods are: Pharsá Pen, Lōhá Pen, Bherá Pen. These are represented by a hatchet, a nail, and an iron chain respectively. Another deity is Bhim Pen, or Bhiwasu. He is generally adored under the form of an unshapely stone, or a piece of wood rudely carved. In Bastar, Káli, under the name of *Dantishwari Mái,* is also worshiped. At Dantewárá, sixty miles southwest of Jágdalpur, is a shrine of this bloodthirsty goddess, where human sacrifices were offered on her altar until some thirty years ago, when the British government intervened and abolished the horrible practise. Except among their Hinduized *confrères,* caste is unknown among Gonds.

Regarding their future, I would subjoin the following from the report of an Anglo-Indian officer who spent a large slice of his official life among these people. Referring particularly to the aboriginal Gonds, this gentleman writes:

> In natural intellectual capacity the aboriginal races are no whit below the Hindus, while in simplicity and manliness of character they are much superior. . . . In their own hills they are a bold, hardy race—industrious as cultivators and truthful to a proverb; and tho shy and timid with those they do not know, are quickly won over by kindness. They form not only one of the most interesting, but one of the most improvable aboriginal tribes of India; and free as they still are from Hindu influence, present to Christian missionary effort a field of singular promise.

We rejoice to be able to add that since those lines were penned "missionary effort" among the Gonds has been started. In Chindwárá and at Mandha and Behir, on the northern side, and at Jagdalpur and Sironchas and Dumududiam, toward the south, missionaries and mission agents are busy giving the Gospel to these children of the forest with encouragement. But as yet these efforts are in the day of small things.

The Satnamis *

About the beginning of the fourteenth century a great development of popular religion in the name of Vishnu, the second person of

* Four years ago Mr. Gilder found in Raipur, in the Chhatisgarh Administrative division of the Central Provinces, a sect of Hindus, five hundred thousand in number, called Satnamis. There are imbedded in a total population in the division of this province of a million and a half of people nearly a quarter of a million of these Satnamis. Mr. Gilder is the only missionary in an area of five thousand square miles. The following account of these Satnamis, illustrating the conglomerate of religious faiths and notions with which the missionaries have to deal in India, is in contrast with the popular impression that Hinduism is a dignified and compact system.—EDITORS.

the Hindu Triad, or Trimurti, took place in India, under the leadership of Rámánand, a disciple of Rámánuja, a Vaishnává reformer, who flourished in the south of India about the middle of the twelfth century. Rámánand made a monastery at Benares, his headquarters, and traveled from place to place in northern India. He chose twelve disciples from the despised castes of the barbers, leather dressers (Chamárs), weavers, etc., who, like the Buddhish monks, had to forsake the world and depend solely on alms, when they went about teaching religion. They addressed the people in the vernacular Hindi, and largely helped to make it a literary language. The inclusion of low-caste men among Rámánand's disciples is a proof that his reaction was directed against Brahman exclusiveness.

In the region south of Oudh, one of his disciples, Raidás by name, about the fifteenth century, went forth preaching his Master's doctrines regarding the perfect equality of all men. But discarding Vishnu, whom Rámánand proclaimed as Ramchandra, Raidás insisted on the worship of the one true God under the simple title, Sat Nám—*i.e.*, "The True Name." A great many, principally from the low castes, enrolled themselves as his followers. The constant reference to the name of Raidás among Satnámis indicate that the tenets of this religious leader must have sunk deeply into their minds.

The most notable feature, however, in connection with the Satnámi movement was the revival of the faith, preached by Ghásidás, the Chemár reformer, between the years 1820 and 1830, in Chhatisgarh.

Ghásidás was a man of imposing appearance, unlettered, sensitive, and silent, given to seeing visions and deeply resenting the harsh treatment of his caste-fellows by the Hindus. He considered his mission was to raise his fellow Chamárs in the social scale, and free them from Brahmanical tyranny. The movement, which he began, rapidly extended to nearly the whole of the Chamár community of Chhatisgahr.

Ghásidás also claimed to have received a special revelation from God, appointing him the Guru or Pontifex Maximus of the Satnámi cult, and making the office hereditary in his family forever. But he made no provision for the instruction of his converts, with the result that the faith he promulgated—viz., belief in an immaterial, omnipotent Deity, to be worshiped without any visible sign or representation—has been too abstruse for a rude illiterate class like the Chamárs.

Ghásidás doubtless, according to his light, was a noble and sincere soul, but his successors in office have proved a degenerate lot—greedy sensualists—yet viewed by the members of the community as Divine incarnations, altho most Satnámis refuse to admit this.

The headquarters of the Guru, or high priest, is Bandhár, a small town sixty miles toward the east of Ráipur. Here his followers visit him and pay him Divine honors, bringing him their offerings in money, grain, etc. Absolution for all their sins is procured by water

being poured out of a brass vessel on his right foot, the water being caught in another vessel, from which it is very readily drunk by his worshipers. This water is called Amrit Jal—*i.e.*, water of life.

Satnámis abstain from all intoxicants as well as from the use of tobacco. This they were enjoined to do by the reformer. Howbeit, they indulge in other habits as bad and even worse. Nevertheless, they are one of the few peoples in this land that, as a people, are ripe for the Gospel. Ghásidás unwittingly prepared his community for the reception of a higher and purer faith; and to us, therefore, it seems that where so great a harvest is ready for reaping, it is the highest wisdom to increase our forces and strengthen our position without delay.

THE RELIGIOUS STATISTICS OF INDIA

The last India census conveys information which may be taken as reasonably accurate, and just because it is exceptionably so, it invalidates, to some extent, comparisons and deductions which might otherwise be of value. When one factor is exact it is difficult to infer what it teaches by laying it alongside of one inexact. The previous census of 1890 showed disparities with that of 1880, by reason of including large populations annexed, as in Upper Burma, within the decade. But taken by itself either of the decennial census reports may stand as approximating reasonable precision.

The discrepancy between missionary reports and government reports has been construed by some to show a zeal on the part of missionaries to add to their count which was indefensible. For instance, the government census enumerates twenty-two thousand fewer Methodist Episcopal Christians in the territory of the North India Conference in Oudh and a small portion of the northwest provinces than are claimed by that conference.

There are several reasons on the surface why there should be discrepancy between the government returns and those of the missions. The North India Conference names some of these reasons: 1. The ignorance of many of the people of the name of their Church, their being little emphasis put by the mission on denominational technicalities; they know themselves only as Christians. 2. The census-takers themselves were often poorly educated persons, and would readily make mistakes in entering items in the wrong column. 3. Many Christians, partly through unnecessary fear of the officials who took the census, would not say that they were Christians. 4. Hundreds were written down according to their vocation, as were many hundred "sweepers," as they resided in "sweeper" sections of the village. The confession seems to have to be made that the trouble was largely attributable to the weakness of some of the Christian "adherents."

There may be less real discrepancy than technically appears, however, for the government census seems to point to what the North India Conference suggests, that many of these native Christians know little of ecclesiastical delimitations, for it puts down one hundred and two thousand two hundred and seventy-eight native Christians who could not, or did not, report their denominations, and others are scheduled under "indefinite beliefs," and some counted in "missions," whose denomination was not recognized even among themselves. The "London Mission," for instance, has become practically "Congregational," but is not technically such.

It should be remembered also that no such enormous population was ever before in the history of the world put in the face of the enumerator. Two hundred and ninety millions of people never before stood up to be counted in any nation or race. China has the only population besides in which three hundred millions were ever under one government. But China never attempted taking an individual census; at the best China's statistics, taken only for military purposes, were never more than an approximation to the total number of its inhabitants. Beyond leading returns, all was estimate, not enumeration.

Then, in no country was ever more pains taken to prevent enumerating the same persons twice. The whole was practically a simultaneous count; it was all taken in one day. It was impossible that an enumerating force of such huge proportions could be composed of experts. They were credibly competent for the mere count of the population, but for the detailed work of classification of religions the report must necessarily be taken with "salt."

But taking the latest government census on its face, it shows that of a total population of, roundly, three hundred millions, there is one registered Christian for every three hundred of the vast mass, which constitutes one-fifth of the world's population. There is also the ratio to be considered. The total population increased within the decade seven per cent., while the Christian population increased thirty per cent.* The Viceroy of India, Lord Curzon, is quoted as saying, "An ethnological wedge has been inserted into the great mass of India's population." Dr. Jacob Chamberlain has pointed out that: 1. The Christian community is no longer a negligible quantity. 2. That the influence of the Christian community is out of all proportion to other factors in India. 3. That it is bound to continue and increase. 4. That it has its ideals in front, and, unlike Hinduism and Mohammedanism, it has a future greater than the past. 5. That these ideals in the Christian community are ideals of life and conduct and not of thought and annihilation. These ideals authoritatively based on the teaching of Christ will conquer India. J. T. G.

* The Hindu population showed a slight decrease.

TESTIMONIES OF GREAT STATESMEN TO FOREIGN MISSIONS*

SELECTIONS FOR USE IN MISSIONARY MEETINGS†

BY BELLE M. BRAIN, SPRINGFIELD, OHIO
Author of "Transformation of Hawaii," "Fifty Missionary Programmes," etc.

I. Testimonies of American Statesmen

At the opening evening session of the Ecumenical Conference, held in New York in 1900, there sat upon the platform three great American statesmen—William McKinley, Benjamin Harrison, and Theodore Roosevelt. It is worthy of note that the great occasion that brought together these three Presidents of the United States—past, present, and future—was a missionary meeting. President McKinley and Governor Roosevelt were there to extend to the delegates and missionaries the respective welcomes of the nation and the state, while General Harrison served in an official capacity as Honorary President of the Conference. Each of these three great men was a soldier in addition to being a statesman, having won distinction on the battlefield as well as in the halls of state. No one could charge them with being dreamers or sentimentalists, yet each was there to give strong and hearty testimony to the value of Christian missions—testimony that carried added weight because it was not the perfunctory utterance of public officials, but the hearty tribute of Christian men, known to be regular in church attendance and sincere in their observance of religious rites. In his address of welcome, President McKinley said in part:

WILLIAM McKINLEY

I am glad of the opportunity to offer without stint my tribute of praise and respect to the missionary effort which has wrought such wonderful triumphs for civilization. The story of Christian missions is one

* This exercise was prepared at the suggestion of the Rev. Henry N. Cobb, D.D., Secretary of the Board of Foreign Missions of the Reformed Church in America. It is designed to meet the objections to missions that have multiplied so rapidly of late, especially in regard to the Boxer outbreak and the capture of Miss Stone. Missions need no apology. They stand on the authority of our Lord Himself. Yet it will undoubtedly influence many, especially among the men, to hear statesmen of high rank and unquestioned ability, testifying to the value and success of foreign missionary work.

† Write the testimonies on slips of paper, and distribute them before the meeting begins to persons who will read them clearly and distinctly. In conducting the exercise the leader should give all explanatory notes—the names of the statesmen, their official positions, etc., calling on those who hold the slips for the testimonies only. This exercise would be especially appropriate for meetings held on or near McKinley's birthday, which occurs on the 29th day of January.—B. M. B.

of thrilling interest and marvelous results. The services and sacrifices of missionaries for their fellow men constitute one of the most glorious pages of the world's history. The missionary, of whatever church or ecclesiastical body, who devotes his life to the service of the Master and of men, carrying the torch of truth and enlightenment, deserves the gratitude, the support, and the homage of mankind. The noble, self-effacing, willing ministers of peace and good will should be classed with the world's heroes. . . . Who can estimate their value to the progress of nations? Their contribution to the onward and upward march of humanity is beyond all calculation. They have inculcated industry and taught the various trades. They have promoted concord and unity, and brought races and nations closer together. They have made men better. They have increased the regard for home; have strengthened the sacred ties of family; have made the community well ordered, and their work has been a potent influence in the development of law and the establishment of government.

THEODORE ROOSEVELT

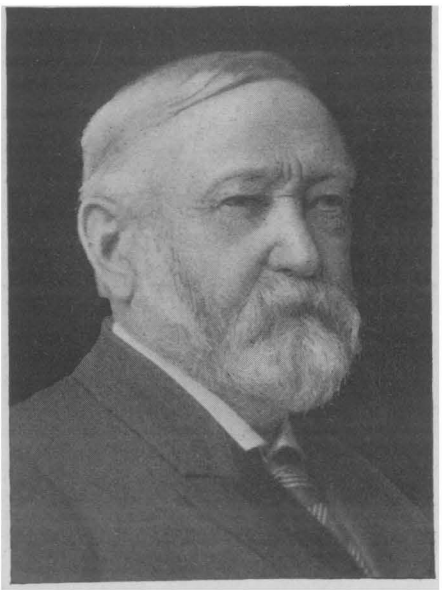
Governor Roosevelt's address included the following testimony to the value of mission work among the American Indians:

It has not been my good fortune to be able to see at close range the work done in foreign missions, technically so termed, but it was once my privilege to see, close up, the work done in a branch of mission work that is, in every sense but the technical, foreign missionary work—I mean work on the Indian reservations of the West. . . . I became so interested in it that I traveled all over the reservations to see what was being done, especially by the missionaries, because it needed no time at all to see that the great factors in the uplifting of the Indians were the men who were teaching them to be Christian citizens. When I came back I wished it had been in my power to convey my experiences to those people—often well-meaning people—who speak about the inefficiency of foreign missions. I think if they could have realized but the tenth part of the work that had been done they would understand that no more practical work, no work more productive of fruit for civilization, could exist than the work being carried on by the men and women who give their lives to preaching the gospel of Christ to mankind.

In responding to the addresses of welcome given by President McKinley and Governor Roosevelt, General Harrison, whose utter-

ances throughout the Conference were especially notable, gave this testimony to the law-abiding character of missionary work:

The Church is not a revolutionary hooter. The Church of God, as it was started on its way by its Lord and Master, did not stir up rebellion, did not set men against their governing officers. "Tribute to whom tribute is due." Let Cæsar have his tribute. Respect for our magistrates, as the representatives of the chief magisterial power above, our Gospel teaches. And these missionaries going into these foreign lands do not go to disturb the political conditions of the states they enter. Not at all. They preach no crusade, incite no rebellion, but work by instilling the principles of the Gospel of Christ — the doctrine of the purity of man; that God made of one blood all people; that not titles, nor rulers, nor the outer things at all, but the heart is the seat of judgment and esteem; and this doctrine, working its quiet way through the world, will yet bring in the Kingdom that is promised.



BENJAMIN HARRISON

No class of men are better able to judge the work of foreign missions than the diplomatists who serve our country in foreign lands. Being, as a rule, men of high character and standing, and having abundant opportunity to see for themselves, they may be regarded as expert witnesses upon whose testimony it is safe to rely. In an address delivered by Colonel Denby on his return from China, where he served as United States Minister from 1885 to 1898, he says:

I have made a study of missionary work in China. I took a man-of-war and visited almost every open port in the empire. At each one of the places I visited I inspected every mission station. At the schools the scholars were arrayed before me and examined. I went through the missionary hospitals. I attended synods and church services. I saw the missionaries in their homes; I saw them all, Catholic and Protestant, and I have the same opinion of them all. They are all doing good work; they merit all the support that philanthropy can give them. I do not stint my commendation, nor halt, nor stammer about work that ought to be done at home instead of abroad. I make no comparisons. I unqualifiedly and in the strongest language that tongue can utter give to these men and women who are living and dying in China and in the Far East my full and unadulterated commendation. My doctrine is to tell, if I can, the simple truth about them, and when that is known, the cav-

iling, the depreciation, the sneering, which too often accompany comments on missionary work, will disappear; they will stand before the world, as they ought to stand, as benefactors of the people among whom their lives are spent, and forerunners of the commerce of the world.

CHARLES DENBY

In a communication to the Boston *Herald* the Hon. George F. Seward, who served for many years as Consul-General to China, and from 1876 to 1880 as United States Minister there, says:

During my twenty years' stay in China I always congratulated myself on the fact that the missionaries were there. There were good men and able men among the merchants and officials, but it was the missionary who exhibited the foreigner in benevolent work, as having other aims than those which may be justly called selfish. The good done by missionaries in the way of education, of medical relief, and of other charities, can not be overestimated. If in China there were none other than missionary influence, the building of that great people would go forward securely. I have the profoundest admiration for the missionary as I have known him. He is a power for good and peace, not for evil.

On his return to his home in Minneapolis the Hon. John Goodnow, Consul-General of the United States at Shanghai, who achieved much distinction by his skilful conduct of affairs during the commotions in China in 1900, was greeted by a large company, who listened to an account of his experiences with intense interest. Though not regarded as having any special interest in missionaries, he paid this tribute to their work:

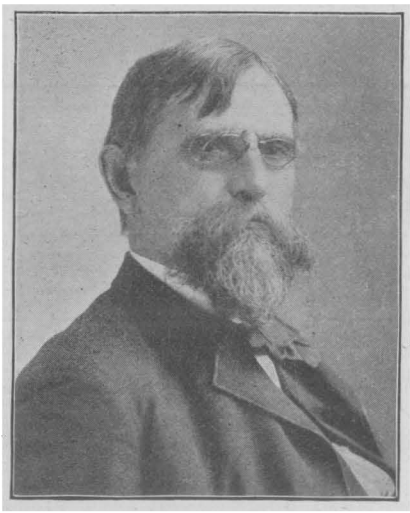
The thing that makes us most popular in China is the work of our missionaries. The fact that the American nation and the American people stand in better relations toward the Chinese nation and people is due almost wholly to these facts: First, the work of the missionaries proper, by preaching the Word; second, the splendid work of the medical missionaries with their hospital service, where thousands and thousands of poor natives are treated and cared for; and, thirdly, to the fact, commonly recognized by the Chinese of intelligence, that the American people do not want Chinese territory.

The Hon. John W. Foster, formerly United States Secretary of State, and Minister in turn to Mexico, Russia and Spain, and who

served by invitation of the Emperor of China as counselor for China in making a treaty with Japan, in the *Missionary Herald* for October, 1900, says:

My observation is that the mass of people in China do not object to the missionaries. As a class, the Chinese are not fanatics in religion, and if other causes had not operated to awaken a national hostility to foreigners, the missionaries would have been left free to combat Buddhism and Taoism, and carry on their work of establishing schools and hospitals. . . . China stands in great need of Christianity. The teachings of Confucius, among the wisest of non-Christian philosophers, has had unlimited sway for twenty-five centuries; and this highest type of pagan ethics has produced a people the most superstitious and a government the most corrupt and inefficient. Confucianism must be pronounced a failure. The hope of this people and its government is in Christianity.

General Lew Wallace, author of "Ben-Hur," and formerly United States Minister to Turkey, says:



GEN. LEW WALLACE

When I went to Turkey I was prejudiced against missionaries, but my views of them and their work have completely changed. I found them to be an admirable body of men doing a wonderful educational and civilizing work outside of their strictly religious work. . . . When abroad in the East I have found the best and truest friends among the missionaries located in Constantinople. I have often been asked: "What of the missionaries of the East? Are they true, and do they serve their Master?" And I have always been a swift witness to say—and I say it now solemnly and emphatically — that if anywhere on the face of this earth there exists a band of devout men and women it is there.

Hon. E. F. Noyes, United States Minister to Turkey, reporting on the relations between our country and the Ottoman Empire, wrote thus:

The salutary influence of American missionaries and teachers in the Turkish Empire can not possibly be overrated. By actual observation I know that wherever a conspicuously intelligent and enterprising man or woman is found in the East, one imbued with the spirit of modern civilization, it is always found that he or she was educated at an American school or college in Constantinople, Alexandria, Cairo, Asyoot, or Beirut. With the educational influences comes a demand for the refinements and comforts of civilized life. The Arab youth who has graduated at the college in Beirut is no longer content to live in a mud-pen, clothe himself in filthy rags or not at all, and to live on sugar-cane.

In his valuable book, "Persia and the Persians," Hon. S. G. W. Benjamin, formerly United States Minister to Persia, writes as follows:

The American missionaries have now been laboring fifty years in Persia. There are captious persons who ask, "Well, how many converts have they made? Would they not do more by staying at home?" Altho this is not a fair way to judge of the value and results of missions, I have no hesitation in affirming that the missionaries in Persia have made as many converts as an equal number of clergymen in the United States during the same period. . . . American missions in Persia may be slow, but they are an enduring influence both for secular as well as for religious progress. Their growth is cumulative and their power is mighty.

In 1882 the Hon. Elisha H. Allen, Hawaiian Minister to the United States, and for twenty years Chief-Justice and Chancellor of the Island Kingdom, gave this testimony:

I have a very high appreciation of the great work which the American Board has accomplished. No one can fully appreciate it unless by a visit to the country which has been blessed by its labors. . . . It was a great triumph to have saved the nation, and to have brought it within the family of nations, which was so important to Christian civilization and to the commerce of the world, and more especially of the United States.

Hon. David B. Sickles, for five years United States Consul at Bangkok, gave the following testimony to the value of missions in Siam:

The American missionaries in Siam, whom I have observed for several years, have accomplished a work of greater magnitude and importance than can be realized by those who are not familiar with its character. Largely through their influence slavery is being abolished, and the *degrading custom of bodily prostration is not now compulsory.* Wholesome and equitable laws have been proclaimed, criminals have been punished by civilized methods, literature and art have been encouraged by the king and ministers, an educational institution has been established by the government, and reforms have been inaugurated in all its departments. . . . Before I went to the Far East I was strongly prejudiced against the missionary enterprise and against foreign missionaries; but after a careful examination of their work, I became convinced of its immense value.

In a recent number of the *Independent,* the Hon. Hamilton King, United States Consul-General to Siam, gave a glowing account of mission work among the Laos, as he saw it during a journey through their country. He says:

In this field 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 the city of Chiengmai, where the work has been longest in operation, it was interesting to mark the external evidences of improvement that greeted us. Each day

the women that we met were more neat and trim in appearance; 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. 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."

HAMILTON KING

The Hon. John Barrett, United States Minister to Siam from 1894 to 1898, who was with Dewey at Manila, and is now serving as Commissioner-General to Asia for the St. Louis World's Fair, loses no opportunity to say a good word for missions. In an address delivered before the New Orleans Missionary Conference, in 1901, he spoke as follows:

Going out to Asia seven years ago, as United States Minister to Siam, I was in a degree prejudiced against missionaries. Returning to America six years later, I was convinced of the practical value and importance of their work. Four years' official residence in Siam, a year or more in China and Japan, and another in the Phillippines, aroused me to an appreciation of America's mighty responsibilities and opportunities, missionary and commercial, in the Far East. . . . Summarizing in briefest terms possible some points in favor of missionary work from a layman's point of view, we enumerate the following: 1. In my experience as a United States minister one hundred and fifty missionaries scattered over a land as large as the German Empire gave me less trouble than fifteen business men or merchants. 2. Everywhere they go, in Siam or Burmah, 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 an 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 smallpox, 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.

II. Testimonies of British Statesmen

The testimony of British statesmen to the value of foreign missions is fully as strong as that of American statesmen. At a public meeting in London, Lord John Lawrence, the greatest of all the English Viceroys of India, said:

Notwithstanding all that the English people have done to benefit India, the missionaries have done more than all other agencies combined.

In an address delivered at Tanjore, Lord Napier, Governor of Madras, said:

The benefits of missionary enterprise are felt in three directions—in converting, civilizing, and teaching the Indian people. It is not easy to overrate the value in this vast empire of a class of Englishmen of pious lives and disinterested labors, living and moving in the most forsaken places, walking between the government and the people, with devotion to both, the friends of right, the adversaries of wrong, impartial spectators of good and evil.

In a lecture on "Christianity Suited to all Forms of Civilization," delivered in London, Sir Bartle Frere, formerly Governor of Bombay, said:

Whatever you may have been told to the contrary, I assure you that the teaching of Christianity among one hundred and sixty millions of civilized, industrious Hindus and Mohammedans in India is effecting changes, moral, social, and political, which for extent and rapidity of effect are far more extraordinary than anything you or your fathers have witnessed in modern Europe.

Sir Richard Temple, who spent thirty years in India, and filled the offices of Commissioner of the Central Provinces, Lieutenant-Governor of Bengal, Governor of Bombay, and Finance Minister of India, says in his book entitled "India in 1880":

Missionaries have often afforded to the government and to its officers information which could not have been so well obtained otherwise. They have done much to elucidate before their countrymen, and before the world, the customs, the institutions, and the feelings of the natives. They have contributed greatly to the culture of the vernacular language, and many of them, as scholars, historians, sociologists, or lexicographers, have held a high place in Oriental literature, and have written books of lasting fame and utility.

In a meeting held in Calcutta shortly before his return to England, Sir Augustus Rivers Thompson, Lieutenant-Governor of Bengal, said:

In my judgment, Christian missionaries have done more real and lasting good to the people of India than all other agencies combined. They have been the salt of the country and the true saviors of the empire.

Sir Charles Aitchison, Lieutenant-Governor of the Punjab, a man of large and varied official experience in India, says:

From a purely administrative point of view, I should deplore the drying up of Christian liberality to missions in this country as a most lamentable check to social and moral progress, and a grievous injury to the best interests of the people.

In an article contributed to the *Nineteenth Century*, Sir William Hunter, the distinguished Indian administrator, says:

The careless onlooker may have no particular convictions on the subject, and flippant persons may ridicule religious effort in India as elsewhere. But I think few Indian administrators have passed through high office, and had to deal with difficult problems of British government in that assembly, without feeling the value of the work done by the missionaries.

SIR CHARLES WARREN

General Sir Charles Warren, Governor of Natal, whose special mission was the pacification of Zululand and Bechuanaland, gave this testimony:

For the preservation of peace between the colonists and the natives, one missionary is worth more than a whole battalion of soldiers.

In an address delivered in Glasgow, Henry E. O'Neill, Esq., British Consul at Mozambique, spoke thus:

I must say that my experience of ten years in Africa has convinced me that mission work is one of the most powerful and useful instruments we possess for the pacification of the country and the suppression of the slave-trade.

III. Testimonies of Great Statesmen of Heathen Lands

To these remarkable testimonies of eminent statesmen in Christian lands may be added those of the great statesmen of heathen lands, who have expressed their appreciation of the work of Christion missionaries in behalf of their countrymen. Among these is that of Li Hung Chang, whom General Grant pronounced one of the four greatest statesmen of the world in his day. During his visit to the United States in 1896 Li Hung Chang received a deputation from the American missionary societies at the Hotel Waldorf. In response to an address presented by Dr. Ellinwood, the great viceroy spoke as follows:

The missionaries 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. . . . A man is composed of soul, intellect, and body; I highly appreciate that your eminent Boards, in your arduous and much esteemed work in China, have neglected none of the three. I need not say much about the first, being an unknowable mystery of which our great 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 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 sufferers to keep their bodies and souls together.

CHULALONGKORN (KING OF SIAM)

Marquis Ito, Japan's great statesman, upon whom Yale University conferred a degree during his recent visit to America, gratefully acknowledges his country's indebtedness to missions. He says:

Japan's progress and development are largely due to the influence of missionaries exerted in right directions when Japan was first studying the outer world.

Chulalongkorn, King of Siam, who is regarded as the most humane and progressive monarch in the East, is a firm friend and stanch supporter of missions in his kingdom. He says:

American missionaries have done more to advance the welfare of my country and people than any other foreign influence.

Added to this word from the king is this testimony from Prince Damrong, Minister of the Interior, addressed to the Hon. Hamilton King, United States Minister to Siam:

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 Chieng-mai. The work of your people is excellent. I can not say too much in praise of the medical missionaries there especially.*

* For additional testimonies, see the MISSIONARY REVIEW for 1892—pp. 470, 686, 790, 794, 953. 1893—pp. 77, 299, 311, 472, 551, 560, 632, 638, 872. 1894—pp. 70, 145, 285, 307, 311, 381, 711, 860, 871, 880. 1895—pp. 72, 231, 378, 391, 397, 466, 556, 558, 621, 653, 841, 859, 950. 1896—pp. 231, 395, 710, 790. 1897—pp. 397, 400, 466, 631, 945, 950, 956, 959. 1898—pp. 36, 63, 119, 158, 235, 842, 957, 959. 1899—pp. 305, 308, 634, 698, 796, 872. 1900—pp. 80, 319, 876. 1901—pp. 227, 711, 712, 800, 875, 878, 879. 1902—pp. 154, 160, 632.—EDITORS.

A COMPARISON OF CHRISTIANITY IN ANCIENT ROME AND MODERN INDIA

BY J. MURRAY MITCHELL, LL.D., NICE, FRANCE

It is exceedingly interesting and instructive to compare the advance of aggressive Christianity in its earlier days with its progress in our own times. The past can supply the present with valuable lessons.

The period about which I wish to say a few words is the concluding century of the Roman Empire—from about the accession of Gratian in A.D. 375 to the dethronement of Romulus Augustulus in 476.

In the earlier part of the fourth century Constantine had declared himself a Christian, and a multitude of time-servers had followed his example. Still the vast majority of the inhabitants of the empire remained pagan. Gibbon thinks that when Constantine declared himself a convert only about six millions of the total population were Christians, tho that is probably an underestimate.

The battle with paganism was by no means over, and Julian's effort to restore it, tho it involved a great miscalculation, had a vast multitude of sympathizers. The priests universally, and the philosophers and literary men almost universally, still clung earnestly to the ancient faith. Thus Claudian, who in himself almost revived the golden age of Roman poetry, hardly condescends even to notice the upstart faith; he was wholly devoted to the gods who had made Rome so great. A majority of the senate was pagan in the beginning of the fifth century. Yet from the time of Gratian edict after edict had been launched against the old religion, and its worship had been formally proscribed.

It seems at first sight strange that the ancient creeds could, in such circumstances, endure so long. Philosophy, from the days of Thales, had warred against the popular faith of Greece. That of Rome was cold and stiff and dry—little more than a heap of meaningless ceremonies: every one knows that Cato long before had said he wondered whether any two augurs could look each other in the face without bursting into laughter. But the ancient systems had been largely supplemented, tho never professedly set aside. Religions which professed to convey far deeper truth, and which were certainly of a much more emotional character, had come pressing in, and not all the power of the senate had been able to keep them out. The process had been going on for centuries; it can be traced at least as far back as the beginning of the empire. The new religions were derived chiefly from Egypt and the East.

One of them was the worship of the Egyptian goddess Isis. In the writings of Apulieus we have a full description of the ceremonies connected with initiation into the mysteries of this worship, as it was

performed in the days of Marcus Aurelius, and probably the rites had only been amplified as time went on. There is nothing even in the most dazzling ceremonies of the Church of Rome more imposing than those ancient rites of Isis worship; and altho it is far from certain that the celebration was always pure, there is no doubt that some deep truths were wrapped up under the elaborate ceremonial. Whence these truths were derived, how far from nature and how far from Christianity, is a question too large to be here discussed. But there can be no doubt that the cult of Isis, as well as that of the Egyptian god Serapis, enabled the paganism of the empire considerably to prolong its death struggle against the Gospel.

Still wider and more powerful in the later days of the empire was the influence of the worship of Mithra, the sun god. He was the Persian Mithra, originally the same as the Mithra of the Vedas, but with important characteristics added. The worship of this "invincible" god spread all over the empire. The ritual was solemn and impressive. Ascetism and severe fasting were binding on the neophyte. There was nothing in the doctrine or the rites that was morally evil.

It seems certain that a sense of sin had gone on deepening for centuries, this partly in consequence of the many calamities that befel the empire. The most striking rite of the Mithra worship was intended to meet this feeling. It was the Taurobolium. The votary stood in a trench, over which were ranged planks with openings between them. A bull was conducted onto the platform and solemnly sacrificed. Through the interstices between the planks the blood streamed on the worshipper. The effect was supposed to be very great—the cleansing away of sin and the purification of the heart—and it lasted for twenty years. The performance of the rite attracted immense multitudes of spectators.

Meantime philosophy was not idle. The most vigorous system of thought was Neoplatonism. At first the name was fairly merited; but the spirit of Plato did not long survive in its teachings. It passed into mysticism, and thence into gross superstition. Its so-called "theurgy" was no better than magic. Iamblichus accepted as literally true the ancient myths which his predecessors had at best only respected as veiling venerable truth. The Neoplatonists fought against the Gospel and vindicated the lowest paganism. One of their most cherished dogmas was that of Emanation. They held that there was an immense scale of being, each object in which produced another lower man itself. There was the highest Divine existence, indescribable, inconceivable, and there was a long descending line of gods, demons (*daimones*), heroes, common men, animals, and creatures lower still. All the parts of the vast universe were linked together, and man might hold intercourse with the higher or lower parts. When

he could not reach the higher let him turn to the lower, and hence ascending he must have, in ecstacy, the vision of the highest. But meantime let him worship the old divinities and oppose to the uttermost his presumptuous creed—a creed of yesterday—which was seeking to dethrone them.

Conditions in Modern India.

But it is time to speak of India, and compare its present condition with that of ancient Rome. It is quite possible, the reader may say, that—to speak in the language of mathematics—the quantities are incommensurable, and that no comparison can be drawn between them. Yet certain great facts are equally true of both. Thus, Sin, Redemption, the human heart are now as they were of old, and the weapons which were mighty in the days of Paul to the pulling down of strongholds are mighty still. Some comparison is possible. India has many religions. The greatest is Hinduism.

Undoubtedly the Gospel has to meet certain difficulties in India which did not exist in ancient Rome. The whole constitution of society is different. This involves, among other evils, the degradation of woman, the exaltation of the Brahman as a god on earth (*bludeva*), and the dreadful system of caste generally. There is also the adherence to a set of writings believed to date from immemorial days and with a divinely authoritative interpretation by Brahmans, so that from these decisions there can be no appeal. On account of the existence of such things the mind of the Hindu is in chains—"cabined, cribbed, confined" immensely more than was the mind of the ancient Roman.

We said that belief in the ancient gods had been greatly shaken in Rome at the time we were considering. We hardly think that skepticism has as yet gone to the same lengths in India, but it is extending every day. It is a good many years since a careful observer—Sir Charles Atchison, Governor of the Punjab—made the assertion: "Educated Hindu society is honeycombed with unbelief." Since the remark was made the unbelief has spread more widely. Even the poorest peasant is affected in his beliefs. For example, he sees that government has interfered with various Hindu rites—putting an arrest on what is openly immoral or cruel. The gods take no notice—have the old gods lost their power? Then the entire system of government education—especially in the high-schools and colleges—is at war with Hinduism. The education is purely secular, and in the fierce light of modern knowledge the old belief speedily expires. It is a truly serious question on which we can not here enter: What is to be the upshot of all this? Of course, the missionary schools and colleges are still more directly antagonistic to Hinduism, but the effect of their teaching can hardly be mere unbelief. They inculcate the truths and precepts of the Gospel, and when this is done in earnestness and love

the incomparable superiority of Christianity to Hinduism is frankly recognized, even when the pupil is not prepared to suffer for Christ's sake by receiving baptism. It was mentioned that when in the Roman empire the old religions had become little more than a memory, the worship of foreign deities, such as Isis and Mithra, flowed in to fill an intolerable void. Even when the name remained the substance was changed. We connected their popularity with a deepening sense of sin in the Roman world. Has there been anything of this kind in India?

There certainly was, to some extent, a quickening of the moral sense in Bengal when Rammohun Roy published his treatise entitled "The Precepts of Jesus the Guide to Peace and Happiness." Out of his efforts arose the Brahma Samaj. In the later days of Keshab Chunder Sen the ideas of the Samaj became somewhat wild; but at present, so far as we have seen, it inculcates many moral and some valuable religious lessons. But by its own confession the membership is diminishing. Similar things might be said of the Prarthana Samaj of Western India.

Another society—the Arya Samaj—has of late years attracted notice in northern India. The founder was a diligent student of the Christian Scriptures, and he rejected the polytheism, pantheism, and various other evil teachings of the Vedas. He vehemently maintained that these things were not in the sacred books, but he adopted modes of interpretation against which Sanskrit scholars could only vehemently protest. It was not Hinduism he supported, but an exaggerated system of his own, which he insisted on calling Hinduism. The Arya Samaj has lately split into two parts—a progressive section and a conservative one. We may perhaps expect something good of the former. Hitherto the Samaj has been equally earnest in defending its imaginary Hinduism, and in attacking Christianity.

Obstacles to Victory

The signal victory of ancient Christianity was long deferred for many reasons, some of which have been already mentioned. There was another very unhappy one—the low spiritual condition of the Christian Church. Christians still clung tenaciously to strange forms of superstition, such as augury and magic. From the days of Cyprian virginity has been lauded to the highest heavens. All the while the tone of general society was low and worldly. If we are to believe such eminent men as Jerome and Salvian, the state of things even among the clergy was far from satisfactory. Men, earnest Christians, shocked by the general corruption, were thrown by a revulsion of feeling into an asceticism which was often extreme. They must escape from such a wicked world. So the monk fled to his solitary cell and Jerome to his cave in Bethlehem. Among Christians generally there was little evangelistic zeal. The barbarous invaders became

Christians ere long, but by a process of civilization rather than of free Christianization.

How feels, how acts, the professing Church in our day? We know how we ought to feel and act. We know how our blessed Master felt and acted. We can not forget His words: "Other sheep I have; them also I must bring." *Must* bring? The necessity lay in the eternal purpose of grace and in the strong compulsion of redeeming love. Are our hearts in sympathy with Christ's?

We are too ready to excuse ourselves. We say we can not possibly rise so high as the Son of God: we might as well attempt to grasp, with hands of earth, the golden stars of heaven.

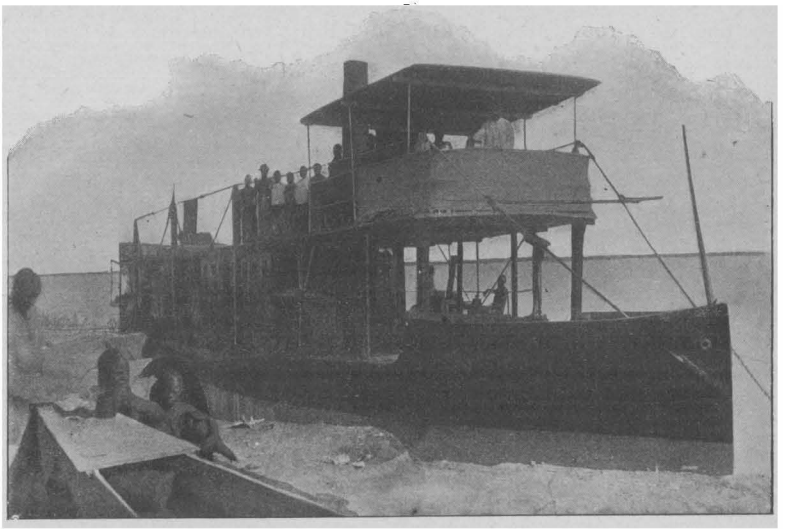
But let us look at Paul, a man of like passions with ourselves. He exalted in being the minister of Christ to the Gentiles, "that the offering up of the Gentiles might be acceptable, being sanctified by the Holy Ghost." The whole Gentile world presented as a living sacrifice to God! Here surely is a magnificent ideal, and toward the realization of that ideal the apostle strove continually.

Our age is, in many respects, a frivolous age; but it is not wholly wanting in high ideals. Cecil Rhodes had lofty political conceptions—yes, and more; for he hoped, by linking together the two great Anglo-Saxon races, to render war impossible. If a dream, it was a beautiful dream.

But there are far higher ideals still which are no dreams but beautiful realities: the one flock under the One Shepherd and the offering up of the Gentiles; these are coming realities. Are they coming soon? Yes, if the Church is ready for them.

But is she ready? Evangelistic zeal has been slowly rising for a century. Still, how little is done! Think of the hundreds of unevangelized millions, and how accessible they now are! When we see how little the Church is doing, we marvel that God is doing so much. He richly rewards our feeblest efforts, encouraging us to increase them tenfold. We have no room for statistics here; but in regard to the great continent, India, of which we have been speaking, all the missions are full of thankfulness and full of expectation.

Enlarged evangelistic zeal would not be a blessing only to the world; it would be an equal blessing to ourselves. The temptations to frivolity and pleasure-seeking are manifold and multiplying. Some powerful counteractive is required. A high ideal, steadily contemplated and striven for, infuses somewhat of its own nobility into the mind contemplating; it attunes it into harmony with itself. Let our age steadily contemplate the coming realities that have been mentioned, and steadily work toward better; and then the false, the fleeting, and the frivolous will be scattered like morning mists at the rising of the sun.



THE BOAT THAT GOES TO LUEBO

INTO THE HEART OF AFRICA *

BY REV. DEWITT C. SNYDER, M.D.
Formerly Missionary of the Presbyterian Church (South) at Luebo

It has not been the privilege of every clergyman to preach the Gospel to a people who have never heard of the Bible, who do not know the meaning of the church bell's solemn sound, and have never even thought of heaven or the joyous life beyond the grave—a people whose only religion is one of fear, and whose highest hope has been the possibility of being born again in some animal form to live through another cycle of time. A brief account of the experiences of one who has had such a privilege during a ten years' work among the Bantu people, in the heart of Africa, may prove of interest.

Ten years ago the steamship service from Europe to the Kongo had not attained to its present state of improvement, with its really fine steamers, fitted up with ice machines, electric lights, and all the modern conveniences. How vividly I remember the little coasting steamer on which we made our first trip. The dining-saloon and sleeping apartments were all in the stern of the vessel, which rose and fell on the swelling ocean like the end of a see-saw, and in rough weather pitched and tossed and reeled and whirled like a cork in a kettle of boiling water. Most of the passengers remained strapped in their bunks, too sick to eat—much to the joy of the captain, whose pocketbook fattened as his passengers grew lean. With the darkening shadows of night all these discomforts were intensified. A few kerosene lamps shed an uncertain, sickly light in the saloon, which served

* The first of a series of articles on the Kongo Independent State.—EDITORS.

also as dining-room, library, and smoking-room, while a three-sided lantern-like contrivance, containing a tallow candle inserted in the partition at the corner of a room, served to light two rooms and the corridor. This candle was measured with such mathematical nicety as to always burn out at exactly twelve o'clock, leaving the room in darkness and filling it at the same time with an unpleasant odor.

We sailed from Liverpool one morning in December, when the streets of the receding city were covered with snow and the biting frost in the air had caused all the trees to glisten like jewels. We passed through the Bay of Biscay, with its turbulent waters, into the semi-tropical ocean, on whose bosom nestles the Canarie Islands, and on to the coast of Africa.

It would be tedious to mention all the towns or ports visited on that memorable first trip. Soon after leaving Sierra Leone we anchored in the open sea about three miles from shore, and the captain blew his whistle to summon the "Kru boys." These "boys" are not boys at all, but full-grown men of the Kru coast, and are hired in large numbers to handle the cargo. Soon after the whistle sounded the sea was dotted with small canoes coming out from the land, each containing three persons. As they reached the ship's side, and scrambled up the single rope hanging from the rail, we had a good view of them. One man, wearing nothing but a dirty loin-cloth, had his head embellished with a fairly good high silk hat. Another wore only the cast-off red coat of a British soldier. Another's wardrobe consisted of a white shirt that looked as if it had been laundered about a year before, while another wore merely the trousers of a pajama suit. But they were so good-natured and so willing to work that one soon forgot their costumes. There were nearly a hundred of them under the care of a head man, who wore a large brass plate around his neck, on which these words were inscribed: "Sisters John Griffiths, head man; he pass all head men for him country." Some of the names of the lesser lights from "him" country were: "John Bull," "Salt Water," "Two Pound Ten," "Jack Never Fear," "Glasgow," "Jimboy," and "Pea Soup." They soon took possession of the ship and set to work to clean it. Such scrubbing of decks, such washing of linen, such cleaning of chains and ropes! Under the stern guidance of the first mate they soon had transformed the ship.

As we entered port and the traders came on board to see the captain, there was one question invariably asked, always followed by the same answer. After shaking hands with the captain the gentleman from the shore would say, "Did you know So-and-So? Well, he's dead." At every port we heard it, until we knew it so well that the question had but to start with "Did," and we could finish his sentence. It never was, "Well, he is married," or "He's made his fortune," but always, always, "Well, he's dead." We came to realize the deadliness

of the climate, and the chances which the trader was willing to take for the sake of the extra pay given to those who were willing to work in darkest Africa.

A Kru boy who had been partially educated at Fernanda Po, and had become assistant to the sanitary inspector, was sent to investigate the death of a native, and to write out a death certificate. This is his return:

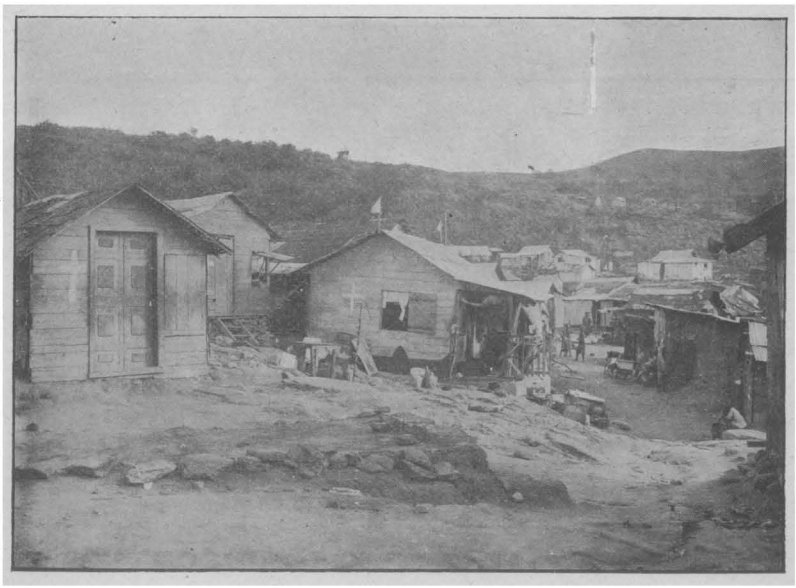
Man's Name.....John Pea Soup.
Profession.....Mr. Field's Kru Boy.
Cause of Death.....Colic around the heart and lungs.
Profundity of grave.....Six feet deep.
Destination .....Heaven.

(*Signed*) JOHN MENSAH,
Assistant Inspector of Sanitation.

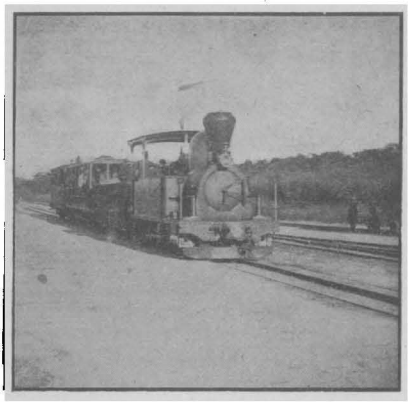
Six weeks after leaving Liverpool we reached Matadi. To-day the same trip is made in nineteen days. Matadi receives its name from the rocky character of the hills on which it is built.*

At Matadi the Kongo River ceases to be navigable, so we left the

* The native name for rock is *ditadi*, the plural of which is *matadi*. When Stanley began breaking the rocks to form his road from Matadi up to Stanley Pool, he used dynamite, and as the work went on, the natives watching him named him Bula Matadi—*i.e.*, Breaker of Rocks. The name clung to him all through his career as an officer under the King of the Belgians, and when he left the name was given to his successor, so that now throughout the whole reach of the State the government is spoken of by the natives as "Bula Matadi." It is a word used to scare children to bed, to make them obey, and to bring sorrow into the hearts of thousands of natives, but of this we will speak later on.



A VILLIAGE OF IMPORTED LABORERS, MATADI, WEST AFRICA



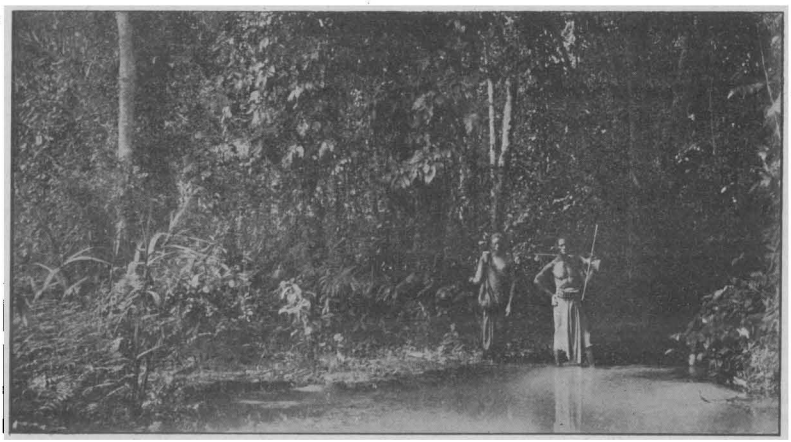
THE KONGO RAILROAD

steamer and landed in a little hamlet of a dozen small houses. We found no railroads, no trolley-cars, no horses, no wagons to carry us farther, and yet we were one thousand miles from our objective point. Our first concern was to reach Stanley Pool, a distance of about two hundred and eighty miles, where the river again becomes navigable. The journey was accomplished by a three weeks' walk over the most difficult and barren country imaginable. To-day a well-constructed railroad, a monument to the skill and energy of Belgian engineers, connects the two points. Much merriment was indulged in at the expense of the promoters of the railroad. Indeed, it did seem impossible and useless to build a road over the Palla Bala Mountains, but it was done, and is to-day probably the best-paying investment in all Africa. With a first-class passenger fare (for a distance of two hundred and eighty miles) at ninety dollars, and freight rates at ten cents a pound, and a full traffic, it can scarcely fail to pay handsome profits.

At Stanley Pool the river again becomes navigable, and a water-

AN ENGLISH CARICACATURE OF THE KONGO RAILROAD

way of ten thousand miles is opened up to river steamers. After a delay of a month or so we were enabled to resume our way on one of these small boats. Steaming up the Kongo for three days we turned into the Kassai River. As we sailed along there opened up on either side an ever-changing panorama of beauty passing through all the shades of green. Here we saw nature, fresh from the hand of God, unsullied by the touch of man. The twining vines had caught in their embrace the undergrowth, and formed beautiful castles of green or grottos of emerald, the turrets, the doors, the windows all complete. Huge creepers, winding their way over the ground like huge serpents, or hanging in great loops from tree to tree, seemed like elephants' swings. Twisting and climbing around and up the boles of the immense trees, until they overtopped all, they broke unto brilliant



A JUNGLE IN THE HEART OF AFRICA

bloom, making some of them a flaming torch or a peak of snow, as the blossoms were red or white. Through these trees and vines and undergrowth scampered great troops of monkeys. There were all kinds, from the little pet green monkey to the great black-haired monkey with a ruff of white around his neck. Over all flew flocks of parrots on lazy wing, making the air discordant with their harsh cries. Close along the bank, under the shade of the overhanging trees, the elephants were bathing, at times drawing into their trunks gallons of water and then squirting it over their bodies. In the shallower waters were herds of hippopotamuses, so ugly and so hog-like that one wonders why they were ever named horses. On the sand-banks along the river the huge crocodiles basked in the sun, their yellow skins glistening like gold.

Every afternoon between four and five o'clock the captain moored the steamer along the bank and sent the crew out into the woods for

fuel. The crew were composed of natives of the Bangala tribe. They are muscular and well proportioned, their black skins shining and smooth as velvet. Their dress consists of a strip of cloth about a foot wide, and long enough to admit of its passing tightly between the thighs, and being fastened behind and in front to a belt of cord around the waist. The peculiar tribal mark of these people consists of a series of welts about an inch wide, extending from the top of the forehead down between the eyebrows to the top of the nose. The whole expression of the face is cruel and ferocious, and it does not belie their character. We have seen them take a dog, and, in preparing it for the evening meal, tie a string tightly around its jaws to prevent it biting them, then hold it by the legs over a hot fire, turning it from time to time, till it was roasted, the dog dying gradually as the process of roasting advanced.

A trip from Leopoldville to Luebo, our destination, occupied a little more than three weeks. In the heart of the Kongo Independent State, on the Lulua River, one thousand miles from the seacoast, lies the little settlement of Luebo, so called by the natives because of the salt formerly made there by the different tribes.* It is very pleasantly situated at the confluence of the Lulua and Luebo rivers. Back from the river, on a high bluff surrounded by the primeval forests, commanding an extensive view of the country untouched by the hand of man in its virgin growth, is the mission station of the Southern Presbyterian Church.

THROUGH ZULULAND ON A BICYCLE

SELECTIONS FROM A LETTER TO PATRONS AND FRIENDS†

BY REV. FRED R. BUNKER, NATAL, SOUTH AFRICA
Missionary of the American Board of Commissioners for Foreign Missions

These plains of Zululand used to be the pasture-grounds of the myriad herds of the famous African kings. They are like a great inland sea of lawns and meadows, with banks of bluff, blue mountains. A whirl over the plain, a pull up the mountain, and I stop on a knoll and feast my eyes on as glorious landscape as I ever saw. The great rolling plain lies below, bounded by the trees of Eshowe on the south, the sharp ridges about Inkandhla on the north, and great shadowy bluffs on the east. Little herds of twenty or fifty cattle now dot the plain where thousands used to roam. An old heathen man passing by is very genial in replying to questions and giving reminiscences of the days when from this very knoll, Dabulamanzi, watched the herds of

* The native name for salt is *luafu*, and the first traders at this place, following the propensity of foreigners to mishear and miscall, named the place Luabo (luā bo).

† Mr. Bunker has for some time been in the habit of stimulating interest among home churches and friends by sending mimeograph letters direct from the field three or four times a year. This would be a good plan for more missionaries to adopt.—EDITORS.

the king. "Yes, it is a beautiful country, our home, but is the white man going to eat it up?" The Zulus are looking with suspicious eyes on those little red and white flags which mark the course of the surveying parties now abroad in the land. . . .

More climbing, a stiff pull in the sun, and then a rest at Entumeni mission station, one thousand feet above Eshowe. Here Norway's sons and daughters have labored many years to give the Gospel to the Zulus. Ten miles more to Impapala, and we must be off, tho our kind host urges us to stay. Now along the great ridges, and at last another charming valley opens before us. Broad rolling acres between the giant hills. I look for Impapala. There, on the farther slope of the valley, are the long lines of wattle trees, which mark the white man's residence in Natal. What white settlement can be here? There are the cement walls and iron roofs of well-built houses amid the trees. Is that Fort Volland, which is near Impapala? I call a little herder boy, and ask where Impapala lies. He points to the trees. But he must have mistaken my question. "Do white people live in those houses?" "No, the believers live there." Can it be that the Christian Kafir—the conceited, the lazy, the vile, according to all popular reports—has developed into an enterprising farmer? Can the leopard change his spots, and can the Ethiopian really change his skin? Such must be the question which comes into the minds of European travelers along this road. For that is Impapala. I hasten on, and soon come to the settlement.

I am directed to the home of Mr. Plant Mcanyana, the preacher in charge of the station. A warm welcome meets me. The preacher and the teacher are both old friends. My comfort is immediately the law of the household. My room is a sod hut with a thatch roof and a clay floor. The bed is clean and comfortable, with white counterpane and embroidered pillows. A table with tasty spread, good chairs, a sewing-machine, and pictures (mostly advertisements) on the walls make up the furniture in part. There are skins on the floors for rugs. Taste and neatness are evident everywhere. I suspect immediately that Daisy, Plant's daughter, has given up her room to me. A good hot supper soon comes steaming to the table. I have been commiserated several times on the way up that I must 'live with the Kafirs for a whole week.' But my bed is a hundred per cent. better than that for which I paid a half-crown in 'the best hotel in Eshowe,' and my supper reminds me that Daisy was in the kitchen at Inanda, where visitors from four continents never complain of their fare. I expect to survive the experience.

After supper Plant takes me to see his garden and orchard. Here are orange, lemon, guava, mango, loquat, and peach trees, and one very precious cherry-tree from America. Wattle-trees form a wind-break all around the premises. Six years he has been here, and he is

justly proud of the fruits of his industry. His house is a tumble-down affair because he has no money to build another. Ten dollars a month and a large family do not fill the purse. He is cutting stones for the walls of a new house, in faith that the iron for the roof will come. Some of my readers may want to help roof it.

The day closes with family prayers, at which the whole household gathers. Here is a man born in the densest heathenism, gathering his family about the altar of the most high God, and teaching his household the pure Gospel of God's Son. The institution of the Christian home is here in its purity with its tremendous power for good. As I sat in that circle about the head of the household ("the father," as they call him) I had a vision of the time when this institution shall have wrought for the Zulu race what it has for the Anglo-Saxon. . . .

Here about us are the homes and farms of the men who, leaving our mission stations in Natal and striking out for themselves, have established a Christian Zulu civilization far out in this surrounding heathenism. Sixteen years ago three men began to build here. They were immersed in heathenism. There was a good chance to revert to it if they wished. They had no church, no school, no preacher, no missionary to say them nay. But they brought with them a knowledge and love for the institutions of Christianity which had so recently been given to them by the American missionaries. The Word of God, the Christian home with its one wife and family altar, the assembly of believers on the Lord's Day, the Christian school—these were all transplanted with them to their new home. . . .

The church bell rings, and we start for the morning service. Turning a hill, we come in view of a church building but recently built by the people themselves. It is made of bricks, with iron roof, and will seat between two and three hundred people. The bricks were molded and laid and the roof made by Zulu workmen. One of our Amanzimtoti boys did the woodwork and did it well. Such a monument to Christian growth among the Zulus does one's heart good. As we pass along a kiln of bricks is pointed out which the school children have just made to build a school-house and a teachers' house near the church.

The seats are not yet made, and the people sit on the floor for the most part. But here you have as orderly an assembly of worshipers as you will find anywhere. Their dresses and manners are not Parisian, but they are Christian, which is better. I enjoyed preaching to them as much as I ever did to a cultured American audience, and I believe that the Spirit of God was there as manifestly as in any great cathedral, if not more so. . . .

At Olandwani some time ago a native doctor became interested in Christianity and employed Daisy, Plant's daughter, to teach his

children. She witnessed for Christ as well as taught. He clothed his family, permitted his wives to become Christians, and built a chapel of stone with his own hands. He was building a preacher's house when he died. His death was a severe blow to the work. The school is now closed, and when I reached the place I found his wives in great trouble. His brother, his heir, had come from Natal to claim them as his wives and to take them back to heathenism. They resisted, but he had brought a witch doctor to "doctor" them so that they would consent. The women summoned the man before me. I had no authority except to advise. I advised them to appeal to the magistrate to be freed from the working of the native law. . . .

The man was terribly angry. "You are my goods, my things. You are the property of my father who bought you, and I have inherited you; and what right have you to refuse to let me do what I want to with my own?" I gave him God's word about causing His little ones to offend, and told him that he was dealing not with helpless women, but with the God of the widow and orphan, and he would better walk carefully. The women ask God's people to pray for them and their children and the work there.

The next day Plant, the preacher, and I went down the valley to Daniel, the Msutu's kraal. This is a man of great influence in the region. He is the chief counsellor of Ihashi, the chief of the region.

Plant bought a horse up country. He sold it to a white man, and he sold it to Daniel. A native saw it one day, claimed it, but was refused possession. He took the case to the magistrate. The magistrate sent police for the horse and for Plant. Plant looked for his pass to bring the horse to Impapala, which would prove his right to the horse, but could not find it, and so told the magistrate, who said: "Oh, you thieving Christian Kafirs! You are all liars and scoundrels! You know you stole the horse! The raw Kafirs are gentlemen compared with you," etc. Plant challenged his word, and demanded time to go to the place where he bought the horse to get proof. It could not be denied. He brought back the pass, and the magistrate had to apologize and begged that the matter might not be reported to the government. I do not think he would have been flattered at the zest with which his defeat was enjoyed by those men in the kraal that afternoon. He had given Plant a very good advertisement among the heathen as an honest "Christian Kafir." . . .

Two things impressed me deeply on my visit. First, the fact so vividly demonstrated here that the truth keeps its grip on the Zulus when their environment would all tend to cause them to revert to heathenism. Second, that they have the power of initiative in Christian service. This power with the Spirit of God to quicken it means much for Africa. Will you pray that God will bless this people to His glory?

"THE MASTERY OF THE PACIFIC"

A HALF HOUR WITH MR. COLQUHOUN'S LATEST BOOK*

BY J. T. GRACEY, D.D.

The title to Mr. Colquhoun's book, "The Mastery of the Pacific," contains a statesman's suggestion. It implies a shift in the comparatively near future, of the theatre of the world's conflicting strenuousness. Only yesterday the civilized world was startled with the possibility which suddenly confronted it, that the Pacific Ocean, unless Chinese immigration were brought to book, might soon become a Chinese lake. The Chinaman has shown himself capable of vast combinations and of conducting great enterprises. China has an overcrowded population on large parts of its territory, from which the twenty millions of people wiped out by the Tai-ping rebellion were scarcely missed, while the multiplied millions carried off by the swellings of the Yellow River and great famines make no perceptible impression of loss, because of the density of the remaining population.

The opening of new lines of communication between China and the Western nations, made it manifest that this vast population could be mobilized till it should become a menace. If the hard work of the world were to be auctioned off to the lowest bidder, the Chinaman would have the contract knocked down to him and he would fulfil the obligation. China could export a hundred millions of its people for over-sea pursuits, and every established industry at home be sustained with unabated vigor if they never returned.

The problem of the last half of the last century was how to keep this industrial "yellow peril" from monopolizing the world's unskilled labor. It did not stop at that, for the next perplexity was how to keep it from appropriating the sea commerce of the Eastern hemisphere, while extending under its own control its internal commerce on modern models and with modern appliances. The great Chinese combinations for transportation, as symbolized by "the six companies," showed them capable of large ventures, with large capital and much brainscope. It threatened to become in commerce what the dowager empress' emeute in the Boxer incident was in the game of empire—China against the world!

European and American interests forced a combined activity to prevent China from absorbing the trade of the Pacific Ocean. They could not lose their grip on the solidified commerce with the party of the second part—the one-third of the human race resident in China. The Far East now precipitates a readjustment of the world's commerce; and Commerce is king. The continent of Africa will seriously

* "The Mastery of the Pacific." By Archibald R. Colquhoun. Macmillan Company, London, New York. Special maps. Over a hundred illustrations from originals.

modify the political and industrial situation in the remoter future, but the imminent problem lies now in the North Pacific Ocean. The foreign territorial situation in China is subordinated to trade relations. Great Britain and the United States demand the "open door." The trade with China, not its territory, delimits the "spheres of influence," the equivalent of political "spheres" in African earth-hunger. Trade belts are the substitute for land belts. The Chinese Hong is the pivotal center of the world's competition. The United States bounds the contention on the east of the Pacific "lake." The enterprise is imminent. "San Francisco is three thousand miles from New York," is the vernacular of to-day; "New York is three thousand miles from San Francisco" promises to be the vernacular of day after to-morrow. It is even the patois of to-day.

It is this which Mr. Colquhoun sees when he says:

> The future of China is a momentous question, and one of great importance in the mastery of the Pacific. . . . We are not in a position to predict the future of China, for we have by no means fathomed the possibilities of her amazing people.

Among the most significant features of the situation, he says, is the advent of Russia coming *overland* on the Pacific littoral, and the United States coming *oversea*, and establishing herself in a large, populous, and important archipelago on the borders of Asia. He reminds us that sixteen years ago a British statesman of the first rank could hardly be induced to annex part of an important island adjacent to Australia, and it was "the fashion to call the British oversea possessions 'millstones about our necks,'" but now "the smallest and remotest coral reef is jealously guarded, and the whole vast oceans of the world are practically partitioned out into spheres."

Beginning with a sketchy review of the past history of the peoples found in the area of the Pacific, Mr. Colquhoun aims to present a vivid impression of the various countries and their peoples, the scenery, social and political life, and "the parts they are destined to play in the great drama of the mastery of the Pacific." It will greatly aid the reader, in advance, to make a thorough study of the map of the Pacific Ocean, in which the author deliminates the Asian and the Australian divisions, the Bali and Lombok and eastward of Celebes, and the Philippines being penetrated by the line.

This throws the Philippines, Borneo, Celebes, Bali, Java, and Sumatra into the Asiatic group, and New Guinea, the Mollucas, and the chain from Timor to Lombok into the Australian sphere. This division he defends on scientific grounds. The cable constructing between Vancouver and New Hebrides, and that from San Francisco to Manila cross near the parallel of New Orleans, about twelve hundred miles east of the coast line of Lower California. A third proposed submarine cable will reach over six thousand miles from Panama to New Zealand. No one can intelligently ponder the outline in its possibili-

ties but he must be awed by the majesty of the new international arena of the next fifty years. It should challenge the attention of missionary students and will help to develop missionary statecraft—a statecraft absolutely necessary to economical world-plans of evangelization. Missionary masters must learn from political parallels. "We have realized bitterly in South Africa the result of relying entirely upon courage and daring," the author says, and missionary societies should have learned by now the folly of relying on devotion and heroism alone. "The future wars of the world will be waged with brains, and brains must be trained, else they too often lie fallow and go to seed." It is true of missionary zeal that it is not sufficient of itself. It is true here as Colquhoun says of war: it is a "battle of brains" as well as a campaign of faith.

The chapters, "The United States in the Pacific" and "The Future of the Philippines," are thought-provoking and forcibly frank, as if they came from a Supreme Bench in an international court. We may wince under some of the strictures of our policies in particulars, but faithful are the wounds of a friend.

The missionary activity aimed at by the Protestant churches of the United States demands sober judgment. That we will make mistakes will not surprise us, but there will be blameworthiness if we rush, "owl-like," into the sun and hoot "Where is it?" Mr. Colquhoun's words are wise, and the wise should ponder them, when he speaks of the danger of reaction from the sudden bound from Friar Romanism to American Republican religious freedom. He says:

> The sudden break between Church and State will inevitably affect the Filipino deeply, and many thoughtful people are inclined to believe that, suddenly released from all religious trammels save those he voluntarily assumes, he will lapse into a state of heathenism. The well-known tendency of the Malay is to revert—to return to his former state, and this will be accelerated in religious matters by the fact that the majority of Americans appear to him absolutely irreligious people. The distrust of the friars will militate against children being sent to their Sunday-schools, and the little ones themselves, precocious with new learning, will not submit to be taught by their ignorant mothers and fathers. They will observe that their teachers to whom they look up as patterns, frequently do not attach much importance to attendance at church, do not confess or go to sacrament. Even Roman Catholic teachers will have a very different standpoint from which to regard the observance of religion. This indifference will be followed by contempt.

The danger is always imminent in cases of religious reformation, of swinging through an arc of infidelity, but it is to be hoped that we will not have to look to Philippine friars to save the land from acute atheism. I have reached the limits of my purpose if I have stimulated the study of Mr. Colquhoun's book and of the world problems which it indexes.

THE DOUKHOBOR CRUSADERS*

Three years ago the Doukhobors were a tribe in the Caucasus Mts. in Russia, where they held to their simple faith and practised their peculiar customs. Their faith is akin to the Quaker doctrine of inner light and immediate revelation from God. In practise they carry the doctrine of non-resistance and brotherhood to its extreme applications: they refuse to bear arms, and as vegetarians they will not use animal food and many will not even use animals as beasts of burden. These practises, especially the refusal to bear arms, brought upon them the persecution of the Russian government, and their hardships grew so severe as to excite pity even in Russia. Tolstoi became their friend and espoused their cause, and interested himself in obtaining their removal to some other country. The Canadian government, seeking settlers for its vast northwest territories, heard of their situation, and, knowing them to be a simple, hardy, honest race, invited them to its domains. Tolstoi devoted the proceeds of his late book, "Resurrection," to transporting them, and in due time seven thousand of them were settled on small farms given them in the neighborhood of Yorkton, Assiniboia, three hundred miles northwest of Winnipeg. This was three years ago.

The colonists prospered greatly for a while, and then things began to happen. They were strong and rugged enough to be pioneers in a rough country demanding indomitable enterprise and energy, but they lacked adaptability and practicability. They naturally brought their peculiar views and customs with them, and these began to excite comment, tho they were still treated kindly and encountered no persecution. Their vegetarianism led them to extreme practises. They not only would eat no animal food, but began to discard any animal texture as clothing, and at length said it was wrong to use animals as beasts of burden. Under the influence of two Russian socialists, some of them recently assembled their horses and cattle, and drove them into the northern wilds and turned them loose. The men and women then began to perform all the heavy farm work themselves. Women in teams of twelve pulled the plows, young men hauled heavy loads of produce to the market, forty miles away, and the only animals to be found in the villages were dogs, which could not be driven away.

Suddenly news came of a portentous movement far up in the wilds of the northwest. Several hundreds of the Doukhobors were mobilizing, and were about to march southward. The first definite information came at about the end of October, when a traveler returned from their settlements and reported what he had seen. "At one place," he said, "there was a gathering of five thousand Doukhobors, all engaged in prayer. The only one among them who could speak English informed me that they were 'making a big prayer,' and that they were going to set out to look for Jesus, as they had received a message which told them that His second coming was near at hand. Many villages were deserted, large quantities of grain lying in the graneries, and the houses being left in perfect order." With the thermometer already ten degrees below zero, the great horde began its march southward, with Winnipeg as its objective point. When questioned their only reply was, "We have received a message from heaven and are looking for Jesus." They were

* Condensed from *The Presbyterian Banner*. See REVIEW for August, 1901.

barefooted and wore no warmer clothing than thin cotton. All were soon suffering, little children were in the extremity of distress, and the affair began to be pitiful and alarming.

The Canadian officials bestirred themselves to head off the movement. All argument and entreaty and threats were in vain: they were "going to see Jesus." At length forcible measures were used. At Yorkton the women and children were separated from the men, and detained in a warehouse. But the men, nothing daunted, marched right on. The physical distress was growing terrible, and men and women were becoming crazy. The officials at length saw that they must do something decisive, and placed the men on a train, and with the women transported them to their settlement.

The strange movement is largely due to the influence of a few leaders, and it is hoped their spell over the people can be broken. Many of the Doukhobors, especially among the young men, see the foolishness of the movement, and are ready to adopt wiser ideas and customs. The whole affair illustrates the danger of zeal without knowledge. If the faith of these simple, childish people can be illuminated and guided with Scripture truth, they may yet develop into strong and wise Christians.

METHODS OF WORK AMONG MOSLEMS*

BY REV. E. M. WHERRY, D.D., INDIA

Before proceeding to the presentation of our views as to the methods of evangelistic work among Moslems, we should call to mind some of the characteristics of the religion of Islam, which in a measure determine the methods of work among Moslems.

First among these characteristics we would call attention to its teaching as to the Divine Unity. Allah is the only God, He is Creator and Preserver, He is a personal God, possessing the attributes of Infinite, Eternal and Unchangeable Power, Justice and Mercy. "Praise be to Allah, the Merciful and the Beneficent," is written upon all the outward symbols of Islam. The watchword, "Allah is God and Mohammed is the Apostle of Allah," has sounded the deathknell to idolatry in every Moslem country, except India, and even here has changed the faith of one-fourth of the population. This Unitarianism of Islam has been understood to preclude all faith in incarnations of the Deity, and especially so as to forbid the recognition of Jesus the Christ as the Incarnate Son of God, or the recognition of the Christian doctrine of the Trinity. While it is undoubtedly true that the Trinity against which Mohammed inveighed in the fourth chapter of the Koran was a false Trinity, consisting of Allah, Mary, and Jesus, nevertheless the teaching of the passage forbids all faith in a Trinity of any kind. So, too, in respect to the idea of incarnation, the passage is equally clear which represents Jesus as confessing in the Day of Judgment the sin of the Christians in ascribing to Him Divine Sonship and protesting that He never taught them such a doctrine!

This doctrine of the Divine Unity, which would seem to bring the

* Condensed from *The Harvest Field*, Mysore, India. This paper was first read at the Mussoorie Conference, and has reference really to work among Moslems in India, where the conditions are very different from those existing in most other Moslem lands.

Moslem so near to the Christian, is, in its Moslem dress, that which makes it so difficult for him either to understand or to accept the claims of the Gospel of Jesus.

Another characteristic of Islam is its teaching that the way of life is a way of implicit obedience to God and His prophets. A Musselman is one who submits himself to God. This submission must be absolute. There may be no conditions, no mental reservation; God's will is absolute. Those who have departed from this state of submission are infidels and the objects of Divine wrath. Those who submit themselves become the objects of Divine approval and the recipients of His favor. God is merciful and beneficent, but only merciful to those who submit themselves to His will.

This doctrine of submission, regarded as a statement of the attitude of the human to the Divine, is true, and we may truly say that every true Christian is in that sense a Musselman. "Not my will but Thine be done" is the word of our Lord, and expresses the desire of every Christian believer. But with Moslems this doctrine has never been understood to mean any more than an absolute submission to the claims of Islam as the true religion of God. Outward and formal recognition of Islam as the true faith of God has always been declared to be the passport to heaven. Very little stress has been laid upon the inner life of the heart. Every form of iniquity, anger, wrath, envy and deceit, impure thoughts and affections, lascivious and lecherous lives, lying, oppression, robbery, and murder, when committed upon the persons of idolaters and unbelievers, has so uniformly characterized the Mohammedans as to leave the conviction that the religion of submission is with them a matter of their mental attitude toward God. Obedience is thereby limited to the requirements of the Koran in relation to their conduct. The teaching of the book, and not the dictates of conscience, becomes the sole rule of life.

This characteristic of Islam, however we may interpret the requirements of the teachings of the Koran and the traditions, makes it clear that Islam is essentially a religion of works. That many Moslems do interpret the teachings of the Koran in a highly spiritual and ethical sense we all know, but even these are no exception to the rule that *man must do that he may live.* The Christian doctrine, which lies at the bottom of the teaching of Jesus and His apostles, that man must be born again, that the sinner, dead in sin, must be raised from the dead, and so receive life before he can do the will of God, is entirely foreign to the teaching of Mohammed or of his followers. Here is the contrast. Mohammed says, "Do and live." Christ says, "Live and do."

We are now in a position to consider some of the methods that should be adopted in order to best impress the minds and hearts of Moslem hearers with the claims of the Gospel.

The first point we should discuss under the head of method is *preaching.* The matter and style of address will, of course, be determined by the circumstances of time and place, the character and intelligence of the audience, the attitude of the hearers, etc.

In a mixed assembly it is hardly practicable to enter upon any of the subjects that might in a special manner impress the Moslem mind or answer the inquiry of such a hearer. The address would naturally be upon some subject of general interest, such as the lost condition of mankind, the destructive character of sin, the compassion of God toward

sinful men, or the Gospel plan of salvation. And here we would emphasize the importance of addressing non-Christian men, not as Moslems or Hindus, but simply as sinful men. We should avoid as far as possible *raising what may be called a sectional antagonism or a party bigotry.* Our Lord addressed all sections of the Jewish nation, religious and political, but He steadily declined to recognize any of them in His preaching. All alike were in need of reconciliation to God, and to all alike came His words of love and rebuke, of encouragement and hope. Failure to recognize this principle has rendered many a sermon fruitless. A fling at a Moslem practise or belief has sufficed to divert the attention of every Moslem hearer from the main point of discourse, if not to send them away full of anger with the preacher and his preaching.

We would say, then, that in addressing a mixed audience care should be taken to avoid expressions that would unnecessarily offend the prejudices of Moslem hearers. Even many of the most sacred formulæ of Christian faith may be wisely withheld. "The sincere milk of the Word" is what is best adapted to such hearers, rather than the strong meat of a mature Christian experience. Every effort should be made to bring them to realize the presence of God and to make them feel guilty before God, so as to raise the inquiry, "What shall we do to be saved?"

On the other hand, in addressing ourselves specially to a Moslem audience, respect should be had to the subjects of discourse. Those which are calculated to lead the hearer to a conviction of sin have already been indicated. There are, however, certain subjects peculiarly fitted to awaken inquiry in Moslem minds along lines not altogether foreign to Mohammedan belief. For example, the subject of *the manifestation or self-revelation of God* to men, may be presented in some such form as the following:

1. The necessity of such a revelation that men may know God.
2. The capacity of mankind to know and worship God predicates a revelation of God.
3. The revelation of God in His works.
4. The revelation of God in His providence.
5. The revelation of God by prophets.
6. Note the theophanies vouchsafed to Abraham, Moses, etc.
7. The supreme revelation of God in Jesus Christ.

Such a discourse would raise the question of the *Incarnation of God.* This subject being confounded in most Moslem minds with that of *Shirk,* or the ascription of Divine honors to any creature or to any image wrought by the hand of man, we must call attention to the difference of God's act and man's act in this connection. Man may not ascribe to any object the attributes of divinity, nor must he constitute angels or men intercessors with God. We must repudiate idolatry in every form, but that is quite a different thing from God's act, when He chooses to manifest Himself in any manner whatsoever consonant with His nature. Surely no one will venture to question His power to do so. We may, then, go on to give at least two instances in which the Koran itself attests such a manifestation of God: the Burning Bush and the Shekinah in the Tabernacle. In both instances there was a miraculous light and the presence of a visible something out of which came the voice of God. Moses bowed before the Burning Bush in worship, knowing God was there speaking with him.

Granting, therefore, any form of manifestation through material

substances, we may ask our Moslem hearers wherein is it unreasonable to accept the teaching of the Christian scripture that God was incarnate in Christ in order to accomplish man's redemption?

The teaching of the Koran and the Moslem traditions are united in the absolute sinlessness of Jesus. They are equally united in testifying to the sinfulness of all other prophets, and especially of Mohammed, who is not only represented as repenting of his sins, but who is distinctly commanded to repent of his sins. The sinless Christ presents a problem which can only be truly solved by recognizing Him as the only Intercessor and Savior of sinful men. Why did the sinless one die? What did He teach in regard to His death? Was it not that through His death the way of life might be opened to a guilty race?

Much more might be said as to the matter of discourse specially suited to Moslems. We must, however, pass on to notice the manner of preaching and even of writing for Moslems. And first we would say, *avoid controversy*. This is, however, easier said than done. Not only is the Moslem ready to debate, but trained disputants and preachers are usually near at hand, who are determined to draw the Christian preacher into a debate on any one of a dozen subjects. The purpose of such men is not to discover truth, but to disturb the work of the Christian preacher, and, if possible, to prevent his influencing the minds of the people with the truth of the Gospel. It is a good rule to refuse to debate with these men before the multitude. Let it be understood that an opportunity to discuss such subjects may be had at your own home, but that in your public preaching you will not turn aside to discuss any question whatever. A persistent attitude of this kind will in the end succeed in securing a hearing in comparative quietness.

It is exceedingly important to cultivate a grave, dignified bearing. The preacher should guard against all risings of temper. Even a "righteous indignation" may be misunderstood, or at least misinterpreted. Even such small matters as the handling of the sacred volume do not escape the notice of the Moslem. An old Maulvi once asked the writer why he laid the Bible on the floor or stood it by the leg of his chair! He would never hold his Koran below the middle of his waist, never took it in his hands to read without first washing them. "The pure alone should read it," is his motto. It is, therefore, quite shocking to such as he to see the Christian irreverently handle his Holy Bible. Is it not quite possible that we, in our antagonism to Bibliolatry, have gone too far in the opposite direction?

The next mode of missionary endeavor for the evangelization of Moslems is *the judicious use of literature*. It is often better to persuade a Moslem to read a portion of Scripture, or a book or tract, than to speak to him directly. The advantage of the book is that the message comes to him without the presence of even the writer, and appeals to his mind and conscience in solitude. If written in the right spirit, the book disarms prejudice and arouses conscience. Every preacher should be supplied with tracts and leaflets, and distribute them among such of his hearers as are likely to be profited by them. For this purpose we need a series of tracts, for the most part yet unwritten, which would treat of the fundamental things of religion, and lead all readers to consider those things which belong to God and the highest interests of the souls of men. These should be scattered by millions all over the land.

EDITORIALS

A Missionary Psalm

Psalm xlvi. is a missionary Psalm. Its truest, deepest meaning unfolds only when interpreted in the light of the new dispensation of the Gospel of Grace.

Its keynote is the first sentence: "*God is our refuge and strength*" —our *refuge* for defensive and our *strength* for aggressive warfare. This double sentiment pervades and explains the whole of this sacred lyric. On the one hand, we do not *fear*, tho surrounded by foes. The earth may be shaken as by an earthquake, and the sea roar and toss in wild tempest, but we are safe in our refuge. The heathen may rage, and the kingdoms of the world be drawn up in hostile array, but our God has but to utter his voice and all our foes melt away like mists before the morning sun. Wars of desolation threaten, but God wages a counter war of strange desolation. He desolates by *making wars to cease* unto the ends of the earth. He destroys, not employs, the carnal weapons of war, breaking asunder the spear, and burning in fire the chariots of war. He is the God of Peace.

This is one side of the picture. The other is suggested by the beautiful figure or emblem of a fertilizing and beautifying river. Jerusalem had no stream worthy the dignity of a river, simply a brook or two. This is not a literal river, but stands for spiritual blessing—the inspired Word and the Divine Spirit which carry verdure to the wastes and makes barren deserts gardens of the Lord. The refrain of the Psalm conveys the same twofold thought: the Lord of Hosts is with us—our strength; the God of Jacob is our refuge—our defense.

The Psalm has likewise two references to the heathen—first, to their discomfiture as foes, and then to their being compelled to confess His exaltation above all false gods.

The missionary lesson taught here is beautifully simple and encouraging. *Two* grand thoughts meet us here. In doing His will and carrying out His commands we are fearless as to all opposition and confident as to success. There are here at least three great lines of suggestion:

1. God is with us—to overcome opposition.

2. God is with us—to strengthen for duty.

3. God is with us—to assure us of success.

The Theory of Evolution

We have no desire to bring into these pages any discussions of modern questions of philosophy, science, or even theology, beyond what is needful in vindicating and upholding the great work of missions. But we confess to a strong and growing conviction that the whole cause of a world's evangelization is threatened by the evolutionary theory which is becoming so alarmingly prevalent and more alarmingly aggressive.

Beginning in the scientific sphere, it has not only encroached upon but is gradually permeating the whole domain of Christian truth, life, and work. It seems to have so fascinated the minds of preachers and teachers in the Church that Darwin, Huxley, and Spencer are becoming authorities more final and infallible than Paul, Peter, John, or even Jesus Christ Himself. Professed leaders of religious thought are recasting in this new mold the whole history of Christianity and Judaism, and even the Word of God is being melted down and run into the same matrix, and

taking a new and strange shape, and in the process somehow the whole superstructural element is being evaporated or eliminated.

Evolution by natural selection, carried into the moral and spiritual realm, makes direct regeneration by the Holy Spirit unnecessary and impossible, just as in the vegetable and animal kingdoms it provides for all improvement by development. Evolution is a process of development by natural law, and leaves no room for any supernatural working. Miracle, prophecy, inspiration, and even Divine illumination find no place in such a scheme. There is no God in history, as there is none in creation, unless He be simply the maker of a vast machine that runs itself with an undeviating uniformity.

The advances of this modern philosophy since Darwin first announced it have been not by steps but huge strides; and nowhere has it marched forward more audaciously than in trampling upon the old, revered truths of the Bible. It tells us that Deuteronomy was a product not of the Mosaic period, but of the days of Josiah, and with subtlety set in its present position as a sacerdotal support to the pretensions of a priestly caste! Exodus and Leviticus are post-exilic in origin, and Sinai and the desert journey, and all the wonders wrought in Egypt and the Red Sea are myths! Of course Genesis, Book of the Beginnings, with the story of Eden and the Fall, the Flood and Babel, patriarchal history, etc., is a mass of legend and tradition, partly, if not wholly, borrowed from other and older nations.

The whole basis of both Christian faith and Christian missions is thus being undermined. We have no Bible to carry to the heathen, and no new Birth from above to proclaim. Man was not *created* in the image of God. There was no *Fall*. There was no Noahchean Flood, no Babel confusion of tongues, no miraculous exodus, no miraculous supply of manna or pillar of cloud; it is more than doubtful if there was any tabernacle in the wilderness. Nay, we are now told by a dean of the Anglican Church that there is no authentic testimony either to the miraculous Birth or Resurrection of Jesus of Nazareth! And as to Pentecost, it follows, of course, that it is only the latest of fables!

We write—even to record—such words with hesitation, as tho even to repeat them were blasphemy. But it is time that we faced the real issue. These teachers in the Church proclaim these doctrines and yet go unchallenged. They are subverting the faith they are sworn to uphold, and yet go on preaching to congregations, and training a generation of preachers to attack the holy mysteries of Christianity with axes and hammers. Dr. Maxwell, in "Medical Missions," tells of a committee of missions in the Far East, who, on selecting texts for native disciples, rejected such as were found in portions of the Word which the higher critics condemn as only *traditions*.

And yet, not only the late Duke of Argyll pronounces evolution by natural selection "the most wonderful delusion which has ever imposed itself on the minds of men in the whole history of science," but the late Professor Virchow refused to the last to accept it as more than a theory—an unproven hypothesis. As long ago as 1877—25 years since—he gave an address on "The Freedom of Science," at Munich, protesting against this theory as having any solid scientific basis, vehemently opposing the acceptance as *facts*, of the problems of research, or the mere opinions of scientists. More than this, he stated, after much study of anthro-

pology, that every positive advance in that science only removed further the proof of the connection of man with the ape. Even when we study the fossil man of the quaternary period, who must have stood comparatively near to our primitive ancestors, we find always a *man*, just such men as now. He concludes—the capitals being his own: "WE CAN NOT TEACH, WE CAN NOT PRONOUNCE IT TO BE A CONQUEST OF SCIENCE, THAT MAN DECENDS FROM THE APE OR ANY OTHER ANIMAL."

We have neither disposition nor occasion to pursue this theme further than to call attention to the fact that, in allowing our faith in the Scriptures and our courage for the work of Gospel missions to be impaired or destroyed, we are accepting the dictum of a body of scientists who, consciously or unconsciously, are determined to eliminate the supernatural factor from Creation and Revelation. Many men who are disposed to "hold fast the faithful Word as they have been taught," are *not* disposed to be called ignorant, and be classed with the uneducated masses. They bow to the authority of scientists, as in other ages men bowed to the authority of priests. It is the fashion nowadays to doubt what has been most surely believed, and thousands yield before the tyranny of fashion. Few are willing to be sneered at as "unlearned and ignorant men," while so many "of the rulers and pharisees" do not believe. And consequently even the pulpit is becoming the platform from whence to proclaim, at second-hand, opinions destructive of both faith and missionary work. For if evolution be true, all faiths, however false, are but spiral movements in the grand onward progress. They have their place in the grand scheme, and befit their period. Even Christianity, which may belong to a higher point in the spiral, is imperfect, and will yet drop some excrescences unfit to survive, and develop some new and improved features or forms, which in the ages to come will make it essentially a new faith. This is the real trend and outcome of this virtually infidel philosophy. It seems to us that some judicial blindness must be veiling the eyes of professed disciples that they do not see whereto all this will go; and that it becomes an impertinence to press a faith upon other peoples if their own is as good for them, and perhaps better; or if, let alone, they will by natural selection preserve only what is fittest to survive and drop off the excrescences, superfluities, and abnormalities. It is obvious that we are being compelled either to abandon evolution or to abandon Christian missions. Perhaps it may be well just now to turn once more to the words of the Lord in Jeremiah viii: 8, 9: "How do ye say we are wise and the law of the Lord is with us? . . . The wise men are ashamed, they are dismayed and taken: lo, they have rejected the word of the Lord; and what wisdom is in them?"

David Baron's Mission to Jews

The annual prayer-meeting of the Jewish Mission, in London, conducted by Mr. David Baron, was held on October 31st. The beautiful hall, which comfortably holds about 200, was filled with a most intelligent and devout company of friends of the mission, and about an hour and a half was spent in prayer and testimony.

This work is one of faith and prayer, and is carried on in simple dependence on God. The present building, finely adapted to the needs of the mission, cost some £9,000, all of which was given without appeals to the public, in answer

to believing prayer. The conduct of the work costs about £3,000 ($15,000) yearly, which is raised in the same way, and comes in regularly, so that there is no lack.

Mr. Baron has associated with him a very efficient body of helpers.

Hebrew Christian Testimony for Israel

This mission to the Jews in London has been at work for many years, and has enjoyed much favor from the Lord. The missionaries are: Rev. David Baron, who for some time was connected with the Mildmay Mission to the Jews; Rev. C. A. Schönberger, who labored with marked success in Vienna for a considerable period; and with these gifted and devoted brethren are associated Mr. Landsman, Mr. Levertop, and two others, all of these being men of Jewish birth, possessing full knowledge of the habits of mind and heart peculiar to the chosen race. In their new and commodious premises, 189 Whitechapel Road, the great Jewish thoroughfare in East London, they are enabled to carry on their mission with ample space, and in a district peopled with the men and women of the seed of Abraham whom they seek to reach with the Gospel.

It is a sight to be remembered if you will pay a visit to their mission hall between 4 and 7 P.M. on any day except Saturday (Jewish Sabbath), or Sunday (our Lord's day). For three hours the opportunity is given for "disputation"—that is to say, for questioning by the Jews and answering by one or other of the missionaries. A Bible (generally in Yiddish or jargon) is before each man, and any one is at liberty to put a question or to present a difficulty; the missionary replies in German, and thus, "reasoning with them out of the Scriptures" (of course, Old Testament Scripture) the Apostolic method is followed, and by the working of the Holy Ghost the Word comes with power to many of these burdened hearts. The lengthened meeting for these questionings is followed by an hour's Bible lesson from 7 to 8 o'clock. It was delightful to see the interested look in the faces of 60 men, as they followed the teacher's opening up of the passage, and turned to the Word itself. No apathy or indifference in these intelligent faces—Jews from all parts of Europe, some from the Holy Land, some fair-haired, but mostly dark in complexion, with the marked Jewish features.

A branch of the mission is established at Funfkirchen, in Hungary, under the able guidance of Mr. Feinsilber, and Mr. Baron makes a mission tour annually, finding wonderful openings to preach the Gospel to Jews in many parts of Europe. J. E. M.

John Kensit and Ritualism

Mr. John Kensit, who died at Liverpool, England, on October 8th, the victim of what was virtually the blow of an assassin, was a man who had at least the courage of his convictions. He was the head of the Anti-ritualistic party, and was assaulted while returning from Birkenhead to Liverpool, after a meeting, September 25th, being struck over the left eye with a chisel by an unknown assailant. His son was at the time in prison for his own opposition to kindred practises of the Ritualists. Mr. Kensit was a Londoner by birth, born 1853, and in early youth, as he afterward lamented, was himself an extreme Ritualist. He felt that such worship lacked spirituality, and his further examination of the subject confirmed him in his opinion that the doctrines and practises of the Ritualists were

subversive of Protestantism and drifted toward Rome. At the age of seventeen he began an open air week-night meeting, and this developed ease and fluency of speech. Observing also the vicious literature in circulation, he began a pure-literature society of young men, and by house-visiting sought to introduce good books and periodicals. The outgrowth of this was his own book depot. Theological, controversial, and antiritualistic literature was his specialty.

John Kensit felt that the best way to call public attention to the alarming spread of Ritualism was by protest on the spot. Hence his numerous public appearances and vehement protests, among the best-remembered of which was his interruption of the service at St. Cuthbert's, Kensington, when he took up the crucifix, and, addressing the congregation, said: "In God's name, I denounce this idolatry in the Church of England!" He also gained notoriety by protesting against the confirmation of the late Bishop of London in Bow Church, and more recently against that of Dr. Gore as Bishop of Worcester.

Of recent years Mr. Kensit had organized a band of young men, under the title of the "Reformation Society," who go about the country visiting Ritualistic churches, holding meetings, and organizing local opposition. The protest itself was left to Mr. Kensit, for, as he is reported to have said, a young man who might do everything else as he would wish might make a public protest in church "badly and indiscreetly." In appearance Mr. Kensit was not imposing, being under the middle height. His speech was earnest, but suffered from the defects of his early education, and also from a certain enjoyment which he did not conceal when making an attack upon his opponents.

His career and death will no doubt intensify the present conflict between the Ritualists and their opponents, while the manner of his taking off will make him a martyo in many eyes. Without sanctioning some of Mr. Kensit's methods, we can not but feel that the evil against which he protested so fearlessly and faithfully is more alarming and pernicious than most of us are aware.

Disturbances in Italy

Dr. Prochet says that, at Carunchio, an assault was recently made on a hall where an evangelist was holding services. Thirty-five assailants were arrested and sentenced both to pay a fine and to undergo imprisonment. On appeal, twenty-six of them were released, but the remainder were kept in jail. They petitioned for the royal pardon, but this the king refused to give at first; but the assaulted evangelist himself made an appeal for royal clemency to the offenders, and then the king's pardon followed. The effect of this act on the part of the evangelist is already very evident and its final results are incalculable. When a subsequent service was held by him at the same place, several of the pardoned assailants were present, and went up and kissed his hand. Subsequently the king gave audience to Dr. Prochet, who explained to his majesty the grounds and real purpose of the evangelical movement in Italy, where the door of opportunity seemed opening wider and wider. The late King of Italy, so basely assassinated, was very much in sympathy with evangelical work, and his successor seems to be following in his footsteps. It is a time when all Christians should be much in prayer for this land, where for so many centuries the papacy has been dominant.

Marcus Whitman—A Correction

The *Sunday-school Times* has been giving some valuable evidence as to the part played by Marcus Whitman in saving Oregon to the Union. We believe that any candid reader will be convinced from

the evidence that the claim of Whitman's friends is established beyond reasonable doubt. A pamphlet by Dr. Eells is especially valuable in showing the fallacy of Prof. Bourne's arguments.

Our attention is called to a slight error which appeared in the incident connected with Whitman's unexpected return to his native town, as related in Miss Brain's excellent article in our September number, and also in both Mowry's and Nixon's books on the subject. In correcting the statement, S. W. Pratt, of Campbell, N. Y., writes:

In making investigations for the story of Whitman's early life I obtained the true account from his niece, Mrs. Caulkins, of Naples, N. Y., who heard her mother tell it over and over again.

Dr. Whitman came home, bringing two Indian boys with him, one Saturday night, after the family had gone to bed. His mother, then Mrs. Loomis, hearing a noise, recognized his step, and went out in her night-clothes to meet him, and Marcus said, "How do you do, mother?"

A brother, Augustus, lived across the street, but the Sabbath was so strictly observed that there was no communication between the two families on that day, so Augustus and his family were already in church without knowing that Marcus was in town. And when he walked in, followed by the two Indian boys, the niece, Deborah Whitman, jumped up and cried, "Why, there's Uncle Marcus!"

Jewish Missions—A Correction

Rev. T. M. Chalmers, formerly Superintendent of the Messiah Mission to the Jews in Chicago, writes us as follows in regard to Mr. Meyer's article on Jewish missions:

"In Mr. Meyer's article on Jewish missions (December REVIEW, page 908), he states that Rev. T. M. Chalmers resigned 'in the beginning of this year' (1902). My resignation was in July, 1901. He further misstates the reason of this resignation, alleging as its cause that the mission of which I had charge 'proved a failure in every respect.' The true reason for my resignation was insufficient salary and inadequate help in carrying on the work. That the mission was not a failure is seen from the annual report of the Women's Board, published the month I resigned in the *Women's Missionary Magazine*, page 447, where the Board's secretary says: 'Our Jewish work in Chicago, under the ministry of Rev. T. M. Chalmers, seems to be in a very encouraging condition, as the annual reports will show.' In our last year of work we had a larger number of inquiring young men than in all of our previous years together. Our children's work was very promising, and the Gospel seed was sown in many other hearts. Many Christians also up and down the land were stirred to a new interest in Israel.

"Mr. Meyer mentions the Pittsburg and Cleveland missions as having 'a peculiar, rather noisy style of stirring up the interest of Gentile Christians in the evangelization of the Jews,' and thinks their workers travel a good deal. This is a queer bit of criticism. It is notorious that our American churches have neglected the Jews, and this has been due chiefly to ignorance. A campaign of education is sorely needed. Dr. John Wilkinson, the veteran of the Mildmay Mission, traveled under the British Society 10,000 miles a year for twenty-two years, going all up and down the kingdom. By his efforts, and those of others, multitudes of Christians were stirred in Israel's behalf, and hence no wonder that for decades Great Britain has led the world in work for the Jews. To the lack of such propaganda in America may be ascribed the fact that in all our land to-day there is no Jewish mission that can be compared with the half dozen larger missions in the British Isles."

Donations

No. 246.	Narsingpur School, India....	$15.00
No. 247.	Famine children, India.....	5.00
No. 248.	Famine children, India.....	100.00
No. 249.	Free Copy of the REVIEW....	2.50

BOOKS FOR THE MISSIONARY LIBRARY

RAYMUND LULL, FIRST MISSIONARY TO THE MOSLEMS. By Samuel M. Zwemer, D.D. With an Introduction by Robert E. Speer. xx-172 pp. 12mo, illustrated. 75c. *net.* Funk & Wagnalls Company, New York and London. 1902.

Dr. Zwemer's little book is a graphic review of the fruitage of the simplest Christian principles in the life of one devoted Christian of the Dark Ages. Raymund Lull was prepared by birth and surroundings for a life of honorable ease at a royal court. Having perceived after he was thirty years old the value set upon his soul by Jesus Christ, he subordinated his life from that moment to the constraint of such unsearchable love. Mohammedans were the nearest people who had not heard of the Gospel. Therefore, during fifty years of poverty and hardship, Lull labored by precept and example to convince the Church of its duty to study instead of cursing these unbelievers, and to go to them with kind words instead of deadly weapons. But he failed to arouse the Church, and the old servant of Christ died, a martyr as a result of his third visit to Tunis.

The times have changed since then. As Dr. Zwemer remarks, "More than 125,000,000 Moslems are now under Christian rulers. The keys to every gateway in the Moslem world are to-day in the political grasp of European powers, with the exception of Constantinople and Mecca." Because Christianity and Islam can not both be true, one must give place to the other as surely as winter gives place to summer. The honor of Christ demands a serious renewal of the purpose that inspires Raymund Lull. Moreover, Islam is now very much in the predicament of the man who will perish but for the kindly aid of a good Samaritan, as it lies helpless at one side of the highways of progress, no longer able to conceal its deathly weakness. The present situation of the Mohammedan world is a call to ponder and emulate the simple principles and patient practise of this first missionary to the Moslems.

The work of extracting from a mass of irrelevant and often conflicting testimony the essential facts of the life of the thirteenth century forerunner of modern missions has been well done, and the attractive form in which the material is offered will commend the book to the libraries of Student Volunteers, mission circles, and Sunday-schools. H. O. D.

RECOLLECTIONS OF A LONG LIFE. By Theodore L. Cuyler, D.D. Hodder & Stoughton, London. Baker & Taylor, New York.

We thank God that Dr. Cuyler yet lives so hale and hearty. This is not a missionary book, but it has a mission. There is not a line in it untrue to God. It is racy, anecdotal, has Dr. Cuyler's graphic power of sketching, and is redolent with his evangelical and evangelistic spirit. He was one of the best of pastors, and developed church life in a very unusual way. He was a foremost leader in revivals, Sunday-schools, temperance organizations, and missions both at home and abroad. He had the rare grace and tact that develops also church benevolence, and the Lafayette Avenue Church, Brooklyn, N. Y., which is inseparable from his name, has been and is a great distributing reservoir of money and godly influence. We should be glad to see the many sagacious and suggestive utterances of this book on preaching and pastoral work culled out for the benefit of ministers of Christ. Tho the autobiography is not written simply from a religious point of view, it is all throughout a wholesome book, and

will uplift the reader to a better plane.

OLD-TIME STUDENT VOLUNTEERS. By H. Clay Trumbull, D.D. 12mo, 256 pp. $1 00, *net*. Fleming H. Revell Co., New York. 1902.

These thirty-eight chapters consist mostly of reminiscences of famous and remarkable men by a man who has had rare facilities for meeting such men, and who is himself a famous editor and writer. The sketches are especially useful as specific examples of various types of Christian workers, who have been called by God to special work, and who have responded to the call and have had their labors crowned with success. We can not but be inspired with the example of such men as Judson, Scudder, Moffat, Goodell, Williams, Parker, Hamlin, Happer, and others. But one of the best features of these "memories" is that they bring to light the names of many little-known men who should nevertheless not be forgotten. Such men were Nott, Meigs, Winslow, Bird, King, and others. Dr. Trumbull has a fascinating style and presents memorable facts. *

THE TRAGEDY OF PAOTING FU. By Isaac C Ketler. 8vo, 400 pp. $2.00, *net*. Fleming H. Revell Co., New York. 1902.

The Boxer outrages have left an everlasting ill odor surrounding the very name of China, but the savor of a sweet smell about the memory of those who laid down their lives rather than deny their Lord. The story of Paoting fu is especially full of interest, pathos, tragedy, romance, and heroism. Eleven missionaries, four children, one Chinese pastor, and many other native Christians and helpers were called upon to die the death of martyrs, and did so without a murmur and with scarcely a quaver. Some went up in a chariot of fire, while others were beheaded or cut to pieces with the sword. Those who thus gave up their lives for China and for Christ were among the noblest men and women who ever trod the earth—Pitkin, Dr. and Mrs. Hodge, Dr. Taylor, Mr. and Mrs. Bagnall, William Cooper.

The story of their lives and death is here told with delicate and sympathetic touch in a way to inspire admiration and move to emulation. Some of the letters are, we think, too private for publication, and the whole volume would be improved by condensation. For young peoples' libraries it is exceptionally fitting, as most of the martyrs were young men and women. The volume would furnish magnificent material for a missionary meeting. *

INDIAN BOYHOOD. By Dr. Charles A. Eastman. 8vo, 289 pp. Illustrated. $1.00, *net*. McClure, Phillips & Co., New York. 1902.

Here is a book that gives a true picture of Indian life from one who knows it from experience. Dr. Eastman is a full-blooded Sioux who has been educated and civilized, but has not lost his love of nature or his affection for the scenes and customs of his boyhood. The illustrations are unique, artistic, and appropriate. This is a book especially to delight boys. It will interest them while not tending to make them enamored of savagry. Every one interested in these native children of America can not fail to be fascinated with Dr. Eastman's story of his boyhood, and will find here a key to the better understanding of Indian nature. *

TWO WILDERNESS VOYAGERS. By Franklin Wells Calkins. 12mo, 359 pp. $1.50. Fleming H. Revell Co., New York. 1902.

Mr. Calkins has sought to do in fiction something of what Dr. Eastman has done in fact, only he has not confined himself to boyhood experiences. The "Voyagers" are two Sioux children captured by Assiniboines and afterward sold to the Chippewas. The story is full of adventure and gives a vivid picture of wild Indian life. There is sym-

pathy with the "child of the forest," who is shown to be noble and generous, tho ignorant and unskilled in the arts of civilization. The book is one that will interest young people, but it has no particular or permanent value. *

THE LITTLE GREEN GOD. By Caroline Atwater Mason. 12mo, 146 pp. 75c., *net*. Fleming H. Revell Co., New York. 1902.

This is a well written and very readable little story, and one with a mission. If it were not by the author of "The Lily of France" we might imagine it to be by a missionary with a grievance. Mrs. Mason describes the home-coming of a missionary from India and the un-Christian atmosphere in which he found himself, with society displacing religion, Hindu Swamis winning adherents from Christian pastors, and general backsliding. Unfortunately it is too true a picture of what might be found in some circles, while it by no means represents the general impression of missionaries. The story has a message for us all, in that it shows the tendency of Christ's followers at home to become more selfish and to leave the sacrifices to those at the front. We only hope that those who need the lesson most may be led to read the book. Missionaries have a mission to Christians at home as well as to heathens abroad, and their furloughs should bring a blessing to themselves and to those by whom they are supported. Here is good ammunition against American Hinduism. *

A Century of Jewish Missions

Our review of Mr. Thompson's book (December REVIEW) has been criticized, perhaps justly, as one-sided and hypercritical. The reviewer's aim was not to injure the usefulness of the book, but to prevent the acceptance of erroneous statements. Many helpful books would suffer by such minute and candid criticism. Mr. Thompson's book will, without doubt, be of great service in awakening interest in missions to Israel, and the errors are for the most part of minor importance, but it is unfortunate that a book which should be the standard work on the subject is not more infallible in all its statements. We hope that a second edition will be issued with the errors corrected.

One of our esteemed correspondents writes in part as follows:

Mr. Thompson may not be exactly correct in his statement about the origin of the University of Halle, but the reviewer is wrong in saying "it is simply a continuation of the University of Wittenberg." The University of Halle was founded in 1693-4, and had 121 years of history, much of it brilliant, before the University of Wittenberg was merged in it (in 1815). A university which has the record of being "throughout the whole of the eighteenth century the leader of academic thought and culture in Protestant Germany," and which "is counted the first really modern university" (Russell's "German Higher Schools," p. 51), can not be considered as "simply the continuation of the University of Wittenberg."

Again, altho David Baron began a mission in Glasgow in 1885, it did not become the Bonar Memorial Mission until 1893.

The criticism that the author has not used the latest statistical reports, has "information supplied by secretaries and missionaries" and "the writings of other men," and has not used the standard history by de le Roi, is unjust. De le Roi himself used "the writings of other men," and referred to the excellent material furnished in various missionary magazines. (De le Roi, vol. i., p. 7.)

To show the true value of the book as judged by others, I quote from recent notices:

With a few exceptions, the data given are correct. . . . The book will be helpful to all who are interested in the Jews.—*Our Hope*, October, p. 280.

The book is wonderfully concise, complete, and up to date, and is unquestionably the best handbook extant.—*Trusting and Toiling* (organ of Mildmay Mission to the Jews), London, October, p. 159.

Deals with a neglected and important topic in a way which is unsurpassed in the particular field and period which it attempts to cover. Its accuracy, warmth, and breadth make the volume a very valuable contribution to missionary literature.—HARLAN P. BEACH, *Educational Secretary of Student Volunteer*.

GENERAL MISSIONARY INTELLIGENCE

AMERICA

Advent Missionary Meetings A successful series of missionary meetings, in the interest of home and foreign missions, were held in New York during the first week in December, under the auspices of the Protestant Episcopal Church. The thirty-three meetings included services in Trinity Church, St. Paul's Chapel, and many other halls and churches in New York and the vicinity, and four grand rallies in Carnegie Hall on Monday, Wednesday, Friday, and Sunday. Many eminent men spoke on themes of vital importance. Among the speakers and subjects were the following:

Lord Bishop of Thetford, England. Rt. Rev. S. C. Partridge, D.D., of Japan. Rev. G. W. Smith, D.D.—"Colleges and Missions." Rt. Rev. D. S. Tuttle, D.D.—"Following the Population." Rev. W. R. Huntington—"The Gospel and the City." Rev. A. C. Bunn—"Medical Missions." Rt. Rev. A. C. A. Hall, D.D.—"The Philippines." Rt. Rev. G. W. Peterkin, D.D.—"Cuba and Porto Rico." Rev. W. D. Powers D.D.—"Brazil." W. R. Butler, Esq.—"Finances and Missions." Rev. D. H. Greer, D.D.—"Comity and Cooperation." Rev. S. D. McConnell, D.D.—"The World's Need." Rt. Rev. C. K. Nelson, D.D.—"Work Among Negroes." Robert E. Speer.—"The Love of Christ Constraineth Us."

The meetings were planned with exceptional wisdom, and the interest aroused was wide and deep.

The Week of Prayer for Missions Following essentially the British Program for the coming Week of Prayer, the American Evangelical Alliance suggests the following subjects for the first week in January:

Sunday, January 4, 1903—Sermons. *Isaiah*, 64: 1, 2. Psalm 85: 6.

Monday, January 5—"The Church Militant."

Tuesday, January 6—"Foreign Missions."

Wednesday, January 7—"Home Missions."

Thursday, January 8—"Special Work Among the Young: Families and Schools."

Friday, January 9—"Nations and Their Rulers."

Saturday, January 10—"The Ministry of the Gospel: Pastors, Teachers, Evangelists."

Sunday, January 11—Sermons. Isaiah 65: 24. 1 Peter 4: 7.

Outlook for the Indian The 260,000 aborigines of the United States are not likely soon to perish from off the earth, but certainly, and happily, the days of reservations are numbered, and the Indian will soon become a citizen. The five tribes of the Indian Territory will soon belong only to the past, and their surviving members will become United States citizens. Their lands have been or are being allotted to the individual members of the tribes. They are allowed to continue for a time their legislative bodies, but under such restrictions that these will probably die of themselves for want of something to do. The Seminoles made the first agreement with the United States Government, in 1897, and their citizenship rolls have been completed and their lands allotted. The Choctaws and Chickasaws followed with an agreement ratified the next year, the Creeks came into line by an agreement ratified in 1900, and the last tribe, the Cherokees, surrendered its autonomy last August.

During this last year the issuing of rations to some 12,000 Indians has ceased. Besides this, a bill has been introduced into Congress relating to the Senecas of New York, and providing for the early distribution of their lands in severalty.

The Most Popular Book While interest in most other books waxes and wanes and dies out in a few years, more copies of the Bible are called for each year. The "Eighty-sixth Annual Report of the American Bible Society" shows that its issues during the

past year were 1,723,791, an increase of 169,663 over the year preceding. Over 1,000,000 copies of the Holy Scriptures or parts of them were distributed by the society in foreign lands in nearly 100 languages. The receipts from individuals, churches, and auxiliary societies were $109,653, and from legacies 115,892. The society has hundreds of colporteurs and agencies in this and other countries, giving Bibles to the poor and selling them to those who are able to buy. It has completed its translation of the Bible into the Tagalog language, and its colporteurs in the Philippines are pushing distribution. The New Testament has been put into Visayan, Ilocano, and Pangasinian; Luke and Mark into Pampanga; Luke in Cebuano, and Luke and Matthew into Bico. — *Congregationalist.*

Y. M. C. A. Enlargement Within a few months the Young Men's Christian Associations of the United States and Canada increased their force of 25 men in foreign lands by 7 recruits. Mr. G. S. Phelps goes to Kyoto, Japan, to become general secretary. Mr. C. V. Hibbard becomes college secretary at Tokyo, Japan, where there are 50,000 students and high-school boys; Professor C. H. Robertson will go to China to work among the literati; Charles W. Harvey will become a general secretary in one of the largest cities of China; Mr. F. M. Gilbert will be a student secretary at Lahore; Mr. E. C. Carter will be a traveling secretary among the associations in India; Mr. J. L. Murray will take the secretaryship at Bangalore. These are all representatives of the best recent graduates of our universities. Business men who have seen the associations at work in foreign lands have given them buildings, considering it a good investment for the young men of the Orient, as well as for the resident thousands of English-speaking young men. There are now in 8 mission lands about 300 associations. Nearly half of this number are student bodies, some of which are situated in leading institutions of higher learning in China, India, and Japan.

A National Federation of Churches The purpose and method of this movement is spiritual and evangelistic. It represents the linking together of forces that hold to Christ as the head for common service, and that service the conversion of men and the growth of the kingdom of God. Federation deplores the evils and loss that have followed in the trail of sectarian strife. It seeks to bring the churches together, so that they will not only manifest to the world their vital unity in Christ, but be enabled to counsel and labor together in ways that will make their service most effective for the Kingdom.

Local federations of churches have already been organized in various cities for "the promotion of acquaintance, fellowship, and effective cooperation among the several churches of all denominations." The churches are invited to ratify the Constitution of the Federation, and the delegates they appoint, with the pastors, form the council that elects the officers and appoints the executive and other committees.

In four cities—Toledo, O.; Albany, N. Y.; Auburn, Me.; Defiance, O.—within the past few months, volunteer visitors from the federated churches, numbering over 2,000, have engaged in a house-to-house visitation. Other federations plan a similar work. Several federations have taken

effective action for civic, social, and moral righteousness, and by putting a stop to sources of corruption that were debauching the young and disgracing the community, have accomplished surprising results that were only possible by their united action.

Eleven years ago delegates representing nine-tenths of the Protestant Church membership of Maine, organized a "commission" which has proved that it is possible "to prevent waste of resources and effort in the smaller towns; and both stimulate interest and advise regarding missionary work in destitute districts, and the planting of new organizations."

The National Federation has for its main purpose the promotion of federative action and organization in every state and community. It has taken the initiative in the action that has secured the organization of state federations in New York, Ohio, Massachusetts, and Nebraska, and prepared the way for action in a number of other states. E. B. SANFORD, D.D., Secretary.

"Missionary Substitute Company" According to the *Assembly Herald*, some two years ago an organization was formed in California bearing this significant name. Quoting from a circular soon after issued:

The object of this company is to obey our marching orders. Christ wished the Gospel preached in all the world. He wishes it still. "Go into all the world; teach all nations; be my witnesses unto the uttermost part of the earth." Missionary work is, therefore, a matter of obedience, not of opinion. Some can not go. They can send. Hence the substitute company. The Oakland church, first to adopt the plan, agreed to support a missionary. They divided the stock into shares at 5 cents each per month, and every member took one or more shares. Each shareholder was given pledge cards and 12 envelopes. The response was eager from the first, and results show a great increase in missionary contributions. The introduction of the missionary substitute plan has greatly quickened the missionary spirit. Some who were not convinced of the importance of foreign missions, say they see it now. Special objects have increased, while the direct contribution to foreign missions is 300 per cent. larger than last year.

New Recruits for the Front Last month an item in these pages told of 74 new Presbyterian missionaries sailing for their fields within the space of seven months. About the same time the *Congregationalist* covered nearly two pages with the faces of some twoscore gone or soon to go, while a *Christian Advocate* of a recent date introduces 31 in the same way, with names given of enough more to raise the total to 52. Thus from 3 denominations no less than 172 young men and women have gone to the ends of the earth as heralds of the Glad Tidings.

Work for Depressed Peoples From the very first the American Missionary Association has sought its field among the lowly and depressed, beginning with the Negro in the days of slavery, and now ministers to no less than 6 races in 22 states and territories, maintains schools and colleges wherein 18,000 youths are studying, and stands sponsor for 254 churches with 14,000 members, of whom 10 per cent. were added this year on confession. Tho its main work is among the freedmen of the South, it also cares for the Mountain Whites, the Indians (Alaskans included), the Chinese of California, and our new wards in Porto Rico.

A Hindu Missionary from India Baba Bharati, another "holy man" from India, has come to New York to make converts. He was formerly

the editor of a paper in Lahore, but joined the followers of Krishna, and after 12 years spent in the wilderness, decided to become a missionary to the West. In an interview for the New York *Herald* he thus describes his faith:

My sect, Vaishnavism, which is real Hinduism, has nothing to do with Buddhism. Vaishnavism is a religion of love, and its creed is simplicity itself. Put in a nutshell, that creed asks us all—of all races—to love that incarnation of Divine love itself—Sri Krishna—with a whole heart, as either a son or a servant or a friend or a wife. The human heart being habituated to this feeling of love, the practise is easy, and when that practise attains fruition by being developed into a natural feeling, the highest blessedness is attained. My humble mission is to offer it to the Western people.

Before listening to this worthy disciple of the Hindu idea of love and religion, it would be well to read Mrs. Mason's "Little Green God" (Revell).

Armenians in America

Thousands of Armenians have come to America, the majority of them from the Harpoot field, and Dr. H. N. Barnum writes in the *Missionary Herald* a word in their behalf:

We learn from many sources that large numbers of the Armenians who have gone to America are in a bad way. They are away from home and subject to strong temptations, and they are especially losing faith because of the condition of their people in this country. They say, "If there is a God, why does he allow such things?" I wish to ask Christian friends to bear them in mind. They are scattered all over the country. They need employment among those who will show an interest in their moral welfare. As a race, the Armenians are industrious, reliable, simple minded, responsive to kindness, and eager to learn. Many will return to this country if the government ever opens the way for their return. The fact of their having been in America will give them increased influence for good or evil, and we would greatly dread the influx of hardened, immoral infidels. Even if they do not return, they influence their friends through their correspondence, so any effort made for them there will be a blessing to their friends here as well as to themselves.

A Great Episcopal Charity

Among the institutions in New York City which make mightily for human betterment, not many are more worthy of mention than the one whose center is found in St. Bartholomew's Parish House, on Forty-second Street, near Third Avenue.

Sunday services are held at different hours for Germans, Swedes, Armenians, and Chinese, in addition to the regular service and Sunday-school in the chapel, which has an average attendance of about 700. During the week there are kindergartens, with some 175 children in attendance daily; men's clubs, with a membership of 600 and a large waiting list; girls' afternoon and evening clubs; boys' clubs; a cadet battalion for military drill; a Brotherhood of St. Andrew; King's Daughters; a dancing-school; industrial and manual training schools; musical societies, including a Chinese vested choir; tailor shops, giving employment to many worthy poor, and using its products to help others equally poor; a printing-office; an employment bureau, which found situations for more than 3,000 persons the past year; a loan association, which loaned last year over $84,000 to more than 900 worthy persons at a rate of interest much less than that charged by pawnbrokers; and a dispensary and clinic, in which there were more than 25,000 consultations with 7,700 patients, requiring over 15,000 prescriptions, filled at the drug-store on the premises at minimum cost to patients.

EUROPE

A Worthy "Home" Mission

The "47th Annual Report of the Wanderers' Home (Bristol)" has just been issued. It speaks of good

solid work accomplished under its roof, which has now sheltered more than 2,500 inquirers. "Many of these," says the report, "have embraced the truth as it is in Jesus; some are to be found in the ranks of those who preach Christ at home and abroad, while others are pursuing secular callings, leading consistent lives, adorning the doctrine of Christ their Savior. Thousands have attended the Bible classes conducted in the Home for several hours daily, in four or five languages; thousands of poor have been relieved in their need, and numbers have been helped who have been driven to England by persecution to emigrate to America or Canada, or to set up in business in England, while deserving and talented converts have been helped to go to university or theological colleges, to qualify themselves for missionary or ministerial work."

Sixty Years' Work for the Jews The British Society for the Propagation of the Gospel Among the Jews celebrated its diamond jubilee November, 1902, in the Presbyterian Church, Regent's Square, London, in which the society was founded November 7, 1842. The sixty years' work has brought abundant fruit, and a large number of prominent Hebrew-Christians were converted through the instrumentality of the society's missionaries.

Conference on Work for the Jews The Executive Committee of the International Conference of Societies for the Propagation of the Gospel Among the Jews met in Berlin last July. The following subjects were selected for discussion at this important council:

1. The future of Israel according to the Scriptures. 2. What says the Bible touching the position of Hebrew-Christians toward the Law? 3. Is it Scriptural to look for the organization of a Hebrew-Christian Church? If it is Scriptural, what is to be the manner of worship and government of this Hebrew-Christian Church? 4. The New Theology, and its influence upon the Jews. 5. How are vagrant inquirers and proselytes to be controlled?

Rome's Yoke too Heavy in Austria The journal of the Austrian Evangelical Church, the organ of the "Los von Rom" movement, states that the number of conversions to the Evangelical Church in 1901 was more than 6,000, while in the previous year it was 4,516. During the four years in which this movement has been going on, the number of converts in Austria alone, without taking into account the similar movement in Hungary, has amounted to more than 21,000. In 1901, 38 Evangelical churches and stations were founded, 13 of which were in Lower Austria, Styria, Carinthia, and the Tyrol, provinces which have hitherto been known as citadels of Catholicism.

Protestantism and the Pope A correspondent from Rome says that the Pope has published a brief, appointing a commission composed of 5 cardinals to direct the work of the association formed 3 years ago for the preservation of the faith against the Protestant propaganda. In his brief the Pope complains of the freedom permitted to the propagation of heresy in Rome, and evidently fears the result of this preaching of the Gospel. The Pope has also appointed a commission on Bible study and interpretations. It is almost too much to hope that they will discover and rectify the errors of the Church.

Christian Endeavor in Spain In the field of denominational life and interdenominational effort no other agency yet operating in Spain has produced the spirit of Christian fellowship and helped toward vital union in evangelical work as that of Christian Endeavor. The convention of 1902 brought together in Madrid representatives from the Wesleyan Methodists of Barcelona, Norwegian Baptists of Valencia, Independents of Malaga, Plymouth Brethren of Algeciras, Presbyterians of the province of Cadiz, other Independents from the vicinity of the ancient Tarshish, Presbyterians of Port Saint Mary and of Jerez, and of Cordova; these besides the Presbyterian, Baptist, Lutheran, and Episcopalian churches of Madrid. Add to this variety of denominations the fact that in the six or eight public meetings in each of which the representatives of nearly all of these denominations took part, and the fact that there was not one ripple of discontent nor one moment of friction, and the mission of the Endeavor as a unifier of hearts and hands in Christian aspirations and work is clearly shown.

REV. W. H. GULICK.

The Bible for Russian Jews The latest Russian census, which was completed in the beginning of this year, shows that there are 5,189,000 Jews in the Czar's domain, or only 4 per cent. of the whole population. By the Russian laws, it is not allowable for any one to preach the Gospel simply, but it is allowable to open stores for the sale of Bibles, and in them to explain to all who eare to come. Colporteurs are also permitted to travel from place to place selling Bibles and Testaments, explaining the Gospel message as they go. A great field for the best kind of mission work among the Jews of Russia is thus opened, but only a few missionaries are at work among them.

Vice-President of Robert College The appointment of Rev. C. F. Gates, D.D., as vice-president of Robert College in Constantinople is a welcome sign that the trustees intend to conserve the religious prestige of the institution. Dr. Gates, while thoroughly equipped from an educational point of view, is first of all a missionary. As President of Euphrates College at Harpoot he has insisted that education and evangelization should go hand in hand. The understanding is that he shall ultimately succeed President George Washburn, who has already had forty-five years of exceptionally influential service in Turkey. Dr. Washburn can not well be spared from the place which he has filled so ably in the Turkish capital, but it is cause for congratulation that if he does feel the necessity of retiring a man of Dr. Gates' caliber will be at hand to take up his work.

ASIA

An American College in Turkey Anatolia College, of Marsovan, Western Turkey, reports that of the graduates no less than 16 per cent. have entered the ministry, 30 per cent. have become teachers, 15 per cent. physicians, and 30 per cent. merchants. The present number of students in college classes is 114; in preparatory classes, 143; a total of 257. These students come from 53 different towns, in 12 provinces. The self-help department is designed primarily to aid students in supporting themselves while pursuing their course of study, and at the same time giving them training in various arts. Ninety per cent. of

the cost of maintaining this department is covered by the sales. The total expense for a student for the year, covering tuition, lodging, board, etc., is but 12 liras, or about $52.80. The girls' boarding-school has a roll of 205 pupils, and of its 153 graduates no less than 131 have been, or are still, teachers.

A Calamity near Smyrna Afion Kara Hissar, an outstation of the American Board in Asia Minor, has been nearly destroyed by fire. Under date of September 4, Mr. McNaughton wrote:

One of the most destructive fires that ever visited this place has laid a large section of the residential part of the city in ruins. The conflagration raged for over 30 hours, and the Christian population is almost in despair. Of 1,000 Christian houses only 200 remain standing. Not a single prominent Christian house remains. Fortunately the larger of two large churches and the community school escaped. Only 300 Turkish houses were destroyed, and as the Turkish population is large, these families will not suffer severely.

The Christian population is in great distress, being largely housed in khans and the buildings that have escaped, but they are crowded not only beyond comfort, but utterly beyond healthful conditions. Not only are the ideas of the segregation of the sexes, one of the strongest of Oriental sentiments, violated, but ordinary privacy and common decency are impossible under present conditions. . . . What these poor crowded people are to do during the autumn and winter is a most serious problem.

Mr. McNaughton makes an urgent appeal for immediate help, especially for a building capable of sheltering some families, and later to be used for missionary purposes.

The Plague in West India Miss Harris, of the Zenana Bible and Medical Mission, who has 130 famine orphans and widows in the industrial home, writes as follows of the conditions there in October. Sympathy and prayer is asked on their behalf:

Plague has been raging in Munmar for some two months; it is of a very bad type, combining with it symptoms of cholera. It first touched us about a month ago, when several of our elder widows, who work on the compound, and their children fell ill. The first in the compound to suffer were the servants. I prepared, however, for emergencies by having *chuppers* built about a mile and a half from the village, to which to resort in case of need. At the same time I had every place in the compound disinfected and whitewashed. Dead rats were still found in all quarters, as they had been for some time. Just at this point seven or eight days of torrential rain made it impossible to resort to *chuppers*. On the thirteenth day two girls were taken sick, one dying in less than three hours. On that day, too, we found that not only rats but squirrels, and even birds picking up the grain in the compound, were dying. No time could be lost, so on the next day we made arrangements for migrating into the old quarters in Malegaon, *chuppers* being out of the question, owing to the continued wet weather. Since arriving here four days ago we have had, I grieve to say, six cases and two deaths, while the plague doctor holds out very little hope of recovery for three of the four surviving ones. The widows are still at Munmar. I was able to obtain an isolated building, formerly a small hospital, for them to sleep in, and so far there has been no case among them.

I am very sad, indeed, at having such a serious set-back to our work just when we were so nicely in order, but one knows that even this dark trouble is among the "all things" that "work together for good." Even already it has accomplished this much: that it has brought us into such friendly relations with the people of Munmar as probably nothing else would have done. There has been a good deal of prejudice and animosity in the past which I believe has entirely disappeared now and the people are willing to listen to us as they have never before.

A George Junior Republic in India

Rev. L. S. Gates, of Sholapur, has tried successfully the experiment of self-government in an orphanage. He says:

There are about 240 boys in my yard, from 3 to 20 years of age. These boys were asked to meet and choose 5 of their number to form a sort of police court, which we call a *panch*. These 5 choose one of their number to act as chairman and secretary. One boy drops out each month, and another is chosen in his place, so that no boy can hold a position on the *panch* more than five weeks continuously. He may be reelected after a month or so. All the government of the boys is put in the hands of this *panch*. If anything goes wrong those who know of it are asked to report it to the *panch*. The secretary notes it, and at stated times, usually once a week, the *panch* has a formal meeting, at which one or two teachers, and sometimes a missionary, are present to give dignity to the occasion, and advice, if necessary. The offenders are called up and tried in the presence of all the boys. The *panch* decides the cases and determines the punishment. If corporal punishment is decided upon, the missionary administers it. Other punishments are carried out by the *panch*, and are often ingeniously devised. Part of the usual food of a meal may be withheld; he may be made to sit in a separate place while eating; petty thieving, lying, teasing, are punished by making the boy wear on his neck for a day or more a placard with the word "thief," "liar," or "tease" on it.

A Village in India

Since the bulk of the Hindus are found dwelling in some one of the 715,718 villages, this pen-picture of one in the Punjab is well worth noting, and which Rev. F. G. Newton supplies:

The approach is by means of a narrow, dusty lane, bordered on either side by a thorn fence—*i.e.*, small branches and twigs of thorn trees cut off and stuck close together in the ground. As we draw near to the village the lane widens out, and we pass between reeking heaps of offal and all manner of refuse, including, perhaps, the remains of a pariah dog that died of starvation or otherwise three or four days ago. The houses are built in close contact with one another, of sun-dried bricks, smeared over inside and out with a plaster of mud and fresh manure. They are of one story and have flat roofs. On these the people sleep in the hot nights of summer. Here, too, they store the fodder for their animals and spread out their grain to dry, and the women sit and spin cotton. The occupants of the village are for the most part farmers. The farmer in this country does not, as with us, live on his farm. He lives in the village, and from here he goes out each day to his work. There are, besides, a few artisans, such as blacksmiths and carpenters, whose chief occupation is that of making and keeping in repair the farm implements; one or more shopkeepers, who have for barter or sale the few articles required by the farmer's family; some Brahmans, whose duty it is to solemnize marriages and receive the gifts of the people; a barber, who combines with the proper duties of his calling that of making matrimonial matches; a teli, who with bullock-power runs an oil mill for extracting oil from the locally grown rape and mustard seed; some chamars, who tan the hides of any cattle that die in the village, and from them make shoes and the large leather bags with which water is drawn from the wells by oxen for irrigating the fields.

A Hindu Recommends the Bible

A Hindu, writing in a Hindu magazine, laments the deplorable condition of the Hindu society. He says, as quoted by *The Harvest Field:*

The first remedy that I have to suggest is the introduction of the Bible as a class-book in all primary and high schools. I have found that lessons from the Manu smrité, the Gita, or the Puranas have proved ineffectual in broadening the mental vision of the student, and have a tendency toward strengthening the superstitious element in his spiritual nature. I have seen, with dismay and indig-

nation, B.A. students, who ought to have known better, defending idol worship and Brahmen feasting with all the fervor of proselytes. If the teaching of the Bible be substituted for that of the Puranic theology, our students will at least be freed from the tramels of bigotry, and will learn to reason, generalize, or investigate like rational men. I am not a Christian, but I think the more Christ-like we become, the better for us and our land.

Recrudescence of Heathenism in Converts Among the Malas who have become Christians there are exactly the same tendencies manifested by converts from similar classes in other parts of the country. Marriages and betrothals are occasions when old customs are revived. It is estimated that among the Malas about 12 per cent. of the marriages and betrothals are attended with heathen ceremonies of more or less objectionable character, but this proportion grows less with the passing years. Usually the hand of heathen relatives is behind the introduction of idolatrous ceremonies into these domestic and social festivals. A great encouragement is the fact that a larger proportion of the women are becoming devout disciples. This, we agree, is the key to the situation. If the women are instructed and become measurably intelligent followers of Christ, a great advantage is secured. Those who may be on the field fifty years hence will see many strong, self-supporting and self-propagating churches and hosts of prosperous, self-respecting Christian believers, the fruit of the faithful seed-sowing of to-day among these depressed and despised classes.—*Indian Witness.*

The Uprising of the Shans in Siam The trouble in the Laos States seems to have been from the Shans, who worked in the sapphire mines part of the time, and part of the time played the rowdy and sometimes turned thieves. In order to get rid of these objectionable fellows the mines were closed. Instead of scattering, 1,000 or more banded together with other ruffians, and divided into about 3 divisions, in and about Praa, where the Presbyterian Board has a station. At length, however, the loyal forces overcame the Shans and scattered them, so that comparative peace prevails. A few Siamese officials were killed. It is confidently believed that the Shans never had any designs against the white people in the land. Latest telegrams indicate that no white person was in any way injured. The women and children of the missions gathered at Chieng Mai, but by this time have probably returned to their stations. The missionary property is also safe.

China's Great Need In China there are 1,746 walled cities. In only about 247 of these, missionaries are at work, leaving 1,500 unoccupied, and in only 88 villages and unwalled towns have mission stations been established. This statement is a loud call for more missionaries from Christian lands. What are these among so many?

The Bible in Mandarin Think of a translation of the Scripture that is to make the Word of God intelligible to 300,000,000 people. And yet that will be the outcome of the revision now being made in China. Amid all the diversities of dialects and pronounciation in China, it is believed that this version in Mandarin will be intelligible to two-thirds of the vast population of the great empire. The New Testament portion of this revision is nearly completed, and as soon as Drs. Goodrich and Mateer can return to

China, after a much-needed rest in this country, the work upon the Old Testament will be resumed. It is interesting also to note that this is an interdenominational and interracial enterprise. China Inland missionaries like Stanley Smith, the famous Cambridge athlete, cooperating with American Board workers and their converts, Pastor Tsou and Teacher Chang, both splendid specimens of the Christian Chinaman.

Chinese Bible-Hunger The remarkable demand for Scriptures in China, noted in the July number of the *Reporter*, has continued, and the total issues from our Shanghai depot for the half year ending June 30, 1902, were no less than 570,179 volumes, of which 10,600 were complete Bibles, and 28,900 were New Testaments. This forms a record even for the China agency, the previous highest totals being those for 1899, when 486,524 volumes were sent out in the first six months, and for 1900, when the numbers for the same period were 418,796. The latest advices show that even in what are usually the "slack" months—viz., July and August—very large orders have been received and executed at our Shanghai depot, the issues for those two months being 11,143 Bibles, 11,408 New Testaments, and 164,694 Portions—187,245 volumes in all. Thus for the 8 months, January to August, 1902, the total is over *three-quarters of a million* books (757,424), including 21,800 Bibles and 40,300 New Testaments. —*Bible Society Reporter.*

A Piece of Chinese Folly The following is taken from an article in *Zion's Herald* on "Likes, Unlikes, and Dislikes of the Chinese," by S. L. Gracey, Consul to China, who is the brother of our co-editor, and has recently been decorated with the Imperial Order of the Red Dragon by the Emperor of China for his services during the Boxer riots. This is the highest honor which the government can give. Dr. Gracey shows the extremely superstitious nature of the Chinese: "'Fung-Shui,' or good luck, depends upon many things which seems to us absurd, but which are actual verities to them. One illustration: I was called upon at one time by the Chinese officials to remove a wall around a native hospital constructed by American missionaries, because the wall faced to the south and was painted red; and I was informed that a red wall facing south always drew fire, and consequently the neighbors had complained that all the property in that section of the city was in danger of being destroyed by fire. I changed the color to blue, and had no further complaint."

Christian Endeavor in China There is a society of Christian Endeavor in Fen-cho-fu, where so many missionaries were martyred two years ago, consisting of 16 members. The society has 7 committees—not so many as most Endeavor societies in America have. Their names show how different are the surroundings in which these Chinese Endeavorers are placed from those in this favored land. These are the committees: (1) On preaching the Gospel; (2) On cheerful giving; (3) Anti-footbinding; (4) Anti-opium; (5) On temperance; (6) On Bible study; (7) On charity. There are no committees on flowers, or entertainments; no "sunshine" or "whatsoever" committees.

Anti-Missionary Proclamations in China Disquieting news of an uprising at Pao c'hing fu has been received from the China Inland Mission in Hunan.

An assistant commissioner of the Hunan Military Secretariat has issued a printed inflammatory placard against all missionaries, and several hundred men have joined him. The terms of the proclamation are calculated to incite widespread hostility, directed as they are against missionaries of all countries. It says in part:

Chinese who embrace the foreign religions are all deeply dyed villains imbued with inherent wickedness. Initially, those men in their very nature are such as can not come within the pale of the law. But when such enter the church to put into action their wickedness, is it possible that the people of the various countries can pretend ignorance of the heartrending, unutterable scenes enacted by such ruffians? Taking this into consideration, who can say that the reasons which led to previous riots were empty charges? As a suggestion what each country should do now, it would only be necessary to quickly withdraw the churches in this country, and the hearts of us all will be happy indeed!

The proclamation closes by pouring contempt and ridicule on missionaries.

Immediate action has been taken by the Governor of Hunan (Yü Lien-san), who telegraphed to the missionaries:

Such an ignorant and reckless person as Ho Chin-shêng has to be punished, otherwise it is to be feared that ignorant people will be influenced by the man into creating disturbances. I have already removed him from the military secretariat, and ordered his arrest and conveyance to Changsha, and have sent orders post-haste to the military and civil authorities throughout the province to protect the churches, and to issue proclamations warning the ignorant masses in order to prevent them from making disturbances. In addition to sending details and a copy of the obnoxious proclamation by courier post to the grand council, I also hereby send you news of the affair, and request you to memorialize the throne for me.

Korea a Most Hopeful Field

Seventeen years ago the first Protestant missionary arrived in Korea. The following year the first convert was baptized, and the year following the first Protestant church (Presbyterian) was organized, with 20 members. To-day Korea has over 20,000 men and women who have cast away their idols and worship God, so mightily has the Word of God grown and prevailed. But more encouraging even than the speedy establishment and rapid increase of Christianity in Korea is the spirit of earnestness and liberality of the converts. Their zeal and generousness, in building churches and supporting and spreading the Gospel, is a lesson to older Christians, encouraging the hope that they will not only soon become self-supporting, but an aggressive missionary people.

Korea's Demand for Missionaries

Rev. H. G. Underwood writes in *The Assembly Herald*: "A peculiar feature of the work in Korea is that it is self-supporting. The natives carry on this work, and the foreign missionaries have to superintend and direct these natives and train up at the same time those who are to be leaders, as many of them are to-day acting as the heads of large forces. No missionary in Korea at the present time has a *single* pastorate; the majority of them will have all the way from 15 to 30 churches under their care. The force in Korea at the present time is altogether inadequate to its needs. Dr. Brown in his report says that to meet the needs it should be quadrupled. This would mean that there should be 125 new missionaries sent out by the Presbyterian Church this year; the mission is not asking for a *quadruple*, but it does ask for 25 new

workers this year, and feels that they are absolutely necessary to carry on the simple work that the Church has in hand at the present time."

Christian Union in Japan Some years ago the 7 Presbyterian bodies operating here united into one "Church of Christ in Japan," and are working together smoothly and harmoniously. The 4 missions of the Episcopal Church also united, forming the "Nippon Sei Kokwai," and are finding it quite practicable to work together. The various Baptist bodies are also working in harmony, as well as the Lutheran. The 6 Methodist missions, while exercising due comity among themselves, have hitherto prosecuted their work in entire independence of each other. This has been at a considerable loss in men and money, as each has supported its own academic and theological school, when fewer schools would have sufficed if they had been working together. At last these different Methodist bodies have formulated a plan for union, which has been agreed upon by all the missions, and only awaits the permission of the home boards to put it into operation. It is to be hoped that the boards will endorse the plan, and then the Northern Methodist, the Southern Methodist, the Canadian Methodist, the Methodist Protestant, the Evangelical Association, and the United Brethren Churches will merge into "The Methodist Church of Japan."—*R. B. Peery.*

AFRICA

North Africa Mission The origin of this society (located in London) is interesting. In 1876 Mr. and Mrs. Pearse, who had been carrying on mission work among French soldiers, visited Algiers, intending to do similar work there. About the same time Dr. and Mrs. Grattan Guinness visited North Africa, and were impressed by the need of missionary effort on behalf of the Kabyles. Mr. Pearse endeavored in vain to get one of the existing missionary societies to undertake the work, and a donation of £100 from Dr. Guinness became the beginning of a mission to the Kabyles, and a piece of land purchased in 1881 in the very heart of the Kabyle country became its first station. In 1883 the mission was reorganized on lines similar to those of the China Inland and Kongo Balolo missions. The first fields were Algeria and Morocco, and to these Tunis, Tripoli, and Egypt were gradually added, a mission to Arabia having proved abortive. In Algiers and Tunis medical work is impracticable, but the "Tulloch Memorial Hospital" does good work in Morocco. The mission has had to encounter very many difficulties, not only from the influence of Islam, but also from the suspicions of the French in Algiers. As yet the mission can hardly show any results that admit of presentation in tabulated form, but during these 20 years it has grown greatly, and has now on its staff some 30 men, of whom 21 are married, and nearly 50 unmarried women. There are 18 stations and institutions, and the seed sown and the influences disseminated can not but have formed an important preparation of the way for the kingdom of Christ.

Redemption of West Africa Not so much just now, from barbarism and fetichism, as from the deadly malaria. Major Ronald Ross has submitted a report on the anti-malaria work accomplished in Freetown by Dr. Logan Taylor since his arrival last July. Employing about 70 men, Dr. Taylor has drained nearly the whole of the most pestilential parts

of the town. The areas which have been dealt with were formerly ful of hollows, pits, and ill made drains, which in the rainy season contained pools of stagnant water, breeding swarms of malaria-bearing mosquitoes. In addition to the work of drainage, Dr. Taylor has employed a gang of men to collect old tins, bottles, and other rubbish from the houses, and 2,257 cartloads of such refuse have been removed and 16,295 houses have been visited. The effect of these measures has been a demonstration of the possibility of getting rid of mosquitoes in Freetown, and therefore, probably, in any town.

An Uprising in Portuguese West Africa

A letter from Rev. Mr. Currie, of Chisamba, by way of Malange (August 3d), informs us in regard to the troubles in Bailundu, a station of the American Board. The people all along the way from Benguella to Bailundu, in Cisanji, Civulu, Ngalanga, Humbi, Elonga, and Ciboque, were in open rebellion, caused by lack of just administration on the part of the Portuguese authorities. Mr. Currie writes:

It is reported that there is not a white man's house from Cisanji to Sakanjimba that has not been plundered and burnt, except the stations of Protestant and Roman Catholic missions. A number of whites are reported to have been killed, others mutilated, several made prisoners.

When the smoke of the first attacks on the whites began to clear away, it was plainly stated by the leaders of the revolt that they had nothing against missionaries, were tired of rum, slavery, and injustice, and wished to drive out the Portuguese traders. So we have continued until lately, and most of us still continue, to dwell in peace amid the disturbances. It seems, however, now that forces are coming into the country, there is a strong disposition to charge some of our missionaries with causing the trouble, or to make of them scapegoats. The Portuguese seem to have no confidence in each other, and so far as I have been able to discover, there is little reverence for God or respect for His laws among them. Under such circumstances it is no wonder they lack confidence in us, who are to them strangers, and the object of whose work they do not seem to grasp.

A Mission Needed in West Africa

The Gold Coast government is building a railroad from the beach at Sekondi to Kumasi, 170 miles inland. The building of any railroad in a tropical country is no small task. Here there are no wagons, no mules, no wheelbarrows; all the dirt is moved in baskets, which are carried on the heads of natives. There are a few white men and thousands of natives employed in this undertaking.

Tarkwa and Obuassi, the one 40 and the other 130 miles on the line from Sekondi, are both the center of districts in which there is considerable prospecting for gold. Thousands and thousands of money has been spent and will be spent in this prospecting work, furnishing employment, with the construction of the railroad, for all the natives who will work, and for all that will come to the colony from other places. The difficulties in the work do not seem to discourage anybody: men establish mining camps at places where the transport cost $400 a ton, they bring out a machine that costs $30,000, and let it rust, never setting it up because it does not suit them. Men die with fever or are invalided home, and it is rightly said that "he is plucky," tho perhaps the same people would say wrongly of a missionary who dies here that he has "thrown his life away."

There is not a white minister or missionary either at Sekondi, Tarkwa, or Obuassi. This place seems to have been overlooked, but God grant

it may not much longer be said that hundreds of white men come to this place and not one Christian minister in the crowd. The opportunity of establishing a mission station at Tarkwa or Obuassi is a rare one. We trust and pray that it will be done.

OSCAR ROBERTS.

Readjustments in West Africa The North German Mission has hitherto occupied the coast line of the Togo district, and the Hinterland has been worked by the Basel Mission from their adjacent Gold Coast station. Since the growth of German influence the use of the Evhe language (spoken along the coast) has extended, while the Tschi dialect (spoken among the Christians of the Basel Mission) is gradually disappearing. This circumstance, combined with the desire of the North German Society to have entire charge of the Evhe work, has decided the Basel Mission to hand over their stations (with 640 church members and 350 scholors), free of charge, to the sister society.

Their loss of property in the Togo country will be more than made up in the Kameruns, where the American Board of Presbyterian Missions offer to transfer to the Basel Society their stations situated in the southern part of the German protectorate, where the Americans have of late years found a difficulty in meeting the new government requirements as to German instruction and other rules. The proposal is now before the Basel directors, its acceptance being dependent upon certain negotiations with the French Kongo State. The stations under discussion comprise 6 main stations and 58 preaching-stations, with 1,200 members, besides 25 schools with 480 scholars. The American Board deserves grateful recognition for the good work done by them as pioneers among the wild tribes of South Kamerun. Here, too, the transfer is to be made free of charge, with the handsome offer besides of keeping the American brethren at their posts until the newcomers are installed. —Translated by B. HITJER from the *Neue Nachrichten*.

Demolition of a "Cathedral" At Mengo, in Uganda, a new cathedral was soon to be built, and hence the old and rude structure must needs be removed. All the Christians were asked to come the next day to help pull it down. Mrs. Fraser thus describes the scene:

It is said that next day the Katikiro (prime-minister) was up on the hill-top beating his drum before 5 A.M. However that may be, sleep was quite impossible for those who lived at all near after 5.30. I went up the hill at 6.30, and what a sight it was! All the Protestant chiefs were out in old clothes, and in a furious state of excitement, superintending literally hundreds of men. The whole of the great open space round the cathedral was littered with grass (tons of it were used to thatch the roof) and scores of men on the roof were pushing off the bundles of grass with poles. Every chief seemed to have two or three drummers hard at work; every one was shouting; the people down below were literally dancing as they carried great loads of grass away. I never saw such a sight in all my life. By 2 P.M. the whole place was unroofed, and all the reed walls were down; there was nothing to be seen of the most unique cathedral in the world but a great forest of poles. Next day the poles were all taken down, and a poor man was killed by the fall of one.

German Work in East Africa A unique work for the uplifting of the tribes of the East Africa Protectorate has been done by the Neukirchen Evangelical Mission, a German agency named after the Rhineland town in which the headquarters of the mission are situated. The district known as Tanaland, which passed by agreement from the protection of Germany to Great Britain a few years ago, has engaged special attention; and notwithstanding political changes, the work has developed in a very encouraging manner. The missionaries are devoted men of God; they command the fullest confi-

dence of the authorities, and have been warmly praised for their Christian prudence in discharging duties at once arduous and difficult.

Begun in 1887, the work has steadily grown, and now there are 9 missionaries on the field. The stations number 6, and there are 7 native helpers.

Awakening at Lovedale

In an account of a visit paid a few weeks ago to the Lovedale Missionary Institution — contributed to the *Missionary Record of the United Free Church of Scotland* — Rev. David Russell says:

The visitor to Lovedale can not fail to be struck with the deep, strong, spiritual atmosphere in which everything is carried on. There is an Institutional church, to which students are invited for worship. Prayer-meetings and Bible classes lay hold of the students, and bring them under the very best influences, and the members of the staff who can teach or preach are kept continually at work.

Soon after the beginning of each session a week of evangelistic services are held by the members of the staff. The results are always satisfactory. This year they have been especially so. Mrs. Stewart assured me that there has been nothing like it since 1874, when there was a great outpouring of the spirit.

The services covered eight days in all. There was almost an entire absence of excitement. The attendance at the principal meetings averaged 600 persons. The attention was always remarkable. 242 decision cards were signed, and arrangements have been made to follow up every case.

ISLANDS OF THE SEA

The Gospel vs. Islam in Sumatra

One of the pleasantest features of the work of the Rhenish Society in Sumatra relates to the progress which Christianity has made among the Mohammedans. At the time the Rhenish missionaries came to Sumatra, Mohammedanism was going victoriously forward. Now it is clearly on the ebb. It is especially on the south coast that the work among Mohammedans is advancing. At one station alone there are 2,000 baptized Mohammedans, while the number on the whole island reaches about 3,900. But for the influence of the chiefs Islam would die out in many places.

The Toba Lake Mission, Sumatra

The work here is under the care of the Rhenish Society, and when the projected extensions are completed there will be 17 chief stations, each surrounded by its branches, the former to be in charge of missionaries, the latter to be occupied by native evangelists and teachers. 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.

MISCELLANEOUS

Statistics of Missions to Jews

Revised statistics of the Jewish mission field show that 112 societies employ 816 workers in 229 stations, and that more than $600,000 are annually expended for Jewish work. Great Britain leads with 39 societies, employing 615 workers in 149 stations, and expending almost $500,000. Then follow America, with 30 societies, employing 134 workers in 37 stations, and expending $50,000; Scandinavia, with 5 societies, 17 workers, 8 stations, and $27,000 expenses; and Germany, with 18 societies, 14 workers, 13 stations, and $17,000 expenses. The decrease from 119 societies in 1900 is not a

sign of decreasing interest, but rather of more concentrated efforts, since the number of workers has increased.

Jewish Conversions in the Nineteenth Century

Pastor de le Roi, of Schweidnitz in Silesia, has given very minute and detailed statistics of the Jewish baptisms in the nineteenth century. They form an admirable corrective to the commonly received belief that the Jews will not convert. From 1800 to 1899 Pastor de le Roi accounts for 224,000 baptisms. To the Greek Church 74,500 of these baptisms are credited —to the Protestant Churches of Europe and America 72,000, and to the Roman Catholic Church 53,500. Taking the year 1898, Pastor de le Roi found that 1,450 Jews were admitted by baptism into Protestant Churches, 1,250 into the Catholic Church, and 1,100 into the Greek Orthodox Church. Nowhere have conversions been so numerous as in Great Britain, where in the nineteenth century 30,000 Jews have been admitted into the Christian Church. In France, with a Jewish population of 72,000, there have been very few Jewish baptisms in the course of the last century. The cities where conversions have been most numerous have been Berlin and Hamburg. There are in Germany at present engaged in preaching the Gospel 125 Jews. The statistics are most interesting, and show that from no part of her great mission-field is the Church reaping, in proportion to its size, a larger harvest than from her Jewish mission.

Roman Catholic Missions in the East

The *Koye*, the newspaper organ of the Roman Catholic Church in Japan, gives the following statement regarding the extent of Roman Catholic missions in the East. 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.

How It Seemed to Chalmers

James Chalmers' standard of devotion was a high one. Here is an example from one of his letters:

Is it impossible to find missionaries who will gladly dare all for Christ? Not the "life in hand" business, or the "sacrifices I have made"; but men and women who think preaching and living the Gospel to the heathen the grandest work on earth, and the greatest of Heaven's commissions. We want missionaries like the men Colonel Gordon defines. He says: "Find me the man, and I will take him as my help, who utterly despises money, name, honor, and glory; one who never wishes to see his home again, one who looks to God as the source of good and controller of evil; one who has a healthy body and energetic spirit, and one who looks on death as a release from misery. Leave the twaddle of sacrifices for those who do not appreciate the sacrifice of the Cross. Let the Church give her very best in heart, mind, and body for Christ's world work. The best and greatest of all works requires the best and greatest men. We want men who will thoroughly enjoy all kinds of roughing it, who will be glad when ease and comfort can be had, but who will look upon all that comes as only the pepper and salt, giving zest to work, and creating the appetite for more."