MISHAMELENG, CHIEF OF THE BAKUBA, AND HIS ATTENDANTS

NZAPO-ZAP AND EUROPEAN TRADERS

Nzapo-zap is the second figure from the right in the foreground. He is a famous chief of the great cannibal tribe near Luebo

THE

Missionary Review of the World

Old Series Vol. XXVI. No. 2 | FEBRUARY | New Series Vol. XVI. No. 2

JAMES GILMOUR, OF MONGOLIA

BY THE EDITOR-IN-CHIEF

Biography is the philosophy of living, illustrated and illuminated by example. Gilmour was a rare instance of consecrated character, working out a heroic ministry in an obscure sphere. He might have been lost sight of among the thousands of missionaries of the past century but for his fascinating books, for we may say of this lonely pilgrim worker in a comparatively forsaken land, that his "kingdom," like his Master's, came "not with observation."

Gilmour's forty-eight years lay between 1843 and 1891. He was born at Cathkin, near Glasgow, and died at Tientsin, China. His life story, which thus spans almost a half century, falls into two parts: first, from birth to ordination at Edinburgh, in 1870, at the age of twenty-seven, and, secondly, from ordination to death in China, twenty-one years later. A few facts stand out prominent in this last score of years, such as his marriage in 1874, his first visit to England in 1882, the death of his wife in 1885, and his second visit home in 1889. He gave about twenty years' service to China and Mongolia; perhaps no equal period on the mission field could show a more devoted service. Up to ordination nothing was very noteworthy. In his home of comfort he lacked Carey's discipline of poverty, and his parents, tho ordinary people, were of sterling worth, having the substantial traits—truth, conscientiousness, moral courage, independence, and mother wit. James' training was scriptural and sensible, the three requisites of every well-regulated household being found in his home—the family Bible, family altar, and family rule. His schooling was above the average, his instructors being capable and faithful, even if a trifle stern.

But in himself was the making of a man. It is a prime fact that, in the best characters, often no qualities so stand out as to throw the rest into the shade; they are spherical, and the perfection of a sphere is symmetry—the all-roundness in which every point is equidistant from the center. Seven qualities in this lad together made up this

symmetrical completeness—industry, tenacity, honesty, modesty, sympathy, geniality, and sobriety—none of them beyond any other man's having and cultivating.

If any one trait was conspicuous it was, as with Carey, *plodding*—his patience, perseverance, and application being far beyond the average. Neither money nor minutes were wasted. There was no lazy hair in his head, and the worth of time grew upon him as it passed away. Even when a task was a bore, he never "scamped" it, but mastered it, too intellectually honest to water his stock of brains or cram for an examination and slight daily studies. Once, indeed, a professor criticised an essay of his, as "wanting thoroughness." But the way he met the criticism showed his pluck. His grandfather, a miller, met his parson's complaint of short measure in oatmeal by going straight to the manse, proving that he had given overweight, and carrying back the excess to the mill, so that exact justice might be done, teaching the crestfallen parson a lesson in ethics. So James Gilmour tackled his critic, and puzzled him to justify his criticism, proving to him that it was his own examination of the essay that "lacked thoroughness." Gilmour's fondness for a fight and for fun; his combativeness and his humor, side by side, were strongly developed, but marred by no malice or ungenerosity.

We must look beyond his natural make-up to account for James Gilmour, the man of God and the missionary among the Mongols. On the *spiritual*—the *supernatural*—side other qualities together made him one of the foremost men in the missions of the nineteenth century, such as closeness to Christ, passion for souls, habits of prayer, love for God's Word, self-abnegation, the courage of faith, and the consciousness of God, and, above all, absorption in His will.

In these he reminds us of "Chinese" Gordon's four rules: Utter self-oblivion, scorn of the world's honors, absence of all pretension, and absorption in the will of God—traits which make a man great in the eyes of God. His close friends read these mottoes written on the spirit's inner chambers, and to his college chum, Patterson, he said, as they parted, "Let us keep close to Christ."

As his Glasgow training drew to a close, there were plain signs of a new beginning. The few who knew him best could see that he was getting ready, half unconsciously, for some great work. Ambition had been chastened into aspiration. He was reticent, however, about these things, save to intimate friends, and even to them it was his life more than his lips that revealed him.

He emphasized personal dealing more and more to the end, but never forgot that conduct speaks louder than converse, and character still louder. The present Bishop of Durham tells of a Cambridge clergyman, so indifferent a preacher that his pews were half empty; yet when a score of students, being together, were asked to write the

name of the man they would desire to have with them in a dying hour, every ballot bore the name of this man whom, as a preacher, none of them cared to hear! It is the *life* that tells.

At no time, even when in college, was there room to doubt Gilmour's pious devotion to some great work. But toward the end of his preparation the stream of his life was manifestly flowing through a deeper bed and in a fuller flood, and rising rapidly to its permanent high-water mark.

His *passion for souls* became conspicuous, and proved itself genuine in seeking men one by one. Zeal for mere numbers is a sign of the leaven of pride and self-glory. The Savior's love for sinners shines most not when he spoke to the throng, but when He met one needy seeker, like Nicodemus, or the woman at the well. Gilmour was equally ready to preach to a crowd on the street, or in a railway station, and to speak to a laborer in the field, or a wayfarer on the road. Even his public addresses were less formal discourses than hand-to-hand talks. Beneath a shy manner hid the burning coals of a sacred enthusiasm, restrained by a humility and genuineness which shrank from appearing more in earnest than he really was. He felt much drawn to the Salvation Army, despite its grotesque methods, because of its bold appeals to every passer-by, and drilled himself to a similar habitual approach to men.

His Missionary Career

There comes to all holy souls a definite break with the world and self. After carrying off prize after prize, there still remained to Gilmour more worlds to conquer—his first success at Cheshunt College beckoned him on to one more trial and triumph. But he saw how, even after resolving to break the bonds of worldly ambition and be free for God's work alone, he had, by the bait of worldly honors, been caught again in the net of ambition. He took a stand, flung away the hopes for the new prize, and gave to his Bible the time he would have given to what now seemed a bauble, if not a bubble. That was a turning-point—perhaps the crisis—in James Gilmour's life. Henceforth it had a new direction, certainly a new intensity.

Gilmour's missionary career deserves notice, tho the *man*, not the field, is of first importance.

In 1817 two missionaries, Stallybrass and Swan, had left England for pioneer work among the Buriats—Mongols under Russian sway. Twenty-seven years later the czar ordered them out, and the mission collapsed; but the missionaries had translated the whole Bible into Buriat, so that it could now be its own missionary. This mission, after nearly thirty years, Gilmour felt led of God to reestablish in connection with the London Missionary Society. Peking was the base of operations, and arriving there in 1870, he settled down to study Chinese,

which is said to require a patience like Job's and a lifetime like Methuselah's to master.

His methods of work differed little from those of others, but his Christian manhood stamped Gilmour as great, and from him we learn the art of character building. Within six weeks after he reached Peking the news came that the Romish convent at Tientsin was in ruins and thirteen French people were killed. How far bloodshed might be carried on no one knew, but Gilmour met this test of his faith and constancy, at the outset, in a martyr spirit. Alone and unable to speak the language, he went up to the great Mongolian plain and began his life-work, knowing himself to be on the "slope of a volcano" that at any moment might belch forth its fires. He bethought himself of the God of Daniel and the three holy ones, still able to deliver, but he thought more of the poor Chinese and Mongols, whom a greater Lion sought to devour and whom a hotter furnace fire threatened. Tests may thus become steps and hindrances helps. What the devil means for a stumbling-stone is often turned into a stepping-stone.

Buddhism so grips Mongolia that it shapes even manners and garments; hence the heroism of attempting to evangelize that vast region single handed. But two months later Gilmour was traveling across the great unknown plain, with a Russian postmaster as a companion, studying a people he could not talk to, seeking to win them by getting down to their level, and learning in the company of his unseen Master new lessons in self-oblivion. With him always the missionary idea was foremost. He often thought of Dr. Alexander's ordination charge: "*You do not go to discover new countries.*"

At Kiachta, on the southern frontier of Siberia, he found himself in a "sea of troubles;" his passport would not avail, and he must wait months for another. He found no sympathy; ignorant of the language, the victim of forced inaction, unable to get a suitable teacher, depression fell on him like a pall. Knowing something of the intense loneliness of Christ's life when no one understood and appreciated Him, he actually felt the suicidal impulse.

Before the year closed he was sharing a Mongol's tent, compelling himself to use the colloquial. He so impressed the natives that he is still known as "our Gilmour." He first gave away books; then, at price of many a blunder, tried to talk and even reason with his obtuse hearers.* By diligence and patience, within a year, he could read the Mongolian Bible slowly at sight, write a passable letter in that difficult tongue, and surprised the natives by his proficiency in the spoken language. That first year in Mongolia had given him a knowledge both of the language and the nomads of the plain far beyond that of any other European. To think of this lone man, riding a hundred,

* See "James Gilmour, of Mongolia," pp. 64, 65.

sometimes two hundred, leagues on horseback at a time, with one Mongol and no luggage, depending on the natives for hospitality, and using every opportunity to reach the people one by one, is to get a mental picture of Gilmour's solitary ministry. When at Peking, resting from one work by taking up another, he studied Chinese and gave mission help, never idle or losing sight of his life's great aim. His year's trip satisfied him that Chinese missionaries should work among the *agricultural* Mongols, who speak Chinese to a man, and he decided for the Mongols of the plain as his field of work, tho, later on, the exceptional hindrances met in labor among them led him to settle among the Mongols of the villages.*

Gilmour never had any colleague but his devoted, heroic wife. Three associates were successively appointed and for various reasons withdrawn. He was obliged to be all things to all men and all in one, and became virtually a medical missionary. Without scientific training, he had picked up some rudimentary knowledge, and demonstrated his own theory that it is little less than culpable homicide to deny a little hospital training to those who may have to pass years where men would sicken and die before a doctor could be had. Armed with forceps and a few simple remedies, he relieved pain and distress often as effectively as a dentist or physician. His tent became dwelling, dispensary, tract house, and chapel.

His wife he got in a unique fashion. While boarding in 1873 with Rev. S. E. Meech, an old college friend, he saw a portrait of Mrs. Meech's sister, Emily Prankard, corresponded with and proposed to her. He married her in 1874, never having seen her until she arrived in China! Yet a courtship, conducted on the faith principle, proved a match made in heaven. Three children were given to them—one of whom died not long after the mother. This heroic woman largely made up for lack of other colleagues, multiplying his joys and dividing his sorrows. She shared his nomadic life, even taking her infant son with them. She lived with him in his tent in all the rigors of a changeable climate, and faced the discomforts of heavy rains, which soaked them and floated their bed, and risked the danger of being swept away by rivers swollen to torrents. Her husband said of her, "She is a better missionary than I." Of the impertinent curiosity of the Mongols, who intruded on their meals, devotions, and even *ablutions*, she never complained. She picked up the language, and shared her husband's work and passion for souls; but this exposure partly wrecked her health, so that after a brief eleven years of wedded life she left him in 1885.

Gilmour never spared himself. With two bags of books on his shoulders, he walked about to find a purchaser, etc., stamping his address on books, that those might find him who needed guidance. In

* See "James Gilmour, of Mongolia," page 75.

one case he walked three hundred miles in a week, with blistered feet, a donkey carrying his baggage, himself the only missionary of the L. M. S. in China who adopted in toto the native dress, food, and habits, and lived at an average expense of threepence a day!

He studied the people to avoid what repelled them. For example, he found them suspicious of any foreigner walking early and alone—he was secretly taking away the luck of the land; if he wrote, he was taking notes of the capabilities of the country, or perhaps making a road-map for a hostile army; if he shot, he was denuding the land of game. At one time he and his wife nearly lost their lives because his attempts to relieve sore eyes ended in blindness, and the natives accused him of stealing the "jewel of the eye," etc. He could not flee, for that would confirm suspicion; he had to stay and live down the accusation.

While in London in 1882–3 he brought out his book, "Among the Mongols," which even the *Spectator* highly praised; and when his literary success set for him a new snare he escaped it as he had done the Cheshunt prize.

Few things index a man's true self like the books he reads and revels in. As a child his mother had helped to shape his mind and morals by the Bible, "Watt's Divine Songs for Children," "Uncle Tom's Cabin," and such reading. The books he himself chose later on were James' "Earnest Ministry," Baxter's "Reformed Pastor," and Bunyan's works, the Bible more and more crowding all else aside.

His death still remains a mystery—a problem of Providence. No man could be less easily spared. He had been a true seeker of souls, yet with no apparent success, never baptizing even one convert, and able to claim, as the fruits of his own labor, not more than he could count on the fingers of one hand.

A few of his choice sentences may fitly close this brief sketch:

"Comfort is not the missionary's rule."

"Always do something; never let the work stop because you can't do what is ideally the best."

"Unprayed for, I feel like a diver at the bottom of a river, with no air to breathe; or like a fireman on a blazing building with an empty hose."

"Were Christ here now as a missionary among us He would be an enthusiastic teetotaler and non-smoker."

"I do not now strive to get near God; I simply ask Christ to take me nearer Him. The greatest thought of my mind and object of my life is to be like Christ."

"I feel God can perform by me; or, rather, use me as His instrument for performing if He has a mind to."

"Christ was in the world to manifest God. We are in the world to manifest Christ."

"Some day we shall in eternity look back on time. How ashamed of any want of trust and any unfaithfulness! May God help us to look at things now in that light, and do as we shall wish we had done."

THE RELIGIOUS STATE OF FRANCE

BY PASTEUR LOUIS DUPIN DE SAINT ANDRÉ, DORDOGNE, FRANCE

In the forward movement of Christian missions throughout the world the Protestants of France have resolutely taken part. The Mission Society of Paris spends more than a million francs ($200,000) a year for the propagation of the Gospel in French colonies—Madagascar, Basutoland, and Upper Zambesi. Several societies are also working lovingly and faithfully among our atheistic and Roman Catholic fellow countrymen.

Seen from outside, France seems to be almost exclusively a Roman Catholic country. Of its 38,000,000 inhabitants only 700,000 are Protestants * and 80,000 are Jews. Most of the remaining 37,000,000 belong nominally to the Roman Church. But they can not truly be called Catholics. It is a priest, the Abbé J. Cresley, who writes: †

> Out of the 36,000,000 of Catholics one must count only 25,000,000. The other 11,000,000 may call themselves Catholics, but if *even these are sincere* (!) how many pious and devoted people have we in the Church?

Another Catholic, M. de Bonrefon, who is a specialist on religious questions, is more absolute still:

> There are three kinds of Roman Catholics: those who, baptized in infancy, leave the Church; those who hold a loose creed, and never go to church; and true Catholics. If you leave out the first, the total number of Catholics would be reduced by half; leave out the second, and it will be reduced two-thirds; count only the true Catholics, and you can not speak of millions, but of hundreds of thousands.‡

Thus from the testimony of Roman writers themselves the number of true Catholics in France is comparatively small.§ At Paris a priest wrote recently that there are more than 700,000 people that have not been baptized.

Notwithstanding this, the political power in the hands of the Church of Rome is still very great. According to papal policy, political and religious questions are closely connected. The Catholic Church has made in France one great mistake, whose consequences are far-reaching: it has linked its political destiny—in spite of the warnings of Leo XIII.—with the fortune of the retrograde factions: Bonapartists, Royalists, etc. To fight politically against the Roman influence is to fight for liberty—liberty of thought and liberty of conscience. Catholicism has become a synonym of clericalism. In

* The greater part by far belong to the (Established) Reformed Church of France; the smaller to the (Established) Lutheran Church, and to several Free Churches.

† L'esprit nouveau dans l'action morale et religieuse.—J. Cresley.

‡ *L'Eclaire*, January, 1901.

§ A proof of this may be found in the fact that Catholics give for their foreign missionary societies only three times as much as Protestants, tho *nominally* they are fifty times as numerous.

consequence, a deep hatred of religion prevails among workmen in the great industrial towns, and most of them have broken openly with the Church. They have organized Free Thought societies, where materialism and atheism are their creed. Protestantism being unknown to them, they think that Christianity is Roman Catholicism, and aims only at establishing the absolute domination of "high classes" over low ones. They say they do not care about the Catholic heaven: "We live in hell here below, and since religion can not give us heaven on earth, we do not want a religion." But have they really none whatever? "A man can not live without a religion," writes a Belgian Socialist, Vandervelde—"Catholicism, Protestantism, or *Socialism.*" Through the failure of the Roman Church to bring them into touch with Christ, millions of men have as their only religion faith in the promises and teachings of Socialist leaders. For one of these to see the black cassock of a Roman priest is enough to stir his deepest passion.

Many Roman Catholics have understood the danger, and following the orders of the pope, have tried to go to mass and to gain control of the social movement. But the ground they had won by years of patient endeavor has been lost by the attitude of the Roman Church in the *affaire Dreyfus.* In the same crisis Protestantism has won a position which it has never held in France.

Before the *affaire Dreyfus* Protestantism was almost unknown, even to educated people. But among the leading men who fought for truth and justice during the last few years were an eminent number of Protestants: Francis de Pressensé, Gabriel Monod, Stapfer, etc. They have been insulted and calumniated by the clerical party, not only for their political but for their religious opinions. Lecturers have gone through France declaring that it was impossible to be at the same time a Protestant and a lover of one's country. These lecturers declared that the Protestant evangelization societies were paid by the British government to prepare an invasion from England. Books were written on "The Protestant Conquest," "The Protestant Danger." This "danger" was the great number of Huguenots holding official positions. A new crusade was preached by lay Jesuits against the heretics. It is difficult to realize the violence of these attacks; but they produce at least one good result: they called public attention to Protestantism.

France had been cut in two by the *affaire Dreyfus.* On one side were the retrograde factions, led by the Roman Church; on the other were the liberal and progressive men. During this battle for liberty the enlightened statesmen have had their eyes opened, by the violence of Catholic attacks, to the fact that Protestantism is on the side of progress and righteousness. Never since France has been a republic has Protestantism been more hated by the clerical and more appreciated by

the liberal party. That is why a large political newspaper, *Le Siécle* (*The Century*), directed by Free Thinkers, publishes every week or so an article headed, "Let Us Break with Rome," and speaks sympathetically of the movement toward Protestantism. This also explains why the *Grande Revue*, directed by F. Labori, Dreyfus' advocate, a Catholic by birth, publishes such articles as "The Academy of Calvin" and the "Youth of Ch. d'Aubigné."

The infuriated attacks against Protestantism have also provoked a revival of the Christian spirit in our churches. Men who had gradually slipped into unbelief have come back to church, if not yet to faith. I heard a high functionary of the republic say: "I am a Huguenot. As long as everything was quiet I did not care much for my religion. But if there are blows to receive for it, here I am."

Thus Protestantism, hated or admired, has been fortified and brought to the attention of the French nation.

The State of the Roman Clergy

The religious state of the Roman Catholic clergy may be described as one of unrest. There have always been priests going out of the Roman Church, but never as many as during the last few years. Formerly they were "going out" silently; now their letters of demission are published by the newspapers and help to form the public opinion. Formerly converted priests had the greatest difficulty in finding sufficient means of maintenance; now societies have been organized to help them.

These priests are religiously of two different kinds: some of them do not believe any more in Christianity, and become professors, lecturers, cashiers, or even policemen. But some of them break their ties because they have found, as Luther did, true Christian faith. Many of these have become Protestant ministers. Such is the animosity of Catholic leaders that joining the Protestant Church is much more disagreeable and more dangerous to a priest than if he became an avowed atheist!

The Roman Church experiences more and more difficulties in recruiting its clergy; the new military law, that obliges every citizen —priests included—to serve in the army at least a year, has led away many young men from the Roman seminaries.

But there is for the Church a still more serious danger: the new law as to the right of association threatens the very existence of the old monastic orders, the "congregations." These have been obliged to ask an authorization from the government, and to submit to the authority of the Established Bishops. The member of an unauthorized congregation is forbidden to preach or to teach in a school. For the salvation of its monastic orders the Roman Church made during the month of April, 1902, the most serious political effort, but the elections

to the Parliament gave a decided victory to the anti-clerical republican party. Monks must leave the country or submit to the law. Many have already gone to England, Switzerland, or Spain.

Such being the situation, it is easy to understand the anxiety of the leaders of the Roman Church. Says Abbé Bricout: *

> Every one recognizes that the situation is very serious for the Church of France. Desperate fight with the enemies from without, division more dangerous and fatal within—those are the perils of the present hour. What will to-morrow bring us? Such is the anguishing question which we ask.

Mgr. Turinas, Bishop of Nancy, answers the question in the most pessimistic way possible: "A few years more and Catholicism, if events go on at the same rate, will be dead in France." Such is the thesis of the bishop's latest pamphlet, which has created a real sensation: "The Perils of Faith and Discipline in the Church of France at the Present Time." The vehement writer sees more than the outward signs of decrease. The faith of the Church is in danger because of the "Protestant incursions" into the still loyal Roman clergy. Several high dignitaries of the Roman Church have written lately words which must fill ultramontane Catholics with surprise and indignation. "The studies of the young clergy," writes Bishop Lacroix, "are no more in accord with the requirements of modern society." "Our theology," writes Bishop Latty, of Châlons, "needs an entire remodeling in many of its parts. It does not ring true to the ears and minds of the men of our day. Why persist in speaking to them as they did in the University of Salamanca?"

Tracts full of the spirit of the time are secretly circulating among the young clergy. Some of the young priests are republican, among others the old Gallican spirit has again been awakened. M. J. de Bonnefon writes in the *Journal* (December 31, 1901):

> The question is not whether we shall separate from Rome; it is whether the Church of France will again enjoy the liberties which honored her for ten centuries. The time has come for the French government to reestablish the *National Church* of Grégoire de Tours, of Hilaire de Poitiers. It would not be a schism, it would prevent one. A Church united with Rome must not be a slave to the Roman offices.

Will a Gallic schism ever take place? Will the Roman Church of France ever reform itself? God only knows! Mgr. Mignot, Archbishop of Albi, does not believe it, but the reason of his incredulity, as given to the pope, is very sad:

"What do you think of the schism?" asked the pope.

"I think that, in the conditions in which we are now, a schism is improbable," was the archbishop's reply.

"Do you know," interrupted Leo XIII., "*that* a schism like that of Luther or Henry VIII. would be a terrible thing in France just now?"

* *Revue du Clergé Français*, January 1, 1902.

"For a schism to be feasible," said Mgr. Mignot, "*the people would need to be profoundly religious and capable of being interested in such questions.*"

So the only bulwark of the Roman Church in France is the indifference and infidelity of the people! *

But the encouraging fact remains that many priests and bishops are beginning to understand that a knowledge of the Holy Scriptures is necessary to a true Christian life. It was an altogether new feature in the Church of France when, in February last, there was held, with the approbation of the Cardinal Archbishop of Paris, Mgr. Richard, a "Congress of the Gospel." The resolutions that it adopted are remarkably interesting:

1st. That Catholics who consider the Gospel a means of realizing every progress, even from the social and national point of view, form the habit of reading every day a portion of the New Testament to all people living in their house, children and servants included.

2d. That it take hold of every opportunity of studying the Gospel at home, at school, at catechism, at meetings, etc.

3d. That Catholics adopt the custom of giving the Gospel as a wedding and first communion gift.

4th. That every Sunday the Gospel be read in vernacular at every mass in every parish.

Since the time when the late Mgr. d'Hulst, an eminent bishop, was giving the Protestant countries as an example to Catholics in favor of the use of the Bible, never in France had such "Protestant" words been heard in a Roman congress. God grant that they may bear fruit!

From what has been stated, it is easy to understand how wonderful are the present opportunities for evangelical work in France. It was not very long ago that France enjoyed for the first time full religious liberty. During the first years of the republic the government was in the hands of the clerical faction, and nothing much could be done in evangelization. Several societies were at work: the Evangelical Society of Geneva, the Evangelical Society of France, the McCall Mission. By far the largest of all was the *Central Society of Evangelization,* whose field of action and importance has wonderfully increased during the last ten years.† It is carrying on an evangelistic work among established Protestant churches and a missionary work among Catholics. Pastors are working in the large industrial cities of the north: Rouen, Lille, Roubaix, Tourcoing, Saint Quentin, and among the miners of Pas de Calais. Through that missionary work many

* Ch. Merle d'Aubigne. *Gospel Echoes*, May, 1902.

† The C. S. E., founded in 1847, supports now about one hundred and fifty churches, with one hundred and eighty pastors or evangelists, a preparatory school of theology in Paris, and a seminary for evangelists. It sends chaplains for our soldiers in French colonies (Tonkin, Algeria, etc.), and spends about four hundred and seventy-five thousand francs a year.

victims of the saloons have been reached and redeemed. Many a drunkard's wife thanks God daily because the husband is now a man and no more a brute. But in the hard fight against unbelief and immorality it is one by one that brands are plucked out of the fire.

In the country towns we are to face an altogether different state of things. One of the secretaries of the Central Society of Evangelization says:

> We are steadily gaining ground on Roman Catholicism, especially in the agricultural districts, where the people, while they are disgusted with the teaching and the conduct of the priests, feel the need for religious instruction. A magnificent field of work is opening itself up to us in those vast regions of Northern, Central, and Southwestern France. The worker in the factory and the townsman is difficult to influence, because he is either dependent on the rich Roman Catholics or is allied to socialism, and often to infidelity; but the intelligent peasant is ready for Gospel teaching because he is religious and withal independent.

In many places Catholic villages are calling a Protestant evangelist to preach to them the pure Gospel of Christ. In several regions, Gers, Corrèze (at Madranges, for example), Auvergne, Périgord, etc., there is in many villages a real movement toward Protestantism. People are disgusted to see priests making money with holy things, and they would slip into absolute unbelief—out of hatred for what they call *the religion of money*—if Protestantism could not show them that it is possible to be a Christian without being a Roman Catholic. In many places small congregations are organized, small or large churches are built. "Our earnest desire," says the secretary of the Central Society, "is to enter into all those fields which already are 'white for the harvest,' and to carry away many sheaves for the glory of God. Already we are finding more and more support in our churches for this great work, and our budget is increasing from year to year with rapid strides—317,000 francs in 1892, 475,000 francs in 1901."

It is our sincere belief that there is no better agent for the reform of the Roman Church than our evangelistic societies. Rome will reform only when she feels that she is losing the ear of the people and is threatened with being replaced by another. We who evangelize Roman Catholics may seem to be doing a work of separation and schism; in reality we are working for the unity of the Church, for the great end pointed out by our Lord: "That they be one, even as we are one."

When night is falling upon the country, stars appear one by one. Each gives only a dim and uncertain light, but shining together they allow the pilgrim to see his way through the hills till the dawn breaks. Small are our young evangelical congregations, but they are many, and by and by they will show to France the way to Christ, our Lord.

A GROUP OF BAKETE IN THE VILLAGE OF KASENGA, NEAR LUEBO

AMONG THE NATIVES OF CENTRAL AFRICA

BY REV. DEWITT C. SNYDER, M.D.

The little river steamer brought me and three companions up the Kongo River into the Kassai River, and then up the Lulula River to Luebo. The passengers had been landed with their trunks, packages and bales on the little beach, and then the steamer turned and vanished. As we saw this, the only tie binding us to civilization, pass out of sight, a darkness of loneliness such as could be felt seemed to settle upon us. There stood our trunks marked with all sorts of labels, tracing the journey all the way from the home land, and carrying us back in thought, step by step, through the whole long distance of ten thousand miles to friends we had left behind. That chalk-mark was placed there by the custom-house official at Matadi; that label tells of the steamer that brought us from Liverpool; that yellow strip indicates the hotel at Liverpool; that big "S" recalls the *Paris*, of the American Line, and the red label of Westcott's Express bespeaks New York City; while the white card with the name and address reflects the dear face and thoughtfulness of the kind friend who so carefully pasted it on just before we left home, now ten thousand miles away. No more steamers for months to come, no telegraph wires, no telephones, no hope of news or of an opportunity to send word to those loved ones left behind. We were cut off, as completely cut off, from civilization as if we had just landed on the moon.

The chattering monkeys and the screaming parrots seemed to mock us as we turned to the natives for sympathy and companionship. As hundreds of half-dressed chocolate-colored men and women

gathered around us, all talking at once in high-pitched voices, in a tongue as unintelligible as the chatter of the monkeys or the scream of the parrot, our hearts sank within us, and we longed—oh! how we longed—for home. It was a case of acute nostolgia accentuated. But we had not come so far to spend our time in bemoaning our lot, so we turned to tackle the problems confronting us.

No stentorian voice of hotel porter called out his hostelry, nor blue-capped boarding-house boy his summer rates; there were no furnished rooms "to let," no flats to hire. The lumber for the homes was still growing in the forest, and the clay for the walls still undug. The cutting of the poles, the framing of the house, the application of the clay, and the thatching of the roof with grass occupied the first few months.

We had come to teach these people the truths of the Gospel, to uplift and civilize them. Our hearts were filled with love and our minds were stored with thoughts: here were the people, but between them and us arose an almost impassable barrier in the shape of our ignorance of their language, and a total inability on their part to understand a word of our English. Evidently the first thing to do was to acquire a knowledge of the prevailing mode of conveying thought. Many were the disappointments and trials, many were the mistakes; but by dint of hard work and with a determination never to give in, a slow but sure advance was made; words were learned, sentences acquired, rules formulated, and "Grammatical Rules and Vocabulary" evolved.

The People—Their Language and Dress

The natives of Central Africa, divided into many tribes, are often designated as the Bantu people. But this conveys no real intelligence whatever, as the word *bantu*, being the plural of *muntu* (a person) means "people," so in calling them "Bantu people" we merely say "People people." All nouns in the Central African language are composed of roots and prefixes. These prefixes can be arranged into about ten classes, and into one or another of these classes every noun finds its proper place. In the first class we have the prefixes "Mu" in the singular and "Ba" in the plural. This class consists of those nouns only which refer to persons, and thus we have from the root "ntu" Mu-ntu, a person; and Ba-ntu, people. Very often the prefixes are used without the root to express the whole word. This is especially true in naming tribes, and thus we have Ba luba, Ba keti, Ba kuba, Ba kalulua, Ba kambuya, and so forth. In speaking of one person in any one of the tribes we should say a Mu luba, or a Mu kete. In pronouncing these names at least two things must be considered: first, all the vowels have the sounds given them in the Italian alphabet—*a* being as *a* in father, *e* as *a* in fate, *i* as *e* in fear; and, secondly, every

vowel ends a syllable. Thus in the word Bakalulua we have Ba-ka-lu-lu-a, which means *ba* people, *ka* of, *lulua* river or "the river people"—*i.e.*, those living near the river.

These Bakalulua are the people with whom I was mostly acquainted. They are not black like the coast negro, nor are they like them in other respects. They are unique, and by a prominent writer have been named "Negroid," but that no more describes them than tabloid describes a table. They are of a rich chocolate color, and have small feet and small hands, straight noses and quite regular features. In stature they differ greatly, according to the tribe to which

A SCENE IN THE VILLAGE OF THE BAKAMBUYA

The Bakambuya are the pot-makers for all the natives for miles around Luebo. Some of the pots are shown in the foreground

they belong. The Bakalulua are quite diminutive, many of the women being less than four feet six inches tall, and rarely does a man exceed five feet in height. The Bakete come next in stature, and so on to the Bakuba, who have fine physiques. But the people whose chief is Nzapo-zap,* and who are erroneously called the "Nzapo-zap people," excel all others in beauty of form. Black Adonises are they. Each tribe has its own peculiar tribal mark—a sort of tattoo, or series of cicatrices, made by cutting the skin with a small knife and then rubbing in dirt to make the scar prominent. One can tell at a glance to what tribe a native belongs when once he has learned the different marks.

Nature, always so lavish in her gifts, excels herself in the tropics.

* See frontispiece.

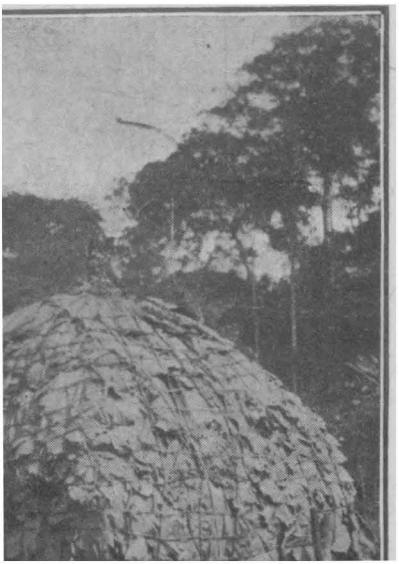
The trees are clothed perpetually in robes of beautiful green, even to the boles, around whose naked forms the vines entwine, and, putting forth their leaves, encase them in emerald costumes. The plumage of the birds reflects the prism's colors, the leopard glories in his spots, and even the snakes are pretty in their ugliness. To the natives Nature has given fine physiques and beautiful skins, so that in their nudity they resemble, as Sir Henry Johnson says, "antique bronze statues," and they seem content to leave Nature unadorned as far as possible, and wear no unnecessary clothing. The little they do wear is manufactured from the palm leaf or frond.

A native climbs up seventy or eighty feet, and cuts from the top of the palm-tree the unfolding new leaf, or frond. Taking it home, he dexterously splits off a layer from the under side of the leaf, and, tearing this into shreds, he weaves it into cloth. His primitive loom consists of two sticks of wood, suspended by cords from the roof of his shed, holding the upper ends of the warp, while a stationary piece of wood, corresponding in length to the two upper ones, serves to hold the warp at the bottom. The shuttle consists of a stick of polished mahogany about three feet long, having an open eye at the end. When weaving he passes this stick between the threads of the warp, and, catching the threads of the woof in the eye, he pulls it through and forces it close to the other threads by two or three quick blows with the stick. The size of the loom and of the cloth is determined by the lengths of the threads ; these, corresponding to the length of the palm leaf, are never over three feet long. In making their dresses several styles are followed. First a belt is always worn in the shape of a string or cord around the waist. The dress of the women consists of a piece of cloth, about eight inches wide and ten inches long, hung over the belt in front, and a similar piece, as long again, for the back. The men use much more cloth in their suits. Several pieces are sewn together, and wound around and around the body and fastened with a belt. For special occasions, such as dances, many pieces are sewn together until a strip fifteen feet long is obtained. It is then dyed a deep red, and wound around the body and gathered in folds about the waist, making the dress stand out like that of a ballet-dancer.

All sorts of fashions prevail in dressing the hair. The women, as a rule, shave their heads clean, while the men "do their hair up" in many fanciful designs. The women never wear any head-covering, but the men have small hats, the size and shape of an inverted saucer. These are fastened to their heads by iron or copper hat-pins, similar in design to those worn by the ladies of our land. No shoes and stockings are worn, but often one sees the legs and arms adorned with anklets and bracelets of beads or wire. The little shining chocolate cupids you see floating around are the children.

The men always carry a spear in the hand, and strung across the

shoulder is the bow, the string of which is usually wound around the head, just at the top of the forehead. Hanging at the side, by a cord passed over the shoulder, is a long, narrow, flat basket, in which are a dozen arrows, a pipe, a small quantity of tobacco, two fire-sticks, a fetish or two, a morsel of ill-smelling fish or meat, and a few pieces of dried manioc root. In his belt he wears a knife. The women are generally seen with a basket on the head and a hoe in the hand.



A HOUSE OF THE BAKAMBUYA

Bent sticks covered with large leaves. The hut is circular

Their Food and Occupations

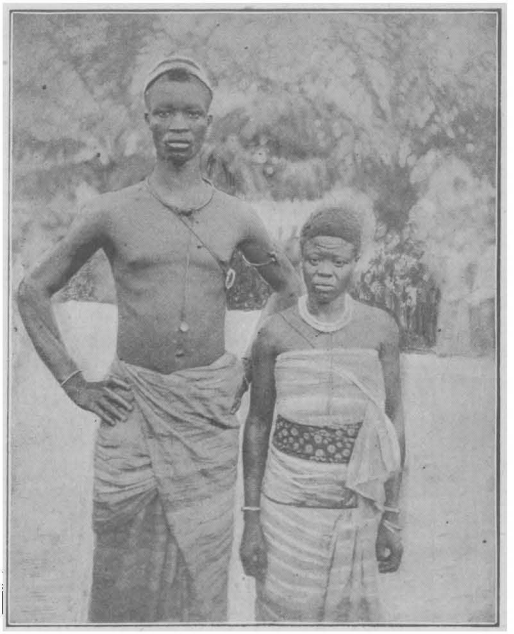
The religion of Jesus Christ has done wonderful things for women. In those lands only where the Christian religion prevails is woman placed on the high pedestal she deserves. In all heathen countries she is merely chattel, a beast of burden, a slave. In Africa she rises early, and, putting her basket on her head and taking her hoe, she goes off to cultivate the fields. These are separated not by fences, but by narrow paths as effectual as high board barriers. A woman never encroaches on her neighbor's land. The laws of *meum* and *tuum* are known and kept.

Large fields of peanuts are grown, and some corn and millet seed are raised, but the principle crop is that of cassava or manioc. From this is obtained the flour of which their bread is made. The cassava plant grows to a height of four or five feet, and the leaves are cooked and eaten as greens. In order to insure a perpetual supply of this important food product, the women always begin at one side of the field, and after digging up a sufficient number of roots, they break up the stems of the plant into pieces about a foot long and insert them in the ground, where they begin immediately to grow, so that when she has gone quite over the field she can begin again at the starting-place. These roots, which are similar in size and shape to the forearm, minus the hand, contain hydrocyanic acid, and experience has doubtless taught the natives to bury them in streams of running water for a time before using them, in order to wash out the poison. When taken from the water they are in a state of partial decay and the outer thick brown skin peels off very readily, leaving a white, compact, sour, ill-smelling substance. It is then dried hard in the sun,

after which it will keep indefinitely if not exposed to moisture. Besides tilling the soil, the women have to provide all the wood for cooking purposes, bring all the water from the spring, which is generally down in a deep valley half a mile from the village, care for the children, and do all the cooking. They have but one regular meal each day, and this is partaken of early in the evening. About four o'clock every afternoon the women return from the fields laden with baskets of firewood. The large wooden mortars are brought forth, and soon from all parts of the village comes the thump, thump, thump of the heavy wooden pestles, telling of the converting into flour the many dried roots preparatory to cooking the evening meal. The flour being ready, the water is brought and small fires made before each home, bringing the men, some from their palavers, some from the woods, where they have been hunting, some from the smithies, and some from their afternoon naps. Separating into families, they congregate around these fires.

Let us watch the scene. A little apart from the fire, around which the men of the family are sitting, telling over the incidents of the day, are three large stones. One of the women takes a few embers from before the bare feet of the men and soon kindles a fire between the stones. From her house she gets a large earthenware bowl, which she fills with water and places on the stones over the fire. She jokes with the men while the water is being brought to a boiling state; then all her thoughts are turned to the proper cooking of the meal, for if not rightly served her lord and master kicks it over and likely smashes the pot over her head. When the water dances merrily in the pot she stirs into it by the handful the prepared flour, which immediately thickens like starch. She adds more of the flour, until in her judgment enough has been added; then she removes the pot from the fire and sets it on the ground. Sitting down in front of it, with her feet drawn up so that the pot is between her knees, she winds some pieces of banana leaves around the edge to keep it from burning, and deftly holds the pot with the great toes of her feet, and stirs and stirs the mass into a homogeneous whole. While she is doing this another woman brings forth a bowl-shaped half of a large gourd, greases it with palm oil, and brings it near. The mass of dough-like material is then transferred from the pot to the gourd, and by a few dexterous turns is converted into a ball of orange-colored bread about as large as a man's head. This is served before the men in the gourd. At the same time another woman has busied herself in preparing a savory gravy by cooking together a handful of grasshoppers and crickets, a dozen or so of large white grubs, and a handful of caterpillars. This also is placed before the men, and the meal begins. All help themselves from the common dish. A small portion of the soft, dough-like bread is broken off and placed in the palm of the hand, and worked into a

ball by the use of the thumb of the other hand. Then it is dipped in the gravy, the head is thrown back, the mouth opened, and the ball dropped in—it disappears without any mastication. The fingers are then licked clean and another mouthful prepared. At the close of the meal a gourd full of palm wine is passed around, and each one in turn takes a drink, and with a grunt all arise and leave the women alone to eat what is left. The boys eat with the men, but the little girls, no matter how hungry, have to wait and eat with the women folks.



MULUMBU NKUSU AND HIS WIFE

He is the under-chief of Nzapo-zap, and henchman of the Kongo State. He stands six feet seven inches in his bare feet. He is a cannibal, and in a recent raid killed eighty men, eating some of them

We have often been invited to partake of this evening meal, but could not quite overcome our aversion to the lack of spoons and forks. We might have swallowed the worms and bugs, but drew a line at the mixture after a dozen tongue-licked hands had stirred it up. Shortly after the meal they all retire. The houses are rather neat one-story structures, about six feet square, six feet high at the eaves, and seven feet high at the gables. They are made of poles covered with mats of palm leaves. Along the back of the inside is a pile of fire-wood, occupying at least one-third of the space. At the end is a rough bed of sticks about six inches up from the ground, on which is spread a mat. A little wooden pillow serves as a head-rest, while the loin-cloth takes the place of sheets and bedding. In the center an open fire burns all night, filling the house with a smoke such as none but a native could stand. If a man has more than one wife, he builds other houses to accommodate them. The men weave all the cloth and make all the dresses, even mending the torn ones and patching the holes. In every village is one or two smithies; the smith, called a *mutudi* or *kasonga*, is also a chief. With a crude pair of bellows, a miniature anvil, a tongs made of a split bamboo stick, and a very small stock of club-shaped hammers he does

wonderful work. The iron is procured from the beds of the rivers in small nuggets of almost pure metal. This is shaped into knives, spears, axes, arrow-heads, and farming implements.

Another class of men are the salt-makers. They burn the banana leaves and certain grasses, and collecting the ashes, place them in a large funnel, very ingeniously made from the large banana leaves; through this they percolate water, and then evaporate the filtered water by boiling, obtaining a fairly white salt composed of a very small amount of chloride of sodium and a very large amount of chlorate of potash and other salts. Prior to the advent of the traders and the missionaries this was the only salt they had to satisfy the natural craving of a vegetable-eating people.

The men are also great hunters and fishers, using the net both on land and in the streams. In trapping the smaller animals they stretch the nets for many feet in a semicircle, and then a hundred or more men go shouting and thrashing through the woods, driving the game against the barriers of network, while another set of men along the line of the net shoot with their bows or kill with their spears all they can. The larger animals, such as the elephant and the hippopotamus, are caught in pitfalls or spring traps, or shot to death by poisoned arrows.

Another industry in which the men engage is the gathering of palm wine, a non-intoxicating drink when fresh, and quite nourishing. Since the advent of the trader many of the men make their living by collecting the rubber from the *Landolphia guineensis*, a vine which grows wild all through Africa. The rubber tree is exceedingly scarce.

HOW TO INTEREST THE INDIVIDUAL IN MISSIONS*

A STUDY OF THE TURNING-POINTS IN THE CAREERS OF GREAT MISSIONARIES TO FOREIGN LANDS

BY BELLE M. BRAIN

The supreme object of every missionary organization should be to interest those not interested in world-wide missions, and to increase the interest of those already enlisted in the work. Yet there were scores of missionary societies in the United States last year that failed to add a single name to the roll of those soundly converted to the missionary cause.

This deplorable state of affairs was largely due to the fact that

* This topic is an excellent one for use on a missionary program. It is appropriate for any missionary meeting, but especially so for the missionary concert or a conference on missions. In introducing the topic, let the leader to whom it has been assigned speak briefly of the importance of interesting those not interested in missions, and follow it with instances of how great missionaries were led to devote their lives to the work. Then let him call on those present to tell, in a sentence or two, how they first became interested, and close with an appeal to all present to try to interest at least one person in missions during the coming year.—B. M. B.

comparatively few missionary workers put forth individual effort for those not interested in missions. Believers in Christ are not, as a rule, won *en masse;* neither are believers in missions. In both cases they are best "hand-picked." Christians are frequently urged to keep prayer-lists of those they hope to win to Christ. Missionary workers would do well to keep similar lists of those they hope to interest in missions. If each worker would win one other worker to the cause each year, the evangelization of the world would soon be an accomplished fact.

The question of how to interest individuals in missions is therefore one of vital importance to every missionary worker. In no way can so much light be thrown upon the subject as by studying the lives of great missionaries and noting what sent them to the foreign field. What interested individuals in the past will give the best clue to what will interest them in the future.

Alexander Duff, the pioneer of higher education in India, owed his first interest in missions to pictures of idols shown him by his father on Sunday afternoons. Tho but four years old, his young heart was so stirred with compassion for the heathen who worshiped such hideous things that the impression never left him. This early interest was intensified in his student days by the lectures of Chalmers and the addresses of the great missionary pioneers, Morrison and Marsden.

Alexander Mackay, whom Stanley pronounced the greatest missionary since Livingstone, also became interested in early childhood. The stories of missionary heroism related to him by his mother, and the map of Africa on which his father traced the journeys of Livingstone then in progress, fired his young heart with missionary zeal. His thought was later turned to the foreign field by the "Life of Patteson" and the report of a lecture on Madagascar sent him by his sister; but the immediate cause of his giving his life to Africa was the appeal of Stanley for missionaries for Uganda.

Eliza Agnew's purpose to become a missionary was formed while at school in New York City, when but eight years old. One day during the geography lesson the teacher pointed out the Isle of France on the map, and told the children not to forget it, for Harriet Newell, one of his former pupils, was buried there. As he told the story of her sweet young life and early death, Eliza Agnew's heart was so deeply touched that she decided then and there that when she grew to womanhood she "would go as a missionary to tell the heathen about Jesus."

The first flame of missionary zeal kindled in the heart of William Carey was the result of giving daily lessons in geography in his little school at Moulton. As he studied the map of the world, with its vast regions lying in spiritual darkness, his heart was overwhelmed, and he

began to gather information about various heathen lands. A copy of Cook's "Voyages" falling into his hands about this time, fanned the flame and fed the growing impulse, until his whole mind became absorbed with the thought of preaching Christ to all the world.

Writing an essay on missions made John Ludwig Krapf, the great African explorer, a missionary. When about fourteen years of age the principal of the school which he attended read to the pupils a pamphlet on the spread of Christianity in heathen lands. Never before had young Krapf heard anything of missions, but the subject took such a hold upon his mind that he at once asked himself the question, "Shall I be a missionary and go to the heathen?" This question was answered in the affirmative, and shortly after he offered himself as a missionary student at Basel.

Adoniram Judson, David Livingstone, John Scudder, Henry Martyn, and Samuel Marsden became missionaries as a result of reading missionary literature. Buchanan's "Star of the East," telling of missionary work in India, changed the whole course of Judson's life, and led him to give up the pleasant prospect of an assistant pastorate in Boston for the hardships of a missionary career in foreign lands. Gutzlaff's "Appeal in Behalf of China" falling into the hands of David Livingstone, led him to offer himself for work in the Middle Kingdom, but the Opium War blocked the way, and Robert Moffat won him for Africa. A little tract, entitled "The Claims of Six Hundred Millions, and the Ability and Duty of the Churches Respecting Them," loaned him by one of his lady patients, led Dr. Scudder, the first medical missionary from America, to give up his lucrative practise in New York City and go to Ceylon.

Jonathan Edwards' "Life of David Brainerd" sent Henry Martyn to India. Previous to this his heart had been deeply stirred by the missionary sermons of his pastor, the Rev. Charles Simeon, but it was the self-denying life and heroic labors of the "Missionary of the Wilderness" that gave him courage to break the dearest ties of earth and bury himself in a heathen land. This same "Life of Brainerd" was also the means of inspiring Samuel Marsden to undertake his great work for New Zealand. While sailing across the seas to take up his heavy task as chaplain to the convicts of New South Wales, he read the story of Brainerd's work. So deep was the impression made that, in addition to his appointed duties, he began to work for the Maoris also.

John Williams, like Henry Martyn, owed his first interest in missions to his pastor, the Rev. Matthew Wilks, whose faithful sermons on the subject stirred his very soul. When an appeal came for helpers he responded eagerly, and at the age of twenty-one sailed away to the island field where he was to earn the title "Apostle of the South Seas" and win a martyr's crown.

Two famous missionaries, Fidelia Fiske and John Coleridge Patteson, decided to go the foreign field while listening to the addresses of returned missionaries. Miss Fiske's interest dated back to the departure of her uncle, Pliny Fiske, for the Holy Land, when she was but three years old, and at Mount Holyoke she had come under Mary Lyon's magnetic influence, but it was the appeal of Dr. Perkins that led her to offer herself for Persia. Bishop Patteson's interest also began at an early age through hearing stories of missionary heroism related in his home. But it was while at Eton that he first heard God's voice calling him to the foreign field. One Sunday afternoon, in company with his fellow-students, he went to hear Bishop Selwyn tell of his work in the Southern Seas. As he listened to the burning words of the great missionary he determined to follow in his steps. Twelve years later he accompanied him to his distant field.

Trying to persuade others to go as missionaries—working for missions, it might be called—led Hans Egede and Melinda Rankin to become missionaries themselves. From the day that Hans Egede found an old book containing the chronicles of the long-lost colony of Eric the Red, he began to urge upon his countrymen the duty of sending missionaries to Greenland. But by and by, perceiving that it did not look well for him to urge others to go while he remained at home, he determined to undertake the work himself. After the close of the Mexican War, Miss Rankin tried in vain, by the use of tongue and pen, to arouse the churches of the United States to a sense of their duty to the Mexicans. But at last she was led to exclaim: "God helping me, I'll go myself!"

It was giving to missions that won Cyrus Hamlin, founder of Robert College, to the missionary cause. The turning-point in his career dates back to an annual muster day—always a great holiday in his New England home—when, after a hard struggle, he dropped into a missionary box, for the education of a heathen boy, the whole of seven cents, given him by his mother to spend as he pleased. In consequence of his generosity he was obliged to go without his dinner. Long years after he declared, in his quaint way, that he "came out of that missionary box," and with him five other missionaries who went to his church and dropped pennies into this self-same box.

Robert Morrison and James Gilmour are notable examples of men who became great missionaries, not as a result of any striking external incident, but simply from a desire to obey the "Last command of Christ." The study of their Bibles made them missionaries. The pole-star of Morrison's life was duty, and it was a solemn sense of his duty to his Lord, and his duty to the heathen that led him to devote his life to China. Gilmour's decision was made during his college course. Two questions demanded an answer—*how* to serve God and *where*. In response to the first, he entered the ministry; in

response to the second, he became a missionary. Common sense, he says, told him to go where the work was most abundant and laborers most scarce. "But," he adds, "I go as a missionary, not that I may follow the dictates of common sense, but that I may obey that command of Christ, 'Go into all the world and preach.'"

John G. Paton, whose autobiography has sent many a missionary to the field, attributes his interest in missions to the prayers of his father and mother at the family altar. When he decided to become a missionory, they said to him: "When you were given to us, we laid you upon the altar, our first born, to be consecrated, if God saw fit, as a missionary of the cross, and it has been our constant prayer that you might be prepared, qualified, and led to this very decision."

Some Practical Lessons

There are many lessons to be learned from this study of the impelling forces that led noble men and earnest women to choose foreign missions as a life-work. First, there is the practical lession of how to interest others. The instances given show that hearts are touched and impulses implanted in many different ways. Pictures, books, maps, stories, sermons, tracts, addresses, writing missionary papers, doing missionary work, giving missionary money, studying the Bible, prayer—each in turn was the means, under God, of sending one or more great workers to the field.

The same means used by Christian workers of to-day will, with God's blessing, produce similar results. This was proved by the testimonies given at the Ohio State Christian Endeavor Convention, held last autumn in Zanesville. At a conference conducted by the writer the young people were ask to tell, very briefly, what first interested them in missions. A large number of responses were given, among them the following:

"Writing missionary papers and studying missions in a study class."
"Helping to support a boy in a mission school."
"Realizing God's love for all mankind."
"Fulfilling the dying request of my mother to see that her missionary money was paid."
"The influence of my teacher at school, who was preparing to go to the foreign land where she is now at work."
"Reading missionary periodicals that came into our home."
"Writing a paper on child widows in India."
"Coming into contact with missionaries from the field."
"A course of lectures delivered by Dr. Schaff at Lane Seminary."
"Reading missionary letters received by a neighbor."
"Contact with Student Volunteers."
"Hearing missionary addresses at conventions."

Then there is the lesson of individual responsibility. It is worthy of note that the majority of these great missionaries received their inspiration by contact with some one soul ablaze with missionary zeal. The lives of Paton, Mackay, Duff, and Hamlin teach the duty and responsibility of parents in the home, those of Martyn and Williams

the privilege and power of the pastor in the pulpit. The experiences of Eliza Agnew and Dr. Krapf reveal opportunities little dreamed of that are open to the school-teacher who is faithful to his Lord. The calls of Patteson and Judson, Marsden, Livingstone, and Scudder give a hint of the tremendous influence exerted by missionary writers and speakers, and, above all, by the returned missionary from the field.

The susceptibility of the child mind to receive life-impressions is another lesson that must not be overlooked. Miss Fiske was only three years old, and Dr. Duff but four, when their interest in missions began, and Eliza Agnew formed her life-purpose at the age of eight. Sunday-school teachers, Junior workers, and leaders of children's mission bands should keep this constantly in mind.

Still another lesson is the lesson of encouragement. Missionary workers are prone to be discouraged because so little fruit appears as the result of all their toil. Yet seed faithfully sown, and carefully watered by prayer, will sooner or later yield an abundant harvest and receive a rich reward. The parents, teachers, pastors, writers, and speakers who so deeply impressed the strong young souls of earlier days little knew what great results were to come from their humble efforts. Nor do you. If you are faithful to your trust God may use you to inspire some soul to do a work in the future as great and as glorious as any that was wrought in the past.

THE YOUNG MEN OF CHINA

BY D. WILLARD LYON, SHANGHAI
Editorial Secretary of the Y. M. C. A. of China, Korea, and Hongkong

China is commonly known as a nation which worships the past. All power is supposed to be in the hands of the old men. This has been true of China for many centuries, and in a sense is still true. Confucius, however, was able, as long ago as he lived, to realize that, after all, the future of a nation depends on its young men. He said: "Fear not the old, but fear the young." If ever his injunction ought to be heeded, that time is at present. The destiny of New China is in the hands of her young men.

The great reform movement which began so auspiciously five years ago, and was so suddenly nipped in the bud in the autumn of 1898, was a movement of young men. A group of young men, who had learned something of the power of Western civilization, gathered themselves around the young emperor and influenced him to issue edicts which overturned educational schemes that had been in existence for ages, and converted temples into colleges. Altho this promising movement was doomed to sudden defeat, yet its defeat was only temporary. Since

the Boxer cataclysm of two years ago there have been many sure signs of the reviving of the reform spirit. It is among the young men that the enthusiastic agitators of reform are to be found; and altho as yet they have but little power, their influence is steadily growing, and is sure some day to be in the ascendant.

As early as 1891 the missionaries of Shanghai realized the need for the organization of a work distinctly for young men in that great metropolis. They drew up a strong petition, which was sent to the International Committee of Young Men's Christian Associations, urging that a man be sent to Shanghai to undertake the work of organizing a movement among the Chinese and foreign young men. About the same time an equally strong appeal from Peking was also sent to the same committee. In response to these appeals the writer was sent to China in the year 1895, by the International Committee, to give his life to reaching the young men of China. At that time the recent establishment of a large government university at Tientsin, and the existence, at the same port, of several technical government institutions, led me to begin work in Tientsin. Two and a half years later two other men were sent out. Mr. Robert R. Gailey was appointed to take charge of the work at Tientsin, and Mr. Robert E. Lewis to organize the work in Shanghai. In the meantime there had sprung up in the colleges of China a College Young Mens' Christian Association movement, including some thirty-five associations. The writer was called upon to give his energies to the development of this college work, and Mr. Lewis was temporarily requested to assist in organizing and conserving the large work in the college field. It was not possible, therefore, until late in 1899, for him to begin to give his thought and time to the Shanghai field; since that time there has sprung up in Shanghai a large and promising work for young men. One thousand and fifty members in the Foreign, Chinese City, Chinese Students, and Japanese Departments attest the interest of the young men in the enterprise. Good-sized buildings have been rented, and large sums of money raised locally are expended annually in the carrying on of the work.

The association in Tientsin was, of course, wiped out by the Boxer uprising, but it has recently risen out of its ashes. Fully one hundred and thirty wide-awake young business men are banded together in the Chinese city association at that point, and are giving themselves enthusiastically to the work of saving the young men of that port.

A similar work among the Chinese young men of Hongkong, under the leadership of Mr. Walter J. Southam, has grown up within the last eight months. In February, 1902, a vigorous association was formed with over one hundred young men in it, a large proportion of whom are Christians, who have the highest interests of the work at heart.

Taking China, as a whole, city associations have been established at six important centers. There are forty-four college associations in eight different provinces. The total membership of these college and city associations is fully two thousand five hundred.

Mr. F. S. Brockman, who has been studying the Chinese language for over three years, is now serving as the representative of the General Committee in the work of general administration. Mr. P. L. Gillett's arrival in Korea, as the secretary at Seoul, has increased the force of foreign secretaries to six, but the number ought to be doubled at once, in order to make possible entering the doors that are already wide open.

The purpose of this movement is to inspire and direct the young men of China, Korea, and Hongkong in their efforts to help and save their fellow young men. The leaders who have come from the West have come only to adapt and introduce methods which have been tested and approved by the most successful associations of the West. They come to spread a self-supporting and self-propagating enterprise. The movement is distinctly a movement of the young men of East Asia for the young men of East Asia. It is the privilege of the young men of the West to contribute something at the outset toward launching the enterprise, but if the enterprise is to be a permanent one and a successful one, it must from the first be a movement that belongs to the young men of China, Korea, and Hongkong themselves.

The field which lies before this movement is one of tremendous significance. Great difficulties are to be overcome; but it is already yielding a most encouraging fruitage, which betokens a wealth of possibilities. This field falls into three different sections. In the first place, there are one hundred and twenty-five colleges of Western learning, under missionary or government control, where at least ten thousand students are pursuing modern courses of education. In but forty-four of these have associations as yet been formed. In many of the remainder there are great difficulties to be met before a work can be organized. But we feel that as a movement we have a right to claim this entire field as a legitimate field of influence for the associations. In the second place, there are twelve large cities, with a total population of eight million souls, where city associations might be formed immediately and with assured success. In all of these cities there are groups of earnest Christian men who would form the nuclei for the active membership of the associations. It is absolutely essential that there be a secretary from the West to reside at each one of these cities in order to be able to guide the work along safe and successful channels. In the third place, one-fifth of all students of the world are to be found in the one million *literati* of China. They have an influence which no other class has. They control thought, they even control the government. They have been suddenly awakened to a sense of their need—at least, to a sense of their lack of certain things

which go to make nations successful. They are seeking light; they know not what light they want; they have a vague idea that light can be found somehow through contract with the once-despised foreigner. It is for us, as an association movement, to take them in this hour of their darkness and sense of need, and lead them forth by the hand into the Kingdom of light and life. What field in any other part of the world is fuller of opportunities and possibilities than this field?

One of the chief secrets of the success of the association movement in the West has been the emphasis which has been placed upon vigilant supervision and aggressive but wise extension. This is regarded as absolutely essential in the work at home. It is even more essential here in the East, where not only the movement is new, but where the conditions also are new. The movement has, therefore, entrusted the direction of its work to a General Committee, composed of twenty-four men of wide experience and of intimate acquaintance with the Far East. Through the agents and agencies employed by this committee the associations are kept in constant and helpful touch with each other, and with the movement as a whole. Four lines of effort are employed by the committee in carrying on its work of organization, supervision, and extension. In the first place, a large correspondence is conducted with the associations and their leaders, both in the Chinese and in the English languages. In the second place, books, pamphlets, and periodicals adapted to the needs of young men in the Far East are published. In the third place, the officers of the different associations are trained for the more efficient performances of their duties by being brought together in conferences and conventions. In the fourth place, the associations are constantly kept in touch with the best methods by frequent visitation on the part of foreign and native secretaries.

We are dealing with leaders. One leader may count for as much as ten thousand who are led. In the New Asia, which is rapidly developing, the new leaders are to be found among two classes of young men. The young men who live in the large port cities are the leaders in the fast-developing commerce of New Asia. The young men who are in its colleges and among the *literati* are the leaders in the changing politics of New China. The fact that we are dealing with these two classes of men shows the significance of the field in which we are working. The fact that we are aiming not at education nor even at reform, but at the actual transformation of character, shows the significance of the work to which God has called us. The prayers of the Christian world are needed that this movement may be true to its opportunities, true to its principles, and true to the God who has called it into being.

SOME CHINESE CHRISTIAN MARTYRS

BY REV. A. D. REILL, M.B., C.M., YEN-SHAN, CHINA
Missionary of the London Missionary Society, 1896-

Out of the bitter trial of martyrdom and persecution our Chinese Christians have come triumphantly, and out of the still greater trial of the year that followed, when they have necessarily been much neglected, with preachers killed, missionaries away, older Christians, deacons, etc., almost exterminated, and opportunities for revenge, extortion, and extravagant claims for compensation—out of this even more searching trial they have come more clean-handed and with a more Christlike spirit than we could have dared to hope. Over two hundred and thirty of our Christians were cruelly slain. Then the tide turned, and our Christians had the upper hand over the still unpunished murderers of their dearest friends; but not one Boxer suffered death or even injury at the hand of our Christians. The spirit of many may be expressed in the simple words that I heard from the lips of one old man at Tsang Chou, who had suffered much for his faith. He said that he did not know much about Christianity, but he understood it to be a religion of long suffering under oppression and wrong. Jesus endured suffering much worse than any we can have to be bear, and not only bore it patiently Himself, but taught His disciples to do so likewise. This man was a poor, ignorant old chap, but he had imbibed a good deal of the Spirit of Christ.

In Yen Shan, in the province of Chih-li, the Christians suffered terribly, over two hundred being killed in Yen Shan city and county alone. We went over the desolate ruins of our compound and saw the place at the gate where our fine old preacher was killed with a few more of our Christian helpers. Their mangled bodies were thrown into the flames of the burning buildings, and the unconsumed remains were buried in the city wall near by. We also visited the public executing-ground for criminals, where forty of our Christians, if not more, were most cruelly done to death. Some were cut into little pieces for fear of their raising from the dead, and the pieces were thrown onto fires lit for the purpose, the ashes being taken and thrown into the air. Others were left lying on the ground, no one daring to bury them, until the dogs had devoured their remains, and the bits of bleached bones now lying about are quite undistinguishable. I picked up a bit of a lower jaw that looks as if it had been cut through by a sword-cut, and I photographed a dog which was gnawing a piece of human bone at the very time we were visiting the place. Numbers of Roman Catholics were killed at this place, and several Boxers have been executed there since.

There are many most interesting stories of our Christians' martyrdoms, escapes, and experiences. They all took place in the hottest

summer weather, and many wandered about for weeks, not daring to enter villages in the daytime, and dying from exposure to the broiling sun.

One poor fellow told me that by day he lay in a shallow ditch with the sun shining full on him out of a cloudless sky, while bands of Boxers paraded his village. To be found would mean certain death. At night he managed to get a little food and water, but at times he felt, while lying in that ditch, that even a horribly cruel death would be better than the agonies he had to endure.

The Boxers were so numerous in the district that it was extremely difficult to escape from the disturbed area, especially as every traveler was open to suspicion. Three things helped to save them: first, the great height of the summer crops, sorghum and millet, which enabled people to go about without being seen from a distance; second, the proximity of the Shantung border, as in that province Yuan Shih K'ai was keeping the movement in check; and, third, the defeat and scattering of the Boxers in that district by General Mei and his soldiers and by the Mohammedans, who had had good cause to take the Boxers, and who wreaked a terrible revenge upon them for their brutal massacres of unprepared Mohammedan villagers. But for these three modifying causes it is difficult to see how any of our people could have escaped. One man got into an empty coffin in which there was a hole which let in air. It was in a room in his house, and he lay there a whole day while the Boxers came in and looked everywhere else to find him. He escaped by night. Another man dreamed that a voice spoke to him, telling him to rise and flee. He arose, but finding no one in the room, he went to sleep again. The voice came again with the same result. At the third time he became alarmed, and, jumping up, fled away in the dark. He succeeded in getting through the Boxers, whom he afterward found were already surrounding his place. Others were killed there the next day, but he had been the special object of the Boxers' search. Like many of our younger men, he joined Yuan Shih K'ai's soldiers, and was soon promoted to a minor command. Nearly all our men who became soldiers seem to have rapidly reached positions of trust and some little authority.

This man was greatly impressed by another experience. He took away his little Testament with him, and the Boxers in another district to which he escaped stopped him to ask where he had come from, and insisted on searching him. They, however, failed to find the little Book which would have caused his immediate execution. Five of his kindred were killed and his wife was carried off by the Boxers, but recently returned. After his soldiering experiences he naturally imbibed somewhat of a military way of looking at things, and began on his return home to do as an individual what he might have been excused for aiding in as a soldier under authority. He extorted fines

from the Boxers who had looted and destroyed his place. But this could not be allowed by the church, as the example was too likely to be followed. So our young preacher there at once put him out of the church and made it known that he had done so. In this way the "extortion"—if such it should be called, where those fined had looted and destroyed without pity or limit—was checked, and the Christians kept well in hand. The poor fellow who was put out came to Murray with tears, saying he knew he had been wrong and asking to be reinstated. Murray told him to go back and prove his repentance in his village by his life there, and we should be only too glad to receive him back. So he went off cheerfully to try.

The stories told of some of the martyrs are almost incredible were it not that we know that they have been paralleled all down the ages, and that God is with His own. Our courier, a fine little man called Fan, who had carried our letters between Yen shan, T'sang Chou, and Tientsin for a long time, and who was the soul of thoroughness, loyalty, and honesty, was one of the heroes. He was remarkable for his freedom from the national characteristic of money-loving, and had often refused extra pay and "tips," on the score that he had done nothing to deserve them. He was caught and placed in a deep hole, dug for the purpose, standing upright, but with his head below the level of the surrounding field. Earth was filled in up to his knees, and he was asked to recant, but refused. Then to his hips, but he still refused. Then to his chin, and a last offer made of life and liberty if he would deny his Master. The brave fellow again refused, and was therefore buried alive. I saw his wife and little boy—a jolly chap—only a short time ago. The wife is quite a superior sort of woman and is very plucky about her loss.

Our old Yen Shan gatekeeper was another whose death story has been ascertained. He was an ugly, strange-looking mortal, and one would not have expected him to stand his ground as he did. The Boxers told him to sing and let them hear his skill. There, with the Boxers, sword in hand, standing around, he started cheerily in his tuneful spirit, but none too tuneful voice, to sing "He leadeth me, He leadeth me." They applauded, and told him to go ahead again, so he sang "Heaven is my Home" to the air of "Home, Sweet Home." Think of the wonderful strangeness of it all, and the nearness at that moment, in this far-off Chinese town, of the sweetness of heaven and the boundless darkness and cruelty of hell. He sang brightly to the end, and after a round of applause they did their worst; but it was a lamentable failure from their point of view, if they had only understood. They simply sent him into the presence of his waiting Lord to receive the "well done" that would gladden his soul forever.

I think the case that appealed to me most was that of a bright-faced, pretty young woman, who had recently been married into a

family which enthusiastically went over to the Boxers as a whole. She had been betrothed to this Boxer husband ever since her infancy, and altho she was one of the brightest and most hopeful of our schoolgirls, she was married into this heathen family. Last year her sufferings can only be imagined. Her husband treated her vilely and often threatened to kill her. The whole family took a delight in persecuting her, and she was the only Christian in the village. They tried to take her books away, but she threatened suicide and they had only too much cause to fear that it was not idle talk. She kept her hymnbook and testament, therefore, and found much comfort in them. It made me wonder whether I valued mine enough, and my liberty to read it whenever I wished. After the troubles were over she came to stay in Yen Shan with her mother for a while, but was very soon compelled to return to her heathen home again. She was brave and bright about it, trusting in God to help her, but it made one's heart ache to look at her, and to think of all she had before her. Oh, the women of China! What need there is for the Gospel here to raise their social status and their individual lives and homes!

Pray for this young wife and her home, that God may bring the whole family to Himself as a result of her influence and example.

ABBÉ DUBOIS AND MISSIONS IN INDIA

J. P. JONES, D.D., PASUMALAI, INDIA
Missionary of the American Board, Madura, 1878–

About eighty years ago a notable servant of God closed his missionary career of thirty-one years in India. They were years of absolute self-renunciation, of complete devotion to his work and to the people of India, of the exercise of conspicuous ability in all that he undertook, and—by his own repeated confession—of sad discouragement and failure.

Abbé Dubois was a Frenchman and a Jesuit. He was a keen observer of the habits and customs of the people of this peninsula, and wrote a somewhat remarkable book upon the subject. It was the publication, a few years ago, of the first English translation of the abbé's revised text of this book which created throughout India considerable stir, and called attention once more to Christian missions and their success, or want of success, in the land. The abbé's book has once more given occasion to many of the enemies of missions to point the finger of scorn at this branch of the Lord's work and to establish themselves in the belief that "missions are a failure."

The abbé decided, at an early date in his mission, that, in order to succeed, he must change his mode of living and become one with the natives of the country in his outer habits of life, including even food

and clothing. He also adapted himself to the prejudices of the people, as his brother Jesuits do to-day, by a close observance of caste rules. He says:

> I made it my constant rule to live as they did. I adopted their style of clothing, and I studied their customs and methods of life in order to be exactly like them. I even went so far as to avoid any display of repugnance to the majority of their peculiar prejudices.

And what were the results achieved? Listen to his plaint:

> The restraints and privations under which I have lived, by conforming myself to the usages of the country, embracing, in many respects, the prejudices of the natives, living like them and becoming all but a Hindu myself; in short, by being made all things to all men, that I might by all means save some—all these have proved of no avail to me to make proselytes.

Even of the few whom he gathered into the fold, most were Pariahs and beggars who came with some interested motives. Not only this, the Abbé gradually grew pessimistic and later solemnly declared.

> Let the Christian religion be presented to these people under every possible light . . . the time of conversion has passed away, and under existing circumstances there remains no human possibility of bringing it back.

This feeling he based in part upon the fact that the Roman Catholic Christianity with which he was identified in those days was receding rather than advancing. He sadly mourns the fact that, of the hundreds of thousands who had embraced their faith—many of them from the higher castes—a large number were renouncing Christianity and returning to their ancestral religion. To us this phenomenon seems a most natural one, as most of the so-called Christians to whom he refers had been inveigled into the Catholic Church by the wiles of the notoriously deceitful Jesuit, Robert de Nobili, of Madura, the man who persistently palmed himself off as a "Western Brahman."

Dubois' view of Hindu character also, especially the character of the Brahman, brought to him absolute discouragement. He was appalled at the depth of human vileness, and the incorrigibility of the Brahman heart. St. Paul's awful chapter upon Gentile depravity stands no comparison with the indignant abbé's arraignment of the proud and haughty Brahman. The only criticism which those who are to-day best informed about this Hindu dignitary's life would offer upon the abbé's characterization is that it is too sweeping. There doubtless are good Brahmans, tho it must be confessed that no other class of mortals are born among men with a larger bias toward all the subtler kinds of immorality and of sin, or whose environment is better calculated to demoralize and corrupt.

But what he emphasizes as the most prevalent and mighty obstacle to missionary success is the godless and anti-Christian character of

Anglo-Indians. These men are found at all centers of population. The vast majority of them, tho professing Christians, are, in their lives, a disgrace to their profession. The abbé remarks:

> It is curious to note that the Brahman does not believe in his religion, and yet he outwardly observes it, while the Christian believes in his and yet does not outwardly observe it. Before the character and behavior of Europeans became well known to these people, it seemed possible that Christianity might take root among them. But having witnessed the immoral and disorderly conduct of the Europeans who then overran the whole country, the Hindus would hear no more of a religion which appeared to have so little influence over the behavior of those professing it, and who had been brought up in its tenets; and their prejudice against Christianity has gone on increasing steadily day by day, as the people became more familiar with Europeans, until it finally received its death-blow. Europeans should indeed blush when they see to what depths of degradation the religion of their fathers has sunk in this country through the misconduct of their fellows.

This plaint of the good man was doubtless well founded. And it stands to-day as the greatest, or, at least, one of the chief obstacles to the coming of Christ's Kingdom in India. So far as influence is concerned, it would to-day be the greatest blessing that could befall the missionary cause in India if the Anglo-Indian community were to set sail for its native land and remain there. Of course, there are not a few grand and noble exceptions among them. But, as a class, their influence, as against the spread of our faith, is deplorable. It is also doubtless true that even during the present generation the decrease in the number of those who are at the same time officials and rulers and also men of Christian faith and piety is marked. And one is inclined to wonder whereunto this thing will grow. Many of the wisest believe that herein lies one of the greatest dangers to British rule in India.

The Causes of Failure and Discouragement

After all, we seriously ask whether the pessimism of the abbé was well founded, and whether his testimony applies to the situation of the Protestant missions of to-day. By no means. While the abbé's piety was genuine, and his consecration to the work indubitable, his methods were open to serious question. For instance, he is by no means the only missionary who has, more or less absolutely, adopted the outward forms of native life and customs in this land. But it is noticeable that, so far as the writer knows, all Europeans who have adopted this method of approach to the natives have practically failed in it. Not a few Protestant missionaries have tried it, only to learn its futility and to abandon it. The Salvation Army who, a few years ago, adopted it with so much cruelty and disaster to their agents, have now greatly modified their method in the direction of retaining, for the sake of health and efficiency, European habits of life. And the

day is not remote when they will be undistinguishable from other Protestant missions in this particular. For it has certainly been sufficiently proved by them and others that a European can not live in India as a native—adopting all his habits of eating and clothing. And even if this were possible and otherwise expedient, it is not a successful way of reaching and of influencing the people. The native prefers to see the European true to himself first, and will honor him for such fidelity. Moreover, the European has, in the eyes of the Hindu, an exalted position; and the less he compromises this by abandoning his own forms of life, the better it will be for his influence and that of his teaching. The Hindu is no fool, to mistake the practise of external forms, however well intended, for the exercise of a true and exalted altruism.

The observance of caste rules and customs by the abbé is another thing which every Protestant missionary regards as a fundamentally false step. It is well known that the respective attitude of the Roman Catholics and the Protestants toward the Hindu caste system is one of their distinguishing marks in this land. The abbé makes an elaborate defense of the caste system, which every Protestant missionary believes to be the paramount evil and the most powerful enemy, both of the people and of Christianity, and which he antagonizes everywhere and hates with all his soul. No one who reads the abbé's book can fail to be impressed with the unmanly, not to say unchristian, subterfuges to which he resorted in order to countenance this caste demon, which is antipodal, in its spirit and work, to our religion. And the decadence of Roman Catholicism which he so bitterly bemoans was, and is still, caused more by their alliance with this accursed caste system than by any other thing. For, however easy caste observance on their part may pave the way from Hinduism to them, it makes it equally easy for their converts to return to their old faith. There is only a brief step from the position of a caste observing Romanist to that of a Hindu. And it is a fact that Romanism loses nearly as many as it gains by this same easy path. If our blessed religion is to conquer this land, it must be by a stern refusal to compromise with Hinduism in reference to that which is more fundamental to it (the caste system) than any belief or other ceremony.

The Great Changes Wrought in India

But were the abbé to be permitted to make a brief return to India to-day, and given an eye to gaze upon the whole field of missionary effort in the land, and to behold all the results, what would he see? He would, perhaps, meet with no fewer obstacles to the progress of our faith than he then met. But instead of a confessedly decadent religion, whose adherents, he claimed, were six hundred thousand, and were rapidly diminishing in numbers, he would find to-day in Chris-

tianity a triumphant faith whose followers are more than two and one-half million souls, and whose numbers are rapidly multiplying, and whose influence and power in the land are proportionately much greater than their numbers.

He would also find the Word of God, which he and his coreligionists constantly kept in the background, and refused to translate into the vernaculars, now in the hands of, and daily read by, millions of all languages in the land. The translation of the Scriptures to the vernacular of this great land is one of the triumphs of this century, and will do more for the ultimate redemption of this people than any other applied agency or power. In this grand enterprise the Roman Catholic Church has sternly refused to have any share. There is hardly a native of the land who has not been put under lasting obligation to Protestant Christianity by this expensive enterprise of translating and disseminating the Word of God.

The good abbé would also open wide his eyes as he gazed upon the wonderful progress which the native Christian community has made on all sides. In the matter of education, for instance, these Christians are forging ahead, so as, perhaps, to be next to the highly favored Brahmans in point of culture to-day. Indeed, when we take into consideration the rapid advance of native Christian women, and the scrupulous avoidance of all means of education by Brahman women, the early preeminence of the native Christian community is assured. And it should not be forgotten, in this particular, that the vast majority of these Christians have hailed from the lowest stratum of society. The best colleges in India to-day are mission institutions, led by the Madras Christian College. In this matter of higher education Romanists also have, since the days of the abbé, made wonderful progress.

Looking again at the complexion of the Christian community we see a growing change. The oft-repeated charge that the native Christians are all from the outcasts is no longer true, even if it ever were true. Many thousands from the respectable Sudra castes are now found in the Christian Church. And even the Brahman is by no means absent. Abbé Dubois claimed that the conversion of a Brahman to our faith would be the miracle of our times. He would rejoice, if with us to-day, to see that miracle of Divine grace many times repeated. He would see among the agents of many of our Protestant missions not a few faithful and earnest servants of Christ from among these "twice born" of Hinduism. Perhaps the most eloquent English orator of India to-day is a converted Brahman in Calcutta. This man, the Hon. K. C. Bannerjee, has nobly consecrated his unique talents to the service of the Master. He and his cultured sons are not only honorary evangelists, preaching Christ to their non-Christian friends on the streets of that metropolis, he is ever active

in many forms of Christian service, and was elected President of the Christian Endeavor Society for all India.

The most able and reliable native Christian weekly newspaper published in this land is edited by a Brahman convert. And an able, faithful paper it is too. The most illustrious woman in India to-day is Ramabai, the Brahman convert, who is laboring with remarkable success and consecration in the elevation and conversion of the benighted and much-afflicted women of this land. Space would fail me were I to enumerate the honorable position filled and the influence exerted in India to-day by Christians of Brahmanical extraction.

No less noticeable is the progress, during the last century, of Christianity and of the Christian community in the esteem and favor of Hindus generally. "A respectable Hindu who was asked to embrace the Christian religion," mournfully writes Dubois, "would look upon the suggestion either as a joke, or else as an insult of the deepest dye. To such an extreme is this hatred now carried in some parts that were a Hindu of good repute to be on intimate terms with Christians he would not dare own it in public." To-day, on the other hand, the question of becoming a Christian is receiving the earnest thought of many of the brightest and most favored sons of the land, and Hindus of distinction are to be found among the friends and intimates of native Christians.

This infant native Christian Church has also, during the last fifty years, put on wonderful vigor and beauty in many respects. It is learning the secret and blessedness of self-support. How many churches and congregations the writer knows, in different parts of the land, which are not only financially independent of the missions, but are also lending a helping hand to weaker churches and are vigorous in spreading the Gospel beyond their own limits. Every year gives us new evidences that the religion of Jesus is, with ever-increasing power, imparting its beauty, grace, and energy to the native Christian community, so as to furnish us with a double assurance that our faith has found a home in the land.

Not the least of the changes which the last century has wrought in India is found in Hinduism itself. In the heart of one who reads the abbé's book and who knows the present situation in this land, the first sentiment which arises is one of wonder at the transformation which has taken place in that decadant faith. Many of its grossest inhuman customs and rites have been abolished. Suttee, which the abbé so graphically describes as an eye-witness, is no longer. Infanticide and other forms of murder, and even human sacrifice, have been abolished. These and many more were made illegal by this Christian government.

Besides these, the Hindus themselves have, from a growing sense of shame in the new light which our religion casts upon them, abandoned some of the most degrading and soul-corrupting ceremonies which are

referred to in the abbé's book. The leavening influence of Christianity is nowhere more manifest than in the outer life of Hinduism itself. Under the lead of Christianity many enlightened Hindus are to-day vigorously advocating, in their own faith, reforms and privileges which would be an untold blessing to the land, but which are directly antagonistic to Hindu Shastras or Scriptures, and would be subversive of their faith.

Studying, therefore, the condition of Christianity in this land from the standpoint of the abbé's book and that of careful observation to-day we have cause for much gratitude. We are thankful that modern Protestant missions do not pattern after the abbé's methods, which, however plausible they may at first seem, are so fatal to permanent success in winning India for Christ.

We are also thankful that the results of missionary work during the ninteenth century enable us to throw the worthy abbé's pessimism to the winds, and to put on the optimism of a living hope which is based upon what we know of our faith and of its achievements.

NOTEWORTHY FACTS ABOUT INDIA

BY WILBUR B. STOVER, BULSAR, BOMBAY PRESIDENCY, INDIA *
Missionary of the Dunker Brethren, 1894-

To the average American at home, India is a kind of wonderland. Beautiful yet sinful, exalted yet degraded, rich yet poor, enlightened yet ignorant, over-religious yet without religion, gods everywhere yet without God, husband often a university graduate whose little wife can not read, with the most bigoted pride and the most complete self-renunciation, with princes and rajas and lepers and beggars—the land of opposites where extremes constantly meet—India, often considered a continent within itself, to any one interested in humanity at large presents for both study and labor perhaps the greatest field in the world.

Every schoolboy in the geography class knows that the British government is supreme in India, tho he has not likely a very clear idea of what that supremacy implies. Stability, permanency, justice, safety, and peace are guaranteed. India is unarmed, which means that no native may own a weapon of warfare without a license, which license is not readily obtained.

The people have a hand in all local government. A town of four thousand is entitled to municipal government. Any one who is of age may vote, provided he own property to the amount of $600, or pay municipality tax equal to $1.25 a year, or pay income tax (under $14 a month income is not taxable), or is a university graduate, or

*Mr. Stover has written a book entitled "India: A Problem," which has just come from the press of the Brethern Publishing House, Elgin, Ill.—EDITORS.

lawyer, or juror, or assessor, or honorary magistrate. In our town of Bulsar, eleven thousand population, at the last elections five hundred and ninety-seven persons voted, of whom forty-four were women. This solution of the problem as to who shall vote is not without significance to thoughtful Americans at the present time.

There are five government universities, with a probability of two more being added in the near future. These are chiefly examining bodies, much like the University of London. To each of these there are about twenty affiliated colleges, each in turn with about two hundred students. Each year sees a university output of about one thousand four hundred new B.A. men.

There are five hundred and sixty newspapers published in English and the vernaculars. About six thousand new books from Indian presses appear annually. There are twenty-five thousand miles of good railroads, with about three thousand miles added each year. Some fifty-five thousand miles of telegraph lines transmit five and a half million messages annually. Prizes are offered for the best kept railway stations, ranging as high as $20 a year, so that many of the station precincts become inviting flower-gardens.

There are over twelve thousand post-offices. Rural free delivery is well established. Besides handling two hundred and fifty million letters, two hundred and eighteen million postal cards, thirty-two million newspapers, thirteen million money-orders annually (figures of 1900), the post-office controls a C. O. D. system, runs a banking institution, operates the government telegraph, and sells quinine in small packets of five grains for a half cent.

In every county is a government hospital and a government doctor, with medicines and services at the hospital free to the common people.

All government physicians, post-masters, station-masters, conductors on railways, and all leading judicial officers know English. About one per cent. of the population speak English. The Christian population shows the same per cent. of the whole, but apart from the coincidence, the one fact can scarcely be said to have any bearing upon the other.

Private merchandising is in a prosperous condition, exports exceeding imports as seventy-two to forty-seven. In order of values, rice stands at the head on the export lists, followed respectively by seeds, raw cotton, hides, tea, opium, raw jute, cotton yarn, jute goods, wheat, etc. "Cotton goods" is greatest on the list of import values, followed in the same way by sugar, mineral oil, railroad materials, machinery, cotton yarn, iron, woolen goods, provisions, hardware, etc.

Practically, all who live in India regard the government of India as being thoroughly impartial in administering justice, and it is often remarked that a native would usually prefer an English officer to preside, in the case of any court dispute, to one of his own caste. In

India the problem is not one of government at all. It is purely one of religion.

The population is four-fifths Hindu. The two greatest hindrances to natural and rapid growth of Christianity are to be found in caste among the Hindus, and carelessness, thoughtlessness, and godlessness among those whom they regard as Christians.

In caste a man is born; in it he lives, in it he dies. It is not a matter of faith with him, nor choice, but of sheer necessity. When he is, as a child, initiated into the caste, his wish is not considered. When he is, as a child, married, his voice is not heard. His parents arrange these matters for him according to the caste rule and he is the silent partner.

Really, caste seizes a man before he is born and sticks to him till *after he is dead.* Four months before his birth the mother has certain ceremonies to perform. When he comes he is cared for or neglected, as is customary in the caste. At six months the ceremony of "first eating" is performed, according to the caste. Later, strings or beads or rings are put on, according to the caste rule. He is betrothed to one of the girls of the caste, with ceremonies prescribed by the caste. He is married usually before he is twelve (the girl is *always* married before she is twelve), according to the caste rule. He eats and drinks and bathes and looks after the trivial daily necessary duties of life (in the keeping of which there is great reward), according to the caste rule. When he comes to die it is according to caste rule too. If on his bed, he is removed and placed on the ground to die, for a dead man on a bed would be defilement to it. After death, bread or money may be placed in his mouth, according to caste rule. If money, it is a coin such as the caste always uses at such times; and if bread, it is made for the purpose from flour made on hand-mills, turning them backward. He is borne to the riverside on a temporary bamboo bier, which no one would think of using a second time, and there burned according to caste rule. His ashes are gathered up and thrown to the waters, according to the caste rule. The men return, bathe, wash out their clothes, and eat nothing till the next day, according to the caste rule. Prayers are said for the dead, and on the ninth day men must shave off their moustache, according to the rule of the caste. On the eleventh, twelfth, and thirteenth days all the caste is called and feasted, at the expense of the bereaved, according to the rule of the caste.

One born in a Christian land would think these might rejoice to get away, living or dead, from the rule of caste, but it is not so. Born and bred in it, and taught that this is the way God intended for them, they yield themselves to it as the inevitable, and do not even think of anything else.

The number of those who do think, however, of something else is

ever increasing all over the country. There are tens of thousands who regard the rules of caste only when in the presence of others who regard those rules. I have had caste men drink tea with me when we were alone, who would swear they never did it, if called in question by any of their fellows. Others again keep only enough of caste custom as not to get into difficulty about it. One splendid young fellow, in answer to the question why he did not become a Christian, said to me: "I know from history and observation that your religion is the best in the world. Its ethics are the most sublime. Its morals are the purest. Its Savior is ideal. Yet as soon as I should become openly a convert, just that soon I would be as nothing to all my people, and could do them no good. As it is, I can keep just far enough in advance of the caste so they will look up to me and not cut me off. Now, the question is, whether to do myself the most good or do some good to the most people. As I see it now, I choose the unselfish, and remain to all appearance as I am."

With respect to the influence exerted against Christianity by nominal Christians, the same difficulty is met as in America. If all who profess Christianity were true followers of the Christ to the best of their knowledge, this fact alone would be an important agency in evangelizing the land. But in India every one born of Hindus is a Hindu, of Mohammedans is a Mohammedan, of Buddhists is a Buddhist, and of Parsees is a Parsee. So the whole population looks upon every man, woman, and child coming from a Christian country, or born of Christian parents, as being *necessarily Christian*, whether in reality he be atheist or infidel or Mormon, rascal or renegade, or reviler of the truth. All actions of all classes of Europeans are regarded as justified, if not indeed prompted, by the Christian religion. They can not generally conceive of a man being without a religion. It may be a poor or weak or bad religion indeed, but a man must have a religion. How great an opportunity Christian travelers from the home lands lose they may never, perhaps, realize. They rush here and there through India seeing the sights, great temples and old mosques, yet never take time to visit the missions and the missionaries, whose very doors they pass without knowing it.

Idolatry, rampant in India, is more or less connected with caste, for usually a man worships the gods common to his caste. Faith in idols is weakening.

Child marriage, that curse which blights the child before it is born (twenty-six per cent. of the children born in India die before a year old), is also so connected with caste as to be regulated by it. The same is true of enforced widowhood. Now about twenty-five young men annually are brave enough to step out and marry such young women as had become widowed in early childhood—a thing undreamed of a few years ago.

Consciousness of sin is growing and the power of caste is decreasing. More and more intelligent men returning from England, whence many go to complete their education, persistently refuse to take the purification pill prescribed by caste, until one prominent caste at least has just recently decided to cancel the pill business for this particular offense.

Not long ago a Brahman gentleman expressed to me his wish that God might destroy all India, from Karachi to Ceylon, and let it all start over again, because of exceeding sinfulness. I answered that "God is doing that very thing now right before our eyes, but in a much more humane way than you suggest. You would kill the people to get at the sin, and He is killing the sin to get at the people. This is the work Christ is doing now in our midst, that the people may be saved." And he saw the point.

The desire for God is not manifest always in the way that we might expect, but it is there. Among the many stories of incarnation it is commonly admitted that none of these were perfect, and that the "Spotless One," the perfect incarnation, is yet to come. In certain folk-lore there are intimations now and then, in bits of song which wandering *sadhus* sometimes sing, and in occasional cradle hymns, the hope is expressed that a Redeemer will come—a perfect one, sent of God. How easy is the Christian's answer to this longing of the human heart! *He has come*—Jesus Christ, the Son of God. The census tables every decade show the steady, rapid growth of Christianity in India. During the last ten years the Hindu population has decreased just a little. This is due to famine and plague, which affected the Hindu community most. The whole population increased seven per cent., the Mohammedan increase was nine per cent., but the Christian increase has been thirty per cent. Strong Hindu papers have recently stated that Christianity is now an entity that must be reckoned with in India's social problems.

It was a Parsee gentleman who suggested to me that as there are but two missionary religions, Christian and Mohammedan, India of the future must be one or the other. Not a few native gentlemen say they think India will be Christian some day. Others say, "Teach my children. They will become Christians. But as for me, I am old now." Thoughtful students of the mission problem are trying to estimate how much longer it will take. This, then, is clear: it is not a question *whether*, but *when* will India be Christian.

The time factor is in our hands. When Christians everywhere realize that a son is greater than a servant, that opportunity is a sweeter word than necessity, then shall India's millions be numbered with the redeemed of earth; then shall the Word of the Lord be fulfilled, "As truly as I live, all the earth shall be filled with the glory of the Lord" (Num. xiv: 21).

INDIA, THE PRIZE OF THE EAST

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

For ages Western commerce and Western culture have been knit with India. The Egyptians, at an early period, carried arms to the Ganges, and fitted out a fleet of four hundred ships in the Arabian Gulf, to establish trade with India. The Phœnicians wrested from the Egyptians their harbor at the entrance of the Red Sea, and turned this trade overland by way of Tyre, forming the shortest route known in point of time until the passage round the Cape of Good Hope was discovered.

The Persians explored the Indus throughout its entire length to the ocean to secure this India trade. The Turks founded Alexandria to rival Tyre, and it became the greatest trading city of the world, and for centuries the chief seat of commerce with India. To divert this commerce from Tyre, Alexander proceeded to India, and sent a fleet thence to the Persian Gulf and the Euphrates.

Later, the Egyptian Berenice, on the west coast of the Red Sea, was built as an *entrepot* for the India traffic; thence it was carried by land two hundred and fifty miles to Coptos, and thence by three miles of canal to the Nile, and for two hundred and fifty years, while the Egyptians were independent, this was the route of the Indian wealth. When the Romans conquered Egypt the Alexandria trade was increased. They also conducted this traffic up the Persian Gulf and the Euphrates, thence eighty-five miles to Palmyra (Tadmor in the Wilderness), thence one hundred and seventeen miles to the Mediterranean Sea.

As from this India commerce ensued Egyptian opulence, so, when Rome controlled it, her streets were filled with aromatic spices, cloth, linen, coral, silver, and jewels, brought from Hindustan. During two centuries the Mohammedan and Christian powers of Egypt were engaged with war, which interrupted the old trade routes; but war could not check it long, for it soon swept round camp and battle-field, by an eighty-day caravan route to the banks of the Oxus and down to the Caspian, thence across that sea to the river Cyrus, thence overland to the Phosis, down it to the Euxine, or Black Sea, and onward to Constantinople. Constantinople became the mart for Indian and Chinese goods. The cities of the Mediterranean opened communication with the Far East and the Moslem power was reestablished from Constantinople to Alexandria, and the Saracen grew rich and powerful through the control of this India commerce.

It was this trade that was about to make the Saracen master of all Europe, and from which desolating destiny Europe was only saved by the discovery of the passage round the Cape of Good Hope, which turned India's commerce to Western Europe. The Portuguese wedge

touched India in the closing days of the fifteenth century, the Dutch just a century later, and it was a little commercial contention over the price of Indian pepper that turned this commerce to England. For a hundred years France contested the supremacy of India's trade with England. Beginning in a small factory, in a century England built up the mighty Indian Empire, and in a great Durbar, at Agra, Victoria was proclaimed Empress of India, just as King Edward, her son, has now been proclaimed India's Emperor. There is room for tracing the Divine hand in the check to Islam by the Cape route, and the supremacy of England over France. These strange circumstances wrested India from the curse of Moslem rule and Roman Catholic dominance, and gave the molding of that great empire into Protestant Christian hands. England has been true to her trust since she was taken under the Crown after the India mutiny, and the preeminence she has gained has secured to one-fifth of the human race the religious liberty inspired by the Lutheran Reformation. While England herself has grown great and greater because she controls the commerce of India, she has stood with mailed might to protect missionaries of every name and nation with her double-cross flag surmounted by the Cross, emblem of Jesus Christ as King of Kings and Lord of Lords.

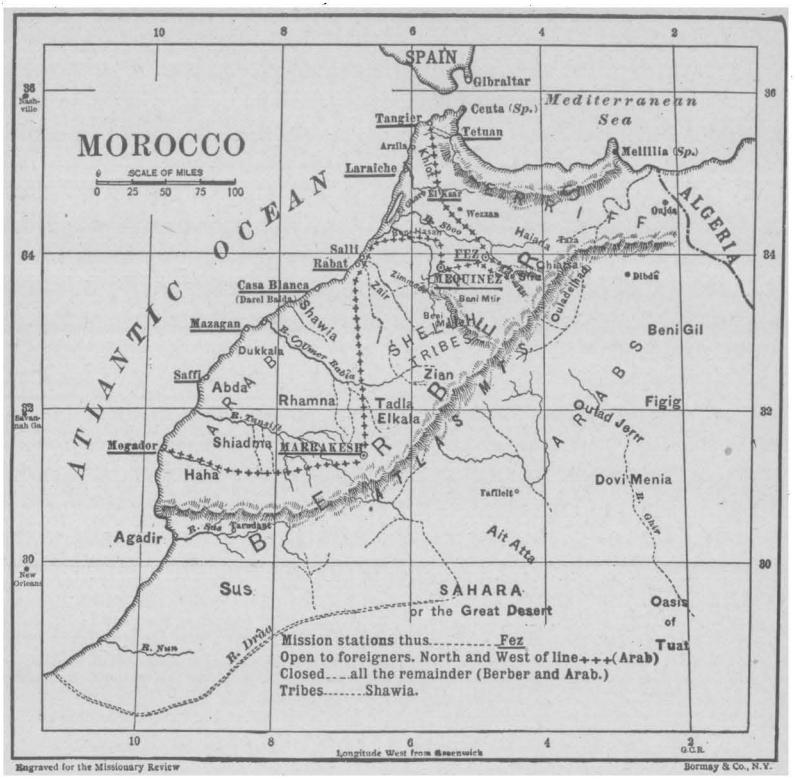
THE OUTBREAK IN MOROCCO

BY GEORGE C. REED, MEQUINEZ, MOROCCO
Missionary of the Gospel Missionary Union

Aside from their political interest, the present disturbances in Morocco should interest every friend of liberty and enlightenment, and especially every friend of the kingdom of God, for they are due to the efforts of a young and progressive ruler to introduce some degree of enlightenment among a people who are living and thinking as their fathers did a thousand years ago.

Before the late Mulai El Hassan died in 1894 he nominated as his successor his favorite son, Mulai 'Abd el-'Aziz, then only sixteen years of age. He was the son of the sultan's favorite wife, a beautiful Circassian woman of considerable intelligence and education, and upon the training of this youth his father had devoted much personal attention. But his escape from the vicious life and the bigotry of his brothers, and of Moorish youth in general, must be attributed largely to the influence of his mother, for she continued to influence him most beneficially up to the time of her death in 1902.

For five years after his accession the government was in the hands of the vizier-regent, who ruled with a strong hand. Upon the death of the latter, about two years and a half ago, the whole responsibility of the government fell upon the shoulders of this inexperienced youth,



and no easy task lay before him. On the one hand, one-half of his eight millions of people had been entirely unsubdued for generations, and were in a state of anarchy, their disorders continually bringing the Moorish government into serious difficulties with European governments; the other half were kept in subjection only by fear, and all were deeply prejudiced against any change or progress. On the other hand, were several of "the powers," each with a big budget of unsettled claims against the Moorish government, and clamoring as well for permission to introduce into Morocco the blessings of civilization.

But in addition to this normal state of things, the black cloud of the Algerian boundary question was threatening a severe political storm, if not a devastating cyclone. The boundary between Morocco and Algeria had been indefinite for years, and while it had been creeping westward, each readjustment left it still conveniently indefinite. But at this time the French made a bold stride and seized the oasis of Tuat. In 1845 they had recognized Moorish suzerainty over what they then thought a worthless and remote waste in the Sahara, but through which they now saw lay the most feasible route for their railway from Algeria to Senegal. The fanatical Sahara tribes were much incensed, but the sultan, with considerable difficulty, restrained them

from attacking the French, a thing which he knew would be very disastrous for him. At the same time he made a protest to France and an appeal to the powers, both equally ineffectual.

About this time the sultan sent one of his viziers to England, ostensibly to congratulate King Edward on his accession to the throne, but no doubt in reality to seek British advice and aid. Morocco's future is a matter to which England, of all nations, can not be indifferent, affecting, as it does, so vitally the value of Gibraltar and the control of the Mediterranean. So the embassy was well received, and it is generally conceded that the sultan was assured that Great Britain desired to see the independence and territorial integrity of his empire maintained. But he was given to understand that such a corrupt and oppressive government and such bigoted exclusion of civilized customs and ideas were intolerable.

In the meantime the sultan had himself been acquiring a taste for things foreign, and a missionary of the South Morocco Mission had been his almost daily companion for months. He immediately undertook the rôle of a reformer, and began making some commendable changes, notably a marked improvement in the pay, equipment, and training of his army, and the establishment of a fixed and just system of taxation in place of the outrageous custom of farming out tax-collecting and the administration of justice to the highest bidder. Engineers were employed with a view to establishing roads in this empire of mule paths; electric lights were purchased for the palace; and by the time he reached Fez in January, 1902, he had gathered about him quite a retinue of foreigners, chiefly Englishmen. A number of these he received daily in a most intimate and democratic fashion, entering eagerly with them into the diversions of photography, cycling, tennis, and billiards, while an automobile afforded him great delight. About this time, too, the equipment for a model railway of considerable size was given him, and at great expense he had it brought from the coast to Fez, where it is now in process of construction. Other improvements of various kinds were introduced, and great changes seemed near.

But while the Moors in general looked upon these innovations with ill-concealed disfavor, the wild Berber tribes near Mequinez manifested their displeasure in a much more vigorous manner. For generations they had entirely refused to pay taxes, and they did not relish any efforts to force upon them this new and foreign scheme, which, said they, "is not in our religion." The railroad, too, was equally offensive and much more greatly feared. During a survey, really for a highway, but supposed to be for a railway, the red and white signal flags of the engineers were taken for flags of the *Nsara* (foreigners), put up with a view to claiming suzerainty. Disorder broke out immediately, markets were pillaged, travelers plundered,

raids and counter-raids took place, and villages were burned. But the union of the neighboring tribes could not be effected, nor could they carry out their desire of proclaiming as sultan Mulai Mohammed, the fanatical and anti-foreign brother of the sultan, who was in semi-confinement in Mequinez. Indeed it is doubtful if he cared to head their revolt. Hence the outbreak came to be nothing more than a general state of anarchy prevailing in that locality.

But while the sultan with a large force was proceeding against these tribes, the powerful mountain tribes east of Fez were uniting in support of a relative of his, who had appeared among them as a pretender, exhorting them to prepare for holy war. The small force sent by the sultan to that section suffered a serious defeat and caused them to return in haste from Mequinez. He is at present equipping a very large force, with a view to proceeding against the pretender. It is a barren and mountainous country, and without adequate transportation facilities, so that it will be most difficult to carry on an effective campaign against a foe who can easily retire into the fastnesses of the Atlas Mountains.

A sad event that occurred in connection with these disturbances was the murder, on October 17, 1902, of Mr. D. J. Cooper, North Africa Mission. A fanatical *shareef*, doubtless inflamed by the general dissatisfaction, came to Fez with the express purpose of killing the first foreigner he met, and coming upon Mr. Cooper in one of the principal streets, shot him down, and fled at once for refuge to the sacred shrine of Mulai Idrees. The sultan ordered the man taken out of the sanctuary, and as soon as the fatal outcome of the attack was known, the murderer was shot. The significance of such an unprecedented action on the part of the sultan can not be appreciated by one who does not understand the inviolability of such a place of refuge among Moslems, and how great is their regard for *shareefs*, the lineal descendants of Mohammed.

Now, a glance briefly at the actual conditions. The insurrection so far is confined to four or five large tribes in the mountains, who for generations have not been obedient to the Moorish government. The other tribes of mountain Berbers have as yet taken no part against the government. The tribes of the plains are still loyal, but it must be remembered that the sultan holds them only by force. The only patriotism the people of Morocco know is religious fervor, and their only loyalty is loyalty to Islam. The sultan's proposed reforms, his personal liking for the hated *Nsara*, or foreigners, and his desire to introduce their bewitched inventions, are so contrary to the spirit of Islam that they tend to disaffect even the tribes that are now loyal. So with little sympathy, even from his viziers, the sultan stands almost alone in his desire to improve his country.

What will the future be? Who is bold enough to prophesy?

Ultimately it will most probably be foreign control; but whose? Will the sultan be able to carry out his reforms, and thus postpone the inevitable, or will his youth, his lack of sympathetic and trustworthy officials, and of able and unselfish advisers, and perhaps a lack of ability, make it impossible for him to wisely and successfully meet the strong opposition which he will face? In that case disorders and disaffection must inevitably increase until he is obliged to seek a foreign protectorate, or until some power steps in to put a stop to an intolerable condition. No one knows the outcome, but we can not doubt God is mindful of the great Berber tribes in their mountain fastnesses, and means to break down the more impenetrable barriers of fanatical fierceness and lawlessness. Will his servants be ready to enter when the times comes?

[Mr. Reed wrote from Fez, under date of December 17, 1902. Subsequently the pretender advanced on Fez with a formidable force and defeated the sultan's army, claiming an intention of putting the sultan's brother on the throne. The sultan quickly became reconciled to his brother, and the pretender lost many of his followers. He retreated, and has thus left the sultan master of the situation for the present. See the extended article on Morocco in the REVIEW for June, 1902.—EDITORS.]

MISSIONARY HEALTH ECONOMICS

BY REV. C. C. THAYER, M.D., CLIFTON SPRINGS, N. Y.
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Sir Henry Holland says that "no system or rule of practise can be safely admitted which does not associate itself with the science of physiology." And we may add that no service, physical, mental, or spiritual, should be entered upon without making such service conform to the science of applied physiology. Physiology is the science that treats of the organs of the body and their functions—man's health and force-producing machinery as the medium of his activity. Every machine is most effective when most perfect. Our vital force is part of our stock in trade; it is, as a rule, the measure of our capabilities.

Missionary economics has to do with the production and conservation of the missionary's vital force.

First, its *production*. To the extent that we understand the order of the universe, we shall understand Him in whom the order and force culminates, and so far as we see them illustrated in external civilization, we see the practical and applicable science personified in the life of the world. While tradition puts God outside of the universe, science puts Him inside; its vital force. So to the extent that we understand the order and force of our bodies, we shall see that in which our vital force culminates. Man must be considered inside of his activities, the expression of his vital force.

Physical physiology teaches the nature of vital force, the existence

of which is exhibited in all living organisms, and is as evident as the force of gravitation, chemical affinity, or electricity: without vital force without activity. The simple cell may be regarded as the type of organization, and cell totality the fundamental components of the body. These cells, or sacks, so minute that some of them measure no more than one fifteen-thousandth of an inch in diameter, *en masse*, make up the entire structure of bone, muscle, nerve, and membrane, and are created and maintained from food elements, and vitalized by air, light, and heat. This is called *cell life*. Each cell has its limit of vital action, of energizing force, and of duration of life. Some live faster and die sooner than others, according to circumstances. The very influences that call the vital force of living tissue into action tend to its decay, and while these cells possess the power of reconstruction, yet a lack of supply or over-stimulation tends to their disintegration and death. The essential characteristic of vital force is cell life (*vital activity*), and is dependant upon food supply, including air, light, and heat.

Whatever has been said regarding tissue cells in general—their self-propagation, their vitalization, and their mobility—is also true and more strikingly illustrated in the higher order of organization which we call *nerve force*. Nerve force is regarded as the highest manifestation of vital activity by virtue of its relation to mental activity which it excites, and in return, by it, is excited. Its sphere is not only to energize the coporal activities, but to create, enjoy, and endure mental thought, and is subject to the same laws of generation and degeneration.

Second, the *conservation* of vital force. We have glanced at some of the fundamentals in the production of vital force, and while its production is not directly under the control of the will, yet it is helped or hindered by voluntary acts, hence personal responsibility.

If the possession of vital force is of first importance, the conservation or preservation of it is next in order to our highest attainment. In a healthy state of the body there is maintained a balance of profit and loss, where the nervous activities of the day are compensated by the repose of the night, while a healthy amount of nutrition in the blood supplies the waste from molecular friction—friction from thought, friction from emotion, friction from anxiety. The nervous system exhibits a wonderful vitality so long as its normal integrity is maintained. To study and practise the conditions of health, both for our own and for the enjoyment and profit of others, is most wise. "What shall we do that we may work the works of God?" And this is our mission here below. Having Divine gifts to use, we must have vital force to use them. And having vital force produced, not equal in all, we must strive to maintain and utilize these gifts for highest possibilities, that the Master may say "well done" (much done).

The conservation of vital force is favored by a healthy sufficiency of nutrition for reconstruction of cells and reproduction of force. But an appetite for *certain things* is not always to be regarded, or a loss of appetite to be heeded, or a fictitious appetite to be consulted. Pleasure in eating is important, but the philosophy of eating is more important. Gratification is one thing and necessity is another and more, as the body must be fed or decay. If we have to eat the unsavory or nothing, tho others thrive on it, yet we are discomforted from fear lest it be uncleanly or unhealthy.

Missionaries and others are sometimes placed in these conditions, and fear becomes a menace to our body; for if we refuse to eat, then our body suffers mental dyspepsia. It is better to partake of God's foodstuff in duty to the body, even if it does not appeal with relish to the eye or palate, for the nourishing elements are there. We sometimes in emergency have to shut our eyes—yes, and nose—and suppress exquisite taste, and proceed to slay and eat; for what God has cleansed, let no man call common or unclean. Starving explorers have sustained healthfully their vital force on the flesh of their pack-dogs—aye, on the flesh of their comrades. Often the things most relished, as confectionery, pastry, etc., are far more uncleanly and unhealthy than much of heathen food. Good food is always best. However, the fact remains that if we lack nourishment we must lack vital force.

The production and conservation of vital force is favored by an adequate amount of good air. Some people are far more afraid of unclean food than of unclean air, tho the unclean air goes directly into the blood, while the food is subjected to change before it enters the blood.

Metamorphosis (tissue change) is perpetual, and oxygen, by aiding combustion, causes old things to pass away and all things to become new. Oxygen aids in the production of heat, without which there can be no formative operation or activity. In the embryonic nuclei, oxygen is supplied through the mother's blood, but after birth it is supplied from air, food, and water. Combustion produces heat. Molecular change produces friction, and friction produces heat. In mechanics, motion resisted produces heat, so we grease the wheels. Electricity resisted produces heat, and lightning rods give it free course. Then, heat is force. Heated water is mighty. The heat of plants is produced and maintained from without, and changes accordingly. Animal heat is produced only from within, and is unchanged by environment.

We require about sixty hogsheads of air daily. Carbonic dioxide, the residue or smoke of the combustion, escapes at the rate of about eight ounces per hour, and nearly twice as much at 32° Fahr. as at 100°. Some people are afraid of moving air lest they get cold, so they subject themselves to poor air, and which has, perhaps, been several times

through the lungs of others, laden with its deadly freight. Attention should be paid to both the quality and quantity of the air we inhale for the support of vital force.

The production and conservation of vital force is favored by sleep. Some people demand more sleep than others, but in every case the nervous system must be satisfied in repose. If a muscle is not rested it perishes. So a nerve. A cell can not repair without repose, and decay follows, nervous prostration, mental depression, mania, etc. Excessive activity produces excessive disintegration, as is seen in excessive deposits in the urine of alkaline phosphates—wasted nerve tissue. Nothing is surer than when the outgo is more than the income bankruptcy follows. Sleep is nature's sweet restorer; let us not, at our peril, hinder its repose or repair. A rigid adherence to a fixed hour for retiring, a glass of hot water or milk at bedtime, or a pleasant walk to get a little weary and a quiet evening before retiring, favor sleep.

Missionary economics thus includes the utilizing of resources without waste. Are we using our vital energy with frugality, so as to perpetuate both the instrument and the service, or are we ruinously pushing both, spiking our own guns, and allowing the zeal of missions to eat us up, thus defeating God's purpose in our service? Do not missionaries too often start out on a bankrupt policy, ready to *die* for the cause? What means this cry coming up to God from mission fields, of nervous prostration, mental depression, and physical bankruptcy, but guilty testimony to this bankrupt policy?—not so intended, of course; it is simply neglect of missionary economics. "So much to do. Why, I am doing three persons work!" Did God so order? Sometimes we see things that do not exist. Does God put on us any burden heavier than we can bear, knowing that that policy defeats His purpose? Nothing could seem more impolitic or improbable. Duty must be commensurate with ability. Whatever the need of a perishing world may be, my responsibility must be measured by my limitations, and when I go beyond, am I not doing wrong? "Too much to do" is Satan's snare to disable God's consecrated servants. Satan may well dread an economical, level-headed missionary, who can not be tempted to destroy himself with the "so much to do," but who by self-preservation is able to hold up before Satan's deluded ones the inviting cross of the blessed Lord for twenty, or thirty, or fifty years. What a failure! How many, many precious, consecrated servants have fallen by the way from neglecting their daily supplies. The man is more than his business. The missionary is more than his mission. "If any man destroy this temple, him will God destroy." That is the inevitable! The service must end with the body.

No sacrifice *for* God can supersede duty *to* God.

To sacrifice is good, "but to obey is better."

VENEZUELA: THE LAND AND THE PEOPLE*

BY DR. WILLIAM F. HUTCHINSON

Nineteen hundred miles, as the crow flies, south of New York lies Venezuela, a land which, until recently, many knew almost as little about as of Borriobhoola-gha. A nation of Americans is there, with a republican form of government, which was wrested from foreign oppressors by the genius of one man. They have struggled upward through poverty and weakness toward future vigor, and hold deep in the national heart an ineradicable determination to keep the liberty they have gained.

The United States of Venezuela is a republic, modeled after the Swiss confederation, with occasional hints from our own. There are seven states, with a federal congress composed of two houses, a federal council chosen by the senate from their own number, and a president, who holds office for four years. State legislatures have only one chamber, from which a state council is chosen by the members. Voting is supposed to be compulsory, males becoming voters at eighteen years and eligible to office at twenty-one. State governors are selected by the council from their own number, but residence is not required to qualify for candidacy. Each senator and representative has a *supplante*, or substitute, elected with him, who acts for his principal.

The vast interior of this great land is almost unexplored. Amid the mountain ranges, upon mighty *llanos* (vast plains like our Western prairies), there still reside remnants of the ancient Caribs, whose ancestors captured the islands, where Columbus found the race when he came. They retain their language and their customs, living by the chase and by predatory warfare upon their neighbors.

In the vast rivers, alligators, deadly snakes, and innumerable fish find congenial homes; and upon their banks rise grand forests of ebony, rosewood, mahogany, gold wood, and trees of a hundred other varieties, where tigers, leopards, jaguars, and pumas roam at will, pursuing the great herds of deer and antelopes that form their prey. Boas twenty feet long creep beneath the branches, or lazily dream away the hours after a hearty meal. The trees are inhabited by monkeys and bright-winged parrots, both of which make excellent food. The Indians of these hunting-grounds are said to be as fierce and relentless as the beasts on whom they make war. But this is all far away from civilization, as monkeys, tigers, snakes, and wild parrots retreat before the onward march of the white man.

As may be imagined, the religious life of the Indians in the interior is not very pronounced. They are nominally Roman Catholics, but as the priests visit them only once in several years, instruction is impossible and religious rites are seldom observed. Hence results a curious state of affairs regarding wedlock, not among Indians alone, but among all these distant residents: men and women live together as husband and wife until the priest comes along, when both union and resultant children are legitimitized. Instances of separation are practically unknown, and one man in Caracas was pointed out whose wife had borne him sixteen stalwart sons before the marriage vows were spoken.

As large parts of Venezuela are too poor to support schools, a plan

* Condensed from *The Christian Work*. See also Dr. Brown's "Latin America" (Revell).

was devised to pay their cost without direct taxation. It was decided to appropriate for school purposes the entire sum received for inland postage, and every centavo from documentary stamps. It was calculated that there would be sufficient funds to keep schools up in excellent style, and leave surplus enough to develop and extend the system. But, alas! the spirit of peculation which seems inseparable from public officials in South America, and is not utterly unknown in other lands, confiscates a large part of this revenue long before it reaches the schools. Teachers are months in arrears, with small prospect of speedy change; and the school-steal is characterized as one of the largest thefts of the land.

There are eight federal universities, one for each state, and a central one at the capital, with an average attendance of about forty young men. There are also a few schools for girls under state supervision. Municipalities and sections, the latter roughly corresponding to our towns, establish and provide for primary, secondary, and industrial schools, all mechanical trades in use in the country being taught in the last. The upper classes in Venezuela are as well educated as in Latin Europe, the middle classes fairly, the lower scarcely at all. But a great change is coming in this direction, and the people are beginning to feel that their only hope for advance lies, not in force, for they are very weak, not in diplomatic juggling, a game where the smallest power usually loses, but in education, that mighty alchemy that transmutes base, feeble dross of ignorance into the golden strength of knowledge, which no army can capture. The university at Caracas is called the Central University. It stands opposite the *Capitola*, in the very heart of the city, and is a beautiful Gothic structure, occupying nearly the entire block. The university has thirty professors and some four hundred students, and a library of forty thousand volumes.

La Guayra is a pretty town of some seven thousand people. It is nestled upon a narrow table between an ever-rolling sea and the highest of mountains that come down to the water's edge. The town climbs upon the spurs of the mighty Silla, and its streets are like Granada's, always going up or tumbling down. From one's yard it is easy to walk out upon a neighbor's roof. Red-tiled Moorish balconies and overhanging mountain shadows are ready to fill an artist's sketch-book. A river comes dashing down through the town, a slender stream in the summer season, but it is easy to see how a winter rain could quickly transform it into a raging torrent. Harbor there is none; indeed, Venezuela has not one upon its entire coast that is worthy of the name, and ships lie here in open roadstead, heaving upon the ground-swell that is strongest when the weather is best, and that breaks in foamy cascades upon the rocky beach, making landing ever an uncomfortable task. But, after all, La Guayra is only a port of call, a starting-point for the capital, and of late years modern enterprise has made swift and easy what was a most uncomfortable journey before the railroad was built.

Caracas lies three thousand feet above the sea, and the distance by zigzag road is twenty-seven miles around—less than seven in a straight line. It is a most wonderful piece of engineering. During construction the line for miles could only be reached by what is called undercutting, workmen being suspended by ropes over precipices a thousand feet down, where now the train, apparently risking quite as much, creeps safely along the scratch they have left upon the mountain side. At one part of the road there are half a dozen turns within a mile, and it is difficult to

say if yonder train is meeting us or going on ahead. We skirt the edge so closely that no roadway is visible from the car windows, whence one looks sheer into a valley so far beneath that men are scarcely visible as moving dots and houses only as toys.

Everybody has heard of, and nearly every American has tasted, Maracaibo coffee, than which there is none better. Maracaibo, next to Caracas, is the most noted city in all the Republic of Venezuela.

Twenty-five miles from a ten-foot bar at the lake entrance a city of thirty-five thousand inhabitants stretches its red-tiled roofs and many spires backward from the water, until lost in distance of treeless cliffs or dark red sand-hills. Situated at a sharp angle of shore, the city extends north and west from the club grove for about a mile in each direction, with no trees except a few cocoa palms and the ones growing in the plaza in front of Government House. It is essentially a tropical town, yet not always subject to tropical heat.

Maracaibo streets are free from wheeled vehicles, except a few carts for hauling goods. A single livery-stable has two or three carriages, which are rarely let. The reason became plain after a single drive about town and in the outskirts. Except along the docks and upon Calle Derecho—the street called Straight—driving is difficult by reason of poor pavements, while outside the town there are no roads whatever.

It is both clean and healthful. Even in narrow slums, where Indians live, no offensive sights or smells were encountered, and diligent inquiry established the fact that there had been no epidemic sickness for months. There was not a case of fever of any kind in the hospitals, and natives everywhere seemed robust and well. An excellent water-supply come from a spring several miles away.

Not only is the city healthy, it is well governed. Crime is sternly punished—an improvement over former years, when great license reigned. Fine public buildings and schools, a handsome, well-kept park, fairly good hospitals, and a thriving trade in coffee and hides, all attest that municipal matters are prudently managed.

Literature does not seem to flourish. There are two daily newspapers, but their average circulation of three hundred copies apiece indicates a want of appreciation, or that while intelligence and culture are by no means lacking, the reading class is not numerous.

The Indians and Lake-dwellers

Beyond this western seaport of the republic there is nothing except wilderness and fierce natives. The Goajiras, a warlike and savage race, inhabit the vast peninsular called by their name, that extends from Lake Maracaibo to the north and west, and covers over a thousand square miles of territory. Here they live in small bodies, with some attempt at tribal rule, but acknowledging no supreme chief except in times of war, when the most skilful or the boldest soldier takes command. Money they neither have nor use, and all trade is carried on by barter of cattle and hides for goods. Vast herds are raised, and form their chief wealth. They are singularly jealous of whites, and such is their known ferocity that travel is practically barred.

Near this nation, on the south, are the Motilones, a race still fiercer than the Goajiras. They are said to be polygamists and cannibals, making periodical war on other tribes to obtain women and fresh food—*i.e.*, prisoners of war.

Game abounds in every part of Venezuela. The lake is full of excellent food fishes, and near its mouth gigantic sawfish (*Pristis perrotteti*) abound. These are genuine sea-tigers, and attack sharks at sight, rarely coming off second-best.

Into the southwestern end of the lake the Zulia River comes from the south and west through a rich and fertile country; its headwaters are in the foot-hills of the Andes. Thousands of acres of splendid wheat land here await cultivation; rich mines of metal and precious stones are still unwrought; fruits and climate of temperate zone are here to tempt immigration, and yet the whole region is a wilderness. Nothing need hinder emigrants going there, and the Venezuelan government makes liberal offers of aid to bodies of colonists. Yet the tide has never gone that way, and a vast country lies virgin until the settler comes.

But the day must soon come when restless capital seeking investment and rich lands awaiting it will be brought together here by means of a sagacious government, and the northern part of South America will find outlet for its immense wealth through Maracaibo.

In Venezuela, as elsewhere in South America, an immense commerce awaits enterprising merchants. Every government upon the continent is favorable to the United States, and our people are welcome guests at every court.

To traveler and archæologist there is nothing more interesting than the town of Santa Rosas, where the lake-dwellers have built their curious homes, and where customs and manners of an epoch too far distant for history remain in their primeval condition. Even tradition can not say when they began to live in these water-houses; they were there when Spanish invaders passed them by as too poor for plunder, too insignificant for prey. No one knows exactly where they came from—perhaps from the powerful Goajiras, altho one of their chiefs denied it; perhaps from some other of the many nations that once lived upon the great lake. They can not themselves tell, and all history is lost, every tradition forgotten. Even from Maracaibo it is no such easy matter to reach them, for their home is ten miles down the lake, and the only means of communication are those a traveler succeeds in finding for himself.

Their houses are composed of four corner-pieces and sharply angled thatched roof, with sides of wattled bulrushes and floors of round poles laid lengthwise two inches apart, covered here and there with rush mats. Access from the water is had by a notched tree trunk driven into the lake bottom; it is easy to climb four or five feet up it into the single room, where two or more families lived contentedly. Inside each dwelling is one room, if such it can be called, with only a mat for a rear wall and nothing at all in front. The only furniture is a straw mat. There are sixteen lodges in all, containing about two hundred and fifty people, who are hale and hearty, and fine specimens physically. Many of the young women are very good-looking. They are reared for sale; but upon account of general business depression, the chief said, prices were low. "Here is my daughter," he remarked, pointing to a bright lass of sixteen, tawny brown in color and beautifully formed. "I will sell her for one maracotta" ($20.00). These girls are chiefly sold for immoral purposes, and most of the ready cash that the tribe sees comes from the traffic. They are very social in nature, constantly visiting about between different houses, and a dozen of all ages may be seen at any time in the shallow water. But civilization is slowly driving them away. Young

Maracaibans make Sunday excursions to Santa Rosas, invade their dwellings, and paint the amphibians' town so red that almost all their time is spent in bleaching it out again, and they fail to see the joke. Peaceful by nature and long training, they never think of resisting, but hide away instead; and a number have migrated across the lake to Punta Palma.

It is probable that early lake-dwellers, in these regions at least, built their original huts in the water to avoid ravenous wild beasts with which surrounding woods were then filled, and to give time to prepare for defense if attacked by human enemies even more ferocious. When steam-whistles and railway tracks came, both human and quadrupedal tigers fled farther inland; but habits of centuries' growth are not quickly unlearned, and the Juanos still build and inhabit their watery houses, and are among the disappearing races of our Western Continent. A few isolated houses of this kind are found along the mouths of the Orinoco and Amazon, but their owners are migratory in type; they have no tribal system, and their dwellings will not repay a visit; while in Lake Maracaibo they must for some time yet remain a chief attraction to travelers who are fond of ethnological research.

Politics and Missions

The most important recent event in the history of Venezuela, previous to the present complication between the government and England and Germany, was its determined opposition to the alleged encroachments of Great Britain upon its territory, through an extension of British Guiana, the alleged inducement being the discovery of rich gold fields near its border. This dispute at one time threatened to result in war between the two countries. The trouble was finally settled by the intervention of the United States, the entire matter having been submitted to friendly arbitration.

The present trouble seems about to be settled in much the same manner. The cause of the dispute is certain indemnity claims of British and German subjects for losses suffered in consequence of internal revolutionary strifes in Venezuela. These claims might have been more easily settled had the government treasury not been depleted by constant warfare with insurgents. The influence of the United States has been wisely used to have the claims submitted to the Hague Tribunal, but the revolutionary forces, while frequently defeated, have not yet been conquered.

Venezuela is a difficult field for missionary work. The country was long closed to Protestant missionaries, and was first entered by an American Bible Society agent in 1876, who arranged for the sale of Bibles. Little progress was made until 1886, when Milne and Penzotti visited the country and sold Scriptures. There are a few Protestant Christians in the republic, many of whom were gathered through the testimony of Emilo Bryant (1884–1890). The work is now being carried on by the American Bible Society, the Presbyterian Board (North), the Christian and Missionary Alliance, the Venezuelan Mission, the Plymouth Brethren, and the South American Evangelical Mission. The work done by these ten Protestant missionaries and their helpers is among the lower classes in chapels and schools. The people of the land need to be awakened out of their ignorance, indifference, and pleasure seeking into an earnest desire for truth and righteousness.—EDITORS.

INDIA OF TO-DAY—"BEHOLD A SHAKING"*

BY REV. C. A. R. JANVIER

The moral and spiritual life of India is its lethargy. There has been more or less local activity, but the great mass of the people are stolidly indifferent to all moral and spiritual problems. The causes for this state of things are not far to seek. The pinching poverty of a large proportion of the people is partly answerable. The poverty of the poorest even in our great cities gives us no adequate notion of that of multitudes in India. Indolence and improvidence are largely responsible. Debt—often at incredible rates of interest—is almost a normal condition. Then famine and scarcity get in their work. At the best of times the struggle for existence is urgent and absorbing. "Pahile bhojan piche bhajan," they say (*First food, then faith!*)

Ignorance, too, plays its part in deadening the moral sensibilities. The boasted culture and intellectuality of India are confined to the very few. There are scores of good-sized villages with not a single man who can read or write. Of the ignorance of the women it is scarcely necessary to make even passing mention. One example will suffice: The Kayasths—the "Writer" caste, one of the most progressive—report a female illiteracy of ninety-seven per cent.!

More than either poverty or ignorance, the flagrant and unblushing immorality of India contributes to the moral lethargy. Sin, above all else, numbs and deadens the spiritual sensibilities. Sin of every form abounds in India. Falsehood is so common as to attract no comment. The writer once said to a Hindu whose clothing was dripping with the water of the sacred Ganges, "You have washed away all your sins, have you, brother?" "Surely, *sahib!*" "Then of course you will not lie any more?" "Not lie any more!" was the astonished reply. "Why, Padri, sahib, how could I carry on my business if I didn't lie?" Comment is superfluous. Something of another phase of immorality can be guessed at from the popular and widely observed Hindu festival called the Holi. The performances connected with it are so unspeakably foul that during the day or two of its height no decent woman dare show herself on the street. It is to be remembered that this carnival of lust is a *religious* festival!

One other most important factor in deadening the public conscience is the philosophic thought of the country. Hinduism and Mohammedanism, though utterly unlike in every other particular—standing related as the very antipodes to each other—strangely and sadly enough agree in their fatalistic tendency. Islam has emphasized the sovreignty of God till it has absolutely lost God Himself in His sovereignty, and has nothing but a blank fatalism left. Adam himself is represented as excusing his sin on the ground that it had been ordained thousands of years before he committed it—what could he do? Turn to Hindusim, on the other hand: its underlying Pantheism refers all things directly to God and so logically destroys all sense of personal responsibility. Or take the popular doctrine of "Karma"—Buddhism's most striking legacy to India—and it practically differs not a whit from the Moslem's fatalism. Every man is in the adamantine chain of the deeds of his previous existences. He is what he is, and does what he does, because of the outworking of deeds he has done in forgotten ages. He is in no true sense a

* Condensed from the *Assembly Herald.*

free moral agent. And all this is not merely the fine-spun fancy of the philosopher; it colors the thought of the ignorant villager—it is the actual excuse given in every-day life.

Small wonder, then, that moral and spiritual lethargy has been a prominent factor in the problem of India's regeneration. It would be astounding if it were otherwise. But a new leaven has been introduced. The influences of a Christian civilization, of a Christian government, of Christian preaching and Christian education have been at work. "And behold a shaking" that promises to be "an earthquake," as the Revision has it! What else than this is the signifiance of the fact that on the same days on which the Indian National Congress, followed by the Indian Social Congress in the same building and with many of the same delegates, was meeting in Calcutta, a great Mohammedan Educational Conference was in session at Madras, and that in Lucknow a scarcely smaller conference of the famous Rajuts was discussing social, moral, and religious reforms of the most radical kind? As Dr. Welldon, India's recent great metropolitan bishop, says in his able open letter to Mr. P. C. Mozumdar, "That India is undergoing a rapid intellectual change is a truth which will, I think, be admitted by everybody who has spent even six months in the country." Curiously enough, the same Indian paper that brought this letter had in it a communication from a prominent member of the Hindu "Bharat Dharma Mahamandal," headed "A Hindu Revival," and opening with this sentence: "There can be no mistake about the signs of a religious revival, which are now to be seen in almost every part of the vast Indian Empire."

How far all these things indicate a "religious revival," and especially a real Hindu revival, is open to serious question. New intellectual activity there unquestionably is, and new thought along the lines of moral reform; but the religious movements in Hinduism and Mohammedanism seem far more of the nature of a pseudopatriotic protest against the inroads of Christianity than an outburst of genuine religious conviction and fervor.

Another significant movement, intimately connected with this, as partly causing it, is found among the men who compose educated Young India. They have been availing themselves of the very complete system of education provided by the British government. It is, in accordance with the Government's solemn pledge of religious neutrality, a nonreligious, nontheistic education. In effect it is, as was inevitable, an antitheistic and antiregligious education. The resultant is the setting in of a great tide toward blank atheism or despairing agnosticism.

One other great movement meets the eye, not so very recent, but recent in its deepening force and widening influence: the movement of the Outcastes* toward the light and liberty that Christ's Gospel offers. Out of the muck and mire of degradation worse than slavery tens of thousands have laid hold of the Hand that never grasps but to lift up. These Outcastes have been in many cases actuated by mixed motives, and many mistakes have doubtless been made in receiving candidates for baptism; but that there is here a great movement behind which is God's Spirit no thoughtful observer can question.

These lines give but a hint of the situation in India to-day. God's providences throw down a challenge to the Church. He is moving the nation; He is marching on. Is the Church prepared to advance in even step with Him?

*The Pariahs or Mihtars, the class who are outside of the pale of the caste system, and whose usual employment is that of scavengers. There are nearly fifty millions of them.

EDITORIALS

The Soul of Missions

Dr. Upham has said that one of the most obvious signs of a carnal heart and low level of spirituality is what may be called the "Outward Eye," which, instead of looking on one's own failings, looks on others and watches their failings and weaknesses. There is an apposite truth—that one of the surest signs of a Christlike spirit is the outward eye, which, instead of being engrossed with the man himself, is continually looking on the wants and woes of others, and studying to relieve them. This is the soul of missions—the unselfish spirit. The law of self-sacrifice for others is the first law of missions. Indeed, in every art this reaches the noblest height. What is the sculptor or artist worth who always considers?

Two Noted Preachers Gone

The deaths of Rev. Hugh Price Hughes and Dr. Joseph Parker, so near to each other and in the same metropolis of the world, have removed two of the most conspicuous leaders of English non-conformity. Mr. Hughes was brilliant and versatile, a semipolitical figure in the community, very active in the campaign against the corrupting elements of society and the ritualism and Romanism of the Anglican Church. He was a captivating speaker, totally free from such mannerisms as in Dr. Parker often repelled rather than attracted. But both these men were striking personalities, and their influence was strongly for evangelical faith and practical godliness, and both of them were strong in their advocacy of missions at home and abroad. It will not be easy to fill their places. It is whispered that the City Temple will be likely to call Mr. Jowett, of Birmingham, Dr. R. W. Dale's successor; if so, they will secure one of the foremost men of the British pulpit. Dr. Parker was semi-dramatic in his delivery, and apparently studied startling and abrupt methods of speech. Dr. Berry, of Wolverhampton, once remarked of him that he had an "emphasis which was made to do duty for originality." No doubt his strenuous and strong manner had often the effect of carrying the common hearer with him as an ocean steamer draws lesser craft in its wake. But he was an undoubted man of genius. Yet, judged by the high standard of usefulness, it may be doubted whether Dr. Newman Hall, who died February 14th of the same year, was not a greater preacher than either Mr. Hughes or Dr. Parker. He died close on to his eighty-sixth birthday, and preached almost up to the time of his decease. He had probably preached more sermons than any man of the last century, averaging 7 or 8 a week, so that the aggregate was probably at least 25,000. And his sermons were not only evangelical in matter, but practical, winning, experimental. He poured out his soul in his sermons, and they were warm with a Gospel ardor and fervor that subdued and melted his hearers. Some very conspicuous results in conversions took place during his ministry. His whole influence was missionary in character, and his church in London was a center of evangelism. These three remarkable men who have passed away during the year 1902 remind us of four others who, during the same decade, passed away: Spurgeon, first of all and not a whit behind any of the rest; Dwight L. Moody, John Hall, and Maltbie Babcock. It is seldom

that any ten years record seven deaths of preachers so deservedly to be ranked among the foremost forces for a world's evangelization and the Church's edification. We sometimes question whether their successors are easily to be found. Certainly there are at least three of the seven who have none to follow and equal them, as yet, among all the younger preachers of the day.

Sir Richard Temple on Missions

The late Sir Richard Temple, Bart., who rendered such distinguished services to the Indian Administration and the British Empire in India, had at various times ruled 115,000,000 of Britain's subjects in India as an active member of the government. He knew what he said, and whereof he affirmed. He regarded Hindustan as the "finest and fairest field for evangelization," and he says, speaking with his habitual and judicial impartiality, in face of all the silly sneers or faint praise, which is sometimes more damaging, as to Christian missions:

The results are fully commensurate with all the efforts you have made; the reports you receive are worthy of entire acceptance, their only defect being that they can not give you the impression of the beauty and excellence of the work as indelibly fixed in my own mind. Indeed, I am myself hopeless of conveying to you the glowing images which I have in my own thoughts of Protestant missions of all denominations.

In view of such testimonies, how insignificant, if not contemptible, appear the slurs cast on this noble work by those whose opportunities of observation are only more limited than their powers of discernment often are, or whose bias of prejudice makes a fair estimate impossible.

The Dean of Ripon on Christianity

There is much excitement here in London on a late utterance of Dean of Ripon, which is reported as follows:

The Dean of Ripon delivered an address to a meeting of the Churchmen's Union on "Natural Christianity." He said they were met on the threshold of two Gospels by what seemed the prodigy of the birth of Christ from a virgin. His own belief was that they ought to leave that out of account, because apart from the first two chapters of St. Matthew and the first two chapters of St. Luke, the virgin birth was absolutely nonexistent in the New Testament. The next point dealt with by the dean was the miracles, and he asked whether it was irreverent to believe that the Lord Himself could not have made a distinction between what modern science would have recognized as death and forms of swooning and hysteria, and that when He bade His disciples heal the sick and raise the dead, He was speaking of what would be accepted by the scientific men of to-day. The resurrection he could not look upon as a violation of natural law. The accounts all said that He was invisible save to the eye of faith. A discussion followed, in the course of which one of those present said the lecture was a hotch-potch of ideas that were exploded long ago, and further that it was deplorable that in the twentieth century such teaching should be expounded by a representative of such high standing in the Anglican Church as the Dean of Ripon.

How any man can talk that way who every Sunday recites the "Apostles' Creed"—I believe that Jesus Christ was "conceived by the Holy Ghost, born of the Virgin Mary . . . the third day he rose from the dead"—is more than most of us can see. It reverses the position of the converted Saul, who preached the faith he once destroyed, and demolishes the faith he once preached and is still sworn to uphold. How can missions prosper when such teachings go unchallenged?

A Missionary Hero

Rev. Samuel Chadwick, of Leeds, England, said at the Northfield Conference in 1901:

I think the greatest missionary "Life" that I ever read is the "Life of James Gilmour." I measure it by its influence upon me, of course. The one thing that was characteristic of James Gilmour was that he always brought everything to this test, "Is it like Christ?" "Is it in harmony with His spirit?" He threw the beer out of the window because he could not imagine Jesus Christ drinking beer that was damning so many thousands of people in the city where he lived—never touched beer again. When he wrote a letter he said: "I often stop and go down on my knees and say, Is this the sort of letter that Jesus Christ would write under these conditions?" In all things he shaped his life with this one thought, that he was called to be in the midst of those Mongolians as Christ, instead of Christ, the very representative of his absent Lord.

Our lives will never be lived as they ought until we realize more that as Christ is the sphere of the believer's salvation, the believer is the sphere of Christ's manifestation to a dying world.

"Money Vainly Spent"

The *American Israelite* talks of "the hundreds of millions" vainly spent in missions, and declares that no nation can be raised except by influences from within. This statement is refuted by the many thousands of Greeks and Romans, from princes down, who abandoned the idolatry and immorality of paganism under the influence of the early Jewish Christians. The Northern and Western races certainly have not been redeemed from heathenism and barbarism except by the missions from the South and East. The only living culture is that which comes from Greece, and the only living religion that which comes from Judea. All others have either died out, or have never really lived, or have long since stiffened into hopeless unprogressiveness. The *American Israelite* denies the promise made unto Abraham, but history is every day confirming it more fully. †

Living Evidences of Christianity "Down in Water Street"

It is largely the testimony of redeemed men as to what Christ has done for them that is used to awaken hope and a desire for better things in the hearts of outcast men who come to the McAuley Mission at 316 Water Street, New York. The stories of many of these men is told by Mr. Hadley in his recent book. We wish that its usefulness might be multiplied by sending it broadcast to the prisons and penitentiaries throughout the land. We doubt not that God would use it to the conversion of many. One converted convict is so impressed with the belief that this is true that he has started a fund with which to buy copies and distribute them to convicts. Mr. Hadley himself says that this is his great hope for the usefulness of "Down in Water Street." Money for this purpose may be sent to the editors, or to Mr. S. H. Hadley, 316 Water Street, N. Y. *

DONATIONS RECEIVED

No. 250. Indian Famine Orphans.....$2.70
No. 251. Indian Famine Orphans..... 2.00

BOOKS FOR THE MISSIONARY LIBRARY

THE PRICE OF AFRICA. By S. Earl Taylor. Maps. Illustrated. 12mo, 255 pp. Cloth, 50c.; paper, 35c. Jennings & Pye, Cincinnati, and United Society of Christian Endeavor, Boston. 1902.

Professor Amos R. Wells, of the United Society of Christian Endeavor, and Mr. S. Earl Taylor, Chairman of the General Missionary Committee of the Epworth League, are editing a series of books for mission study courses called the "Forward Mission Study Courses." The plan is to have two books on each mission land, one biographical, the other geographical. "The Price of Africa" is the first of this series of at least 20 books on missions covering the whole field of missionary work.

While there is little of originality in this volume, the author's desire to bring into workable form the material at his command is well accomplished. There is a chapter on suggestions for the teacher or leader, followed by a chapter on the history of missions in Africa, dealing largely with the persecutions, martyrdoms, and deaths by fevers and exposures of those who have given their lives for Africa. This chapter vividly portrays the "price of Africa."

Very naturally the first biographical sketch is of David Livingstone. The author has brought out so tersely and well the salient points in the life of this great man that the reading of it fills one with a desire to *know more*. Then follow brief sketches of Dr. A. C. Good, Alexander M. Mackay, and Melville B. Cox. At the end of each sketch is a list of questions for the use of the leader, and also a list of books guiding the scholar and leader to deeper research.

The book closes with a chapter headed, "Why This Waste?" in which the author clearly proves that "the present-day facts of mission progress in Africa glow with the light of most hopeful promise, as compared with the seemingly hopeless condition of the time of Livingstone and Krapf. For the purpose for which the book is written it is undoubtedly a success.

D. C. S.

CHINESE HEROES. By Isaac T. Headland. Illustrated. 12mo, 248 pp. $1.00, *net*. Eaton & Mains, New York. 1902.

We have had several volumes giving the thrilling and heart-rending accounts of the sufferings, martyrdoms, and escapes of missionaries during the recent Boxer uprising in China, but this is the first extended account of the experiences of the heroic Chinese Christians upon whom the brunt of the blows fell. They could not escape to foreign ships, and were daily called upon to choose death or desertion of Christ. Professor Headland tells the stories of many of those who were called to suffer, and tells them in a way to capture and hold the attention and move the heart. They are not all horrible or tragic in their outcome, but are relieved by hairbreadth escapes and triumphant victories for the hunted and persecuted Christians. We recommend this volume to missionary and young people societies. It is interesting reading, and furnishes excellent material for proving the nobility and stability of Chinese Christians. Read it. *

A CHINESE QUAKER. By Nellie Blessing-Eyster. 12mo., 377 pp. Illustrated. $1.50. Fleming H. Revell Co., New York. 1902.

This is a novel worth reading. It is stranger and better than fiction, and more interesting. It gives a true picture of the Chinese in America seen through sympathetic eyes, and at the same time relates many interesting facts about the Celestial Empire. Some of the

statements in regard to China and the Chinese are inaccurate, but as a whole they are trustworthy. The hero is a little Chinese boy, whose brightness, naïveté, and inquisitiveness make the book delightful reading. Sing would captivate any one, and if all the Chinese were like him there would be no Chinese exclusion law. Incidentally this true story is an answer to all objections to Christianizing the Chinese, and is an illustration of what the Christian attitude should be toward those who have come to abide for a time in the light which shines in America. *

CHINA AND THE CHINESE. By Herbert Allen Giles, LL.D. 12mo, 230 pp. Index. $1.50, *net*. The Macmillan Co. 1902.

These lectures are intended to arouse intelligent interest in the Chinese and their country, deeper than that awakened by the events of the day. Dr. Giles is professor of Chinese at Cambridge, England, and has treated his subject in a general and popular way. The book is a useful handbook of information, but is of no great value as a contribution to the literature on the subject. The principle subjects dealt with are the language, literature, government, religion, and customs of the Chinese. Five lines are devoted to Roman Catholic missions and three to Protestant. *

CHRONOLOGICAL HANDBOOK OF THE HISTORY OF CHINA. By Rev. Ernst Faber, D.D. Edited by Pastor P. Kranz. 8vo, 250 pp. $2.50. American Mission Press, Shanghai. 1902.

Here is probably the most complete record of the facts of Chinese history that has ever been published. It covers the period from B.C. 2852 to January, 1902—nearly 5,000 years. Only the briefest summary of events is given, but it has been prepared with great care after thorough and scholarly research, and will be invaluable to missionaries and other students of Chinese history. *

FOUND! OR, OUR SEARCH IN THE WESTERN VALLEY. By *Florence I. Codrington*. Illustrated. 8vo, 115 pp. Marshall Brothers, London. 1902.

This is another of the missionary books for boys and girls published by the Church of England Zenana Missionary Society. It is a story of how a lady missionary went to seek and to save the lost children of China. It is full of interest and cheer, and told in a way to attract youthful readers and impress them with the need of sharing their privileges with their Mongolian brothers and sisters. *

MEMOIR OF ALBERT R. FENN. By His Widow. 130 pp. Published by John Wright & Co., Bristol, England. 1902.

This brief volume contains reminiscences of the life and work of one of the most simple, devoted, and humble disciples of his generation in Britain and in Spain. He was successively school teacher, preacher, and pastor at home, and then missionary in the land of the Inquisition; but everywhere and always the same faithful and gracious man and messenger.

Mr. Fenn spent from twenty to thirty years in the mission work abroad, and his mind had a judicial type. His conclusions were wise and always moderate. The book is worth reading for the sagacious views of the situation in papal lands, and its prudent counsels concerning converts and backsliders. The little sketch will encourage praying souls everywhere to trust and wait on God. Mr. Fenn was born in 1832 and died in 1896. Notwithstanding the decline of health years before his death, he had given over forty years to loving and effective labors for souls.

THE BIBLE IN BRAZIL. By Rev. H. C. Tucker. 12mo, 293 pp. Illustrated. $1.25, *net*. Fleming H. Revell Co., New York, Chicago, London. 1902.

This volume is a narrative of the experiences of a colporteur of the American Bible Society in Brazil. Mr. Tucker has many interesting episodes to describe and he has done

it well. We know of no book that depicts more graphically or truly the conditions met with in this country, which is so full of sin and ignorance, so rich in resources and possibilities. Brazil hangs in the balance between infidelity and Christianity, and the Bible societies are doing as much as any one agency to dispel the darkness of sin and ignorance. Without its work the missionaries would be greatly handicapped. Mr. Tucker has erred on the side of fulness in giving facts about the country and the Bible work. Few of his readers will be interested in the furniture of the depository in Rio or in the "guide book" descriptions of portions of the country visited. The book abounds, however, in valuable facts and interesting incidents. The first chapter gives an excellent description of the country and people, and the remainder of the volume is devoted to the colporteur's travels and experiences. * .

"DIRECTORY OF PROTESTANT MISSIONARIES IN CHINA AND JAPAN FOR THE YEAR 1902" is just at hand. It is a valuable working document in our office. It presents the entire list of missionaries, first by societies and then alphabetically arranged, with post-office addresses in full. It can be obtained of Eaton & Mains, 150 Fifth Avenue, New York, for $1.00, *net;* $1.05, *postpaid;* or of *Hongkong Daily Press,* at Hongkong, or 181 Fleet Street, London. * *

THE MISSION STUDY CLASS. By T. H. P. Sailer, Ph.D. 16mo pamphlet, 59 pp. Philadelphia. 1902.

Mission study has been coming to the front in recent years, and the conduct of mission study classes has grown into a science. There is to-day no excuse for failing to make the subject interesting, for numerous books have been written which are full of suggestions and material.

Dr. Sailer has had a valuable experience in conducting these classes, and has proven and perfected his theories and his methods. He gives many excellent suggestions as to organization, teaching, etc., which can not fail to help one who is willing to profit by them. We recommend class leaders to secure and make use of this little pamphlet. *

"CHRIST'S SECOND CAMPAIGN" is the name of a forceful little tract by Rev. J. W. Millard, of Baltimore. It sets forth compactly and intelligently the "Campaign of Christian Missions for the Conquest of the World." It may be secured from the F. M. Board of the Southern Baptist Convention, Richmond, Va.

NEW BOOKS

THE BATTLE WITH THE SLUM. By Jacob A. Riis. Illustrated. 8vo, 465 pp. $2.00, *net.* The Macmillan Co., New York. 1902.

OPPORTUNITIES IN THE PATH OF THE GREAT PHYSICIAN. By V. F. Penrose. Illustrated. 12mo, 277 pp. $1.00. The Presbyterian Board of Publication, Philadelphia. 1902.

DIARY AND JOURNAL OF DAVID BRAINERD. 2 vols. 5*s.* Andrew Melrose, London. 1902.

THE NEGRO IN REVELATION, HISTORY, AND CITIZENSHIP. By Rev. J. J. Pitkin. 491 pp. N. D. Thompson & Co., St. Louis. 1902.

EFFECTIVE WORKERS IN NEEDY FIELDS. 12mo. 60 cents. Student Volunteer Movement, New York. 1902.

RAYMUND LULL. By S. M. Zwemer. Illustrated. 12mo. 172 pp. 75 cents, *net.* Funk & Wagnalls. 1902.

ERROMANGA, THE MARTYR ISLE. By Rev. H. A. Robertson. Illustrated Maps. 12mo, 467 pp. $1.50. A. C. Armstrong & Co., New York. 1902.

HOME LIFE OF BORNEO HEAD HUNTERS. By William H. Furness. Illustrated. 8vo, 194 pp. $7.50. J. P. Lippincott & Co., Philadelphia. 1902.

CHINESE HEROES. By Isaac T. Headland *Illustrated. 12mo, 248 pp. $1.00, net.* Eaton & Mains, New York. 1902.

JAPAN AND HER PEOPLE. By Emma C. Hartshorne. Illustrated. 2 vols. 12mo. Henry T. Coates, Philadelphia. 1902.

THE PRICE OF AFRICA. By Earl S. Taylor. 12mo, 255 pp. 50 cents. Y. P. S. C. E., Boston, and Jennings & Pye, Cincinnati. 1902.

JOHN MACKENZIE, SOUTH AFRICAN MISSIONARY. By W. Douglass Mackenzie. 12mo, 564 pp. $1.50, *net.* A. C. Armstrong & Sons, New York. 1902.

NIGHT AND MORNING IN DARK AFRICA. By Harry Johnston. 2*s.* 6*d.* Simpkins, Marshall & Co, London. 1902.

ROMAN CATHOLIC CHURCH IN ITALY. By Alexander Robertson. 6*s.* Morgan & Scott, London. 1902.

THROUGH THE HEART OF PATAGONIA. By H. H. Pritchard. Illustrated. $5.50. D. Appleton & Co. 1902.

THE LEFT-SIDE MAN. Margaret Blake Robinson. 12mo. $1.25. J. S. Ogilvie, New York. 1902.

GENERAL MISSIONARY INTELLIGENCE

AMERICA

Politics and Missions in Turkey On December 11th President Roosevelt and Secretary Hay received a deputation of 24 men, representing all religious bodies in America which are engaged in educational and missionary work in the Turkish Empire. The deputation was headed by Morris K. Jesup, and included Dr. George Post, Rev. William K. Eddy, W. W. Peet, Darwin R. James, and John S. Kennedy.

Rev. Dr. Samuel B. Capen, president of the American Board of Foreign Missions, presented a formal address, declaring that the affairs of American educational and religious institutions in the Turkish Empire to be in a serious condition and in need of the immediate attention of the United States government. The educational and religious institutions in Turkey are not being treated fairly by the Porte, and the deputation asked that this government demand from Turkey the same rights as are enjoyed by French, Russian, Italian, and German institutions. These nations have secured rights that American teachers and missionaries are unable to obtain. For the United States not to ask for similar concessions "would be to acknowledge our inferiority." Russia and France have, for example, secured from Turkey immunity from taxation for all their churches and schools, and have the right to open churches and schools whenever and wherever they desired. The American mission boards desire similar rights, but American schools and churches have been closed by arbitrary authority, while French and Russian educational institutions and places of worship are permitted to remain open. The President promised to give the matter his early attention.

One Way to Fight the Saloon Some branches of the Young Men's Christian Association are not content with merely cursing the saloon, and have gone into competition with it in a way not only sensible, but also effectual. Thus the saloons in the neighborhood of many shops and mines have made a business of cashing the checks of the employees on pay-day, the wholesale liquor dealers furnishing the money each week, and giving the matter careful attention. In many localities the Y. M. C. A. has undertaken this work, and has practically taken the business away from the saloon. In Columbus, Ohio, about $7,000 a week is thus paid out by the Association, and the saloons are up in arms against this infringement upon their prerogatives.

Another Good Samaritan John Wanamaker, of Philadelphia, one of the leading merchant princes in America, has purchased a lot in that city, on the west side of Broad Street, on which he will erect a non-sectarian college for the people, on the same plan as the Armour Institute, Chicago, and the Pratt Institute, Brooklyn. The basis for the institution will be Bethany College, now adjoining Mr. Wanamaker's Bethany Presbyterian Church, but the scope will be much broadened. It will provide popular classes in all useful subjects, manual training of poor children, and instruction in electrical and practical mechanics.

Foreign Missions at Home How much opportunity and responsibility for the conversion of foreign peoples lies at the door of those who remain at home may be gath-

ered from the statistics showing the number of the foreign-born population of the United States. Truly one may be a "foreign missionary" without ever leaving America:

Austria	276,249
Bohemia	156,911
Canada (English)	785,958
Canada (French)	395,297
Denmark	154,284
England	842,078
France	104,341
Germany	2,666,990
Holland	105,049
Hungary	145,802
Ireland	1,618,567
Italy	481,207
Mexico	103,410
Norway	336,985
Poland (German)	150,232
Poland (Russian)	154,424
Poland (Others	78,854
Russia	424,096
Scotland	233,977
Sweden	573,040
Switzerland	115,851
Wales	93,682
Other Countries	356,280

Our Home Missionary Problem

In "An Appeal to the Churches" the Massachusetts Home Missionary Society sets forth these impressive facts:

The churches, through this society, are now preaching the Gospel, in their own mother tongue, to Armenians, Finns, French, Germans, Greeks, Italians, Norwegians, Poles, Swedes, and Syrians. These nationalities represent one-fifth of the population of this state. Our churches spend $20,000 a year in preaching the Gospel to them, and eighty times as much in preaching it to their own people. Nothing will so surely, or so quickly, bring these peoples into sympathy with the best things among us as the Gospel. Nothing will do more toward making them helpful citizens of our commonwealth. A much larger proportion of this constantly increasing immigration than is generally realized comes to Massachusetts. Two years ago more than 40,000 of them came into our state; last year, 60,000. This state received in the last reported year more immigrants than any other, except New York and Pennsylvania. It received 20,000 more than all the other New England states. It received more than all the following states and territories: Arizona, Colorado, Idaho, Kansas, Minnesota, Montana, Nebraska, Nevada, North Dakota, Oklahoma, Oregon, South Dakota, Washington, Wisconsin, and Wyoming.

Tuskegee Institute

A vigorous movement is on foot, which also seems destined to succeed, to raise a $1,000,000 endowment for Booker Washington's famous school. In all of its departments the institute is training for work and leadership in the South 1,418 students gathered from 30 states and 7 foreign countries. More than 2,000 graduates and undergraduates are now doing effective work as industrial workers and teachers. The demand for the graduates on the part of the whites of the South for industrial enterprises is greater than the supply.

The needs of the school are mainly in two directions—money for current expenses, and the increasing of the endowment fund. To meet the current expenses the school must have for the present financial year $90,000 over and above anything that will be received from stated sources. The endowment fund now amounts to $355,000, but to insure the future of the institution this should be increased to at least $1,000,000.

Methodist Missionary Zeal

The Methodist General Missionary Committee, at its recent annual gathering to hear reports, to plan, and to apportion funds, finding all debts paid and quite a substantial increase of income, had good reason to indulge in not a little jubilation. The outlook was so encouraging that the committee felt at liberty to enlarge by $135,000 the appropriations for the year to

come, of which sum Italy is to receive $10,000; South America, $12,000; Africa, $13,000; China, $20,000; and India, $20,000.

Methodist Women also Rejoice The especial ground for their gladness is found in the fact that last year was the best ever known for giving to foreign missions, the amount nearly reaching the half-million mark ($478,236), and was larger by $51,440 than the sum contributed the year before. Twelve branches shared in the task, Northwestern contributing $120,406; New York, $89,921; Cincinnati, $57,280; Philadelphia, $43,491; Des Moines, 41,156, etc.

The Disciples and Missions The Foreign Christian Mission Society, which represents 1,250,000 Disciples of Christ, and has its headquarters in Cincinnati, supports 115 missionaries and 223 native helpers in most of the great mission fields of the world. The departments of the work are: Evangelistic, educational, medical, literary, industrial, and benevolent. The missionaries make long preaching tours. In the day-schools are 2,000, in the Sunday-schools over 6,000. In the hospitals and dispensaries 64,442 patients were treated last year. The receipts for the past year were $178,323.68—the largest the society has ever received. Eight new missionaries were added last year and 60 native assistants. Training-schools for pastors, evangelists, and preachers have been started in Japan and in India, and in China the educational work has outgrown its accommodations.

In home missionary work the Disciples assisted in the support of 274 missionaries—49 more than last year. These missionaries visited and assisted in a thousand different places, and organized 101 churches, receiving over 11,000 new members. The Board of Church Extension has now a fund of $350,000, with which weak churches are helped to erect buildings. The Woman's Board, with its headquarters in Indianapolis, carries on work both at home and abroad.

The Disciples propose to celebrate their centennial seven years hence, and in the meantime aim to make their influence felt in every corner of the globe. They are growing rapidly, and are constantly reaching out into new and destitute fields.

Home Missions for Chinese The names of 20 Chinamen stand on the membership roll of the First Congregational Church, Chicago, as the result of the work of the teachers in the Chinese Sunday-school held in that church. Five members of this school have gone as missionaries to their own countrymen; one is in Hongkong, another is preaching at Hoiyen, under the auspices of the American Board; Sue Eugene is preaching in Canton, under the direction of a Swedish missionary society, and with an assistant reaches the people along the river by means of a gospel boat. Another is preaching in his native town in China, who, before he returned, paid $60 a year to support a native teacher in that place.

Y. M. C. A. Work in Alaska The three mining companies on Douglas Island, Alaska, are cooperating in establishing a Young Men's Christian Association, with a $6,000 building at Treadwell, to be open day and night for their employés. The building was to be opened on Christmas Day, and will contain recreation rooms, gymnasium, bowling-alleys, baths, smoking-room, and a lecture and entertainment hall. W. A. Reid, for

several years engaged in conducting associations among miners and soldiers in Alaska, made a canvass of the men in the mines, and 80 per cent. of the employés signed for membership at $1.00 a month.

The town, like most new mining towns, has no amusements other than those afforded by the saloons and dance-halls. The small churches a mile distant are almost powerless to attract men or to minister to their social needs.

Violent opposition to the establishment of the association was shown by the saloon and gambling-house keepers, and threats were even made on Mr. Reid's life. One of the saloon men, not knowing the stuff the Young Men's Christian Association is made of, offered $500 a month for the "bar privileges." Another would give $200 a month for the privilege of running a "Black Jack" table. The mining company furnishes light, heat, and water free of cost, and will give a site for the building at the most central point on the company's ground.

The Bible in Eskimo A complete Bible has at last been published for the Eskimos in Greenland. These folk were at first evangelized by the Norwegian pastor Hans Egede, who began work in Greenland as far back as 1721. He commenced the first translation of the New Testament into their language, which was completed by his son. Another and improved version by Fabricius appeared in 1799. Later on, the New Testament, revised by Moravian missionaries, was printed for them by the British and Foreign Bible Society in 1826. The Danish Bible Society assisted in subsequent editions and revisions. The chief translator of the Old Testament was another Moravian missionary, Klemschmidt, who died in 1886. Now the whole Bible is at last complete, and an edition has been printed at the expense of the Danish government.

The First Mission in the West Indies December 13, 1732, 170 years ago, the first missionaries of the Moravian Church, Leonard Dober and David Nitschmann, reached their destination, the island of St. Thomas, to proclaim the Gospel of salvation to the neglected negro slaves, for whom no one had hitherto labored, and who were in a most deplorable condition.

Only ten years had elapsed since the first refugees from Bohemia and Moravia had settled in Herrnhut, Saxony, and the number of members of the Renewed Church of the Moravian Brethren was only about 600 souls. And yet, tho without means and few in numbers, they undertook a mission to the benighted slaves beyond the sea. The voyage of these first missionaries occupied ten weeks. On the day on which they landed their hearts were cheered and encouraged by the daily watchword or text of the church for that day: "The Lord of hosts mustereth the host of the battle." The outlook was certainly very gloomy; but their trust was in the Lord, and they did not falter in the least.—*The Moravian.*

Progress in Brazil The Rev. S. R. Gammon, writing to *The Missionary*, says: "I landed in Brazil in December, 1889, and when I look back over these thirteen years I find much that causes thankfulness and inspires hope. Then the Presbyterian Church in Brazil counted on its church rolls about 4,000 communicants; now it counts somewhere in the neighborhood of 10,000. This rapid growth becomes the more encouraging and instruct-

ive when it is remembered that during these years there has been but slight increase in the number of missionaries laboring in the field. In 1889 the Southern Presbyterian Church had 23 missionaries engaged in the work, and in 1902 we can count but 29.

EUROPE

A Notable Centenary Approaching On the part of the friends of the British and Foreign Bible Society (the oldest and the largest in the world) the preparations for the observance of the centenary on a scale befitting the world-wide character and scope of its operations are going on satisfactorily. Pamphlets show "What we are going to Celebrate!" and "How we are going to Celebrate!" The day which completes the 100 years of the society's existence is March 7, 1904, a day to be marked by special gatherings for commemoration and praise. The previous Sunday, it is expected, will be very largely devoted in all lands wheresoever the society operates, to special thanksgiving and offerings. A Centenary Fund of 250,000 guineas is to be attempted in Great Britain. By means of this fund additional colporteurs and Bible-women will be employed; new versions will be undertaken; old versions will be completed and revised; further provision, in many languages, will be made for the blind, etc.

What the Salvation Army is Doing As General Booth reports: "Our flag flies in 49 countries. We have 7,495 societies, and our preachers preach in 31 different languages. We have 13,486 chief officers, 3,000 employees, and 47,000 local officers. There are 17,000 men playing in our musical bands. The Army publishes 61 periodicals and 27 newspapers in 23 different languages, with an annual circulation of 52,000,000 copies. We shelter 17,000 wretches by night and feed 30,000 by day. We have 114 rescue homes, in which 5,850 girls were received last year. In the same time we took care of 14,000 ex-criminals. We maintain 157 slum posts. We found last year 3,000 missing people, and found employment for 84,000 more. We have founded 15 farm colonies."

The "White Slave" Traffic An official Paris conference was recently held on this subject, when 16 governments were represented by 36 plenipotentiary delegates. The authorities in these countries will, as soon as the conclusions of the conference can be ratified, be committed, among other things:

1. To the appointment of officials specially charged to watch at railway stations and ports for persons engaged in the international traffic.

2. To question known prostitutes of foreign origin as to the steps by which they were induced to leave home, such information to be transmitted with a view to bringing the guilty parties to justice.

3. To exercise a surveillance over offices or agencies professing to find situations for women and girls.

An augury of most hopeful character is drawn from the fact that the delegates refrained from any expression to show that their findings represented a maximum amount of restriction, leaving rather the impression that they were only feeling their way to see how much more could be done. The delegates took for granted that the age of consent should be that of civil status, which in England would at once raise it to 21; and this step has already been taken in Russia, while France never legally recognized any other age. Comparing the juridical systems of the Teutonic and Latin races, it is seen that generally the former regard this traffic as crim-

inal where there is no willing victim, whereas with the Latin peoples it is not regarded as a crime to persuade an adult woman to lead a vicious life. At a recent British conference it was agreed (1) to appoint a British National Committee from the 23 organizations represented in the meeting—Protestant, Catholic, and Jewish; and (2) to arrange for a deputation to the Home Secretary, asking that this committee shall be regarded as the medium of communication with the government, in addition to being the depository of, and solely responsible for, all information submitted to the authorities.

The Scottish Church and the Jews The Jewish Mission Committee of the Church of Scotland have resolved to carry out important extensions of their work. At Beirut a home for Jewish girls is to be established; at Smyrna the present successful schools are to be extended, and at Constantinople a medical mission has been undertaken, which is expected soon to be in full operation.

The Paris Missionary Society The last annual report of this excellent and prosperous organization has just been received. The income reached $249,042. Work is done in Africa at 4 points, in Madagascar and Tahiti. In Basutoland alone 12,676 members of the church are found, and 11,626 pupils in the schools.

Missions in German Protectorates A paper read at the recent German Colonial Congress gives the following instructive particulars relating to mission work:

Missionary operations in the German Protectorates are carried on by 18 Protestant and 12 Roman Catholic societies. The Protestants occupy 146 chief and 800 branch stations, besides 900 schools. These are worked by 265 male and 35 female missionaries, assisted by 1,138 native helpers. The number of scholars is 30,600; of church members, 37,000; of adherents, about 40,000. While the Roman Catholic societies employ a relatively larger number of lay brothers and sisters, the Protestant missions have a fuller staff of native assistants, and the attendance in their schools shows better in comparison.

Moravian Missions These are 15 in number, or, as the Moravian phrase is, are divided into 15 mission provinces—viz., Labrador, Alaska, Indians in Canada and California, Jamaica, St. Thomas and St. Jan, St. Croix, St. Kitts, Antigua, Barbadoes, and Trinidad and Tobago; the Moskito Coast, Demara, Surinam, South Africa—western and eastern provinces, German East Africa; West Himalaya, Victoria, and North Queensland, Australia. 464 missionaries (250 brethren and 244 sisters), 4 more than during the preceding year, are engaged in the work. The total number of souls under the care of the missionaries is 96,833. Of these 92,075 are members of the Church.

Is Rome to Tolerate the Bible? Tho as yet nobody knows just what it means, yet, according to the *Mission World:*

The most remarkable event to be noted is the publication by the Society of St. Jerome of a new Italian translation of the Gospels with the Acts, issued from the Vatican press (with the undoubted sanction of the pope), of which 100,000 copies were printed as a first edition. They were advertised for sale in some 150 centers, for the most part connected with the various dioceses in Italy, at twopence each unbound, and threepence bound. The translation is said to be a very fair one. The Preface is remarkable. The writer refers in an altogether new spirit to Protestant work—a spirit of conciliation.

After stating that the object is to make these Gospels truly a book for the people, he says that it is necessary to distinguish this from a propaganda which for a long time "*our separate Protestant brethren*" were carrying out with great activity. Never before were Protestants called brethren!

Protestantism in Italy The Protestant forces at work in this peninsula, tho feeble as compared with the papacy, are yet not inconsiderable in the aggregate. Thus, there is the Waldensian Church, with 66 pastors, 18 evangelists, and as many colporteurs and Bible agents, and 18,600 church members; the Free Church, with 1,831 members and 14 pastors; and, besides, the British Wesleyans and Baptists, and the American Methodists and Baptists. The six bodies are associated in the Evangelical Council of Italy.

Protestantism in Corsica Corsica has for long years appeared utterly intolerant of Protestant teaching. The few Mc-All missionaries who years ago entered upon the Corsican field were driven from the island with open violence. Three times has it been necessary for Protestant Bible colporteurs to flee from the island, barely escaping with their lives. But the truth they sowed found good soil at last, and formal application has been made to the Minister of the Interior to recognize the Protestant church at Aulene, Corsica, as the parish church, and to allow to it the support which was formerly given to the Romish priest. The petition declares that as a body the village has renounced Romanism and has embraced the Reformed faith. In 4 villages of Corsica regular evangelical worship is held, and in 9 other villages there are occasional services. A great change has been wrought in the social and economic as well as the religious condition of some of these communities.

ASIA

Marvels of Progress in Syria Rev. H. H. Jessup, of the Presbyterian mission, in contrasting the present situation with that of a half century ago, writes:

We find public sentiment throughout the land revolutionized on the subject of education for both sexes; a vast number of readers raised up among all the sects and nationalities; thousands of men who have been abroad as emigrants or travelers, returning with new ideas and broadened views; the power of the hierarchy greatly weakened; the Bible in thousands of homes; the Syrian Protestant College in Beirut wielding an immense influence all over Western Asia and Northeastern Africa; an increasing demand for the Arabic Scriptures; the Syria evangelical churches beginning to realize their responsibility; a great increase in the native newspaper press; general advance in the construction of wagon roads, bridges, and postal routes; better houses, especially in Lebanon; three railways in operation in Syria, Houran, and Palestine; and, in fine, a material, intellectual, and moral awakening is the preparation for a new century at hand.

President Finney Still Lives! The Indian National Council of Young Men's Christian Associations has issued, in English and in Tamil, a volume containing selections from Charles G. Finney's autobiography and from his lectures on revivals, preached in the Broadway Tabernacle and reported more than 60 years ago. More than 1,000 copies of this little book were sold within a week of publication.

The Bible in India The Bible, in whole or in part, has already been translated into 59 different languages and dialects in India! At the exhibit of the local Bible society's

auxiliary in connection with the Calcutta Exhibition a few years ago, Dr. K. S. Macdonald, who had charge, displayed no fewer than 176 different translations of the Bible in languages used in India by natives of the country and foreign residents and visitors. Never before was the Bible more widely read in India than at the present time.

Child Marriage Decadent At least, in one province it has received a stunning blow. For the young gaikwar of Baroda, who was educated in England, not long since, took a step which legalizes the remarriage of widows by specific enactment. Baroda, the state of which the gaikwar is chief, shows the largest relative increase of Christians in all India for the last ten years.

A "White Slave" Traffic in India A horrible exposure of an extensive traffic in girls for immoral purposes is said to have been made by the police in Bangalore. The Bombay *Gazette* reports that 6 Hindus of both sexes have been arrested in this connection. According to the police information, they have for the past fifteen years decoyed native girls of all castes to Northern India for sale, notably at such places as Bombay, Agra, Muttra, and Gokal, and their arrest appears to have been brought about by the confession of one of the victims to the Bombay police, who communicated with the Mysore police through the British resident. The girls were usually disguised as belonging to the Brahman caste and were sold for from Rs. 1,000 to Rs. 3,000. When arrested 2 girls were with them, 1 of whom belonged to a respectable Hindu family in Bangalore City.

The Power of Christian Song A writer in the (Hindu) *Arya Messenger* is in mortal fear of the encroachments of Christianity, and seeks relief in this pathetic strain:

In my opinion the claim of the female education to the funds of the Arya Somaj is superior to that of anything else. The Christians, as usual, are always ahead in the path everywhere. They have established girls' schools in all the important towns of the province. Christian education forms an integral factor of the culture of Hindu females. Christian songs have made a home, as it were, in the innermost recesses of their hearts. How far, then, we can expect an Aryan Santan from these semi-christianized females may be better imagined than described. Ever since I heard some Hindu girls singing a Christian song, their words have been tingling in my ears: "*Jab mukti tabi hamri hove Isa ki sar dari hove*" repeated the burden of the song. Such ideas once implanted in the minds of the young girls are like seeds dropped in a fertile land, which germinate therein for a time and afterward spring up in thoughts, words, and seeds.

The Death of the Brahmo Somaj Protab Chandra Mozoomdar, the chief apostle and head of the Brahmo Somaj of India, has given up his task of attempting to found a universal eclectic religion and has retired from Calcutta to the Himalaya Mountains. Mozoomdar claimed much for the tenets of his eclectic religion; it was to partake of the best elements of the religions of India and Christianity, and was eventually to supersede both. This new religion "denied the doctrine of the incarnation of the deity, affirmed that divinity dwells in every man, more in some men than in others, as in Moses, Jesus Christ, and Mohammed; and that salvation comes gradually by subjugation of the passions, by repentance, by the study of nature and good

books, by good company and solitary contemplation." Man was affirmed to be his own savior. To Mozoomdar, Christ was an ideal whose Godhead he denied. He called himself the apostle of the New Dispensation Church, which was to amalgamate all creeds.

Mozoomdar has seen his vision of the glory, inspiration, and divinity in man pale and fade away; and his new Church founded upon it come to nought. He has fled to the Himalayas. Just before he went away he said: "The society of man is full of vanity: the rich are so vain or selfish, the poor are so insolent or mean, the religious are so exclusive, the skeptical so self-sufficient, it is best to be away from all." Here ends another great attempt to give men stones for bread and a man-made religion for a religion by the Divine Christ.—*Advance.*

Not All Go to Worship Idols As might be expected, some are present for business, and some for recreation and sport. Thus, Rev. J. G. Potter, of Simla, writes:

Many people attend the Hindu fairs quite as much for fun as for worship of idols. For such, these swings or merry-go-rounds form a great attraction. Men, women, and children alike enjoy them, and I have sometimes seen a party of Fakirs enjoying themselves as much as any.

A Diamond Jubilee How ancient it seems. A church in Bombay, the first formed by the American Board, celebrated its founding last December. The present pastor, Rev. Tukuramji Nathoji, has just completed twenty years of his service with the church, which has gratefully recognized the good work of this godly and able pastor. In referring to this proposed service, Rev. E. S. Hume speaks of the effort of the Lend-a-Hand Society of girls that has undertaken to raise, by the profits of their handiwork, 1,000 rupees ($333) toward the new church building. This seems a great sum for such an organization to raise, and yet they have already earned 500 rupees for this purpose, and had previously earned and contributed 600 rupees for the benefit of the famine children.

Who Carries the Gospel to India? In the *Algemeine Missions Zeitschrift* for October, Dr. Grundemann has an interesting article on "What do Indian Missions Cost?" and in a summary shows from what sources the evangelizing influences come. He finds that 13 British societies expended last year $1,480,871, and are represented by 640 missionaries, 103,377 church members, and 418,321 adherents; 14 American societies expended $921,000, and have 129,128 communicants and 392,472 adherents; 6 German societies expended $309,073 through 180 missionaries, with 35,043 members and 108,305 adherents. Scandinavia has 3 societies, and other societies located in India share in the work. The total cost is given as $3,046,371; the missionaries are 1,216; communicants, 270,220; adherents, 936,311; and baptized last year, 54,131.

The Census of China The census of the Chinese Empire, ordered by the Treasury Department at Peking, has recently been completed. According to the *Lloyd de l'Extreme Orient*, the 18 provinces of China contain more than 400,000,000 of inhabitants, and the entire Chinese Empire contains in round figures 426,000,000, the results of this census being given by provinces in the following table. The density of population in the provinces is nearly as great as that of the German Empire, whereas the four great terri-

tories—Manchuria, Mongolia, Tibet, and Turkestan—are but thinly *settled:*

PROVINCE	Area in Sq. Kil.*	Population	Pop per Sq. Kil.
Chihli	300,000	20,937,000	70
Shantung....	145,000	38,247,900	263
Shansi.....	212,000	12,200,456	57
Honan.....	176,000	35,316,825	201
Kiangsu.....	100,000	13,980,235	140
An-hui.....	142,000	23,672,314	167
Kiangsi.....	180,000	26,532,125	148
Chekiang....	95,000	11,580,692	122
Fuh-kien	120,000	22,876,540	191
Hupeh.....	185,000	35,280,675	191
Hunan.....	216,000	22,169,673	103
Kansu.....	325,000	10,385,376	32
Shensi.....	195,000	8.450,182	43
Szechuan....	566,000	68,724,890	121
Kuangtung..	259,000	31,865,251	123
Kuangsi.....	200,000	5,142,330	26
Kuei-chou...	174,000	7,650,282	44
Yunnan.....	380,000	12,721,574	34
For 18 prov.	3,970,000	407,737,305	103
Manchuria...	942,000	8,500,000	9
Mongolia	3,543,000	2,580,000	.9
Tibet.....	1,200,000	6,430,020	5
Turkestan....	1,426,000	1,200,000	.8
Total.....	11,081,000	426,447,325	37.7

What One Missionary Has Seen Says the *Missionary Herald:* "November 3d it was just fifty years since the Rev. Charles Hartwell sailed from New York to join the mission of the American Board in Fu-chau. For a half century he has stood at his post, serving the cause to which he gave his life with untiring devotion. In that early day there was no way across the American continent by which to reach China, and Mr. and Mrs. Hartwell were 164 days on the voyage from New York to Hongkong, to which must be added some weeks of waiting and travel before reaching Fu-chau. For a long series of years the outlook in the mission was not hopeful, but they were years of patient and earnest toil. And now this veteran missionary, at his jubilee, has the joy of witnessing a work widespread and most promising, there being at present in the Fu-chau Mission no less than 62 churches, with a membership of 2,486, *while there is a total of 210* native laborers, pastors, preachers, and teachers, who are cooperating in Christian work with the 38 American missionaries. The region, which was for a long time seemingly most fruitless, has become one of the most fertile fields within the Chinese Empire.

* A square kilometer equals 5-8 of a square mile.

New Interest in Fuh-kien From Sang Yong, a village near Ku-cheng, in the Fuh-kien province, where missionary work is mostly carried on by natives, quite a remarkable move*ment toward Christianity is re*ported by the ladies of the Church of England Zenana Missionary Society. Fifty to 60 women come weekly for service. Some have been baptized, others are being prepared for baptism, and nearly all have unbound their feet. In a village within a few miles the worshipers have increased fourfold in 9 months. From yet a third, where the people are both wealthy and wicked, and have hitherto been unwilling to hear the Gospel, 3 persons recently arrived one Sunday, declaring they wished to be Christians.

The Need of Knowing the Chinese The task is hard, but is one well worth mastering. The better we know the people of the Flowery Kingdom the more highly shall we regard them:

Never has a great people been more flagrantly misunderstood than the Chinese. They are decried as stupid, because there is lacking to us a medium which should be transparent enough to disclose our thoughts to them or theirs to us. They are stigmatized as barbarians, because we find ourselves incapable of understanding a civilization which is so different from our own. They are set forth as slavish imitators, altho they have borrowed less than any other people; all in-

ventiveness is denied to them, altho the world is indebted to them for a long series of the most useful inventions; they are supposed to adhere doggedly to their traditions, altho in the course of their history they have passed through many profound mutations of belief.—*Evangelisches Missions Magazin.*

What Children Play in China Childhood is the same all the world over. A missionary, writing of the girls in the school in China under her care, speaks of their games, which, she says, are their own, and yet exactly like games at which English children play, except that in "battledore" they use their feet instead of their hands:

"Knuckle-bones" is played exactly as boys play it in England, only they use stones. "Hunt the Slipper" is also just the same. The Chinese, too, have the most beautiful swings—and such kites! I wish you could see them.

Did you ever hear at home of a game called "Mothers and Fathers"? and another called "Keeping School"? Here we have just the same.

These Chinese know no end of riddles, both spoken and written, and they have all kinds of puzzles.

They have a funny way of choosing who shall be "he" in a game. One of them holds her hand out with the open palm downward; then all the others stand round with the tip of their first finger touching her palm; then, after repeating a few words, she suddenly closes her fingers and tries to catch theirs. Sometimes she fails to catch one, and then it has to be done again; but if she does manage to imprison one finger, the owner of that finger has to be "he."

What "Learning" Costs in China This phase of experience connected with one of the regular literary examinations is from the pen of an eye-witness:

The weather was intensely hot. Altho nearly the middle of September, it was the hottest of all the year. Inside the hall, from the immense crowd, the lack of ventilation, and the blazing sun, the heat and foul air was something awful. Those two days there had been some twenty deaths—several of them suicides—and any number of students were prostrated. When the signal was given and the doors opened at half-past eleven, the students came out in a steady, orderly stream, each carrying his provision-basket and bedding. I had looked forward with the deepest interest to seeing these ferocious firebrands—the "drink-his-blood-and-grind-his-bones" men, the Hunan literati—and here they were all passing under my eyes. A more harmless set of people I never saw. All were quite exhausted from the heat and the ordeal they had come through. Most of them had a distinctly rustic air, and the proportion of old men was large. Our men stood at the side of the door along with the soldiers on guard and handed a packet to each student, which in almost every case was politely received. It was soon seen that no danger was to be apprehended from these men, so we were soon permitted to distribute books ourselves, and to move about among the crowd as we pleased. The work went on till half-past seven at night, by which time we as well as the books were quite exhausted. When we left the students were still pouring out of the hall as fast as ever.

Rome Not Holding Its Own in China Altho the Romanist missionaries in China had the start by centuries, it can not be said that the Chinese adherents of Rome are equal in number to the Protestant converts. Of late years the influence of the priests has manifestly declined, and for political reasons they are disliked or actually hated, owing to their having abused their position. The actual condition of things was recently stated to the pope by the titular bishop of Cardica and Kiam-si in a special audience. He said that a general uprising against the missionaries is being prepared. A Roman correspondent states that the pope was

much affected, "but, as the visible head of the church militant, he will never order the soldiers of the cross to abandon the field of danger and of glory."—*London Christian.*

Sure Sign of Progress in Japan

Among the numerous indications of progress in Japan is the increasing prominence of native women in educational and religious affairs. They are imbibing American ideals and ideas, and the result is sure to be a regeneration of Japanese home life. But their new views have sadly shattered some of the hoary traditions of that country, one of which was that the wife should always obey the husband. Some Japanese husbands really look upon their wives as mere beasts of burden and order them around like menials. The news now comes that a Japanese judge has ruled in a certain case that the wife is not obliged "to obey the unreasonable demands of her husband." In this particular instance the man of the house had told the wife to perform some disagreeable manual labor for him; she refused, and he promptly divorced her. The wife appealed, and her plea was upheld by the court. A very important precedent has been established, and this decision may lead to a revolution in Japanese domestic life, in which, thanks to the courage of one woman and the enlightening effect of American ideals, the Japanese wife need no longer be her husband's slave.—*Congregational Work.*

Meaning of Some Japanese Names

Rev. J. H. De Forest writes as follows in the *Missionary Herald:*

The order of birth often controls the names of both boys and girls. *Ichi* (Number One) is combined with Tarō for boys. But for girls the pretty honorific, O, precedes, making *Oichi*. *Ni* means Number Two, but never is used of girls, for that would make *Oni*, which means the devil. I know a young man with both numbers for his name—*Ichi-ni*. His parents must have hoped he would be equal to two children, and so clapped two numbers on their baby. Indeed, sometimes a baby is loaded with figures. Neesima's *Shimeta* can be read 7-5-3, all odd numbers and immensely lucky. I heard of one child named 99, which number of course does not mean that he had 98 brothers and sisters, but that 99 is almost a perfect number, even better than 100, which being perfect allows no room for improvement. Animals and flowers play an important part in children's names, boys being tigers, bears, but never foxes; while girls are plums, chrysanthemums, and so forth. Once in a while you meet a girl named Miss Dog, Miss Cow, or Miss Deer.

Japanese Invasion of China

Not this time with guns for weapons, but with ideas and educational influences. According to the *Chinese Recorder*, at least these 7 lines of activity are visible:

1. The Agricultural College, established some years ago at Wuchang by the Viceroy Chang Chih-tung, and managed for some time by an expert American, has now been given over to Japanese management.

2. The military school in Hangchau is taught wholly by Japanese.

3. A large amount of translation work is done by the Japanese.

4. Many Chinese students have been sent by Chang Chih-tung during recent years to be educated in Japanese schools for Chinese government service.

5. More than one large and influential Chinese newspaper is owned and edited by Japanese, one of which is an especially strong advocate of closer union between the two great nations of the East.

6. Nearly 100 Japanese students are in attendance at school in Shanghai, studying Chinese and English with a view to positions of usefulness in China.

7. A large and increasing number of translation societies are being organized in Shanghai, the principal object of which is to get into circulation books on Western learn-

ing. The significant fact is that the large majority of them are translated from the Japanese rather than European languages, because, as they say, the Japanese have already selected the best, and they wish to profit by their experience. Books on Political Economy, General Science, Agriculture, Pedagogics, Ancient and Current History are now commonly on sale in Chinese bookstores, most of which are advertised as having been adapted from the Japanese.

Japan Wants Student Volunteers No stronger testimony to the efficiency of the American missionary is needed than the action recently taken by the commissioners of public schools in Japan. Two years ago, when English teachers for the high-school were wanted, the authorities, wishing men of a different stamp from incompetent and often immoral "soldiers of fortune," of whom they had just gotten rid of, applied to the missionaries. They, in turn, applied to the International Committee of the Y. M. C. A., who furnished 5 men from the University of California and one from Yale. These were such good samples that this year 6 more were demanded. A house is furnished them and they are paid the equivalent of $75 a month. These men go in the spirit of missionaries, and while their first business is teaching, out of school they are permitted, even tacitly encouraged, to give religious instruction. Japanese educators have become convinced that it is a good pedagogical, as well as ethical, policy to import as instructors men who possess character in addition to college diplomas.—*Congregationalist.*

AFRICA

Missions in Morocco On another page we give a clear cut account of the political situation in Morocco. The danger to foreigners has not yet passed, for the country is in a very disturbed condition. Among the missionaries at work in Morocco are 8 members of the Kansas Gospel Union, who are stationed at Fez and Mequinez, and 30 members of the North Africa Mission stationed at Tangier, Casablanca, Tetuan, Laraiche, and Fez, beside the London Jews' Society, the Southern and Central Morocco missions, and the British and Foreign Bible Society.

The Moors are extremely fanatical and intolerant of any reform in customs or religion, so that Christianity and modern civilization are alike abhorrent to them, and their sultan, who has favored foreign innovations, has lost the support of his people, and has recently fled from Fez.

Love Medicine for Women of Morocco Miss Sexton, of Casablanca, tells in *North Africa* some of her experiences among the Moorish women:

"Señora, can't you give me some medicine to make my husband love me?" is the pitiful question which has been put to me by several women. "He hates me, señora, says he will divorce me and get another wife!" "Well, no; we don't keep that kind in the 'house of medicine,'" I answered; and looking round the filthy, dirty huts, and glancing at the ragged, untidy women before me, I thought it was not much wonder if their husbands did not regard them with affection. "But I will tell you what to do to make your husbands love you, and that will be just the same as medicine." "Oh, yes, yes—let us hear what that is." I proceed: "In the first place, as soon as your husband goes out in the morning, you must sweep the hut, lay down clean matting, and shake the cushions and mattresses. Then clean the tea-tray, and make it shine like gold. Wash the glasses and put the water on to boil, so that when Si Mohammed comes in he will not have to wait for his tea. Then wash your own dirty face and hands, put on a clean garment and your best sash, arrange a nice kerchief on

your hair, and put on all your necklaces, earrings, and bracelets. When the time comes for your husband to return, sit on a cushion and look sweet. Try that, and you will find he will love you, and talk no more of divorcing you." The women gaze at each other in doubt at first, then smile, and finally scream with laughter. "Good, señora," they answer, "we will try that."

Religion in the Sudan The statement has been repeatedly made that Lord Kitchener, after destroying the power of the Mahdi, issued adecree prohibiting Christian missionary work among the Mohammedans of the Sudan, and that Lord Cromer, British Plenipotentiary in Egypt, on his first visit to Khartum, assured the Sudanese sheiks that there would be no interference with their Moslem faith and religious customs. The missionary societies which established stations in that part of Africa were forced to abandon them 20 years ago by the Dervish insurrection, and it has been understood that since then none of them have been allowed to resume operations.

The following official statement from the British government has recently been received by *The Outlook* from Sir Reginald Wingate, Governor-General of the Sudan:

There was no decree issued by Lord Kitchener prohibiting Christian missionary enterprise in the Sudan, but he made it a rule not to allow Christian missionaries to work among the Mohammedan population, tho he offered no objection to their working among the pagan population. This rule is still observed, and there are Christian missionaries now at work *south of Fashoda*. No distinctive treatment is made between Catholics and Protestants. The Copts exist in considerable numbers in the Sudan, especially in Khartum; they have their own clergy, but do not proselytize. In this respect they do not receive treatment different to that accorded to members of any other religion.

A Huge Diocese Bishop Tugwell, whose name is prominently associated with mission work in Western Equatorial Africa, has just published some interesting particulars of his diocese. The area is, roughly, 700,000 square miles, and embraces the Gold Coast Colony and its protectorate, Lagos and its protectorate, and Northern and Southern Nigeria. One difficulty which the missionaries have to deal with is the multiplicity of languages. They know something of 16 of them, but there are others of which as yet they know comparatively nothing. It is estimated that there are about 80,000 people in connection with the various Christian missions. Communicants number 27,000, and there are about 20,000 children under instruction. Bishop Tugwell, who was consecrated to the see in 1894, was previously for five years a Church Missionary Society missionary at Lagos.

A Church Hard to Match It is one at Durban, in the Zulu Mission, which sends out every male member who is at all qualified for the task to take some active part in preaching the Gospel each Sunday. Its pastor is a Zulu, and under his supervision no less than 52 meetings of one kind or another are held every Lord's Day.

Road-Making in Africa Word comes from Boma, in the Kongo Free State, that a road 93 miles long, between Nsongololo and the River Kwango, has been completed and is practicable for automobiles of all kinds. This road has a breadth of 39 feet, of which 26 feet is available for vehicles. The surface is especially hard and durable, and there is no incline of more than 1 in 10, the hills being few in number and short. Moreover, Captain Carton,

the officer who has the mattcr in hand, states that at the time of writing he had just completed the survey for a prolongation of the road for more than 60 miles, and he hopes that this section will be ready for use within three or four months.

Dedication at Ibanj The *Kassai Herald*, Luebo, Kongo Free State, of October 1, 1902, reached our office December 9th. A large new church has been built at Ibanj by the natives, under direction of Messrs. Sheppard and Phipps. It seats 1,000 people, and has 22 windows, with great doors, and is whitewashed within and without. On Sunday, August 24th, it was dedicated, the Rev. H. P. Hawkins preaching the sermon. The singing could be heard a mile away, and the collection amounted to $42—50,000 cowrie shells. Well done! It is the Lapsley Memorial Church. How wonderful has been the blessing upon that work in Africa! All the mission community are reported well, and anxiously looking for Mr. De Lampert and Miss Brown, colored missionaries, now on their way.—*Central Presbyterian.*

A Hindu Missionary to Africa It is interesting to notice how results of missionary labors on one continent are sometimes found on another. *The Missionary*, of Nashville, Tenn., says: "In the building of the railway from the east coast of Africa to its central kingdoms, the English have employed East Indian laborers, and some of the most efficient railway officials on this line are those who have been trained in mission schools in India. A report comes of an inspector on the Uganda Railway, who is an East Indian Christian, a very earnest and enthusiastic evangelist, who, aside from his official labors, is taking efficient part in evangelistic efforts in the heart of Africa."

A Martyrs' Prayer in Madagascar The native account of the last martyrdom in Madagascar concludes in these touching words: "Then they prayed, *O Lord, receive our spirits, for Thy love to us hath caused this to come to us; and lay not this sin to their charge* (Acts vii:60). Thus prayed they as long as they had any life, and then they died—softly, gently; and there was at the time a rainbow in the heavens which seemed to touch the place of the burning."

Babel in the Orient. Singapore, the headquarters of Methodist work in the Malay Peninsula, is perhaps the most cosmopolitan city in the world. The British and Foreign Bible Society sells the Scriptures in over 75 languages and dialects in and about Singapore, and nearly 40 languages and dialects are spoken among the 600 boys of the Anglo-Chinese college in that city.

MISCELLANEOUS

Expectation Essential to Success The *Philippine Christian Advocate* in a thoughtful note urges Americans to have confidence in the Filipino people. Too much should not be expected from our brown brothers, who have only just emerged from the four centuries of oppression in which they groveled. The wisdom and profit of a right attitude toward the Filipinos is well illustrated by these remarks:

Some government teachers are teaching for the salary; they have no liking for their pupils and no confidence in the good they are supposed to do. These teachers are making a miserable failure of their work; the natives dislike them, and their pupils are not making progress. On the other hand, there are teachers who are infatuated with their work.

Such a one is highly commended in the daily paper which is before us as we write. We know that his pupils love him; they have full confidence in him as he has in them, and they *are making remarkable progress.* One official can secure absolute cooperation from the Filipinos in his district, while another can not secure more than a sullen submission. The one has confidence in his people, the other thinks there is no use in it.

Missionaries there are in India who will never achieve much in the spiritual uplifting of the people among whom they labor, simply because they have no confidence as to the outcome. They see no possibilities in the people themselves. It would be unwise to be unduly optimistic, but better that than to wholly despair of the moral transformation of the people. We may not have much confidence in the people themselves, but our confidence in God—in His goodness and power, and in His yearning love for them—should never be allowed to wane. God is able to make the weakest Indian Christian "stand." In this faith we should labor, notwithstanding all the things that seem to be against us.—*Indian Witness.*

There Must be Cost In the ministry of the treasury of a missionary Board there is need of the fellowship of suffering with our Lord. There must be the cost. Thrilling words from an English preacher are these: "To be, therefore, in the sacrificial succession, our sympathy must be a passion, our intercession must be a groaning, our beneficence must be a sacrifice, and our service must be a martyrdom." Henry Martyn said, "I desire to burn out for God." James Hannington exclaimed, "I refuse to be disappointed; I will only praise." James Chalmers made his choice and said, 'Recall the 21 years, give it me, back again with spears flying about me, with the club knocking me to the ground—give it me back and I will still be your missionary."

> "O God, to us may grace be given
> To follow in their train."

Good Because Difficult It is the richest thing about this missionary enterprise that it is not an easy enterprise. I count it among the finest moral resources of the Christian Church that this task is one of enormous and stupendous difficulty. Why does a man's heart go out toward the problem of the evangelization of Islam, except because *it is the hardest missionary* problem in the world? The Roman Catholic Church is afraid of nothing—misery, sickness, disease, martyrdom; but the Roman Catholic Church since the days of Raymond Lull has been afraid of Islam. The duty of evangelizing Islam is laid upon the shoulders of Protestant men and women, because it is the hardest work laid out for men to do. ROBERT E. SPEER.

OBITUARY

Rev. Dr. D. C. Rankin, of Nashville It is with very great sorrow that we record the death of Rev. D. C. Rankin, D.D., editor of the *Missionary*, the organ of the Presbyterian Church, South. Dr. Rankin died of pneumonia on Sunday, Dec. 28th, in Seoul, Korea. He left America in July last, and visited China, Japan, and Korea. In China he was taken ill with cholera, but recovered, and was visiting Korea just prior to returning home when he was called to his eternal home. He was a noble Christian, an able editor, and a warm advocate of missions. *