



**THE NATIVE METHOD OF WINNOWERING GRAIN**



**SOME NATIVE HOUSES OF THE UPPER CLASS**

**THE LAOS OF NORTHERN SIAM**

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## ROBERT CLEAVER CHAPMAN, OF BARNSTAPLE, ENGLAND \*

BY THE EDITOR-IN-CHIEF

There are a few men who remind us of the giants that were before the flood. The subject of this sketch was a unique combination of gifts and graces. His mind was well trained and highly accomplished; his tongue was master of seven languages; he had traveled widely, and he had enough raw material of ability to have made a political premier or an ecclesiastical primate. Yet, withal, he was a child for simplicity, and in his crown of virtues shone those rare traits of humility, patience, and love.

By birth a Dane, when he died (in June, 1902) he was within half a year of being a centenarian. Trained as a solicitor, at twenty a sermon by James Harrington Evans proved the turning-point in his life, and the preacher became largely his pattern of godliness. His prompt and open confession of Christ was the starting-point in a Christian career, marked by a habitual obedience to Scripture teaching. For instance, satisfied that baptism is the act of a believer and should immediately follow and confess faith in Christ, he at once sought Mr. Evans to receive the ordinance. The cautious spiritual adviser favored delay.

"You will wait awhile and consider the matter."

"No," replied he, "I will make haste and delay not to keep His commandments."

That early decision sounds the keynote to his life-anthem; in doing all that God required his habit was haste, tho in any ordinary matter he would neither hurry nor be hurried. To know was to do the will of God: to every heavenly vision he was immediately obedient.

Such obedience always begets jealousy for the Lord's honor. He was more afraid to *live* than to *die*, since dying takes but a moment, but living risks daily and hourly danger of being false to God; and he

\* "Life of R. C. Chapman." W. H. Bennett. H. A. Raymond, London.

was wont to say that rather than dishonor Him, he would die a hundred deaths.

He was wont both to rise and retire early. He breakfasted at seven o'clock, but before his morning meal he made sure of ample time for Bible study and prayer, and a long walk. Up to within a few days of his death he worked for some hours daily at an old-fashioned lathe, his good habits helping to preserve the vigor which he scarcely outlived. The Word of God became his library, and the work of God his business. For about eighty years he was more and more the man of one book, and could say with Paul, "One thing I do." He became a master of the Bible, reading and searching it in the original, comparing Scripture with Scripture, referring to its verdict as a last court of appeal all doctrine and duty, and, above all, translating its truth into life. He became a walking concordance and a living commentary and epistle.

To know how truly Robert Chapman walked with God, more and more absorbed in Him, one must have watched him all day long—at his table, where needless waste was avoided, yet hospitality was abundant; where malicious gossip had no place, but the salt of grace seasoned all speech. In his humble home there was an atmosphere in which Bible study and prayer and praise were always natural.

Love both prompted and sweetened all service. Mr. Chapman's intimate yokefellow for threescore years was William Hake, yet between them there was never a "jar." They waited till they were of one mind before they acted; but even then they still waited for God to confirm their unanimity, remembering that, when Nathan had bidden David do all that was in his heart as to building the temple, the Lord sent Nathan to say unto the king that he was not to build the house.

This Barnstable saint was a living proof that the Sermon on the Mount is not an "impracticable rule of life." He sought successfully to apply its high standard to daily conduct, as when he was subjected to an unjust exaction in a foreign land, remonstrating against the injustice, but meekly submitting, and taking occasion to get in his Gospel message; or as when he yielded a place of worship which he might have kept at cost of controversy—the Lord speedily sanctioning the peaceful course by giving a better chapel than the one he surrendered.

His life was, in a high sense, a life of faith. He might have been rich; but he chose not to own a square foot of land, or lay up treasure upon earth, and to look directly to his Heavenly Father for daily supplies. In the same spirit of faith, he took no step without God's guidance; being always about his Father's business, he counted not only upon His meeting every want of the body but every need of direction. (Matt. vi: 33. Prov. iii: 6.) His sense of God's presence and care made him bold to risk everything on His love and faithful-

ness. He might be going on a journey, but would not hesitate to empty his purse on the way to the train, if he found needs of others demanding prompt supply; and in more than one case he was singularly reimbursed, in one instance by a man who got out of a railway carriage to put into his hand a five-pound note and at once resume his seat. In a still higher sense he had faith in the love of God, which forbade him even in sore trials to hang his harp of praise on the willows of despondency; and to a friend who had been "in easy circumstances," but had "used her all in the service of Christ," and who complained of having, henceforth, "nothing to look to *but the living God*," his calm reply was, "I would not give up that 'BUT' for all the gold in the Bank of England." If he missed his way, he would look up for guidance as confidently as he would ask a fellow traveler who knew the locality, and he never failed of help from above, whether in things great or small.

Mr. Chapman had early felt called to the ministry of the Word, but mindful of the maxim that first of all the minister of Christ should seek to be and to do all that he would have his hearers to be and do, his great aim was *to live Christ*, and for over seventy years he did, as no one who knew him will doubt. Mr. Darby once said of him—and he was not lavish of compliments: "That man *lives* what I *teach*." He was recognized by all who knew him as a man who walked with God. One morning a coachman said to his passengers, "You need not insure your lives to-day: Mr. Chapman is going with us." A Romanist who was dooming all Protestants to hell suddenly paused to make an exception in favor of Mr. Chapman, tho he did not even know his name, but only where he dwelt.

The great conditions of his ministry were two: he must be unhampered in testimony, and in all church life the one criterion must be the pattern showed in the Word of God. So long as he was quite free to teach whatever is written in the Scriptures, he would patiently wait till the Lord brought His people to one mind; in all things not involving fundamental principles, yielding preference and even self-interest for the sake of peace, but tenaciously holding firm and fast what is right. His Christian character united the two marked qualities of steel—tenacity and elasticity. No one could be more zealous to covet for himself and others the best gifts and most radiant graces, yet no one more patient and tender with the weakest in whom the grace of God was found working.

Mr. Chapman had a Scriptural conception of assemblies of believers. He believed in the actual presence and presidency of the Spirit. Hence numbers were not unduly emphasized, nor were intellectual gifts. The one thing needful was that God should be heard in prayers, exhortations, and even in the holy silence of a meeting. And to him there was a reality, both in the presence of Him who says that



where two or three are gathered together in His name, there He is in the midst of them—and in the presence of that Adversary who directs his subtlest attacks against such gatherings.

In him humility and faith walked side by side, and it is hard to say which was most conspicuous. "He was ready for anything and everything—to wash your feet or go and preach Christ in the marketplace within a stone's throw of a baited bull; it was all one to him if he could do his Master's will." That will, being clearly revealed, he would tolerate neither compromise nor delay. Death was preferable to disobedience. His humility was of that genuine sort which *thinks* not of one's self too highly. In his own eyes he was nothing; he set up no standard of his own, lest he should pride himself in the persuasion that he had reached it; but as he had no pattern of life but his Master's, he could but feel how far short of it he came. This habitual humility kept *intimacy* with the Lord from degenerating into *familiarity*, and made impossible in speaking to Him or of Him those free and familiar terms that so grate on a spiritual ear.

God had early led him to that narrow gate whose low entrance compels him to bow who would enter. In his youth he had been a legalist, seeking to commend himself to God by his works; but when he saw his own utter destitution, and took his true place, as assigned him in the Word of God (I. Samuel ii : 8), content to be raised up as a "poor man out of the dust, and as a beggar lifted from the dung-hill," he never ceased to remember his poverty and beggary. "Sinners," he was wont to say, "are plentiful as stones; *poor* sinners, scarce as rubies and diamonds." He saw that the open iniquity of the worst is as nothing to the secret iniquity shut up in the best, and only awaiting development.

Mr. Chapman was essentially and everywhere a *missionary*, believing every disciple set apart from the world for holiness, but sent back into the world for service. To him the whole-world field, far and near, was one vast mission field, and every follower of Christ a mission worker. Early in life he began systematic visitations of the poor, and none were too poor or needy or lowly to be the objects of his self-denying ministry. Later on he tramped over large portions of country, visiting from house to house, talking and praying with the inmates, and leaving a blessing everywhere. All Devonshire bears the mark of this ministry. He chose to travel on foot mostly for the opportunities it afforded of talk by the way, and in Spain, for example, he found this a means of free access, no priest or other restraining party being near, and these talks by the way brought many to Christ. To Mr. Chapman, as to his Master, one soul was a "great congregation," and he called this his "Sychar-well ministry." He had the fourfold passion of a true evangelist: the passion for the will of God, for the person of Christ, for the Word of God, and for the souls of

men. Having traveled extensively in Spain, he naturally felt a keen interest in that priest-ridden land of the inquisition, where he had often risked his own life to scatter Bibles and preach Christ.

His missionary spirit was partly revealed and exercised in his hospitality. The humble buildings in Barnstaple, put at his disposal by generous friends, were to him, as the Lord's abodes, always free to His people, and many saints found there a chamber of peace. He might have had better abodes had he not preferred dwellings where the poorest disciple would feel at home. For years he cleaned the boots of visitors as the nearest to the feet-washing enjoined by our Lord. (John xiii.) And these "new buildings" are forever associated with the "district meetings" held there weekly, at which the residents of a certain district gathered in turn, on Thursday evenings, to be refreshed with a simple meal, and then by an hour's prayer and feeding on the Word. We were once privileged to be at such a meeting and enjoy his illuminating expositions of the Book of God.

Mr. Chapman was an exquisite hymn-writer, and if the hymns we sing both indicate and influence our habits of thought, how much more do the hymns one writes show the inner self? One has only to read these hymns to know that his eye was habitually fixed on eternal things, and his heart passionately adored Christ.

He gave himself largely to the ministry of intercession. It was in a sense his great life business. The late Queen of England, throughout her long reign, was daily the object of his prayers. But he was not a man to ask simply for the conversion of others; he yearned for their holiness and service, for their obedience to God "at the first word," and their intimate fellowship with Him. He was wont to pass Saturdays in seclusion, fasting, meditating on the Word, and praying.

A life so lived needed no dying witness to confirm its testimony. But it pleased God that when, in June, 1902, he had a slight paralytic stroke, he should, during the ten days that remained, continue both in mental clearness and spiritual rest in God, and the words which closed his gates of speech were: "The peace of God that passeth all understanding"—fit words to end this day of life and usher in the new day-dawn. Thus ended a life which had dropped pearls wherever it had gone.

We have felt it a privilege to bring into contact with many other lives, especially on the mission field, this brief outline sketch of one of the most remarkable men of his age. It will be at once a rebuke to unbelief and inconsistency, and a stimulus to prayer and piety of an apostolic sort. After all, it is not primarily the field but the man that determines the true missionary. If every worker for Christ could but rise to the high level of a truly holy and consecrated life, a

life of faith, humility, and love, and take the place of a true intercessor, what new victories would be won for Christ in all parts of the world field! God is calling loudly not so much for more laborers as for more spirit-filled men and women to contend with wicked spirits in their strongholds of evil. What Mr. Chapman said every disciple should be, he was himself—"a man of Pentecost, filled with the spirit; a man of the Scriptures, feeding on them; and a man of eternity," molded after the power of an endless life.

Mr. Chapman was a sage and a seer. He was unusually taught of God. His "Choice Sayings," gathered in a little book, give a mere sample of his heavenly wisdom. We give a few of his wise words:

"Color may be found, in the Word of God, for well-nigh any false doctrine or error; but no error can abide the test of the whole Scripture."

"It is better to lose your purse than your temper."

"The great cause of neglect of the Scriptures is not want of time but want of heart, some idol taking the place of Christ."

"It is one thing to read the Bible, choosing something that suits me (as is shamefully said), and another thing to search it that I may become acquainted with God in Christ and fashioned like unto Him."

"One day, while walking in the cloudless noonday, I was accosted by a stranger, who condescendingly offered to light my way with a farthing candle. As gravely as I could I declined. I afterward learned that his name was *Higher Criticism*."

"The portion of saints is far higher than of Adam in innocence. God as *Creator*, Adam could know and worship; but the fellowship to which we are called necessitates a knowledge of God as *Father*, which could only be given through Christ's redemption, and a nearness as children by heavenly birth beyond what even an archangel could have in the ground of creation."

"The disciple who *yields* to temptation is the object of our Lord's *compassion* and advocacy; but it is given to one who *resists* temptation to prove His *sympathy* as High Priest."

"To an unregenerate person, temptation can not cause pain of a heavenly kind; to one born of God it does. The more like God one is, the more keenly he feels temptation to sin."

"There is more glory brought to God by a man ruling his family according to Christ than even by a just potentate ruling a kingdom; because, for the latter no pattern is found in Christ's path on earth, nor are there any instructions in His words or those of apostles."

"Take out of life the bitterness of unbelieving fears, of mortified pride and of disappointed selfwill, and there will be very little left that is not sweet."

"We should be the first to find fault with our own work—the last to find fault with that of others."

"Which do we think most of—getting out of the furnace, or pleasing God in it?"

"The patronage of the world is more to be feared than its persecutions."

"Christ could never empty Himself of His *Godhead*, but only of His *state*, as God's equal, taking the *form* of a servant."

"In the Book of Job, all the speakers, God included, take for granted all that man now calls in question."

"The first of our enemies are the *wise* men, next to them the *religious* men."

"Two lies of satan: first, some remnant of goodness in man; second, some mercy with God that will dishonor his justice."

## THE CHRISTIAN OCCUPATION OF INDIA

BY REV. H. P. BEACH, M.A., F.R.G.S., NEW YORK  
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The Christian occupation of India is in a sense a topic which can not be discussed, since that land has never yet been more than scantily supplied with either native Christians or missionaries. Probably the entire Christian population has never exceeded one per cent. of the total number of inhabitants. Understanding the word "occupation" in a loose sense, the story of the work is a long one, extending, as it does, almost from the apostolic age. Only the main facts and factors can here be mentioned.

### I. The Earliest Christian Pioneers

Who the first Christians in India were it is difficult to say. Legends of the doubting apostle's relation to the country can hardly be considered, since the balance of opinion is wholly against St. Thomas's primacy in India proper. The early stories which center about the white Jews of Cochin are probably true, tho it is not positively known that any of them were Christians. When, however, the historian reaches the close of the second century doubts are removed, for a call was then sent from Indian Christians to Alexandria, and received as its response a princely man, Pantænus, who turned away from that famous seat of culture and went as the first historical missionary to Greater India—the India known to us, not those southwestern portions of the continent of Asia which also bore the name. A Stoic, born in Athens or in Sicily, Pantænus had intellectual qualities which, when brought into captivity to Christ, made him a fit instrument to lead philosophical Brahmins to His feet. Added to an acute intellect were his peculiar power as a teacher and those rare opportunities for the development of pedagogical ability furnished by the school of catechumens, wherein he taught Christians and converted heathen alike the facts and doctrines of Christianity. His Didaskaleion at Alexandria confronted the Serapeum, as truly a stronghold of the cultured heathenism of his time as is the Al Azhar of Cairo to-day. Thus providentially prepared and with a world-wide reputation as an expositor of God's Word, Pantænus, so Jerome writes, was sent to India "that he might preach Christ among the Brahmins." Apparently he did not long remain on the Malabar coast, for he soon reappeared at Alexandria. Had he remained there all his life this "very great Gnosticus, who had penetrated most profoundly into the spirit of Scripture," might have laid foundations that would have withstood the next Christian impact, which has ever since been a mixed good in a land which so sorely needed a full Gospel and a Savior wholly Divine.

## II. The Nestorian Entrance Into India

Whether Pantænus won many converts or not, it is evident that there were, a century later, a goodly company of Indian Christians, if we may accept the testimony of Theophilus Indicus and the inference supplied by the presence at the Council of Nicea of Johannes, who signed himself as "of the Great India," in addition to being Metropolitan of Persia. It is very probable that most of their teaching had come to them from some Persian quarter, and hence it is not surprising to learn that soon after Nestorian zeal began to disseminate that form of Christianity throughout eastern and southern Asia, it gave color to Indian views of the person of Christ and of other leading doctrines of Christianity. "In the fifth century," writes Sir William Hunter, "Nestorianism, driven forth from Europe and Africa, became definitely the doctrine of the Asiatic Church, and Syriac became the sacred language of Christian colonies far beyond the geographical limits of Syria. Bishops, priests, and deacons from Syria spread a certain uniformity in matters of faith and ritual through Persia and along the Persian and Arabian seaboard, and thence to the Christian settlements on the Indian coasts. It should be remembered, therefore, that during the thousand years when Christianity flourished in Asia—from the fifth to the fifteenth century—it was the Christianity of Nestorius."

Indian Nestorians sailed over troubled seas during the Middle Ages. Persecution was their lot from without, while within legends connected with a number of Thomases finally confounded the original St. Thomas with Christ Himself, and led to a high reverence for St. Thomas' Mount, a part of Madras. This was not their invariable experience, however, for in the ninth century the Malabar Christians possessed all the rights of nobility and claimed precedence over the Nair aristocracy. Still later they and the heathen Nairs "supplied the body-guard of the local kings, and the Christian caste was the first to learn the use of gunpowder and firearms. They thus became the match-lock men of the Indian troops of southern India, usually placed in the van, or around the person of the prince."

Upon the entrance of the Roman Church into India, Nestorian Christians were numerous in the southern section, and the Portuguese chanced to land in the very province where they were most numerous and where they had long formed a highly respected portion of the community. This was a challenge thrown at the feet of a Church which had for centuries bitterly opposed Nestorian schismatics; and for that reason, and because of the Jews, the Goa inquisition arose with its barbarities, later bringing the Malabar Christians within the Roman fold. The Portuguese power yielding before the Dutch in the seventeenth century, the Nestorians gradually resumed their ecclesiastical existence, so that now the census shows the presence of five hundred

and seventy-one thousand three hundred and twenty-seven Christians of the Syrian order. At present they are divided into two sects, the Syrian Catholics and the New Church, or the Jacobites. While they have thus had a continuous existence for fourteen centuries at least, they have not been an influential factor, either in ancient or modern times, in the higher life of India. Dr. George Smith is doubtless correct in his estimate of their occupation of India when he writes: "Because their faith was weak, their message mutilated, their intellect darkened, and their life selfish, it was not possible for the colonies of Syrian and Persian Christians dispersed on its southern shores to bring India to Christ. Unpurged from the old leaven, it was not for them to leaven the whole lump."

### III. Roman Catholicism in India

This element in the empire's Christian population, which two years ago constituted forty-two per cent. of the entire native Christian Church, has come into existence since the year 1500, tho the body of Franciscans who arrived in that year were preceded by Roman friars who had sporadically visited the country since the thirteenth century. Da Gama's success in rounding the Cape and the beginnings of Portuguese intercourse with India were quickly utilized by the pope, so that the land became an attractive field to zealous missionaries. Nestorian Christians knew nothing of papacy, transubstantiation, and the adoration of the Virgin, while countless heathen furnished an unlimited opportunity for multitudes of zealous missionaries, who soon flocked to India's western coast. They may have been moved thereto by Jordanus's "*Mirabilia Descripta*," in which the pious monk describes the many wonders of the East, ending his account of non-Christian peoples with a sentence as true of India to-day as in the fifteenth century, "'Tis grief to hear and woe to see."

Four representative men indicate by their lives the attitude of Roman Christianity toward this field. The first great missionary is one whose spiritual fervor and apostolic zeal will always remain a norm for our emulation, just as many of his mistaken views and questionable acts will be a lasting warning to the missionary body. Xavier burned out his brief Indian life, not with miracle working, as certain of his "unwise biographers" would have us believe, but in incessant and laborious efforts to bring the forms of Christianity to a people who could not understand his message nor the symbolism of his rites. But he did something besides ring his bell through the villages and proclaim a misunderstood Gospel. His practical charity, shown in hospitals and in the abodes of death; his tireless efforts to reform godless Europeans and their heathen wives, baptized forcibly by Albuquerque; his endeavor to establish a college to train native preachers who should later go forth to evangelize their countrymen;

Divine aspirations after a holier life, and greater nearness to his Savior—these are features of the life of India's Apostle which made him a factor in its elevation.

Three other Romish missionaries have a record which has always too largely marked the efforts of representatives of that communion. They are the Jesuits whose names are connected with the Malabar and Madras scandal—Robert de Nobilibus, who devised the scheme; John de Brito, who died for it; and Father Beschi, who carried it out. Briefly stated, it was an unblushing attempt to foist upon the Hindu community three Occidentals who claimed to be Brahmans from the West, and who had come to teach a higher form of Brahmanism. One of them went so far as to forge a fifth Veda, in which the new revelation was contained. When through the awakened consciences and the jealousies of rival orders this iniquity was revealed, thousands who had been victimized by the scheme left the new faith, and the last state of Catholicism was worse than the first. Later Catholic workers have been more scrupulous, but their failure is like that so despairingly set forth by the Abbé Dubois: "I have made in all two or three hundred converts of both sexes, but I will declare it with shame and confusion that I do not remember any one who may be said to have embraced Christianity from conviction and through quite disinterested motives. Among these new converts many apostatized."

By the last census there were in India 1,202,039 Roman Catholics, of whom 1,122,378 were natives. The latest volume on India, not yet out of the press, Dr. Jones' "India's Problem," has this to say of the present status of Catholicism:

For a long time it has not enjoyed much increase in its membership. In many places it finds numerous accessions, but not a few of its people backslide and return to their ancestral faith. The marked defects of Romanism in that land have been its concessions to, and compromise with, the religion of the land, both on the side of idolatrous worship and caste observance. I have discussed the subject with Indian Roman Catholics in the villages, and find that to them the worship of saints, through their many obtrusive images, is practically the same as the idolatry of the Hindus, the only marked difference being in the greater size of the Romish images! In like manner the Jesuit has adopted and incorporated into his religion, for the people of that land, the Hindu caste system with all its unchristian divisions. All this makes the bridge which separates Hinduism from Roman Catholic Christianity a very narrow one, and it reduces to a minimum the process of "conversion" from the former faith to the latter. But an easy path from Hinduism to Christianity means an equally facile way of return to the ancestral faith. . . . Hence it is that the new accessions to Romanism hardly exceed the number of those who leave it in order to resume their allegiance to the faith of their fathers.

After six centuries of missionary effort the propaganda is little carried on among Hindus or Mohammedans in the empire, "tho," St.

Clair-Tisdall writes, "in certain places attempts are made from time to time to utilize any dissensions among the members of Protestant churches in order to lead them into the Roman Catholic fold." Many among the descendants of earlier converts are in the employ of Europeans, and give occasion for the wholesale condemnation of Christian servants as often more dishonest and unscrupulous than heathen or Mohammedan ones. Comparatively few Protestants, it should be remembered, are in the employ of Europeans.

#### IV. Failure of Early Dutch Protestant Effort

Tho-Holland cared for the religious welfare of her subjects both in Ceylon and to some extent on the Indian mainland, the work carried on by ministers of the Reformed faith was dominated by the government, and was as much a source of disquietude to the Classis at Amsterdam as it is of criticism among later writers. Theoretically it had behind it among Church leaders at home the sentiments set forth so forcefully in Grotius's "*De Veritate Religionis Christianæ*"; practically religion was made the condition of prosperity and advancement to ambitious natives. In southern portions of Ceylon "Buddhists were told by proclamation that baptism, communion in the State Church, and subscription to the Helvetic Confession were essential preliminaries not only to appointment to office, but even to farming land. In every village the school-house became the church and the school-master the registrar of documents involving the rights and succession to property. The number of children under instruction and baptized rose to 85,000. Nowhere was there any evidence of genuine conversion, nor were there missionaries sufficient to give simple instruction in Christian truth." What wonder that the Amsterdam Classis declared the converts to be *sine Christo Christiani*! In India proper the Dutch settlements were isolated and few, extending along the coast from Cochin to the region north of Calcutta, and where missionary work was done, it was of the governmental order, and no Christian influence of any moment was exerted.

#### V. Christian Workers and an Unchristian Power

The Dutch East India Company had failed to accomplish much in the uplifting of India; its sister company from England, on the whole, greatly hindered the cause of true religion, despite its beneficial effects on India later through its development of trade and the political and administrative activities of the company. "Yet," as George Smith writes, "it was used by the Sovereign Ruler of the human race to prepare the way and open wide the door to the first hopeful and ultimately assuredly successful attempt, since the Apostolic Church swept away paganism, to destroy the idolatrous and Mussulman cults of India."

Its distinctly helpful service to Christianity lay in its providing



chaplains for its wards, native as well as British. Not a few of these were thus described by Lord Teignmouth in 1795: "Our clergy in Bengal, with some exceptions, are not respectable characters. Their situation is arduous, considering the general relaxation of morals, from which a black coat is no security." Some of them, however, were important factors in India's early evangelization. Among these were David Brown, preacher to the élite of Calcutta society, who secured for Carey his professorship in Fort William College; Claudius Buchanan, whose "Christian Researches in Asia," together with Brown's plan, drawn up in 1788, for a Church mission to India, gave birth to the greatest of Protestant missionary organizations—the Church Missionary Society; and Henry Martyn, "saint and scholar," whose devotion, fervid zeal, and deep spirituality have led as many to become missionaries as David Brainerd's flaming life. And there were among its secular officials also men of character and true missionary spirit—such gentlemen as Charles Grant, George Udney, and William Chambers. The first named had so much influence with Lord Cornwallis (who in India won moral victories which make one forget his inglorious defeat at Yorktown), and was so at one with Wilberforce at home, that in 1813 India's Magna Charta of missions and of popular education was passed by Parliament.

#### VI. Eighteenth Century Toilers

The efforts of two private trading companies were succeeded by, and in part were contemporaneous with, the efforts of Denmark's king, Frederick IV., who, in 1706, sent to India two Pietist students of Germany—Ziegenbalg and Plütschau. In a letter to Chaplain Lewis of the Honorable East India Company, written nearly nine years after their arrival, we find a surprising account of what had so soon been accomplished. Their five charity schools were in successful operation and were apparently fulfilling their threefold purpose—namely, "The laying of a foundation of true Christianity in tender souls; the preparation of disciples for the future service of Christ's Church; the bringing in the use of books among Christians in the East Indies." During the last six years reported in this letter Ziegenbalg and Grundler had written and translated no less than thirty-two productions in the Malabarick language and ten in the Portuguese language, among them being two dictionaries and three volumes of sermons. Other members of this devoted band of Danish and German Lutherans carried on the mission with comparatively little success until, in 1826, the work which for many years had been aided by the English was formally surrendered to the Society for the Propagation of the Gospel. Had it done nothing more than to produce Ziegenbalg and Schwartz—one of the greatest missionaries of any land, whom foreigners and natives alike loved and revered—the Danish

effort would have been justified for the expense involved. Failure to develop the native Church and toleration of the caste system robbed it of much of its power, *notwithstanding the glorious record.*

### VII. A Century of Progress in India

There lie before the writer two cartographical representations of the Christian occupation of India. The first is a facsimile of a truncated eastern hemisphere, published in the *Missionary Register* in 1816, and containing all Indian mission stations at that date. The list includes twenty-six in India and Burma, and seven which are not located on the map. The other representation is in the second volume of "A Geography and Atlas of Protestant Missions," (1903), prepared by the present writer. Three of its double-page maps, each twelve by seventeen inches in size, are required to show the location of the mission stations of to-day and the important towns adjacent. Nearly a thousand centers are occupied permanently by missionaries or native ordained pastors having the same rank. Seven societies were laboring in India and Burma in 1816, of which most had no work there in 1800. In the statistical tables prepared by the author are the names of ninety-three societies having independently supported representatives in India. Dr. Jones reckons the societies as "about seventy" in number, while the statistical tables published last year in Calcutta mention sixty-seven societies, two Canadian Baptist societies and six Australian societies counting as only two.

More satisfying than maps are statistical tables, if read intelligently. The census, taken by the government in 1901, gives the following religious statistics for India and Burma: Hindu, 207,147,026; Mussulman, 62,458,077; Buddhist, 9,476,759; Animistic, 8,584,148; Christian, 2,923,241 (of whom 2,664,313 were natives of India); Sikh, 2,195,339; Jain, 1,334,148; Parsi, 94,190; Jewish, 18,228; minor and unclassified, 129,900. According to statistics prepared at the close of 1900 at the request of the Calcutta Missionary Conference, there were then in India, excluding Burma, 301,699 communicants in Protestant churches and 854,867 in the native Christian community. Our own figures, derived from official information furnished by the missionary societies, show 376,617 communicants, and for the Christian community, 967,927. Our statistics for Burma are: communicants, 43,420; Christian community, 134,531. The Calcutta statistics give Burma 42,207 communicants, with a native Christian community of 124,069. The differences are probably accounted for by our larger number of society returns.

The Protestant missionary forces engaged, as given in our statistical volume, are as follows for India: Ordained men, 1,169; unordained men, 464; missionaries' wives, 899; other missionary women, 1,304; total foreign missionaries, 3,836. The native force of India consisted

of 23,001 men and women engaged in direct missionary work. Burma's contingent consisted of 66 ordained men, 7 unordained, 70 missionaries wives, 59 other women (a total of 202 foreign workers), and 1,797 native workers. This force was maintained in the Burman field by 2 societies from America, 6 from Great Britain, 1 from the Continent, and by 2 International societies. Of the 93 societies having workers in India, 35 were American, 34 were British, 9 were Continental, and 15 were International.

As for the distribution of missionaries and their converts, a glance at Plate 1 of the Atlas shows the largest number of Christian communities in the southern half of the Indian Peninsula, with a decided congestion of stations in the eastern region about Calcutta and a large number in the Ganges Valley, especially in its upper reaches. The dry region of the northwest and the country south of it almost as far as Bombay are sparsely occupied by the missionaries.

A few additional particulars will show what the forces thus distributed are doing for the people. The Calcutta missionary tables state that at the end of 1900 there were 5,362 organized congregations, which had connected with them 6,888 Sunday-schools, enrolling 274,402 scholars, whose members contributed Rs. 304,451. In Burma there were at that date 1,173 organized churches and 333 Sunday-schools, with 17,350 scholars. Their contributions amounted to \$76,621. Our own returns show that in India there were 8,285 day schools with 342,114 scholars, and 376 higher schools with 24,255 students. India also had 89 male and 111 women physicians working in 313 hospitals and dispensaries, where 1,209,738 patients were treated during the year reported. Burma had 585 day schools with 16,578 pupils; 41 higher schools and 4,440 students in them; and 7 men and 2 women physicians were in charge of 17 hospitals and dispensaries. The compiler of the Calcutta statistics states that 1 native pupil out of every 10 reading for government colleges or upper schools was in a Protestant missionary institution; and that 1 in every 10 who matriculated, 1 in every 5 who passed the First Arts, 1 in every 4 who gained the B.A. degree, and 1 in every 6 who attained the M.A. degree appeared from a Protestant missionary school. "Half the boys and young men in boarding-schools and hostels, and practically all the girls and young women in boarding-schools, were in boarding institutions maintained by Protestant missions." When it is recalled that the Protestant community constitutes only about one three-hundredth of the entire population, these figures are most remarkable.

As already suggested, statistics are significant only to the seeing eye. Confronting the missionaries are tremendous obstacles which make the gains noted little short of miraculous. Among them are these: Vast populations speaking diverse tongues, which needed to be mastered before work could be undertaken; the old difficulty so

quaintly described in a letter of Ziegenbalg's, written nearly two centuries ago, and entitled "The Vicious Life of the Christians a Principal Impediment to the Conversion of the Heathen"; the recent "Jesuit advance in India"; local opposition from Hindus; certain elements in their character which make it almost impossible to break with the past, and especially with its social institution of caste; and the power of religions which pander to the lower nature of men. How strikingly the old man has been transformed into the new is clearly portrayed in chapter four of Dr. Jones's book referred to above. Socially, morally, religiously, and spiritually he has been regenerated, and his old ideals and prepossessions are giving way before the better light of Christianity.

Missionaries, too, are gaining power with experience and the adoption of better methods. Annual gatherings for deepening the spiritual life; such helpful conferences as that one which held its sessions in December last at Madras, under the shadow of St. Thomas' Mount—probably the most potent factor in the immediate future of Indian missions; a better understanding of the Hindu mind and consequent ability to reach men with greater effectiveness; the visits of evangelists and Christian organizers from the Occident, like Messrs. Myer, Torrey, Pentecost, Hatch, and Mott; the Haskell Lectureship, which carries such exponents of Christianity to the cultured Hindus as Drs. Barrows, Fairbairn, and Hall; and a spirit of comity which has at last brought into fellowship with other Christians even the most conservative and exclusive of missionary societies—all these are the harbingers of a brighter day just dawning.

As the Madras Conference has so strongly shown, these are a challenge to a militant Church, calling it to an advance far beyond anything yet dreamed of, especially in spiritual directions. With one of its resolutions, so typical of the present missionary situation in India, this article must close. "Believing that a great revival is urgently needed at the present time in the churches of Christ in India and Ceylon, and recognizing that there is a growing spirit of expectation in these churches of a spiritual revival similar to those which have been granted in other churches (*e.g.*, in Uganda, Japan, Australia, etc.), and being convinced that such a visitation of Divine Grace would result in (1) the deepening of the spiritual life and sense of responsibility of all Christian workers; (2) impressing upon the members of the churches the great necessity of a more consecrated life and of active efforts for the salvation of relatives and neighbors; (3) the conversion of large numbers of nominal Christians to personal faith in Christ; (4) the winning to Christ of many from the increasingly large number of those who have lost faith in their old religions—the conference, while recognizing that such blessings ought to be sought by every preacher in the course of his ordinary ministry, yet would

recommend that the missions in different language areas, either singly or in unison with others, should concert measures with this end in view, special sermons being preached on the lines indicated by the objects above mentioned, and fervent intercessory prayer being continually made for a great spiritual revival in India and Ceylon." The Church of God at home may become a very real factor in a great awakening in that great empire if its members will wrestle in prayer to this end. Remember, in such supplications, the causes which lie at the root of India's unspirituality as set forth in the Christian press of India—namely, an unspiritual native force, a defective presentation of the Gospel, a lack of personal fellowship with God among the leaders, and the prevalence of unholy customs among the native Christians. Let not these facts, nor the appeal sent out by the conference without a dissenting voice to the churches of Christendom for reinforcements sufficient to quadruple the present forces, stagger the faith of Christians. "To have prayed is to have labored."

### THE MADRAS DECENNIAL CONFERENCE\*

BY REV. GEORGE H. ROUSE, D.D., CALCUTTA, INDIA

Missionary of the English Baptist Mission, 1861—

This conference held its sessions from December 11th to December 18th, inclusive. The delegates were divided into eight committees on the following subjects: "The Native Church," "Evangelistic Work," "Education," "Woman's Work," "Medical Work," "Industrial Work," "Mission Comity and Public Questions," "Literature." The committees met separately on the first three days of the conference, considered the draft resolutions which had been prepared after correspondence by post, and put these resolutions into definite shape. The last four days were occupied by the whole conference in considering the resolutions thus presented, and finally deciding in regard to them. No resolution could be brought up in the conference which had not been passed by one of the committees, and no resolution was passed on which there was not practical unanimity.

Besides this business character of the conference, as compared with the previous decennials, there were two or three other marked characteristics. One was its *comprehensiveness*. There are two great Church of England societies working in India—the Society for the Propagation of the Gospel and the Church Missionary Society. The latter has always worked in harmony with other missions, and has acted on the recognized principles of mission comity. To a very large extent the former society has held aloof from other missions, carried on its work without considering them, and its members have abstained from joining mission unions. But at the Madras conference the S. P. G. united heartily with the other missions. The Bishop

\* See preliminary article on p. 206, March REVIEW.

of Madras, a High-churchman, was one of the S. P. G. delegates, the local S. P. G. secretary was chairman of one of the meetings, and Mr. Westcott (son of Bishop Westcott), member of an S. P. G. brotherhood, was convener of one of the committees.

A second characteristic of the conference was its *harmony*. It prevailed, to a very large extent, at the preceding conferences also, especially at those held in Allahabad and in Calcutta. At Madras the harmony was, I believe, absolute. In the committees and in the conference alike the spirit of Christian love was predominant, there was not a jarring note to mar the harmony of the proceedings.

Another mark of the conference was its *hopefulness*. The difficulties of our work and the vast mass of apparently untouched humanity around us in the field are constantly before us. Yet there was not a word or tone or gesture in the conference that implied any doubt as to the ultimate triumph of our work: the sure coming of the day when "every knee shall bow to Him, and every tongue confess that He is Lord, to the glory of God our Father."

One writer in reviewing the conference used these words: "I missed the enthusiasm which was a tradition of Bombay and Allahabad, but there was a promptitude in business which suggested ability and an attitude which showed how earnest the men and women were who had put their hand to the task. I noticed that most of them were in early manhood." This is a characteristic which marked the conference—the large number of men and women in youthful vigor or in the prime of life, a characteristic which may well make one hopeful as to the future work to be done through them. Dr. Murdock was the father of the conference; he came out in 1844, and has been hard at work ever since, and is still "bringing forth *books* in old age"! Two members, Dr. Scudder and Mr. Alexander, came out before the meeting of 1857. There were perhaps half a dozen who came out about forty years ago; among them we were glad to welcome back Bishop Thoburn, who looked in good health. But most were young. Among them was Dr. Zwemer, of the Persian Gulf Mission of the Dutch Reformed Church, whose presence cheered us, not only by his enthusiasm and weighty words, but also by his presence reminding us that the Persian Gulf might in some sense be now called a part of British India, owing to the strong British influence which is being exerted there.

#### The Principal Points

The first session took up the subject of "Christian Literature," a matter of great and growing importance, but one which has not met with a due amount of attention. Very few missionaries are set aside for literary work, and even when they are thus set aside, too often they are turned from it for a time when their missions are in any kind of difficulty in regard to other departments of work; too

often it is the literary work which is the first to be shelved when an emergency arises. The conviction is growing in India that missionary societies should regard the preparation and circulation of literature as one of the most important departments of Christian work, and should set apart a fair number of missionaries for it. The conference passed resolutions to the effect that a committee should be appointed in each language area to supervise the work of Christian literature in that area. We sometimes hear people talk about "*the* language of India," as if there were only one language spoken in the country; such persons would be surprised to hear that we decided that *nineteen* different committees would be needed, each for a separate language, and some of them are to have charge of several cognate or neighboring languages. English is one of these languages, for it is getting to be more and more one of the "languages of India." A general committee was also appointed to help to unify the work of the language committees, and to prepare works in English which would be suitable for translation into several of the vernaculars. Special classes of books were mentioned which it was thought that the committees should seek to prepare. Resolutions were also passed in regard to the *circulation* of Christian literature and of the Bible as the all-important book. It may be mentioned that in India it is getting to be the custom to issue vernacular Bibles and Scripture portions in sections with brief headings. The Literature Committee heartily approved of this plan. It enables the reader to understand much better what is the subject-matter of what he is reading, whereas if the Bible is simply divided into chapters and verses the reader has to stumble on and find the general drift of the whole as best he can. The British and Foreign Bible Society approves of this plan of having sections and headings. This matter is commended to the attention of our readers who have to engage in mission work in any part of the world.

The next subject discussed was "The Native Church." Resolutions were passed as to the supreme importance of seeking that the Church should be endued with the power of the Holy Spirit. Other resolutions related to the Sabbath, the evils of caste, debt, and intemperance. The self-support and independence of the Native Church is felt to be a matter of growing importance. Things are better than they once were, but the subject needs to be pressed. Resolutions were passed in favor of the regular reduction of grants of foreign money, with a view to their ultimate complete cessation. Other resolutions related to what could be done in India for the promotion of self-support and self-extension. The subject of the training of the Indian ministry was also considered, and resolutions were passed in favor of the cooperation of the different missions in this work. Work among the young was also considered, and resolutions passed in regard to its importance and the best ways of carrying it on.

The next session was given to "Evangelistic Work." In India and Ceylon we have to deal with three of the most important and mighty religions of the world—Hinduism, Buddhism, and Mohammedanism. Resolutions were passed in regard to these, and a special appeal prepared for increased workers in the Mohammedan field. The number of Moslems in India increases materially every decade, and now stands at 62,000,000. Not only is there this vast number of souls to be evangelized, but also there is no country where workers among Mohammedans have so free a hand as in India, being under the protection of the British law and enjoying the liberty which it secures. It was stated that the most recent statistics put the number of Mohammedans in the world at 259,000,000—a far larger number than had been hitherto supposed. Resolutions were passed as to work among the aborigines and the depressed classes, among whom work is becoming more and more fruitful, and also in regard to the various instrumentalities employed in evangelistic work. The next session was given to "Industrial Work," its importance and practical matters in regard to the carrying of it on. Considerable difference of opinion was manifested in regard to Christian peasant settlements, some having found them very fruitful and others having had a very different experience. It seemed to be recognized that they succeed under some circumstances, but not in other cases. A great deal of the depressed condition of so many millions in India is due to the exorbitant interest which has to be paid on borrowed money by the poor. The government is making some tentative endeavors as to the possibility of lending money at lower interest, and a resolution was passed by the conference in favor of the establishment of mission banks of a cooperative character among the Christian community.

The next subject was "Education" and the work among English-speaking people. It was recommended that the different missions should unite in college work, as is being so satisfactorily done in Madras. It has long been a moot question among missionaries as to whether what is called the "higher education," the establishment of colleges for the general education of all comers on Christian lines, is a legitimate department of missionary work. The conference took a definite stand in favor of such work, and passed a resolution that it "recognizes in the work of missions day schools and colleges a powerful evangelistic agency," and it expressed the hope that mission colleges would be established "in all the larger centers of population." It was also resolved that it is very desirable that a weekly high-class journal for educated Indians should be started, which should discuss current history and literature from a Christian standpoint.

The next subject taken up was "Women's Work." This, of course, covered a large field, as work among women is one of the most important and growing departments of the missionary enterprise.



The first subject treated was that of the baptism of women converts. This is a very difficult question in India, owing to the laws of *caste*. Caste raises great difficulties in the way of baptisms in regard to all converts, but these are intensified in the case of married women. If a woman in a Hindu home should be baptized, the inevitable result would be that she would have to leave her husband and family for the rest of her life, unless her husband became a Christian also. She would lose caste, and so would her husband and the other inmates of the family home, if she remained in the house. The question thus arises whether the command to be baptized is so absolute that a woman who has become a believer must obey it, altho the result will be that she will have to leave her husband and family forever; or whether it is like the duty of Sabbath observance, a semi-ceremonial matter, which may in some circumstances be broken in the letter, in order to avoid the breaking of a higher duty. If a woman can not be baptized without forsaking husband and children, does not the principle of our Lord's words, "I will have mercy and not sacrifice," imply that in such a case the mere outward act should be omitted? This is a question on which missionaries are divided. The resolution passed by the conference was as follows: "While fully recognizing the difficulties attending the baptism of married women whose husbands are still unbelievers, we feel that we must put plainly before them the Savior's command, and leave them to act according to the dictates of conscience, even if it involves forsaking all for Christ's sake. We think such converts should be advised to confess their faith first in their own homes by deed and word, fulfilling in a Christian spirit all their conjugal and motherly duties, and so seek to win their husbands and children for Christ. We do not advise secret baptism in zenanas." The existence of this very great difficulty in the way of the baptism of believing women in India shows how little the number of baptisms recorded represents the actual number of conversions resulting from women's work.

Other resolutions related to the obtaining of employment for Christian women, the training of Bible women and teachers, higher education for non-Christian women and girls, rescue work, the best method of instructing Christian women and girls in village communities, etc. An appeal was prepared, addressed to Christian women resident in India, urging them to help in this great work lying at their doors, a work so important and so hopeful.

The next day the conference discussed "Public Questions" and "Mission Comity." In regard to the former, a committee was appointed to watch over any matters relating to opium, liquor, the legal rights of Christians, and other public questions, and to act as the occasion may require. Mission comity relates to the harmonious working of different missions. There have been cases where one mission has not

acted in a Christian spirit in its dealings with other missions, especially in regard to taking over agents and adherents of those missions. It is a matter of thankfulness that at the present time violation of the rules of mission comity is seldom heard of, but it does still sometimes occur. The conference recommended that for the present the principle of territorial division should be continued, only one mission occupying a given district; it passed resolutions as to the conditions under which agents or members of one mission should be transferred to another, and it appointed a permanent board of arbitration to settle disputed points which the parties themselves, or the societies which they represent, could not settle.

#### **An Appeal for Nine Thousand Missionaries**

The following appeal for a largely increased staff of workers from the home lands was prepared, and a resolution passed to the effect that it should be sent to the churches in Europe and America:

In all parts of the country nearly three thousand missionaries—including ministers, laymen, and women—are preaching the Gospel, while some twenty-five thousand native Christian preachers, zenana workers, and school-teachers are helping to extend and build up the Kingdom of Christ. The Protestant Christian community now numbers about a million. During the last decade it has increased in a proportion far larger than that of any other. . . . The number of foreign missionaries at present engaged in the work in these lands is not only inadequate to enable them to avail themselves of the opportunities that press upon them, but also far below what the resources of the Christian Church can well afford to maintain. . . .

We fully recognize that the greatest part of this work of district evangelization must be done, not by foreigners, but by members of the Indian Christian Church. But to train these Indian Christian workers and to supervise and direct their work, there will, for many years to come, be required a considerable number of foreign missionaries. It is thought to be anything but an extravagant estimate of the needs of the country if we ask that there be one male and one female missionary for every fifty thousand of the population, and this would mean the quadrupling of our present numbers. . . .

The work to be done is intensive as well as extensive. The quality of the workers sent out is of even more importance than the numbers. As there is need of a large diversity of gifts, we appeal to those of the most highly educated classes of our native lands who have consecrated their lives to the obedience of Christ, to consider whether there is not a call to many of them to dedicate their talents, which are largely the heritage of seventeen centuries of Christian privilege and enlightenment, to the uplifting of their brothers and sisters in foreign lands, who have had fewer advantages. . . .

In the name of Christ our common Lord—for the sake of those who, lacking Him, are as sheep without a shepherd, we ask you to listen to our appeal. *You, under God, have sent us forth to India. We count it a privilege to give our lives to this land. For Christ's sake and the Gospel's, strengthen our hands, and enable us to press on toward the goal of our great calling, when the kingdoms of the world shall become the Kingdom of the Lord and of His Christ.*

## ON THE FRONTIERS OF TIBET

BY REV. JAMES JOHNSTON, A.T.S., DARWEN, ENGLAND

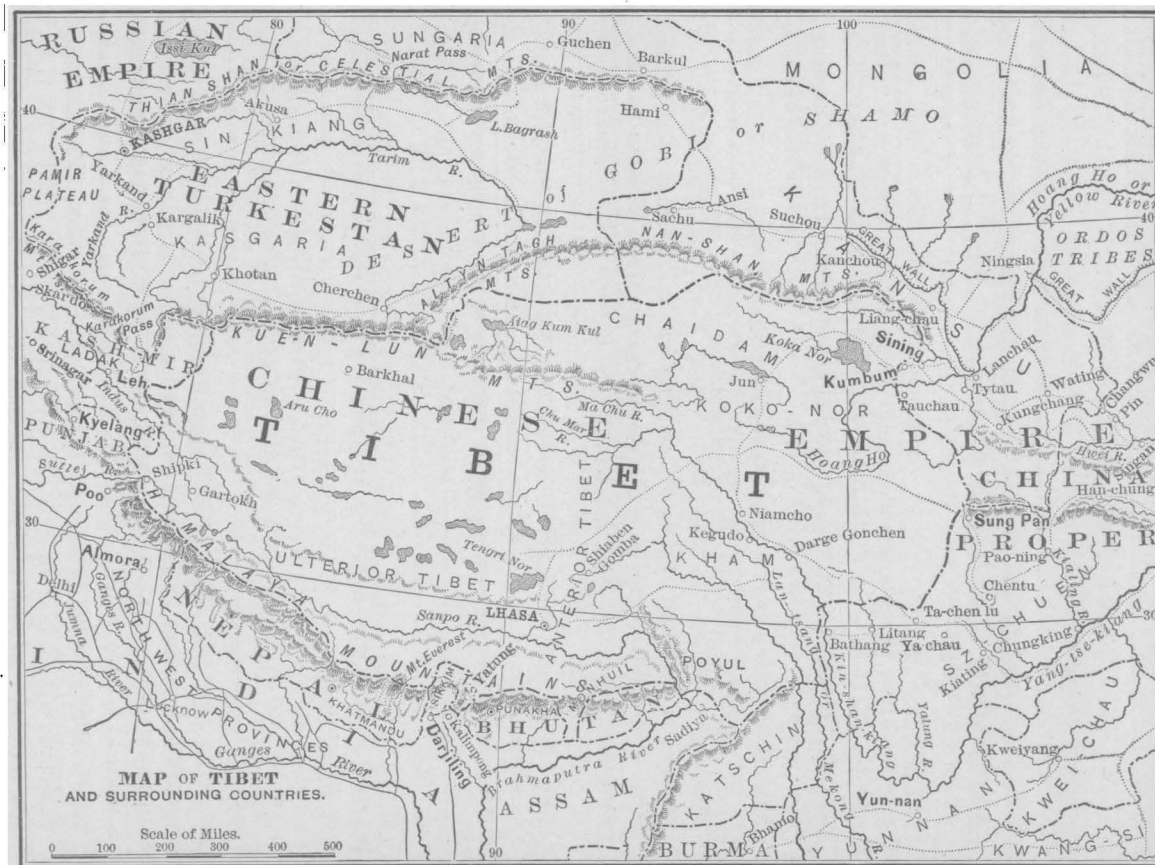
The Tibetan tableland lies in the heart of Asia, at an elevation from ten to seventeen thousand feet above the sea, with an average height equal to that of Mont Blanc, surrounded on all sides by gigantic snow-crowned mountains. This "Great Closed Land" has an area of over seven hundred thousand square miles. Tibet, girdled by these barriers of eternal snow, "where the silence lives," remains up to the present time more shrouded in mystery than any other land.

The country, which has been a dependency of China since 1720, is cold and uninviting. Some few travelers, from Thomas Manning, an Englishman, who went in 1811, to Dr. Sven Hedin, the Swedish explorer, who has just returned, have in recent years essayed to penetrate the "Forbidden Land," to Lhasa. The sacred city is strictly guarded against foreign approach, on religious grounds.

This stronghold of Buddhism has been besieged by missionary heralds for many years, but with little success. Noble as the record is, it is still one of "working and waiting." Perhaps the most notable of these struggles to enter Tibet belongs to the Moravians. The story of their mission to Tibetan-speaking natives, in the provinces of Lahul and Kunawar, on the borders of British India, in the Western Himalayas, is a perennial inspiration. After nearly fifty years' toil their converts are not numerous, but they have prepared the ground for assured harvests. No stone have these dauntless pioneers left unturned to win a people sunk in indifference and degradation. One of their number writes that any missionary working on the borders of Tibet would almost be prepared to start for Lhasa at five minutes' notice if the way were unexpectedly opened. Such is the intrepidity of the Moravian missionaries at these Himalayan outposts, eleven thousand feet above the sea. They are sowing the Word of Life in perilous journeys across the bleak plains of Rupshu, Ladak, Nubra, and other lands.

In 1856 the Moravian Church made its earliest assault on Tibet, and altho foiled in their attempt to enter, the pioneers Heyde and Pagell settled in the great valley of Lahul at Kyelang. This station, together with Poo, a village of Kunawar, and Leh, the capital of Ladak, the highest mission station in the world, are the oldest mission settlements of the Moravians. Five other stations are likewise occupied and, lately, Shipki, the first village in Tibet proper, seventeen thousand feet above the level of the sea. When Chinese Tibet is opened the plowshare is ready in the form of a Tibetan dictionary and grammar, and the seed is prepared in the translated New Testament and several books of the Old Testament.

Never has the Moravian Church lacked heroes. The devotion of Pagell and Heyde, of Heinrich Jaeschke, a man of marvellous perse-



verance and extraordinary linguistic faculty, first translator of the Tibetan New Testament, and pronounced by Max Müller as the highest authority on Tibetan matters, or of Drs. Marx and Redslob, eloquently eulogized by Mrs. Bishop, the missionary traveler; of Mr. Ribbach, present senior missionary at Leh, and the tireless medical worker, Dr. E. Shawe—these and other representatives of the Tibetan missions are of undisputed ability and character.

And there have not been wanting in these regions women endued with the heavenly fire of love. In the first decade the lone mission saw the arrival of three "brides," women of intrepid heart, one of whom was Emilie Auguste Rosenhauer, the future wife of Jaeschke, and destined to survive him. Strenuously did the sisters fulfil their part in those deep, untrodden, and silent valleys, where not infrequently the buds of the household withered before the piercing winds and terrible climate of "bleak, sterile, and desolate Tibet." Reading the narratives of these faithful toilers, one's heart warms itself at the fires which glow upon it from such consecrated lives.

At present the Rev. A. W. Heyde, "loaned" by the Moravian Missionary Society to the British and Foreign Bible Society, is engaged as the chief reviser of the Tibetan New Testament, together with a small company of expert coworkers. This Tibetan veteran, associated with the New Testament version from its commencement, is devoting his ripest years in making the translation still more perfect. With half a century of service behind him, with hair and beard as white as the snows on the neighboring mountains, Mr. and Mrs. Heyde are perpetual examples of sacrifice at the village of Ghoom, near Darjiling. Messrs. Macdonald and Amundsen are strong helpers. Mr. Amundsen was on the Chinese frontier for five years with the China Inland Mission until driven away by the Boxer outbreak. He is now stationed at Ghoom, filling the gap caused by the death of the Rev. J. F. Fredericksen. Ghoom is also the headquarters of the Scandinavian Alliance Mission, with which Mr. F. Gustafson is associated. His many years' work at Shigar, a solitary station, is warmly appreciated.

Of recent missions on the Tibetan frontier, besides the Moravians and Scandinavians on the western border, must be named the Kashgarian Mission of the Swedish Missionary Society (1891), with stations at Kashgar and Yarkand, on the northwest, and the Church-Scotland's Mission at Kalimpong, on the southern border. The London Missionary Society occupies Almora as a strategic point, and has commenced work among the Bhotiyas, hill tribes on the southern slopes of the mighty Himalayas. In addition to intercepting Tibetan traders with copies of God's Word, the Rev. G. M. Bulloch writes that they mean to be among those who are to be first in Tibet and help to bring its wild nomads to the feet of Christ.

The unswerving persistence of Miss A. R. Taylor to enter Tibet is widely known. She is now stationed at Yatung, and has tried again and again in vain to secure an entrance into Tibet. Meanwhile she gives medical treatment to travelers, and circulates portions of the Bible in their own tongue to the Tibetans passing through with caravans. Some disappointment has been expressed that Yatung has not developed into the trade mart anticipated. Miss Taylor's toils and endurance are remarkable. After occupying her station for three years, save during a brief furlough, in a mountain hut, three thousand feet above Yatung, Miss Taylor left for Calcutta in December, 1901, in order to reinforce her stock of provisions and stores, having previously vaccinated hundreds of the natives to prevent further epidemic from smallpox. Large crowds of the natives awaited the return of their good physician and friend.

Along the southern border the Assam Frontier Pioneer Mission has broken ground at Sadiya, among the wild Abor tribe, where Messrs. Lorrain and Savidge have exhibited much daring to evangelize these savage and degraded tribes.

To the east and northeast the Tibet Prayer Union (C. I. M.), at Ta-chien-lu and surrounding country, has been ably represented by Mr. and Mrs. Polihill-Turner. At Min-cheo, in Kansuh, China, the Christian and Missionary Alliance has distant toilers amid the darkness, and so long ago as 1856 the Roman Catholics began work on the eastern borders, continuing the same amid much suffering and persecution to the present day. One of the most heroic endeavors to enter Tibet will always be identified with the Rijnhart family. Probably no more thrilling and pathetic story has ever been written than Dr. Susie Rijnhart's "With the Tibetans in Tent and Temple."

Altho Tibet remains barred to the torch-bearers of the Gospel, no doubt by means of the Scriptures distributed among the traders, God is giving into the hands of His servants one of the keys by which to unlock the closed doors to carry the light to the six million souls under the blighting system of Buddhism, which for centuries has held sway over the Tibetans.

The celebrated explorer, Dr. Sven Hedin, a Swede, returned to Europe in December, 1902, after three years and three days of what may justly be described as the most remarkable land journey of modern times. He had traversed at least six thousand miles of land in Central Asia unknown to Europeans. The intrepid traveler made two attempts to reach Lhasa, disguised as a Mongolian pilgrim, and succeeded in reaching within one day's journey of that mysterious city, but was discovered and turned back. The doctor now thinks it impossible, under existing conditions, for any European to penetrate to Lhasa even in disguise.

## AMONG THE MONGOS OF THE KONGO

### THE WORK OF THE REGIONS BEYOND MISSIONARY UNION ON THE UPPER KONGO

BY A MISSIONARY OF THE "CONGO BALOLO MISSION"

Shortly after Stanley's memorable three-year journey across Africa, which he completed in August, 1877, it was decided that a mission should be opened to evangelize some of the many millions of degraded people whom the intrepid explorer had brought before the gaze of the Christian world. As the outcome of much thought and earnest prayer, the Livingstone Inland Mission was founded in the dawn of 1878. This mission was entirely interdenominational. For workers, money, and methods of work they leaned wholly upon the promises of God. The late Mrs. Grattan Guinness was used of God as the main instrument in founding this noble little mission, and it is with abundant cause that she has been called the "Mother of the Kongo Mission."

After six years spent in one long struggle to get past the forty cataracts which separate the Lower from the Upper Kongo River, the brave missionaries had the great joy of reaching the banks of the now famous Stanley Pool. In the meantime six mission stations had been built, and what this means it is difficult for any who have not had any experience of such a country as Central Africa to understand. Under that fierce sun the hard manual labor involved was exceedingly trying and dangerous to health. The Lower Kongo language, Fiole, had been learned to some extent, a vocabulary had been compiled, and some useful translation work had been accomplished. The terrible fever so disastrous to the white man had claimed eight victims from among our brave brethren, and each station was consecrated by a missionary tomb. Two missionary steamers had been successfully placed on the Kongo by the little mission—one, the *Livingstone*, on the Lower river, and later the larger boat, the *Henry Reed*. The latter boat was transported from Matadi to the pool upon the heads of one thousand native carriers in five hundred sections.

At the close of the six years the noble brethren of the Livingstone Inland Mission had founded a chain of stations extending from Banana, at the mouth of the mighty river, away into the interior as far as Bolengi station, at the Equator.

In 1884 the Livingstone Inland Mission was transferred to the American Baptist Missionary Union, and this society has been signally blessed at each of the stations from the coast into the far distant interior. Thousands of the Lower Kongo natives who, twenty years ago, were almost as savage as the Upper Kongo cannibals, have been converted, and those of us who have mingled with them can testify to the glorious power of the Gospel as displayed in their lives.

Four years later another advance was made by the Regions

Beyond Missionary Union\* toward the evangelization of the Kongo, in the formation of the "Congo Balolo Mission." Mr. McKittrick, a missionary who had labored for some years in connection with the A. B. M. U. at Bolengi, and who had been trained at Harley College, came home on furlough. He brought stirring tales of the Mongos, whom he had visited occasionally. Some of the people had been sold to the Bolengi natives as slaves, and helped to kindle a deep interest in the missionary's heart by what they told him of the many thousands of their fellows who dwelt in the far-off forest villages. As a result of Mr. McKittrick's passionate pleading the "Congo Balolo Mission" was inaugurated in 1888, and the first party, consisting of six men and



PREACHING TO THE MONGOS IN CENTRAL AFRICA  
An open-air service at Lulama, near Bongandanga

two women, went out early in 1889, and opened a station at Bonginda, a district some forty miles up the Lulanga, a tributary of the Kongo.

The Mongos live in the Great Horseshoe Bend of the Kongo River. Their country is as large as the German Empire, and they number between eight and ten millions. Altho they are terribly degraded—being cannibals, polygamists, and slave-dealers—they are physically a fine race and very intelligent. Our missionaries have always found them ready to listen to the Gospel Story, and we have had many proofs of the power of the Gospel to convert these dark souls.

The first thing which we had to do upon entering "Mongoland" was to learn the "Lo Mongo" tongue, and in this work we have to testify to the goodness of God, as already a large and useful vocabulary has been gathered, a grammar compiled, small primers printed,

\* Then known as the "East London Institute for Home and Foreign Missions."



and, better still, the four gospels and the Acts have been translated and circulated, while other Scriptures are at present being revised for the press. Great help has been rendered by the British and Foreign Bible Society, which has printed and given us from time to time various portions of the Word of God.

The Mongos are distinguished from the other interior tribes of Central Africa by having huge tribal marks upon their foreheads, literally lumps of flesh which stand out in bold relief, and which are raised by cutting the flesh when young. Most of the Mongos are tall and slim, and as they live for the greater part away from the rivers they are no watermen but splendid huntsmen, and spend a great deal of their time in the forests hunting the wild antelopes, wild boars, and many other animals peculiar to the African forests. Some of the men are adepts at twine-making, as well as at cloth-weaving upon their simple native frames. Each village has its own blacksmith, who with his primitive bellows, anvil, and hammer, does some wonderfully clever work in the way of making knives, spears, etc., from any old pieces of iron they can obtain. The women make baskets and mats very cleverly and see to the preparing of the food, such as the cassava roots, from which the native bread is made.

#### **Slave-trade and Polygamy**

The slave-trade and polygamy have played havoc among the people. The Kongo Independent State has done much to suppress the former, but permits domestic slavery, and in the country there are many places where the trade is still carried on. One of the saddest facts in connection with polygamy on the Upper Kongo is that the old chiefs, who have a good deal of wealth, buy up the little girls, sometimes only three or four years of age, who are then called wives, but are really slaves, and are liable to be bartered at any movement. I have often seen poor girls and women fastened by native cordage around the neck and tied to a tree, or with their feet fastened in heavy wooden stocks. Upon inquiry I have found that they are kept prisoners until a suitable bidder appears. I have met chiefs who boasted of owning two hundred and even three hundred wives. Many of these poor women are hired out by their so-called husbands for the most horrible purposes, so that money may be made. As may be easily imagined, the moral results are disastrous.

The Mongo natives are intelligent and approachable, notwithstanding their deplorable degradation. Altho they do not worship idols, they are very superstitious and have implicit faith in their witch-doctors. Like many others in Central Africa, the Mongos believe every sickness and death to be caused by witchcraft, and that the witch-doctor, or "nkanga," must be summoned to discover the culprit. A fowl is killed, and some one against whom the "nkanga"

has a grudge is accused of having bewitched the sick man by causing the spirit of a crocodile or hippopotamus to enter his body. The accused man must pay a very heavy ransom, or he may be sold into slavery or even be slain. These witch-doctors also make charms for the natives. A goat's horn filled with their "bote," or medicine, like powdered charcoal, is supposed to ward off sickness, and other charms are for the market, hunt, war, etc.

The Mongos have a very vague idea of a creator, whom they call "Nzakomba." Among their many myths and traditions it is easy to discover distorted forms of the Bible stories of the Fall and of the Flood. These traditions are found very useful in preaching the Word



WOMEN AND CHILDREN AT LULAMA, NEAR BONGANDANGA

This picture shows women engaged in hair-dressing, preparing food, and basket-making, and children eating

of God. The great majority of these Mongos are cannibals, and by many generations of this inhuman feasting have become lovers of human flesh; it is, therefore, the more wonderful to witness the many evidences that the Gospel is the power of God unto salvation if they only believe.

There are four stations where the Kongo Balolo workers have been laboring for some time: Lulanga and Bonginda, on the tributary Lulanga; Ikau station, at the confluence of the Maringa with the Lulanga; and Bongandanga, on the Lofoli tributary.

Bonginda, the first one of our stations to be opened, is situated about forty miles up the Lulanga River, or about eight hundred and forty miles from the mouth of the Kongo. Here Mr. and Mrs. McKittrick settled in 1889, and labored with much success. Scores of souls here have been converted to Christ. When the missionaries

first came to Bonginda all was darkest heathenism. It was an ordinary thing when a native chief died for his many wives and slaves to be sacrificed at the burial; they were beheaded by the executioner, and their bodies were thrown into the grave of the chief.

Now, altho the Christian church numbers only about forty members, the behavior of all the natives has much improved.

One of the brightest cases among the lads was the conversion of Lofanza, a poor slave boy, who was ransomed by a missionary, Mr. Blake, in the early days of the mission. Shortly after his ransom, Lofanza began to show signs of interest in the Gospel. Before long he boldly confessed the Lord Jesus Christ as his Savior and Lord, and became an unusually bright, devoted Christian. We had great hopes of wide future usefulness for him. Dr. Harry Guinness bought the lad, and many Christians were drawn to take a deeper interest in the



BONJARE

A native helper at Bonginda station

Lord's work among the Mongos after learning to know and love Lofanza. His love for Christ was wonderful, and at little prayer-meetings in Harley House he would often burst forth into passionate prayer for his native land. When his limited knowledge of English failed to express his heart's desires, he would launch out into his native tongue and cry with tears for God's blessing upon his fellow-countrymen. He died in England, but we believe that more than one of his English brethren dedicated their lives to Kongoland at those little prayer-meetings. One of our best native helpers on the field is Bonjare, a Bonginda lad converted some few years ago. He is the son of a chief, and made great sacrifices, as far as this world's goods are concerned, in coming out on the Lord's side. On one occasion we had the sorrow of seeing him backslide, but, thank God, he is now living a true Christian life. He is an excellent native evangelist, and is most useful among the children in the schools. Christian friends in the home lands, if they only knew the fearful surroundings of these poor people, would not wonder at their backsliding, but would pray more often and earnestly that these weak children may be kept pure in the midst of horrible temptations.

At our third station, Ikau, we have some very useful Christians,

and the native evangelist, Mbilo, is much beloved by all. One of the most encouraging facts is that even the heathen natives speak well of a man who lives a pure Christian life. On one occasion Mbilo had been maliciously and falsely accused of a certain sin, but when brought before the townsfolk they spoke nothing but well of him, heathen and degraded tho they are, so that his accusers were put to shame.

At Bongandanga, our farthest station on the Lofoli River, there has been marked blessing from time to time. The Mongos living in the Bongandanga district are very wild and savage, so that when this station was first opened, about ten years ago, the villages were continually at war with each other. The poor women of Bongandanga, too, are very degraded, and slavery, polygamy, and even cannibalism are rife. The Gospel has, however, wrought wonders, and in the midst of this abode of iniquity there is now a little church of believers in the Lord Jesus Christ.

One of the brightest cases out of forty converts is that of Evangelist Bongoli. A man of fine physique, and a born orator, he was sought for all over the district as one who would be most likely to "win the palaver." The chief who secured Bongoli's services to debate for him felt sure he would get the best of the day. We prayed often for Bongoli's conversion, but he seemed to be very careless, and at times sneered and scoffed at our message. All our efforts to lead him to think of his sins and his need of the Savior seemed in vain, until God dealt with the poor man in a truly marvelous way. Very early one morning our missionaries were aroused by a loud knocking at the



THE BONGANDANGA MISSION STATION

The chapel is in the center. The other two buildings are missionary dwellings

door and a native crying out, "Kúmbol'ekuke! Kúmbol'ekuke!" (Open the door! Open the door!) As soon as the door was opened in came Bungoli, seemingly in a perfect frenzy. He said, "Oh, white men, I have had a terrible experience! Last night I felt that some calamity was coming upon me, and I couldn't sleep for a long while. Even when I did sleep I had a horrible feeling that your God was about to punish me for the way in which I had treated His message, and altogether it has been a fearful experience. I have now come to you that you may teach me the way of God." The missionaries were, of course, rejoiced to help him, but Bongoli was not a man to be easily convinced, and wanted to know the whys and wherefores of everything. After about six weeks of instruction the Holy Spirit had His way with this dark soul, and Bongoli became a new man in Christ Jesus. For the past eight years he has been one of our best native workers, and has, we believe, won many for the Savior. For Christ's sake this native Christian has lost much of this world's wealth, but he is growing daily in the grace and knowledge of our Lord Jesus Christ. Bongoli's wife has also been converted, and has proved a true helpmeet to him.

The work among the women and children is especially interesting. Women's classes are held regularly at all the stations and with the most blessed results. One young woman, named Botaka, came as a raw heathen to Mrs. Ruskin's women's class at Bongandanga, and being present at a baptism of two women, asked her teacher if she too might be baptized. She was told she must wait, since it is our rule to keep candidates on probation for a short period, that they may show that their lives are in accord with their profession. Botaka was disappointed, but went back to her village, and to our sorrow very shortly afterward died. We were told, however, by the villagers that in the days of her sickness she had gathered her neighbors around her and had pleaded with them to come to the Savior, in whom she had found such a friend.

In the day schools several hundreds have learned to read and write, and some have decided for Christ. It is no extraordinary thing to see a lad sitting outside his hut in the village reading his native Gospel, and our hearts rejoice when we see that the news of a Savior's love is spreading by means of our school children.

The "Congo Balolo Mission" has sent out two steamers and a small steam-launch called the *Evangelist*. The first sent out was the *Pioneer*, a side-paddle boat, which for over twelve years has done the greater part of our transport work, both of missionaries and provisions. Latterly, however, she has proved altogether inadequate for the work, and we have found it necessary to provide a larger and stronger boat, the *Livingstone*, which was given in memoriam of Fanny E. Guinness. This fine steamer was carried in sections to Matadi, and thence

over the new railway as far as Stanley Pool, where she was put together for her work on the Upper Kongo. The *Evangelist* is used in visiting districts upon the river banks, and we trust will be found increasingly useful in the future. The old steamer *Pioneer* will still be useful on the tributaries as a means of transport, but can no longer travel on the main river.

Among the millions of Mongos on the Kongo we have only thirty-five workers, but there is every sign that the Lord is with us, and we go forward in faith. More men are greatly needed to open new stations on the Bolombo, Lofoli, Maringa, and Juapa tributaries, where there are yet untouched millions of unenlightened souls for whom Christ died. Means are also needed to equip and send forth the right men and women, who will preach the Gospel to these people. Pray that the "Congo Balolo Mission" may be abundantly supplied with the right workers and with funds to carry on the Lord's work, and thus speedily evangelize the Mongo tribe on the great Upper Kongo River.\*

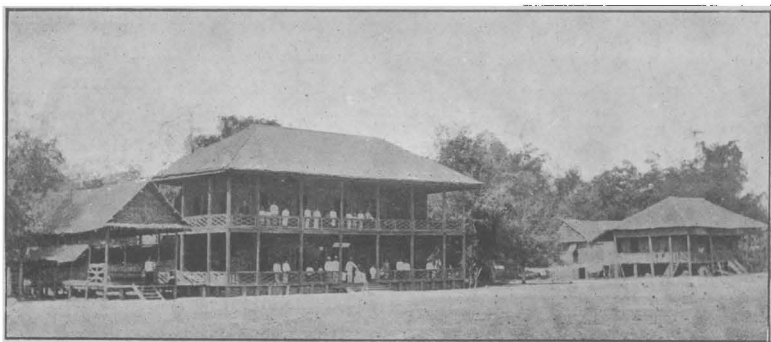
## THE REMARKABLE MOVEMENT TOWARD SELF-SUPPORT IN SIAM AND LAOS

BY REV. ARTHUR J. BROWN, D.D., NEW YORK  
Secretary of the Presbyterian Board of Foreign Missions

Siam and Laos are a splendid illustration of the feasibility of self-support when the missionaries themselves are firm and wise in pushing it. Here the people are not so poverty-stricken as in China, India, and Korea. The softness of a tropical climate reduces want, so that less expenditure is necessary for shelter, clothing, and fuel, while the comparative sparseness of the population and the exuberance of the soil make it easier to secure necessary food. Nor is money scarce. The per capita wealth of Siam and Laos must be greater than that of most Asiatic countries, if the rather superficial observation of a traveler can be trusted. At any rate, the people have plenty to eat, and they wear more gold and silver ornaments than any other people in Asia. Even naked urchins tumbling about the village streets are often adorned with solid silver anklets, wristlets, necklaces, or "fig leaves."

Buddhism has taught the people to give largely for the support of

\* The Regions Beyond Missionary Union includes the training colleges and various evangelistic and medical mission centers in London. It has missions in Peru, Argentina, in the Behar Province of North India, and on the Kongo and its tributaries. The work is entirely dependent upon the freewill offerings of the Lord's people, and has from the beginning been carried forward in faith in God. Help is therefore gratefully received from all who desire the spread of the Gospel of Christ. The Honorary Directors are the Rev. F. B. Meyer and Dr. Harry Guinness, and communications should be addressed to them at the central offices of the Union, at Harley House, Bow, London, E, England. The monthly magazine of the Union, *Regions Beyond*, may be obtained in America from Messrs. Fleming H. Revell Co., New York, at \$1.00 a year.



THE CHAPEL, SCHOOL, AND NATIVE PREACHER'S HOUSE, PITSANULOKE

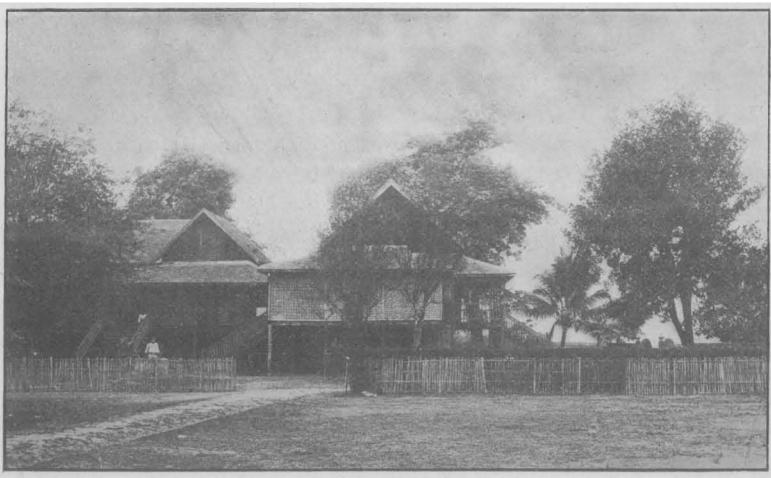
religious institutions. The land literally teems with temples and priests, and while old buildings quickly fall out of repair in this land of heavy rains, intense heat, and swarming insects, new ones are constantly being erected. There is great "merit" in building a temple, or "sola," but none in repairing one that some one else has built. This accounts for the number of crumbling wats and for the many new shrines which are springing up on every side. For these reasons Mr. Eakin says that the problem of poverty may be eliminated from the situation in Siam. The people are able to give.

But it would be an error to assume that it is therefore easy to lead the Siamese and Laos to self-support. In every other mission field the people pay far more to support heathenism than they are asked to pay to support Christianity. The Gospel makes no such financial demands upon converts in China and India as are made by the old faiths. Besides this, self-support is more a matter of proportion than of amount. If the average Christian in India lives on less than the average Christian in Siam and Laos, it is also true that his pastor lives on less. If each family gives a twentieth, twenty families will be able to support a pastor in average comfort, no matter what the average scale may be. The hardest problem everywhere is not ability but disposition. American Christians could quadruple their foreign missionary gifts if they would. Probably the average income of the San Francisco Chinese is higher than that of any other body of Asiatic Christians in the world, but it is as difficult to induce them to pay their minister's salary as it is in India. The world over, people like to be supported by some one else and to do as they please with their own money. This general disposition in Siam and Laos is intensified by the easy-going life of the country, the lack of thrift and energy, the feeling that Christianity is a foreign religion, and particularly by the fact that for many years the missionary work was wholly supported by foreigners. In the old days native helpers were as freely employed, medicine as freely given away, scholars as freely educated

as in some other mission fields, until the Siamese and Laos Christians came to expect foreign support, to accept it as a right, and feel aggrieved if they did not get it. When, therefore, the missions began to apply the new principle of self-support, they encountered as discouraging conditions as could be found anywhere. Many fell away altogether, others became sullen, and in some places, notably Petchaburi, the work of years had to be virtually disbanded and reconstructed from the foundation.

#### The Doctor and His Fees

The entire medical work of both missions is now wholly self-supporting, including assistants, drugs, instruments, supplies, and in several cases, lands and buildings, for the small deficit in one or two of the Laos stations is more than counterbalanced by the excess at another. For one of our best hospital plants in Asia, that at Chiangmai, the Board is asked to give only \$1,500, all the remainder of the total cost of about \$9,000 having been raised on the field. The customs of this hospital are fairly typical of the others. There are no fixed fees for natives, but all in-patients, except the poorest, furnish their own food and clothing, and are expected, in addition, to pay something for medicines and attendance. Patients usually do this, sometimes in comparatively large sums. At the dispensary also there is no prescribed charge, but all who are able to do so pay for their own medicines. The poor are treated freely. A large stock of drugs is carried at this hospital, usually to the value of about 20,000 rupees (\$6,000). This is necessary because of the great distance from the source of supplies, five or six months being required to fill an order from London. Our hospital is the only one in the city, but Chinese merchants are



A SELF-SUPPORTING HOSPITAL AND DISPENSARY IN CHIANGMAI



now beginning to sell quinine and a few of the staple proprietary medicines, so that our sales in the future may not be so great.

This development of self-support has not obscured the spiritual aspects of medical work; on the contrary, most of our medical work in Siam and Laos impressed me as happily blending the medical and the evangelistic. The missionary physician is rightly in charge of the evangelical work of the hospital and dispensary. The usual plan is to have a chapel in the hospital itself, and for the medical missionary to conduct its services. In Chiangmai I had the privilege of delivering the address at the dedication of the beautiful new chapel which is visibly to represent the fact that our medical work of that



THE WOMAN'S WARD OF THE LAKAWN HOSPITAL

great institution is "for Jesus' sake." Dr. McKean voices the deepest heart feelings of all the Siam and Laos medical missionaries whom I met in the statement:

While we recognize the power of medical practise, softening prejudice, and winning friends, and often in winning souls into the Kingdom, yet we are constantly made to feel that only the Spirit of God can touch and change the heart. Will not our friends at home pray more earnestly for all medical missionaries, that they may be men and women filled with the Holy Spirit, bringing forth the fruits of the Spirit, that thereby a greater number of their patients may be brought to Christ?

A considerable part of the income of our medical work comes from foreigners, who are charged comparatively high fees. But it should be remembered that the fees include medicines as well as treatment, and that everything foreign in a heathen land is higher priced than at home. The foreigners in Laos are, as a rule, receiving large salaries, and are, therefore, abundantly able to pay a good price. Our

medical attendance on foreigners is also more exacting than on natives, and takes valuable time away from mission work for which our hospitals and physicians are maintained. Only the institutional part of our medical work is self-supporting, the physicians themselves being maintained at heavy expense by the Board. I believe that the foreign traders themselves cordially feel that if they have in a Laos jungle the benefits of the same grade of medical and surgical skill which they would find in England, it is only fair that they should pay such a sum for it as will aid in reimbursing the Board for the expense of maintaining medical missionaries and further the large charitable work which is done among the natives. After all, they do what the natives do (pay as they are able), only their more uniform ability makes it easier to make a definite schedule of fees.

### **The Preacher and His Salary**

The evangelistic work of the Siam and Laos Missions affords an even better illustration of self-support than the medical, for it can not rely for its income upon the motive of evident physical suffering. Yet in Siam the entire evangelistic work is self-supporting, except, of course, the itinerating expenses of the foreign missionaries. Not a single native helper is employed at mission expense, all helpers, including the pastor of the First Church of Bangkok, being supported by the people. Not only this, but the new church in the central part of the city is to be paid for, land and building, by the Siamese themselves, and while it is true that one man is to give most of the money, he is a Siamese, and the other Christians are to give all that they are able.

A notable illustration of the practical working of a principle is afforded in "The Christian United Bank of Bangkok." It is a savings bank which was started by an elder of the First Church, on the advice of Mr. Eakin, about two years ago. Its president is the native pastor, its manager is an elder, its treasurer is a Third Church member, and all of its directors are Christians. The bank does not attempt to invest its funds, but by a mutually satisfactory agreement places them at two per cent. interest with the powerful local branch of the chartered bank of India, Australia, and China. The depositors, nearly all of whom are Christians, have now saved over six thousand *ticals*, and as a check upon the temptation to draw their money and spend it unwisely, the depositors have bound themselves by the condition that no sum can be withdrawn except on an order countersigned by the president (pastor) and manager (elder), who refuse their approval, unless they know and approve the object! There is hope for a country which has Christians of that kind.

In Laos, also, the evangelistic work is virtually self-supporting, the groups and churches everywhere paying for their preaching.

At the annual mission meeting in 1897 the following resolution was adopted unanimously:

*Resolved*, That the mission request the Board for no appropriation for native ministers, licentiates, Biblewomen, and Sabbath-schools for the coming year.

This was, perhaps, an extreme position, but the mission has held to it, not literally but in spirit. At this time only two helpers are employed at mission expense, and they are used solely for evangelistic work among the heathen, and usually accompany a missionary.

Most of the native helpers, however, even for this work are paid by the Christians themselves. The Praa church, for example, gave ten rupees for the work among the Ka-mooks and ten for work in Chieng-tung, besides paying its own expenses and giving ten rupees to the church school. The Chiengmai church is justly famous for both self-support and self-propagation. It has sent out several colonies, maintains evangelists in various places, and generously fosters every good work. In the Presbyterian conference at Lakawn, during my visit, one of the Lakawn elders said in substance to his fellow Christians:

To whom are the Laos people indebted for the knowledge of the Gospel? To American Christians. Who must evangelize the rest of the Laos people and the mountain tribes? We must do it, not depending upon American men or money. Why should we hoard our money? Many say they wish to leave it to their children. But often it is a curse to those children, not a blessing. Let us freely give it to spread the Gospel.

What a fine example for some of our home elders is given by the Laos elders of Muang Tung, an outstation of Chieng Rai. Dr. Briggs thus describes it:

Two were sent by the church at three different times, and spent from four to six weeks each time. The Chieng Rai church has bought, for a consideration of one hundred rupees, a teak house in the most important Christian village, a rice-field, rice-bin, and some loose lumber. This church proposes to send one of its elders to live there. He is to have the privilege of farming the rice-field, and occupying such parts of the house as are not needed for a chapel. He is to receive no wages unless hired by the church to do evangelistic work at some distance from the village. In other words, he will be on the same basis as every other elder in the church, except that home and fields are provided for his use, and for this he is to be practically the pastor of the disciples in that district.

We attempt to put practically the whole burden of shepherding the sheep upon the Laos elders, and the burden of evangelization upon them and every soul that receives the sealing rite of baptism. We are not theorizing; we are quietly putting our convictions of right method to the test. Thus far we are abundantly encouraged, and have great cause for gratitude to God.

The church in America is not asked to support any feature of the work in Laos that the native church there can justly be expected to support at this stage of its development. More than that, the native Laos

church is undertaking active work in the regions beyond. A small struggling church of fifty members (which has just finished building a neat, cosy chapel without any outside help) has contributed two months' support of a Laos minister to preach the Gospel in French Laos territory, where, for the present, the missionaries are encouraged by French officials not to go. A small Christian Endeavor Society in Laos is assuming partial support of an evangelist at work in the French Laos field. A Women's Foreign Missionary Society of fifteen members gave of their poverty thirty rupees in one year, sufficient to pay the expenses of a native minister for two months in evangelistic work.

In this connection it should be noted that the two youngest stations of the Siam mission, Pitsanuloke and Nakawn, have been self-supporting from the beginning. Not only helpers and teachers, but land, school, hospital, church buildings, and all their running expenses have been paid without a dollar's expense to the Board. Mr. Eckels writes from Nakawn:

We have not exalted self-support above other things of greater importance. Neither have we made a hobby of it. We have believed that as the people grow in grace and in the doctrines of the Word, self-support would be one of the fruits of its growth, and it has proved so. In building their chapels and helping in the evangelistic work the disciples do not seem to have thought of financial help from the missionaries. Self-support has been spontaneous. During the past year the disciples built one temporary and one permanent chapel, and they are now securing materials for two more substantial chapels, while in addition they contributed one hundred and eight ticals toward the new church in Bangkok.

In considering results, it would be unjust to cite Siam and Laos as comparatively unfruitful fields, because the actual number of present converts is apparently small, for these missions have thoroughly committed themselves to the policy of self-support. Unlike Korea, they did not have the advantage of beginning after the new principles of self-support had been enunciated, but like most of the older missions, they have had to reconstruct much of their work—in some cases being obliged to begin all over again. It is not fair, therefore, to contrast the present statistical tables with those of a decade ago without



NOI PUNNYAH AND FONG KAOW  
A native helper and wife in Praa

taking this into consideration. Discouragements there are beyond question, but I believe that the work in these two missions is now on a sound basis, that it is in a healthy condition, and that if the home churches will enable the Board to adequately equip it, we may reasonably expect a great work for God in Siam and Laos. The care of these missions in working out their estimates for native work is worthy of high praise. So rigid is the application of the principle of self-support that there is practically nothing left that can be cut, unless the Board stops itinerating by the missionaries. I was present when the Laos mission considered its estimates for the ensuing year, and I am sure that the executive council and the finance committee of the Board could have been no more scrupulously economical in passing upon requests for new property than were the members of that mission. Self-support in these missions is not merely a theory for the distant future, but a practical working principle for the present.

*(To be concluded)*

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## THE BIBLE IN THE MISSIONARY MEETING

BY BELLE M. BRAIN, SPRINGFIELD, OHIO

The greatest of all missionary books is the Bible. Without it there would be no missionary work. The most helpful of all missionary libraries is the "little library of sixty-six small books, usually bound together as one great Book, which has been the inspiration of every missionary and missionary worker since the world began."

Too little use is made of the Bible in the missionary meeting. In many societies, where the most elaborate preparation is made for the remainder of the program, little or no thought is given to the Scripture lesson. It is true that reading the Bible at the opening of the missionary meeting is an almost universal custom, but too often it is done merely as a matter of form and not with the definite purpose of accomplishing something. The idea seems to prevail that if the Bible is read, no matter how, a holy service has been performed and a blessing is sure to follow. Yet to be effective the Scripture lesson must be carefully and prayerfully selected, impressively read, and its teachings forcibly applied. Otherwise it will make but little impression and leave scarcely a memory behind.

The writer recalls a missionary meeting where the Scripture lesson, selected hastily at the last moment, was read in so perfunctory a manner that less than half an hour later, when a test was made, not a single person present was able to tell what had been read! It was one of the most striking missionary passages in the Bible, yet it had made no impression whatever.

On another well-remembered occasion a missionary worker of no little prominence was asked to read the Scripture lesson at a mission-

ary conference. The passage selected was obscure, with seemingly no bearing whatever on the cause of missions. As he made no comment and drew no parallels, his hearers are still in ignorance of the lessons he intended to convey. Selecting inappropriate passages is, unfortunately, not an uncommon failing. The writer recently heard of a leader of a children's mission band who opened her meeting by reading an entire chapter from the book of Lamentations!

At still another meeting, the leader, who, by the way, was the pastor of the church, contented himself by having the congregation turn to the back of the hymn-book and read a short psalm not specially missionary in character. This practise is becoming so prevalent, and is such a poor makeshift for a Scripture lesson, that one could almost wish that the psalms might be omitted from future editions of the hymn-book. Responsive readings and concert readings can be made effective, but it requires special care to make them so.

*Instances such as the foregoing, which could probably be duplicated by any one in the habit of attending missionary meetings, go to show the careless and ineffectual way in which the Scriptures are used. The result is a great loss of power.*

#### The Bible in the Devotional Service

There are many profitable ways of using the Bible in the devotional service of the missionary meeting. The wise leader will sometimes use one, sometimes another.\*

To be effectual the Scripture lesson need not be long. Sometimes a single text, followed by a few pointed remarks, will make a deeper impression than a whole chapter aimlessly read. For example: "Carest thou not that we perish?" (Mark iv:38). These words of the disciples to the Master on the Sea of Galilee may well be taken as the cry of the forty million heathen who die every year in foreign lands. Forty million will die during the ensuing year. They are passing away at the rate of one hundred thousand a day. Every tick of the watch sounds the death-knell of a heathen soul. With every breath we draw four souls pass away never having heard of Christ. "Carest thou not that they perish?"

Uniting two texts somewhat similar in thought sometimes impresses a stronger lesson than using either alone. For example:

"I must be about my Father's business" (Luke ii:49).

"The King's business requireth haste" (I. Samuel xxi:8).

\* Every missionary worker should have a "Missionary Bible," such as that described by William D. Murray, in the *Sunday-School Times* of January 15, 1898. In it he has gathered four different kinds of material: 1. Autographs of missionaries and missionary workers. 2. Charts giving facts and statistics. 3. Sayings of great missionaries. 4. Striking missionary texts. "This Bible has been nearly ten years in growing," says Mr. Murray. "Its first usefulness might be called personal. It has increased my interest in missions, it has made my prayers definite, it has made me more efficient as a worker in the mission cause. Another use has been public. I have found here material for missionary talks, and the things which have helped me have been where I could pass them on to others."—B. M. B.

Also,

"Whatsoever He saith unto you, do it" (John ii:5).

"See that ye refuse not Him that speaketh" (Hebrew xii:25).

Selecting a "golden text" from the Scripture lesson for the day and placing special emphasis upon it is an excellent plan. Such passages as the following are adapted to this purpose:

The Feeding of the Five Thousand (Matthew xiv:15-21). Golden Text: "Give ye them to eat" (v. 16).

The Story of the Lepers at the Siege of Samaria (II. Kings vii:3-16). Golden Text: "We do not well; this day is a day of good tidings and we hold our peace" (v. 9).

Our Lord's Inheritance (Psalm ii). Golden Text: "Ask of Me, and I will give thee the heathen for thine inheritance, and the uttermost parts of the earth for a possession" (v. 8).

Whenever possible it is well to make the Scripture lesson appropriate to the topic for the day. For a meeting on the mountain people of the South, read the parable of the lost sheep (Matthew xviii: 11-13), impressing the thought that missionaries to these people have literally gone to the mountains to "seek that which has gone astray." For a meeting on the Chinese and Japanese in America, use the story of Philip and the Ethiopian eunuch (Acts viii: 26-39)—the story of a "home missionary work for a foreign missionary subject." Like the eunuch, many a converted Chinese or Japanese has gone "on his way rejoicing" and carried the Gospel to his countrymen in a distant land. For a Christmas meeting, read "The First Christmas Gifts" (Matthew ii: 1-11), and call attention to the significant fact that the first offerings to the Lord Jesus were brought by Gentile worshipers.

Making slight changes in familiar texts, adapting them to present-day conditions, is another excellent plan. Texts showing the world-embracing character of Christ's mission can be made most effective by changing them to suit the attitude of various classes toward the cause of missions. Irreverent tho it may sound, John Smith, who does not believe in missions, either home or foreign, and has no concern for any soul save his own, reads thus: "This is a faithful saying, and worthy of all acceptation, that Christ Jesus came into the world to save John Smith." The member of the First Presbyterian Church who believes in working within the limits of his own church walls but nowhere else, reads thus: "The field is the First Presbyterian Church." The resident of New York City who believes in city missions, but does nothing toward saving his nation or the world, reads thus: "The Father sent the Son to be the Savior of New York City." The citizen of the United States who believes in home missions but not in foreign, reads thus: "God so loved the United States that He gave His only begotten Son." Only those who believe in world-wide

missions read thus: "This is the Lamb of God that taketh away the sin of the WORLD."

Following the Scripture lesson with a few terse questions is an excellent way of concentrating thought upon it and bringing out its teachings. The following questions on I. Corinthians xvi:2 have been suggested:

1. How often are we to give? (Upon the first day of the week.)
2. Who are to be givers? (Every one of you.)
3. What method should be used in giving? (Let every one of you lay by him in store—*i.e.*, set apart a certain portion.)
4. What is to be the measure of Christian liberality? (As God hath prospered.)

It is sometimes a good plan to call upon the society to give the Scripture lesson. Either with or without previous notice, let the leader ask those present to name some of the things given to God by prominent Bible characters (Isaiah gave himself, Hannah gave Samuel, the widow gave her mite, the little lad his "five loaves and two small fishes," Dorcas her needle, etc.). This is a most helpful lesson. For another meeting those present may be asked to repeat some of the promises to which Judson referred when he said: "The prospect is as bright as the promises of God."

A very effective lesson, contrasting the idols of the heathen with the Jehovah God of the Christian, may be given as follows: Read Isaiah xl:9-31, describing the majesty and power of God, and give special emphasis to the words, "Behold your God!" (v. 9). Then, holding up an idol, say, "Behold the heathen's god!" and read Psalm cxv: 4-8.

#### **Studying the Bible as a Missionary Book**

In addition to reading the Scriptures during the devotional service, it would be well for every missionary organization to devote some time to the systematic study of the Bible as a missionary book. Because so few have done this, the average Christian has no clear conception of the place of missions in the plan of God.

Many, even among missionary workers, are so ignorant of the Scriptural foundations on which missionary operations rest, and of the great promises and prophecies by which the ultimate triumph of world-wide missions is assured, that their faith is shaken by every temporary wind of adversity that seems to threaten the missionary cause. Such events as the Boxer outbreak or the capture of Miss Stone fill them with apprehension concerning the final outcome of the work.

Half an hour, or even a quarter of an hour, devoted to a systematic study of the Bible at the monthly missionary meetings, not as a part of the devotional service, but as a regular number on the pro-



gram, would do much to correct all this. The result would be a band of strong and reliable workers, able to give a reason for the hope that is in them, and standing strong in the faith that the day will come when the kingdoms of the earth shall have become the kingdoms of our Lord and of his Christ.

Two series of lessons, each containing twelve studies, are here recommended for the use of societies or individuals willing to take up such work. The first was suggested by a study of the opening chapters of Smith's "Short History of Missions" and Barnes' "Two Thousand Years of Missions Before Carey." The second is taken from Beach's admirable little text-book, "New Testament Studies in Missions."

### I.—The Genesis of Missions

1. The Missionary Covenant: "In thy seed shall all the nations of the earth be blest" (Genesis xxii: 18).
2. The Missionary Messages of the Prophets.
3. Missions in the Hebrew Hymn-book.
4. The Messiah Missionary.
5. Missionary Key-notes of the First Christian Hymns: The Benedictus (Luke i: 68-79); the Annunciation to the Shepherds (Luke ii: 10-12); and the Nunc Dimittis (Luke ii: 29-32).
6. The Great Commission (Matthew xxviii: 18-20; Mark xvi: 15; Luke xxiv: 46-49; John xxi: 21, 22; Acts i: 8).
7. The Birthday of Christian Missions (Acts ii: 1-41: "Fifteen nations heard the Gospel, and a missionary force of three thousand was created in a day").
8. The Divine Program of Missions (Acts i: 8).
9. "Beginning at Jerusalem"—the City Mission Period (Acts ii: 42-viii: 1).
10. "In all Judea and in Samaria"—the Home Mission Period (Acts viii: 12).
11. "Unto the uttermost parts of the earth"—the Foreign Mission Period (Acts xiii: 28).
12. Missionary Lessons from the Epistles.

### II.—New Testament Studies in Missions

#### PART I.—MISSIONS IN THE LIGHT OF THE GOSPELS

1. Parallels between the life and work of Jesus and those of modern missionaries.
2. Gospel teachings concerning the Gentile nations.
3. Messengers to the world.
4. Missionary fruitfulness.
5. Hardness and opposition in missionary service.
6. The personal call to missionary work.

#### PART II.—ST. PAUL AND THE GENTILE WORLD

7. The development of Paul the missionary.
8. Condition of the Gentile world in St. Paul's time.

9. St. Paul's missionary aims and methods.
10. St. Paul as a missionary teacher.
11. Difficulties encountered by St. Paul in prosecuting his work.
12. What St. Paul and his associates accomplished toward the evangelization of the Gentile world in their own generation.

### Stories of Special Texts

Tho not always distinctively missionary in character, texts and Scripture passages associated with great missionaries or connected with important events in missionary history can be used with profit in the missionary meeting.

Ezekiel xxxvii: 9, 10, containing the words, "Come from the four winds, O breath, and breathe upon these slain that they may live," is notable as the text of the first sermon preached in the native tongue on the American continent. The preacher was John Eliot; the date, October 28, 1646. By a strange coincidence the name of the chief in whose wigwam the sermon was preached was Waban, the Indian word signifying "breath" or "wind." This made a deep impression on the red men, and was regarded as a good omen by them.

Isaiah liv: 2, 3 was the text of Carey's famous sermon preached at Nottingham, May 31, 1792, which resulted in the formation of the Baptist Missionary Society, and ushered in the remarkable period known as the missionary century. The two divisions of this sermon—(1) "Expect great things from God," (2) "Attempt great things for God"—have become famous mottoes of the Church. Another text associated with Carey is Psalm xlv: 10. On the Lord's day following the disastrous fire at Serampore, which destroyed property valued at nearly \$50,000, including his valuable Sanscrit and other translations, he preached on the words, "Be still, and know that I am God," and set before his hearers two thoughts: (1) "God has a sovereign right to dispose of us as he pleases," (2) "We ought to acquiesce in all that God does with us and to us."

II. Kings xiii: 21—"As they were burying a man, behold, they spied a band of men; and they cast the man into the sepulchre of Elisha; and when the man was let down and touched the bones of Elisha, he revived, and stood upon his feet"—was the peculiar text chosen by Gordon Lathrop for his powerful discourse delivered at an anniversary of the Church Missionary Society, held in Westminster Abbey, three weeks after the funeral of Livingstone. The great audience, seated over the spot where the great missionary had been so recently laid to rest, was intensely moved when the speaker exclaimed: "Let the whole Church touch his bones and rise to a new victory for God."

Genesis i: 1 and John iii: 16 are the texts that won Joseph Hardy Neesima to the Christian faith. The first, found in an abridged copy of a Chinese Bible in the library of a friend in Japan, revealed to him

God as the Creator of the universe. The second, slowly spelled out in an English Testament, while working his passage to America on board the *Wild Rover*, revealed to him God as the Savior of mankind.

I. Corinthians i: 26-29 was wondrously used of God as a means of leading Dr. Clough, the hero of Ongole, to a right decision of a most perplexing question. There was a flourishing school at Ongole, attended by over sixty high-caste boys, the entire cost being borne by their fathers. All went well until three low-caste men presented themselves for baptism. The missionary received them gladly, but the Brahmins declared that if he had any more to do with them they would withdraw their support from the school. It was a grave situation, and Dr. and Mrs. Clough retired to separate rooms to lay the matter before God. By a curious coincidence each had the same experience. After prayer each took up a Bible, and, opening it at random, was directed to the words found in I. Corinthians i: 26-29. Next morning Dr. Clough announced his decision to receive low-caste converts, whereupon everybody left the school and the Brahmins became bitterly hostile. But God honored the work done according to His plan, and ere long great ingatherings began that are almost without a parallel in missionary history.

Psalm lxii: 5-8 has a most pathetic interest on account of its use by Allen Gardiner, the hero-martyr of South America. While attempting to carry the Bread of Life to the heathen of Terra del Fuego, Gardiner starved to death with six heroic companions. When the bodies of the "deathless seven" were discovered a hand was found painted on the rocks, and beneath it "Psalm lxii: 5-8." The choice of these words, under such circumstances, shows how strong and unshaken was the faith of this martyr band.

Luke vi: 30 was once a cause of great perplexity to Henry Richards, the famous Baptist missionary on the Kongo. It was his custom to translate a few verses from Luke's Gospel every day and expound them to his dusky hearers. These people were notorious beggars and asked for everything they saw. When he came to the text, "Give to every man that asketh of thee," he did not know what to do with it. His first thought was to omit it; his second, to say that it was not to be followed literally; but neither satisfied his conscience. After two weeks of prayerful consideration, he decided to give out the verse just as it was written and take the consequences. After that, no matter what the people asked for he freely gave it to them. They were deeply impressed by this, and at length not only stopped asking but brought back much of what they had taken away. Ere long the great awakening began, known in missionary history as the "Pentecost on the Kongo."

I. Samuel xxx: 24—"As his part is that goeth down to the battle, so shall his part be that tarrieth by the stuff: they shall part alike"—is

called Hannington's text, because he used it so frequently in sermons and addresses.

Jeremiah xlv: 5—"Seekest thou great things for thyself? Seek them not, saith the Lord"—was Henry Martyn's favorite text—a most significant one in view of the fact that he was a brilliant scholar, winning the highest honors during his college course, and so full of worldly ambition that he chose the law as a profession rather than the ministry, "chiefly because he could not consent to be poor for Christ's sake."

Psalms cxxi (the Travelers' Psalm) and cxxxv are known as Livingstone's psalms, because they are the ones he selected to read on that memorable morning in November, 1840, when he bade farewell to father and mother, and the old Scotch home at Blantyre, and sailed away to his distant field.

Of all texts connected with missionary history, none seems more inappropriate than Genesis xlv: 24—"See that ye fall not out by the way"—which, together with Isaiah xli: 10, was inscribed on a brass plate presented by two ladies to the pioneer band of twenty-five missionaries who sailed for the South Seas on board the *Duff* in August, 1796. It recalls Marie Corelli's startling dedication of "The Master Christian": "TO CHURCHES QUARRELING IN THE NAME OF CHRIST," and should remind us that missionaries are, after all, only human, and are exposed to the same temptations as Christians who stay at home.

Matthew xx: 28 has been a source of comfort to countless missionaries in the field, but to none more so than to James Gilmour at the beginning of his lonely work among the nomad Mongals. "Companions I can scarcely hope to meet," he says, "and the feeling of being alone comes over me till I think of Christ and His blessed promise, 'Lo, I am with you alway, even to the end of the world.' No one who does not go away, leaving all and being alone, can feel the force of this promise; and when I feel my heart threatening to go down, I betake myself to this companionship, and, thank God, I have felt the blessedness of this promise rushing over me repeatedly when I have knelt down and spoken to Jesus as a present companion, from whom I was sure to find sympathy." \*

\* For the stories of other texts see "Modern Heroes of the Mission Field," pp. 69, 131-133, 171, 209; "Irene Petrie," pp. 60, 61, 63; "Modern Apostles of Missionary Byways," pp. 11, 15, 35, 36, 50; "Pilkington of Uganda," p. 98; "Islands of the Pacific," pp. 258, 259; "New Acts of the Apostles," pp. 126, 231; Thompson's "Moravian Missions," pp. 34, 183, 198, 199; "Mosaics From India," pp. 82, 83; "Life of James Chalmers," p. 136; Thompson's "Foreign Missions," pp. 373, 374; THE MISSIONARY REVIEW, February, 1888, p. 106; July, 1893, p. 502; February, 1896, p. 83; February, 1902, p. 94; February, 1903, p. 148.

## THE YOUNG MISSIONARY

[At the last session of the International Missionary Union, June, 1902, a new feature was inaugurated—that of organizing classes for conference of new appointees to the mission fields of the world with veteran missionaries and specialists. Quite a class of outgoing missionaries, under appointment for the first time to China, India, Japan, Africa, and other foreign fields, testified at the conclusion of the week to the valuable information and practical hints received at these interviews.

It was determined to continue this means of aiding young missionaries who might attend the session June 3-9, 1903. The officers and Board representatives in their annual meeting, January, 1903, took action commending this feature of the program for the Twentieth Annual Meeting of the International Missionary Union, and proposing, as far as practicable, to facilitate the attendance of their missionaries, newly under appointment, at Clifton Springs, N. Y., in June.

Some of the Boards now call their new appointees to their headquarters for special conference concerning their denominational methods of administration on the field, and the peculiarities of their business requirements in the home office, as well as specialties in the evangelistic and educational work abroad. This has been found very valuable. The work of the Union in no sense substitutes this. It is designed only to cover practical hints, through addresses and conversation with the hundred or more missionaries present from all fields and of all societies.

It is proposed mainly to cover the period from the acceptance of the new missionary by any Board to the end of the first year on the field. The scope of the interviews of the week may be inferred from the synopsis submitted to the committee having the conduct of them. Dr. W. E. Witter, Dr. Dobbins, Dr. C. C. Thayer, Rev. H. A. Crane, Dr. J. L. Humphrey, and others had charge of the conference of 1902. They are maturing a proper schedule for 1903. The suggestions which are appended from Dr. Dobbins will show with what thoroughness the committee hopes to prepare for the reception of the new appointees who may find it practicable to attend. All missionaries under appointment will be gratuitously entertained during the week. They should confer with their Boards, and with Rev. Dr. C. C. Thayer, Clifton Springs, N. Y., at the earliest practicable date.]—J. T. GRACEY.

### **The Young Missionary: A Synopsis of Practical Counsels from Veterans**

BY REV. FRANK S. DOBBINS, PHILADELPHIA, PA.

*Introductory.* The importance of the missionary's first year to his happiness and usefulness. The missionary temperament necessarily a very decided one, and climatic conditions intensify individuality. Ten times the need for especial consideration of these points as against the need of a home worker in conditions more or less familiar, and with a favorable climate, etc. Yet never has any one given especial attention to the matter, until it was first taken up at the International Missionary Union at Clifton Springs last year.

1. *Getting ready to go.* Going about, speaking of his call: How shall he do it with modesty and yet with effectiveness? Shall he take a wife? Shall he postpone marriage? Shall he begin language study at home? Is there aught he can do to create a deeper interest in missions? His outfit and equipment: Shall he spend all his outfit

money here, or shall he buy things on the field? What shall he get? What does he need for the voyage—clothing, trunks, etc.? How much cash and how carry it—to Asia, north? to Asia, tropical? to Africa?

2. *The voyage out.* The etiquette of traveling. About speaking on religion to fellow travelers. Anything to be done for seasickness, or shall he let it all alone? His example one of unselfish consideration for others. He ceases to be a hero the moment he sets foot on board ship and becomes—well, a Jonah, one of a class frequently despised by Eastern residents. Prepare for douches of cold water, of criticism and contempt. Patience for it all. About tips and customs duties. Don't be extravagant and yet don't be mean, the happy mean. His first meeting with his new fellow workers; impressions of that first moment.

3. *What is of first importance during the first year?* Language study and health. Language study: how go about it? Native teachers. Shall he devote himself wholly to vernacular, to the spoken language, or shall he mix up with it a study of the book language, usually different? How study: from books or from the people, or a judicious mixture of both? Shall he take in "coolie talk" or the language of the top-lofty? Go slowly; great danger of mistakes at first—e.g., Dr. Knox's sermon on carrots, when he meant to preach on mankind, its needs, its guilt, salvation for men, etc.; by a little mistake always put in word for "carrots" instead of the word for mankind—"Carrots need salvation," etc. Be modest in using language.

4. *Health considerations.* Of prime importance during the first year. Western hustle filling Eastern graveyards; look out! Health habits of tropics vastly different from those of the West. What points to guard especially: Eating, sleeping, exercising, general restraint in energy of work, etc. A missionary physician's theme; advice on health. Most breakdowns come in the first year. Why? What are the commonest complaints? Are all climatic? Can any be guarded against?

5. *Relations of the young missionary to natives and to foreign residents not missionaries.* Shall he talk up or down to one and all, or shall he talk on a level with all? How shall he speak of religions? Denounce them, abuse them, or apologize for them? Shall he disregard their customs, or shall he fall in with them? Shall he (this is very important) abide by their standards in his treatment of women, or shall he do just exactly as he would in America? Another important matter. In matters that are simple questions of expediency, shall he emphasize the discrimination, or shall he yield to the Oriental ideal? Is he, are we, called upon to Westernize or to Christianize? The missionary and his servants and the native Christian workers, the missionary and the guileful native, with smile childlike and bland. The missionary bargaining with Orientals. Social relations with non-missionary foreigners, the sympathetic and the anti-pathetic, etc.

6. *His relation with fellow workers.* The missionary, like all pioneers of an earnest temperament, and, further, used to Western "hustle," is sure to find things going too slowly; sure to see, as he thinks, improvements in methods, such as he is familiar with at home. The young missionary and the older missionary both men of strong personality, and climate intensifies every idiosyncrasy. Look out, trouble ahead! How guard against it? Shall the young missionary write home to his Board, criticising his fellow workers during his first

year? Shall the young missionary propose innovations in his first year? Has he such a thing as sophomoric conceit, and can he hold it in check? Speech is silvern, but silence is golden. How may he best befriend his fellow workers and win their love? How can he be a genuine helper to them? With everybody overbusy, himself enduring the trial of becoming acclimated, where can he get patience but from the God of all patience?

7. *Intellectual work the first year.* Importance of rightly dividing this work: so much for language study; so much for Biblical study; so much for general study; so much for recording for publication impressions; so much for study of native customs. Usual complaint, and well founded: "So busy," "Too busy." Some things must be given up. Which?

8. *Some study of missions.* Of missionary biography; of missionary successes and failures; of missionary methods in other countries than that on which he works. This to keep him from getting into well-worn ruts.

9. *His relation to the home churches.* Should he make time to write occasional letters to the missionary magazine? to certain churches? to givers of money especially designated for his work? The value of this in stimulating interest in his station and in distributing a yet wider knowledge of missions. And how shall he write? Brevity? prolixity? Why missionaries' letters are sometimes not published. Just what do the home churches need to hear? Missionary photographs: value of pictures for publication and for lantern slide services. How help home authorities to pass on appeals for reinforcements, for more native evangelists that originate with the missionaries.

10. *The study of non-Christian religions from books*—which are the best on each of the great religions?—and from the actual condition of things in and about the temples, the homes. Beauties in the books seldom show in the actual heathenism, in practises, in worship, in religion as related to social usages. Value of his knowing of the faiths he hopes to displace. How shall he treat temples, idols? Not as blasphemers of the gods, nor robbers of temples, etc. No iconoclastic ways.

11. *His spiritual life.* This of importance above everything, because this really dominates everything. Need of hours of devotion and of family prayers. Occasional "retreats," their places. Bible reading, devotional books, private prayer. A fountain to be constantly drawn upon, needs incessant refilling.

12. *The missionary trying his 'prentice hand.* When shall he preach his first sermon? Shall he learn John iii: 16 and go repeating that in the various languages with which he has to deal, and then add to that? How far shall he tie himself down with school-work in his first year? How go about face-to-face work? His first venture out in the country, in jungle work, etc., points to be noted.

13. *Special counsel* for medical missionaries; for teaching missionaries; for those who expect to make translation the main work of their lives; for those who go, say, to Africa, where no artisans are to be found to build their homes, etc.; for women missionaries. In general: Should all missionaries learn a little about medicine? Should a missionary take a family medicine-chest? Should he use patent medicines with natives?

**BETTER THAN A THOUSAND NEW MISSIONARIES\*****MISSIONARY METHODS IN CHINA—OLD AND NEW**

BY REV. TIMOTHY RICHARD, D.D., LITT.D., SHANGHAI

It is not a mere dream that God has a ladder from earth to heaven. Every rung is there, provided by a loving Father, but He expects us to climb up. Every discovery of the right use of the forces of nature is a climb of one rung upward, while lack of discovery and invention may wear out the rung on which we stand and make us in peril of a great fall.

China, like the West, had discovered agriculture in primitive times. It had discovered weapons of defense and attack, had discovered the art of writing, the value of organization into clans and nations, discovered the value of laws and principles of righteousness and benevolence. In a word, it had climbed high above the savage condition of the South Seas, of Central Africa, and of many castes of India, and attained to a wonderfully high state of civilization. But it made the fatal mistake of thinking that its sages knew everything and that there was nothing more to learn. On that rung it has stood proudly for the last few hundred years, till the rung at last gave way, and there have been the great falls of 1842, 1860, 1884, 1895, and 1900, or about one in every ten years.

This year, however, we have witnessed a great change. Who can estimate the immense significance of the change? In eleven out of the eighteen provinces we have records of the opening of colleges for the study of Western subjects. We find Japanese text-books on Western civilization translated by the score into the Chinese language, and circulated by the tens of thousands throughout the empire.

The reform of religion by the rise of Buddhism in India and its spread throughout all the Far East was an event of very great magnitude. The adoption of Christianity by Europe, America, and Australia was also an event of very great magnitude. But the practical reform in education in China during the last year, *if persevered in*, is of still greater magnitude, for it will not only act on 400,000,000 Chinese, but will react on India, Europe, and America, and it starts with a far greater momentum than any of these other movements. Some 150,000 students who came as candidates for the Chinese M.A. degree this year were expected to answer questions about the history of Greece and Rome, and the civilization of the West generally. Add to this nearly ten times that number who are candidates for the B.A. degree, and we have an intellectual army of 1,500,000, with their faces turned westward. This is unprecedented, and its results are difficult to exaggerate.

This is the new China that opens before us. It was not brought about by the missionaries alone, altho they live in every province of the empire, and have their literature distributed in every town, and altho they have advanced far beyond the Chinese in the interpretation of nature. Nor has the change been brought about by foreign merchants alone, tho the imported articles are sought after by Chinese merchants from all parts of the empire as superior to anything China can produce. Nor has the change been brought about by foreign statesmen alone, altho China has been deeply humiliated every time it has tried to put down

\* A paper read before the Shanghai Missionary Association, November 4, 1902. Condensed from *The Chinese Recorder*.



foreigners by mere force. Nor has the change been brought about by Chinese rulers alone, altho they have, in many respects, more autocratic power than any rulers in the world.

The change has been brought about by all these various forces uniting in insisting that without change China would be utterly ruined, and that with change China might again become one of the greatest powers in the world. Stubbornly and long did she believe that she had nothing to learn from the Western barbarian, but under God's providence the combined influence of war, commerce, and the Christian religion, was too much for her, and that is why we witness the great change of 1902 and the beginning of new China.

We might with profit review some of the methods adopted from the beginning in order to know when a change is necessary. We shall confine ourselves to missionary methods only.

1. The first thing was to understand the people, for unless we properly diagnosed China's disease there was no hope of applying the right remedy. To do the work thoroughly we must know the language pretty thoroughly. The result was the preparation of dictionaries. Then there were graduated lessons prepared for learning Chinese in many dialects.

2. After the language the next important step in the diagnosis of the Chinese was to know and understand their religions. To help in this difficult task we have the standard translations of the Chinese classics, with learned dissertations on the relative value of the religions in China as compared with Christianity.

3. The third step was to have personal interviews with the religious leaders in China and try the effect of Christian truth on them. This has not been carried out so systematically as the other methods, for the leaders would not dare to receive foreign visitors freely, fearing reproof from their authorities.

4. Not having free access to leaders—whether mandarins, gentry, leading Buddhists, leading Taoists, or leading Mohammedans—the missionaries opened chapels in the main streets, in the hope of catching the attention of some passers-by. But anti-Christian leagues were formed to fine and boycott all who entered a Christian chapel. The consequence was that only strangers and men who had no character to lose came at first to the chapels and churches.

5. To break through the wall of prejudice, medical missions were started to deal with disease which no class in China could keep out, so as to prove to all, by kind deeds, that our work was really beneficial and not harmful to China.

6. At the same time journeys were made by the missionaries through the country villages, in the hope that the country people would be less prejudiced after free intercourse. This proved to be the case, and the majority of the converts so far have been from among the simple country folk.

7. Many, however, thought that the nation could never be converted as a whole by occasional sermons to the sick or to occasional strangers passing through our chapels, or by gaining over the country-folk; therefore an attempt was made to open schools, so as to train leaders. But no students came. The pupils had to be paid to come. Board and lodging, clothing and teaching, were given for nothing for twenty or thirty years! It is only now that the Chinese are willing to pay for Western learning.

8. But the Christian Church in the West could not dream of starting

schools throughout the whole empire, therefore it occurred to a few that the preparation of high-class literature for distribution among the leaders throughout China might create an awakening among the Chinese themselves. Men might read books quietly in their homes without compromising themselves before the public, and these books were followed up by personal interviews.

9. Contemporaneously with these methods there has been carried on philanthropic work in famine relief, opium relief, and other helps to the poor and suffering.

These nine methods have not been in vain if it be asked: What produced the one and a half million converts, Roman Catholic and Protestant? What produced the Reform movement which shook the throne, causing a palace revolution because the emperor was on the side of Christianity and Reform, which again brought on the Boxer movement which shook the whole world? Undoubtedly these methods of the Christian Church, by the testimony of Chinese and foreigners, friends and foes alike, were among the greatest factors in the land.

### **New China, New Difficulties, New Methods**

Having dealt with old China and how old methods succeeded, we have now new China and new difficulties, and must consider some methods that are likely in turn to overcome these. Merchants and statesmen are devising new methods every day. Shall we be the only class to lie on our oars? God forbid! There are some essentials underlying all adequate successful methods. For example:

1. A better understanding of the laws of God in regard to life and suffering than that possessed by the world at large. We need not discuss eternal punishment as something for the individual in the future, but we know that perpetual punishment is the condition of the ignorant in every race and age in this world. Chinamen will continue to be beasts of burden till they learn that electricity can do the work better. The despairing will continue to suffer till he learns that "all things work together for good to them who love God." Even the leading nations will continue to bear intolerable burdens of military despotism and to suffer the fear of invasion by neighbor or anarchist, till they learn and follow the juster laws of the kingdom of heaven. We also must be careful not to miss these laws.

2. A better organization so that we may utilize our forces to best advantage. Consider the problem before us—how to influence and guide the mind of four hundred millions. Many are asking for more missionaries, and making comparisons with the number of ministers at home to every million of population. According to that, there should be one missionary for every one thousand of the population, or four hundred thousand missionaries for all China! Mission Boards have never dreamed of such a thing. They aim at sending only an adequate number, not of pastors over native churches, but of missionaries who will train natives to be ministers of the churches in China.

What, then, is the adequate number of missionaries necessary for this task? The Chinese government itself has divided the whole empire into some one thousand five hundred counties, over each of which there is the district magistrate, the true unit of Chinese government. Generally speaking every ten counties have a prefect superintending those district magistrates. Every one hundred counties make a province pre-

sided over by a governor and his assistants. Then over all the provinces is the central government at Peking. By this means we arrive at the highly interesting and important fact that the Chinese government rules not only every county, but every village and family, in the empire by about two thousand civil mandarins! These considerations enable us to have some idea as to what number of missionaries is necessary for the guidance of the whole empire. It is organization that we need far more than mere numbers.

3. Now a word about the qualifications of those who guide the empire. The Chinese principle for a millennium has been to appoint only the best scholars to the post of governing the people. Hence, being the picked of millions, they have raised China to the point of preeminence over all nations in the Far East. If we are to bring about the best result in Christian missions, we are to endeavor to choose the best qualified men from our universities, with post-graduate training in missionary principles, for the posts of ambassadors of the kingdom of God.

4. Last of all comes the all-important work of cooperation in organization. The Chinese government does not appoint two magistrates for one county, or two prefects for one prefecture, or two governors for one province. Such a thing would be like trying to keep order by tolerating a rebellion. The same applies to missions. No Episcopal Church appoints two bishops over the same district. No Presbyterian, Congregational, or Baptist Church appoints two medical institutions, or two sets of schools, or two sets of evangelists in the same field, for they would regard that as preposterous. Now that God has bestowed His blessing on Episcopal, Methodist, Presbyterian, Congregational, and Baptist, almost in equal proportion, are we not denying that real unity which God has sealed with His blessing if we do not agree to organize work as one body? Let us divide the field without overlapping, and divide our departments without overlapping, then we may naturally expect tenfold efficiency and economy in our work, and the blessing of God to be poured out in tenfold measure. If we are truly more loyal to Christ than to our respective denominations, we should never forget that our unity is the greatest proof of our divinity. Our unnecessary divisions are a proof that we are too much of the earth earthy, and if we could rid ourselves of this, then instead of having converts by the thousands, we would have them by the tens of thousands.

This shows the need of the scientific study of the laws of mission success, and the need of a new kind of statistics never drawn up in the reports of missions before, viz., a quantitative table of statistics of the leading methods known in the world with their results, instead of following opinion—often blind—as must be the rule without these statistics. This careful study would revolutionize our mission methods, and make them advance in efficiency over the old ones with the same astonishing rapidity as we witness in so many other departments of modern activity.

I can only briefly state some of the methods which seem necessary:

1. Not merely prayer for the Holy Spirit, but also a mastery of the laws which God has fixed for the obtaining of it and for getting answers to prayers.

2. Not merely elementary education, but also the highest education, for primary and secondary education will then take care of themselves.

3. Not merely extension of the Press, but also the circulation of the cream of the literature in the world.

4. Not merely mastery of the best modern Christian books, but also mastery of the latest books on comparative religion and their influence on the progress of the human race.

5. Not merely evangelization of any of the lower classes, but also the evangelization and organization of the leaders of every class; the rest will follow like sheep. The conversion of one leader is often potentially the conversion of a thousand followers as well.

6. Not merely friendly conferences and united meetings with all Christian denominations, but also a genuine recognition of the fact that God gives His Spirit to all without partiality, and therefore a determination to divide the field and divide the work without overlapping, and to have far more cooperation than at present exists.

7. Not merely fresh organization on a basis of a real unity of the Christian Church, but also on parallel lines with that of the Chinese government—i.e., our chief centers where their chief centers are, and our ecclesiastical divisions the same as theirs—county for county, prefect for prefect, and province for province. Above all, there should be full understanding and cooperation with Chinese authorities and gentry.

8. Not merely study of the value and welfare of the soul in its relation to God, but also the study of the part man should take in political economy and social problems generally.

9. Not merely knowledge of how to influence men individually, but also how to guide them collectively—a science which all leaders of men must learn, or fail.

10. Not merely intense activity and unwearied labor, but also the knowledge of the chief springs of action in individuals and in nations. Some knowledge must precede every conversion, some renaissance before every reform. The measure of harvest reaped is in proportion to the seed properly sown, otherwise it may be wasted.

11. Not merely effort to get the best text-books studied in China, but also translated and studied in all lands; then the next generation will be friendly, because swayed by the same universal and best ideas which man has discovered and God has revealed.

12. Not merely prayer that the kingdom of God may come and His will be done on earth as it is done in heaven, but also an active part in the federation of the world to the infinite good of all, on a friendly instead of a military basis, and the preparation of China for that step.

Since Japan, which is only one-tenth the area and has only one-tenth the population of China could, in forty years, make wonderful strides, adopting the reforms which took us a thousand years in the West to discover and adopt, how much more will China astonish the world when once its intellectual army of a million and a-half of students are set ablaze with enthusiasm for the new learning, including the power of an endless life? Whatever methods we adopt in China must be undertaken quickly, lest the Chinese at this crisis lose their way and harm themselves and the whole world.

Judging from the analogy of the value of the application of natural laws to the progress of the world during the last century, we may reasonably estimate that if the laws of missions referred to above were practically carried out, it would be of greater value than if *a thousand missionaries were added to our number!*

## THE RELIGIOUS OUTLOOK IN ITALY\*

BY REV. J. GORDON GRAY, D.D., ROME, ITALY

It is marvelous what the young and capable King of Italy has been able to accomplish within two short years in the way of bringing new zeal and energy into the various departments of public service. He has already fulfilled the high estimate which Queen Victoria, at her last jubilee, formed of him when she declared him to be the crown prince of all others that was best prepared for his high position. In giving this new impulse, the king and his ministers have been greatly helped by the steady improvement in the financial position of the country. Very soon it ought to be in the power of the government to reduce the burden of taxation, and make the lot of the laboring classes less hard than it has been. One of the greatest obstacles to the progress of evangelical work in the country will thereby be removed. The grinding poverty of the mass of the Italian peasantry has prevented them from attending to anything else than the getting of their daily bread for themselves and children. The reports of the colporteurs from the various provinces bear evidence to the absolute poverty of many, so that even one halfpenny for a portion of Scripture would mean so much less bread for the family. The marvel in such circumstances is that the Bible societies have been able again to report the sale during the past year of upward of 100,000 copies of Scripture in whole or in parts. With improved conditions for the people generally we may reasonably expect a considerable addition to our sales, as well as a more enlarged support of Christian worship in connection with the evangelical churches. The improvement in this respect, no doubt, will be slow, but it is surely coming.

One of the most notable events in connection with Gospel work in Italy that we have ever had to record has had its origin in the past few months within the Vatican itself. A society has been constituted for the express purpose of "diffusing the holy gospels," and has taken the name of "St. Jerome." A new translation of the Gospels with the Acts has been prepared by this society. There have been printed one hundred thousand copies of this new edition of the Scriptures from the Vatican press. These are advertised for sale in some one hundred and fifty centers, for the most part connected with the various dioceses of the Church of Rome in Italy, at twopence each unbound and fourpence each bound. The society's funds have been manifestly drawn upon, and that to a considerable extent, to produce these volumes at so cheap a rate. The foot-notes are meant chiefly to explain obscure allusions, tho here and there they are made to teach Roman Catholic doctrine, but to a far less extent than is the case of the old Martini Version. The Preface is in many respects the most remarkable feature in it. The writer refers in an altogether new spirit to the work that has been done by others in the same line. After affirming that the object of the Society of St. Jerome is to make these gospels truly a book for the people, he says that it is "necessary to distinguish this from an analogous propaganda, which for a long time our separated Protestant brethren are carrying out with great activity." It is a new thing for us to be called "brethren," even separated and Protestant, by those whom the writer of this Preface represents. It is even more remarkable to have our activity in this

\* Condensed from *A Voice from Italy*.

respect commended. We welcome this new attitude, and most cordially do we acknowledge the important service to which this Society of St. Jerome has set itself. There is, however, one affirmation of the editor to which I must take exception, that "we substitute the Gospel for the Church, inviting its readers to draw from it directly and exclusively the dogmas of their faith and the rules for their lives." Only in the minds of those who place the Church before the Gospel can there appear to be on our part a substitution. Our principle is really no other than the old apostolic one, which was well known in the early Church of Rome: "Faith cometh by hearing, and hearing by the Word of God." We can not but regard the formation of this society and the publication of this new edition of the gospels as the greatest tribute to the work of the Bible societies carried on these many years at no little sacrifice and amid many discouragements.

Another fact of prime importance and of recent date that has brought joy to all the workers in the Gospel in Italy is the institution of an Evangelical Council in Italy, which became an accomplished fact in June last. All the churches (Italian Evangelical), with one exception, were represented. The absence of the representatives of the "Chiesa Evangelica Italiana" was explained by the fact that four of its leading members were at the time engaged in foreign deputation work and could not be present. There were also representatives of the Bible Societies, of the Claudian Press, of the Young Men's Christian Association, and the Sunday-school Union. The proposed articles of constitution were discussed in the most brotherly spirit, and the six churches, along with those others named, form the Evangelical Council of Italy. The churches are the Waldensian, the Wesleyan, the Italian-English Baptist Mission, the Italian Evangelical, the Methodist Episcopal, and the Italian-American Baptist Mission. The president of the committee of each of these churches, year by year in turn, is to be the president of the council. The decisions must be supported by two-thirds of the members of the council present. The committee of the council is composed *ex officio et de jure* of the representative presidents of the various churches or missions, and is charged with the execution of the council's decisions, its convoking, and the preparation of its order of business.

At a later stage in the proceedings this committee had highly important functions assigned to it, as the using of its influence so that, except for purely conscientious reasons, the passing of workers from one denomination to another should take place as rarely as possible; that it should become the counsellor and defender of the rights of each individual worker in the field of evangelization as well as of the workers of the churches collectively, associating with itself for this purpose advocates and others, who can give practical assistance; that it prepare a popular confession of faith; and that it provide a common hymn-book, embracing one hundred of the best-known hymns. With the view of making this committee as effective as possible, there is a recommendation to the churches that every serious divergence should be submitted to this committee, that it may use its good offices to settle the dispute.

In regard to the division of the field of labor, there was the further recommendation to the committee to study the question of the possible concentration of the work already existing, and take cognizance of the initiation of new centers of work with the view of economizing labor and avoiding contention. It was no wonder that Dr. Prochet, who was in

the chair, took occasion after such a decision to express his peculiar gratification for a result which for thirty long years he had earnestly desired. Even the diversity of names inscribed over the entrances to the churches was not allowed to pass without a distinct deliverance on the subject. The proposal to deal with it came from one of the younger ministers of the council, to the effect that one common name should be inscribed on all—"The Evangelical Christian Church"—and it was approved by a large majority. Tho it was wisely put in the form of an expressed desire, the vote was significant in showing that there was a decided opinion in its favor. From first to last the members of the council gave evidence that there can be a unity in diversity more precious by far than a dead or mechanical uniformity. The results thus far obtained have done much to disprove the oft-repeated assertion that the evangelical churches of Italy are hopelessly divided. If the Evangelical Council only continues as it has begun, there will soon be a virtually united Evangelical Church of Italy, cooperating in all good work, and removing the one great stumbling-block out of the path of many Italians, who are seeking oneness of faith on an evangelical basis.

## CHRISTIAN MISSIONS IN BURMA \*

BY REV. T. ELLIS, M.A., RANGOON

For more than two centuries missionary work in the Burmese country was confined to Roman Catholic agencies, and it was not until 1807 that other Christian bodies sought to enter this sphere of labor. In that year two Baptist missionaries, Marsden and Chater, arrived from Serampore and began work in Lower Burma. These pioneers were joined in the following year by the son of the celebrated Indian missionary, Dr. Carey, who in 1813 moved on into Upper Burma, to Ava, at that time the capital of the Burmese Empire. Two American Baptist missionaries, Judson and Price, had recently arrived from India; and to them was handed over the work begun in Lower Burma. Other missionaries of their society were sent to help them, and the mission grew and prospered, but not without opposition. Missionaries in those days were at the mercy of a despotic monarch, and of capricious governors and subordinate officials, and had to deal with a fickle people, vain, supremely self-conceited, and contemptuous of all foreigners—*Kalaks*, as they called them. This national arrogance led the Burmans to defy with insult even the British government, and brought about the war of 1824. For the first time in its history, the Burmese Empire met with a check to its pride and ambition, and learned that the Lord of the White Elephant and of the Golden Umbrella, the King of Kings, seated on the Golden Throne at Ava, was not, as he was accustomed to believe himself to be, the supreme ruler of the universe.

When the war began, two of the missionaries, Hough and Wade, were seized and kept in confinement until released by the British on the capture of Rangoon. Judson and Price, too, who were at Ava, were imprisoned, and suffered cruel hardships during the three years which intervened before the conclusion of peace, in the negotiations for which these missionaries were made use of by the Burmese as intermediaries.

Under the treaty the British obtained possession of the coast prov-

\* Condensed from *The Christian Patriot*, India.

inces of Arakan and Tenasserim, and thus opened up to missionary work a new field of labor free from those special difficulties which attach to work in countries under non-Christian rule. In 1825, while the war was still in progress, mission work was started in Tenasserim, at Tavoy, by Mr. Boardman, the first Baptist missionary to the Karens, and in 1831 a mission station was opened in the Arakan province, at Kyaukpyn, by Mr. Wade. Two or three years later the missionaries in Burmese territory, which was then in a state of anarchy, transferred their school to Moulmein (the capital of Tenasserim), Akyab, and Sandoway (in the Arakan province).

The second Burmese war (1852-53), provoked by renewed insolence on the part of the Burmese toward the Indian government, resulted in the annexation of the province of Pegu (that is, of the whole of the remaining portion of Lower Burma), and mission work again became possible in these parts. Rangoon was reoccupied, and stations were opened at Bassein, the chief town and post in the west of the new province, and at Toungoo in the north. The last-named town became, and is still, the headquarters of missionary work among the Karens. From it the mountain ranges, the Eastern and Western Yomas, on which these people live, are easily accessible.

It is the Karen mission, begun, as we have seen, at Tavoy, among the tribes of the southern (Tennasserim) hill ranges, in 1825, that has met with greatest success. Mr. Boardman was succeeded by Dr. Mason, who afterward moved to Toungoo, and so rapid was the spread of the Gospel among these people that Dr. Mason lived to see Christianity established as practically the national religion of the Karens of British Burma. Of these Christian Karens a majority belong to the Baptist missions. The Karens were spirit-worshippers, not Buddhists, and were but rude hill-men, but, thanks to their Christian teachers who brought to them the Word of God and taught them to read it and to rule their lives according to its precepts, they are now a civilized and a progressive people, advanced in many respects even beyond their Burmese neighbors, who were once their masters and who used to despise them as barbarians.

Dr. Mason, besides being a man of great missionary zeal and ability, was also a scholar of repute, and in him and Dr. Adoniram Judson, the translator of the Burmese Bible, the Baptist mission in Burma have had two men of whom they may justly be proud. Perhaps not less to Mrs. Mason than to her husband was due, under God, the success of their work among the Karens. This lady died at Rangoon only four or five years ago, and maintained to the last a close connection with her beloved Karens, among whom she was known far and wide as their "mama."

The work among the Burmese has not met with the same wonderful success as that among the Karens, but has nevertheless shown satisfactory results and steady progress. Mission stations are frequent in all parts of the country. There are important educational institutions in connection with the mission in all the chief towns of both Lower and Upper Burma, and smaller schools in very many of the smaller towns and villages. The number of Baptist Christians in Lower Burma alone was at the census of 1891 nearly eighty thousand, giving an average of about one hundred and fifty to every ten thousand of the total population.\*

\* A very interesting story of the awakening of the Karen nation is found in Dr. Bunker's new volume, "Soo Thah." (Revell.)



## EDITORIALS

### Bishop Hartzell on African Missions

Bishop Hartzell, of the M. E. Church in Africa, has made six episcopal tours, organizing conferences, fixing on mission centers, adjusting working relations with local governments, studying tribal peculiarities and habits, developing self-supporting work among white populations, etc. The results are encouraging. For example, at Inhambane, East Africa, five years ago, there was one Methodist missionary and one native mission station with six members; now a conference of 19 members and workers, and over 300 communicants; property worth \$100,000, besides 13,000 acres of land; a growing native church and school, a busy printing-press, efficiently worked, industrial station at old Umtali academy, etc. Three mission presses have been set up, the most important one at Monrovia, Liberia, etc.

Bishop Hartzell is an enthusiast about African missions. He accounts this the golden hour of opportunity in South and East Africa. He says: "We have a territory of 300,000 square miles; workers offer, and it is simply a question of money. The people themselves are calling for schools and teachers, and will themselves build houses for churches, schools, and workers." One paragraph we add in his own words:

Ignorance as to the continent and its peoples; prejudice against the negro; the fifty years of experience in Liberia by which our oldest foreign mission had come to be regarded as a forlorn hope by most of the bishops and other leaders and the masses of our people; the Civil War and problems relating to the freedom which shut Africa and its millions out of American thought for a generation; the success of missions in other foreign fields, and their growing needs which success brings; the vast and

important claims in the home fields, and the comparative failure of the large and heroic plans of that apostolic evangel, William Taylor, have all combined to discount Africa and its black races as a mission field in the thought and practical plans of the Church.

But all this is rapidly changing. The watchword "Africa is waiting" has largely lost its significance. The whole continent is astir. With the coming of peace in South Africa and the increase of white population, the growth of cities and wealth will be great, and the native population will increase more rapidly than ever. The 8,000 miles of railroads in South Africa, along the Nile, and stretching into the interior from several points on both coasts, will in a few years meet and form a continental system of vast proportions. Schools for the study of tropical diseases in England and on the Continent are doing much to reduce the dangers incident to missionary life.

### An Example of Individualism

Oncken was a servant, bookseller, and tract distributor. With six others he organized a church in a shoe shop. He went forth visiting every part of Germany, scattering Bibles and tracts and gathering converts into churches. In *twenty-five years* this was the result of his work: 65 churches and 750 stations, from 8,000 to 10,000 members, 120 ministers and Bible readers, Bibles and scattered tracts by the million, and 50,000,000 had heard the Gospel. Give us 250 such men as Oncken, and in a quarter of a century we can not only organize 16,000 churches with 2,500,000 members, but may preach the Gospel to every soul on earth.

### The Resignation of Eugene Stock

The resignation of Eugene Stock, Esq., Editorial Secretary of the Church Missionary Society, is an event of significance. He has for many years been, perhaps, the most

conspicuous figure in the missionary secretaryship of the world. He still retains office as a secretary, but the departmental responsibility passes to other shoulders. While a man yet lives it is fulsome to say much in his praise; but it is safe and proper to write of Mr. Stock that no man has ever filled his responsible position with more tact, prudence, and common sense, united with more of true dependence on God, and more earnest zeal for the mission cause. We hope the cause may yet be able to utilize his counsels in many a crisis and forward movement.

### The Adaptability of Christianity

One of the evidences of the Divine origin of the Christian religion is its adaptability to all races and classes of mankind. It is suited to the needs of rich and poor, high and lowly, learned and ignorant, Eskimo and Hottentot, Britain and Hindu, American and Chinese. It demands only what all can give if they will, and promises to lift all its true followers to the level of the children of God.

Some missionaries have perhaps made the mistake of trying to force Occidental civilization on Orientals in the name of Christianity, and to clothe Africans in "broadcloth and patent leathers." But this is exceptional, and the sooner it is understood the better. Mr. Francis H. Nichols, an American traveler, has recently written an article in the *Atlantic Monthly*, claiming that the Chinese all over the empire have a deep-seated hatred of Christianity. This is true of some, because they link Christianity with foreigners, and deem Chinese Christians unpatriotic and unfilial. Mr. Nichols wrongly holds that for a Chinese to become a follower of Christ he must be denationalized. He rightly believes that China "needs the Gospel far more than

she needs anything else, and that until she is truly converted to Christianity she can never take her place among the nations to which she is entitled."

The time is coming, and coming fast, when the Chinese, like the Japanese, will realize that they can be better citizens and better sons and better subjects and better neighbors by becoming Christians; they will learn that they need leave nothing but ignorance and sin in following Him who came to save the world. Missionaries are more and more placing the emphasis on the essentials (heart-transformation), and leaving the lesser matters to take care of themselves. Christ in the heart will purify the life, but will not necessarily change the harmless national customs. \*

### Comparative Religion

Conan Doyle, in one of his books, introduces a character as having peculiar wisdom and enlightenment. He instructs the young hero that while Christianity is the most eminent exemplification of religion, especially from the emphasis it lays upon Love, yet all religions are substantially the same, as all alike apprehend the existence of God and His wisdom and goodness.

There is nothing of necessity common to different religions, except that they are all an answer, more or less determinate, to the question: What is the relation of the Seen to the Unseen?

For instance, Hinduism answers: "The Seen is but an illusive and transitory shadow of the Unseen. God is endlessly striving to create, endlessly failing, and endlessly sinking back into a dreamless sleep."

Buddhism answers: "Seen and Unseen alike are a hopeless illusion and fruitless effort, and the only hope for the weariness of being is extinction."

Mohammedanism recognizes God as personal, but refuses to ascribe to Him any attribute except absolute Will. To trace out His wisdom and goodness in the creation is little short of blasphemy, for it observes the fundamental doctrine that He is absolutely incongruous with Nature. Therefore, even the fine scientific Arab mind was finally crushed under the weight of Mohammedan orthodoxy. God is called compassionate, but only because He forbears to destroy the creation. Salvation and damnation are with Him equally arbitrary, and salvation is a mere exaltation of earthly sensuality. Character is hardly even recognized in Islam.

The old Greek and Teutonic religions have but a slight and occasional reference to morality or to the Divine excellence.

Zoroastrianism alone apprehended God as the patron of Truthfulness and Productive Activity. Other virtues are hardly recognized. Yet even this approach to the truth inclined the Jews and Persians to mutual friendliness.

A Jew and Christian, therefore, however well inclined, can not recognize the Gentile religions as even imperfect exemplifications of his eon. The many bright flashes of instinctive moral and religious truth which they contain are much to be prized, but they themselves are false. †

#### London City Missions

In the City of London there are said to be more workers engaged in some capacity in the evangelization of these millions than the whole force sent by Christians into the field abroad—over 15,000. This is a great center for Christian work, which ramifies into every department. Not only are there city missionaries and open-air preach-

ers, Salvationists and evangelists, orphan houses and asylums, young men's and young women's Christian associations, but there are organizations working among policemen, postal telegraph clerks, newsboys, bootblacks, hansome drivers, railroad men, servant-maids, butlers, hotel porters, the drunkards, the fallen women, theater actors, etc., in countless profusion. And yet the great mass of all this misery and poverty and practical paganism is unreached and untouched. What shall we say of the inadequacy of 15,000 missionaries to meet the wants and woes of 1,500,000,000?

#### Wingate Mission, London.

A new building is proposed in the West End of London, to be known as "The Wingate-McCheyne Mission House." It is in memory of Rev. William Wingate, who died on Christmas Eve, 1899. He was one of the most successful and winning of all the missionaries among the Jews. He was born in Glasgow in 1808, and was associated for a time with Robert Wodrow, whose prayers for the Jews were so remarkably answered in the mission established at Buda Pesth, in connection with the visit of McCheyne, Dr. Keith, Dr. Black, and Andrew Benar. Mr. Wingate himself went to Buda Pesth when he became colleague of Robert Smith. The Saphirs, father and son, were among the first fruits of this mission. Among Mr. Wingate's converts was Edersheim, whose contributions to Christian literature are so important and valuable. He found Christ in 1843.

#### DONATIONS RECEIVED

No. 252.	Kongo Balolo Mission.....	\$30.00
No. 254.	Famine Children in India.....	5.00
No. 255.	Zulu Industrial Mission.....	7.00
No. 256.	Ramabai Mission.....	1.00

## BOOKS FOR THE MISSIONARY LIBRARY

**THE BATTLE WITH THE SLUM.** By Jacob A. Riis. Illustrated. 8vo, 464 pp. \$2.00. The Macmillan Co. 1903.

No one who has read "The Making of an American" will fail to read this companion volume, which is also a sequel to "How the Other Half Lives." Mr. Riis has enlarged and revised his "Ten Years War," so as to make a practically new book. It is thrilling, it is fascinating, it is stimulating. The battle was hot and the victory was worth winning. There are still many more such battles to be fought and won, but the task will be easier because of what Mr. Riis and his colleagues have accomplished. He has succeeded in giving the dwellers in the tenements of the slums a better chance for life and morality. He is as fearless in his exposition of the greed of landlords and the corruption of politicians as he is sympathetic in his advocacy of better homes for the poor, more parks, and better school accommodations for the children. The battle against the slums is a battle against the devil and his agents, and the victory won is a victory for the Kingdom of God. \*

**ERROMANGA, THE MARTYR ISLE.** By Rev. H. A. Robertson. Illustrated. 12mo, 467 pp. \$1.50. A. C. Armstrong & Son, New York. Hodder & Stoughton, London. 1903.

This is a record of nearly thirty years of devoted work and perseverance amid great obstacles and trials, in a small and remote field, where the martyrdom of John Williams and other noble missionaries has made the very soil sacred. After all the repeated accounts of Williams' heroic death, we have read this with livelier interest than ever, and regard it as the most satisfactory we have seen. One who wishes to have an idea of the Erromangans, their daily life, industries, habits and customs and religion, who desires to be brought into close con-

tact with John Williams, the lamented Gordons, Rev. John Inglis, Dr. John G. Paton, and to get a clear conception of mission work on these islands as it is, with no false romance or deceptive halo, will find in these pages an excellent guide. A missionary meeting may be thrilled by the reading of pages 49-56—the graphic account of the death of that Polynesian apostle. This book has perhaps one fault—that of entering too much into minute details; yet from some points of view this is its main excellence.

**BY ORDER OF THE PROPHET. A Tale of Utah.** By Alfred H. Henry. 12mo, 402 pp. \$1.50. Fleming H. Revell Co., New York. 1902.

This is a most excellent and readable work of fiction founded upon fact, with the manifold absurdities, falsehoods, abominations, and woful results of Mormonism supplying the impressive moral of the story. Carissa Graham, of a choice English family, left an orphan of a somewhat wilful make, falls in with and presently also falls in love with Eton Brand, a fervid young Mormon elder then sojourning in the neighborhood in eager quest of converts. She accepts his new "gospel," runs away, and is married, but later repents of her folly, for the lives of both are filled with tragedy and wretchedness. This book is not strictly an attack upon Mormonism, but is a mere candid setting forth of its fundamental principles and tenets, and of the fruits they bear in lives by the ten thousand. Peculiar interest attaches to the three months' trip of ox-teams from the Missouri to Salt Lake, and to the frequent use made of familiar names of persons and places. The story will prove both a fascinating piece of fiction and an excellent eye-opener to those who have come to look upon Mormonism as maligned

and harmless, and have known only its milder teachings. \*\*\*

INDIA'S PROBLEM. By W. B. Stover. Brethren Publishing House, Elgin, Ill. 1903.

This is a timely and forceful putting of facts and suggestions up to date about India. It is vivid, picturesque, and pungent, illustrated with good pictures which illustrate. It is a capital book for most people who are eager for fresh information. There is not a dull page in it. Even those things which many people already know have a fresh setting. Altogether it is unique. The author, after six years in India, knows his ground. \*\*

THE LAND OF THE CONCH-SHELL. By Augusta M. Blanford. Illustrated. 12mo, 83pp. 1s. Marshall Bros., London.

The Church of England Zenana Missionary Society has issued many of these popular little books descriptive of life and work in mission lands. Travancore, "The Land of the Conch-Shell," is one of the star fields of the Church of England and may well be distinguished by a volume descriptive of its history, people, and missions.

Two other volumes of about the same size have just been issued under the auspices of the society, and both have to do with India. "Nevertheless Afterward" is a story by Rosa Alison, founded on facts and "Rajammal's Faith," is a story of South Indian life by Caroline G. Milne.

PROTESTANT MISSIONARY DIRECTORY OF INDIA FOR 1902. Compiled by John Husband, F.R.C.S.E., C.I.E., Ajmer, Rajputana, India.

It is a great labor to compile such a handbook as this: the name of every missionary in India, society, date of entering the field, also every missionary society from whatever country, and a great deal of incidental valuable information. Five pages are given to the directory of Ladies' Societies; two to Y. M. C. A. and Student Volunteers; three to Bible and Tract Societies; three

to Theological Institutions; one to Conferences; one double column to Leper Asylums; eight double-column pages to Native Christian and Mission Industries. Orders may be sent direct by postal union (5 cents per half-ounce) and remittances by money order to Rev. Dr. J. Husband, Rajputana Mission Press, Ajmer, India. Three copies will be mailed to America, post-paid, for one dollar. We are thus exceptionally specific, because missionary societies should all possess it for reference. \*\*

YOUNG PEOPLE AND MISSIONS. Report of the Conference Held in New York, December, 1901. Pamphlet. 175 pp. 15 cents. Foreign Missions Library, New York.

This report is full of suggestions for ways and means to interest young people in missions. It will be very valuable to missionary committees in Sunday-schools and young people's societies.

### NEW BOOKS

INDIA'S PROBLEM: KRISHNA OR CHRIST. By J. P. Jones, D.D. Illustrated. 12mo, 325 pp. \$1.50. Fleming H. Revell Co. 1903.

AN INDIAN PRINCESS: CHUNDRA LELA. By Ada Lee. Illustrated. 1s. 6d. Morgan & Scott, London. 1903.

THE SHINING LAND (CEYLON). By E. S. Karney and W. S. Malden. Illustrated. 12mo., 96 pp. 1s. Church of England Z. M. S., London. 1903.

A JOURNEY TO LHASA AND CENTRAL TIBET. By Sarat Chundra Dao. Edited by W. W. Rockhill. 2d edition. 8vo, 285 pp. \$3.50, net. E. P. Dutton, New York. 1903.

TWO HEROES OF CATHAY. By Luella Miner. Illustrated. 12mo, 235 pp. \$1.00, net. Fleming H. Revell Co. 1903.

LIGHT OF THE MORNING (FUHKIEN). By Mary E. Darley. Illustrated. 8vo, 251 pp. 2s. 6d. Church of England Z. M. S. 1902.

MISSION METHODS IN MANCHURIA. By John Ross, D.D. Maps and illustrations. 3s. 6d. Oliphant, Anderson, and Ferrier, London. Fleming H. Revell, N. Y. 1903.

SEA-GIRT YEZO. By John Batchelor, D.D. Illustrated. 8vo, 120 pp. 2s. 6d. C. M. Society, London. 1903.

SPAIN AND HER PEOPLE. By Jer. Zimmerman. Illustrated. 8vo, 350 pp. \$2.00, net. G. W. Jacobs & Co., Philadelphia. 1903.

LEAVENING OF THE NATION. By J. B. Clark, D.D. 12mo, 362 pp. \$1.25. Baker & Taylor Co., New York. 1903.

BIRTH OF BEREIA COLLEGE. By J. A. R. Rogers. 12mo, 174 pp. Henry T. Coates, Philadelphia. 1903.

TWENTIETH CENTURY NEGRO LITERATURE. Essays by 100 Negroes. Edited by D. W. Culp, M.D. Illustrated. 472 pp. J. L. Nichols, Napier, Illinois. 1903.

## GENERAL MISSIONARY INTELLIGENCE

### AMERICA

**An Easter Week of Prayer for Missions** At their recent Conference the foreign missionary secretaries present, representing at least a dozen of the leading denominations of the country, under the conviction that the first week in January is so generally given up to the inauguration of evangelistic services to further the Kingdom at home that the needs of the wide world are then well-nigh forgotten, decided to suggest to the churches to observe a Week of Prayer for the conversion of the world during the days just preceding Easter, being this year April 5-12. How fitting and timely such an observance would be!

**Immigration Our Great Peril** For five years the influx of the foreign-born has been steadily and rapidly increasing, while the average intellectual and moral quality of the immigrants has as steadily and rapidly diminished, as these figures abundantly prove: In 1898 only 229,299 came in from foreign parts, a majority being from Britain, Germany, and Scandinavia. But last year of the 648,743 who landed on our shores, 180,000 were Italians, 170,000 were Hungarians and their like from Austria, and 107,000 were from Russia, or a total of 457,000 from the three countries, as against only 128,000 from Western and Northern Protestant Europe.

**The Potent Anti-Saloon League** Scarcely any mention has even been made of this organization in these pages; and yet, tho having been in existence less than two decades, it has come to the front rank among forces which make for temperance. The name defines the policy. Its

aim is to *destroy the saloon* rather than to save the drunkard. To this end it seeks especially to secure local option all the land over, so that each community, be it township, suburb, or city ward, can vote directly as to whether saloons shall exist. Its latest triumph was gained in Tennessee in a law which prohibits saloons in all cities with a population of less than 5,000.

**The "Cost" of The Hartford, Gospel vs. Law** Conn., Young Men's Christian Association has been criticized as an expensive institution, and in meeting the criticism, the general secretary, Noel H. Jacks, has made this comparison, which is stirring up much interest and discussion in Hartford:

Mr. Jacks found that the average age of the inmates of the Massachusetts State Reformatory at Concord is the same as that of the members of the Y. M. C. A. at Hartford, and the value of the reformatory buildings is \$1,000,000, and of the Hartford Association, \$250,000. The capacity of the two institutions is similar. Last year the average number of young men in the reformatory was 939. The number of men and boys who are members of the Hartford Association is 900, but undoubtedly four times as many men come under the influence of the organization. The reformatory employs 65 officers and 30 teachers at an expense of \$106,000. The Hartford Association employs 10 people with an aggregate salary of \$8,600. The entire budget of the reformatory is \$216,000, and that of the Hartford Association is \$17,500. Mr. Jacks further says that in the reformatory the inmates give nothing, while the members of the Hartford Association pay towards its budget over \$5,000. He claims that the purposes of these two institutions are almost identical; that both are intended to improve the character of boys and young men; that the reformatory treats the disease and

the Y. M. C. A. guards against its attacks.—*Advance.*

**The Chicago Y. M. C. A.** The Chicago association conducts work at 26 points, including 5 general departments, 5 railroad departments, and 16 college, or students' branches in professional technical schools, and the University of Chicago. It has a paid membership of 8,829, showing a gain of 318 in the last year. It has held 2,063 meetings, attended by 76,000 people. In the educational department there are 1,733 night and 288 day students. The association has 5 gymnasiums, with a total attendance of 98,287. Its natatoriums were attended during the year by 263,000 persons. It has secured boarding-houses for 1,425, and business employment for 1,128 young men in the last twelve months. It has 1,055 junior members between twelve and sixteen years of age. The railroad departments have sleeping-rooms for 355 men, and furnish 780 meals daily. The association has raised during the year from membership fees and subscriptions, \$198,000. The gross value of its property is \$1,746,000, and its net value \$1,060,000.

**How Some Endeavorers Give** Some samples of the way Endeavorers give to foreign missions will show that their mission studies bear fruit. The society of the Chinese Congregational Church, San Francisco, of which Rev. Jee Gam is pastor, gave last year more than \$1,516, with but 40 present members. The Madison Avenue Reformed Endeavorers, New York, gave \$880, an average of \$13.54 for each member. The Reformed Endeavorers of Zeeland, Mich., gave \$1,172, or an average of \$16.75 a member. These are some of the "star" givers, but there are 543 societies now enrolled in the Mace-

donian Phalanx, which means that every one of them is giving not less than \$20 toward the support of a mission worker of some kind. Most of them give over \$20 annually. Ninety societies give \$25 each. Sixty-one give \$30. Sixty-two give \$50. Sixteen give \$75. Twenty-five give \$100. Nine give \$125. Eight give \$150. Five give \$200. Four give \$250. Three give \$300. One gives \$500, one \$600, one \$693, one \$1,230.

**How Some Churches Give** These great sums were bestowed last year by 4 wealthy churches in New York City: St. Bartholomew gave \$322,920, of which \$288,640 was devoted to missions at home and abroad, and only \$34,280 for the benefit of the church itself. St. Thomas gave \$181,595, of which \$140,410 went for the benefit of others and \$41,185 of themselves. Brick Presbyterian, \$138,642, divided as above into \$109,175 and \$29,467. Church of the Incarnation, \$123,710, \$87,718, and \$35,992. The splendid total is \$666,867, divided thus: \$140,924 for self; but \$525,943, or more than three-fourths, for benevolence.

**Stood Still and Grew** The American Board holds to the policy of raising up a native agency for the development of its work, and since 1892 has not planned to increase materially its force of American missionaries. Accordingly, the number of such missionaries, which during the last decade has averaged 546, now stands at 549. But during this period the native agency has been increased by 981, or from 2,600 in 1892 to 3,581 in 1902. The number of churches has grown from 434 to 524; the communicants have gained in number by 15,000; and the pupils under instruction in all grades of schools have grown in number by

13,634. The point has now been reached where the development from within the missions has forced them to call both for enlarged appropriations and reenforcements of men and women. Soon the veterans, tho with great reluctance, will lay down their work. Old age can not be halted in its approach, even by the claims of a church at home that enough laborers have been sent to meet the needs.—*Missionary Herald*.

**Dr. Devins to Another Christian Tour in the editor and friend of Orient missions is to make a tour of some of the Asiatic mission fields. Rev. John B. Devins, D.D., the editor of the New York *Observer*, leaves in May to visit Japan, Korea, China, the Philippines, India, Burma, Syria, and Turkey. We have arranged with him for a series of articles as a result of his independent observations in the mission fields. We bespeak for him everywhere a cordial welcome and hearty cooperation on the part of the missionaries. His tour is in the interest of the Kingdom of God.**

**The "Living Link" in the Presbyterian Missions Board, was recently asked how this method of raising money was working, and replied as follows:**

Of the 800 and more foreign missionaries of our Board, seven-eighths are specially supported by individuals, by churches, by societies, alone or in groups. We could not escape this method if we tried to do so, and we do not care to do so. The demand for it on the part of givers at home is so strong that if it could not be gratified through our own Church, it would seek gratification elsewhere. The system is not without its drawbacks; but no system would be, and the counterbalancing advantages greatly preponderate; the great majority of churches and other or-

ganizations and individuals supporting special missionaries would, I am sure, testify to their satisfaction with the plan.

**How the The Central Presbyterian "Living Link" byterian testifies as Succeeds in follows: "The Forward the South ward Movement for Foreign Missions in the Southern Presbyterian Church, in which 3 of our young men have been engaged, Messrs. Preston, Stuart, and Moffett, has been eminently successful. The churches visited are asked to undertake the support of individual missionaries, or, by a plan of shares commended by the Nashville Committee, are given to some specific station or work. During the six months ending December 1st, 89 churches have entered the Forward Movement, promising hereafter a total of at least \$38,038 per year, an average of \$1.80 from each member. This is an aggregate gain of \$23,785 over the amount contributed to foreign missions by these churches last year."**

**The Station The "Station Plan" "Living-Link" aims to bring individuals in the home land into direct communication with a particular field without designating separate missionaries to individual churches. It is proposed to form, in single churches or groups of churches, those who will support a mission station. This plan has been successfully operated for several years in some churches, notably the Presbyterian and Congregationalist, and has several advantages over the individual missionary "living-link." A church becomes familiar with a field, and even if the missionaries die or resign the interest is not apt to die out. There is also the same personal interest without such danger of favoritism.**



**Deserved Honor** The *Spirit of Mis-*  
to *sions* for February  
**Bishop Hare** tells of the recent  
celebration in Phil-

adelphia of the completion of his thirty years' service as Missionary Bishop of Niobrara, with the Indian tribes as his especial charge. Of his work it is said: "It is easy to say that of the 25,000 Indians now living in South Dakota, nearly 10,000 are baptized members of the Church, but these figures do not begin to convey an adequate idea of the wide gulf between the Sioux of 1873 and the Sioux of 1903. When Bishop Hare went to them they knew practically nothing of the Christian Gospel. To all intents and purposes they were as utterly heathen as people in Central Africa, and they were smarting under the sense of grievous wrongs inflicted by white men, whom they naturally assumed represented the Christian community. To-day, as each Sunday rolls by, these Christian Indians gather in 90 congregations, scattered over the Dakota prairies, to unite in Christian worship by the use of the prayer-book service translated into their own tongue, and under the leadership of priests, deacons, catechists, and helpers selected from their own race. Bishop Hare has confirmed more than 6,500 Indians, and there are to-day living under his care nearly 3,500 communicants."

**The Japanese** The following is the  
**in California** emphatic testimony  
of Bishop Fowler:

"I want to say from a close and personal knowledge of the Japanese work, that I do not know anywhere in Methodism such a thorough-going, old-fashioned experience and work as among the Japanese of California. These men go about their daily life in a most prayerful manner. One man asked that he might serve half time in the family

where he was employed, that he might give the other half to the study of the Bible and prayer. Having earned enough to do so, he went into the mountains to devote all his time to Bible study and prayer, and so fit himself for Christian work. And when I heard his testimony, I put it down on a par with John Wesley's 'Christian Perfection,' a book he had never seen, but the truth of which he had gloriously experienced. That spirit has spread throughout the company of Japanese workers. They go to the incoming steamers to meet their fellow countrymen, take them to boarding-houses, and there win them to Christ. They even sent one of their companions to Honolulu, a graduate of the university, an educated Japanese."

**How About** Rev. H. A. Bridg-  
**Cooperation in** man, writing of  
**Porto Rico?** "Missions in Porto  
Rico," first suggests

and then inquires:

Above all, Porto Rico should furnish a shining illustration of harmony and cooperation between different Christian bodies. Three years ago, when work was beginning there, we heard a good deal about conferences between the different Boards in New York, and of an allotment of different sections of the island to different denominations. How are the compacts then made being fulfilled? What degree of fellowship and cooperation is there to-day between the 13 members of our American Missionary Association mission, the 21 Presbyterian, the 10 Baptists, the 5 Episcopalians, and between all of these Christian workers and the United States Commissioner of Education and his 125 American teachers?

**The**  
**Y. M. C. A.**  
**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 employees.

The building was opened on Christmas Day, and contains recreation rooms, gymnasium, bowling-alleys, baths, smoking-room, and a lecture and entertainment hall. W. A. Reid, formerly general secretary of the association at Kalamazoo, Mich., and for several years engaged in conducting associations among miners and soldiers in Alaska, made a canvass of the men in the mines. Eighty per cent. of the employees signed for membership at \$1 a month, which it was agreed should be taken from their pay by the company. Violent opposition to the establishment of the association was shown by the saloon and gambling-house keepers, and even threats were made on Mr. Reid's life.

**Civil Marriage** Those who have the interests of the Gospel at heart will rejoice to learn that a Civil Marriage Law was adopted by the Congress of Ecuador, and duly signed by the President on October 3, 1902. This means much in a land which for generations has been a stronghold of Romanism. A heavy blow has been struck against the papal power, and an advance step has been taken in the interests of public morality. The authority to grant permission to wed has hitherto been entirely with the Roman Church, and a man too poor to pay the fee demanded by the priest could not be married. The result was concubinage or worse—a condition very common all over Ecuador. Marriage is now regulated by the laws of the state, and celebrated, without cost, before civil authorities.

The Clerical party made a very fierce fight against the measure, and the bishops have united in publishing several manifestos to their people against it. They assert that the law is against Roman Catholic

dogma, and as this dogma can not be separated from morality, the law is against morality. Further, they affirm that to support the Civil Marriage Law means to deny Divinity to Christ, because Voltaire was the author of Civil Marriage, and Voltaire denied the Divinity of Jesus Christ!

At first it was expected that the passage of the law would mean an uprising of the Clerical party and a new revolution, as the bishops declared in their manifestos that they would never recognize the new law, but would resist unto blood if necessary. This means that the priests will marry people without a civil license for it, and as such an act makes them liable to a fine and imprisonment, they will rebel against its execution, but thus far there has been no disturbance.

## EUROPE

**Growth of** Mr. Howard Evans **Non-Conformity** has for the sixth time compiled the statistics of the Evangelical Free Churches of England, and finds that there is an increase of 37,000 new members over last year. Sunday-school teachers number 388,599, a gain of 5,000. Sunday-school scholars are 3,321,539, a gain of 45,000.

Free Churches	Members
Wesleyans.....	573,876
Congregationalists.....	414,218
Baptists.....	357,066
Primitive Methodists.....	190,149
Calvinistic Methodists.....	162,865
United Methodist Free Churches..	83,590
Presbyterians.....	78,024
Methodist New Connexion.....	30,355
Bible Christians.....	30,145
Society of Friends.....	17,115
Seven smaller bodies.....	37,398
Total.....	1,982,801

From estimates furnished by the local clergy of the Established Church, it has 2,004,493 communicants; if this number is correct, then it has only 21,692 more com-

municants than the Free churches. The Free churches have 3,321,539 Sunday-school scholars, while the Established church has but 2,851,636; these figures show 469,883 more scholars for the Free Church Sunday-schools than for those of the Established Church.

**The Purity  
Crusade in  
England**

This movement is making progress under the auspices of the National Vigilance Association. The work done by the association is varied: one day tracking the footprints of vice in the highways of a great city or a country village; the next hunting down a white-slave dealer in the streets of Paris or Berlin; now listening to the heart-breaking cry of a father, whose fair daughter has been decoyed into a life of impurity under promise of marriage or of remunerative employment; anon helping a mother who can not manage her wayward child, and fears the worst may happen; one hour prohibiting the sale of disgusting books, the next nailing up warnings in the ship's cabin to young women traveling abroad; one month visiting the capitals of Europe enlisting the services of emperor and princess, pastor and consul, in breaking up the cunningly organized traffic in girls—another pleading the cause of purity in English homes and from English platforms; to-day pacing the lobby of the House of Commons, pressing on the attention of members the amendments to the Criminal Law Amendment Act—to-morrow seizing barrow-loads of obscene photographs, or receiving parcels of vile literature left in the cloak-room, and burning them with joy at the request and expense of the depositor; to-night watching some haunt of devilry in London—the following holding a midnight mission in Holland.

The work is multifarious and unremitting in the social circle, the law courts, and legislative quarters. Those desiring further information may address Mr. W. A. Coote, National Vigilance Association Offices, 319, High Holborn, London, W. C.

**The Medical  
Missionary  
Association**

This organization was started 25 years ago, when English Christians greatly needed to be aroused to enter the open door for this branch of missionary work. The association was formed through the instrumentality of Dr. Fairlie Clark, Dr. George Saunders, Dr. James Maxwell, Mr. James E. Mathieson, and others. Its purpose was to promote medical missions by awakening interest, helping missionaries, planting missions, and publishing a paper, *Medical Missions at Home and Abroad*. Affiliated with this organization is the "Children's Medical Missionary Society." A missionary training home was opened for medical missionary students, and from here hundreds of men have gone out to various mission fields in all parts of the world. The association has been eminently successful in all its aims and methods, and has been greatly used to extend the Kingdom of God.

**Marked Growth  
in Medical  
Missions**

There has been a wonderful development in our C.M.S. medical work during the last six years, and we feel that in no small measure the increased interest has been aroused by information disseminated in the pages of our Medical Mission magazine. In that first number we printed the names of 37 medical missionaries; in this issue we have got out of the sixties and can print 71. The number of beds, in-patients, and out-patients was then 925, 6,432, and 419,000, as compared

with 1,704, 14,550, and 800,000. In February, 1897, we mentioned that £1,744 had been received in the office between April 1 and December 31, whereas now we can record that £6,448 have been received in the eight months ending December 8th; and while our total income for the financial year 1896-97 was £3,700, we hope this year it will be little, if any, less than £25,000 (including about £4,000 for the support of medical missionaries which previously would have been credited to the general fund).—*Mercy and Truth.*

**The  
Archbishops  
and Medical  
Missions**

We are glad to notice that the Archbishops, in their letters to the public press calling attention to the Day of Intercession for foreign missions, made special mention of medical mission work. They say: "*Medical science can be used, and is increasingly used, as miracles were once used, to prove to those to whom we are sent that we have in our hands a gift of God which may be made a blessing to men.*" We do indeed believe that God is abundantly using this gift of His to His own glory. It tells of God's love, it attracts people from far and near, it impresses those who receive it with the fact that the man or woman through whom it is imparted may also have a message from God on spiritual things. The Archbishops go on to say: "*The time has come for resolute forward action, and as the last century has been the century of preparation the century now begun ought to be the century of entirely new devotion.*"—*Mercy and Truth.*

**A Bedouin  
Mission  
Proposed**

An effort is being made in England to establish a mission with the object of reaching the neglected seed of Ishmael. Only lately has it been found

possible to carry the Gospel to them. Mr. Archibald Forder recently penetrated 750 miles into Arabia, and went from tent to tent, and from town to town in those unknown and mysterious lands, unfolding the story of Jesus and His love, speaking and reading to the people in their own tongue. Tho frequently in danger, and with no apparent way of escape open to him, Mr. Forder's faith never wavered. The mission now being formed, with Jerusalem as its base and headquarters, will reach the neglected poor of the Holy City and the Bedouin of Northern Arabia, Eastern Palestine, and the Sinai Peninsula, and will also keep in constant touch with the ever-flowing stream of Arabs who visit Jerusalem. The Arabs come immense distances to sell and buy in Jerusalem, and they are obliged to stay there a few days, during which, very often, they get robbed.—*The Christian.*

**Concerning The February Bible  
Dr. R. N. Cust Society Reporter** has an article relating

to the life and service of this illustrious Christian man, from which these statements are taken:

Born in 1821, he has lived through one of the most remarkable periods of the world's history. In addition to living in history, he has helped to make it—a distinction that falls to the lot of comparatively few.

He spent six and a half years at Eaton, and then having the offer of an appointment in the Indian Civil Service, he entered the East India College, Haileybury, and in 1843 embarked upon the career in which he was later to distinguish himself so conspicuously. He tersely describes his life, when he settled down to work in Hoshiarpur: "Peace and quiet, duties of intense interest; time for my oriental studies; freedom from European bondage; eight hours daily on horseback; disuse of the English language, and adoption of that of my people, to conciliate whom was the desire of my heart, and I was

successful; the majority had never seen a white man before, and they learned what a gentle yet strong rule meant—no bullying, no threatening—“the iron hand in the velvet glove.” Such were the principles of the Lawrence system, by which in those distant days the Punjab was ruled, and I had the delightful privilege of being one of the earliest proficient. I built myself a small house in a beautiful garden. I issued the famous three commandments:

Thou shalt not burn thy widows.  
Thou shalt not kill thy daughters.  
Thou shalt not bury alive thy lepers.

I cut roads where none existed; I hanged murderers and imprisoned thieves; I cultivated friendship with the petty chiefs, but made *them understand what obedience meant.*”

For reason of health and family he returned to England in 1867. Considering the vast amount of other work Dr. Cust has accomplished, his literary output is little short of phenomenal, comprising 43 separate volumes and 1,254 articles. A linguist of extraordinary versatility, he has a practical working knowledge of 16 different languages. No member of the Bible Society's editorial committee speaks with more weight on the manifold linguistic problems which come up for solution month by month.

**The Basel Industrial Mission** The great value of industrial missions and the difficulty of inaugurating and successfully maintaining them are both well illustrated in the fifty years' experience of the Basel Missionary Society which, as a sort of auxiliary (tho in a sense independent), has its Missions Handlungs-Gesellschaft, formed in 1882 by the union of two somewhat similar bodies: one having operated since 1852 in Mangalore, S. W. India, and the other since 1859 on the Gold Coast, West Africa. The aim was to supply labor to the converts through a printing plant, book-

binding, weaving, carpentry, etc., in Africa, largely to deliver the natives from the curse of idleness. Both attempts had proved pecuniarily successful, and when united were placed under 6 directors chosen by the society. By the last report, after paying 5 per cent. on the capital invested, and various donations to the funds for the support of invalids, widows, and orphans, a net surplus of \$57,780 was turned over to the Basel Society.

**A Romanist on Mrs. Gulick's School** How can one read the following without great grief of mind, although it relates to the success of Mrs. Gulick's International Institute for Girls in Madrid, and to raise needed money for which she is now in this country. Quoth the *Sacred Heart Review*:

Funds, of course, will be forthcoming, not because the school is “a regenerating influence among the women of Spain,” but because so many well-to-do members of sectarian churches would rather give a thousand dollars to rob a Spanish Catholic girl of her faith than fifty cents to convert to decent living the degenerates, male and female, of their own country. *The Pilot* refers to the eminent men who spoke at the meeting as bigots, and says the effect of the institution is “to destroy Christianity” in Spain.

**Religious Toleration in Russia** March 12th bids fair to be an important date in the history of Russia.

On that date—the birthday of Alexander III.—the czar issued a decree providing for freedom of religious belief and worship throughout his dominions. This is a tremendous stride in advance and, if carried out, will be as important as the emancipation of the serfs. It yet remains to be seen how fully this decree is observed, and how much freedom for missionary work will be allowed. We earnestly hope

that the door will be opened for full liberty of conscience and for the progress of the Kingdom of God in the land of the czar. At any rate it will mean a relaxing of penalties against Christian dissenters like the Stundists. There is also decreed certain reforms in local self-government, and the people are rejoicing at the prospect.

**Good Tidings from Corsica** During the last year we have been watching the progress of a work in the village of Aullène, in the south-west of the island of Corsica, with great encouragement. This village, situated in the mountains, numbers 1,500 souls, very ignorant, but having a strong element of piety. Six of the young men of Aullène are studying for the priesthood, and it was by meeting with one of them in Ajaccio that M. Guendon, of the McAll mission of Paris, was first brought into contact with these people. A large number of them became disgusted with the life of the curé, and refused to attend church or to give the curé the usual payment in kind of bread, oil, and chestnuts. The influence of M. Guendon's teaching spread, and he was invited to go to Aullène and instruct them more perfectly in the Gospel. He was received with the greatest cordiality, the mayor and several of the more prominent persons joining in the meetings. Not less than 150 to 200 persons came to his meetings, held twice and thrice a week, while from 50 to 60 children attended the school held on Sunday and Thursday.

The inhabitants earnestly desire to have a pastor resident among them, who will care for them, and be to them a true shepherd. We hope that this will be arranged without much delay, in connection with the Société Centrale.

## ASIA

**Christ Divided** Rev. Arthur J. Brown has recently written that in **Western Asia** Syria and Palestine are resident to-day no less than 710,000 "Christians," so-called. The Nasairiyeh number 200,000, a semi-savage race; the Armenians, 160,000; the Maronites, 150,000; Orthodox Greeks, 150,000, and the Druses, 100,000. All these are bitterly sectarian and overflow with the "Gospel" of hate. And it is from observing such wretched specimens of its friends that the Turk judges Christianity.

**News from Arabia** The appeal for Hadramaut, which Dr. Zwemer voiced in the October (1902) REVIEW, has already been responded to by a band of Danish missionaries who were studying in Beirut, preparing to work among Arabs. They have been aroused to go to Makallah and begin work there. The leader of the band is Rev. Olaf Hüger. So writes Dr. Zwemer, and adds that it is an answer to definite prayer on the day that the article was sent to the REVIEW. The Arabian Mission is now calling for 8 new missionaries to help occupy Kuwait and other centers.

**An Apostolic Bishop** Well does the *Missionary Record* of the Scottish United Free Church say:

Deserving of note in our pages is the return of the apostolic veteran, Bishop Stuart, to Persia. His first departure for the mission field was in 1850. Along with three others he was "dismissed" at a valedictory meeting held by the Church Missionary Society in a parochial school-room in Islington. He was then sent to India; afterward he labored in New Zealand, where he became Bishop of Waiapu; some ten years ago, desiring to utilize his Oriental attainments, he went to Persia; and now he returns

thither in his seventy-sixth year. At the recent "dismissal" in Exeter Hall, as one of a band of 154 returning missionaries and 56 recruits, he spoke with a voice and energy surpassed by none.

**Missionaries' Salaries Not Excessive** The editor of the *Baptist Missionary Review*, published at Ongole, South

India, writing in the October number regarding salaries, native and missionary, gives the following interesting facts which some people ought to commit to memory:

If salary were a consideration, missionaries themselves would have a much better ground of complaint than their native brethren. There are very few Baptist missionaries who are not graduates, while a large proportion of them have the M.A. degree also. The Madras Civil Service List (government), on the contrary, embraces at the present time 180 men, of whom 15 only are M.A.'s, and 37 are B.A.'s. The rest, or nearly 77 per cent. of the entire number, have no university degree; yet the newest appointee in the list has a larger salary than any missionary we know of, while the man whose name heads the list receives as much every twenty days as the best paid missionaries of the American Baptist Missionary Union get for an entire year's service. Further than that, there are native officials high up in government employ whose pay is from 1,000 to 5,000 rupees (\$333 to \$1,666) per month, and any number of minor officials, deputy collectors, and the like, who are better paid than any European or American missionary. Then, in addition to these big salaries in every case, there is a pension, which a missionary would consider a fortune by itself.

**Hindus are Afraid of the Bible** A good deal of agitation seems to have been created among scholarly

Hindus by a proposal to introduce the Bible in the schools of India, and indirectly a striking tribute to the power of the Christian Scriptures has been paid. The universities of England and America

study the sacred books of India, and are not afraid of their influence. But the people of India believe that the study of the Bible would prove to be dangerous to Hinduism. They have no protest to make against the study of Shakespeare, but the press of the country bristles with objections to the suggested introduction of the Bible. There are some among the people, however, who desire to see the study of our Scriptures undertaken. One paper has the courage to say, "The Bible, if made the center of India's religious thought, would work out the moral regeneration of the land. And that is the end to be desired above all else."

**Should Jinrickshaws Not be Used?** A Hindu Christian writes to the *Bombay Guardian* that by the use of the jinrickshaws by missionaries great harm is being done to the cause of Christ in India. He reasons as follows:

There was a time, not very long ago, when the custom and the law of the country reserved the use of vehicles borne or drawn by human beings, for gods, kings, their family and the gurus. British law has slackened this distinction, and now any street-boy, if he has money, may move about in any such conveyance. Even to-day in India when a person is very much honored, almost worshiped, he is drawn in a carriage by men. This kind of homage was paid to Messrs. Dadabhai Naoroji and Surendranath Banerji, and the Christian papers criticised the people for this silly act very mercilessly. The Ratha of Jagannath and many other gods are drawn by men. You must have seen how the Hindus lift their gurus into a palkhi and carry them through their towns. Now if these people see a missionary seated in a jinrickshaw and drawn by poor Christians, they are likely to receive a very wrong impression. I myself feel, at such a sight, that my country is insulted, and I wish that the British government were wise enough to make a

law to reserve such vehicles only for the representatives of the government.

The writer, Mr. N. V. Tilak, also objects to making men, our brothers, take the place of brute beasts. "India may speak or may not speak, but India is sure to feel very bitterly against a missionary with a jinrickshaw, because he is the preacher of love and brotherhood."

**A Note of Alarm!** A Tamil tract has been circulated up to our very church doors. Among other things it said:

Hindus! Awake, or you are lost! How many thousands of thousands have these missionaries turned to Christianity? On how many more have they cast their nets? If we sleep as heretofore, in a short time they will turn all to Christianity, and our temples will be changed into churches! Is there no learned pundit to be secured for money who will crush the Christians? . . . How long will water remain in a reservoir which continually lets out but receives none in? Let all the people join as one man to banish Christianity from our land!

JACOB CHAMBERLAIN.

**The Gospel for Pariahs** At the recent Decennial Conference Bishop Whitehouse, of Madras, said:

It is only within the last few years that missionaries in South India have been compelled by the force of circumstances, rather than led by any deliberate design, to turn to the Pariahs. And the recent movements have been only another illustration of a fundamental principal that has governed the spread of Christianity from the first. The Gospel has first been preached to those who by birth, education, and hereditary training have been naturally fitted to receive it, and when as a class they have rejected it, then it has been offered to those who sat in darkness and the shadow of death. And the crowning proof of the truth and power of Christianity in every age lies precisely in this fact that the poor and despised have the Gospel preached to them. Nor is this ever an obstacle to the spread

of Christian truth among the more cultured classes; the fatal obstacle to the acceptance of Christianity at all times is pride; and if pride forbids men to enter the kingdom of heaven with the outcast and poor it is impossible for them to enter into it at all. A Christianity that deliberately excluded the Pariahs from the Christian Church—nay, a Christianity that did not earnestly and prayerfully strive to bring them in—would be no Christianity at all.

**"Without Note or Comment"** A missionary paper published in China says:

**China** Many missionaries in China do not believe in the distribution of Scriptures among the Chinese heathen without comments. Inasmuch as few if any portions of Holy Writ were given originally to raw heathens, but rather to persons and peoples who were already somewhat acquainted with the subjects or the ideas set forth therein, it seems best to many here and now not to urge the Scriptures on the heathen, but rather to preach, preach, preach! To partly offset this difficulty, some parts have been prepared with notes and comments. The notes being in a language more easily understood, and using many common illustrations, are thus doubly effective.

The same difficulty prevails in all mission fields. More urgent than at any previous period in India is the need of carefully annotated portions of Scripture, especially of the New Testament, for the widest possible circulation.

**A Wonderful Mission Station in Korea** The following from the *Assembly Herald* indicates something of what the Gospel is doing in Korea:

The story of the Pyeng Yang Station is a story of wonderful advance. The annual report says: "And so from year to year we come rejoicing, bringing our sheaves with us." The great complaint of the Pyeng Yang Station is the paucity of numbers to properly care for "these little ones so lately born into the kingdom." Children from ten to fifteen years of age,



grown men and women, and old men of seventy and 2 of eighty-five have been numbered in the conversions during the year. No less than 642 were added by confession during the year. The number of catechumens received was 1,363. The number of adherents is more than 12,000, who attend more or less regularly, and in various ways come in touch with the Gospel. The Pyeng City Church has a congregation of from 1,200 to 1,600 every Sunday, and 9,094 persons attended the hospital during the year. More than 3,300 persons were under Bible instruction in 107 special Bible classes, and 21 new chapels were built during the year by the contributions of the native Christians alone. The total contributions of the year were \$2,930 gold. The wages of an ordinary Korean laborer is but a few cents a day.

**Colonel Buck** On one occasion an American gentleman came to Colonel Buck much dis-

turbed by certain stories he had heard on the steamers and in the hotels derogatory to the missionaries, and remarked that tho he had been a friend of missions, he was in doubt about continuing his contributions. Colonel Buck advised him not to be hasty in his judgments, and told him that not long before he had said to a distinguished Japanese statesman that he (Colonel Buck) thought "the influence of missionaries had been worth more to Japan than all other influences combined." This Japanese statesman replied that he could not quite agree to that, but he did think "their influence had been one of the most potent which New Japan had received." The opinion thus uttered by Colonel Buck was entirely in the line of sentiments which he expressed frequently and to many persons. — *Missionary Herald*.

**A Christian Ambassador** In the *Congregationalist*, Rev. J. H. De Forest writes on "Why Missionaries Loved Minister

Buck." His death was sudden and unexpected:

As soon as the sad news was known, the legation grounds were filled with the carriages of the nobility of Japan and of the diplomatic corps, together with American citizens, mourning the loss of one of the noblest representatives our nation has ever had in Japan. No tribute to his worth and to the exceptionally high regard in which the Japanese held him was more marked than the tears that were shed by one and another as they reverently left their cards at the legation. Marquis Ito was not the only man whose cheeks were wet. And the message of the empress that accompanied her basket of rare flowers expressed truly the feelings of multitudes of the noblest ladies of Japan: "I send these flowers, not as the empress, but as a woman to a woman." Again and again is heard from the Japanese; "He was the best beloved of all the representatives of foreign nations."

He frankly confessed that he had doubts, when he first arrived in Japan, as to the value and necessity of missionary work in this land. But he as frankly revised his opinion and said in public, "The missionaries have done more for the lasting good of Japan than all other agencies combined." He cordially welcomed these Christian workers to the legation, and at one time he invited 400 to a lavish reception. When surprise was expressed that he should be on such pleasant terms with missionaries, he said: "There is no reason why I shouldn't invite missionaries here the same as I do travelers and merchants, especially as I like them equally well." And the guests at the last legation dinner were almost entirely missionaries.

## AFRICA

**The Egyptian Mission** The American (United Presbyterian) Mission which for nearly a half century has occupied the lower valley of the Nile, established last year a branch for up-stream, even beyond Khartum, but to which recently independence has been

granted, for reasons thus expressed by the *Christian Instructor*:

It is difficult for the Church in America to think of our mission on the Sobat River as entirely separate and distinct from the mission in Egypt, for, historically, this mission is the child of the Egyptian mission; yet the fact remains that from every point of view this is a distinct mission. Conditions of life in the Sobat mission field differ wholly from those in Egypt. The Egyptian life, with all its imperfections, rests on a civilization centuries old. Life in the Sobat region is accurately described as "uncivilized." The language of the Sobat mission field has nothing in common with the Arabic of Egypt. Two thousand miles of land or river travel separate the two fields. It is no wonder, therefore, that the Egyptian missionaries, tho deeply interested in the success of this distant field, have asked that this mission be regarded as separate, not only in matters of finance, but also of administration. A Pittsburg Presbytery could scarcely be asked to superintend the evangelical churches of Cuba.

**Growth in Notwithstanding  
Spite of War** Basutoland was on the margin of the theater of war, and the Basutos felt some of the excitement of the struggle proceeding on their border, the Paris Missionary Society had a very prosperous year among them. From the November *Missions Évangéliques* we learn that 15 new schools have been opened and 52 native workers have been added to the staff of the mission. Not less than 1,178 communicants have been added to the Church in Basutoland, making a total roll of 12,676. Including catechumens, there are 20,171 Christians in the mission. The most remarkable figure of all is found in the amount contributed by the Basuto churches for their own home mission work, for the work on the Zambesi, and for the deficit in the funds of the Paris Society, which reached the total of 92,224 francs, or about \$19,000.

**Boer Soldiers The Lovedale  
Becoming Christian Express  
Missionaries** has a story which reads stranger than

fiction, to the effect that no less than 175 Boer prisoners, while confined in St. Helena, Ceylon, India, and the Bermudas, were converted, and have since devoted themselves to life service as missionaries to the heathen. Returning home they are received by the Dutch Reformed Church, and great preparations have already been begun to assist them to an education that they may be fitted for their work. One congregation has subscribed £2,000 for land and buildings, another has undertaken to support 21 students at an annual cost of £500, another to support 10, and so on.

**Light Breaking M. Bianquis, of the  
in Madagascar Paris Missionary  
Society, in a com-**  
prehensive review of the present situation in Madagascar, makes the following interesting remarks: "Our earliest missionaries thought that it would suffice for us to be the protectors and guarantors, in the eyes of the French officials, of the English and Norwegian missionaries. But time has cleared these brethren from the calumnies with which they had been charged. The dignity of their life, their absolute political rectitude, and the undeniable part which they are playing in the civilization of the colony, have assured to them all the credit they need for the peaceful continuance of their work."

### ISLANDS OF THE SEA

**The Situation Dr. F. F. Ellinwood  
in the writes thus sug-  
Philippines gestively of our  
responsibilities and  
opportunities in our new depend-  
ency: "Since May 1, 1900, the Phil-  
ippine Archipelago has been a part  
of the territory of the United States.  
Its conquest was only a necessary**

incident in the war whose aim at first was the liberation of Cuba from the long-continued oppression of Spain. The conquest of the Philippines was as great a surprise to the people of this country as it was to the inhabitants of Luzon or the Visayan group. It was recognized, however, as a providential event of the widest reach and the most momentous consequences, as on the whole a great step toward the civilization and evangelization of Asia. With whatever differences of sentiment as to what course shall be pursued by the United States government in directing the political and commercial future of the Philippines, there is no room for difference of opinion among Protestant Christians as to the duty which their various church organizations owe to that country. Intelligent Roman Catholics also appreciate the fact that an equally momentous duty is laid upon the papal hierarchy, and especially upon the Catholic churches of America in regenerating the low types of Christianity which have so long prevailed in the Philippines, and so long outraged the sentiment and degraded the morals of the people. It may safely be said that the united force of all Protestant churches in America will scarcely equal the practical zeal of American Catholics in the new departures which will be made in the Philippine Islands, and incidentally in the Roman Catholic countries of the Western hemisphere also, for the discredited friars, who are scorned and repelled by Filipino communities, are being transferred as missionaries to Mexico and South America.

**The Gospel in Manila** Manila, in many aspects, has a growing attraction to Americans. In it is being worked out a number of interesting ex-

periments in trade, government, finance, and education. It is responding in an encouraging degree to American ideas. It is a seat of power and influence in all that pertains to our distant possessions. But to Christians its moral and religious improvement is of first concern. And it is cheering to note progress in this direction. Favorable reports reach us of religious activity and revival. Before our government came into control, Roman Catholicism was the sole religion recognized, and the priesthood ruled with a high hand and great intolerance. Now a different state of things is observable, and it looks as if Protestantism would in no very distant day be the dominating force. According to the Madrid *El Christiano* there are now 17 Protestant chapels in the city and the suburbs against 22 Roman Catholic churches. This paper also concedes that from present appearances the Romish organizations will, likely, before very long, be in the minority. We are also assured by it that Protestant worship is being held in private dwellings as well as in the largest theaters, in which the attendance at times has been as high as 3,000.

**The Old and the New in Samoa** On the first Sunday in last September the introduction of Christianity in Samoa was commemorated by special anniversary services. There are times when an English missionary grows faint-hearted and heart-sick in the midst of his work. The native is so primitive in his beliefs, so formal in his religion, so contrary in his ideas of right and wrong, that the thought will occur: Is it possible to build up these babes in the faith? I know no better answer to such misgivings than to attend one of the annual thanksgivings for the over-

ruling Providence which guided John Williams in his self-made bark to the shores of Samoa; to hear a native pastor humbly and gratefully comparing the past with the present, the days of darkness with the days in which they walk as children of light, and then proceeding to impress upon his hearers the twofold duty of advancement in the Christian faith, and of self-consecration for the sake of others living still in heathendom.

True, the Samoan is not a strong Christian. Was Christianity strong in Britain after seventy years' growth? The Samoan is but a babe in the faith, but his faith has at least the merit of sincerity. At the recent anniversary services, after the congregation had united in song and prayer and had listened to some able addresses, 400 remained for a communion service.

V. A. BARRADALE.

### MISCELLANEOUS

**Nobody** T. J. Barnardo, bas-  
**Doomed by** ing his judgment  
**Heredity** upon nearly 50,000  
waifs redeemed  
from the slums, preaches the doc-  
trine of hope for those who are  
born of degraded parents. He  
says:

*I am strongly of the opinion that there is no inherent tendency in any boy or girl, no matter how descended, or how surrounded, which may not be eradicated, or at least subjugated, under favorable conditions. In the fierce contest between heredity and environment, I firmly believe that, all other things being equal, environment is the more potent of the two. No one is hopelessly handicapped by his birth conditions.*

**Growth of a** The World's Stu-  
**Splendid** dent Christian Fed-  
**Movement** eration now em-  
braces within the  
eleven National and International  
Movements of which it is composed,  
1,540 associations with an aggre-

gate membership of over 82,000. This is double the number included when the Federation was organized. Two years ago it was reported that there were 39 buildings devoted to the service of the Student Movement in different lands, and that their combined valuation was fully \$1,000,000. Since then 11 other buildings have been erected or provided for financially, the total valuation of which is \$425,000. Of these, 6 are in America, 2 in India, 1 in Norway, 1 in Japan, and 1 in China.

**Christianity** Some disquieting  
vs. remarks have re-  
**Mohammedanism** cently gone the  
round of the press  
about the success of Islam in mak-  
ing converts. A writer in the  
*Spectator* has put this fact in its  
true light. Granted that 60,000  
converts are made to Mohamme-  
danism annually among Eastern  
nations (which is a purely con-  
jectural figure), this is nothing com-  
pared with the extension of the  
Christian faith. According to Mr.  
Eugene Stock, in the new Ency-  
clopædia Britannica, the increase  
of *communicants* among Protestant  
missions is at least 120,000 a year,  
which of course is far below the  
number of persons baptized. This  
does not, moreover, include the ac-  
cessions to the Roman, Russian,  
and Greek churches. Thus one of  
the cheap arguments of the critics  
of missions is shown to be built on  
the usual slender foundation of  
such attacks. Mohammedanism  
has never shown any missionary  
genius in the past except at the  
point of the sword.—*The Christian*.

**A Foreign** When a man en-  
**Missionary's** lists for the foreign  
**Service at Home** field the public  
thinks little of the  
service he may render the cause of  
missions at home. But years of  
work abroad give expert knowledge

of native races and religions, and of the changes wrought by Christianity, which has a great educational value when brought to the attention of churches in America. Rev. J. P. Jones, D.D., who has recently sailed for his station in the Madura mission in India, has given a striking example of such service. During his eighteen months in this country, on this latest furlough, he made more than 300 addresses. He was heard at the Student Volunteer Convention in Toronto, at the C. E. Convention in Cincinnati, at numerous state gatherings, and in widely separated communities. Dr. Jones also gave courses of lectures at Western Reserve University, Oberlin College, and Hartford, Yale, and Andover seminaries. The American Board secretaries feel that this specialist on missions has left behind him an influence and inspiration which will last a long time.—*Congregationalist*.

**What Missions Have Done for Humanity** To the question, What have missions accomplished for humanity and for the progress of mankind? Dr. Mirbt, of Marburg, answers: "Missions have had the most essential part in the abolition of slavery, in the removal of cannibalism and massacre; they mitigate wretchedness and poverty, sickness and famine among the heathen peoples; they protest against ruining of the heathen nations by the imports of rum and opium; by their well ordered social and religious labor, they exalt family life and contend against polygamy and premature marriages; and, above all things, by their educational efforts they raise even the most degraded peoples into wholesome morality. It is no matter of chance that mis-

sions work everywhere for humanity, for Christian morality is the religion of perfected humanity."—*Der Missions-Freund*.

**Mite Boxes, Tags and Ends, etc.** "Well, Helen," said Mrs. Ludlow, earnestly, "I never did use a mite box for my money, and I do not intend to. Not that I would belittle the use of the mite box. It has its place, and evidently it has helped you to make a beginning. But if, as you say, I was the means of awakening your interest in missions, let me try to make you see that there is another step to take. Frankly, Helen, I think it is no honor to our Lord and His kingdom for women as well off as you and I are to give to missions from a mite box.

"You see, Helen, it is this way: we are not wealthy, as the word is understood in these days, but our husbands are prosperous in business, and we have plenty of money. Now, if we only put a penny, or a nickel, or an occasional dime into a mite box for missions, we are just giving the tags and ends of our money for the work of Christ's kingdom. Isn't that true?"

**Carey Did More than Hastings** Dean Farrar publicly said: "The British Empire owed more to the despised Baptist cobbler, Carey, and the poor contribution of £20 2s. 5d. of the Baptists than it owed to the genius of Warren Hastings and the fiery battle spirit of Clive—men who added the larger part of the East Indies to the British crown."

**Bishop P. C. Rothe**, an eminent friend of missions in Denmark, recently died at the advanced age of 91 years.