

THE GREAT MOHAMMEDAN FESTIVAL, "THE ID"
A crowd of Moslems attending service at the mosque, Allahabad, India

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NOTES ON ISLAM IN INDIA *

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In India the politician has ever been confronted with the task of governing two great races, differing in modes of thought, habits, and religion—Hindus and Moslems. How this political problem has been solved, how those peoples have been brought to live together under the “pax Britannica,” the history of Indian administration records. With reference to the religious questions at issue between its subjects, the government of India has ever maintained an attitude of strict neutrality, a neutrality which in the past has not unfrequently taken the form of hostility to Christianity. Such hostile attitude has not always been maintained, and it is now generally admitted that while government, in religious matters, should be stringently neutral, it is the duty of the Church of Christ to do all in its power to carry out our Lord’s last command to preach the Gospel to every creature. The missionary, then, is confronted with the religious problems as between Christians on the one hand and Hindus and Mohammedans on the other. But he can not remain neutral, like the politician; he has no “pax Britannica” to appeal to as regards the religious question; his attitude must be more or less aggressive.

Missionary operations in India commenced among Hindus, and for many years missionary effort has continued to be directed toward combating the errors of Hinduism. For a long time Islam received scant attention at the hands of missionaries (the adherents of that religion were looked upon as too fanatical and too obstinately impressed with the truth of their own faith to be moved to embrace Christianity), and it is only now that the Church is awaking to a sense of the neglect of the missionary command with reference to Mohammedans, which has been conspicuous in many parts of India.

Immobility, or stability on fixed principles, is claimed both for Hinduism and for Islam; but the supposed stability of the former is a very different thing from that of the latter. As a matter of fact,

* Mr. Monro is the author of several very thoughtful and helpful pamphlets on Islam in India and in England. They may be obtained from the author.—EDITORS.

Hinduism has been in a state of flux for centuries; its so-called immobility is the immobility (undeserving of the name altogether) produced by transformation or absorption of foreign elements without any apparent regard for stability of principle. Hinduism has been, and still is, henotheistic, polytheistic, monotheistic, pantheistic, even atheistic, as circumstances have required. At the present moment, when Christianity is beginning to make Hinduism totter, who so ready as Hindus to claim identity for Christ and Krishna, and to maintain that in its essentials the Christian teachings of the Bible has been anticipated in the pantheistic Gita? The supposed immobility of principles which has thus been attained by elasticity has naturally resulted in the Hinduism of the present day being but the ghost of what it was in ancient times; so great, in fact, has been the transformation that among Hindus themselves it is impossible to get any consistent or intelligible definition of what Hinduism is.

The Immobility of Islam

Not such, however, has been the immobility of Islam. Of absorption or elasticity there has been no trace. All through the last thirteen centuries Islam has resisted civilization, progress, modification of religious views, and has based its polity, as well as its religious belief, on the Koran and the Hadis. And such immobility, be it remembered, is absolutely vital to the existence of Islam. The Koran, as the word of God, is susceptible of no modification; its errors may not be admitted or corrected, its precepts, according to Islam, are as applicable in the twentieth as in the seventh century. If modern civilization does not accord with the principles of the Koran, so much the worse for the civilization, not for the Koran. Once admit the possibility of mistake, misdirection, modification in the Koran as handed to the world by Mohammed, and the foundation of the whole religion, with the polity based thereon, is sapped. Of *sects* among Mohammedans, immobile as Islam is, there has been no lack; but sectarianism is not dealt with by a kind of tolerant absorption into orthodoxy. Every one of the twenty-three sects, into which, according to Mohammed, Moslems would be divided after his death, is doomed to hell, except one sect, and that privileged sect, in the opinion of the founder of Islam, is that which follows "the religion which is professed by me and my companions."

And yet there are not wanting signs in India as well as elsewhere that the pressure of various forces, brought in under modern civilization and education, is beginning to prove too much for the vaunted immobility of Islam. Let us glance at a few of such signs. History shows us in the clearest manner that when Islam comes in contact with a higher civilization, politically, in the end it has to yield and take an inferior place. The Moslems, with a mistaken pride, still

point to the sultan at Constantinople, and to recent massacres of Armenians, as a proof of the vitality and supremacy of Islam. A judicious silence, however, is maintained on the numerous occasions on which the sultan has to yield, and, as every one knows, the anachronism of a Koranic polity at Constantinople is due to no vitality of Islam, but to the jealousy of European powers, who tolerate the Turk because they can not agree among themselves as to who is to succeed him. And this knowledge is not confined to European powers; it is beginning to show itself among Moslems themselves, giving birth to the young Turkish party, who are held in detestation by the Ulema at Constantinople, and who are obliged to carry out their political designs in foreign capitals, where their lives, at all events, are safe. Education has taken long to penetrate, but it has begun to penetrate at last, and the young Turkish party, who are educated men, have commenced to realize that the immobility of Islam, based on the Koran, involves political stagnation and gradual political effacement. Progress among the powers of the world, under the polity prescribed by the Koran, they have discovered to be impossible. With education based only on the narrow teaching of Mullas and Maulavis, they find that they can not take their place among educated nations of the West; and therefore even in the great college of Al-Azhar itself at Cairo we find the number of students decreasing, owing to the demand for Western education.

The Effect of Western Ideas

The same condition of affairs is visible in India. After the Moslem conquest, administration, both as to principles and language, was conducted on Mohammedan lines. Education, such as it was, was Mohammedan in its tendency; the court language, the language of the tribunals, was Persian; revenue and criminal terms were Mohammedan—everything, in short, was in accordance with India being a *dar-ul-Islam* and not a *dar-ul-harb*. When Mohammedan supremacy was displaced by that of England, for many years the administration continued to be permeated with the principles and language of the Moslem régime. Persian still continued to be the language of the courts; a Mussulman Kazi invariably sat with the English Sessions judge, and gave his *futwa* (or legal opinion) as to the punishment of the accused in accordance with Mohammedan law; English judges and magistrates only signed their decisions, the grounds for their judgments being drawn up in the court vernacular by their native subordinates. Gradually, however, all this has been changed. The English judge now writes his decisions at length under his own hand, and records all evidence in his own language. The Kazi, with his pedantic *futwas*, has long since disappeared from the scene, and at present English is practically the language of the courts. A Moslem who does not know

that tongue finds that he has little or no chance of sharing in appointments under the government. For years Mohammedans have been slow to recognize this, and they have clung obstinately to their own systems of education, which do not look with favor on Western methods. Hence the frequent and loud complaints as to Mohammedans being "crowded out" by more pliable and elastic Hindus in the competition for administrative posts. But here in India, as well as in the Western Turkish Empire, the pressure of Western civilization and the denial of hope of advancement to Mohammedans of the old school have been too much for the immobility of Islam. At the college in Aligharh has arisen a school of educated Mohammedans, whose progress and whose liberal views are strongly resented by the orthodox adherents of the old régime. With the object, it is alleged, of counteracting the spread of such views, a conference of the learned, under the title of "Nadwat-ul-Ulema," was lately held in Calcutta, its professed aim being to revive the study of Arabic, as *a* means, or, rather, *the* means, of religious education. Fifty years ago, I make bold to say, such a proposal would have been hailed with acclamation; now, however, we find views publicly expressed which, in the opinion of the orthodox, must savor of very pronounced, not to say pernicious, heresy. A Mohammedan writes:

If the Nadwa desire to educate the people in their religious and moral duties, they must do so in the language of the people. What is now called religion is simply a lifeless form. A man mumbles certain sounds, and makes flexions of the body, and he has done all that this religion requires of him to do. He is now at liberty to go and cheat his employer, render false accounts, and speak a multiplicity of lies. . . . The Ulema have always been against the diffusion of knowledge; they wish to keep the Book of God, and all religious books, in a foreign and unknown tongue. They desire to keep the people in ignorance and superstition, so that their influence and power may continue unabated. . . . It is a futile to hope for the regeneration of our community by means of a revival of Arabic literature. . . . Historical works in the Arabic language are a bare narration of occurrences, and were written at a time when there was no idea of the sequence of events in the history of human affairs, so that we must have recourse to English for the acquisition of the knowledge of history as well as science, or we must place this knowledge before our young men in the garb of their spoken language. . . . The translation of the Koran will be regularly read, and our people will not have the mummery which is now called religion, but will have true religion as their constant reference and real guide.

Another writer, also a Mohammedan, a few weeks ago, in giving his views upon another subject, thus delivers himself:

Mohammedanism, as it is generally believed by the Mohammedans, is a mere cant. It has lost its force. It has no stimulating influence on the minds of the believers. . . . The present Islam is a series of questionable doctrines set forth by Aba Hanifa, Hambal, and Melik. . . . I

admit the Mohammedans are in the last grade of rudeness and barbarism, but this is not because Mohammed was an imposter.

Could any stronger language be used by any Christian in denouncing the errors of Islam than the above quotations from the productions of Mohammedans? Could any stronger proof be adduced to show that the immobility of Islam, on which, be it remembered, Islam depends for its existence, has been rudely shaken, and is beginning to be felt as an intolerable burden by Indian Mohammedans themselves?

This desire for Western knowledge—this discontent with the ignorance to which the policy of the Ulema has condemned Mohammedans generally—is further signally instanced by the progress made in the publication of Mohammedan newspapers and periodicals in India. Fifty years ago such literature was conspicuous by its absence. Now there are Moslem newspapers and magazines both in English and in various vernaculars, not Arabic—all means of bringing light to the minds of many, and of making more unsupportable the darkness with which the masses have been hitherto surrounded under the teaching of the Ulema. Even in controversy with Christians there is noticeable, amid much of the old bitterness begotten of the intolerance of the Ulema, amid much of the “paralysis of intellect” developed by fanatical ignorance, a movement toward reasonableness on the part of Moslems which is thankworthy. The old Mullas and Maulavis are still bitter as ever, and hostile as before, but their influence is beginning to wane, and their ignorance, which cloaks itself in irritation and abuse, has been so often demonstrated that their supposed omniscience has received many a rude shock—a beginning, no doubt, but still a beginning, of progress toward the light.

Signs of Increased Vigor

This progress, however, is not unaccompanied with signs of increased vigor in proselytizing and supporting Islam on the part of those whose watchword must necessarily be the immobility of that faith. Amid the lower civilization of Africa, Islam is undoubtedly making progress. But wherever a higher civilization intervenes Mohammedanism fails to make an impression. Still, efforts are being vigorously made. Al-Azhar sends forth every year fanatical adherents of Islam, a college has in recent times been started at Desband, in the upper provinces of India, for proselytizing purposes, but as one of the Mohammedan writers above quoted says:

Arabic literature may do for the education of a body of theologians, or Ulema, but as a means of general education, the Arabic language will never do in this country. . . . It [the policy of reviving Arabic] will leave behind a legacy of time and opportunities lost which we may never again obtain; it will leave behind broken links in the progress we have begun to make—links that we may never be able to replace.

Similarly we notice increased activity in *missionary tours* among

Mohammedans. In connection with these it is interesting to note the insidious attempts on the part of such Moslem missionaries to appeal for support of their efforts to *Hindus* as being all residents of India, and thus united with Mohammedans by the common bond of being Orientals. In such appeals there is doubtless some *political* significance, but the real foe against whom Islam does not scruple to invite polytheism to unite is not the British government, but the Christian religion, the advance of which Islam is beginning to feel itself less and less able to resist.

The same reason, no doubt, accounts for a very recent development in methods of Moslem proselytizing. We often hear of the iniquity of *Christian* missionaries in making what are called rice-Christians—*i.e.*, inducing Hindus or Mussulmans to embrace Christianity by offering them temporal advantages, a system which every right-minded Christian will join with non-Christians in condemning. What do we find *Islam* now doing? Adopting the very system which in Christians it has condemned! I have before me a notification from "The Society for Friendliness Toward New Mussulmans," established within the last year, which sets forth, with much unction, that as there can be no salvation except through Islam, "glad news is hereby communicated to the seekers of eternal salvation." This "glad news" is not of a spiritual nature; it consists in the announcement that in the case of non-Moslems, who embrace Islam and enter the society, the latter "may undertake their education and religious instruction, and will also provide them with food and other necessities. It is requested that those who wish to obtain eternal salvation should embrace the faith of Islam, and come to the society without any hesitation and obtain religious instruction. God willing, the society will make proper arrangements for their food, education," etc. If this "glad news" is not proselytizing by inducements in the shape of temporal advantages, words have no meaning!

The same reason may account for the patronage on the part of the sultan extended to the ridiculous farce which is being enacted in Liverpool, generally known as "Guilliamism," and which is represented by Moslems in search of encouragement under the decadence of their faith as a remarkable development of Mohammedanism in England. The author of this farce, a Mr. Guilliam, the sultan has had the misfortune to dignify with the title of Sheikh-al-Islam, altho the tenets which he professes to hold are simply a parody on Islam, altho the Liverpool farce has been condemned by the Moslem Society of London as a fraud under the name of religion, altho it has been denounced by Indian Mohammedans in Constantinople itself as "more or less humbug," and altho in India itself Guilliamism has been extinguished in the ridicule and laughter of all orthodox Mussulmans. Islam has surely come to a sorry pass when it blesses aid to Mohammedanism derived from such a puerile exhibition; but with the new

Turkish party making their presence felt at Constantinople, the alleged spread of Islam in England was, in the opinion apparently of the representation of the caliphs, a good card to play, altho this supposed advance of Islam in Liverpool was nothing but a travesty of Mohammedanism, based on teaching which by all orthodox Ulema could only have been condemned as unsound and heretical.

In Persia, notwithstanding persecution, Babism is extending in a manner which is quite remarkable. During recent years, in the Punjab, a blasphemous imposter, styling himself the promised Messiah, after the fashion of Alex. Dowie of Chicago, has gathered a considerable following among Mohammedans, in spite of a display of ignorance, presumption, and blasphemy on the part of the leader which might well debar any Moslem from doing aught but denounce him as an enemy of Islam. The heresy of this schismatic has been denounced by some of the orthodox Mussulmans in the Punjab, but in the way of general repudiation of such unsound doctrines, there is still much to be desired. Islam in India is not apparently strong enough to repudiate with boldness such indubitable heterodoxy, a sign of decadence which may well cause grave anxiety to the Ulema and the orthodox adherents of the faith.

Prospects of Missionary Work

As regards missionary work among Moslems in India, prospects seem hopeful and encouraging. The immobility of Islam has of recent years sustained many a rude shock from which it is trying vainly to recover. With increasing numbers of educated men coming to the front every year, the frequency and severity of such shocks are not likely to diminish, and opportunities for missionary work are thereby afforded which the Church of Christ will do well to "buy up" instead of allowing them to slip. First of all, let our missionary bodies awake to the fact that there is a great work to be done among Mohammedans. Too long has the mistaken notion prevailed that no such work was worth undertaking or likely to end in successful results. The number of valuable converts who have come from Islam is an earnest of the great work which lies before Christian missionaries, and a proof of the way in which God has owned what has already been done. Let us thank God and take courage. With the Church awakened to the importance of the task laid upon her as regards missionary operations among Mohammedans, the first step to be taken is to send more consecrated men and women, moved by the Spirit of God and trained for work among Moslems. Every missionary detailed for such work should learn Arabic, and be thoroughly conversant with the Koran and the commentaries thereon. Without such knowledge he is certain to be placed at a disadvantage in any discussion with Moslems. Let us welcome every effort on the part of Mohammedans to have the Koran translated into various vernaculars, so that it may

be "understood of the people," and its proper value tested by them; and let us aid the plain and full preaching of the Gospel by the distribution of suitable literature among Moslems. Much literature of this kind is in existence, but it seems as if considerable power were wasted through each missionary body favoring literature prepared by its own members. Might it not be practicable to have a united Board to consider and select suitable literature for circulation among Moslems? The adoption of such a system would certainly save money, economize effort, and lead to a method of uniformity in attack which would have many advantages. Let us not forget, too, that the mode of evangelization adopted by our Lord Himself and the early Church is equally applicable to, and effective in the case of, Moslems as of others—the method of medical missions. If any one wishes to convince himself on this point, let him read the account of recent work done in Persia—on the Indian frontiers—in every place, in short, where the method of our Lord has been followed. The method was not devised by man, but by the Son of Man Himself, and surely *He* knew what was the best method by which the world was to be evangelized. Wherever tried, it has succeeded in an unexampled way, as an evangelistic agency. Let us try it specially in our renewed efforts to spread the Gospel among Moslems everywhere.



A STREET SCENE IN HAIDARABAD, DECCAN

Hyderabad is in the Nizam's dominions, and is a thoroughly Mohammedan city, in which, until a few years ago, no Christian missionary was allowed to reside or work. Entrance was first gained through some lady missionaries. Now the Methodists of America, the Wesleyans of England, and the Young Women's Christian Association carry on missionary work in the city and district

their peaks and jagged ridges, having a general trend toward the southeast. Just east of Salonica one of these great spurs thrusts itself some seventy miles into the Egean Sea, finally ending in an enormous trident, one of whose prongs is formed by Athos, the holy mountain of the Oriental Church, the inhabitants of which are all monks. Since the rivers that spring from the southern watershed of the Balkans all empty into the Egean, the surface of the country takes the form of a series of troughs, separated by mountains and highlands, and trending toward the sea, until on approaching the coast they widen into a broad belt of open land. The river valleys and the southern or coast regions enjoy a fertile soil, produce cotton, tobacco, opium, silk, and the cereals, and naturally attract the larger part of the population.

Characteristics of the People

Since this region, naturally fitted to support its people in prosperity and content, is producing explosive matter in a way that threatens the peace of Europe and arrests the attention of the world, the characteristics of the population invite inquiry.

In the first place, it is necessary to fix in mind the point that there are no Macedonians. All the people of Macedonia claim to have come there from somewhere else, and each to hold, by right of some long-forgotten conquest, as good a title to the land as anybody else. In the second place, these people are compactly grouped in separate parties. Leaving out of account the Jews swarming in Salonica and other large trade centers (from whose numbers one might imagine Macedonia to be a second Judea), there are six well-defined and thoroughly insulated factions in the population of about two million souls.

The first group is composed of the Turks, a mixture of many races, held together by a common interest in domination, and found in numbers at every strategic center of control. They possess abundant records and census returns to prove that their group is the largest of the six, for census returns in that land honor the faith of him who writes them up.

Second are the Albanians, descendants apparently of the ancient Pelasgi, renowned for patriotic love of Albania and its customs and language, and also for love of strifes, stratagems, and spoils. For the most part they represent an overflow from Albania, which can be increased to any extent, and they are found in all stations and occupations in cities and large towns. Somewhat more than half of them are Mohammedans, but they are allies of the Turks only so far as interest permits and nationalism does not forbid.

Third are the Wallachians, remainders from some ancient invasion of the Dacians beyond the Danube. They cherish their national Roumanian language, and are the horse-breeders and the wagoners and muleteers of the trade of these provinces. They are mostly mem-



BULGARIAN MAN AND WOMAN IN THE NATIONAL COSTUME

bers of the Greek Church, but they hold themselves aloof from the other groups of the population in order to profit by their dissensions. Altho they are the smallest of the six factions, cases might arise where these Wallachians would hold the balance of power.

Fourth are the Servians, chiefly found in the northern part of Macedonia, in that belt of land which goes by the name of "Old Servia," where they are unobtrusive agriculturalists and swineherds.

Fifth are the Greeks, bright, vivacious, and enterprising, swarming in the coast regions where mercantile pursuits most flourish, and always supplied with church records and census reports to prove that they are more numerous than the Bulgarians or the Turks.

Sixth are the Bulgarians, a people less well known but not less numerous in Macedonia than the Greeks. In origin they are kin to the Turks, being Turanians. In the seventh and eighth centuries they thrust themselves into the Balkan Peninsula, coming from beyond the Volga, and penetrating as far as to the Adriatic Sea before they were thrown back toward Thrace by the Albanians. The Bulgarians conquered Slavic peoples when they came out of Asia, but adopted their language and mingled with them, so that now they are genuine Slavs, loving agriculture rather than trade. They are sturdy men, quiet and persistent, and have the curious trait of not knowing when they are defeated. Their kingdom was a thorn in the flesh to the Greeks of Byzantium until it was overthrown by the Turks at the end of the fourteenth century. Macedonian Bulgarians claim to be remainders from this ancient Bulgarian kingdom and to be the heirs to the land. Like the Greeks and the Turks, they have records and census reports to prove that they far outnumber all other factions in Macedonia.

The Turkish Government and Its Officials

A curious peculiarity of all of the peoples of Macedonia, including, to a certain degree, the Turks, is a deep-seated and hereditary hatred for the Turkish government and all of its appurtenances and incidental appendages. The reason is not far to seek in the essential inequalities imposed upon Christians living in a Mohammedan territory. The Turkish government steadily refuses to give weight to the testimony of Christian witnesses in lawsuits against Mohammedans; it often—perhaps commonly—refuses to punish Mohammedan murderers when the victim is a Christian; it seizes upon trivial excuses to make Christians pay money for the support of idle Mohammedans; it refuses to regard crime as an injury to the social organization, and insists in the very worst cases that a money payment to the victim should clear the criminal; it registers the names of educated men as suspicious characters and seeks to block their way to any career; it brands the schools as seditious, so that a proverbial expression in the mouths of all Turkish officials is: "Where schools are, there seek treason."

The system of tax-farming further insures rancorous hatred of the government. The man who has bought the right to collect taxes arranges with corrupt officials; demands the money when he knows there is no cash, and forces the people to borrow of his partner at two per cent. a month. Then he collects at harvest double value in produce for the usurious advance, and there is no redress. One class of acts which rankles in the mind of the subject is the endless meddling of the police with ordinary business. A merchant in one of the sea-coast towns of Macedonia a few years ago conceived the brilliant idea of securing for his Greek customers a stock of table ware decorated

with portraits of the King and Queen of Greece. When the goods arrived the government confiscated the whole consignment as treasonable political documents, smashed the crockery and emptied the pieces into the sea. There was no redress.

Another class of such acts is the steady succession of devices by which the Christian peasants are made to feed and finance Mohammedans. A typical device is to appoint a Mohammedan as field-guard to a Macedonian Christian village. He is to protect the villagers from robbery and they pay him a salary. Thenceforward the man lives at ease upon the best provender of the people. If he can pick up a stray animal belonging to a village, he collects a special fee for his trouble. If a stranger stops at the village over night, he collects a fee for each horse or donkey which the traveler leaves to graze upon the village common. He keeps an eye on the prospects of all the pretty girls, and when he discovers a suitor with money but no favor, he offers him, for a consideration, the prettiest of the lot. He then forces the father to consent to the marriage. The father dares not disobey; the girl is married against her will and her interest; the field-guard pockets his fee from the bridegroom, and then he forces the father to pay him brokerage for having taken the trouble to find a husband for his daughter.

If any peasant dares to refuse the demands of the field-guard, he is punished by some sudden inroad of brigands summoned by the guard himself. In one case of which I knew some years ago, the people of a Christian village in Macedonia united to bring to justice the brigands who had raided their stock. The robbers were arrested and sent to jail. After they had served their term in prison, they appeared at the village one day announcing that their trade union (*esnaf*) had decided that they must be paid for the time which they had spent in prison. Moreover, they actually collected this "fine" in the presence of Turkish officials.

Such injuries are small and petty compared with those atrocious outrages of which the papers give us occasional descriptions. But they are continuous in action, like the tiny bits of coal-dust that sometimes get into the eye and drive a grave man wild. The principle of the Turkish government toward its Christian subjects has to be, on religious grounds, the principle of Rehoboam: "My little finger is thicker than my father's loins. My father chastised you with whips, but I will chastise you with scorpions." It is impossible that the relation of the Christian subjects of Turkey to the government which holds these principles can ever be other than that of readiness for revolt the moment that there is the ghost of a chance for success.

Jealousy of Opposing Factions

Inquiry as to how the Turkish government prevents the arrival of such a chance opens out some of the more secret causes of the

mighty seething ever in progress in the Macedonian caldron. Next to the attempt to break the spirit of its subjects, Turkey for many years has given attention to fostering jealousy and racial or religious hatred between the factions of the population. The Mohammedan Albanians are encouraged by immunity to abuse and rob and kill the Christian peasants. Thus the government is secured against any



ABDUL KERIM PASHA

The bribe-proof Governor-General of
Monastir, Macedonia, Turkey

coalition between Albanians and Christians. But the Albanians, like each of the Christian factions, claim a right by inheritance to annex to Albania a goodly slice of Macedonia. Their power, too, is so great as to make them a real danger. Hence the Turkish government intrigues to cultivate strife between the different Albanian clans. Feuds and envies and jealousies and murderous attacks result from very slight encouragement. Even when, as now, the Albanians are honored by having one

of their own race chosen by the sultan to be his grand vizier, the appointment is so managed as to become a personal grievance to other Albanian chiefs. Meanwhile the Turkish officials are rubbing their hands and chuckling over the ease with which this splendid race is made to destroy its own strength instead of turning it against the government which all alike despise and hate.

A hatred which feeds Macedonian ebullition without aid from the Turks grows from half-political, half-religious dissensions among the Christian populations. These Macedonian Christians, whatever their race, belong almost entirely to the Orthodox (Greek) Church. Until the Crimean War of 1853-56 the Greek Patriarchate of Constantinople had paramount control over their religious affairs, and all Christian church services and all Christian schools in Macedonia were conducted in the Greek language. Under the new charter of freedom for education which resulted from the Crimean War, American missionaries, in 1858, opened schools at Philippopolis and Eski Zagra, in Eastern Roumelia, which were taught in the Bulgarian language. At that time not a school taught in Bulgarian existed in all Turkey. But the Bulgarian national spirit was not dead, and in five years from the opening of those two Bulgarian schools by the Americans, numbers of others had been opened by the people. The new idea of Bulgarian education for Bulgarians spread through the land, and after some years extended to Macedonia, altho the Greek priests everywhere savagely opposed it.

The modern Eastern Church has copied after Islam in closely

intermingling politics and religion. The cause of the opposition of the Greek clergy to Bulgarian national aspirations was largely religious, but when the question was raised in Macedonia of reviving Bulgarian churches and schools there, the opposition of the Greek Church derived its fire from the political hope of the Greeks to possess some day the whole region. It was in 1880 or thereabouts that the Bulgarians of Macedonia began to clamor for churches and schools where their own language would be used. A long and bitter wrangle ensued between Greeks and Bulgarians. The Turkish Government favored the wrangle as another safeguard against coalitions among the fac-



"WHERE SCHOOLS ARE, THERE SEEK TREASON!"

Some teachers and pupils at the Girls' Boarding-school, Monastir, Macedonia

tions, and about twelve years ago, with the consent of the sultan, three Bulgarian bishops were appointed over the sees of Ochrida, Pirilip, and Uskub.

The Servians of Macedonia now saw that their claim to a considerable portion of the region might suffer unless they asserted themselves. Another fierce struggle took place which embroiled Bulgarians, Greeks, and Servians. Finally the Sultan, about five years ago, consented to the establishment of a Servian bishopric in Macedonia, and these three branches of the Orthodox (Greek) Church have been at swords points ever since. By this emnity the Turkish government profits, since the least movement of discontent in any one faction of the Christian population is promptly reported to the government by the others with the fiendish glee of the tell-tale school-boy who hopes to see a delinquent mate flogged.



COLONEL YANKOFF

Noted as a leader of "irregular" revolutionary bands in Macedonia

BORIS SARAOFF

Pronounced "the most notorious" of Macedonian leaders

That this bitter enmity between the factions of Christians is needless is shown by the prosperity of the American mission in Macedonia. This mission has stations at Salonica and Monastir, carried on by ten American men and women, with some forty native workers scattered throughout Macedonia at about twenty-five out-stations. Connected with the mission are thirteen schools and seven organized churches, having a membership of about six hundred. The point for special notice here is that in these evangelical churches Bulgarians, Greeks, Albanians, and Servians have put aside their racial hates in order to become brothers in devotion to Jesus Christ. This proves, as far as it goes, that the intermixture of politics with religion in Macedonia, by obscuring supreme devotion to Jesus Christ, is what has brought the Christians of that region to such a pass that their brawls may yet drag Europe into war, as a dog-fight sometimes brings on a riot among the bystanders on a city street.

After the last war between Russia and Turkey the treaty of San

Stefano (in 1878) gave to Bulgaria about one-fourth of Macedonia. This the congress of Berlin gave back to Turkey. Straightway people from that section of Macedonia began to emigrate to the principality of Bulgaria. Nearly two hundred thousand of these Macedonian Bulgarians are now in the principality, holding prominent places in the trades, the professions, the army, and the cabinet of the prince. The whole influence of these men is directed toward securing Macedonia for Bulgaria without regard to Greek, Albanian, Servian, or undeserving Turk.

Turkey dreads rebellion. It dreads the Albanians, it dreads the Greeks, but especially it dreads rebellions of imported rebels from Bulgaria, and is pouring enormous military forces into the unhappy region of the boiling caldron. The spectacle is by itself proof, if any were needed, of the utter futility of the famous reforms which, under pressure of Europe, the sultan has granted to the three provinces. It is not any Turkish reform that can weld together that hodgepodge of races which has made Macedonia what a bright Englishman has called "the infernal machine at the door of Europe."

In such circumstances one can no more venture to prophesy the future than one can prognosticate the future of a cyclone. The only conclusion to which past experience points is that until Europe can agree on a direct intervention, such as calmed Bosnia and quieted Crete, there is no hope of peace among the wrangling factions of Macedonia.

JOHN COLERIDGE PATTESON, D.D., MISSIONARY BISHOP OF MELANESIA

BY THE EDITOR-IN-CHIEF

In this heroic missionary we have a typical example of modern Christian martyrs. The story of his life is full of inspiration and instruction. Born in London, 1827, and killed at Nikapu, 1871, John Coleridge Patteson's was one of the shortest lives and prominent in modern missionary endeavor, yet one of the most useful in testimony to God. Some characters are a tonic and a stimulant; to enter within their circle is to breathe a bracing atmosphere, due not so much to mental gifts as to manly attributes and the manifest Christ-life.

Patteson's whole course was onward and upward. *His was one of the purest, saintliest, and most heroic of characters, conspicuous for truth and love.* Absolutely genuine, he had also a feminine gentleness. His sincerity constrained others to trust him, while his love warmed and won them, and welded them into unity with him. These traits may be traced to his *parents*, as a heritage: his father, Justice Patteson, was conspicuous for sterling integrity; popular, but not at the expense of principle, the love of truth permeating his being as

veins of metal do the rock. His son always felt that whatever was best in him was largely due to his father's sturdy backbone of principle, supplemented and complemented by his mother's gentleness, which was not, however, at the expense of firmness. She exacted implicit and unhesitating obedience, but her authority was steeped in love. Her boy needed such training, for he had a tendency to passionate anger, and a natural indolence, both of which he had need to overcome.

Called Coleridge, after his mother's family name (she being related to Samuel Taylor Coleridge), he was known as "Coley." When but six years old he hinted his desire to be a clergyman, greatly to his mother's delight. Even in childhood he had an habitual reverence for sacred things seemingly connected with a deep sense of the presence of God. On his fifth birthday his father had given him a Bible, which he early learned to read and love; and on one occasion when loudly called for, he asked a few minutes more just to finish "the binding of Satan for a thousand years." This same Bible was, twenty-seven years later, used in his consecration as bishop.

Coley owed much to the influence of his uncle, Rev. Francis G. Coleridge, with whom he lived for a time while at school, who emphasized the value of exact truthfulness in word and deed, and once gave Coley a serious talk on the subject. He could scarcely restrain his smiles, however, when the boy tried to reduce by calculations the exact number of his fibs, maintaining that it was not more than two or three at the utmost, till it was impressed upon him that the sin lay not in the *number* of lies told, but in the fact of falseness; and from this time on he was more proof against such temptations.

Some special influences shaped him for the mission field. One was the atmosphere of a Christian home, and his first impulse came at a very early age. After listening with intense interest to the story of a missionary bishop who had experienced a severe hurricane in his field of labor, he exclaimed: "When I grow up, I'm going to be a bishop and have a hurricane, too!"

Shortly after the coronation of Victoria, in 1838, a distinguished company gathered at Eton to witness the brilliant pageant of the famous old-time school festival—"an Eton Montem." The fair young queen herself had come from Windsor to grace the occasion with her presence. The students crowded round the royal carriage, with loud acclamations of loyalty. Suddenly one of their number, a bright-faced lad of eleven, lost his footing and was dragged beneath the wheels. Death seemed imminent and unavoidable. Instantly, however, with rare presence of mind, the young queen reached out her hand to the struggling boy, and he was saved! The little lad was none other than John Coleridge Patteson, the future missionary bishop of the South Seas.

While at Eton, three years after his memorable rescue, young Patteson first heard the voice of God calling him to missionary service. One Sunday afternoon, October 31, 1841, in company with fellow students, he heard George A. Selwyn, the newly consecrated Bishop of New Zealand, preach to his old flock at Windsor. Listening to the burning words of the great missionary, as he preached on the abundance of the sea being converted to God, his heart was fired with an intense love and enthusiasm for the work. Rev. (afterward Bishop) Samuel Wilberforce on the same day preached on "Christ's Intercessory Prayer, 'That they may be one in us, that the world may believe that thou hast sent me.'" The former sermon emphasized God's plan for the conversion of the Gentiles, and the latter the unity and authority of God's children as a witness to a dying world, and drove home the obligations of consecration to God and His work. One remarkable sentence that influenced Coley was this: "As we are giving up our best in sending forth our cherished and chosen sons, so let there go forth a consenting offering; let us give this day largely in the spirit of self-sacrifice as Christian men to Christ our will, and He will graciously accept the offering." So, while others were giving gold and silver, the Eton lad of fourteen gave himself. Not long after, Bishop Selwyn, calling to say "Good-bye" to the Pattesons, asked Lady Patteson, "*Will you give me Coley?*"

He knew nothing of the effect of his sermon upon her boy, but God did, and the mother did not shrink from the sacrifice. When Coley himself made a like request she encouraged his desire, promising that if, with growth of years, this purpose ripened, he should be free to follow it.

Meanwhile he faithfully pursued his college course, winning popularity by his sunny temper and manly conduct. An expert swimmer, a dexterous oarsman, and at cricket captain of the Eton eleven, he was one of the famous athletes of his day. Tho full of fun and frolic, his conduct was ever that of an earnest, consecrated man, and his influence over his associates was unbounded. On one occasion, presiding at the annual dinner of the eleven, a student started an objectionable song. He promptly ordered it stopped, adding: "If not, I shall leave the room." It did not stop, and followed by several others he at once withdrew, sending back word that if no apology was offered he would leave the eleven. Dismayed at losing so skilful a captain, an apology was promptly made.

From Eton he went to Oxford, where he distinguished himself, especially as a linguist. Some years were spent in foreign travel on leaving college, after which, in 1853, he was ordained, and took a curacy at Affington. Less than a year later, when Bishop Selwyn returned to England in search of helpers, the old purpose, dormant for twelve years, was reawakened, and the young curate exchanged his home

parish for work among the cannibals of the South Seas, and in March, 1855, in company with Bishop Selwyn, set sail for New Zealand. For five years he labored faithfully and successfully among the Melanese, winning the confidence and affection of all.

In 1861 he was set apart for his missionary bishopric, and in this capacity labored for ten arduous but happy years.

About 1869, to meet the demand for laborers in Queensland and Fiji, captains of trading vessels began enticing natives on board their ships to carry them away as slaves. Bishop Patteson protested vigorously but in vain against this fiendish work. By and by the traders began to use the bishop's influence throughout the islands to further their own designs. Sometimes they told the unsuspecting natives that he had sent for them; sometimes painted their vessels to resemble his ship, *The Southern Cross*, and occasionally they went so far as to array a sailor in clerical garb and hold a mock service on board. As a result of such infamous wiles, large numbers of natives were entrapped. All this risked the bishop's safety, but he bravely continued his usual trips from island to island.

On the morning of the 20th of September, 1871, *The Southern Cross* headed for Nikapu, and the bishop gathered his Melanesian lads around him, strangely choosing for his last talk the death of Stephen, little knowing that he was to act anew the part of the first martyr that day. In tones never to be forgotten he quoted the words: "Therefore, whatsoever ye have spoken in darkness shall be heard in the light, and that which ye have spoken in the ear in closets shall be spoken on the housetops. And I say unto you, my friends, 'Be not afraid of them that kill the body, and after that have no more that they can do!'"

As they approached the coral reef, canoes with natives were seen approaching. Taking with them a few persons, the bishop and his companions entered a boat and pulled toward the island. The people recognized him and acted strangely, but with the unselfishness and courage whereby he ever sought to disarm suspicion, he put himself in their power, entering one of their canoes, and then his companion, Mr. Atkins, thought he heard the word "*Tabu*," which with this race refers to the *offering of presents to an intended victim*. Some yams and fruit were put before the bishop. The canoes were now dragged from the reef into the lagoon, and he was seen to land and disappear in the crowd. With intense anxiety his friends watched for his return. Presently the men in one of the canoes shouted, "Have you anything like this?" and a shower of arrows followed, with cries of revenge. "This for the New Zealand man!" "This for Bauro man!" "This for Mota man!" The boat sped back toward the ship filled with wounded men. Tho Mr. Atkins was dangerously wounded, he insisted on at once returning to seek for the bishop. The native boys and two

sailors volunteered to go with him, and at last, as the tide rose, their boat crossed the reef. A native canoe was seen to float toward them. In it was a heap which one of the sailors thought to be a man in ambush, and at which he leveled his pistol, but it proved to be the body of the dead bishop, wrapped carefully in a mat, and upon the breast a spray of native palm with five mysterious knots tied in the leaves, and beneath the palm five bleeding wounds, each wound inflicted in retribution for one of the five natives who had died at the hands of the white man. A yell of triumph rang along the beach as the precious burden was borne back to the ship. The bishop's face was calm and full of peace, and the next day the precious body was committed to its sepulchre in the deep.

Years afterward, when Bishop Selwyn had succeeded Patteson, there was another landing at Nikapu. The visitors were received by the old chief, Moto, and one of the survivors of the kidnapped men, as a penalty for whom the life of the bishop was exacted. The visitors were taken to the hut where Patteson had sat and spoken to the people, when, looking across the sea, he must have seen the arrows fly across at the boat; and it was then and there that he received the death-blow on the head by a club, the five wounds being afterward inflicted. It was then found that when the other people learned of his murder, they drove the murderers from the island, and the man who struck the first blow was shot dead by the old chief. Bishop Selwyn and his friends proposed to place a cross on the spot where Patteson was supposed to have been killed, but, at the request of the natives, who desired that it might stand where it could be seen from the sea, this memorial of galvanized iron, with a burnished copper disk, was placed on an eminence overlooking the waves, bearing this inscription:

IN MEMORY OF
JOHN COLERIDGE PATTESON
MISSIONARY BISHOP
Whose life was here taken by those for whom
he would gladly have given it

The bishop and his party knelt where the martyr fell and repeated the collect for All Saints' Day: "Oh, Almighty God, who hast knit together Thine elect in one communion and fellowship in a mystical body to Thy Son Christ, our Lord, grant us grace so to follow Thy blessed saints in all virtues and holy and godly living, that we may come to those unspeakable joys which Thou hast prepared for them that love thee. Through Jesus Christ, our Lord. Amen."

THE WOMEN OF INDIA

INTELLECTUAL, SOCIAL, AND RELIGIOUS REFORMS

BY MRS. J. T. GRACEY, ROCHESTER, N. Y.

Secretary of the Woman's Foreign Missionary Society of the Methodist Episcopal Church

"India is aglow with abundant potentialities for the future," said Lord Curzon in his eloquent address at the late Durbar in the city of Delhi. The entire country is stirred as never before with awakened ideals, and into the dry bones and dead formalities of centuries is coming the breath of a new and vigorous life. A Christian government and Christian missionaries for years have been sowing the seeds of great reforms in social, religious, and intellectual life, and India is slowly but surely breaking away from the dead past. These reforms are permeating society at every point, resulting in a great internal conflict, a conflict which, with resistless force, is undermining old false faiths and modifying many social customs.

Much of the agitation in the past twenty-five years has been in connection with the conditions and elevation of India's women, for these conditions have been the great plague-spot of the country; they have called for prompt and decisive action on the part of the British government, which has sought to abolish certain of these abuses.

During the period of which we speak there has set in a current of native opinion which is vigorous and influential; many leading men are advocating some very radical changes. It is a step far in advance when a prominent Hindu on the platform has the courage to say: "Every social evil to which India is subject has its root in the low position assigned woman"; or when another says, "The doom of God is resting on Hindu society for its cruelty to child widows."

The women of India are the victims of a most complicated and oppressive social system, a false religion, and debasing idolatry. Macaulay said, "In no part of the world has a religion existed more unfavorable to the moral and intellectual health of our race than in India." The awful facts of woman's degradation in connection with her so-called religion is difficult to make known. Their superstitious fear keeps them in a constant round of propitiatory rites, and the evils they forecast must be averted by works of merit. In the early history of the country, women were not kept either in ignorance or seclusion. Some were so highly cultured as to compose Vedic hymns. The pernicious system of early marriages did not prevail, nor was woman condemned to suttee, nor to suffer the miseries of perpetual widowhood. But there came a change. Priestly authority became more fully established, and rules concerning woman's position and relation to religious rites were multiplied. Then followed the Mohammedan conquest, which completed her degradation. The loose marriage laws by these conquerors, as well as their habit of enriching

their harems with women obtained by force, necessitated their seclusion, and hence dense ignorance followed. Caste, that great formidable obstacle, influences every phase of a woman's life. It destroys all tender, sympathetic feeling, and is a barrier to the highest development. Differing castes may not eat or drink together, intermarry or intermingle. For a high caste woman to accept Christianity is to doom her to social ostracism. The low caste woman is free to go out, and has some opportunities to hear the Gospel. The high caste woman, if she hears it, must hear it in her own home. She welcomes the zenana teacher often, not because of the message she carries, but because it is the breath of another atmosphere, a touch veritably from another world. The long, long weary day is spent in the round of household duties, comparing jewels, discussing trifles, with little to do, nothing to see, nothing to learn, nothing to hope for, nowhere to go, no one to expect; without books, papers, or magazines, no music, no pictures—conditions surely neither helpful nor ennobling. These women, as a general thing, are intensely superstitious, and stanch supporters of all idolatrous customs. Occasionally they go to festivals, but always protected from the gaze of the public. They are permitted to bathe and wash away their accumulated sins. These festivals often present fine opportunities for missionary work. The missionary women are usually in attendance at these gatherings, and invite the women to call at their tents, which are pitched in a grove near by. From curiosity they will flock to the place, and stay to hear the Message. "We are only cattle, how can we understand?" say they; but light penetrates the darkness, interest deepens, and they return to their homes often with new hopes, new thoughts, and the beginnings of a new life.

Every agency is being utilized to win the women over from the false to the true. Every little village school held under a tree or on a veranda, every city school, every normal school, every boarding-school, every school for higher education, is a power which is undermining the great structure of heathenism and transforming character. A missionary of my acquaintance tells of attending a meeting in a little chapel, which was crowded to its utmost capacity. The girls from one of the schools attended. After the opening exercises the pastor called on one of the girls to lead in prayer. And such a prayer! The language was almost entirely Scriptural, yet so simple and practical as she poured out her heart in thankfulness for all blessings. Every one was impressed. My friend asked the history of the girl, and was told that she had been left a mere skeleton, starving, at the mission gate. She had come almost ready to die, and in the densest ignorance of heathen darkness. "She is now," said the pastor, "one of the brightest students in our school, and the leader of spiritual life among the pupils."

The medical missionary is doing a great work in India, and the record of this branch of Christian work in the past twenty-five years is simply marvelous. No more important agency was inaugurated in the past century.

The Lady Dufferin Movement, which has extended all over India; the establishment in 1894 of the North India School of Medicine for Christian Women, where the students are taught entirely by women; the admission of women to the medical colleges; the training of hospital assistants, nurses, etc., many of whom are working alone in different places, treating thousands of patients; the Lady Curzon effort to provide a fund for the training of nurses as a memorial to the late queen—all these are movements fraught with great possibilities for the future of India's women. A medical missionary recently writing from India says: "I was called a few months since to see one of the wives of a prince, and had the opportunity of seeing a harem in which between one and two thousand women live, and to which the prince is the only man having admittance. It was an interesting but sad experience."

Every hospital and dispensary, every visit of a physician, and every prescription given is an object-lesson of the power and influence of Christian love. An Indian paper commenting on a successful operation performed by a lady physician, said: "The age of miracles is not passed, for Jesus Christ is still working miracles through the women physicians."

Quite recently, in one of the cities of northern India, a gathering was held of Mohammedans and Hindus. These men discussed various themes of a social character, and finally adopted a resolution to the effect "that the permanent progress of society without a further spread of education among women is impossible," and then proceeded to define the education necessary, that it should not only embrace religion and morals, but domestic economy and training of children.

The Rajputs, who were the chief sinners in the practise of female infanticide, and carried it on despite the prohibition of the government, are now leading, in the province of Oudh, for its banishment. It is a stride far ahead to hear them speaking out against this awful crime. Leading societies, chiefly in Rajputana, are pressing for reforms in marriage and funeral expenses, and some are in favor of widow-remarriage.

A way to an important social reform has been shown by a liberal-minded Hindu in Bengal who died recently. He left a will in which he gave permission to his wife to take fruits and milk on the day of fasting, which the Hindu widow has to observe once in a fortnight. Ordinarily even water is not allowed to the widow on the fasting day, and it is a large concession to allow her fruits and milk. Pundits

having been consulted if an injunction like the above left by a departed husband can be followed by a Hindu widow with impunity have decided in favor of the widow. If this example comes to be largely followed, a time-honored but cruel custom will be stopped.

This is action that will have effect, for the natives say they may pass resolutions on reforms and discuss social questions, but platform oratory is not so much needed as *action*. A meeting was held some time ago in the City of Bombay, where the condition of Hindu widows was discussed and suggestions made for their improvement. There were ten speakers, all of them Hindu women, and tho the audience was a mixed one, the presiding officer was also a Hindu woman. Here was action, for one of the speakers subscribed one thousand rupees for founding a widows' home. When the natives of India are sufficiently interested in these reforms to contribute to their support and development, then something will be accomplished. And there are many evidences of their reaching this point. In the City of Bombay a Parsee girls' association supports three large schools, where special attention is given to subjects such as are likely to be of use to girls in their homes, and one family has contributed nearly ten thousand dollars toward the endowment of classes in knitting and sewing, and quite a large amount of money is in the hands of a committee for the general support of these schools.

Possibly the most radical reform affecting the homes and lives of women throughout the entire country is now being agitated by both Hindu and Mohammedan reformers. They propose to abolish the system of the "purdah" (literally curtain), or the seclusion of the zenana. A prominent Mohammedan in Northern India has recently expressed his views on the subject, saying that the custom is entirely unsuited to the conditions of the present, while the editor of a Mohammedan paper says "the custom is not only needless, but entirely unsuited to the march of progress, as progress is understood at the present day." These men condemn a system that makes it not genteel for a woman, even when veiled from head to foot, to walk on a railway platform to get into the cars. Now she has to be carried in a closed palanquin right up to the window of her compartment, and so conducted into it as not to allow any one to have a glance at her. This paper says the present usage "is something for which religious sanction can not be found, and which the usage of other Islamic countries can not warrant." Among the educated men there is a growing feeling that the bonds of this system ought to be somewhat modified.

A book has recently been issued by a learned Mohammedan jurist, which is startling to the Moslem world, making a plea for the emancipation of the Mohammedan women. Socially and legally he would raise her to equality with man, give her an education, check the

demoralizing practise of polygamy, and bring her out into contact with the outside world. He would do away with seclusion, and abolish the veil, which he admits is a wide departure from present customs. While the conservative Mohammedan frowns upon such views, yet there is a radical element among the young men that is heartily in sympathy with the proposed innovations.

The sixteenth session of the National Social Conference of India, which met in December last, adopted a number of resolutions, a great majority relating to reforms among women, such as the remarriage of widows, raising the marriageable age of girls, the Purdah system, and the purity question. The presiding officer in his address said "the definition of social reform was *woman*." I give the text of the resolution referring to the abolishment of the zenana system.

This conference begs to put on record its opinion that the custom of zenana is of a pernicious character, in that it affects prejudicially the physical and mental development of women, and the conference desires all sympathizers of social reform to do their best to foster and promote public opinion against the custom in those parts of the country and in those classes in which it is prevalent.

The conference also recommended the formation of central reform associations for each province, in order to secure more systematic work, and the issuing of literature and the delivering of lectures, in order to create sentiment and bring about the desired modifications in social life.

A little incident of the coronation of King Edward illustrates two sides of the purdah—the desire to hold to established usages, yet the desire to look out upon the world. A native prince, a representative of Oudh, attended the coronation, accompanied by his wife. Queen Alexandria received this secluded Indian woman privately, but on the day of the review of the India contingent she was invited to the palace, where she was provided with a secluded window from which she could observe all that passed. The queen decorated her with the silver coronation medal. This was the first secluded India woman the queen had ever seen. This visit marks an epoch in this woman's life, for while she made an effort to keep her seclusion, she came in contact with the world at large.

Not only a social but religious reform is agitating the women of India. The Gospel of Christ has entered the zenana, and many have realized "If the Son shall therefore make you free ye shall be free indeed." Weary of forms and of a debasing idolatry, many are seeking God, "if haply they might feel after Him and find Him, tho He be not far from every one of us." Statistics do not, can not give any idea of the permeating power of Christianity or the leavening process going on in their homes. The Rev. Dr. Weitbrecht, of the Punjab, tells of a religious movement among some Hindu women of the upper classes in the City of Lahore. A society was organized called the

"Association of Worship," which was at first composed of only five families, who met for worship and the singing of devotional hymns once a week. But the number has greatly increased. The covenant to which each member subscribes runs as follows:

"We will renounce lying, slander, quarreling with friends and relatives, and all kinds of obscenity; and we will try to promote the welfare of our sisters."

At the annual gathering before mentioned the lady founder read a prayer in Hindu prose, and a hymn was sung:

Thou art my Lord, I Thy handmaiden,
Thou art Love, I thirst for love.

Papers and a report were read by various members. The editor of a small Urdu paper for women, published weekly in Lahore, is a Mohammedan lady, and in referring to this meeting in her editorial notes, she remarked:

We give our best wishes to these true-hearted, right-minded sisters who have made such efforts for the abandonment of idolatry, and in the spread of righteousness, and of the worship of God, and we heartily pray that He will grant them success.

Dr. Weitbrecht points out that these spiritual sympathies with a movement among people of another faith are not born of the Koran, and that it is evident that "God is working in the mind of India, through the Bible and its teachings, a gradual but radical change of conceptions which is even now producing the first fruit of a harvest."

Every such reform, every cry out of the darkness like this, is a longing for something higher and a note of triumph for the seed sown by the missionary.

The Bible Woman's Conference, the Annual Conference of Christian Women, the Christian Workers' Union, the Nurses' Training-School, the Woman's Medical School, are all evidences of the religious emancipation of India's women.

Another significant movement has been the preparation of a suitable literature for women. India is practically without a Christian literature for women, and any one who in attractive form breathes forth the truth on printed page and scatters it in the homes of India is doing a great and needed work. That eminent English missionary, A. L. O. E., had a realization of this fact, and wrote or translated nearly one hundred books adapted to the needs of India's women, the greatest legacy she could leave to the daughters of the land.

All missionary societies have done much to meet the growing necessities of the case. It is a sad comment on the character of the literature of India that the government has positively forbidden the publishing of some of the "religious literature" of the Hindus because of its obscenity.

About twenty years ago the Woman's Foreign Missionary Society of the Methodist Episcopal Church was deeply impressed with the necessity of providing a Christian literature for the women and girls in connection with the society's schools in India. An endowment fund of twenty-five thousand dollars was raised for the establishment of an illustrated zenana paper, called *The Woman's Friend*. It has met a great want, and is now published in five dialects, two of Northern India, and three of Southern India. It is full of current events, religious truths, and all such items as would necessarily interest women shut out from the great world. It is estimated that this paper reaches about twenty-five thousand women.

The recent conference in Madras adopted no less than twenty-five resolutions relating to the production and circulation of Christian literature, emphasizing the necessity of a better supply of literature for women and girls. One of the recent ventures in Oriental literature is the establishment of *The Indian Ladies' Magazine*. This is a monthly periodical, now in its second year, and devoted entirely to the interests of women, discussing education, social reforms, and all evils under which the daughters of India have labored for years. The magazine is published in English, the language understood by the educated classes. Mrs. Sathianadhan, of Madras, so well known for her ability and Christian culture, is the editor. The starting of this magazine marks an epoch in the intellectual life of the women.

Some of the institutions of learning are exerting a great influence in the zenanas. The Isabella Thoburn College, of Lucknow, gave during the past year two entertainments, sending invitations to a number of purdah women. The hour announced was four thirty, but many of the guests arrived at two o'clock. They were all gorgeously arrayed and seemed like birds let out of a cage. There was music by the students, and stereopticon pictures explained to the delighted audience by one of the teachers. The women asked numberless questions, and kept up a continual chatter, for everything was a novelty. They seemed more pleased with pictures of animals and people than with landscape views.

Every precaution had to be taken to protect them from the gaze of the public. As the carriages were driven to the veranda they were carefully screened, the driver jumped from his box and hid until the women were safely inside, shielded by curtains held up by the college girls.

At the last entertainment given the moon was full, and as the women saw the broad lawns flooded with moonlight, they seemed even more delighted than they had been by the stereopticon views and music. They danced like children in the moonlight before entering their closely curtained doolies that were to take them back to their dingy homes behind the purdah. These entertainments are a part of

the practical work of the College Young Women's Christian Association.

One of the teachers writes: "The interest in these entertainments shown by the women more than compensates for the trouble of converting the college premises into a zenana."

A similar entertainment was held in connection with one of the schools in Bombay. The drawing-room was crowded to its utmost limit with about two hundred women, a large proportion of them being from the zenanas. Many were flashing with jewels rare. Views of the "Life of Christ" were shown and explained, interspersed with music, after which refreshments were served, and this fact alone shows the giving away of long and deep-seated prejudices in that these women would consent to eat with Christians. The superintendent of this school writes that she is frequently invited to dine with native ladies, and in every case where she had accepted, a delightful time was spent. She gives one instance when the gentlemen led the way to the dining-room, where a table was spread for about twenty, and everything served very daintily. After dinner they spent the evening in singing Christian hymns, for the women of this house are much interested in Christianity.

The permeating character of Christian teaching is working a great transformation, as evidenced by the following: A teacher in one of the schools was leading the singing of the hymn, "Rejoice, the Kingdom of Christ is Coming," when a Hindu teacher exclaimed, "His Kingdom has come! Here we are—Hindu, Mohammedan, Christian, high caste, low caste—all sitting together on the same mat, singing His praises. His Kingdom has come!"

A society has recently been formed in India for the protection of children. This society is destined to exert a great influence over the present and future life and character of India. It aims to present the public and private wrongs of children and the corruption of their morals, and to take action for the making and enforcing of laws for their protection.

I have referred to only a few of the reforms that are agitating the country, but the result of the agitation will yet give freedom of thought and life, and when this freedom comes who can estimate the power of the Indian woman? Touched by the transforming influence of the Christian religion, she will come out of the long night which has enshrouded her, into the dawn of a brighter and better day. There are women in the zenanas of India of great capabilities. There are Marys now sitting at the Master's feet, learning of him; there are Marthas ready to serve, Deborahs that will yet fight the Lord's battles, and Miriams who will lead the women in their songs with thanksgiving for their deliverance.

PRAYER IN THE MISSIONARY MEETING

BY BELLE M. BRAIN, SPRINGFIELD, OHIO

Of all the forces God has placed at our disposal for winning the world to Christ the greatest is that of prayer. Through its mighty power marvelous achievements have been wrought; for lack of it the progress of the kingdom has been seriously retarded. The absolute dependence of missions upon prayer is shown by the following words of great leaders in the work:

Every step in the progress of missions is directly traceable to prayer. It has been the preparation of every new triumph and the secret of all success.—ARTHUR T. PIERSON.

Epochs of prayer are the most significant epochs in the history of Christ's kingdom. Trace any stream of blessing back far enough, and its source will be found above the clouds.—AUGUSTUS C. THOMPSON.

Everything vital in the missionary enterprise hinges upon prayer.—JOHN R. MOTT.

Every element of the missionary problem depends for its solution upon prayer.—ROBERT E. SPEER.

Yet, to a great extent, prayer is an unused power in missionary work. The average missionary organization "plays at prayer," and does not even play at it very hard.

In most societies prayer is at once the most important and the least important item on the program—the most important in that no society dares to begin without it; the least important in that scant time and little thought are given to it. Too often an opening prayer is offered largely because it is the proper thing to do, and the omission of it would offend both God and man. An almost superstitious feeling seems to prevail that if the heads are bowed for a few moments while a brief petition is offered, or the Lord's Prayer is repeated (not prayed) in unison, all will be well, and the society may safely proceed to other business. Yet prayer that is offered merely for the sake of praying can not prevail with God, and leaves scarcely a memory in the heart of man. A few turns of a prayer-wheel from Tibet would serve the purpose nearly as well.

The writer recently attended a missionary meeting which was opened by a most eloquent prayer. It was a model of its kind, yet so easily did the polished sentences roll out, and so indefinite were its petitions, that less than half an hour later, when a test was made, no one present, including the one who offered it, could remember a single petition of it, or even state its general trend.

At another meeting the leader called for sentence prayers. Those present responded with a number of well-worded petitions, but at the close, when they were unexpectedly asked to tell for what they had prayed, only two could remember! They had probably been more

concerned over the rhetorical excellence of their phrases than with the substance of their petitions, yet a halting phrase from the heart is infinitely better than a polished sentence from the head.

The lack of prayer in the missionary meeting is due to several causes. In the first place, the number of those willing to lead in prayer is usually limited. There can not be much intercession because there are so few intercessors. In some societies the Lord's Prayer is repeated at every session because none of the members will lead in prayer, and in others the entire burden of supplication rests on one or two. If these are absent, the society is in despair.

A pastor's wife, who was formerly secretary of a Young Woman's Christian Association, relates an incident that would be amusing were it not so reprehensible. One afternoon a lady from a near-by church came to the office of the association in great haste. "We are in trouble!" she exclaimed. "Mrs. W—— is absent, and no one else will pray! We can't begin the meeting! Won't you please come over and pray for us?" The secretary went at once. "I felt," she says, "that they needed praying for in more senses than one."

In the second place, there is a widespread feeling, seldom expressed and not always realized, that in view of the vastness of the field, the hundreds of missionaries and millions of Christless souls, it is impossible to exert an influence through prayer. The supplications of some mighty man of God—a Pastor Harms, a George Müller, or a John G. Paton—might indeed prevail, but not so the petitions of an obscure believer in an unknown missionary society. Yet the humblest believer may become mighty in supplication. The apostle James is careful to explain that Elijah, who for three years and a half controlled the rainfall by his prayers, was "a man subject to like passions as we are." The God of Elijah still rules the universe, and it is a glad tho solemn thought that the devout Christian of to-day may, through prayer, control the showers of spiritual blessing from on high.

Some Secrets of Prevailing Prayer

But prayer in the missionary meeting is lacking not only in quantity, but in quality as well. Missionary leaders should, therefore, endeavor to learn some of the secrets of prevailing prayer.

The first lesson we need is that of definiteness in prayer. There should be more real praying for specific things. It was said of Gossner that he "prayed open both hearts and pocketbooks, prayed up the walls of a hospital, prayed mission stations into being." Having the same great promises, any missionary society may pray workers into the field, money into empty treasuries, and heathen souls into the kingdom of God. Individual missionaries and special fields should be prayed for *by name*, and not in the roundabout fashion that, by reason of long usage, has become almost a law of prayer. Sir John

Patteson took a long step in advance when, at family worship, he began to pray for "John Coleridge Patteson, missionary bishop," instead of "the absent member of this family," as had been his custom. The dying prayer of John Hunt is a model of definiteness: "O let me pray once more for Fiji ! Lord, for Christ's sake bless Fiji ! Save Fiji ! Save Thy servants; save Thy people; save the heathen in Fiji !"

Another lesson we need is that of agreement in prayer. The promise of the Master, "If two of you shall agree on earth as touching anything that they shall ask, it shall be done for them of my Father which is in heaven" (Matthew xviii: 19), is often quoted but seldom used in a way to insure its fulfilment. If the members of a missionary society would select certain definite objects, and enter into a covenant to pray for them both publicly in the meetings and privately at home, their power in prayer would be increased a hundred-fold.

A third lesson is that of expectancy in prayer. It is the prayer of faith that prevails with God. In his matchless text-book, "With Christ in the School of Prayer," Andrew Murray says: "As long as in prayer we just pour out our hearts in a multitude of petitions, without taking time to see whether every petition is sent with the purpose and expectancy of getting an answer, not many will reach the mark."

Probably nowhere are prayers so frequently offered with little or no expectation of an answer as in a missionary meeting. This is due partly to a lack of faith in the promises and prophecies of God and partly to the remoteness of the mission field. It seems incredible to many that a prayer offered in New York can be instantaneously answered in Calcutta. Yet with an omniscient, omnipresent God, distance is no hindrance. Through the divine telegraphy of prayer, which needs neither wire nor key, but simply a heart in tune with God, the remotest soul may be reached in an instant of time.

Prayer which combines the elements of definiteness, agreement, and expectancy has a power well-nigh unlimited with God. This is illustrated by the "Story of the Seventy" in Mrs. Geraldine Guinness Taylor's history of the China Inland Mission. About the year 1880 the mission began to be seriously embarrassed for lack of men. Opportunities were opening in districts long closed to Gospel effort, but there were no workers to enter them. In the autumn of 1881 a number of the China Inland missionaries met at Wu-chang for conference with Mr. Hudson Taylor. As they prayed they began to realize that while they had been urgent in pleading for open doors, they had neglected to ask for men to enter them. Believing that God would supply all their need, they took a sheet of paper, and went over their whole vast field, province by province, noting the points in each

where reinforcements seemed absolutely necessary. When at length they came to an end it was found that no less than seventy new workers were needed—an overwhelming number, in view of the fact that their entire staff was less than a hundred, and that the growth of fifteen years. But, believing it to be God's plan, they then and there covenanted together to plead daily with God in agreed prayer for the coming of the seventy within three years. So confidently did they expect an answer that, before they separated, a thanksgiving service was held, in which they thanked God for *what he was going to do*. Note the result. At the end of three years not seventy but seventy-six new missionaries were at work in China! God had given more than they had asked.

Some Practical Suggestions

In every missionary meeting there should be much prayer, not only in connection with the devotional service, but at appropriate intervals throughout the entire session.

The ideal way to open the meeting is by a brief season of silent prayer for God's blessing and the Spirit's presence. No other form of devotion so quickly solemnizes the heart as this, which brings every soul face to face with God.

Calling for sentence prayers, consisting of a single petition for some definite object, is an excellent plan. It not only gives opportunity to a large number to take part, but teaches brevity and conciseness of petition. That such prayers are acceptable to God may be learned from a study of Bible prayers, which are, as a rule, very short. "Lord, save me!" (Matthew xiv:30), Peter's prayer for himself, and "Lord, help me!" (Matthew xv:25), the Syro-Phenician woman's prayer for her child, consist of but three words each, yet they were speedily and wondrously answered. It is always wise to designate the way of closing a series of sentence prayers. This may be done by appointing some one to make the closing prayer, by uniting in the Lord's Prayer, or by singing a prayer-hymn while the heads are still bowed.

A chain of prayer, which usually consists of several prayers, fewer in number but longer in petition than sentence prayers, is a very helpful plan. The names of those who participate should always be announced beforehand, so that they may follow one another in order, and if special topics are assigned they should be written on slips of paper and distributed before the meeting opens.

The Lord's Prayer is more widely used than any other form of petition. It is universally *repeated*, but seldom really *prayed*. Missionary leaders could render no greater service to the cause of Christ than to teach a correct use of its matchless missionary petitions. "If all true believers could only unite," says Bishop Thoburn, "not in

repeating the words merely, but in uttering from the heart, the first petition of our Lord's Prayer, 'Thy Kingdom come,' the nations would be shaken, and the Kingdom of God begin to advance with mighty strides toward universal triumph."

Praise as well as prayer should have a place in the missionary meeting. There should be general thanksgiving for the progress of Christ's kingdom in the world, and specific praise for special blessings granted in the work. Each issue of *India's Women and China's Daughters*, the organ of the Church of England Zenana Missionary Society, contains two long lists of requests, one for praise, the other for prayer, which societies and individuals are urged to use.

Maps are an invaluable aid to intercession. No great orator at the Ecumenical Conference inspired more prayer than the map that hung above the platform of Carnegie Hall, its great dark patches revealing how much land remaineth yet to be possessed of God. At the opening session of the Free Assembly of Scotland, in 1886, the Moderator, Dr. Somerville, declared that the best prayer-book for daily use was a pocket atlas of the world, and proved his assertion by a series of remarkable prayers in which he daily interceded for all the nations of the earth in turn. Every state and territory in the United States, and many of the larger cities, were presented at the throne of grace *by name*, as were also the principal cities and divisions of India, China, and other heathen lands.

An almost ideal season of map-inspired prayer was recently observed by the study class of a Young Men's Christian Association. With a map of the world before them, they spent an hour and a half in silent prayer, pleading intensely and earnestly for the conversion of the world. One by one the fields were taken up until the globe was girdled with petition. No word was spoken save by the leader, who from time to time announced the countries in their turn.

In societies where only a few of the members are willing to take part in prayer a constant effort should be made to increase the number. Sentence prayers, or short Scripture prayers, written out on slips of paper, are very helpful for this. Many a timid soul has been led to pray for the first time in public through being asked to be one of many to offer a single brief petition or read a Bible prayer.

In the average society the session is so short, and so much is crowded into it, that there is insufficient time for prayer. To remedy this, every missionary organization should have connected with it a prayer circle composed of those willing to meet for a few moments before the regular meeting, or at some other convenient time, to pray for certain specific things; or, if meeting together seems impracticable, a covenant might be entered into to pray daily at some stated hour in the home. Few leaders realize what can be accomplished in this way.

For nearly five years it was the privilege of the writer to be the leader of a young people's missionary organization that had many remarkable experiences of answered prayer. Everything connected with the society was taken to God, not only by the leader, but by an "inner circle" of praying ones. The answers were often according to God's own scale, "Exceeding abundantly above all that we ask or think." In making the programs, God was always asked to give the wisdom promised in James i : 5. The result was a series of plans that were not only greatly blest to their original users, but that, printed later in a little book, have been widely used throughout the United States and Canada, and, to some extent, across the sea as well. The programs being made, God was always asked not only to make the young people willing to take the parts assigned, but also to make them faithful in the carrying of them out. It is worthy of note that of the seven hundred assignments made in five years' time, less than a dozen failed in any way. In response to continuous prayer for more helpers and deeper interest, the society grew steadily in numbers and power. One by one the young people were prayed for *by name* (not publicly, of course), until they were drawn into the work, some of them giving up all forms of doubtful amusement in order to enter more fully into the service of the Lord. Prayer was offered, too, that God would call some of their own number to the mission field. In answer to this, five of the young people pledged themselves, God permitting, to become foreign missionaries.

It was the custom of the leader, after selecting the Scripture lesson for each meeting, to pray that God would bless His Word and make it fruitful in some soul. No prayers were answered more signally than these. On one occasion the text selected was II. Samuel xxiv:24—"Neither will I offer burnt offerings unto the Lord my God of that which doth cost me nothing." A stranger who was present that evening—the treasurer of a large church in a neighboring city—was so deeply impressed with the words, which he had never before noticed in the Book, that on his return home he had them printed on the collection envelopes of his church.

Large boxes of books and other literature were frequently sent to destitute districts in the West. Before starting them off, prayer was always offered that God would bless and use their contents. On one of these occasions the young man who led in prayer asked that "some soul might be led to Christ through something in that box, and *that we might hear of it.*" A few months later a letter came, saying that the mother of a large family of children had been converted through reading one of the books in that very box.

One of the most remarkable answers to prayer was granted at an all-day meeting in a neighboring city, where the leader of the society and a trusty assistant had gone to conduct a young people's hour. It

was to be held at the close of the afternoon session, and the pastor's wife was very dubious about the attendance. A literary club to which many of the young women belonged was to meet at the same hour, and a large party was to be given in the evening. The outlook was dark indeed. But during the noon hour a little meeting was held, with but half a dozen present, in which the matter was laid before God in prayer. Early that afternoon the young women began to come in twos and threes, and when the meeting opened the room was crowded to the doors.

Encouragements to Prayer

Every missionary society, to increase its faith and encourage the spirit of supplication, should study prayer and its answer in missionary history. The following examples have been selected from an almost countless number to show the power of prayer in every phase of the missionary problem.

1. *Open Doors*.—At the beginning of the nineteenth century almost the whole world, outside of Christendom, was closed to missionary effort. Now, in answer to prayer for open doors that was made without ceasing by the Church of Christ, practically the whole world is open to the Gospel. Dr. Pierson says:

During the year 1858, Japan, after two centuries of sealed ports, made treaty with Great Britain; China enlarged the rights conceded sixteen years before; India became part of Britain's world-wide empire, and zenanas were penetrated by Christian women; Italy laid the basis of her new era of freedom; Mexico threw open her doors to the Protestant missionary—all this and much more within a twelvemonth. In that one *annus mirabilis* two-thirds of the entire population of the globe were suddenly brought within the reach of a full Gospel and an open Bible. It was that same year that the week of prayer began, upon the recommendation of the missionaries in Lahore, and how quickly the answer came!

2. *Laborers*.—Open doors call for men to enter them, but this need, too, has been met by prayer. "Pray ye therefore the Lord of the harvest, that He would send forth laborers into His harvest," is a Divine command that has never been obeyed in vain. Reference has been made to the prayers of the China Inland Mission for seventy new missionaries within three years. In the autumn of 1886, when again doors were opening everywhere before them, they began to pray for one hundred new missionaries during the ensuing year. Again God honored their faith. Of the six hundred candidates who applied, one hundred were selected and sent to China before the close of 1887. Equally notable was the answer granted to the Church Missionary Society in 1884. There was a pressing need for workers, and a day of special intercession was appointed in the hope of meeting it. The day preceding it, however, Secretary Wigram was called to Cambridge, where there was a deep spiritual movement among the students. Before midnight one hundred men had volunteered for foreign mis-

sions, and next day he returned to his colleagues to quote the old promise: "Before they call I will answer; and while they are yet speaking I will hear."

3. *Money*.—Reinforcements of men call for enlarged gifts of money, but the history of missions prove that there will be no lack of this when God, not man, is depended upon to supply it. When Hudson Taylor and his associates asked for one hundred new missionaries they asked also for money to send them. And knowing that if it came in small amounts it would necessitate an increase in office force, they asked that it might be given in large amounts. It is worthy of note that the entire amount (about \$50,000) was paid in eleven payments. The financial record of Pastor Harms' mission has been called a spiritual study in statistics. In fifty years the congregation of simple German peasants at Hermannsburg raised the vast sum of \$2,141,657 for their missionary work through prayer, and so nicely was demand balanced by supply that, tho their expenditures varied greatly from year to year, the income varied in exact proportion, so that a deficit never once occurred.

4. *Revivals*.—Every great ingathering on the mission field may be directly traced to prayer. Mary Moffet wrote in South Africa:

The Spirit of God has commenced His operations, and surely He will go on. Oh, for a more general spirit of prayer and supplication! I hear from my friend, Miss Leeds, that the very time of the awakening here was the season of extraordinary prayer among the churches at home. What a coincidence and an encouragement to persevere in that most important part of Christian duty!

In 1846 the first of a remarkable series of revivals occurred in Miss Fiske's school in Persia. By comparing dates it was found that on the memorable morning when first the showers began to descend in Oroomiah, Mary Lynn had said to her pupils at Mount Holyoke: "We must pray more for Miss Fiske and her school of Nestorian girls." Of the subsequent revivals, some began on the day of the monthly concert at home, others on the first Monday in January, which was at that time devoted to the missionary cause.

5. *Preservation of Missionaries*.—The power of prayer to protect and deliver missionaries in time of peril is strikingly shown in the life of William Burns. Arriving in Chao-chou-fu on the eve of the war which broke out between China and Great Britain, he was arrested and ordered sent to Canton. The relations of China with foreign nations were so disturbed that he was in the greatest danger. Yet no harm came to him. Why? In the diary of a noble Scotch woman occurs this entry:

Mr. Burns was safely kept through his arrest and imprisonment in China. Comparing the dates, I find that we were met in prayer for him during his dangerous journey under guard of the Chinese officials.

Instances similar to this have occurred in the lives of many a worker in the field.

THE REMARKABLE MOVEMENT TOWARD SELF-SUPPORT IN SIAM AND LAOS—II

BY REV. ARTHUR J. BROWN, D.D., NEW YORK

The Mission Schools and Educational Work

The educational work in Siam and Laos presents a record of serious difficulties largely overcome by persistence and wisdom. The Wang Lang Boarding-School for Girls, in Bangkok, is an illustration. Formerly it was a charity school. The girls were rude and disobedient, and tho most of them came from the lower class of society, they spent more money on jewelry and sweetmeats than their tuition would have cost, and when they left the school they usually became servants. Girls from wealthier families sometimes came with from five hundred to a thousand ticals* worth of jewelry, and cried when they were not allowed to wear it. When Miss Cole changed her policy and required fees, the parents made a great outcry, and there were the usual objections; but she insisted. The fees now asked are four ticals (\$1.12) a month for day pupils, fifteen ticals for ordinary boarders, and twenty for princesses and Eurasians who require a better table—a schedule which yields an annual income of eleven thousand ticals, and pays all expenses except the foreign missionaries' salaries and a few repairs. The attendance not only crowds the dormitories, but fills all the missionaries' residence except five rooms, in which the three missionaries live. All pupils pay the full charges except fourteen, eight of whom pay a part, and the surplus covers the deficit. The discipline has greatly improved, the pupils come from a better class, and on their graduation become wives or teachers.

The influence of this school is tremendous. Half of its pupils come from the families of noblemen, five are royal princesses, the daughters of brothers of the King, and others are daughters of governors and ministers to European capitals. The powerful High Commissioner of Pitsanuloke sends his three daughters here. The entire teaching force of the Bangkok public government schools, thirteen in number, are graduates of Wang Lang, twelve of them being Christians. At the recent government examinations our Wang Lang school elicited the outspoken admiration of the Prince Director-General of Public Instruction by excelling all other schools in the kingdom, including the Prince's own college, in the proportion of pupils who creditably pass the examinations.

An equally conspicuous example is the Bangkok Christian Boys' High-School, which is conducted on essentially the same principles, and where the boys paid last year nine thousand four hundred and twenty ticals for their board and tuition, making this school also wholly self-supporting.

* A tical is equal to about twenty-eight cents, United States money.

A very promising boys' boarding-school in Pitsanuloke (next to Bangkok the largest and most promising one in the mission) has never had a dollar of foreign money. The land, an old palace ground, was given by the Siamese Chief Commissioner in 1899, and the teak building, two stories high, sixty-five feet long, twenty-six feet wide, thatched with grass and plainly furnished, cost over four thousand ticals, every tical of which was secured by Mr. Boon Itt in Pitsanuloke, while all of the two thousand nine hundred and fifty ticals required for its operation last year were paid by the pupils, who came from all the leading towns in this part of Siam. In the competitive government



THE WANG LANG GIRLS' BOARDING-SCHOOL IN BANGKOK

examinations the boys of this school gained the highest percentages over the boys of the Government Public School and the Royal Survey School.

The Laos fee system is illustrated by the Chiangmai rules, which are the same for both the boys' and the girls' schools. Day pupils from Christian homes pay one rupee * a month, and boarding pupils two rupees. Pupils from heathen homes pay double these rates, which are for vernacular studies only. English is one rupee extra for Christians and two rupees extra for heathen, and, in either case, it is taught only when all other fees are paid in full. This impresses me as one of the wisest plans for English teaching that I have seen. It recognizes the imperative demand for it, but it insists upon comparatively large extra tuition. Boys from heathen families are day

* A rupee is equal to about thirty-two cents.

pupils, and none are taken free, unless in rare instances some boy gives early promise of Christian development and usefulness. The boarding boys are all Christians, and every one who can not pay the required fees in full must do manual labor one day in the week, either for the school or for some of the missionaries. In the latter case payment is personally made by the missionary concerned. This also impresses me as a very wise arrangement.

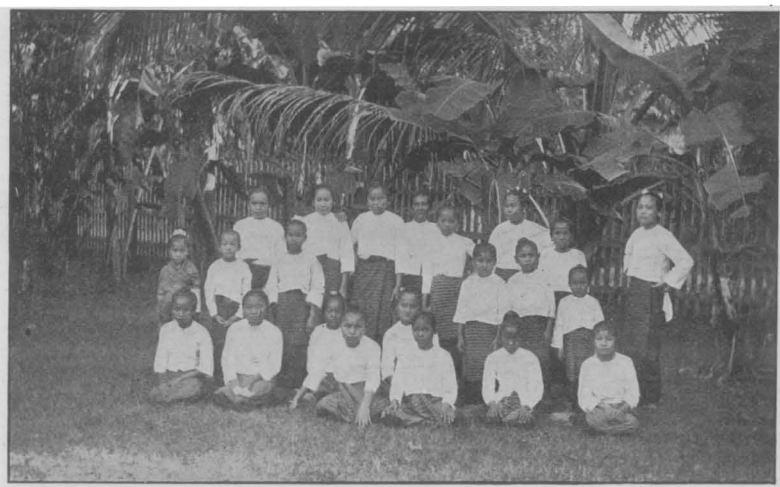
This schedule does not yield enough to make these schools self-supporting, for the Laos scale of living is lower than in the capital, and the majority of the boarding pupils do not come from comparatively wealthy families, as in Bangkok, but from humble Christian homes in the villages. Such boys are the hope of the future, in Laos as in America, but they can not, as a rule, pay high fees.

I believe that the basis on which these schools are conducted is eminently sound. They are self-supporting in the right sense—that is, of self-help as far as practicable. Self-support is not an amount but a principle. It is significant and worthy of high commendation that almost every Christian family in Chiangmai, whether or not it has children in the schools, contributes something toward their support.

Parents have long been accustomed to pay for the education of their children in Siam and Laos. A mother will toil and save for years to get money enough to send her boy to the Buddhist temple school, paying for his admission and taking him his food regularly. While she may not send all her boys, she will cheerfully spend on one a larger amount than would suffice to educate them all at a mission school. We must not press this too far, for the people do not show the same interest in educating their daughters. Moreover, there is a Buddhist temple, with its little school in every village, so that it is easy to take a little of the daily family rice to the one favorite son who is attending the temple school. We urge our people to educate all their children of both sexes, and we do not have boarding-schools in every village, but only at mission stations. Parents at the out-stations can not so easily send food, while many of the village Christians have very little money with which to pay fees. There are, besides, orphan children to be provided for. At the Chiangmai boys' school the annual deficit of about six hundred rupees is almost wholly caused by the Christian boarders from the village churches. If it were not for them the school would be nearly self-supporting. But it would be suicidal to exclude such boys, for in Laos, as in America, our best material for the ministry comes from comparatively humble Christian homes in the smaller towns. Some relief, however, should and will be found by the development of local parochial schools for the primary grades, and by encouraging the churches to raise scholarships to which they might nominate the more promising boys in the congregation. At Pré and Chiang Rai excellent day schools are carried on by

a committee of native Christians, the people meeting the entire cost, including the salaries of the teachers. There are a few pupils from the outlying villages who must be boarded, but they are provided for in the homes of the resident Christians.

The mission carefully discussed the question whether an attempt should be made to develop, if necessary with foreign aid, a large school of children from heathen homes, with the idea of bringing under missionary influence as many young people as possible for primarily evangelistic ends. But the opinion prevailed that such a policy should not be adopted, on the ground that experience has shown that the number of converts in mission schools is not great enough to justify establishing them for conversions alone, that some of those



SELF-SUPPORTING PUPILS OF THE CHIENGMAI SCHOOL

who are converted would probably have been reached in other ways if they had not entered the school at all, and that if the object is purely evangelistic a given amount of time and labor will yield larger evangelistic returns in direct evangelistic work than in educational. The mission did not mean that converts are not expected in schools, as it believes that all our educational work should be evangelistic, but it simply meant that such work is not the most effective evangelistic agency, schools being designed not so much to produce evangelistic results as to conserve them. So the mission voted that "The time has not arrived for the establishing of a regular school, supported by the mission, in Nan station, but the mission would heartily encourage any school which can be so locally self-supported."

I am in substantial sympathy with this position, but I would not carry it so far as to have no school at all unless it can be wholly self-supporting. We do not hold other missions down to that policy, and

we should not hold Laos. It must be borne in mind that every child that we do not educate in Siam and Laos will be educated, if at all, either directly by Buddhist monks in Buddhist temple schools or in government schools, which, with very few exceptions, are under Buddhist influence. In such circumstances an important center should have a Christian school. The mission is wise in insisting that it should be locally supported, if possible; but if, after all reasonable effort, a comparatively small grant is required, I think it should be made. The mission feels—

That no phase of our work has been more encouraging than these parochial schools: organized on a self-supporting basis, buying their own supplies, collecting their own fees, paying their own teachers, and quite independent of the mission, except for oversight, they approach the ideal toward which we are laboring in our mission work. The terms are from one to five months, and the enrolments vary from forty-six down to seven. The importance of this work can not be overestimated. Only the occasional boy or girl from the out-villages finds a way into the Chiang-mai schools. But these parochial schools at the children's homes bring education within the reach of all. Their spiritual influence upon our churches is great. Almost every child who learns to read and sing in the parochial schools means one more intelligent, interested worshiper in God's house.

The recent imperial decree coordinating all the local temple schools with the public educational systems, and placing them and their workers who teach in them under the supervision of his royal highness, Prince Vijinyavā, is likely to have far-reaching consequences.

The instruction in such schools is now and will for some time continue to be rather primitive, but as United States Minister King says:

Whatever may be the subjects taught at first, or whatever the quality of the teaching may be, this movement provides, if not for every hamlet of from ten to twenty families, at least for every larger town throughout the whole country a school-house already established; and this is in itself a factor toward a national system of education, the value of which can hardly be overestimated.

Financially we can not cope with the government schools, which have free buildings, free teachers, and government support and patronage. We must, therefore, rely on the superior quality of our work, and keep our schools up to a high standard of efficiency. We are successfully doing this in Japan and India, and we can do it in Siam and Laos. Caution will have to be exercised lest government recognition be obtained at the cost of spiritual influence. We must not make concessions which will hamper our freedom to teach religion and to endeavor to lead pupils to Christ.

Our whole educational work occupies a unique position in Siam and Laos as the only Protestant Christian schools in the entire kingdom. Our missionaries are educating the leaders of Siam. The graduates are already occupying influential positions in many places, and they are so manifestly superior to the products of the other schools that a Siamese commissioner has said that he will take at sight for government service all the boys we can educate. We have a magnifi-

cent vantage-ground in these schools, and we must maintain it. That many of the boys who have been educated in our mission schools do not offer themselves to the Christian ministry is a sad fact, which is, however, not peculiar to Siam and Laos, but is common to nearly all missions. After diligent inquiry I am satisfied that the missionaries who are in charge of our schools in Siam and Laos are faithful and prayerful in their efforts to create a spiritual atmosphere and to mold the characters of their pupils for Christ. It is an eloquently suggestive fact that in Laos "it is the exception for a boy or girl to graduate from our mission schools without having confessed Christ," while conversions are frequent in several of our Siam schools.

ISLAM IN PERSIA

BY REV. S. LAWRENCE WARD

The Shea, or Shiite, form of Islam, which prevails in Persia, might be called the Protestantism of Islam, in that it protests against the headship of the Sultan of Turkey and against the body of traditions, known as the Suna, which guides the majority of Moslems. The traditions which the Shea accepts have never been formulated as a code and have not the stamp of authority. So, also, their leaders are such only as inspire obedience by their personal learning or sanctity.

A few years ago the religious leader who could threaten the Shah of Persia successfully passed away, and no one so far has arisen to fill his place. He threatened to absolve the Persians from their allegiance unless the shah revoked the tobacco monopoly. The shah very unwillingly obeyed.

According to the Shea faith, the first three successors of Mohammed (Abu Bkr, Omar, and Osman) were usurpers of the califate. Mohammed had promised to his nephew-son-in-law, Ali, the succession, and a verse in the Koran had revealed God's will in the matter. The Koran was tampered with, and the califate was taken from the family. The Sultan of Turkey is one of the succession of usurpers.

It would, however, be misleading in general to call the Sheas "Protestant." The grandsons of Mohammed, Hassan and Housain, were the first of a long list of martyrs put to death by the usurpers, whose bones have formed nuclei for shrines of more or less magnificence scattered from Bagdad to Afghanistan.

The most honorable is the tomb of Housain at Kesbela, near Bagdad, while the shrine of Imans Riza, at Meshed, takes the second place in honor and magnificence; but that town is poor indeed which does not have some tomb of martyr or saint or descendant of either as a place of pilgrimage. At these shrines miracles are reported with sufficient frequency to keep up their reputation, and crowds flock to them as to the parks of America. To visit them is a merit, and to be

buried near them is a help toward heaven. The only railroad of which Persia can boast connects the capital with such a shrine six miles away. At this shrine the late shah was assassinated. The names of these "saints" are often uttered in ejaculatory prayer by the Persians, especially when they feel the need of extra strength, as when ascending a stair or lifting a burden.

The creed of the orthodox Moslem is made up of "one eternal truth and one audacious lie." The Shea has added a second lie. "There is no god but God, and Mohammed is the Prophet of God," says the Suna. The Shea adds, "and Ali is the Lieutenant of God."

The Shea holds to the Koran as given by God to Mohammed, but weakens its claim by charging Omar with tampering with the text in order to eliminate all passages upon which rested the claims of Ali. In shrine and saint worship, in the lack of an authoritative head, and in the acknowledgment that the Koran has been tampered with, lies the weakness of the Shea faith as compared with the more compactly organized Islam of Turkey.

There are other facts which, perhaps, have even more influence than these in opening Persian Islam to the influence of Christianity.

First among these, probably, is the exceeding great hospitality of the Persian, which makes him ready to receive the person and views of a stranger with toleration and politeness. No matter how bigoted he may be at heart, he believes in free discussion and at least an outward examination of others' reasons for belief.

Second. There exists in the minds of many educated Persians an irritation at the fact that Islam was forced upon them by the Arabs. They, of a higher civilization, were overcome by a nation comparatively barbarous, and forced to accept their alphabet, their learning, their religion. This irritation is not fully recognized even by those who most plainly express it, yet it exists.

Third. Not only has Persia dissented from the orthodox form of Islam, but it has broken up into sects the Shea faith itself, it has cherished the philosophy of Suferism, and to-day has lost a large proportion of its people to Baberism. The dervish orders have carried their regard for Ali to the extent of Divine honors, while the Ali-illanhus, who openly claim divinity for Ali, tho regarded as heretics, are not treated with rigor.

Fourth. The present government of Persia is a dual one, with the two parts chronically at loggerheads.

The "sheriat," or religious law, is governed by the Koran, and is administered by the ecclesiastics—the mushtaherds and mollahs. Before its tribunals the testimony of others than Moslems is not received. The "urf," or common law, is built up on precedents, and is administered by the shah and by officers appointed by him. Before its tribunals the word of a Moslem does not necessarily weigh more

than that of the non-Moslem. It will very readily appear how these facts bear upon the questions of inquiry and tolerance as far as the intellect is concerned and to tolerance of action to some extent.

To the medical missionary the doors of every class and almost every individual are open. Both the Church Missionary Society of England and the Presbyterian Board of America have recognized this fact, and are pushing the medical arm of the service. Educational work has reached the Moslems in some parts of the country, and, where the way is open, boys of the rich families have been glad to enter our schools. There they are under direct evangelistic influences, and seem to enjoy Bible study as well as any branch taught in the schools. The mission schools have become the models of more than twenty others in the capital alone, but of course in those schools the Christian element is eliminated.

In regard to direct evangelism. The homes of the people are open to the missionary, and religion is the favorite topic of conversation. Sometimes only one or two are present, and the talk is heart to heart. At times forty or fifty of relatives and neighbors have gathered in, and the discussion is more formal—perhaps heated; but the listeners are at least enlightened, and sometimes are convinced of the superiority of Christianity.

The regular Friday and Lord's day services in the chapels are now seldom interfered with by the authorities, and many of the religious leaders attend these services once or twice, and some oftener. Preaching in villages and in the streets must be done with great care and judgment, but can be done to some extent.

The death penalty still hangs over the head of the "pervert" from Islam, but the civil government is slow to enforce it—in fact, never has done so—and we may say, probably never will, unless forced by the religious powers.

Of course, the convert to Christ, if consistent in his life, is put into strained relations with his environment as well as with his old habits. To close his shop on the Lord's day marks him for a boycott; to refuse to lie or oppress at the command of his master means the loss of his job; to be known as a Christian means abuse, and perhaps poison, from his family, or mob violence from his neighbors.

When the Baber movement was in its first vigor it demanded open confession from its adherents, but later it gave permission to its converts to acknowledge their faith as Islam had done. The Baber of to-day carries the matter so far as to curse the head of the cult, in order to deceive a possible persecutor.

No religion that is not conscious of supernatural help would dare to demand an open confession. There have been, however, some Persians who have lived openly the life of faith and died the triumphant death of the Christian. They are but the first fruits of the greater

harvest yet to be gathered. There are also hundreds who secretly believe in Christ and live the life of faith in a more or less imperfect manner. Some of these are afraid to speak of their faith to their nearest friend, or to wife or brother; others have brought their households to the same faith, and sometimes the evangelist visiting a remote place is surprised by being taken into the family of such a believer. Some such have never seen the face or heard the voice of a preacher, but God's printed word has brought them to the light.

Travelers in Moslem lands are generally favorably impressed with the religious behavior of the people, and often carry away the idea that they are models of sobriety. The fact is that Islam is an external religion, and does not effect much in the way of morals. The forms of religion are used by the middle and lower classes as a means of increasing merit, and public opinion makes them faithful in their fasts and prayers.

The upper classes do not observe more of the externals even than they are obliged to, in order to conciliate the ecclesiastics and the masses. Drunkenness is very common among the upper classes and the use of opium among all classes, while the dervish orders use the Indian hemp as a narcotic.

All classes pretty much despise the religious leaders, who deserve such contempt for their covetousness, hypocrisy, and oppression. Very seldom does one meet with a Moslem who seems to love God and his fellowmen, but such are sometimes found, and occasionally one meets with a Moslem who seems to find in his religion a solace in life and death. Let me close with a brief description of the religious observance that is peculiar to the Shea faith.

The month of Moharrum is given up to mourning for the martyrs. The shah has a large theater erected that will hold about five thousand spectators, and here for the first ten days of the month, twice daily, are enacted the passion plays. These may treat of the sufferings of any of the one hundred and forty-four thousand prophets or of the Imams and their descendants. During the performance the audience takes advantage of the pathetic parts to weep tears that are of great merit.

Later in this month the wealthy men of the country have the plays enacted in the courts of their houses, where tents are pitched to house the multitudes who flock thither to drink tea and lay up merit. The host is supposed to get a spiritual percentage on the merit laid up. Those who can not afford a troop of players, hire a man trained to the business to tell the story as pathetically as he can, and his market value is in direct ratio to his power to bring the tears.

During the first nine days of the month, bands of men and youth parade the bazaars, beating their breasts and calling upon Housain, but this all culminates in the exercises of Moharrum, the anniversary of Housain's death.

First might be seen a band of men striking their bared breasts with their hands as the trumpet gave the signal, calling out "Housain" with every stroke. Next follows a company of men with disks of wood in their hands and their bodies bared above the waist. Striking these disks as they crouch upon the ground, then rising to full height and jumping into the air, they reach up their bare arms and shout "Housain!" as they strike the disks again. These are followed by a band of youths, who whip their bare backs with chains—now over the right, then over the left shoulder. Then come horses bearing children of two to four years, whose faces are bloody from an opened vein.

Last of all comes a larger company of men, with naked swords and bared heads, who now and then cut their foreheads with the sharp swords they bear aloft, until the white garments they wear are stained crimson. This procession, with banners and trumpets, passes along the street, while housetops and walls are crowded with spectators. At times the beating and leaping and whipping and cutting are done quietly, and then all rise to a frenzy and hell seems to have broken loose. This is a remnant of the old heathen rites such as Elijah saw in Carmel, and well illustrates the words of Jesus: "If the light that is in thee be darkness, how great is that darkness?"

INDUSTRIAL MISSIONS IN INDIA

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

It is of vital importance that the converts from heathenism in India be afforded means of earning a subsistence, and the famine orphans and other dependents become able to secure an honest and independent livelihood. In numbers of cases caste prejudices result in utter disability to pursue their usual vocations; in others the converts have been connected with idolatrous trades or traffic which they can not follow on becoming Christians; in others they have come from dependent classes. There can be no healthy, indigenous Christian community till the churches are self-supporting, but more vital yet, till the community itself is self-subsisting.

We append a list of some Christian native industries as given by Rev. John Husband, D.D., in his "Protestant Missionary Directory, 1902." First comes the Basel Mission at Calicut, which has produced cotton fabrics which have already acquired an enviable renown for their lasting wear, excellence of design, and neatness of texture. They make Damask table-cloths, napkins in various colors, counterpanes, sheetings, towels, imitation tweeds, drills, corduroys, gingham, cotton shirtings, and maintain a tailoring department under European management. They are to be addressed, "Basel Mission Weaving Establishment, Calicut, Malabar."

Other missions are named alphabetically as to locality. This list may be dry reading to those who are looking for literature, but thousands of students of economic conditions attending on the development of a substantial independent Christian community in the bosom of the most highly organized and compact non-Christian peoples on the earth, will be gratified to get even this much data. The wide distribution of these industries is noteworthy. They are as follows:

- AGRA—Carpentry and tailoring.
 AHMEDNAGAR (Marathi)—Sir D. M. Petit School of Industrial Arts: Industrial and Agricultural Training.
 ASHAPURA (Naserabad)—Carpentry, blacksmithing, shoemaking, pottery.
 AJMER—Printing, bookbinding, and lithographing.
 ARNI (North Arcot)—Carpentry, printing, weaving, tailoring.
 ALIGARH—Shoemaking, carpentry, tailoring.
 ASANOL—Bakery.
 AMKHUT—Farming.
 AKOLA (Berar)—Carpentry, smithing, tailoring.
 BARUIPORE—Weaving, basket-making, carpentry, mat-making, sewing.
 BARODA—Tinsmithing.
 BATTICALOA (Ceylon)—Printing, bookbinding, carpentry, and blacksmithing.
 BANKURA—Carpentry and weaving.
 BETHEL—Brickmaking, lime-burning, house-building.
 BENAGARIA—Printing and bookbinding.
 BEAWAR—Phulkari and sewing.
 BENARES—Weaving and shoemaking.
 BISRAPUR—Printing and cabinet work.
 CALCUTTA (Lower Circular Road)—Printing-press.
 CAWNPUR—Cabinet-making.
 CHAKAI—Gardening, road-making, sewing.
 COCANADA—Industrial school of carpentry.
 COTTAYAM—Industrial school, carpentry, and blacksmithing.
 CHINGLEPUT—Lace-making.
 CANNANPORE—Weaving establishment.
 CALCUT—Weaving and also tiling works.
 CODACAL—Tiling.
 CHINDWARA—Carpentry, blacksmithing, farming.
 DHAR—Farming.
 DAMOH—Farm dairy, leather, weaving, carpentry, and blacksmithing.
 DHAMBARI—The same, with rope-making, etc.
 ELLICHPUR—Furniture, printing, tailoring, blacksmithing.
 GALLE FORT—Tailoring and shoemaking.
 GORAKPUR—Drawn thread and lace.
 GUNTUR—Indian embroideries.
 GHOOM—Printing-press.
 HOSHANGABAD—Agriculture, country trades, weaving, joinery.
 HAZARIBAGH—Carpentry.
 INDORE—Carpentry, weaving, knitting, fancy-work.
 IDIYANGUDI—Lace work.
 JAFFNA (Ceylon)—Industrial school.
 JUBBULPORE—Weaving and shoemaking.
 JEPPA (Mangalore)—Tiling works.
 KANDY (Ceylon)—Shoemaking, other industries, lace work.
 KALMUNAI (Ceylon)—Tinsmithing, carpentry, blacksmithing.
 KARUR—The same.
 KANCHRAPARA—A hostel for boys who are apprenticed at railway workshops.
 KOZHAPUR—Printing, bookbinding, weaving.
 KOLAR (Mysore)—Carpentry, cabinet-making, and blacksmithing.
 KUDROLI (Mangalore)—Tiling works.
 LUCKNOW—Dhurrie (rug) weaving, tailoring.
 LUDAIANA—Carpentry, shoemaking, tailoring, carpet weaving.
 MANGALORE—Mechanical works, printing-press, weaving.
 MANDALAY—Weaving.
 MANA MADURA—Industrial school.
 MADRAS—Methodist (American) publishing house, electro plating, etc.
 MHOW—Rug weaving.
 NADIAD—Carpentry, fitting, blacksmithing, etc.
 NAGERCOIL (Travancore)—Lace work.
 NASICK—Carpentry.

- NAYUDUPETT—Industrial school for carpentry.
- NAZARETH (Tinnevely)—Blacksmithing, carpentry, tailoring, embroidery, lace work, wood-engraving, drawing, weaving.
- NEEMUCH—Silk embroidery, spinning.
- NIKKUM—Industrial farm.
- PALGHAT—Tiling works.
- PACHAMBA—Gardening, road-making, brick-making.
- PHALERA—Weaving.
- POONA—Printing.
- POKHURIA (Gobindpore)—Printing, agricultural work, joinery, carpentry, blacksmithing, silk work.
- PORAYAR—Industrial school, carpentry, blacksmithing, weaving.
- RANGOON—Printing-press.
- RAJAMUNDY—Printing, blacksmithing.
- RAMNAD—Bookbinding, printing.
- RANCHI (Nagpur)—Printing-press.
- RANIGANJ—Carpentry.
- RICHMOND HILL (Galle)—Carpentry, blacksmithing.
- RUTLAM—Printing, turning, carpentry, blacksmithing, dhurrie sewing, Niwar weaving, drawn thread work.
- RASULIA (Hoshangabad)—Tongs, carpentry, dhurrie making, tin-smithing.
- SEONI-MALWA—Farming, dairy work, tailoring, etc.
- SASARAD (Poona)—Weaving.
- SAHARANPORE—Foundry work, native weaving, shoemaking, tailoring, etc.
- SANGLI—Machinist's work.
- SALEM—Carpentry.
- SAUGOR—Carpentry, bookbinding, weaving, shoemaking.
- SURAT—Printing-press.
- SIALKOT—Industrial institute.
- SHAHJAHANPORE—Shoemaking, weaving, farming.
- SECUNDERABAD—Lace work.
- SIRUR—Industrial school.
- SECUNDR (Agra)—Carpets, dhurries, textile fabrics, bookbinding, etc.
- TONGA—Building.
- TRICHINOPOLY—Lace work, carpentry, etc.
- TIRUKOILOR (Arcot)—Lace work.
- TUMKAR—Carpentry.
- UJAIN—School for blind.
- WALLACEPUR—Industrial school, carpentry.
- WELAWATTA—Cotton-mill, industrial home, boys.

One of the most promising signs of the growth past and prospective is that these several factories, however small, have developed as a whole till a great central agency has been established, known as "The Industrial Missions Aid Society," at 63 Apollo Street, Fort, Bombay, which works both ways. It offers to furnish facilities for the disposal of mission industries' products, and to supply these industrial institutions with materials at the lowest possible cost. They offer to supply a complete equipment for industrial workshops and technical schools, dyed silks, cotton and wool, timber, building materials, charts, educational handbooks; they will become advisors of proposed schemes, and revise or develop plants. They keep a register of trained workers and teachers for the information of Christian missions, and will report on application statistical statements of the success or the reverse of experiments already made by the missions in industrial efforts.

Now all this has a business look, and affords encouragement to hope for an independent indigenous Christian community throughout the empire, able to resist the limitations imposed by caste, and the obstructions of idolatrous usages to making a livelihood.

We have previously mentioned the Native Christian Industrial Exhibit at Lucknow. We hoped to be able to write of a similar exhibit at Madras during the Decennial Conference, but the data is not yet at hand. It will, however, be of interest to quote what Dr. Cuthbert Hall said in an interview accorded to the *Bombay Guardian* since the

date of the Madras exhibition. He was asked: "What have been your impressions with regard to industrial missions? Is there any danger at this point that the missionary will be diverted from his legitimate work?"

His answer is comprehensive and assuring. He said:

I have had excellent opportunities for observing the industrial element that is at present entering largely into many missions. All that I have seen commands my full confidence. So far from looking upon industrial missions with distrust, so far from sharing the fear that they mark a departure of the Church from her mission to evangelize, I believe the introduction of the industrial element into missions is quite as truly a work of the Holy Spirit as preaching or healing the sick. Any one who is acquainted with the economic problem of India at the present time must, I think, rejoice that Christian missionaries have identified themselves with the industrial development of young Indians. India is a land possessing latent possibilities and talents of a high order. I attended the Indian National Congress at Ahmedabad, and viewed with surprise and pleasure the great variety of objects produced by Indian manual skill and displayed in the industrial exhibition connected with the Congress. But Indians are discouraged. They have lost hope in their own powers of self-support. Competitive forces, into the nature and ethics of which I shall not enter, have overridden and trampled down native industries. [Does he include the manufacture of idols in Germany and Philadelphia for the Indian market?—EDITORS.] Christian missionaries, by combining industrial pursuits with other lines of education, are rebuilding the broken courage of the people, are opening a new world of hope to the men and women of the future. The influence of these mission industries upon the character of the youths now practising them is one of the most beautiful sights in India. I hope that no word at home shall ever again be spoken against industrial missions. The Christians of the West who disparage industrial missions know not what they do.

The reference to the loss of hope made by Dr. Hall will need interpretation for American readers. This may be seen in the opening address made by a native prince at the same industrial exhibition which Dr. Hall says he attended and studied. The Gaekwar of Baroda mentioned the "fatalistic apathy" of the India people as destructive of competitive and inventive energy, and the lack of confidence in themselves. He rebuked their tendency to depend on a paternal government to lead their enterprise and awaken their ingenuity. They must throw off the incubus of agricultural indebtedness. There was plenty of capital with Indians, but they disliked strenuousness and risk, and locked up their money in jewels and government securities instead of using it to develop their resources. This native prince struck the note which Dr. Hall alludes to. He said: "Our weakness lies in this, that we have for many years lain prostrate under the fictitious sense of our own helplessness, and made no adequate attempt to react against our circumstances. We have succumbed where we should have exhausted every possibility of resistance and remedy."

This prince is not a Christian. He appeals to patriotic motives; he believes India has had a great past, and has pride in it. He does not claim that they need to become Christians, or he does not say so, to improve their condition, but he does hurl invectives against the Hindu system of caste, and pleads for reform. He charges that their

semi-religious prejudices have tied them down. Caste has denied to them foreign travel, whether for instruction or commerce. "This must be utterly swept away if we are not to go on stagnating," is one of his sentences. He affirms that their "religion and institutions of to-day have nothing in them except, perhaps, a faint shadow of their old vigor and glory on which our [their] old greatness was founded." He acknowledges the utter unfitness of the present religion of India to inspire hope or arouse commercial activity or other industrial energies competent to save India. The whole system as it is now must be thrown overboard. Here is the opportunity of Christian missionaries.

This much has been stated to give a setting for readers of the remarkable statement of Dr. Hall, about one of the important viewpoints for estimating Christian industrial development. Doubtless Dr. Hall will tell us more of all this hereafter.

DR. CHARLES CUTHBERT HALL IN INDIA

BY ROBERT E. HUME

Dr. Hall has now finished his Barrows-Haskell lectures in India. According to the terms of the lectureship, he has delivered the full course of six lectures in each of the five cities—Bombay, Calcutta, Madras, Lahore, and Allahabad, where the five government universities are located. With characteristic genuine American energy he has also delivered ninety lectures, sermons, and addresses, and has traveled over 8,000 miles during the three months of his stay in India.

The orthodox and many of the progressive educated Hindus respectfully disparaged the lecturer's unassuming endeavors to set forth the leading ideas of the Christian religion as interpreted in the distinctively Christian experience. In opposition to him they the more tenaciously advocated their own religion as unequaled in philosophic validity and in personal satisfaction, as much superior in antiquity and in national adaptation. The *Subodha Patrika*, the organ of the Prarthana Samaj, commented on the announcement of the lectures which bore the title, "Christian Belief as Interpreted by Christian Experience":

The Haskell lecturer this year comes to India not as a theological disputant, but to unfold the beauties of Christian experience to the people of a land which is proud of its spiritual heritage. From a missionary point of view, if it be taken to be synonymous with making conversions, the exposition of subjective experiences may not be of much practical utility in a country like India. The experiences of the Hindu are as elevating and as exquisite as the experiences of any other religionist can be. Every man has as much affection for the religion in which he has been brought up as a child has for its mother. It is only when new knowledge and new light make of him, as it were, a different man, that the relation is snapped, and what is once satisfying ceases to be so. It is to such Hindus that the experiences of the followers of another religion may appeal with a new force. To the philosophic Hindu they may seem irrelevant.

However, the increasingly larger audiences who came on the six successive nights in each city to hear the earnest and eloquent exposition of the theme, and the very attempts of the Prarthana Samaj and other reform movements to assimilate some elements of Christian belief, and to produce some of the benefits of Christian experience, are themselves indications that the number of Hindus who seem to be dissatisfied with the religion in which they have been reared is much larger than is the number of those philosophic Hindus who are content with their own experiences.

The *Indian Social Reformer*, a paper which looks for considerable reform in the Indian social and religious structure, but from within rather than by outside help, referred rather slurringly to the approaching attempt by a man, unlearned in the lore of the Indian religion and inappreciative of the excellencies of the ideals of India, to come to the hoary East to teach it religion and to help it to something professedly higher. After the delivery of the lectures in Bombay, however, the same paper made this editorial statement:

There have been many others more learned in the literature of the Orient, there have been many who have lived longer among Eastern people; but what is more precious than learning or habitation is insight, and Dr. Hall is endowed with the gift of insight. Of all exponents of Christianity which we have ever heard, there was not one who displayed greater fairness and sympathy with the leading principles of non-Christian faiths than the Barrows-Haskell lecturer for the present term.

By his sympathetic appreciation of all that is best in the Hindu philosophy and religion and in Indian character, Dr. Hall ran counter to the spirit of those of the ruling race who only look down upon the ruled, but he won the hearts of very many Indians to a kindly appreciation of Christianity whom no amount of disputation would have helped.

The present is a critical time for religion in India. The loyal Hindus are making every effort to save the day by attempting to purify their religion of admittedly degraded forms by employing the symbolic method of interpreting the tales in their sacred writings and by eclecticism. They hope thus to maintain unshaken the hold of their religion upon the upper classes. This hold is being shaken very seriously by the education given in the government colleges, where the tendency is, if not atheistic, at least sceptical toward religion in general. The Mohammedans, too, are feeling it, and it was a unique event that just to counteract that tendency among college students that Dr. Hall was invited to deliver a non-controversial lecture on religion before the Mohammedan college in Aligahr.

Not only in oral but also in printed form Dr. Hall's lectures have been eagerly sought. In the last few places where the lectures were delivered the two hundred copies put on sale were soon taken. The nominal price at which the book is sold is giving it a wide circulation.

DR. HALL'S OBSERVATIONS IN INDIA*

[Rev. Dr. Charles Cuthbert Hall, the Haskell-Barrows Lecturer in India in 1902-1903, has completed a very successful course of lectures which has made a great impression on the men of India. He made the following observations in regard to mission work in response to questions asked.—EDITORS.]

On the whole, are you more or less favorably impressed with the work of missions than when you left New York?

I came to India with a strong predisposition in favor of missions. This had been created by long historical and biographical study. My expectations have been more than realized. I have traveled from one end of India to the other, have visited missions in every presidency, representing American and British efforts; have inspected institutions, studied methods, and observed the spirit of the workers. The result of my observations is increased respect for missionaries and admiration for their work.

What seems to you the most encouraging aspect of the missionary enterprise?

Without hesitation I answer: boarding-schools and famine children. The excellent result of boarding-schools has impressed me. As educational institutions they deserve commendation; but as institutions for the formation of character and the development in Eastern society of a new type of manhood and womanhood they are beyond praise. I wish that, under wise and sympathetic leadership, they could be multiplied indefinitely. They contain the prophecy of a regenerated India. They may, under God, be the salvation of Indian social life.

Closely related with this subject of boarding-schools, I must speak of the wonderful opportunity given to missions in the army of famine children now enjoying protection and education in mission compounds. These orphans have been rescued from starvation, or from a survival that was worse than death, by the Christlike work of missionaries. These children, absolved by calamity from all family ties, are unconditionally under Christian love and care. Thousands of them were rescued in infancy, and have known no other protectors than these Christian friends. They have breathed no other atmosphere than the pure, sweet atmosphere of the Christian household. Their affection for their protectors and guides is beautiful to witness. Never was better care given to children than is given to them. I have seen them in various places by scores and hundreds. They are not being transformed into poor imitations of children of the West, but are Indian children, unconsciously assimilating the best qualities of the Western spirit. Twenty years hence these tens of thousands of youths shall, by the grace of God, become a tremendous element in the transformation of India. . . .

Some think that Hinduism is weakening in its grip upon Indian life and thought. Have you been so impressed?

I can not say that I have been greatly impressed by signs of such weakening. It is true that in student circles the study of the physical sciences and the influences of Western culture are undermining Hindu orthodoxy, and encouraging agnosticism and non-religion. But the student circle represents only a small fraction of the Hindu population. The enthusiasm for popular Hinduism shows no decline. Expensive temples are being built. Money is pouring into their treasuries. The throngs of worshipers at idol shrines continue. The pride and confidence of older

* Condensed from an interview printed in the *Bombay Guardian*.

Hindus in their gods diminishes not. The apparent tolerance which marks the present time must not be mistaken for a decline of Hinduism. But while Hinduism as an organized system shows no weakening, the influence of Christianity grows from day to day. Its prestige in India steadily advances. The converts multiply in a ratio shown by no other religion. Only He to whom all hearts are open knows to what extent the outward strength of Hinduism conceals an inward and silent growth of opinion in favor of the reasonableness and value of Christian faith and life.

What is your opinion of the relative value of Christian work among the educated and the depressed classes?

Considering the numerical proportion of the educated class to the uneducated, I am inclined to feel that the efficiency of Christian effort among the higher classes is relatively equal to its power over the illiterate. I am aware of the extraordinary openness to Christian influence of some of the lower divisions of the population in certain parts of the empire—e.g., the work among the sweepers. But when I consider the educative effect of Western culture, as tending to draw students away from ancestral beliefs, and when I remember the searchings of heart that are going on in some university circles where non-controversial presentations of Christ have been made, I am led to feel that India is ripe for a strong, wise, loving, and continuous effort to win a response to Christ from many in high social stations.

Do you see much response to Christian thought among Mohammedans?

I have reason to know that among many educated Mohammedans there is a deep longing for the advance of spiritual religion. My information on this subject is obtained from Mohammedans themselves, with whom I have been permitted the privilege of free interchange of thought. The historic monotheism of Islam, coming in contact in these latter days with the purest and best types of Christian thought may result, by the power of God's Spirit, in ways that our faith is slow to grasp.

I can not quite feel that the conversion of Islam is to be hastened by the special presentation of a denominational system of theology. I look for it to be advanced through the blessing of the Spirit upon the personal fellowship of earnest Mohammedans with large-minded Christians. Love, manifested through the trustful interchange of thought, seems more likely to be God's method of advancing this most desirable end.

Do you think that the personality of missionaries touches the life of the Churches at home as advantageously as it might?

Nothing would be further from my mind than the impertinence of complimenting missionaries. Yet I must say that my intercourse with them in their own homes and upon their own fields of labor has filled me with emotions of respect and admiration. I have noted the rare intellectual gifts, the social grace, the scholarly culture, that are being offered up with joy in the service of India and of India's Redeemer. Nowhere in the world have I found more gentle breeding and more gracious courtesy than among the missionaries of India. But their personal and social gifts have not impressed me more than their administrative talents and their spiritual devotion. I have found among them those who went far toward realizing my ideal of statesmanlike grasp on large questions of policy, joined with Christlike self-devotion to the care and consolation of individuals. If I were looking over the Church at large, in search of typi-

cal illustrations of what a servant of the Lord Christ should be in breadth of view, power of initiative, dignity of behavior, sweetness of spirit, I should look hopefully among the modern missionaries of the Gospel. The missionary to be appreciated should be seen on his own ground. The missionary on furlough is at a disadvantage. Too often he is overshadowed at home by the official dignity of Boards and Committees; he appears unrelated to the local interests of Western committees; he represents things of which many Westerners are densely ignorant, and toward which they exhibit a pitiful indifference. The missionary feels all this and is ill at ease. If one would know him as he is, one should see him in the environment of his work, the administrator, the guide, the spiritual leader, the man of love and grace; his influence a commanding power, his spirit the gentleness of Christ. Would that I could bring to India the average citizen of the West and show him the toils and triumphs of missionary life! He would return a wiser and a humbler man.

Do the Churches in America and England seem to realize the gravity of their responsibility toward the Christless peoples? Have they a world-view of human need?

I do not wish to be understood, in my reply to this question, as animadverting unfairly upon the Church at home. My life is wrapped up with it, and my love for it is deep as life itself. Nevertheless, as from the midst of suffering, error-stricken India, I look back at the Church at home, it seems to me as if her realization of her duty to the world is most imperfect and inadequate. The perennial temptation of the Church at home is to be satisfied with her local prosperity, and to be immersed in her local interests. Her world-view is deficient. Too few of her members consider what the stewardship of the Gospel means, as the Church has received that Gospel from the pierced hands of her Lord and Master. Too few of her ministers have made it their business so to study the world and its needs as to acquire a world-view and to be stirred with the passion for world evangelization. Their preaching contains too little of that element which trains a body of people to look beyond their own needs, and to interest themselves in the needs of non-Christian lands and races. There is advance toward this world-view in certain sections of the Church at home. I attribute the advance, very largely, to the indirect influence of the Student Volunteer Movement. Our colleges and universities are getting the world-view. They are becoming impregnated with the spirit of missions. And reflex influences, radiating from university life, are smiting with new earnestness the occupants of many a pulpit and many a pew. But, as one stands amid the rising temples of Hinduism; as one hears the roar of applause that went up in the National Congress at the mention of the name of a Hindu god; as one sees how religion is both the very life and, in a sense, the very death of the East, one's heart yearns for the day when the Evangelical Churches of America and Europe shall awake from their fond contentment with local prosperity and shall see the world-need as Christ sees it and as His missionaries see it.

Have you found that educated Hindus and Mohammedans have been confused, or that missionaries have been caused to stumble by the so-called "Higher Criticism" of the Holy Scriptures?

No; I have met with no case of this kind among missionaries or among educated Indians. I have been asked many thoughtful questions concerning the progress of the critical study of Holy Scripture; and I

have been gratified to note the apparently widespread opinion that critical study is not only a privilege but a duty, consistent with strong evangelical belief and with a deepening conviction of the Divine Inspiration of the Bible. I should think it inexpedient, alike at home and abroad, to discuss critical questions in the pulpit. The spiritual content of the everlasting Gospel of our Blessed Lord is the preacher's message. But all educated minds, Indian or European, have a right to know the history and the results of Christian scholarship. Acquaintance therewith is no menace to faith. I hesitate to speak of my own humble experience; yet I rejoice to testify that the intensity of my evangelical convictions grows continually regarding the Divine Inspiration and authority of Holy Scripture, the Absolute Deity of the Lord Jesus Christ; the sacrificial and ever-enduring value of His atonement; the illuminating, regenerating, and sanctifying work of God the Holy Spirit; the urgent need of the world for salvation from sin and reconciliation with God through the crucified, risen, glorified, and returning Savior.

PROTESTANT CHRISTIANS IN INDIA

The following table was exhibited at the Madras Decennial Conference last December. It is far from accurate, and we hope at a later date to publish a corrected edition. It will be noticed that Chota Nagpore, Nellore, Tinnevely, and Travancore, scenes of great revivals of other years, still exhibit the largest figures. This is encouraging, as they were mass movements toward Christianity. The more recent great turning to Christianity in the Northwest Provinces (East and West), it may be anticipated, will have the same staying qualities:

Number	NAME OF TOWN OR DISTRICT	Protestant Christian Community Census 1901	Population	Number	NAME OF TOWN OR DISTRICT	Protestant Christian Community Census 1901	Population
1	Calcutta & Suburbs	5,439	1,698,310	28	Mysore	5,248	5,539,399
2	Do. South	7,477	2,078,359	29	Canara	5,737	1,134,713
3	Do. E. and W.	8,224	6,263,979	30	Coorg	370	180,607
4	Eastern Bengal	10,951	21,528,847	31	Malabar	6,085	2,790,281
5	Northern do.	725	10,151,379	32	Cochin	99	812,025
6	Assam	20,939	6,126,343	33	Travancore	98,667	2,952,157
7	Sikkim	3,489	808,131	34	Tinnevely	76,860	2,059,607
8	Orissa	6,188	11,090,332	35	Madura	22,523	2,831,280
9	Chota Nagpore	61,698	5,901,858	36	Tanjore	15,896	2,245,029
10	Santal Purnas	18,094	1,809,737	37	Trichinopoly	3,382	1,825,210
11	Behar	2,109	19,672,744	38	Coimbatore	2,154	2,201,752
12	Northwest Prov., E.	7,562	17,658,548	39	Nilgiris	2,360	111,437
13	Oudh	6,676	14,679,230	40	Salem and Arcot	13,243	6,762,580
14	Northwest Prov., W.	94,752	16,156,101	41	Chingleput	4,899	1,312,122
15	Punjab	35,678	26,690,796	42	Madras City	9,052	509,346
16	Himalayan	906	3,094,999	43	Nellore	160,148	1,496,987
17	Rajputana	3,972	10,200,213	44	Cuddapah	14,000	2,079,521
18	Sind	371	3,201,910	45	Kistna District	35,975	2,154,803
19	Gujarat	8,982	6,314,358	46	Godavari	7,649	2,301,759
20	Central India	2,000	11,561,782	47	Vizagapatam	1,397	2,933,650
21	Berars	718	2,754,016	48	Ceylon, North	5,471	419,296
22	Central Provinces	9,076	11,873,029	49	Do. East	3,886	248,796
23	Haidarabad, Deccan	11,586	11,141,142	50	Do. South	4,254	589,811
24	Bombay City	10,684	776,006	51	Do. West	10,482	963,658
25	Do. Northeast	6,514	9,457,979	52	Do. Central	9,434	574,670
26	Do. South	2,098	7,573,700	53	Burma	124,069	10,449,621
27	Bellary	20,715	1,862,733				
					Totals	1,100,804	299,126,618

[According to Mr. Beach's "Protestant Missionary Atlas" there are 93 Foreign Missionary Societies in India, with 3,736 missionaries and 23,001 native workers in 1,256 stations and 5,367 out-stations. The native communicants number 376,617, and the other native adherents 591,310. The total population of India, Ceylon, and Burma, according to the census of 1901, was 297,843,691.—EDITORS.]

THE POPE'S SEMI-JUBILEE *

BY REV. ALEXANDER ROBERTSON, D.D., VENICE

The twenty-fifth anniversary of the election of Joachim Pecci to the papedom has just been celebrated in Rome by multitudes of people with great enthusiasm. No one grudges the pope any personal honor shown him. As a man he is welcome to be regarded with whatever respect and esteem people may choose to show him. But Joachim Pecci as a man is one thing, and Joachim Pecci as the pope is another. In this latter capacity he stands as the head of the Roman Catholic Church, an institution which is regarded by the Italian people as having been the source of the oppression, and ignorance, and poverty, and misery they have suffered from in the past; and as being to-day a political force working for the destruction of the Royal House of Savoy, and the disintegration of the kingdom. With the Italians the pope's personal character sinks into insignificance in comparison with his official character. He dwells in their midst, in his palace of the Vatican with its eleven thousand rooms, as the head and embodiment of the papacy.

Who, then, are celebrating with such enthusiasm the papal jubilee? Not the King of Italy, not the Mayor of Rome, not the citizens of Rome, not the people of Italy, but strangers. There are tens of thousands of such in Rome at present. Every hotel and every private lodging-house is full of them. The bulk of these foreigners are Roman Catholics, among whom are many from England and America. Such have chosen the pope as their sovereign in things temporal and spiritual. Such have committed to him the care of their consciences. Such have divested themselves at his command of every prerogative—reason, judgment, conscience, moral responsibility—which God has bestowed upon them. It is a sad and pitiable surrender for a human being to make; but as such have made it, we do not wonder that, on an occasion like the present, they should flock to Rome to prostrate themselves at the feet of their lord and master, who, insulting human reason and stultifying all history, in his claim to infallibility, sitteth in the place of God.

But among these crowds of strangers are many Protestants, men and women who have embraced Christ and Christianity, and who, realizing their responsibility in God's sight for what they believe and for what they do, have repudiated the pope and his Church.

Many such Protestants crowd to see the pope and attend his ceremonies. At this we have cause to wonder, and the Italian press wonders too. I read the other day an article which expressed astonishment that Protestants should attend these papal ceremonies, and should be among the most eager to attend them, so eager indeed as to be willing to pay fabulous sums of money to do so! Of course, such Protestants would answer that they did not go through reverence for the pope or the papal Church, but from curiosity; they wanted to see what are sights in Rome, and unique sights that can be seen nowhere else. But such travelers can not gratify their curiosity in these matters without doing the following very inconsistent and, I think, wrong things:

In the first place, they give *financial* support to the papacy. As a matter of fact, a very large proportion of the money that goes to maintain the papal Church in its mischievous doings comes out of the pockets of Protestants.

* Condensed from *The Christian*, London.

Secondly, they give *moral* support to the papacy, and of this the Church knows how to avail itself. It follows up the conciliatory actions of these Protestants, it ingratiates itself with them, it disarms them of their Protestantism, and secures their neutrality, if not support, in the fight it carries on against the principles of enlightenment and progress.

Thirdly, these Protestants play an unbecoming part toward the government of Italy, whose protection and goodwill they are enjoying as travelers in the land. The freedom they enjoy to travel where they will, to carry what papers and books they will, to have their own places of worship, with perfect immunity from surveillance, not to say persecution, are all the gift of the government of Italy. They were not enjoyed when the pope was in power; they would not be enjoyed now were he to have his will, for, as the Duke of Norfolk said at the jubilee of some four years ago, they, as Roman Catholics, lamented with him that he had not the power to put a stop to all Protestant work in Rome, which so grieved him and them to the heart. What the sovereign of Italy does not do, what the government of Italy does not do, what the municipality of Rome does not do—namely, acknowledge the pope and pay homage to him—these Protestants should not do.

A JOURNEY INTO NORTH BORNEO *

BY REV. J. R. DENYES, SINGAPORE

Missionary of the Methodist Missionary Society, U. S. A.

It was my privilege to travel with the presiding elder, Dr. West, on his recent visit to our Christian colony in Sarawak, Borneo. We arrived in Sibu on Thursday, and by Saturday morning all the preliminaries had been settled and we were ready to start down the river in a Malay house-boat. A Malay house-boat is a long, very narrow, round-bottomed dugout with an overgrown cabin for saloon passengers. After a few hours we reached the first settlement in safety and were thankful.

What exquisite pleasure it is to feel that some one is glad that you have come! There was no "making one's way into the hearts of the people," for the hearts were already open wide. Wherever we went, men, women, and children came out to welcome us. Even the yellow dogs yelped their pleasure until the pig came out from under the bed and grunted cordially.

We found the people hard at work planting rice and vegetables. Considering the length of time that they have been at work, the amount of clearing and planting that has been done seems almost wonderful. Aside from clothes and kerosene oil there is scarcely anything necessary to their lives that they do not produce. Their vegetables are for the most part sold in Sibu, but the more daring ones are beginning to seek better markets among the native peoples far up and down the river. Sometimes they go even as far as the Oya River, some sixty miles away. Their houses are as yet very crude affairs, merely a framework of poles enclosed on three sides. Even in this there are signs of progress and permanence, for many are beginning to put up larger and more substantial buildings.

The best word of all, however, is that these people have been looking

* Condensed from *The Malaysia Message*.

after their spiritual interests. These men who are working hard from daylight to dark gather together every night of the week for prayer and testimony meetings, besides the regular Sunday preaching service. The local preachers at the various stations have organized the work so that the different members take the meetings in turn.

The Dyaks and Malays do not speak Chinese, but the Chinese are picking up a few words of Malay, and with these words are already doing evangelistic work. The people are invited to Chinese meetings and they come. If we had a resident missionary on the ground to direct their efforts and to lead them, these people could be made a great evangelizing agency among the native tribes. The rumor spread that we were about to open up some schools, and the Dyaks became very enthusiastic, calling upon us to promise to allow their children to attend. The fact that it would be Christian teaching seemed rather to increase their enthusiasm than to diminish it.

On our return to Sibu we called on the resident of the district, and were informed that the government would be pleased to grant us land at the different settlements for church and mission purposes, if we would stake out what we wanted. Only one day remained before our boat sailed, but that was enough. By seven o'clock we were again on our way down the river, in a little canoe just large enough for four. The rain poured down and our muscles ached, but by 5 P.M. we had paddled thirty miles and staked out four claims. The government has shown itself favorable to work and willing to help us in every way it can; our Christians there need encouragement in their struggles to subdue a new country; the natives seem especially open to religious teaching. For these and other reasons it appears to me an imperative duty for us to take immediate steps toward the placing of a resident missionary in that field.

Additional Notes by Dr. B. F. West

Arrangements were made to build four churches in Borneo. The mission is to furnish one-half the cost and the Chinese Christians the other half. The brethren, however, say that in material and work they will provide at least two hundred dollars for one hundred by the mission. The government has agreed to give us all the land we need for these buildings. We have chosen the sites at Siong Pho, Tiong Pho, Sang O Chong, and Sin Chhu An, with from five to ten acres in each piece. This will give room for future development, such as building a parsonage, a school, woman's work, etc., and it will also allow the preacher to do some farming on his own account.

Tho without the help of a missionary, or even a native preacher other than local preachers, the Borneo Christians have not been idle during the time since the previous visit, and on this visit I baptized fifty-two persons. The brethren, local preachers, and others are active in preaching to their unconverted neighbors and with encouraging results.

At one of the stations we found that a school had been begun. There were sixteen pupils in attendance. The teacher is a Chinese graduate of the first degree. The people are very anxious for schools, and the government are anxious to assist us in every way to give them the schools they desire. One of the most pleasing features of a visit to any of the homes of these people is to find the Bible and hymn-book on the table and invariably showing signs of usage.

We visited a number of Dyak houses. When we say house it must be understood that we mean the long house in which the whole of one village lives. In these houses we found opposite each door of a living-room the smoked skulls of the people whom the proprietor had slain. These varied in number from three to a dozen or more. The Dyaks were very friendly, and were anxious that we should come and establish schools and teach them of our God.

EDITORIALS

Disquieting Rumors From China

The tidings from China are a mingling of praise and forebodings—praise that so many are turning to the missionaries for instruction and are reading Christian literature, and forebodings of a coming storm from the West, where the opposition forces seem to be gathering, with occasional outbreaks and many rumblings. It is doubtless true that the leaders who were routed at the time of the Boxer outbreak will not yield quietly to the new order of things. The empress dowager is also said secretly to favor Tung Fuh Hsiang and Yung Lu, the leaders in the present uprising in Shensi and Kansuh. Dr. John R. Hykes writes:

There is no question that there is a very wide-spread feeling of unrest in China, but this is not surprising after the convulsion through which she has gone. . . . So far as we can learn, there is a rather formidable rebellion in progress in the province of Kuangsi, the province in which the Taiping rebellion originated. The officials minimize it as much as they can, but we are certain that active rebellion is going on there. . . . There are current reports of a renewed anti-Catholic outbreak in Eastern Szechuan, where a foreign priest is said to be in great jeopardy, but our correspondents have not reported to us any general disturbance. The high provincial authorities have been very busy of late in inspecting and strengthening the defenses of the Yangtsi, but I see no special significance in that. Some alarmists do. . . . It is further reported from the northern and northwestern provinces that Tung Fuh Hsiang is massing well-drilled troops in the mountain fastnesses of Kansuh, and that Yung Lu has ordered the transference of the Shensi troops to his banner. Further, that large quantities of arms and ammunition are being sent secretly to Tung Fu Hsiang, who, it is said, will attempt to put Prince Tuan, or Prince Tuan's son,

on the throne, and set up a government at Si-an (Hsi-ngan).

Whatever may be the significance and outcome of these intrigues and disorders, it is most certainly a time for much prayer that both missionaries and governments may act wisely in their dealings with the Chinese, and all things may hasten the coming of Christ's Kingdom in China. *

"To be Seen of Men"

The Pope's Jubilee was celebrated before an enormous crowd, which it was necessary to control by a cordon of Italian troops. Many pilgrims came from afar. The number present is estimated at 50,000 to 60,000. The pope wore the golden pluvial and the costly tiara (\$25,000) given by Roman Catholics. He was deeply affected by his enthusiastic reception. Of course, nothing was omitted which could add grandeur to the imposing spectacular effect. The noble guard in red uniform, the Swiss guard in helmet and cuirass, the royal personages, diplomatic representatives, Order of Malta, Roman nobility, with magnificent costumes and brilliant attire and uniforms, decorations and badges, made a rainbow round about the papal throne. The Sistine choir discoursed silvery music, and at the moment of the elevation of the host, in the grand mass, a beautiful symphony on silver trumpets was executed from the top of the great dome. All this may be very imposing, but it looks to simple-minded Protestants like idolatry.

A Noteworthy Centennial

The British and Foreign Bible Society, born March 7, 1804, began to celebrate its centenary with the present year, March 6. It is pro-

posed to celebrate this great festival as it deserves, by a concord of Christian thanksgiving and thank-offering.

Sunday, March 6, 1904, is to be kept the world over as *Bible Sunday*, services and sermons everywhere commemorating the mission of the Bible among men. March 7th a great gathering will be held in the Albert Hall, London. For centenary celebrations in England approximate dates have been suggested: For London, March 7th to 12th; and for provincial towns and country places, March 13th to May 1st.

It is proposed to raise a special centenary fund at home of *at least* 250,000 guineas. This will allow the society: (1) to employ 100 more colporteurs and 100 more Bible-women; (2) to prepare new versions and extend and complete other versions begun; (3) to provide fresh Scriptures for the blind; (4) to increase the society's benevolent fund; (5) to undertake special work in Sunday-schools and among young people in England and also in the colonies; and as one result it is hoped the society's normal income will be permanently increased.

A centenary grand committee, to which every auxiliary may and should appoint a delegate, has been formed, and first met in October, 1901. Each auxiliary is recommended to form its own standing committee to carry out centenary arrangements. To spread information and educate friends in the society's work and the world's needs, centenary pamphlets will be issued at least once a month during 1903-1904.

The prayers of all believing people are asked that this festival may be kept in the true spirit of the Bible, and Christians of every communion are desired to unite in this solemn and joyful act of recollec-

tion, praise, and consecration to God.

We have arranged for a fully illustrated article on the history and present work of this society. It will appear in a future issue.

Moravian Missions

Moravian Missions is a new illustrated record of missionary work, published at 32 Tetters Lane, London, England. It is a modest monthly of 12 pages, and costs but a shilling sterling a year. The first number (January, 1903) promises well for the future. We find specially interesting the article on "How Moravian Missions Began," by Rev. I. E. Hatten. It recounts the beautiful story of Count Zinzendorf's visit to the Danish Court in 1731, and his meeting with Antony Ulrich, the West Indian negro slave, and his pathetic appeal for his benighted people. Zinzendorf was electrified by the persuasive entreaty of this converted native, and returning to Herrnhut at once, arriving at 2 A.M., he found the "Single Brethren" keeping up the prayer vigil, and he told the thrilling tale. He was addressing a company of martyrs; scarce one of the refugees in Herrnhut but had suffered persecution for his faith. Leonard Dober, for example, could not get the vision of that West Indian slave out of mind: to him it was a new Macedonian cry. So was it with Tobias Leupold. And hearing that no man could reach these slaves unless himself a slave, they were ready to sell themselves into bondage so as to work by their sides. The sacred "lot" was appealed to, and Dober drew a slip bearing the words, "Let the lad go; for the Lord is with him." All doubts were thus laid at rest as to the will of the Lord, and on August 21, 1732, at 3 A.M., the first two Moravian missionaries left Herrnhut for the West Indies. The story has been often told, but after 170 years has lost none of its old charm. The work of Moravian missions for 1903 will require an outlay of £85,000, or about \$425,000! So has this little seed grown to a great tree.

BOOKS FOR THE MISSIONARY LIBRARY

INDIA'S PROBLEM: KRISHNA OR CHRIST. By J. P. Jones, D.D. Illustrated. 8vo, 369 pp. \$1.50, net. Fleming H. Revell Co.

Dr. Jones has lived and labored in South India for twenty-five years. He has been, and is, a careful student of the country, its people and its problems, and is recognized as one of the most able of the Christian workers for India's regeneration. His book is a powerful presentation of his theme; its viewpoint is that of a Christian missionary, intelligent, fair-minded, and spiritual; its subject-matter is comprehensive and well chosen, and its arrangement is systematic and logical. This book is a comprehensive, clear-cut, reliable statement of the conditions in India, the methods of Christian missionaries, and the results of their efforts. It might serve as a text-book for students or a guide for missionary societies. It compels conviction as to India's need of the Gospel, and the power of the Gospel to regenerate and uplift the people of all classes and conditions. If one would know the vastness of the field, let him read the chapter on the land and the people. If any think the native religions good enough for India's needs, they can not but be convinced by the chapters on the religions of the land. The contrast between Hinduism and Christianity, and the products of the two faiths, as shown in chapters three and four, must open the eyes of any not hopelessly blind to the fact that to follow the one means darkness and death, while to follow the other brings light and life. If one would comprehend the debt that women owe to Christ, they will be enlightened by the chapter on India's women, and if critics are inclined to find fault with missionaries and their methods, they will learn something to their enlightenment by consulting the

pages dealing with the missionary and missionary organization. But perhaps the freshest and most forceful chapters are those that deal with the problems and the results; they give one an excellent insight into the whole missionary question. If there were a good map and full tables of statistics the book would be well-nigh complete. *

THE LEAVENING OF THE NATIONS. By Joseph B. Clark, D.D. Illustrated. 12mo, 362 pp. \$1.25, net. Baker & Taylor Co., New York.

Dr. Clark has performed a valuable service in preparing this comprehensive story of American Home Missions. It is a book for which we have had many inquiries, and one which will remain as the standard record of the effective efforts of Christian churches to win our land for Christ and civilization. The subject is not treated from a denominational standpoint, but includes a statement of the work of the various Christian organizations. The method of presentation is historical, showing how the missionary work kept pace with and sometimes preceded the advance of the white settlers. The author's judicious treatment of disputed points is shown in his attitude toward the Whitman controversy. Of course, many romantic and thrilling details of the story of Home Missions are omitted, but the main facts are here, and enough of incident to make the book interesting reading. It will furnish fuel for fiery home missionary address for many days to come, and it is the *only* book of its kind. *

THE DOUKHOBORS: Their History in Russia and Their Emigration to Canada. By Joseph Elkinton. Illustrated. Maps. 12mo, 336 pp. \$2.00. Ferris & Leach, Philadelphia, 1903.

These "Spirit-wrestlers of the Caucasus" are an interesting people with picturesque characters, lofty ideals, a pathetic history, and

a doubtful destiny. The story of their persecution in Russia on account of their conscientious scruples against bearing arms, their emigration to Canada at the invitation of the Dominion government, their settlement in Assiniboia, and their recent fanatical pilgrimage in search of the Messiah—all this has been made known through the daily press and magazine literature. But many do not know that they are a hardy race, noble, industrious, conscientious, and Christian. They are called the "Russian Quakers." Their great fault lies in lack of education and the mental balance which comes with it. With this want supplied their future is bright with promise. Mr. Elkinton writes of them sympathetically, and from an intimate knowledge of their beliefs, habits, and history. He has given us the only complete history that has appeared in English. It is extremely interesting reading. The proceeds from its sale will be used for the education of the Doukhobors. *

JOHN MACKENZIE : SOUTH AFRICAN MISSIONARY STATESMAN. By W. Douglas Mackenzie. Illustrated. 8vo, 564 pp. \$2.00. A. C. Armstrong, New York; Hodder & Stoughton, London. 1902.

Dr. Mackenzie was one of the wisest and ablest of missionaries who have gone to South Africa. His ideals were high and his view farsighted, so that his words throw much light on the problems which face Dutch and English in Cape Colony and neighboring districts. The son has sympathetically but judiciously selected the material for this biography. He draws the portrait of a noble servant of God, and sketches the life of an able worker for the good of his fellow-men. The quoted utterances and writings of Dr. Mackenzie form valuable contributions to the literature on the struggle in South Africa. The missionary sought

earnestly to bring England to a sense of her responsibility for the well-being of all South Africa and to a more just and considerate treatment of the natives, the Boers, and other settlers, but his proposals were rejected in favor of a policy of a mistaken kind of imperialism. Dr. Mackenzie died in March, 1899, at the age of 63, after over 40 years' service in South Africa. His body was laid to rest in the Kimberley Cemetery. His life had been one of self-sacrifice, and his memory is held in high esteem by all who knew him or his work. *

A MISSIONARY HOROLOGUE. By Rev. J. Sanders Reed, D.D. Booklet. 34 pp. 25 cents. Watertown, N. Y.

This is a "Chronological Epitome of Missions from the Days of Noah to the Year 1902; a Cartulary of Missionaries, Missionary Societies, and Missionary Agencies Since the Foundations of Samuel; a Minute of the Evangelistic Work of Celtic, Latin, and Anglican Churches." The author has given us a unique study in missions. He begins with an outline of the book of Ecclesiastes as a "search for the *summum bonum*," follows with references to the Gospel with Old Testament—a very suggestive study—and many outline missionary Scripture studies, and closes with a chronological table of missionary events up to the present year. 200 copies have been secured by Drew Theological Seminary; other large quantities have been ordered. The pamphlet will prove a very useful basis for study and reference. *

FAITH AND LIFE IN INDIA. By Robert Lee Lacey. 12mo, 160 pp. Arthur H. Stockwell, London. 1902.

These thoughtful addresses were delivered in India, but do not relate especially to India or to missions. They deal with the relation of faith to life, as taught and exemplified in Scripture and in Christian experience. They will be found helpful devotional reading. One chap-

ter on "The Holy Land of the Hindus" (Orissa) gives an excellent description of that province of Bengal as a field for missionary work. *

EFFECTIVE WORKERS IN NEEDY FIELDS. Illustrated. 12mo, 195 pp. 60c. Student Volunteer Movement, New York. 1902.

Five well-known writers on missions here give the life story of five successful pioneer missionaries, namely: Livingstone, of Africa; Mackay, of Formosa; Isabella Thoburn, of India; Cyrus Hamlin, of Turkey, and Neesima, of Japan. The volume is prepared as a student text-book, and is especially adapted to that purpose. Missionary biography is always inspiring, and particularly so with such heroes as those whose lives are here sketched. The power of example is greater than the power of precept. The lessons of these lives are many and valuable. *

KAMALA'S LETTERS TO HER HUSBAND. Edited by R. Venkata Subba Rau. 12mo, 223 pp. English Publishing House, Madras, India. 1902.

These letters purport to come from a Hindu woman, but we doubt their authenticity. They are thoroughly Oriental, but aside from giving a somewhat vivid view of a passionate and disordered Hindu woman's brain, and a more or less accurate picture of Indian life and customs, we can not see that there is any good reason for their publication. Their flowery language and intense imagery may be pleasing to the East, but do not suit Western taste. *

CENTENNIAL OF HOME MISSIONS. 12mo, 288 pp. \$1.00. Presbyterian Board of Publication, Philadelphia. 1902.

Much interest was aroused at the meeting of the General Assembly in New York last May by the able addresses on home missions, which commemorated the centennial of the Home Board. These addresses have been gathered in a volume, and form a valuable record with

stirring appeals and inspiring statements of fact. President Roosevelt, Dr. Henry van Dyke, Dr. H. C. McCook, Dr. Edward P. Hill, S. Hall Young, and Dr. Charles L. Thompson are among the speakers whose addresses are given. *

WHAT BUSINESS HAS A BUSINESS MAN WITH FOREIGN MISSIONS? By S. M. Zwemer, F.R.G.S.

This exceedingly convincing little leaflet should be circulated by thousands among the business men of the world. It is published both by the Reformed (Dutch) Board in New York and by Marshall Brothers of London. *

WORLD-WIDE CHRISTIAN ENDEAVOR. Souvenir Almanac and Record. 20c. World's Christian Endeavor Union, Boston. 1903.

This is a suggestive and stimulating pamphlet, giving many facts and illustrations of the gigantic movement which has taken the world by storm. *

CHINA: A Quarterly Record, Religious, Philanthropic, Political. Edited by Rev. J. Cumming Brown. 1s. Oliphant, Anderson & Ferrier, London,

The subjects and authors named in the three copies of this magazine, which have already reached us, make one most anxious to taste its contents. The articles include papers by Mrs. Archibald Little, on "Foot Binding," Archibald Colquhoun, on "Chinese People and Government," "The Outlook in China," by Rev. Geo. Owen, and many news notes of value. It is worth having. *

THESE THIRTY YEARS. By Dr. Harry Guinness. A pamphlet. Illustrated, 100 pp. 1s. Regions Beyond Missionary Union, Harley House, Bow, E., London. 1903.

This account of the work of the Regions Beyond Missionary Union, by its Acting Director, briefly describes the various institutions connected with Harley House, all of which have sprung out of the East London Institute for the training of missionaries, established thirty years ago by the Rev. H. Grattan Guinness, D.D., and his wife. *

GENERAL MISSIONARY INTELLIGENCE

AMERICA

Missionary *The Intercollegian*
Volunteers voices a strong call
Wanted for more candidates
 for foreign service

under various missionary Boards and societies. There are appeals from thirty separate sources for over one hundred volunteers, men and women, married and single, ordained, medical, teachers, engineers, nurses, business men, and literary workers. China, India, Africa, South America, Porto Rico, Syria, Armenia, Mexico, Cuba, Alaska, Siam, Tibet, The Philippines, Egypt, and Japan call for reinforcements. Any who wish further information should write to Mr. F. P. Turner, 3 West 29th Street, New York.

A Missionary In the absence of
Family the editor-in-chief
 in England, and
 without consultation with any of those immediately concerned, this item appears. Dr. Arthur T. Pierson is widely known as a fervid and indefatigable friend of missions, wholly given day and night, by tongue and pen, to efforts to hasten the world's evangelization. But it is not so generally known that his seven children are every one engaged in the same form of service for the Kingdom. Of the daughters, the eldest, Helen (Mrs. F. S. Curtis), went out to Japan in 1888, and is now stationed in Kyoto. Laura went to Tucson, Arizona, a year later, to assist in Christianizing the Indians. After several years of Y. W. C. A. work in America, Louise left for Calcutta in 1901, to take charge of a home and school for women and girls. Anna has seen not a little service in mission settlement work in New York City, and Edith (Mrs. T. S.

Evans) has charge of the work for women and girls in the university settlement in the slums of Philadelphia. Of the two sons, the elder, Delavan, is the Managing Editor of this REVIEW, and Farrand expects to sail this year with his wife for Central America to herald the Good News.
 D. L. L.

A Gigantic It is estimated that
Mission Study at least 1,500,000
Class women are studying India this year in the United Mission Study Course prepared by the Woman's Committee. Forty different Boards have reported the use of the study in societies connected with their several denominations, and prior to March 1st, 32,000 copies of the text-book, "Lux Christi," had been sold. Arrangements have been made for a text-book on China for 1904, and it is being prepared by Dr. Arthur H. Smith.

Eminently Not Church union,
Christian and but Christian unity
Sensible through church
federation and co-
 operation. This, instead of sectarian competition, is "in the air." Thus, in New York City 202 churches actually are joining hands, and so encouraging is the movement that an effort is on foot to secure \$500,000 for an endowment fund. As the Brooklyn *Eagle* puts it:

In good Christian fellowship one church will hunt out members for all the others as well as for itself, and, shoulder to shoulder, the churches of each district will guard that district and better it. This is actually being done in three large tenement sections.

And the story is told how, when at one point an Episcopal church was evidently needed, and it was found that a Boston man had a

fund available for the purpose, a New York man took measures to secure what was required, though neither was an Episcopalian.

Another Bible and Missionary Training-School

The *Interior* states that a friend of Wooster (Ohio) University has provided for five years of a school for training lay workers who plan for service at home and abroad, trusting for later gifts to insure permanency. The trustees are making all needed preparations for opening such a department next September. A 3 years' course is to be offered, which college graduates can cover in one year, embracing all themes needed to master the theory and practise of useful doing.

A New "Order" with Degrees

Booker Washington is nothing if not original and sensible. One curse of the negro is the multiplicity of unprofitable secret societies. The "Black Belt Improvement Society" strikes at the evil in a positive way. Its members are given degrees according to their worth, as follows:

First Degree—Desire for better things.

Second—3 chickens and a pig.

Third—A cow.

Fourth—An acre of land.

Fifth—An acre and a horse.

Sixth—40 acres and a mule.

Seventh—80 acres and 2 mules.

This, verily, is the right kind of freemasonry.

Volunteers' Prison Work

In her last report Mrs. Ballington Booth states that the organization has now leagues formed in 16 states prisons, embracing 14,000 prisoners who are living reformed and subordinate lives within the prison precincts. A correspondence for the moral elevation and benefit of their families is carried on with some 22,000 men. There are 2 large homes

known as "Hope Halls," 1 leased in Chicago, accommodating 60 men, another owned by the Volunteers in Flushing, which, with the new wing, accommodates 80 men, and is surrounded by ten acres of ground. Thus far over 75 per cent. of these men have given satisfaction in the places of occupation and trust to which they have been drafted.

Harvard and Yale, and Missions

Some months ago mention was made of the missionary ventures projected by these two universities, and launched by sending abroad each a picked man to explore and make ready for a beginning. E. C. Carter, of Harvard, finds much to invite and encourage in the Punjab, India, while J. L. Thurston, of Yale, wrote home from Peking, December 26:

It is agreed by all that a greater opportunity never offered for uplifting a people, and I believe that Yale men are to be congratulated on being ready to begin their work at the very opening of this new era in China. If the Yale mission can establish a strong educational work, supplemented by medical, and kept true to its purpose by the inspiration received from vigorous evangelistic effort, it will be doing a service to China which even China herself will not finally fail to recognize.

What Episcopal Sunday-schools are Doing

Few people realize how much is accomplished by the young people's Easter offerings. The \$110,000 given last year would pay the stipends and official traveling expenses of all of the 28 missionary bishops at home and abroad, and leave a margin of about \$10,000, or it would more than pay the appropriation to the two missionary districts of Tokyo and Kyoto, in Japan. It would pay the appropriations for work among the negroes and among the Indians in our own land, or it would pro-

vide for about one-third of the appropriations to the entire foreign field, or about one-quarter of the appropriations to the entire domestic field. The growth in giving in the Sunday-schools has been steady for twenty-five years. In 1878 the gifts were but \$7,070, but by 1888 had climbed to \$29,323, to \$82,070 a decade later, and reached the highest figure last year.—*Spirit of Missions*.

Missions in Alaska About half a score of missionary societies are at work in

this most remote northwest, but so vast are the spaces that there is room enough for all and to spare, and by friendly allotment the field is divided among them. As to the results after about 20 years, Rev. Sheldon Jackson has recently written in the *Sunday-School Times*:

From 5,000 to 10,000 of the native population through these various organizations have been brought more or less under Gospel influences. Three or four thousand can be classed among those that we call communicants, and many thousands of the children are in school.

A Missionary Semi-Centennial About fifty years ago the United Presbyterians founded missions in both Egypt and India, have made solid achievements in both fields, and are beginning to question how most fittingly to commemorate the passage of the half-century mark. The *Christian Instructor* jubilates in this fashion as touching the Nile Valley:

But look again! Not full fifty years have passed, and behold an army of banners! Not 2 missionary families, but 61 individual American missionaries. Not a small group of 8 or 10 in attendance upon Divine worship, but 13,000 listen to the preaching of the Gospel every Sabbath day! Not 4 alone, after five years of labor, confessing Jesus Christ, but upward of 6,500 regularly enrolled members of the Uni-

ted Presbyterian Church in Egypt! To all this, add the existence of an evangelical community of 25,000, the prestige and influence of this native Church, the 169 day-schools established from the coast to the First Cataract, the college of 600 pupils at Asyut, the theological seminary at Cairo—all of these educational forces silently and irresistibly influencing the life of the nation, by molding the lives of its boys and girls—the future leaders and mothers of a New Egypt! Have we not here a veritable triumph of missions? Shall we make no mention of the “loving kindness of the the Lord?”

Figures for Mexican Missions More than 12 societies are at work among the 12,000,000 of this neighbor

republic, and with these results:

Ordained missionaries.....	59
Unordained missionaries.....	105
Total missionaries.....	164
Native missionaries.....	407
Total force.....	571
Protestant congregations.....	550
Protestant communicants.....	20,000
Protestant adherents.....	50,000

Strange Tidings from South America How can these things be? And yet this statement is abroad:

Bishop McCabe, of the Methodist Episcopal Church, found at Concepcion, Chili, 2 large boarding and day schools, one for boys and the other for girls. The schools are so prosperous financially that all expenses are paid from tuitions and there is a snug profit, which is used for the support of native preachers. In Ecuador the government has called upon the Methodists to furnish teachers for a whole system of new national normal schools to revolutionize and generalize education. Teachers for this purpose have been transferred from Chili, and others imported from the United States to fill the vacancies in the latter country. The government has paid all the transportation expenses of all the teachers.

Fruit in a Trinidad Mission For a generation the Presbyterian Church of Canada has been at work in

Trinidad, and largely among the

Hindu coolies, with 9 missionaries and 4 ordained natives, as well as 63 other helpers. The schools number 57 and the scholars 5,095, though 7,254 were enrolled last year; the communicants number 917, and the contributions from the field were \$8,235 last year, the communicants averaging \$7.38.

EUROPE

Origin of the China Inland Mission In *China's Millions* G. T. Howell tells how Hudson Taylor was led to organize the mission:

At the time of the formation of the China Inland Mission, thirty-six years ago, there were only 91 missionaries working in China, and all these were located upon the coast-line of the 6 maritime provinces, except one station at Hankow, in the central province of Hu-peh. Nothing at all was being done for the 200,000,000 Chinese in the 11 interior provinces. God laid these millions of souls upon the heart of Mr. Taylor, until the burden became so great that he had to dedicate himself to this new work to which the Master was calling him. The existing societies were approached, but without result. So it came about that the China Inland Mission was formed, and formed along certain well-defined lines.

In answer to prayer, 2 workers for each of the 11 unreached provinces were given, and not only the workers, but the means necessary for sending them to China. This was without any solicitation for funds from man, or any appeal to men at all. And now the number of its missionaries is about 800, while all the other societies combined have only about 2,000.

Regions Beyond Union This society, with Dr. Harry Guinness for director, has now attained to thirty years, and carries the double task of training missionaries and sending them out. Its fields are India, South America, and the Upper Kongo. No less than 96 men and women have been sent to

the region last named, of whom 30 have died, 31 have been invalidated, or have left for other reasons, and 35 are still at work. From the training college 1,168 missionaries have gone forth, and 216 deaconesses.

In Aid of Industrial Missions The development of the work of the Industrial Missions

Aid Society points to the need for extension along the following lines: The affording of additional facilities for trading in London and Bombay, with the opening of the branch in New York; the establishment of a factory at Ahmednagar, for hammered metal work, and other technical and art industries; the erection in India of *chawls* (houses let out in flats), which would be a great boon to native Christians, who now suffer much from the prejudices of Hindu and Mohammedan neighbors; the organization of household industries in India, where there are openings for the manufacture of a large variety of articles; and the commencement of industrial operations at Frere Town, East Africa, in conjunction with the Bishop of Mombasa.

Jewish Missions and the Universities The London Jews' Society has founded an annual exhibition of £40, ten-

able for 2 years, at Oxford and Cambridge, for students of Hebrew and Rabbinic literature, who will, after ordination, work as missionaries among the Jews. The society has offered, at Cambridge, a prize of £20 for the best essay on "The Jewish Prayer-Book, Considered from the Christian Point of View," and a similar offer will be made to Oxford University next year. The libraries in both universities have also accepted a number of books on "The Jewish Question."

C. M. S. Work The most recent for Women statistics of the Church Missionary Society's zenana work are as follows:

Missionaries in home connection, 203.
In local connection (including assistants), 100.
Bible women and nurses, 254.
Native teachers, 542.
Houses visited, 13,277.
Zenana pupils, 6,993.
Villages, 2,226.
Schools, 253.
Pupils, 10,117.
Normal or boarding schools, 26.
Pupils, 1,087.
Orphanages or converts' homes, 127.
Inmates, 376.
In-patients, 3,416.
Out-patients, 247,503.

Protestantism It will surprise in Portugal not a few to learn that there are several Presbyterian and Anglican churches in Portugal served by Portuguese pastors. There are also perhaps a dozen young men's and young women's Christian associations in the country—2 in Lisbon, 5 in Oporto, and others elsewhere. There are also places of Protestant worship in various cities—8 in Oporto. These are of various denominations, Methodist, Presbyterian, Episcopal, Independent. There are a number of city missions and each church has a school with a Portuguese schoolmistress. Religious liberty was accorded by the constitution in 1842, and the Bible in Portuguese has been widely scattered. The Evangelical Alliance has, however, more than once needed to intervene to protect these churches.

Methodists American Methodists in Italy many years Honored ago, with the same instinct for a foe's vulnerable point that leads the bulldog to fasten on the throat of its opponent, struck for Rome, and began to build schools, churches, a theological seminary, etc. It now

not only has these, but also has a publishing house, a home for ex-priests, a girl's industrial school in Rome, and a boy's industrial school in Venice, and a seminary in Rome, where 275 girls of the best Liberal Italian families study. Nothing that Protestantism the world over has done has vexed the pope more than this audacious and successful Protestant propaganda under the eaves of the Vatican; and there will be wailing and gnashing of teeth because the king has recently given private audience to Rev. Dr. William Burt, who, more than any other man, is responsible for the record, and has conferred upon him the decoration of the Order of St. Maurice and Lazarus, as a token of his majesty's appreciation of his seventeen years of labor in Rome for the betterment of the life of the city and the nation.—*Congregationalist*.

More Good News from Corsica In the island of Corsica an "Away from Rome" movement, which bids fair to affect large districts, is now in progress. Senator Trarieux, president of the league for securing equal religious rights for all, has sent a petition to M. Combes, the minister, signed by the communal counsellors and inhabitants of Aulene, in the Arrondissement Sartena, submitting the following points for his consideration: (1) That the doctrines of the Catholic Church are contrary to reason and knowledge. (2) That we, our wives, and our children, disapprove of these doctrines, and no longer visit the Roman Catholic Church. (3) That the teachings of the Protestant Church are in accordance with our views. The petition states further that it is the wish of all that the office of Catholic priest in Aulene be suppressed and a Protestant pastor be elected to this position.

**Jews in
Hungary
Turning to
Christ**

During the last five years, 2,158 Jews have been baptized in Hungary; during the same time, 519

Gentiles have accepted the Jewish faith. The great reason for this going over from one faith to the other is that of marriage. There are many mixed marriages in Hungary between Jews and Gentiles, without the formal going over from one religion to the other. In September alone, 20 Gentiles married Jewish girls, and 19 Jews, Gentile girls. The reports of the government for 1901 show that the number of the Jewish elementary schools are diminishing from year to year. There are now only 503 of such, while the number of Jewish pupils in the gymnasia (high-schools) and universities is very large. The whole of the Jewish population of Hungary is only 5 per cent. of the general population, while the number of Jewish pupils in the high-schools is 22 per cent., and in the universities 27 per cent., of the general number of pupils.—*Jewish Gazette*.

**The Russian
Czar's Grant
of Religious
Freedom**

Not since 1861, when 45,000,000 serfs were disenthralled, have such good tidings come from the dark

regions of Northeastern Europe, where despotism has so long been enthroned. Just what the proclamation means, and how much will come of it, we must wait long to learn. But certainly it means something when this autocrat grants "to all of our subjects of other religions, and to all foreign persuasions, freedom of creed and worship, in accordance with their rites," and it also means something that "means are to be found to render it easier for the individual to sever connections with the community (the village commune) to

which he belongs, and to release the peasants from the present burdensome liability to forced labor." Our faith in a better future is properly strengthened by recalling that it was this same Nicholas II. who really originated the Hague Peace Tribunal.

**The Religions
of Russia** The imperial decree declaring religious toleration through-

out the Russian empire has aroused considerable interest in the religious make-up of that nation. According to the latest available statistics, there are in Russia 95,850,000 orthodox Greek Catholics, 12,150,000 Roman Catholics, 12,150,000 Mohammedans, 6,750,000 Protestants, 4,050,000 Jews, 1,350,000 United Church and Armenians, and 2,700,000 followers of other faiths. There has been no law requiring conformity to the orthodox belief, with the exception of the restraints laid on the Jews. Persecution has been leveled at *dissenters* as a rule by the local officials, altho the holy synod has not been entirely innocent in this regard. The affairs of the Roman Catholic Church are entrusted to a collegium and those of the Lutheran Church to a consistory, both at St. Petersburg. Roman Catholics are most numerous in the former Polish provinces, Lutherans in those of the Baltic, and Mohammedans in eastern and southern Russia, while the Jews are almost entirely settled in the towns and larger villages of the western and southwestern provinces.

In the orthodox Church the czar is the supreme head, with power to appoint to every office in the Church, and to transfer and remove incumbents, limited only by the right of the bishops and prelates to propose candidates. Practically, however, the procurator of the holy synod, the ecclesiastical

bureau of the government, has usurped many of the czar's powers in church matters. The empire is divided into 5 bishoprics, which were under 3 metropolitans, 14 archbishops, and 48 bishops. At the last report there were 65,721 churches, with 58,102 priests, and 497 monasteries and 268 nunneries, with 8,076 monks and 8,942 nuns.—*Public Opinion.*

ASIA

Cleanliness A traveler says **Deadly** that the Russian **in Siberia** babies in Siberia are not very attractive. And when he tells us one of the reasons, we do not wonder at his thinking so. He says that one day he noticed in one of the houses a curious bundle on a shelf, another hung from a peg in the wall, and a third hung by a rope from the rafters; this one the mother was swinging. The traveler discovered that each curious bundle was a child; the one in the swinging bundle was the youngest. The traveler looked at the little baby and found it so dirty that he exclaimed in disgust, "Why! do you not wash it?" The mother looked horror-stricken, and cried: "Wash it! Wash the baby! Why, it would kill it!"

The New Rev. Henry H. **President of** Riggs, a grandson of Dr. Elias Riggs, **Harpoot** for many years **College** of Constantinople, and son of Rev. Edward Riggs, D.D., of Marsovan, Turkey, has just been appointed president of Euphrates College at Harpoot, Turkey, to succeed Rev. C. Frank Gates, D.D., LL.D., who has resigned to accept a position in Robert College, Constantinople. Mr. Riggs was born in Turkey and lived there until fifteen years of age. He is a graduate of Carleton College at Northfield, Minn., and

taught for 3 years in Anatolia College, Marsovan, before taking his theological course at Auburn Seminary, New York. He was appointed missionary of the American Board in January of 1902, and went that year to Cesarea, Turkey. A brother and sister are also missionaries in Turkey under the same Board, and three others are in America preparing to return to witness to Christ in the land of their birth.

The Fruit During the seventy- **of the** seven years of its **Syrian Mission** history Americans, through the Syrian Mission, have given twice 77 workers to this land. These workers have rendered more than 770 years of service. They have issued the Bible and its parts in some 77 different forms. They have printed and distributed some 770,000,000 pages of Arabic literature, more than one-half of which was Scripture for the American Bible Society.

A Mohammedan A magazine has re- **Magazine** cently been started in India which should, if it fulfils the promises of its editor, surpass in usefulness every other magazine which has ever been published. How absurdly small is all that the S. P. G. publications have to offer compared with what Mirza Gulam Ahmad, of Qadian, promises! He undertakes to provide "an impartial review of the existing religions of the world, Christianity and Islam in particular; to solve embarrassing religious questions, the existence of God, immortality of soul, resurrection, salvation, nature of angels, paradise and hell, reward and punishment, etc.; to give an explanation of the fulfilment of the prophecies relating to the latter days and the advent of Messiah and Mahdi; to give an account of the life and na-

ture and proof of the claims of Mirza Gulam Ahmad, of Qadian; to answer every objection against Islam; and to discuss every question bearing upon religion."—*Mission Field*.

A Treat for Hindu Women A zenana party is held once a quarter throughout the year at Isabella Thoburn College to provide educational entertainment for purdah women. The latest was a stereopticon lecture on Japan, given by one of the professors. Music by the students was interspersed. When the exercises were over, the women were entertained on the moonlit lawn. Their delight was unbounded, for this was a prairie compared with their zenana limitations. The *Daily Telegraph* says:

And yet it is not three-quarters of a century since Dr. Duff wrote that to talk of the education of native Indian women was like talking of getting over a wall five hundred feet high.

We have climbed that wall!

The India Presbyterian Alliance It now seems as good as certain that at no distant day the 12 Presbyterian bodies at work in India will be leagued together in one. From the statistics of the Alliance issued this year it appears that there are 7 synods and 33 presbyteries, 324 ministers, 139 licentiates, and 304 church buildings to represent Presbyterianism in India to-day. Communicants number 21,121 and adherents 31,305, making a total of 52,426 adult Christians.

How Hindu Women are Rising As Rev. J. E. Abbott suggested at the recent Madras Conference:

It should not pass notice that women have risen to higher positions within the last decade; for instance, the appointment of lady inspectors of schools in Madras and

in Bombay, Miss Lilavati Singh as professor in the Lucknow College, Miss Sorabji in the law, Dr. Rukmabai in the Surat Hospital. Other names could readily be added to the list. Pundita Ramabai is unique. Where shall we place her? Her work for widows, begun before the decade, expanded into the Sharda Sadan at Poona, but far more than this is the wonderful village at Mukti, where nearly 2,000 women and children are brought into the fold of Christ, shepherded, befriended, taught, and trained by the great mother heart of the Pundita.

A New Industrial Mission School Rev. and Mrs. J. C. Lawson, of Aligarh, India, have severed their connection with the Methodist Episcopal Missionary Society in order to devote themselves more fully to the development of industrial mission work for famine children who have come under their care. Mussoorie is to be their hill station, and they hope by the help of friends in Great Britain, America, and India to secure suitable premises on the plains at once for the large number of orphan boys already under their care. Mr. Lawson writes: "Our undertaking will be known as 'The Industrial and Evangelical Mission,' the industrial element being a means to an end, namely, the evangelization of India's people. We shall become a corporate body with trustees to hold all property." They appeal earnestly for help in preparing these boys for lives of Christian usefulness among their people in India.

Mixed Motives in Converts The chief idea in the mind of a Mala who contemplates becoming a Christian is that his son will have a better chance than he himself has had. This desire for the welfare of their children and the improvement of their status and prospects is preeminent among all the low classes, which

have yielded large numbers of converts to Christianity. They see, too, that missionaries exercise thoughtful care for their people, and sympathize with them in their poverty and bereavements and troubles as no others possibly can or do. But missionaries who labor among the depressed classes in other parts of India will agree that in their religious development the inferior motives give place more and more completely to higher and better considerations, as the tendency of the movement is more distinctly recognized, and the neophyte submits himself to the influences which the change brings to his environment.—*Indian Witness*.

Rev. Jacob Chamberlain How strange to read the following
Redivivus from the pen of this veteran and hero, whose demise was reported some months ago:

On Christmas day we went to our church service in Coonoor, driving to the front of the church, and two of the consistory aided me up into the church and seated me on the platform, where, after all the usual Christmas exercises, seated in my chair, I made a brief (fifteen minute) Christmas address, and from it experienced no harm whatever. I had been anxious about my Tamil, which I found had very much left me during my sickness, but was relieved and rejoiced to find that it came back to me when really needed, so that I did not hesitate for a word. The consistory had begged me to take the entire Christmas service, but I declined, with the fear of our secretary in mind, to do more than give a brief address. So you see I can be careful, and will be.

A New Mission to Tibet The Foreign Christian Missionary Society (Disciples) are planning to open a new mission to Tibetans on the West China frontier. They have not yet selected their station, nor secured all of the pioneer party, but expect to send

out two or three missionaries with Dr. Susie Rijnhart, author of "With the Tibetans in Tent and Temple." It will be remembered that Dr. Rijnhart's husband was murdered during their attempt to enter Tibet some years ago.

Two Greatest Empires The mightiest masses of population under one scepter are exhibited by the *British* and the *Chinese Empire*, the former with 389,000,000, the latter with 407,000,000 people. But what contrasts! *China*, whose vast majority is devoted to a dry moralistic Confucianism or a quietistic Buddhism, is religiously less divided than Western peoples, and maintains a primeval culture in rigorous local seclusion. She has rounded her territory into a compact mass, and thus contains within herself a mighty force of resistance. Yet, lacking initiative, she has been politically thrown into the background by the more active powers of Europe, and is even menaced in her original innermost sphere of life and influence. On the other hand, in *England* a European predominantly Germanic and Protestant people, now 40,000,000 strong, has reached out boldly over the seas, and has seated itself on every coast; she has founded great colonies and has subjugated ancient realms; she has thus become literally an ecumenical empire, which, in fact, spans the whole world, and unites in itself all the religions, races, and civilizations of the world. In the fact that the Christian seventh of the population of the empire controls a wide-stretching realm including 330,000,000 heathens and Mohammedans, England affords the overwhelming demonstration of the religious and moral superiority of Christianity.—*Allgemeine Missions Zeitschrift*.

A Good Letter Dr. A. B. Simpson, from a of the Christian and Chinese Magnate Missionary Alliance, has recently received a notable communication from the new *Taotai* (Governor) of Shansi, who seems to be at the antipodes to his brutal and blood-thirsty predecessor in that high office. The letter relates to the satisfactory close of arrangements for the payment of all damages suffered by the mission, and to a gold badge presented to him by the Alliance. He says in part:

I am filled with admiration at the noble and generous act of your commissioner, Mr. Woodberry. I wish also to express my deep sympathy for those who suffered from the critical anxieties. The last crisis has shown how very important it is to have a means of educating the Chinese in Western system, of which your holy religion has already given us the commencement, so we may reasonably hope that when things are once more quiet, our government will set about opening colleges and schools in various parts of the empire. We have a saying that out of evil comes good. Let us hope that this crisis, which seems so disastrous for both of us, may prove a blessing in disguise, and be the means of introducing into the country many reforms and improvements, and washing away the evil thoughts of the conservative party, which will be for the benefit of the people, and our good friendship may also be long standing. I am with kindest regard,

Yours faithfully,

SHEN TUN-HO.

Homage to the Yellow River God in China As an illustration of the stronghold that idolatry has even in the highest and most enlightened quarters in China, we give the following extract from an imperial decree issued on October 29th last, in which it will be noticed that the emperor's name comes second: "Decree acknowledging receipt of memorial from Hsi-liang, Governor of Ho-

nan, reporting the peaceful condition this summer of that section of the Yellow River draining Honan province, due in a great measure to the watchful energy of the officials connected with the conservation of the river, and to the kind interposition of the Dragon River god. In reponse to this the empress dowager commands that ten large sticks of Tibetan incense be sent to the Honan provincial capital and handed to the said governor, who is to offer them as a sacrifice at the temple of the river god on behalf of the empress dowager and emperor, as a mark of the imperial gratitude for the protection of the said god."

The Curse of Opium The province is simply cursed with opium, a large export trade being carried on with Canton, in addition to that sold for local consumption. Probably no Indian opium finds its way into the province unless brought in privately by some official; the native drug alone is used. At times, companies of Cantonese traders to the number of 300 persons can be seen carrying opium to the coast, and hundreds of horses loaded with the drug travel over the various roads to Kwang-si and Canton. In 1897 the annual production of opium in two districts in the west of Yun-nan, Yung-ch'ang Fu and Ta-li Fu, was 10,000,000 ounces. Opium can be bought anywhere, is in every home, and for the most trivial causes is swallowed to commit suicide. During 15 months' residence in the capital, we were called to no less than 243 cases of would-be suicides, 173 of these being women and girls. Of these cases 109 lives were saved, 59 were uncertain, and 46 were beyond hope when aid was sought. Much as the unseen world is feared, life is cheap and is taken for the most trivial reasons. Probably 90

per cent. of the men, and many women also, are victims of the opium habit.—*China's Millions*.

How Chinese Give For sixteen years the members of a native Women's Christian Association in Tung-cho have supported a Biblewoman in Ceylon. Their church and everything of value was destroyed by the Boxers two years ago. The members were scattered in every direction, and were houseless and penniless. In July of this year (1902) these women sent their usual contribution to their denominational board rooms in America, with an apology for being so late in sending, as it was not easy to reach the scattered ones still alive after the terrible massacres, and expressing the hope "to do more in the years to come than in the past."

The Coming Harvest Rev. William Ashmore writes: "Among our mission assets to-day we reckon not only the number we already have, but also the multitudes we are soon certain to have. Here in China, for example, it has been long work and hard work and uphill work; but now the abundance of those Gentiles is beginning to come in. In one province alone—that of Fukkien—the applicants for admission in the past year amount to 20,000. Of these some 5,000 have already been accepted. A little while, yet a little while, and we shall see marvels of grace in China.

A Specimen of Korean Christians Dr. Takaki, manager at Seoul, Korea, of the great Japanese bank known as Dai Tchi Ginko, is a graduate of Syracuse University. He spent three years in Johns Hopkins University, receiving the degree of Doctor of Philosophy.

He held a fellowship at Columbia University, took a business course at Albany, N. Y., and then pursued graduate study in Germany. The bank of which he is manager is the most important one in Korea. Dr. Takaki has begun a little church in his home in Korea, and each Sunday he conducts a service and preaches. He has a night-school under way, and in various ways is a most decided force for Christianity.

Wide-awake Workers in Japan The missionaries in Japan are to be commended for their alertness in securing able Christian thinkers and speakers for lectures and addresses in the leading cities of Japan. This is one result of interdenominational cooperation. Within the past few years they have had visits from such men as L. D. Wishard, John R. Mott, Robert E. Speer, Arthur J. Brown, R. A. Torrey, and George F. Pentecost. The latest speaker that their enterprise has secured is Dr. C. C. Hall, who repeated the lectures he gave in India. Revivals and growth have been among the results reaped.

Japan in Formosa In 1895 the Japanese took possession nominally of Formosa, but found the people up in arms against their coming. No settled government could be had until it was fought for from one end of the island to the other. When peace was somewhat established experts were sent out to survey the country and to take stock of the new possessions. First of all a complete census of the country was taken; then 800 miles of road were constructed and a tramway laid down from Takau to Sintek. Then began the construction of a line of railway from Kelung to Takau. About one-half of this line

is open for passenger and freight traffic. Cables were laid to Japan, Fu-chau, and Pescadores, while every important locality of the island can be reached by means of 1,500 miles of telephone and telegraph wire. There are about 100 post-offices—postage, 2 cents. One hundred and thirteen schools have been put in operation for the natives and 9 for the Japanese. There are 10 government hospitals, in which 60,000 patients are treated gratuitously annually, and sanitary precautions are taken which have very much reduced the number of cases of smallpox, the plague, and the like. The government at Tokyo is unwaveringly sound on the opium question, and the people are free from this curse.

Buddhist Fear of Death Rev. Sydney L. Gulick writes that

it is the testimony of physicians in Japan that Buddhists are always afraid to die. The average priest is even more fearful at the approach of death than are the rank and file of the Buddhist laity. In view of the fact that they preach the bliss of Nirvana, it would be interesting to know why they tremble at the thought of entrance into that state.

AFRICA

Christian Schools Permitted in Eastern Sudan From the Eastern Sudan tidings reach us which affords much satisfaction.

The terms in which the prohibition to engage in missionary work has been expressed from time to time have not been so explicit as to preclude a certain measure of uncertainty. By the missionaries themselves they were interpreted as prohibiting even the simplest kinds of Christian teaching to Mohammedans. It is a great relief to all concerned that this uncertainty has now been cleared up,

and that permission has been granted to open a Christian school. The only condition imposed is that religious teaching shall not be given to Moslem children if their parents express objection to their receiving it, nor shall their presence at prayers be insisted on. This most surely may be taken as an answer to the many prayers that have been offered up in this behalf. For the time being this measure of liberty, together with permission to instruct any who may privately seek instruction in the Christian faith is, perhaps, all that could be wisely exercised. Lord Cromer's speech at Khartum on January 28th makes it clear that the authorities still consider the time has not arrived for sanctioning public evangelistic efforts. His words were:

I entirely concur with Sir Reginald Wingate, and I believe with every responsible authority in this country, in thinking that the time is still distant when mission work can be permitted among the Moslem population of the Sudan.—*C. M. S. Intelligencer*.

Mischief-Making in South Africa A writer in *Regions Beyond* says:

A movement started 2 or 3 years ago by a colored bishop from the United States, known now as Ethiopianism, is the cause of much trouble to all the old-established churches. Throughout the whole colony the agents of the Colored American Church have gone starting missions, placed in such a position that their success must mean ruin to the older work. In my district I have 2 such churches built not 50 yards from 2 of ours. I know of no single instance in which they have endeavored to reach the heathen, but all their efforts seem to be to get the converts from the other communities. So violent has their antagonism been that the Moravian missionary on the next station to me had his life threatened several times, and was so worried that at last he had a physical breakdown, obliging him to leave, and he could not take charge of another work for six months. They

have not gone as far as this with me yet, but they try in every way conceivable to bribe my members to leave.

Peace Encouraging re-
Returning to ports continue to
the Transvaal come from the re-
 cent scenes of strife.
Work and Workers (Wesleyan)
 says:

Throughout the region in which our work was paralyzed by war the utmost activity now prevails, and under the able direction of Rev. Amos Burnet arrangements are being made not only for the resumption but for the extension of our various missionary agencies. As the country settles down, and industrial and commercial life is renewed, the well-proved liberality of our people will again be exercised, and we look forward with confidence to vigorous and successful labor alike among British settlers and the native races. Much will depend upon the steps that are taken in the near future.

An Unexpected With numbers of
Outcome of the the Boer prisoners,
Boer War the recent war
 seems to have done

the work of a plow and harrow, preparing hearts for the reception of the Gospel. Among the prisoners who have returned from their captivity are 175 young men, who during their exile formed the purpose of becoming missionaries to the heathen. Some spiritually minded ministers of the Dutch Reformed Church, recognizing the unique opening the prison camps offered for bringing the Gospel to thousands of men, became voluntary exiles that they might take advantage of the occasion. The prison camp services were followed by a remarkable spiritual awakening, some interesting particulars of which are given in the *Lovedale Christian Express*:

Some Transvaal students, who had been studying at Stellenbosch before hostilities broke out, rallied round the ministers, and with their aid branches of the Christian En-

deavor Society and of the Young Men's Christian Association were formed in the camps. Two of these students, Messrs. Charles Mijndhardt and Harry Webb, already members of the Student Volunteer Missionary Union, started missionary meetings in the St. Helena camps in order to bring before the minds of the young converts and others the claim Christ makes on their lives for personal service in the great missionary enterprise.

As the number of missionary volunteers increased, they sought to do personal work among their fellow-prisoners, and the ministers attribute the awakening in the camps in large measure to this individual dealing.

The 175 young men who have returned to South Africa pledged for work among the heathen range in age from seventeen to thirty. The majority are under twenty-five years of age. Some, by reason of their previous education, are qualified to enter the theological seminary at Stellenbosch; others can begin a course of missionary preparation at the Wellington Missionary Training Institution.

The Dutch Reformed Church has naturally shown deep interest in the event, and has come forward in a generous way to assist in the training of these young men. Thirty-two ministers and laymen met in conference at Stellenbosch and resolved to open a preparatory training institution, where the entrants will be enabled to continue their education, and at the same time receive suitable industrial training. With this object in view, the old Drostdij at Worcester, a building surrounded by 20 acres of arable land, has been purchased from the Colonial government for the sum of \$50,000.

In accepting the liability for the training of these converts, the Dutch Reformed Church has given an evidence of a revival of its missionary spirit. It is impossible to overestimate the influence this band of young men may have upon the evangelization of the Dark Continent.—*The Christian*.

The Good of the Ocean Cable The Mengo hospital which Sir Harry Johnston opened in the spring of 1900 was destroyed by lightning November 29th. The news reached us December 4th, and the cablegram added an assurance which was most welcome—that the patients were all safe. December 5th the Medical Auxiliary Committee had their monthly meeting, and a grant of £500 was cabled out that same day, and the suggestion was made that the new hospital should be built of brick. Unfortunately, as seems to our limited vision, Mr. Borup, the architect and builder of the former hospital and of the cathedral, is now in this country and about to visit Canada. But perhaps the necessities of the case will develop the resourcefulness of others on the spot, and will afford proof of native powers on the part of those whom Mr. Borup has trained, which in his presence would scarcely have been disclosed.

—C. M. S. *Intelligencer*.

ISLANDS OF THE SEA

Americans in the Philippines We Protestants do not in any sense assume to compel our public men to be Christians, but we feel that it is within our province to criticize a unanimous non-religious habit on the part of officials. If this is their attitude toward religion and the public recognition of God, it is not a matter of wonder that almost the entire American community in Manila follow their example, and that, while we find the public race-courses and the fields of sport crowded, the social clubs of the city in full blast, public business in full swing on the Sabbath day, the houses of worship are practically empty and the worship of God, under whose blessing we have become so great a people, is almost

totally abandoned. Such habits, especially in official circles, are utterly inconsistent with the declaration of our honored governor that "the founders of our government were profoundly convinced that religion must be upheld for the benefit of the State, and that it was the basis for the morality of the citizen." If this is a true statement of the "profound conviction of the founders of our government," I hope I will not be deemed impertinent if I ask our present rulers if they are honestly seeking to give this profound conviction forceful and objective expression?

The unanimous habit of ignoring the public worship of God on the part of our civil rulers and high officials is not according to best American ideals; it is poor religion; it is bad morality; and worse politics.

DR. GEORGE F. PENTECOST.

Rome to be Met in the Philippines In no other land is there now, nor has there been in the past, so desperate a grapple between Protestant enlightenment and entrenched papal error as in the *Philippine Islands*. It is not easy to uproot institutions that have had the growth of three centuries, and especially if the gigantic efforts of American Roman Catholics are put forth to maintain the grasp already gained. The Romish Church, smarting under the obloquy which has been poured upon the situation in the Philippines, and well aware of the horrible scandals, oppressions, and corruptions of the notorious friars, will make haste to mend the situation and hold it, and thus to demonstrate to the world, if possible, the regenerating power of the papacy. It is a desperate conflict from their standpoint, and it will be fought out desperately to the end. No mere holiday work, therefore, no

picnicing, no more sentimental forays need be planned by our Protestant churches; they must accept an earnest and arduous struggle, and many of them. It might almost be said that the whole issue between Rome and Protestantism is at stake in the Philippines, the battle is on, and the civilized and uncivilized nations are to be spectators.

REV. F. F. ELLINWOOD.

How Hair is Dressed in New Guinea The native of New Guinea wears but a girdle of pandanus leaf, or a cloth of

bark from the paper mulberry tree, but is chiefly remarkable in Goodenough Bay for his huge head of hair. This is a mark of great beauty, and he becomes inordinately vain of it. It is all his own! From the age of eleven or twelve he cultivates it, stiffens it with a lavish supply of cocoanut oil, and combs it out with his six-pronged wooden comb. To prevent ruffling it when he sleeps at night he rests the nape of the neck on a wooden stand, or pillow, some four inches off the ground. The ears are quite covered by the hair, and will explain the taunt of one small boy to another, who had asked him more than once to repeat what he said:

"Can not you hear? Are your ears covered up?"

In Collingwood Bay the hair is worn differently, being plastered with mud into little rat-like tails.—*Mission Field*.

Jews in Australia Returns of the religious census show that in 1901 there were 6,447 Jews in New South Wales, 5,997 in Victoria, 733 in Queensland, 786 in South Australia, 1,259 in West Australia, 107 in Tasmania, and 1,612 in New Zealand—a total of 16,841. The large number of intermarriages between

Jews and Gentiles in New South Wales is surprising, 361 Jews and Jewesses having intermarried with Christians as compared with 1,562 married within their own religion. The only missionary work among these 16,841 Jews in Australia is done by the Prayer Union for Israel, to which the Presbyterians have already handed their work and funds, while the Church of England interest will amalgamate with it when a missionary is found. The Prayer Union for Israel, Australasian Council, is publishing the *Friend of Israel*.

MISCELLANEOUS

More Zeal for Missions at Home The Rev. Charles Stelze remarks in the *Sunday-school Times*: "A curious

phase of the situation is that, somehow, the Italian who owns the banana stand on the corner does not appeal to us with as much force as his brother in sunny Italy. The colored man who lives near the railway track is not nearly so romantic a character as his relative who lives in Liberia. In New York, recently, they sold a fine church building in the upper part of the city because there were too many foreigners in the neighborhood. Then they sent the money to the Board of Foreign Missions."

Behold! What "Waste" The biographer of Phillips Brooks ventures to exclaim. "What a loss to the Church if Phillips Brooks had become a foreign missionary!" Whereupon President C. C. Tracy, of Anatolia College, thus replies:

Hold! Let us think a moment. How much greater was Phillips Brooks than the Apostle Paul? And we too exclaim: "What a loss to the Church—and the world—if Saul of Tarsus had *not* become a foreign missionary!" If he, or such as he, had not forsaken all to go and

preach the everlasting Gospel to benighted Europe, the following appalling losses, so far as we can see, would have resulted: the New Testament would lack three-quarters of the Acts of the Apostles, thirteen powerful epistles, and the most shining example ever seen since Christ Himself; the Christian age would never have dawned in Europe; Western civilization would never have been evolved; we should all still be heathen; there would have been no great Germany, no mighty Britain, no glorious America, no New England, no Boston, no Phillips Brooks! Who knows whether the final triumph of Christ's cause and kingdom might not have been hastened by half a millennium if Phillips Brooks had become a foreign missionary?

A Marvel of a One secret of Missionary Swartz's great influence was his thor-

ough knowledge of the native languages. He was a born linguist. German was his native tongue, and we have seen that he acquired English chiefly for the purpose of ministering to the British troops. He had a good acquaintance with Hebrew and Greek for Biblical study. He understood Tamil thoroughly, having spent five of his freshest years in India in reading the sacred books of the Hindus. He learned Portuguese at Tranquebar, so that he might address the descendants of the early conquerors of that race. He learned Persian, because it was the court language in the palace of the Nawab; Hindustani, because it was the common tongue of the Mohammedans; and Marathi, at the request of the Raja of Tanjore. He translated into this language a dialogue between a Christian and a heathen which he had composed in Tamil.—*C. M. S. Intelligencer.*

NOTICES

THE TWENTIETH ANNUAL CONFERENCE of the International Missionary Union will convene at

Clifton Springs, N. Y., June 3-9, 1903. Opening session at 7 P.M., Wednesday, June 3d. All foreign missionaries of any evangelical denomination, whether active, retired, or newly appointed, are eligible to membership, and will be given free entertainment. Further information obtained by addressing Mrs. C. C. Thayer, Secretary of International Missionary Union, Clifton Springs, N. Y.

Hebrew-Christian Conference

Rev. Louis Meyer and Rev. A. R. Kuldell have sent out a call for a confer-

ence of Hebrew-Christians to meet July 24th to 31st, in Mountain Lake Park, Md.

The benefits expected from the conference are a personal acquaintance and an exchange of experiences and ideas, but more especially an advance for the cause of Jewish missions. It will be an object-lesson to the Christian Church, and the cause of Jewish missions will no longer be considered an unsuccessful and a hopeless work. With the help of God, a wave of enthusiasm may be started which will cause the carrying of the Gospel unto the long-neglected sons of Israel. The eyes of unbelieving Jews may also be opened, when they see a gathering of representative Hebrew-Christians, such as can disprove the false claim of their rabbis that only men from the Jewish rabble are converted to Christianity.

A close alliance of Hebrew-Christians is also the only way in which the numerous frauds, who pose as converts, martyrs, or missionaries, can be exposed and controlled. We earnestly hope that this gathering may be held, and that it will be most successful from every standpoint.