Standing— 1 2 3 4 5 6 7 8
Seated— 9 10 11 12 13

THE CENTRAL CHINA RELIGIOUS TRACT SOCIETY—(*See page* 448)

1. Rev. Arthur Bonsey, London Missionary Society.—2. Rev. C. G. Sparham, London Missionary Society.—3. Dr. Thomas Gillison, London Missionary Society.—4. Rev. A. J. Macfarlane, London Missionary Society.—5. Rev. Ingvald Daehlen, American Norwegian Lutheran Mission.—6. Rev. L. H. Roots, American Church Mission.—7. Rev. C. W. Allan, Wesleyan Missionary Society.—8. Mr. A. Mitchell, National Bible Society of Scotland.—9. Rev. Gilbert Warren, Wesleyan Missionary Society.—10. John Archibald, National Bible Society of Scotland.—11. Dr. Griffith John, London Missionary Society.—12. Rev. Joseph S. Adams, American Baptist Missionary Union.—13. Rev. James Jackson, American Church Mission.

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VENEZUELA AND ITS NEEDS

BY A NORTH AMERICAN RESIDENT OF CARACAS *

Caracas, the capital of Venezuela, is six days' run from New York, and only forty hours' from the southernmost possession of the United States, and yet few North Americans have any clear idea of this wonderfully rich country—"our next-door neighbor."

Caracas is only ten miles in a direct line from the coast, but not a glimpse of the sea does it obtain. At the altitude of three thousand feet, it lies deep in a mountain valley, like a jewel in its casket. The seaport, as all the world has learned since the late sensational blockade, is La Guayra, with a population of fourteen thousand, the majority of whom are servants of a considerable commerce. The export and import trade of Venezuela, including that of Puerto Cabello and Maracaibo, in one of its most prosperous years (1885), amounted to £3,202,171 and £2,496,135, respectively.

The ebb and flow of trade and passenger traffic passes to and fro over a single-track, narrow-guage railroad which, in its tortuous ascent through the valleys and up the most picturesque mountains, makes a journey of twenty-three miles; this road shows itself at every turn and tunnel to be a wonderful triumph of engineering skill, and offers to the traveler a panorama of natural scenery at once charming and sublime. Neither the civilization nor the capital of Venezuela could have produced such a railroad, for neither civilization nor capital thrive in a land whose *principal industry is civil war.*

An English company constructed and manages this railroad, as well as the artificial breakwater and dock at La Guayra, without which the lading and discharge of cargoes would be impossible many days in the year. There are other railroads, owned by English and German companies, which are losing not only the interest but the principal of their investment, altho Venezuela is naturally one of the richest countries in the world.

La Guayra, while distinguished as the main port, is no less distin-

* We take advantage of the recent lively interest in the Republic of Venezuela to give our readers some first-hand information of the conditions there from the viewpoint of one who has spent twelve years in the northern belt of South American States, including six years in Venezuela's capital.—EDITORS.

guished for the positive unsightliness of its situation, and for its shabby buildings and narrow, hilly streets. Its population is composed of many nationalities, including Europeans of all countries, and even Chinese, and Coolies from India. But the main elements are Indian, negro, and mulatto. The latter are called "mistos," and present all colors and shades "that human flesh is heir to."

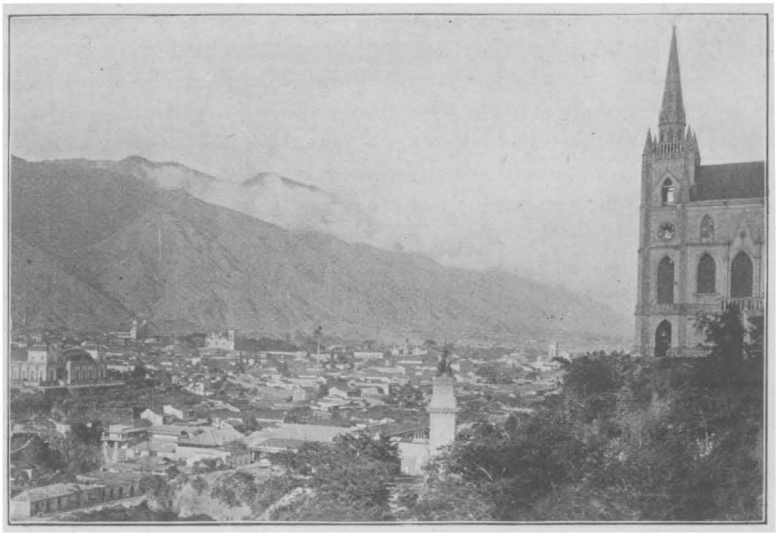
Leaving La Guayra to swelter in its eternal humidity and heat, the train gradually winds and rises toward the mountain tops of the interior. Soon we cross a mountain stream, where women are engaged in wearing out—in the effort to wash out—clothes by beating and rubbing them on great stones in midstream. They then hang them out

WASHERWOMEN AT WORK IN VENEZUELA

to dry on barbed-wire fences. The wire has come as a great labor-saver to the men, but they still look upon woman as the cheapest washing-machine yet imported.

Still higher climbs the train, now losing itself within the deep valley, and now out upon the rugged mountain slopes, or running perilously near the brink of a sheer precipice. Finally we arrive at the half-way station, called "Zigzag," from its sharp corners and great dimensions. Here the up and down trains pause for a few minutes and pass each other in opposite directions, but apparently exactly contrary to their destinations.

At the end of another hour we approach the capital. In the broad valley in which Caracas reposes may be seen what has been the principal industry of this country—the cultivation of the sugar-cane. But not every planter can harvest his crop now, especially during the



A VIEW OF CARACAS, THE CAPITAL OF VENEZUELA
The palace may be seen on the extreme left and the cathedral on the right

last ten years. The horses and pack-animals of the "army"—or of the brigands who rove and rob right and left—are fed on the standing cane, and trample and destroy what is left. But even if the crop is harvested, not all of the cane juice is reduced to sugar. A large proportion is converted into rum. For four cents a man or woman buys rum, or *aguardiente* (fire-water), enough to drown all sense of hunger and of shame. This is not the least of Venezuela's evils. It makes a besotted peasantry—the ready source from which to gather recruits to carry on unending civil strife. This internal unrest is the great secret of the extinction of the once prosperous business enterprises. The old commercial houses conducted by Venezuelans are giving way to those of foreign merchants. There is no real *youth* rising to fill the places of the fathers. Those young in years are already old men in dissipation and disease.

The railway train has risen at least four thousand feet to the top of the mountain wall which guards the luxuriant plain in which Caracas lies, on the left bank of the winding river Guayre. Rich plantations are seen, and kitchen-gardens, mostly kept by *foreigners* (Canary Islanders and Frenchmen). The royal palm makes a prominent feature in the landscape, which presents all the variety and beauty of mountain and plain, covered as with a mantle of velvet up to the highest peaks.

One thousand feet below us in the valley lies Caracas, the city of troubled colonial history under the Spaniard, and with a history no less stormy, but even more ruinous, during all the ninety years of its

"independence." Eighty-two out of these ninety years have been diversified by least *ninety* so-called "revolutions." For twenty years of exceptional material prosperity Caracas and all the country are debtors to Guzman Blanco, who "stole the country rich," but whose corrupt *régime* left it a legacy of potential, and now of practical, anarchy. But Guzman Blanco regenerated Caracas as to its streets, public buildings, and parks, with their statues, trees, lawns, and parterres of rare flowers.

The general aspect of the city is attractive, save for the bad pavements and inexcusable filth of the streets and areas. The inhabitants are compelled, through their own indolence and the maladministration of the funds, to eat and drink and breathe their full share of microbes; in consequence the mortality is the highest of all the capitals of the world (38 per 1,000). A "carriage and road tax" is duly gathered for street cleaning, yet not a street is swept or sprinkled, save by a few householders in front of their own doors. The downpours of the rainy season are the only public street-cleaners of the town. The surface is "rolling enough to allow of the flushing and perfect draining of the whole city under good management. There is not more than one acre of asphalt pavement, tho they have a whole lake of asphalt within easy reach for transportation. Caracas might easily be made a first-class sanatory resort, but it is in reality much more of a hospital. The number of deaths in 1902 was 3,233 out of 85,000 inhabitants, or an excess of 918 over the births. This means swift depopulation. This country is very rich in soil and in minerals, yet its inhabitants generally are suffering the pangs of hunger.

An Archbishop's View of Moral and Spiritual Conditions

All these facts lead us to an inquiry into the social and spiritual conditions of this people. Since a Protestant's views might seem biased, we translate extracts from the Archbishop of Venezuela's "Annual Pastoral to the Clergy." It is, in part, as follows:

To the Venerable Metropolitan Chapter, Clergy, and Faithful of the Archdiocese:

Salutations in the Lord Jesus Christ. A new year begins, . . . but never, since our entrance upon independent national life, have we at the year's threshold found ourselves surrounded by so many tribulations—our republic situated on the very brink of an abyss and ourselves wrapped in the darkness of a sinister future! . . . And Venezuela could have been one of the richest and happiest nations of South America. The Lord has granted us many and great elements of prosperity, together with the ichor of Roman Catholicism, which circulates freely in our homes and people, giving life to their conscience and honor to those virtues which are its most precious fruit. (?)

Oh, masters, what have *you* made of your once willing disciples? All is lost in the stream of our public disorders, and in the depths of errors, destructive of society and religion—errors which have been, and

are now, propagated with diabolical energy, depraving the soul and excluding all thought, save only of things earthly. And here is the result: a nation which already seems ungovernable, a penury which means, in a new sense, horrors and desolation, entire lack of public and private quiet and of security of life in too many cases, while we persist in believing that political changes and revolutions will cure our evils, while we do not consider that *moral* ruin is now universal in our land, and that the total *want of common honesty* is what is most in evidence in our *political* circles.

These so great evils are not of yesterday; they have gradually been planted and developed during the ninety years of our existence as a republic. . . . Now, what have been the public sins in which we have obstinately persisted, making truceless war upon Christian doctrine and the sacred and infallible Word of the Gospel?

The bishop then goes into a lame disquisition as to the inadequacy, the utter failure, "of representative government here, especially since the *Roman Catholic Church* has been *deprived of its political power*. Also, that the family has been desecrated by the adoption of civil marriage, and the consequent destruction of the Church's authority in family life." The bishop forgets that the immorality, as shown by official statistics in Venezuela, is more than equaled in Rome itself while under the government of the popes themselves. The bishop continues:

There has been a propaganda insidiously undermining all respect for *all authority*. This it is which explains how the chiefs of a revolution are the objects of popular applause while still in the field of battle, and begin to be detested *as soon* as they are *seated in power* as a government. . . . These ideas and doctrines (republican) have passed into the blood

A MIXTURE OF VENEZUELAN NATIVES AND THEIR HOMES

as tendencies of "second nature," and have involved us in this frightful confusion. Who can paint the moving picture which Venezuela has presented during this series of revolutions—rather, fratricidal wars—which have wrought our ruin? In their train have followed assassinations, incendiarism, robbery, and pillage; the profanation of temples, the ruin of homes, the annihilation of agriculture, the vanishing of entire towns, the death of all industries, unbridled immorality, and this increment of the public debt, which has come to cast us into a conflict of international proportions, as at this present time.

Who, then, can sound the depths of Venezuela's sin? How does it cry to heaven? So much innocent blood poured out, so many victims sacrificed in vain! Upward of forty thousand men slain within the past four years! . . . So many homes filled with mourning, so many families extinguished or subjected to dishonor; in a word, so many enormous wrongs and atrocities and outrages! We are sharers in the sin, and must all share in the punishment.

Then here follows the portrayal of the present sad state of a degenerate society. The bishop himself paints it so that he can not say to any enemy of his country: "*Thou* didst it." After stating the patent fact, that the educational system for the people lies in ruins, he proceeds truly to set forth the ruin of the family as follows:

Here is a statement which will surprise many: "*The family is disappearing from Venezuela.*" Yet the statement is as exact as it is sad. To prove it we have only to note how the unclean plague of concubinage propagates itself, with the shameful result—according to statistics of the several parishes—of *seventy* to *eighty per cent.* of the whole number of births *illegitimate.* At present Christian marriage has hardly any honor, save in a few larger cities of the land. For the most part common life is uncleanness, dishonor, excess. Homes founded upon immorality are incompetent to constitute the Christian family, train the good citizen, the man of honest labor, and the son who can be affected by the sorrows of his country. . . .

Hence those main bases of society—religion, authority, education, and the family—have suffered the rudest assaults, have been shaken even to their fall. Not so great is the international conflict now upon us, as is the struggle with these evils within our home land.

The foregoing formal statements are no exaggerated pictures of our affrighted fancy, nor are they due to our ecclesiastic zeal, for they are only too real to us all. We speak to you the truth, oh, venerable clergy and beloved compatriots, however bitter it may be, and whatever sadness it may cause you. May it please God that this sorrow be the way to hearty repentance and worthy acts of penance!

Indeed, *what must be done* in view of so many calamities? . . . Exactly for this purpose are we addressing to you this most important invitation—you, who constitute a portion of the Roman Catholic Church which is committed to my charge: it is needful to make every sacrifice required by this work, and sacrifice alone makes it possible. Hence we have to endure the evils with noble hearts, bearing them as a just chastisement, in order, in this only way of salvation, to secure the benefits which the Lord will grant us on that happy morrow if we have known how to appropriate and obey the lesson now given.

We do not doubt the result of the present negotiations, which will be obtained through the patriotic exertions of our country's chief. But *when* this adjustment with the outer world is effected, what a task of reorganization remains on our hands!—a task which, if we do not accomplish within the respite which the Lord grants in His inexhaustible goodness, we shall, indeed, be left without hope. . . .

Therefore, in order to implore the Divine compassion in these fateful circumstances, we recommend anew the *nocturnal adorations of the Most Holy Sacrament* in the houses of worship—or, at least, on one night in each house—on account of these distressful circumstances. And we dispose that during this afflictive visitation there be said in *all* the temples

A MARKET SCENE IN CARACAS

of the archdiocese one mass in *prayer to the Blessed Virgin* at her altar, at a fixed hour on every Saturday, with an invitation to the faithful to attend and *pray the holy rosary* during the mass, the altar [of Mary] to be properly illuminated [costly wax candles]. We have *great faith* in this continual invocation of the Most Holy Virgin! Let it ever be remembered that the remedy of our great ills will not result from some few days' prayer, but that our supplication must be fervent and prolonged, accompanied with *good works to move the heart of our Lord.*

Given, signed and sealed, at the Archepiscopal Palace in Caracas, on December 31, 1902.

JUAN B. CASTRO (acting for Archbishop).

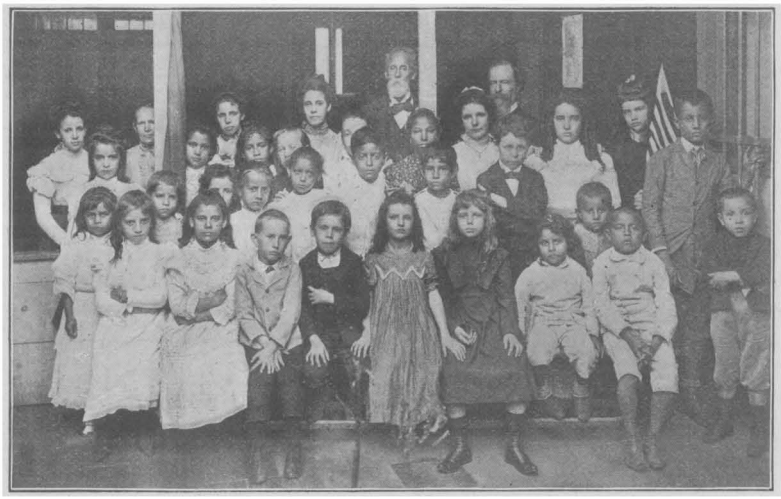
By command of the Most Rev. Lord Vicar-General and Governor of the Archdiocese of Venezuela.

R. M. CABELLERO, Secretary.

Pathetic, indeed, is the impotent remedy proposed by the first pastor of the Venezuelan Church to obviate the deep-seated evils of his land! Crosses, candles, altars, and prayers to the wafer and to

Mary, and good works! Pathetic, indeed, *if* only the bishop can be sincere in his advice, but awful in the irony of its mocking impotence and imposture if the prelate is only making capital out of the penury, ignorance, and passions of the people, not "for the greater glory of God," but for the greater power of the imposture. We leave him to the Judge of all the earth.

But what must be the feeling and purpose of the Christians of North America in regard to these terrible and true revelations? They should awaken to their unique privilege and almost exclusive responsibility as to these many sheep without a shepherd. The English and



A PROTESTANT MISSION SCHOOL IN CARACAS

continental churches are more than busy with the wants of Asia and Africa. The Church of the United States needs not to wait for the cumbersome action of any Monroe doctrine in order to intervene in the spiritual life of South America. The glorious imperialism of our Lord has long, long ago given us the clear command, the swift impulse of His own dynamic "Go!" At the same time the very wants of this people cry to heaven, and from heaven to those whose souls are lighted not with candles and altar gewgaws, altar boys with swinging censers, and Latin-droning priests, but "with *wisdom* from *on high*." Yes, this people are in darkness, and shall we "the Lamp of Life deny"? Let it not be forgotten that Venezuela, with all its *imported* appliances of civilization, is more than heathen: not more than *one-third* of the population can read, not one in a thousand has a copy of the Scriptures, and many villages have no priest and no teacher. All hands, even boys of ten years, not yet able to handle a gun, *are taught to fight*, at least, with machete and revolver, while war really never ceases. The present internal troubles are more intense and more

hopeless than any of the past. Romanism has had a free hand for three hundred years to prove what it can do, and it has only ruined one of the fairest lands beneath the sun.

Venezuela has given religious freedom without qualification. Now is the time when the Northern Church should feel, by all she has received of the Lord, that she is the debtor to those who still sit in darkness at her very door. Shall we do less than put the Word of Life in the hands of every one who can read in this country? Let us no longer be deceived. South America is more heathen than Christian. It is harder to make one convert to Jesus there than to make many in the heart of Africa, where hundreds of thousands of copies of the Word are eagerly sought and bought by those recently pagan blacks. But Venezula is very near, her call is close to our ear, and her hand already grasps ours. Is the Lord no longer with us? Is the *Spirit powerless?* Is there lack of money? Are there no young men and women in the North? Are there no eyes that look upward and onward to the great day of the Lord, when all men and women of this generation shall stand before the glorious Son of Man, and shall face the millions already here and the many to come, and shall hear Him say: "Inasmuch as ye did it not unto these neglected ones of my brethren, ye did it not unto Me"?

AMONG THE LEPERS OF SURINAM

BY REV. H. T. WEISS, SURINAM, SOUTH AMERICA
Missionary of the Moravian Church

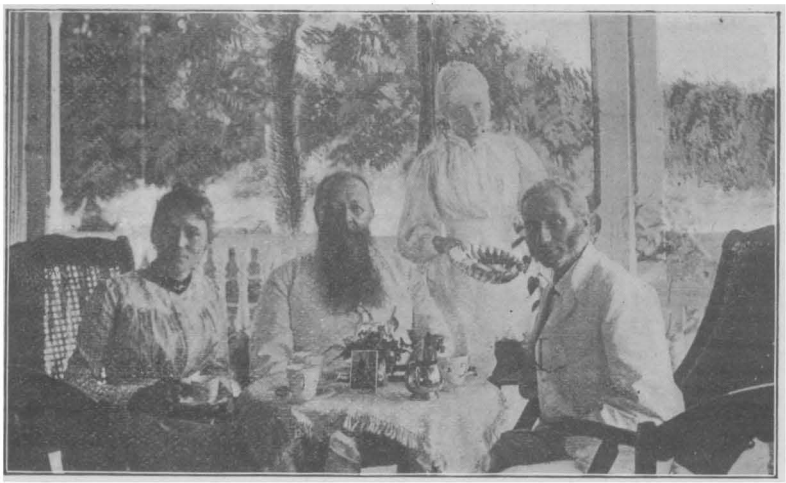
There have been many dissertations concerning leprosy, its manifestations, and its contagiousness. These have appeared not only in scientific and Christian magazines, but in sensational newspaper articles as well. How comes it, then, that so many Christians remain indifferent to the work among the lepers? I hear various replies to this question:

"The progressive spirit of our century does not willingly occupy itself with hopeless matters, and labor among the lepers is only a grave-digger's work," says one.

"Let brotherly help be stretched out to those who may yet be saved," says another. "The isolation of the infected, the erection of asylums, and the care of their unhappy inmates are matters that belong to the colonial government, not to the Christian Church."

An enthusiastic friend of missions adds: "Missionary work is conquest of the world, extension of the Kingdom of God; but these leper asylums, these fields of the dead, do not come into the category of missionary labor."

Friends, is this true? Is it really true? If, as some hold, we are doing a "grave-digger's work," I know, nevertheless, that nowhere is



MISSIONARIES ON THE PIAZZA OF THE MISSION HOUSE IN SURINAM

missionary labor more in place than among these unfortunates. Even over the graveyard of the living, where the tribe of the outcasts is wasting away, God's sun of grace shines down, illumining, warming, reviving! Verily, far from hopeless is the labor among the lepers!

Come with me into the land of everlasting summer. From Paramaribo, the capital of Dutch Guiana, not far from where the Surinam River flows sluggishly into the ocean, we steam up the river with the rising tide. After a three hours' journey we reach Groot Chatillon, a peninsula formed by the sudden bend of the river. Two little villages lie before us in the brightness of the morning sun. They are guarded and defended by the gigantic trees of the primeval wood which engirdles these dwelling-places of the lepers.

The sound of the tolling of bells tells us that the angel of death has compassionately borne away one more of the cross-bearers, and that his companions in suffering are bearing his body to rest on the borders of the ancient forest. No one weeps for him, no one wishes him back into this life.

Our steamer touches at the shore, and there on the bank we see the mission house built for the missionary and two deaconesses. With its two stories resting on piles, and with its broad front piazza, it has an air of friendly welcome.

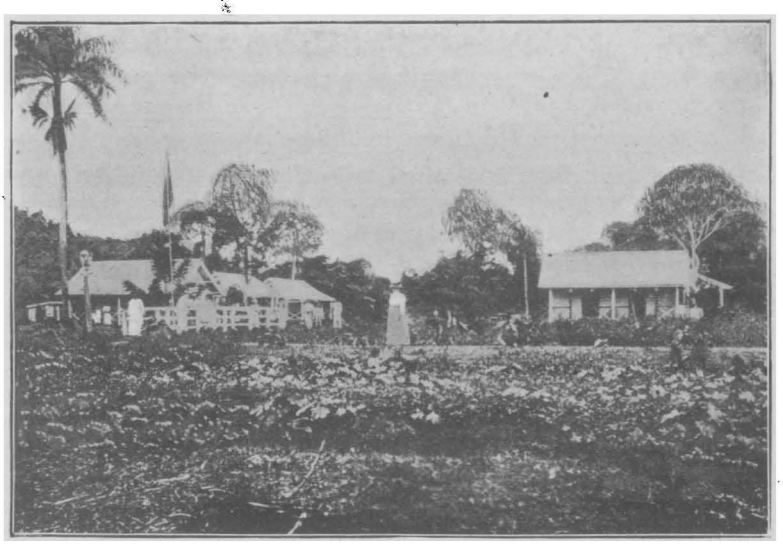
Here we find immediate opportunity to meet some friends of the lepers. There is Pastor Zaalberg, of the Lutheran Church in Paramaribo, and beside him Pastor Begeman, of the Reformed Church. Both are directors of the Protestant Union in Behalf of Lepers in the Colony of Surinam. Beside "Father" Zaalberg, as the lepers call him, sits Sister Bürkner, wife of a missionary merchant in Paramaribo. Until recently she labored among the lepers as "Dea-

coness Sister Elizabeth." Altho she did not yield to the entreaties of her patients to give up her betrothed and remain deaconess, yet she still feels her old attachment to them. The busy matron, Sister Weiss, no sooner notices the new arrivals than she at once hastens forward and invites you to stop at the mission house, and not to return to the city until day after to-morrow.

Now let me call your attention to some special points of interest. The large village on the right of the canal is the government asylum, where such lepers are received as are picked up by the police in the streets of Paramaribo. Coolies, Chinese, mulattoes, negroes, and Europeans, from one hundred and fifty to two hundred in number, are here detained in compulsory isolation. They are guarded by policemen with loaded revolvers, ready to prevent any attempt to escape. The physician who is appointed for the mission asylum is at the same time physician and director of the government asylum. In two long rows, on opposite sides of a road, shaded with almond trees, are one-story log houses. Those on the right are for the single patients and those on the left for the married. The entrance to the asylum is the police station, the farther bounds are the cemetery and the primeval forests.

The asylum grounds also contain a Roman Catholic church, a Buddhist temple, and a Protestant church, while the dwellings, offices, the kitchen, bakery, etc., as well as the house of the Roman priest and the mission house, are in front. On the left side of the canal lies Bethesda, which was built in 1898 by the Protestant Union.

The lepers' asylum at Batavia, on the Coppename River, in the



A GENERAL VIEW OF THE LEPER ASYLUM
Bethesda, erected in 1899 by the Protestant Society for the Cure of Lepers

west of the colony, about forty-two miles from Paramaribo, had proved in every way inadequate. After prolonged debates in the Colonial Council (1892–1896), it was decided to remove the asylum to another place, and Bishop Wülfing, the spiritual head of the Roman Catholics, made an apparently very magnanimous proposal. The papal church was willing to care for all the lepers, on condition of receiving a yearly appropriation of 35,000 florins ($14,000) out of the public purse. To the inquiry as to whether Protestant clergy would be allowed to enter the asylum, or to hold services there, a negative answer was given. Thereupon the representatives of the Moravian mission (which numbers thirty thousand members in Dutch Guiana) and of the Lutheran and Reformed churches addressed a petition to the Queen Regent of the Netherlands. In consequence, the proposed grant was not approved by her Majesty, but instead the colonial government was directed to establish an asylum at Groot Chatillon, where freedom of conscience and worship were guaranteed to the lepers.

The asylum was transferred from Batavia in 1897. In the same year the Protestant committee met, and was incorporated in 1898. The superintendent of the Moravian mission is at the same time president of the Union; the other members are the Lutheran and Reformed pastors, and a certain number chosen by the parish councils. This corporation forms the directing Board.

How the Work was Started

The first act of the Union was to build a church on the asylum grounds, in order to bring the blessings of Christianity within reach of the forty or fifty Protestant lepers there. This little church was completed in 1898, and was consecrated by Bishop Buchner, missionary director at Berthelsdorf, Germany. A missionary of the Moravian Church is now in charge of this congregation, and is supported by the mission.

The second act of the Union was to build a mission house. Finally they established an asylum of their own, and in 1899 they received the first patient and the first deaconess, Pauline Perchner. The missionary in the government asylum was appointed director of the Protestant asylum, and as the number of lepers applying for admission steadily grew, a second deaconess was called out of the "Unitas Fratrum" to Bethesda the same year. The support of the deaconesses was assumed by the Moravian mission, while the Lutheran and Reformed churches promised to help toward the enlargement and improvement of the asylum.

Bethesda seeks to provide a home for the homeless, and receives only such lepers as leave Paramaribo of their own free will. We aim to guide to heaven all lepers, without distinction of position or profession, preaching the simple message of the Savior, who came to seek and to save the lost. This Christian asylum stands high above the

By courtesy of *The Christian Endeavor World*

MISS STERN, MR. AND MRS. WEISS, AND SOME OF THE LEPERS AT GROOT CHATILLON, SURINAM

dogmas of any particular Church, and is acceptable to the Lutheran as well as to the Reformed, to the Baptist as well as to the Presbyterian. Bethesda, however, aims also to care for those who are outside of the Protestant Church without fanatical zeal; but in loving loyalty to Christ and mankind the servants of Bethesda, male and female, preach the Gospel of God's love.

THE HOUSE OF THE SISTERS

The nine pretty little houses, surrounded by flower-beds, stand in two parallel rows. At a right angle to these stands the so-called "Sisters' house," the home of the deaconesses. One field-bed, two chairs, one cupboard (containing medicines), one wash-stand, and one disinfecting machine comprise the furniture. At night the Sisters' house serves as a sentry-box. If any one of the patients is near to death, the Sisters do not return in the evening into the mission house, but remain in the asylum, always ready to help the patient. My friend, knowest thou what it means to care for lepers, to bind up putrifying wounds and rotting limbs? Hast thou ever reflected what it is to keep watch at night in the gloomy forest by the bedside of a dying leper?

Honor to our Protestant Sisters! Glory to our Almighty God, whose power is also mighty in the Sisters! Sister Pauline Perchner, the first deaconess, who came in 1899, returned to Paramaribo a year later mortally sick, and died a few days later. Sister Philippina Stuhlfauth and Sister Martha Stern, a member of the Society of Christian Endeavor, are now serving the lepers with devoted affection.

Our Bethesda Patients

Bethesda at present has the care of fourteen lepers—ten grown men, two women, and two children. I can not introduce you to each one personally, and will therefore only make you acquainted with a few.

First I present to you our fourteen-year-old Louisa Renz. She has been a leper since she was two years old. The doll she holds in her arms was a present of a "Friend of Bethesda" in Holland. When Mrs. Weiss brought the doll, carefully packed in a pasteboard box, the child burst into exclamations of joy. "Wan popiki! wan popiki!" (A doll! a doll!), she exclaimed, again and again. "Loesoe hem gi mi—hesi! hesi!" (Open it for me—quick! quick!). She was trembling from head to foot in her excitement, and when the box had been opened she could not get hold of the doll quick enough. Looking it over on every side,

she cried: "A can sliebi!" (She can sleep!), and added, in the Surinam negro jargon, "It is a good lady who sends me the doll." Thereupon she went from house to house to show each of her fellow sufferers her new treasure, calling out to everybody, "A can sliebi! a can sliebi!" But Louisa, it is true, often gives us much solicitude. Like all children, she has her days of pronounced naughtiness, and we entreat you to think of her, too, when you pray! We recently received a letter from her, of which the following is a translation:

BETHESDA, *November* 27, 1902.

Dear Mr. and Mrs. Weiss:

I am your loving Louisa, who is at Bethesda. It is very agreeable to me to write you a letter. I think much of you. Long already I would write a letter to you, but I waited the birthday of Mrs. Weiss to congratulate her at the same time. My text for your birthday is the following: "Whatsoever ye shall ask the Father in My name, He will give it you."

Now I will tell you how I am. With the Lord's will, I am quite well. But I want to confess that I do not behave quite good, but I hope to become better; for when you and Mr. Weiss come back, I have become a good girl.

I hope that you and Mr. Weiss are quite well. The Lord bless you, dear Mr. and Mrs. Weiss.

I remain your dear LOUISA.

Nor will I forget thee, my Harry de Castillo, a Jew. I see him now before me, his pitious form crouching on a chair, with the Bible before him. In January of last year he called me to him and said:

LOUISA RENZ, A NEGRO LEPER

I hold my aged father and my brothers and sisters very dear. For years they tended me in their own house in Paramaribo, and when they could do this no longer, they sent me into the Roman Catholic Lepers' Home in town. How gladly would I have stayed there, near my kindred! But the Roman priests made life a burden to me, so that I came to hate the Christian religion. At last my father listened to my entreaties, and brought me to a negro woman who lived near Paramaribo. The woman received the money they gave her, but let me lie in my filth. When Bethesda was established, they brought me here. Two years ago I thought I was going to die, and for four weeks the Sisters waited at my bedside day and night. Here in Bethesda I have felt myself at ease. Never have they forced me to go to church, as

the Catholic priests did, and never have they spoken contemptuously of Judaism. The deaconesses have always been good and friendly to me. Never have they complained, never been impatient.

Then I have thought to myself: Who gives the Sisters the power to be always good to us, and I asked the Sisters, and they told me that Jesus helps them. Then I also prayed to Jesus. At first I was afraid to utter His name, for you know that I am a Jew. But now I do this too, and I not only confess Him with my mouth, but I also believe in Him with my whole heart. I beg you, therefore, to give me the Christian baptism.

I instructed Harry in the Christian doctrines, but I was not at liberty to baptize him. "My son was born a Jew, and Jew shall he die," wrote the father. "You may confirm him, and admit him to the communion, but baptized the boy shall not be." I comforted him with the thought that the Savior, who had received the penitent thief into Paradise unbaptized, would not leave His Harry behind.

His days were numbered. Decay made more and more rapid progress. His fingers rotted off and gangrene set in, and on May 31st he peacefully fell asleep.

It is usually a dismal sum of pains and misery that is heaped up in these two asylums. When I have been returning from my daily round through Bethesda and the government asylum, the question has often come to my mind: "Is it really true that God is love?" Is it a matter of wonder that so many lepers rebel against God, and meet, with a bitter laugh, the assurance that God counts them dear?

But away with the questions of doubt! In spite of them, many of the lepers have assured me that by the cross which has been laid upon them they have found happiness and peace. During my two years work among the lepers I have been allowed to look on the face of many a dying leper, and the three brief words still hold true:

GOD IS LOVE.

MARTYRS IN GOD'S PLAN OF REDEMPTION

BY THE EDITOR-IN-CHIEF

Martyrs have their place in God's plan of redemption. There is a remarkable interweaving of historic tragedies and disasters into that plan, showing that "precious in the sight of the Lord is the death of His saints."

In the eighteen years between 1871 and 1889 seven prominent missionaries and advocates of missions fell asleep. Bishop Patteson in 1871, David Livingstone in 1873, Johann L. Krapf in 1881, Bishop Steere in 1882, Robert Moffatt in 1883, Chinese Gordon in 1885, and James Hannington in 1889. Livingstone and Krapf were singularly alike in character and career; in both the same faith, heroism, constancy, and simplicity of aim. If Livingstone was "the mis-

sionary general and explorer," Krapf was "the leader in the recovery of the Lost Continent," whose pioneering inspired the later travels of the illustrious seven, of whom Livingstone was the greatest. Both died on their knees, Krapf in retirement at Kornthal, Livingstone in the grass hut at Ilala.

Livingstone's career of forty years seemed like a partial defeat and failure as to the purpose he set out to accomplish. He who declared "the end of the geographical feat" to be "but the beginning of the true enterprise" never himself reached the goal that was his acknowledged starting-point. His last message to humanity, graven on the slab in Westminster, reads like a despairing cry:

"All I can add in my solitude is, May Heaven's rich blessing come down on every one, American, English, Turk, who will help to heal this open sore of the world!"

Susi and Chuma and Jacob Wainwright had first buried his heart at Ilala before they bore his body on that nine months' march to the coast; and God purposed that the pulsations of that buried heart should not cease until Livingstone's unfulfilled prayer is answered, and the open sore of the world healed. He ordained that his death should accomplish what his life had not—as the grain of wheat, falling into the ground and dying, brings forth much fruit.

Three weeks after Livingstone's funeral, at the Church Missionary Society anniversary, the keynote was Africa's claim on the Gospel, as emphasized by his death. Mr. Gordon Calthorp preached before a congregation, actually seated over the new-made grave of Livingstone, from the striking narrative of the dead body that revived when it touched the bones of Elisha. "Let us be quickened into fresh life by contact with the bones of Livingstone, and let thousands of Africans, through the influence of his death, be revived and stand up on their feet." Such were his words, and strangely they were fulfilled.

A score of forward movements are directly traceable to the discovery of that kneeling body at Ilala—and the end is not yet.

First of all, Livingstone's fellow countrymen took up his dead heart, and flung it forward, like the heart of Bruce, into the battle with the foes of human liberty and salvation, themselves, like Douglass, to "follow it or die." The Free Church founded Livingstonia Mission on Lake Nyassa, and the Established Church, Blantyre—so called from his birthplace. The former has branched out northward and westward, in the latter the noblest church edifice on the Dark Continent has been built by converted Africans, and the British protectorate sways in Nyassaland more than half a million square miles, where once festered the open sore of the world.

In the same year of Livingstone's burial the Dowager Countess of Aberdeen founded in Zululand the J. H. Gordon Memorial Mission, in memory of her son; Edward Steere was consecrated bishop for the

Universities' Mission, and Stanley began his second great tour which opened up the vast Kongo basin, never before trodden by white man's feet, for a chain of missions. These eleven years, thronged with great events—Stanley's visit to Uganda, with the memorable appeal published in the London *Daily Telegraph;* the consequent planting of the Victoria Nyanza Mission; the navigation of Lake Tanganyika in 1876; Stanley's emergence from the mouth of the Kongo in 1887; the new commission from King Leopold, and his return to the Kongo in 1879; the establishment of stations on the lower river and at Stanley Pool; and the organization of the Kongo Free State in 1885.

Meanwhile, Robert Arthington's gift of £5,000 had prompted the London Missionary Society to project its Tanganyika mission in 1878, tho, like many another African mission, it cost at its outset two valuable lives—those of Thomson (the leader) and Mullens (the mission secretary). The same year the Baptist mission and the Livingstone Inland Mission were begun, and later on the Kongo Balolo Mission.

Livingstone's heart had been buried but five weeks when another great step was taken to heal that "open sore." The Mombassa Free Territory was meant for a refuge, within which he who stepped should become a free man. David Livingstone's death started anew the movement against the traffic in slaves, and led to the measures which brought about the treaty with the Sultan of Zanzibar, which closed the slave-market there, and part of the ground it stood on, bought for the Universities' Mission at the time, holds to-day the Zanzibar Cathedral, the communion-table standing on the very site of the old whipping-post.

The following year, 1874, "Chinese Gordon" went to Kartum to wrestle with the African slave-trade, and did a six years' work that surpassed any other ever done by an Englishman in the same space of time, and his tragic death ultimately led to a project for a new mission at Khartum, yet, we hope, to be carried out. In 1879 the devoted Coillard, the Frenchman, laid the plans which linked him to the Barotsi Valley, and the American Board resolved to enter Africa near Benguela.

John Williams of Erromanga

On the shores of Erromanga another martyr of Jesus fell in 1838, under the clubs of natives, who mistook their best friend for a foe.

John Williams, at the king's invitation, had made his center at Raiatea, Christianizing and civilizing that island, and thence moving out in every direction. Seven years after he sailed from London, he, with six native teachers, had founded a mission on Raratonga, and Gospel light rapidly pervaded the whole Hervey group. He taught the people to frame a new civil code, reduced the language to writing, translated the New Testament, set up schools, and prepared text-books —in short, erected a Christian state.

In his home-made vessel, the *Messenger of Peace*, he cruised for four years, exploring and evangelizing. In twenty months the ferocious Samoan wolves became lambs, built chapels, and begged for more teachers. Worn out with seventeen years' untiring toil, he took a vacation of four years in England, but while there publishing a Raratongan New Testament and his "Narrative," which the bishop of Ripon called "the twenty-ninth chapter of the Acts," raising $20,000 for a new missionary ship, and preparing plans for schools and colleges in the South Seas. Then, in 1838, he again set sail, with ten recruits, and, while approaching Erromanga to plant a new mission, met his violent death.

Out of his twenty-three years of service only seventeen had actually been spent among the islands. Yet within that time he had visited all the groups and nearly all the islands in each group, over a space covering forty degrees of longitude and almost half as many of latitude, embracing four and a half million square miles. Wherever he went he left behind churches and schools, the Lord's Supper instead of cannibal feasts, the worship of God in place of pagan orgies, and household Bibles and family altars instead of habitations of cruelty. If life is measured by deeds, he lived a century.

John Williams' story so resembles that of Patteson, who, thirty-three years later, met death at Nikapu, that one narrative almost suffices for both. The crew of a vessel, landing at Erromanga, had robbed the island of sandalwood and outraged the natives; and the revenge, meant for such foes, fell unawares upon a friend, who counted not his life dear if he might save them. Even so, Coleridge Patteson found the slave-trade, carried on under the name of "contract labor," complicating and often frustrating his work. "Snatch-snatch" vessels sometimes carried an effigy missionary as a decoy, and "kill-kill" vessels, as the natives named them, in order to push a tortoise-shell trade, aided savage islanders in making decorative collections of skulls. The natives, dreading kidnappers, first deceived the trusting bishop, offering to paddle him ashore in their own canoe, and then set the boat adrift with his dead body in it. The people of Nikapu, like the Erromangans, found out their mistake, and set up a memorial cross close by the shore, with its pathetic tribute to "the missionary bishop."

In 1889, at the half century of his martyrdom, a monument was dedicated to him at Erromanga, the corner-stone being laid by a son of the savage whose club dealt the fatal blow, another son being also engaged in preaching the Gospel for whose sake Williams died.

We see isolated events, but we forget they are links in a chain; but it is safe to say that not one event, however sad, escapes God's wise plan. They are but dark threads in His loom necessary to the perfection of the pattern, and only to be understood when the fabric is finally unrolled.

THE CHRISTIAN ENDEAVOR SOCIETY IN FOREIGN LANDS

BY REV. FRANCIS E. CLARK, D.D., BOSTON, MASS.
Founder and President of the United Society of Christian Endeavor

The growth of the Christian Endeavor movement in foreign lands within the last two years has been far greater than ever before, tho it first crossed the ocean from America many years ago. Only four years after the establishment of the first society (1885), one missionary carried the organization to China, another to India, and still another to the Sandwich Islands. In all these lands the society has flourished ever since, and thus its cosmopolitan character was demonstrated at the outset, and its adaptability to diverse conditions in divers lands was made plain—in fact, one of the most interesting features of the movement has been its adaptability to widely separate lands and to widely different circumstances. Its simple rules of confession and service, its fidelity to its own Church, and its fellowship with all who love our Lord Jesus Christ are no sooner fully understood than they are adopted. The society seems to be "true to name," as the horticulturist would say, and to bring forth the same kind of fruit in many lands.

I have attended Christian Endeavor conventions not only in every State in America and every province of Canada, in many sections of England, Scotland, Ireland, and Wales, and in every State but one of the new commonwealth of Australia, but in the Bhils of Bengal, among the Fuchauese and the Pekinese, in the brilliant cities of the New Japan, and among the Kraals of South Africa, in oppressed Armenia and free Scandinavia, among the polite and stately Spaniards and the freedom-loving Bulgarians, but everywhere I have found the same great topics discussed, the same evangelical principles insisted on, evangelism and the missionary spirit incited, and the same sources of strength discovered.

The covenant pledge, voluntarily assumed by each active young Christian to strengthen and brace his soul in the performance of his religious duties; the consecration meeting, with its monthly review of the past and its forward look toward the future; the complete system of committees, which give every active member something to do appropriate to his years and his powers—all these features are as essential among the Boer prison camps of St. Helena and Ceylon, and on the Valdez glacier of Alaska, as in any conference in New York or Massachusetts.

It is natural that the society should have grown most rapidly in countries that are nearest akin to America, where it found its earliest home. So we are not surprised to find in Great Britain that there are nearly ten thousand societies with something like half a million

of members, tho not all of them are recorded in the British Union, and that in Australia and South Africa, the other sections of the great English-speaking federation, the society is equally strong.

The growth of the movement in Great Britain has been strangely at variance with the early predictions which I heard when first I went there, some fifteen years ago, at the invitation of English friends to speak about the Christian Endeavor Society at the May meetings. It was a "Yankee notion." It was an "American idea." "It was not adapted to the religious soil of the Old World." "The young people would never take the pledge," etc. Now I find nowhere such enthusiastic Christian Endeavor conventions or more overwhelming audiences than in Great Britain. The conventions rival ours in size and excel them in enthusiasm—or, at least, in demonstrativeness. London, with its seven hundred societies, is the first Christian Endeavor city in the world. These societies are divided into nineteen local unions, each of which seeks to do some genuine practical work for its own section of the world's metropolis.

In Yorkshire and Lancashire, also, the society is particularly strong, while Scotland claims five hundred societies and Ireland a very strong contingent in the northern countries. The Presbyterians lead in the United States, but the Baptists are slightly in the lead in Great Britain, with the Congregationalists a close second, while in the Primitive Methodist, Methodists of the New Connection, and in other bodies the society is very strong. Of late a Christian Endeavor movement has begun in the Church of England which is gaining considerable headway.

On the Continent of Europe

On the Continent of Europe the society is of more recent growth, but its work is no less promising. Germany was one of the first countries to take hold of the movement in good earnest. Tho it is less than ten years since the first society was started there, it has now spread into all parts of the kaiser's domains, and "The Fatherland" is divided into six Christian Endeavor districts, each one of which holds a helpful convention every year. Two secretaries give their time to the work, an abundant literature is printed, and an able monthly paper, *Die Jugendhilfe,* is published. The conventions have given much attention to the deepening of the spiritual life, and are centers of real devotional power.

Spain, perhaps, should be mentioned next to Germany, for tho the Protestant population is small, and the opportunities for the growth of such an organization limited, it found its first foothold on the Continent in that country. It had for its sponsors Rev. and Mrs. W. H. Gulick (and it could have no better godparents), who introduced it into their admirable International Institute for Girls. For many years now almost every girl who has gone out from that famous

school has been an earnest Endeavorer, and these students have planted the society in every part of Spain where they have gone to teach or carry on evangelistic work.

When I went to Madrid last June, to attend the second Spanish National Christian Endeavor Convention, I found a large and intelligent company of delegates from all parts of the peninsula. The four Protestant churches of Madrid, including the Episcopal cathedral, were thrown wide open to the convention, and sessions were held in them all alternately. It was declared by experienced missionaries to have been the most important interdenominational gathering ever held in Spain. Instead of finding any hostility to America or Americans on account of the late "unpleasantness," as might have been expected, I found the utmost heartiness of welcome, and a disposition on the part of many to congratulate themselves that they had shifted some of their colonial responsibilities from their shoulders to our own.

Another part of the Iberian peninsula should not be forgotten. Little Portugal, too, has its Christian Endeavor contingent. When I reached Lisbon, after leaving the convention at Madrid, I was surprised to see a company of nearly a hundred in the station, whom I supposed at first had come to meet some member of the royal family or some dignitary of the government. What was my surprise to find that they had come to meet a very humble American, and they voiced their greeting by singing some Portuguese words of welcome to an old American war tune, and the station rang with

"Tramp! tramp! tramp! the boys are marching."

I found that they desired to tell me that the boys of Portugal were marching to join the ranks of Christian Endeavor.

France should not be overlooked, for here, too, we find that Christian Endeavor is making good progress. The National Christian Endeavor Union for France has only recently been formed, but before this there were more than a dozen societies in Paris and many in other sections. The best news in connection with them has been that the formation of almost every society has been attended by a revival of religion and by conversion to Christ. The society in the American Church in the Rue de Berri, under the pastorate of the beloved Dr. Thurber, has long been a power among the young American Christians who flit through Paris. The society in the English Wesleyan Church on the Rue de Roquepine has done an equally good work.

In Scandinavia the largest number of Endeavorers are found in Sweden, where there are about one hundred societies, mostly in the Baptist churches. Some of them are very large and active, and with their great choruses and earnest evangelistic efforts largely assist their pastors in carrying on the soul-winning Sunday evening services. The society has made a good beginning in Finland, and some of the

literature of the movement has been translated into the Finnish tongue.

Christian Endeavor has not yet spread throughout Switzerland to any large extent, but in beautiful Geneva are seven good societies, which maintain a vigorous local union and publish an interesting little paper in the French language. Italy is one of the latest additions to the Christian Endeavor family, for within less than a year the United Society of Christian Endeavor for Italy was formed, with a Walden-

THE CHRISTIAN ENDEAVOR SOCIETY AT MARSOVAN, TURKEY

sian pastor for president, another for general secretary, a Scotch pastor (the honored Dr. Gray, of the Presbyterian Church of Rome) for treasurer, and two other denominations represented on the executive committee. At the time of the great British convention held at Manchester last Whitsuntide a telegram was handed me, and from it I read to the convention, "They of Italy salute you!" This was signed by the officers of the newly organized national union, and the message was of course received with great applause by the enthusiastic Britishers.

Work has also been begun in Bohemia, Hungary, Bulgaria, and Macedonia, as well as in Holland, and a few societies are found in foreign churches of Russia, notably a most useful one in the British-American Church of St. Petersburg.

In Asia and in Africa

When we get beyond the confines of Europe we still find ourselves in territory where Christian Endeavor is not a stranger. Turkey has many bands of earnest young Christians working along the same familiar lines, tho many of them do not call themselves "societies,"

A TAMIL CHRISTIAN ENDEAVOR SOCIETY IN SOUTH INDIA

because of the silly suspicions of the Porte, who is afraid of all organizations. They are not even allowed to wear the little badge worn by their comrades in all parts of the world. Nevertheless, they are doing their part in the evangelization of the sultan's empire. From Persia we hear that the societies have recently increased eightfold, having grown from three to twenty-five. In Syria there is a bright point of Christian Endeavor activity in Beirut, in connection with the Presbyterian mission, and another in Palestine.

In Egypt the United Presbyterians have established the movement in several of their missions, and the passing traveler will find in Cairo a company of white as well as Arabian Endeavorers, and an earnest and helpful meeting held almost under the shadow of the Sphinx.

Continuing our journey through the Suez Canal and the long Red Sea, we cross the Indian Ocean, to be welcomed and garlanded by the Bombay Endeavorers, a welcome which will extend all the way across India to Calcutta, and down to the very southernmost end of the peninsula at Tuticorin. To be sure, the societies are not found in equal numbers all over India, but there is scarcely a large section where they are not established. There are strong centers of the work in the Marathi and Madura missions of the American Board, the Presbyterian missions of the Punjab, and the West Coast, among the English Baptists of Bengal, the American Baptists of the Telugu country, and the Arcot Mission of the Reformed Church. Among the Disciples, Friends, Canadian Presbyterians, London Missions, and the Church Missionary Society, and the American Methodists there are also Christian Endeavor societies. One of the largest societies in the world is in the First Church of Ahmednagar. It consists of six hundred and seventy-nine members and meets in nine sections.

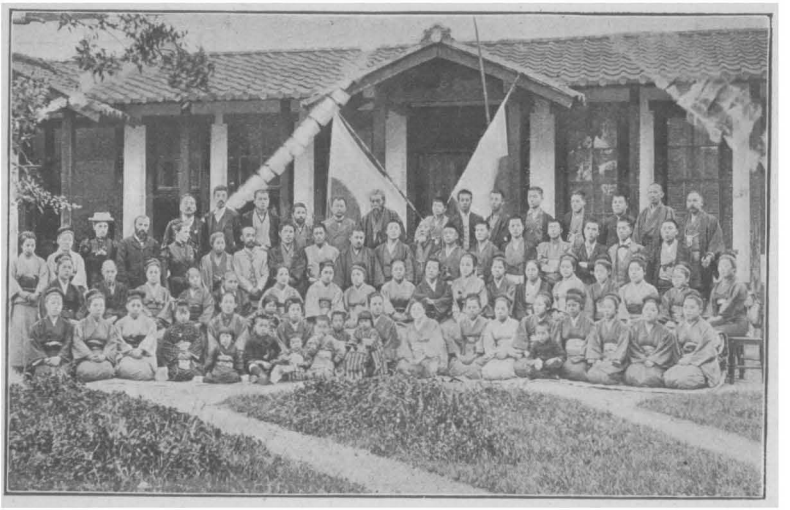
The Christian Endeavor conventions in India are unique and memorable to any one who has ever attended them. The bright banners, the peculiar music, the garlands with which they hang the necks of visitors, the attar of roses with which they rub your hand, the rose water with which you are sprinkled, all of these outward tokens combine in one hearty tropical welcome never to be forgotten. And yet these conventions are full of genuine intellectual and spiritual value. I never attended a more interesting one than in the remote rice-fields of Eastern Bengal, in the field of William Carey the third, a great-grandson of the famous pioneer missionary, who is an ardent and enthusiastic Endeavorer. At these conventions in Madura a thousand delegates have sometimes marched in procession, with banners and fifes and drums, greatly to the astonishment of their non-Christian neighbors, who have been impressed at least with the numerical strength of Christianity. Rev. F. S. Hatch, the Christian Endeavor Secretary for India, a former Massachusetts pastor, has done an admirable work for the past two years, and he reports almost innumerable openings for the society still to be filled.

In China the society has flourished most largely in the south, where it was introduced seventeen years ago by Rev. George H. Hubbard, a young missionary, when he first went to Fuchau. Where it has been known the longest it has grown to the largest proportions. It has spread not only into all the stations of the American Board in the Fukien province, but into the Church Missionary Society's stations, where it has equally warm friends. More than one thousand two hundred Christian Chinamen attended the All-China Christian Endeavor Convention three years ago, and a more earnest, consecrated body I never saw, or one that gave larger promise for the future of their empire.

A GROUP OF CHINESE ENDEAVORERS BEFORE THE BOXER OUTBREAK

Other centers for the Christian Endeavor movement in China are the Ningpo, Canton, and Hangchow Missions of the Presbyterians, and the North China Mission of the American Board, while scattered all over China are other societies that, according to the reports of missionaries of all denominations, are doing a most valuable work.

Christian Endeavor in China, as well as in Turkey, has its roll of martyrs. In Peking one society of forty-five members lost no less than twenty-three in the Boxer uprising. In Paoting-fu were other Chinese martyrs, while Mr. Pitkin, Miss Morrill, and Miss Gould, of this mission, three of China's noblest heroes who gave their lives for their Lord, were particularly active in this cause. Dr. Ament, of



A JAPANESE CHRISTIAN ENDEAVOR CONVENTION

Peking, is the President of the North China Christian Endeavor Union, Rev. George H. Hubbard of the All-China Union, and Rev. George W. Hinman has just been appointed general secretary, to give his whole time to the work.

In Japan the society has not made the headway that it has in some other missionary lands; but there are over a hundred societies, and the number is constantly growing. Rev. James H. Pettee, D.D., of Okayama, has done very much for this cause, but he has been ably seconded by many native pastors as well as by some of his colleagues. A Christian Endeavor paper is published both in Japanese and English, and the national union employs a native secretary.

Interesting features of this work have developed in the islands of the sea. It has, for instance, greatly blessed the Malua Training College of Samoa, and hundreds of Endeavorers have gone out from it to preach the Gospel. Some have taken their lives in their hand,

and have never come back from the cannibal islands to which they went in Christ's name.

In Jamaica the society has greatly flourished, and it has long been a powerful evangelistic agency, and in Mexico and South America there are many local organizations which are doing excellent work.

In all the Boer prison camps of St. Helena, Bermuda, and Ceylon were flourishing Christian Endeavor societies, aggregating thousands of members, who held their weekly meetings, met together in convention, and helped to keep alive in these brave hearts their religious zeal while they were in prison. The last thing that the prisoners of war of St. Helena did, the night before they sailed for home, was to form a Transvaal Christian Endeavor Union for the purpose of establishing, if possible, a Christian Endeavor society in every Dutch church in South Africa, and two hundred of these former prisoners are now in training for mission work among the native races of Africa.

Space fails me to go into further particulars concerning God's wonderful dealings with this society the world around. His use of it silences all human boastings and congratulations, and we can only say, with rejoicing, "It is not of man but of God." There is no doubt that it has been a great unifying as well as evangelistic force in these lands, and wherever the denominations have allowed it to exist, it has brought Christians of many creeds together, and has domonstrated to the world the deep, inherent unity of Christian hearts.

SOUTH AFRICA

A BURDEN, A VISION, AND A DUTY

BY REV. CHARLES NEWTON RANSOM
Missionary American Board, Natal, South Africa, 1890–

How can one interpret the rapidly succeeding terrors and judgments of the last few years in Armenia, Cuba, China, Africa? In South Africa it has seemed as if all the plagues of ancient Egypt had been let loose anew in the last decade. Year after year swarms of locusts have devastated the land, virulent diseases have struck the cattle (and the cattle are practically the gods of the natives as well as one of the principal means of South African transportation), horse sickness has prevailed on a large scale, and in addition to local and perennial pests there have been special visitations with tides of typhoid, drouth, and local famine, touches even of the terrible bubonic plague, while above all have rolled the thunder-clouds of war. One war broke the power of the fierce Matebele, then followed the Mashona campaign; away in the north of the Transvaal came the brief and bitter contest of Boers and natives; the Portuguese entered upon a complete subjugation of the tribes in their sphere of influence, and after some fighting, Gungunyana, the last perhaps of the great Zulu

chiefs, demonized by the black man's lusts and the white man's rum, and deserted by his own people, was captured and banished; Pondoland was in upheavel; and, to cap all, came the terrible conflict between Boers and Britains, brother races, which made the whole land tremble and almost "staggered humanity."

An observer of the times, unless a delirious devotee of commercial idolatry or a volatile Athenian, living by new and transient excitations of the nerves, is overwhelmed with these crushing calamities and exposed to the danger of doubt or despair. But there is an ancient tower where one may climb and get such a *vision* as will help him bear the burden, if, indeed, it does not touch, as it may touch, the springs of a sublime activity. It is the tower of Habakkuk. Habakkuk was burdened with the terrors of his time. He longed for a revival of Jehovah's work. There is given him a wonderful vision of God's glorious coming. But what preceded this marvelous manifestation? Pestilence, fiery bolts, a shaking earth. All nature is moved and the wicked threshed in the fiery indignation of the God of righteousness.

But what was the purpose of the coming? *Salvation, victory,* in which connection occurs the pregnant expression "with His anointed One." This vision lifts the prophet from the depths to the heights, from famine and drouth and war to fulness of joy, from paralysis of action to the exultant spring of the hind along the highway of celestial crags. Let this vision enable us to interpret the present, bear it, and fulfil our duty to the Savior, the "Anointed One," in His victorious march upon Africa. Let the Anglo-Saxon Zebuluns and Naphtalis jeopardize their lives unto the death upon the high places of this field. The political bugle blew a blast in 1884, and to-day more than nine-tenths of the mighty African continent has been parceled out among the European powers. The commercial trumpet of gold sounded feebly in 1886, yet a city (Johannesburg) of nearly one hundred thousand inhabitants sprang up in the wilderness as if by magic, so prompt are the children of this world to see and seize their opportunity. The missionary horn has been sounding the calls for over a century; great things have been done, but nothing proportionate to the wealth, knowledge, and power of the Christian Church to whom the calls have come.

Just here let there be a word of encouragement for those who burn to do something, but who seem powerless to help. The busy, burdened wife of an earnest pastor, a woman of rare gifts of mind and heart, had a deep spiritual experience, a realization of Galatians ii:20. She prayed for a mighty outpouring of God's Spirit on South Africa, and while praying received positive assurance from her Heavenly Father that He would do this very thing. Part of the answer came within a year. A man past sixty years of age, with heavy responsibilities at

home, heard God calling him to go to South Africa. Like Abraham, he obeyed. With no knowledge of the field, no training of the schools, no society to back him, no acquaintance with the South African language, he went. Past master in the arts of faith, of wrestling in prayer, of constant Bible study, of love for the lost, he became God's instrument in one of the most remarkable revivals in Natal, and, despite the limitations of poverty and pressing care, is on his third campaign in that far-away land. Are these examples not such as to encourage eager souls, and to stir great churches and great Boards into efficient intercession and aggressive campaigns?

We have spoken of the political and commercial bugles and the consequences. Are we thoroughly alive to *God's purpose* working behind these schemes? Man is indeed after the *land* and the *gold*, but God is after a golden Kingdom of *men*, and can make the greed as well as the wrath of man to praise Him and forward the work which He has proposed in infinite love. Take another look at the city of gold—Johannesburg! Even before the war nearly eighty thousand natives were gathered there, coming from Cape Colony, Natal, Basutoland, and the Boer republics, from Namaqualand in the west and Tongaland, Swazieland, and the Portuguese possessions in the east, from beyond the Zambezi even to the great lake districts. And we have not mentioned the representatives from China, Syria, Russia, and almost every European State. What an incomparable opportunity for evangelization at a minimum of expenditure as to men, money, and time! In this way hundreds of tribes and remote districts, which would not be reached for twenty years otherwise, might be leavened by the Gospel. From the district between Delagoa Bay and Zululand about seventy-five thousand natives went to work for a longer or shorter period in Johannesburg. This district was without missionaries or mission agents, but some of these people were so moved by limited contact with the small mission of the American Board in Johannesburg that they returned with the message and love of the Gospel to their homes, and one of the noble leaders of the Mission Romande (French-Swiss) at Delagoa Bay testified to us that one could not travel now in that district half a day's journey without coming upon a little building erected to the worship of Jehovah.

Away back in the wilds of the Umzimkulu River, Natal, I visited a wonderful little Christian community among the heathen. They had a chapel, regular services, a school, even a good-sized bell, which had been carried on men's shoulders eighty miles to reach that wild district. Who started this work and sustained it? No white missionary, but a young man converted from heathenism in Durban, and trained for a time in its church and evening school. Some of the darkest dens of heathenism have similarly obtained the first glimpses of the dawn.

Having seen the meaning of the signs of the time, and had a glimpse of the Savior and the field He is opening, what do we see as our immediate duty? Is it not, firstly, to equip the strategic centers like Johannesburg, Durban, Delagoa Bay, Beira, Gwelo, etc., and reinforce the work begun, so as to adequately grapple with the mammoth task of reaching the thousands in the city and following up the work in the homes and tribes temporarily represented in these centers? Is it not, secondly, to strengthen and enlarge the missions at work in the field, especially those which, having done a grand pioneer work, and in some cases reached the high tide of a self-supporting native church, must still train leaders for the struggle to establish poor homes, good schools, and spiritual churches? This means that the struggling institutions, theological schools, industrial and boarding schools, should be at once endowed, or otherwise enabled to do the work for which all the preparatory stage of trial and hardship was designed. Is it not, thirdly, through these agencies and a distinct forward movement to lay upon the native churches their responsibility for the evangelization of Africa, and with them to exploit and occupy new fields? Is it not, fourthly (in the climax of duty), and firstly (in point of time), and continuously, to importune the Lord for the filling of the Holy Spirit, the filling of the Church at home and abroad, and the thrusting out of chosing workers for this great harvest-field?

Modern commerce and civilization are leaping ahead. The consular reports assert that the most remarkable trade struggle of modern times is on in South Africa. The export houses of Europe and America have been preparing for three years for the coming battle of commerce. In mining machinery, in the next five years, there will probably be an outly of $145,990,000. One hundred thousand homes must be reconstructed. The tide of emigration is rolling in. In the eleven months, ending November 30, 1902, 42,729 entered the country, an increase of 16,288 over the year 1901. Plans are maturing to spend $50,000,000 in railroad enterprises, $15,000,000 on harbors, $5,000,000 for public works, $25,000,000 in the Transvaal, and a proportionate amount in the Orange River Colony. New discoveries are frequently reported, such as oil in Cape Colony, and in Gazaland a quartz reef showing "visible" very rich. New syndicates are springing up in British, German, and Portuguese possessions.

These spendid forces might be made engines of the Kingdom of God, but they will not be if the Church sleeps. This modern growth is full of greed, of covetousness, and covetousness, "which is idolatry," may be more fatal to the Christianization of Africa than war, famine, and pestilence. A business manager in Durban declared that a heathen boy from the interior was ruined morally in less than a year by the demoralizing contact with town life. It is an alarming sign of the times. What is done must be done quickly.

MUSIC IN THE MISSIONARY MEETING

BY BELLE M. BRAIN, SPRINGFIELD, OHIO.

Music is an important factor in the missionary meeting. So great is the power of sacred song to "help the human heart to love, to dare, and to aspire," that many a soul has been led to yield itself to God and obey his call to higher service through the singing of a hymn.

Two such instances have come within my personal knowledge. One was that of a young man who possessed a fine bass voice and was a member of the quartet choir in a prominent city church. He had long been a confessed follower of Christ, but was just beginning to see the beauty and privilege of a life of service, when one evening the pastor announced, in closing, a well-known missionary hymn. As the young man sang the stirring words he heard God's voice calling him to the mission field. Intensely moved, he went at once to the home of a trusted friend for advice. Obeying the call involved the giving up of certain bright business prospects, and probably the breaking of a tender tie, yet that night, ere he slept, the young singer made the resolve, "God permitting, I will be a foreign missionary," and shortly after enrolled himself among the Student Volunteers.

The other instance was that of an earnest Christian girl who felt that God was calling her to the mission field, but was quite unwilling to go. A sore struggle had been going on in her heart for months, when one day at a young people's meeting at a summer assembly the hymn, "I Surrender," was announced. Unwilling to sing with her lips words that her heart was refusing to utter, she kept silent and did not join in the singing. At the close of the meeting she crept away in an agony of soul, once more to lay the matter before God in prayer. Ere long the victory came, and with it came the peace of God. With a joy that had long been a stranger to her soul, her heart echoed and reechoed the refrain, "I surrender, I surrender, I surrender all!"

Music, however, is not always effective in the missionary meeting. Too often the service of song, tho fairly good from a musical standpoint, is lacking in spiritual power. This is largely due to the fact that so little attention is paid to the words. "Music is wings, and the words are the body," says Dr. A. F. Schauffler. "As wings without a body are of no use, so music that does not help the words is of no avail from a spiritual standpoint."

The thoughtless singing of a hymn must really be a serious offense in the sight of God. I have never forgotten the exhortation of a good old Presbyterian pastor in Cincinnati, Ohio, who, after announcing a hymn expressing deep consecration and loyal love to Christ, said to the congregation: "Now, my dear people, I beg of you, *do not sing any lies to the Lord this morning!*"

The contrast between the sentiments of a hymn and the conduct of the singers is sometimes painfully apparent. One of Dr. John Hall's favorite stories was of a pious Scotchman who lustily sang the words:

Were the whole realm of nature mine,
That were a present far too small;
Love so amazing, so divine,
Demands my soul, my life, my all—

and as he sung fumbled in his pocket to find the smallest coin he had for the contribution box.

Another serious hindrance to the spiritual power of music is the use of inappropriate selections. Elaborate anthems rendered largely for the gratification of the musical faculty, and not in a true spirit of worship to God, are out of place in missionary meetings. So also is secular music of any kind. The practise of having secular solos in the hope of attracting those not interested in missions is deplorable. No matter how beautiful and pleasing such music may be, it has no place on the missionary program.

Some Practical Suggestions

Every missionary organization should have a committee to take charge of the music and see that it is made an attractive feature of each meeting. An accompanist should also be appointed, and either a precentor or choir to lead the singing, but it is well to remember that the power of sacred song is immeasurably increased when "the hands that touch the organ keys and the voices that lead in singing psalms and hymns and spiritual songs are at the disposal of the Holy Ghost and usable as His instruments."

While it is well, occasionally, to arrange for appropriate solos and duets, music in the missionary meetings should largely consist of congregational singing. The method of conducting it, however, may frequently be varied.

Stenciling the words of special hymns on large sheets of paper or muslin, and singing from them instead of from books, is an excellent plan which concentrates the attention and produces fine results.

Responsive singing, rightly conducted, can be made very effective. In hymns such as "The Light of the World" and "What a Wonderful Savior!" where two lines of each stanza are alike, one division of the society may sing the first and third lines and the other respond with the second and fourth, all uniting in the chorus. In such hymns as "Revive Us Again" and "Bringing in the Sheaves," where the repetition occurs in the chorus, the entire society may sing the stanzas and the two divisions alternate in the lines of the chorus. "Watchman, Tell Us of the Night" should always be sung antiphonally, either by a choir and the society, or by two divisions of the society.

Reading the words of a hymn instead of singing them is helpful

occasionally. It may be done either responsively or in unison, and is especially to be recommended where the number present is too small, or the voices not strong enough for good congregational singing.

Professor Amos R. Wells makes the following suggestion, which is well worth adopting:

> Choose a missionary hymn that shall be sung at all the missionary meetings for the year—not some flippant song, but some grand old hymn of the faith. It should be committed to memory, and at the beginning of every missionary meeting the entire company should rise and sing it with fervor.

Making slight changes in familiar hymns to adapt them to special occasions may sometimes be done with good effect. The hymn "Christ for the World We Sing" lends itself nicely to this method; for example, in a meeting on Japan, the name of the country may be substituted for the words "the world":

> Christ for Japan we sing,
> Japan to Christ we bring.

For a home missionary meeting the words "our land" may be used, and for world-wide missions each stanza might be sung in a different way—1. Christ for the world; 2. Christ for our land; 3. Christ for our state; 4. Christ for our homes.

At one of the sessions of Woman's Day at the Ecumenical Conference a very effective change was made in the third stanza of Heber's famous hymn:

> Can *I* whose soul is lighted
> With wisdom from on high,
> Can *I* to men benighted
> The lamp of life deny?

Connecting hymns with the Scripture passages which inspired them calls attention to the words and deeply impresses their lessons. Thus: "Jesus Shall Reign Where'er the Sun" should be used in connection with Psalm lxxii; "Joy to the World" with Psalm xcviii; "Hark! the Voice of Jesus Calling" with Isaiah vi:8, and "Ye Christian Heralds, Go, Proclaim" with Mark xvi:15.

Native airs from missionary lands sung by persons dressed in native costume affords a pleasing innovation. Such music rarely has a spiritual value, but, like pictures and curios, it serves a noble purpose in creating interest in foreign peoples and foreign lands.

Missionary Stories of the Hymns

Hymns associated with great missionaries and famous native converts, or connected with notable events in missionary history, are appropriate for use in the missionary meeting. An entire evening may be profitably devoted to a missionary song service, in which such hymns are sung and their stories told.

"From Greenland's Icy Mountains," the greatest of all missionary hymns, was written by Reginald Heber, the young rector of Hodnet, who afterward became the beloved Bishop of Calcutta. During the

week preceding Whitsunday, in 1819, he went to Wrexham to assist his father-in-law, Dean Shirley, with the services. A royal mandate had been issued calling for a missionary collection at the morning service, and on Saturday afternoon, in the presence of a few friends in the rectory parlor, Dr. Shirley requested his son-in-law to write a hymn for the occasion. The young rector, whose heart had been deeply stirred by the story of Henry Martyn's life, complied at once. Retiring to a window of the room he wrote out the first three stanzas of the hymn that has made his name immortal, and, returning, read it to his companions. One change only was made, and that a slight one—the word "heathen" being substituted for "savage" in the second verse. Dr. Shirley was abundantly satisfied, but young Heber declared it incomplete, and, withdrawing again for a few moments, wrote out the matchless lines of the concluding verse. The following extract from Heber's journal, written on his voyage to India in 1823, adds much to the interest of the second verse:

> Tho we were now too far off to catch the odors of the land, yet it is, we are assured, perfectly true that such odors are perceptible to a very considerable distance. In the Straits of Malacca a smell like that of a hawthorne hedge is commonly experienced, and from Ceylon, at thirty or forty miles, under certain circumstances, a yet more agreeable scent is inhaled.

"Tell It Out Among the Heathen," Miss Havergal's stirring hymn, was written one Sunday morning in Wales, while the church bells were ringing. Being too ill to attend the service, she poured forth the longing of her heart in verse. Dr. Duffield calls attention to the fact that both the words of the hymn and the tune written for it by Mr. Sankey suggest the chiming of the bells.

"Christ for the World We Sing" was inspired by the motto of the Ohio State Young Men's Christian Association convention, held in Cleveland in 1869. The words of this motto, "Christ for the World, and the World for Christ," wrought in evergreen over the platform, so deeply impressed the Rev. Samuel Walcott, D.D., that at the close of one of the evening sessions, while walking home alone through the streets, he "put together" the four stanzas of this favorite hymn.

"A Mighty Fortress is Our God," the grand old hero-psalm of Luther, was sung as a parting hymn by the first band of missionaries sent forth by Pastor Harms in 1853. At a great farewell service held in the old church at Hermannsberg, the departing missionaries—sixteen in number, and all men—stood up at the close of the sermon and sang the words so dear to every German heart. "There was something noble," says Dr. Stevenson, "in those humble men setting their faces toward the savages in Africa, and flinging back such lofty music out of brave, composed hearts."

"All Hail the Power of Jesus' Name!" conceded by all to be the most inspiring hymn in the language, was used as the opening num-

ber of the Ecumenical Conference held in New York in 1900. Few who were present will ever forget the inspiring moment when the vast audience arose, and with glad, exultant voices poured forth this triumphant pean of praise. A touching incident, showing the power of the hymn, comes to us from India. One day, on the streets of a village, a missionary came in contact with a man who belonged to a fierce and warlike mountain tribe to whom, as yet, the Gospel had never been preached. Determined to "carry Jesus to them," at great personal risk he started for their country, taking, among other things, his violin. After a two days' journey he reached his destination, only to find himself surrounded by hostile savages, who pointed their spears at his heart. Death seemed imminent, but taking out his violin he began to sing and play the first verse of "All Hail the Power of Jesus' Name!" Finding himself unharmed, he sang on and on until at length he dared to open his eyes. Great was his amazement to find the spears dropped and the people ready to welcome him. Their savage hearts had been conquered by a hymn.

"Rock of Ages, Cleft for Me," the hymn so dear to every Christian heart, is especially significant throughout the Orient, where the followers of Buddha and the devotees of Hinduism are willing to perform any task, no matter how difficult or how repulsive, in the hope of escaping the pain and sorrow of countless reincarnations. Mrs. Bainbridge tells of a woman who, in order to make merit, dug with her own hands a well twenty-five feet deep and from ten to fifteen feet across. Not until long after completing this difficult task did she learn of free salvation through Christ. She was an old woman eighty years old when Mrs. Bainbridge saw her, but she was able to stretch forth the poor old crippled hands that had performed such incredible labor in an endeavor to obtain salvation, and sing with her visitor:

Nothing in my hand I bring,
Simply to Thy cross I cling.

"Jesus, and Shall it Ever Be," the hymn written by Joseph Grigg when but ten years old, was sung at the baptism of Krishna Pal, the first Hindu convert who had the faith and courage to endure the odium of a public confession of Christ. This notable baptism took place at Serampore on the last Lord's day of the year 1800, the hymn being sung just before Carey "desecrated the Ganges" by leading down into one of its tributaries two candidates for immersion, his son Felix and Krishna Pal.

"I'm Not Ashamed to Own My Lord" was used by Mackay, of Formosa, to strengthen the faith of A Hoa, his first convert, who had become his efficient helper, but was early learning that the path of service is sometimes strewn with thorns. When Dr. Mackay was preaching for the first time in Kelung, a heathen city in North Formosa, he was surrounded by a mob of angry idolators, among them

some of A Hoa's old associates, whose hatred for the missionary was only exceeded by their contempt for his convert. What followed can best be told in Dr. Mackay's own words:

I turned to A Hoa and asked him to address the people. It was a moment of testing. Never before had he spoken for Christ in the public street, and it was only a few months since he himself first heard the Gospel. As he heard the vile and scornful words of his old comrades, he was silent and hung down his head. Immediately I read the first verse of a hymn, and we sang it together. It was the old Scotch paraphrase that has so often put iron into the blood and courage into the hearts of trembling saints:

I'm not ashamed to own my Lord,
Or to defend His cause;
Maintain the glory of His cross,
And honor all His laws.

It was enough. A Hoa raised his head, and never again was he "ashamed." Looking out over the angry mob, he addressed them in the calm, clear tones of a man who believes and is not afraid.

"O God of Bethel, by Whose Hand," was David Livingstone's favorite hymn. It greatly cheered him during privations and sufferings of his long journeys through Africa, and it was sung at the great service in Westminster Abbey, when, on April 18, 1874, his body was finally laid away to rest. "O Thou From Whom All Goodness Flows" was a source of much comfort to Henry Martyn when reviled and persecuted for the sake of Christ on the mission field. After a prolonged and wearisome discussion with a Mohammedan concerning the doctrine of the divinity of Christ, he wrote in his diary, under date of August 23, 1811:

It is this doctrine which exposes me to the contempt of the learned Mohammedans. Their sneers are more difficult to bear than the brickbats which the boys sometimes throw at me; however, both are an honor of which I am not worthy. How many times a day have I occasion to repeat the words:

If, on my face, for Thy dear name,
Shame and reproaches be,
All hail reproach, and welcome shame,
If Thou remember me.

On June 12, 1812, so the diary says, the scene was repeated, and again the saintly missionary found comfort in his favorite hymn.

"In the Secret of His Presence," "O Thou My Soul, Forget No More," "Take My Heart for Thine, Jehovah," and "Awak'd by Sinai's Awful Sound," four devout hymns that have proved most useful to the Church, are worthy of special note, because they are the work of Christian converts in mission lands. The first was composed by Ellen Lakshmi Goreh, a high-caste Hindu girl, born in Benares in 1853, who after her conversion developed rapidly in the Christian life, and became a missionary to her people; the second, by Krishna Pal, Carey's first convert, who became an earnest Christian and an eloquent preacher; the third, by the native pastor of the Ampamarianan ("Rock of Hurling") Church, in Madagascar, who wrote it in prison shortly before his death; the fourth, by Samson Occom, a famous Indian preacher of New England.

BEGINNING WORK IN CENTRAL AFRICA

BY REV. DEWITT C. SNYDER, M.D., BROOKLYN, NEW YORK

Our long journey of ten thousand miles was ended. The last vestige of civilization had disappeared, and we stood in the midst of the heathen people of Africa. We had come to this country to teach the teeming hordes of Africa's ignorant and degraded children the blessed truths of the Gospel of Jesus Christ. A vast field of virgin soil lay before us. Here we would not build on any other man's foundation. There were no pre conceived systems of theology to combat with, and no tearing down of false structures, philosophies, like Buddhism, before laying a foundation.

DR. AND MRS. SNYDER

We located our station just outside of the village of Kasenga, and about a mile from the Lulula River. The village consisted of two long streets, along which the houses had been put up in every conceivable way, at various angles, and very few in line. Here and there in the center of the streets were open sheds, where the "council" met for their palavers. Under the trees, in out of the way places, were small houses devoted to special fetishes, while here and there were sheds containing looms for weaving cloth, or smithies for making spears, hoes, arrows, and other articles of iron.

Our first visit to this village of one thousand souls was filled to overflowing with incidents of the deepest interest. There were two sets of human curios on exhibition. The natives, with their strange dress and stranger ways on the one side, and ourselves on the other. We were bent on seeing all we could, and their eyes stood out like saucers! It is a question as to which party was the most interested. A crowd quickly surrounded us. Babies were held high in air that they might see the wonderful white people, and the mothers themselves were filled with wonder at the women in our party who had *so many clothes on*. Again and again the question was asked, "Are they really women like us?" Children peeped at us from between the legs of the men, or climbed up on top of the goat-houses to gaze at us in awe.

As we passed along there came to us from all sides the salutation, "Muoya!" (Life!). From the gray-haired chief of the village down to the babe who lisped it at its mother's breast came this mystic word. How strange it sounded to us who had come so far to proclaim life to *them*. Here was a whole village full of people whom we knew to be in a dying state, and yet on all sides we heard them proclaiming, "Life!" "Life!" From recognizing it as a salutation it soon came to our hearts as a pathetic appeal for that of which they really knew so little. This dead and dying people were calling out of their darkness for life! But how to convey to their minds the fact that we had come to proclaim Jesus as the supreme life-giver was not so easy. We could not speak in their language, nor did they understand a word of English.

Our first year was spent mainly in building suitable houses, learning the language, and in becoming acquainted with the people. The first house we occupied was a one-story three-room building erected on the ground, without any boards or planks between us and the earth. The walls were of clay, the roof was thatched with grass. The ceilings of the rooms were made of unbleached muslin, and the windows were mere holes cut in the clay walls and covered with the same material. During the rainy season we were often awakened during the night by water dripping down on our faces, and compelling us to arise and move the bed—not once or twice, but many times. The last resort was to raise our umbrellas and pray for the day.

The extreme heat of the tropics made it necessary to have the cook-house detached from the main building. No modern range with all improvements graced the interior, but a clay stove, modeled by the missionary's own hands, served the purpose. A bright-faced, black-eyed boy, about ten years old, Katalai by name, was our first cook. His dress was merely a narrow piece of native cloth around his loins. No hat adorned his head, and he knew nothing at all about shoes. He was not as immaculately clean as we desired, and was a great trial to us until he had learned the free use of water and soap.

We had brought with us from America a cooked ham sealed up in tin, and our mouths watered as we anticipated discussing it at a noon dinner. One day Katalai was instructed to open the tin and prepare the ham. Very carefully he opened the tin, and very nicely he cooked it. After cutting the bread he took the knife and deliberately wiped one side of the blade across his bare right leg, and then performed the same trick with the other side on his left leg. He then proceeded to slice the ham! It was all done before, in our astonishment, we could frame words of protest. The ham did not appeal to our appetites as strongly as it had just previous to this knife-cleaning process.

When Katalai was asked, "Is the water in the kettle hot?" he always took the kettle in his hand and poured some of the water on his bare foot to find out. One day in going to the cook-house to see

A MARKET DAY ON THE UPPER KONGO

why the dinner was not served we found him taking a bath in the pot in which he cooked the potatoes. But Katalai improved in time, and before his death he became an honored member of the Church.

All our drinking-water had to be brought from a spring a mile and a half from the station, and our washing-water was brought from the river a mile away. The native women did our washing for us under a shed near the house, but as we had no irons we had the clothes neatly folded, and took turns *sitting* on them to smooth out the wrinkles. There were other wrinkles that "sitting" on did not smooth out, but of them we will speak later on.

Some of Their Religious Ideas

Our main object was, of course, the conversion of these heathen, and this weighed so heavily on our minds that the care we were giving to personal matters worried us, and we redoubled our energies to find out whether or not they had any religion. If it be true that there is no people without some system of religion, then fetishism must be considered a religion. But fetishism is not a religion in the true sense of the word, for in it there is no worship and but little true faith; it is rather a "dark agnosticism full of fear, helpless and hopeless." Altho bowed down in the chains of ignorance and superstition, the people of Africa are not wholly disbelievers or deniers of a Supreme Being. Every tribe has the name of God, but other than the mere name there is very little indication of any knowledge of a diety.

In order to ascertain whether our people had any notion whatever

of a God, I entered into conversation with one of the most intelligent of the natives.

"Who made the house you are living in?" I asked.

"Why," he answered, "I made it, of course."

"Yes; and who made your spear?"

"Kasonga" (a blacksmith chief), he replied.

"And the cloth you wear, who made it?"

"A friend of mine whose name is Mudimba."

"Very well, then; but who made these beautiful big palm trees, and the woods with their vines and flowers, and the animals, and the men? What is his name?"

"Oh," he said, "Njambi made all those."

In the lower Kongo region the word for God is "Nzambi," or "Nyambi," evidently of the same root as "Njambi." With another large tribe near us we find the words "Fide Makulu," meaning an old person with the strong idea of "ancient of days." * It is generally conceded by Biblical students that, with the exception of the word "Jehovah," the name of the Supreme Being appears usually to carry with it the idea of *power*, so that it is not at all unlikely that Mr. Bentley's idea is the correct one.

In the country around our mission, growing alone and widely separated from each other, are a few lordly palms, differing greatly from the more common oil-giving palm, which always grows in groves. To this palm they give the name "dibu di Njambi." Among the cowrie shells used as money is sometimes found a small, beautifully striped shell, somewhat similar in shape to the cowrie; it is highly prized, and is named the "Njambi" shell. Often, when interesting and amazing the natives with some chemical experiment, I have heard the word "Njambi" spoken in a low, awesome tone. Evidently the word "Njambi" corresponds to our word God, but the poor native knows nothing at all of a kind, forgiving Father. They know of "Njambi" merely as a power greater than any other known among them. To this power they ascribe no attributes; indeed, they look upon it more as a power that *has been* than as one continually exercising its influence in their lives.

As to a hereafter, they have most curious ideas. They do not believe in the resurrection of the body, but believe that the spirit, after leaving the body, goes to some far-away place to which they give the name "Mputu." As they speak of the white men among them as "Mputu" people without thinking of them as embodied spirits, it is evident that the word "Mputu" means merely "unknown country." They also believe that many of these spirits return to earth and live again in the

* Mr. Bently, in his exceedingly interesting book "Pioneering on the Congo," remarks that "'Nzambi' and its cognates are like 'Nzamba,' *the elephant*, and there may lie an idea of greatness in the root." Among our people the word for "elephant" is "Kamba," showing here also a likeness to "Njambi."—DE W. C. S.

form of animals, usually the leopard (metempsychosis), or in the body of a human being (transmigration).

The Bakuba, living north of our station, had forbidden the paths to all strangers. For a while it seemed as if we could never reach them to establish a mission among them. One of our missionaries, the Rev. W. H. Sheppard, F.R.G.S., had learned much of their language from the Bakuba traders who passed through our station on their way to the trading-houses along the river. He made an attempt to reach the capital where the king (Lukenga) lived, but he found the paths closed. At last, however, word reached the king of this mysterious man who could speak his language and was of the same color as his people. Immediately he conceived the idea that Sheppard was the embodiment of the spirit of his son who had died many years ago, and thus Sheppard was admitted and treated with great honor. He was the first foreigner to enter into the Bakuba country, tho the traders had tried very often to accomplish the same feat. Thus it was through this belief in the transmigration of souls that the Gospel entered into the great Bakuba country.

A FETISH OF THE KONGO NATIVES

They believe that the woods are full of spirits—real people, tho invisable to them—evidently the embodiment of their own evil thoughts. It is believed that these evil spirits are continually seeking to injure them, and that all sickness and death, and trouble of all kinds, are due to the malign influence exerted by these spirits; hence the necessity for fetishes,* or "buanga." A fetish may consist of just one simple thing, as a bone or a bead or a crooked stick, or it may be an accumulation of things in a gourd or a bag made from native cloth, or it may be a very fancifully carved image of a man or an animal. This thing, or the accumulation of things, is potent only after having been made so by the witch-doctor. The witch-doctor goes through a remarkable series of performances before the fetish is perfect. There are low-murmured formulas while he gazes on the

* The word "fetish" is from the Portuguese verb *feitiço* (to charm). A charm seems necessary to their superstitious minds as a protection against the workings of these evil spirits. There do not seem to be any good spirits. Immunity from evil is accounted for by the strength of the fetishes they have, or through the temporary cessation of the spirits' pernicious work.

object lying before him on a mat; then he grasps it in his hands, and after chewing a bit of kola-nut, spits the chewed pieces all over the object; then he covers it with powdered cam wood mixed with oil, and lastly dips it in the blood of a chicken. During the whole process his body writhes as if he were in agony, and his face is distorted with most diabolical expressions. These fetishes are of various values, and are used not only to ward off evil spirits, but also to bring luck to the possessor.

We have found but few traditions among them, and tho there is plenty of proof of their having come from a higher state of civilization down to the very low level on which they now live, all memory of better times is as a long-forgotten dream. Two instances of folk-lore we mention here as being the most interesting of all we have heard:

A long time ago our king grew sick of a desire to know what there was above us in the "sky country." So he called together all his people and told them of his desire, and commanded them to meet together again in two moons, prepared to solve this problem. At the end of that time all the chiefs with all the people reassembled at the place appointed, a large plain, each chief bringing with him a long bamboo pole and a quantity of native rope. A hole was dug, and one of the poles firmly planted in the ground. Around this pole as many as possible of the people gathered. Those nearest the pole grasped it firmly, while others braced the people who held the pole. Then two of the chiefs climbed up to the top, carrying with them another length of bamboo, to be tied to the end of the one planted into the ground. Other chiefs were to continue this plan, and in this way they hoped to ascend to the "sky country." But, alas! the whole thing toppled over, killing many, and the plan was dropped.

The other legend is:

Many, many years ago there suddenly appeared in the sky a man with bright raiment, who cried out in tones loud enough to be heard by all the people in all the country around: "Muoya! muoya! muoya!" (Life! life! life!) But the people, with one accord, answered: "We do not accept!" And then the man disappeared. In a few days he returned in the sky, and this time called out: "Lufua! lufua! lufua!" (Death! death! death!). And all the people answered, "Tuwatubush" (we accept), and so death came into the world.

On this triangular foundation (resting, of course, on the true Foundation) the missionaries have sought to build. First, the word "Njambi," meaning an unknown God, was used to teach them of the true God. Second, their tradition of the king, and his desire to know of the "sky country," opened the way to tell them of heaven, and to show them that no man had ascended up on high to bring knowledge of that place, but that Jesus the Son of God had come to reveal it. And, third, from their tradition of life and death we showed them that an opportunity still remained of choosing life through Jesus Christ, who now offered it to them.

THE PROVINCE OF GARHWAL, INDIA

BY REV. JOSEPH H. GILL, PAORI, GARHWAL, INDIA
Missionary Methodist Episcopal Church, 1872–

The geographical position of Garhwal makes it one of the most distant fields, besides being the most difficult to reach on the globe. It is a part of the Himalayas, and contains the sources of the Jamna and Ganges rivers. It is a land of mountains so closely packed together that where valleys would be expected only ravines are found, with hardly a spot wide enough to deserve the name of valley. To this the only exception is the little spot on which Srinagar is built. In 1894 the falling of a mountain side dammed the Gohna River, and the accumulated water, nine hundred feet deep and five miles long, made the Gohna Lake, which finally destroyed the dam in a single night and the accumulated water burst suddenly into the upper Ganges, overflowing its banks and carrying away with it the habitations of thousands of people. Life was saved, however, because the people had timely warning, for civil engineers and telegraph stations lined the route. In this flood the town of Srinagar was washed away, and with it mission property worth five thousand rupees. Said property has never been replaced.

Many of the villages of Garhwal are perched on the hillsides like birds' nests—hard to reach. Terraced fields which are constantly falling and constantly being repaired furnish the only ground for the little farms where, amid rocks and stones, the people try to raise food for themselves. Grazing-ground for cattle is found in plenty outside of and above the cultivated land, for there is considerable forest scattered over the hills.

The district is from one hundred and fifty to two hundred miles from north to south, and about one-fourth that distance in width from east to west. If the territory of the native Rajah of Tihree be added, then the width will be doubled. The entire number of inhabitants is about three-quarters of a million.

It was in the year A.D. 1815 that the British ousted the Naipaleese and took possession. At that time chaos reigned as far as government was concerned, for the Gurkhas entrusted the collection of revenue to their soldiers, and they stopped at nothing, butchering the people when it suited them or selling them into slavery. But now all that is changed. A single English magistrate rules with peace and justice, and great content prevails. If there be an exception to this "content," it is because of want of appreciation of civilization and civilized methods. For instance, forests are protected from destruction because of the well-known connection between its foliage and the rainfall. But the villager, who had license in old times to hew and cut when and where and how he liked, finds it difficult to put up with

present restraint. The deputy commissioner, for that is the English magistrate's title, has many native assistants. Post-offices and telegraph offices have been established, all the land has been accurately surveyed and mapped, every cultivator's revenue tax has been fixed. This is done anew once in a generation. Police stations have been established, and life is about as safe in this distant territory as in many a civilized city of Christendom. In the ravines small turbine water-mills are found, where grain is made into flour. Those who live far from the streams still use the hand-mills, everywhere common in the East. Fish abound in the streams and are eaten by the people. Pheasants and wild fowl live in the jungles. Deer of small size, wild pigs, bears, and leopards are still to be met with. The "meeting" with the latter is not always pleasant for the traveler. Snakes are feared, for they are not few; several times the writer has killed a cobra. Oxen are only used to draw the plow. There are no wheeled vehicles, for the roads are too steep and too narrow. We pray for cart roads as well as for salvation. Cows give milk, and they are worshiped. Buffalos are domesticated for milk and for use in the plow. Goats and sheep are used for food.

The hills vary in height; they are a few hundred feet when they first leave the plains, but as one advances into the interior they rise to 3,000, 5,000, 8,000, 10,000, and finally to over 22,000 feet above sea-level. Here are the eternal snows. Two passes permit adventurers to cross into Tibet (the Mana and the Niti passes), but they are so difficult of access that few attempt the journey except the Bhotias, a mixed people who are themselves partly of Tibetan blood.

All along the banks of the Ganges temples and shrines are met. Wherever a confluence of two streams takes place it is called Priyag, and is supposed to be a place of special sanctity. Hence the names of many little villages: Deo-priyag, Rudrpriyag, Nandpriyag, and others. Two of India's most famous shrines are situated in Garhwal—namely, Kidarnath and Badrinath. To these come men and women pilgrims from all over India—princes and peasants to the number of fifty thousand to seventy-five thousand annually. These pilgrims find hill traveling new and difficult and dangerous. They are well fleeced by people who are shopkeepers, coolies, and men of priestly class, who make a living by "taking the stranger in." In very ancient times schools of learning existed near Joshimath in Garhwal, and the best Sanscrit and the purest was here spoken. But this is all changed now. Ignorance prevails. What little knowledge there may be comes from three sources—indigenous schools, government schools, and mission schools. Some few well-to-do people hire a priest or teacher to give instruction to the children of their own family. This makes the indigenous school. The teacher is fed with the family, and receives a trifle in cash besides. Then the government maintains some fifty or

sixty primary schools, where the people's vernacular is taught. The mission school, until lately, was the only one in which English is taught.

A girls' school has been established and is now cared for by the Woman's Foreign Missionary Society of the Methodist Episcopal Church. It was named by the ladies of the Philadelphia branch in honor of the lady who did most to build it up "The Mary Ensign Gill Memorial School." It is equipped with excellent dormitories and class-rooms and chapel, beside having a modern dwelling-house of approved pattern for the young ladies in charge, together with ample fields and forest to furnish outdoor exercise for the pupils. The pupils are all Christian boarders or orphans, and number some seventy at the time.

The boys' mission school at Pauri has existed for about thirty-six years. It is appreciated by the better classes of people all over the district. They send their sons gladly, intrusting them to the care and supervision of the missionary in charge. Dormitories are provided for them near the missionary's house.

To-day many young men look on this school as their alma mater while they fill places of importance and renumeration. They are found in the following departments: medical, educational, law, civil engineering, and clerks in the courts and in the treasury. A few are in the police and in the military. Some have become preachers of the Gospel. An effort is made, at present, to maintain ten classes in this school, thus making it a high-school in grade, but funds are sadly lacking to continue this good work. It seems to the writer as if there never existed in any mission field on earth a more favorable opportunity to influence and affect the education of an entire district, the children of over half a million people. Natives not wholly friendly to Christianity and others who are favorable to the mission have of themselves raised a sum equal to $2,000 or $3,000, in hopes that the interest will provide a sum sufficient to keep up perpetually a school of high grade. The small rate of interest they receive will not admit of the realization of their object. The mission itself is sadly hindered by lack of funds. No other missionary society occupies this field. The Methodist Episcopal Mission has the responsibility as well as the honor of the enterprise resting solely on its shoulders. It seems to the writer that there has seldom been in any land a greater opportunity to do permanent good to a neglected and needy population in an out-of-the-way district. Rev. James H. Messmore, D.D., at present living in Pauri, himself teaches in it four hours daily. His wife, in addition to other duties, teaches one hour daily.

Rev. T. J. Scott, D.D., of Bareilly, who visited Garhwal, writes me, dated July 1, 1902: "I have been much interested in the matter of our getting control of the principal education in Garhwal. . . . If

the scheme becomes a success this will be a noble work, and may be worth a hundred years of mission work."

Many of the temples in Garhwal are endowed, and a host of idolatrous priests grow fat on the spoils gained from pious pilgrims. The pandas or temple runners—missionaries of idolatry—make tours over India. They district the whole land among themselves, and when thus divided all the profits from a particular territory is the due of a particular family of priests. There are about three hundred and fifty families at Kedarnath thus supported. There are almost no Mohammedans in Garhwal. There are a few rich Jains. There are some Bhotias near the snows—a class of people of mixed race and partly Tibetan in blood. The bulk of the population may be described as belonging to three large classes—namely, Domes, Kassias, and Hindus. The Domes are the aborogines. They are stigmatized as outcasts, but in reality they are the ancient owners of the soil, and with the other aborogines of India are probably of Scythian origin. Many of them are black. By occupation they are artisans and menials. It is a serious drawback to civilization that important tradesmen, carpenters, blacksmiths, weavers, stone-masons, and tailors should be classed as outcasts. Thus a skilled workman is degraded, while a hod-carrier is his superior. All castes are compelled to leave their homes to carry the goods of passing travelers. For this service they are paid about one cent per mile, and they must go one march (or twelve miles), which is one day's journey. My remedy for this grievance is *cart roads*, without which civilization can never come. With cart roads beasts of burden can be made to do what men and women do now so unwillingly. The Domes are without temples and religious books of their own. God they call "Niramkar," a word which has the beautiful meaning of "the one without form." If it means spirit there could hardly have been a better definition. They worship spirits or demons. In these days they are learning much from Hinduism, but as a class they are more hopeful subjects of missionary effort than any other, and from them, for the most part, have come the eight hundred Christians now enrolled.

The Kassias are a race which at some remote time entered these hills and spread themselves all over them from beyond the Indian boundary westward to the extreme east. They subjugated the Domes and held sway till the arrival of the Hindus, when they in turn were conquered. The Kassias have no claim to the sacred thread worn by Hindus. They have no separate religious books. A process of transition in their condition has been going on for a long time. They still control a few temples, but for the most part they accept Brahmans as their priests, and a few, by gold, have purchased the right to wear the sacred thread. They claim the Hindu title of rajput, but orthodox rajputs do not acknowledge them as brethren. All classes in Garhwal

burn their dead. If near a branch of the Ganges the corpse is carried there, otherwise it is cremated in a forest. All the people believe in sin and its punishment hereafter, but they have hazy notions of what sin consists of. This could hardly be otherwise where the ten commandments are unknown. The people readily assent to the ten commandments excepting the second. All their teaching has made them idolaters. When Christianized they expose the evils of idolatry and denounce the system with all the vehemence that old Christians do. Polyandry exists in a part of native Garhwal. Polygamy is common, but not universal. Women are purchased for wives. Government tolerates it as a mode of marriage, yet no magistrate would entertain a suit for money which had been paid for a woman. In such cases, which are not infrequent, the suit is always for jewelry given to the parties sued. The cost of a wife varies with her caste or family, and ranges from sixty to a thousand rupees. A few people are found who have broken away from this custom. One of the reforms now needed is that of the destruction of this custom as was that of suttee. The evils that come from it are many. There are men still found who hold to the theory that purchase, in these cases, gives right to punish with death the woman who is disagreeable to her husband. There is many an instance of crooked means used in order to raise the sum needed to buy a wife. The writer knew a man who, while he lived, kept earning and paying on a debt owed for the purchase of his own mother.

The food of the people is black, unleavened bread, made from a millet, or millet grass, called mandawa. It is not unlike mustard-seed in appearance. Prince's feather seed, also a species of Hungarian grass called jangora, are used for food. These, with rice, barley, and buckwheat, are the principal grains. Potatoes were introduced by the English, and they flourish well. There are no better raised anywhere. Cows being objects of worship, beef is never eaten. The flesh of sheep and goats is relished. Low caste people keep pigs and barn fowls, but they are abhorred by people of caste.

Of wild flowers, which are plenty, might be named dandelion, four-o'clock, oleander, morning-glory, and many beautiful orchids and begonias, ferns of a multitude of kinds, lilies, and wild roses. The yucca, or Spanish bayonet, is common. There are many species of cactus. Of flowering shrubs, the rhododendron is everywhere, and in spring its blossoms adorn the hills. Of fruits there might be named oranges, lemons, quinces, peaches, apricots. Apples and pears have been introduced, and are flourishing. Berries of several kinds are wild and plenty. Walnuts and hazelnuts grow to perfection. There is good soil for raising all the vegetables known and used in Europe and America. The resident, whether magistrate or missionary, imports seeds, and furnishes his table with cabbage, celery, cucumbers, tomatoes, onions, beans, peas, turnips, carrots, parsnips, and, indeed, every article needed by the cook. There is one thing scarce in Garhwal, and that is the society of your own kindred. Except the magistrate, who seldom stays at his headquarters, but keeps touring over his district, no European society is to be found outside of Lansdown Cantonment, thirty miles away. I would speak of the mission work, but this article is already too long to do so now.

CHRISTIAN LITERATURE FOR CHINA*

During the year 1902 the Central China Religious Tract Society issued the enormous number of 1,700,000 volumes. With the exception of special gifts to advanced students at the triennial examinations at several provincial capitals, these books were *all sold.*

The circulation is mainly in China itself, where the society lends invaluable aid to the missions by providing the needed books and Gospel tracts for evangelistic and pastoral work. Wherever Chinese are found in Asia, America, and the British colonies, supplies of these books are sent. As most of these books are sold *under* cost price, the ratio of success produces corresponding deficit. We regret to see the society is a thousand taels in debt this year. At a recent meeting of the society, the president, Dr. John, remarked:

To my mind, the distribution of books at the triennial examination at Changsha, Hunan, was the great event of the year. The thought that tens of thousands of Christian books are now in the hands of the scholars of Hunan ought to fill our hearts with profoundest gratitude. I know enough of the scholars of Hunan to be assured that these books will be read and discussed. Let us earnestly pray that many among them may find in the reading of these books that knowledge of God in Christ which they so much need. Ten or twelve years ago Chou Han, our arch enemy, was a man of tremendous influence in Hunan, especially in Changsha. The valley of the Yangtse was flooded with the anti-foreign and anti-Christian literature —the filthiest and most maglignant literature the world has ever known. At that time no foreigner could show his head in Hunan. But look at the wonderful changes which have taken place during this short period! That infamous press was suppressed, and Chou Han was put in prison. Hunan is being rapidly covered with mission stations, and the very city from which that unspeakable filth was poured forth has been flooded with Christian literature. I have spoken of the immensity of our circulation. During the twenty-seven years of its existence our society has issued 18,767,558 tracts in various forms, but it also covers an immense area. Our tracts find their way into every part of the empire, and even to the "regions beyond." I find that even the officials are beginning to read them. Of late I have come into close contact with a good many officials, both in Hupeh and Hunan, and with hardly an exception I have found them friendly, and ready to listen to anything I may say about Christianity and its claims. Among the officials I have come across there are not a few who have been reading our Scriptures and tracts. There was a time when an official would condescend to look at a book of this description, but that day is gone. What clothes this tract work with deepest interest, to my mind, is its relation to the momentous work of building up a Christian Church in China. I believe that, apart from the Christian Church, there is no hope for China. I have no idea of uplifting this people except through the Church and in connection with the Church. A friend of mine was traveling in the north. He came across the principal of one of the colleges recently established there, and asked him what was the main aim of the institution. "To make the Chinese strong," was the reply—not a bad aim, if you begin at the right end. Now the first aim of

* See frontispiece.

the Church is to make the Chinese good, and through making them good to make them strong. Strength without goodness is destructive. Go on making them strong without making them good, and within twenty years the "Yellow Peril" will be more than a dream. Thank God for the Church in China! The Church of three hundred members which I found on my arrival has grown to a Church of one hundred thousand communicants at least, with two or three hundred thousand adherents besides. Ere long these hundreds of thousands will become a million, and the million will become ten millions, and so on with accelerated speed till the Christian Church will be a mighty factor among the forces which shape the national life, and the principles of the Christian faith shall dominate the land. Now, the main reason why I feel so deep an interest in this tract work is that I see in it a powerful instrument with which to build up the Church of God in China. I love the work, because its direct aim is to make known the way of salvation, to lead men to God through Jesus Christ, to deliver men from sin, and to lift them into a life of holiness. I love it because of the glorious fruits it has borne in the past, and of the still more glorious fruits it is destined to bear in the future. In the Church of the future these religious tract societies will not be forgotten. They will be looked upon as among the most potent agencies employed by the Church to chase out the darkness of the land and bring in the Kingdom of our God.

There is no better way of making China "strong" and "good" than by strengthening this society, which is greatly in need of funds, and all who have the true interest of men at heart may unite with our missionary brethren in pushing this work.*

THE STORY OF A CHINESE LEPER

BY REV. JOSEPH S. ADAMS, HAN YANG, CHINA
Missionary of the American Baptist Missionary Union, 1875-

In the busy Tsao-hu-men (grass-lake gate) of the city of Wu-chang there sat a young man begging. Few, indeed, were the words of pity he heard, and fewer still the coins upon his mat. He held up a wasted hand, and cried, "*Ma fung!*" (A leper!) The surging, busy throng heeded him not.

Wong Keh-shang could not go to Jesus for help, for he knew Him not; but Jesus Himself, in the person of a missionary, with something of the Master's spirit, stood before him.

"Are you a leper?"

"Alas! alas! I am."

"Can't you cure yourself?"

"I! Cure myself? No. The more I do the worse I become."

"True! You are quite helpless."

"Yes. No one cares, and no one knows. I have no friends. I am hungry, no one feeds. I am sad, the people only laugh."

* Contributions may be sent to the editor of this REVIEW, or to Rev. Griffith John, D.D., London Missionary Society, Hankow, or to the General Secretary, Rev. Joseph S. Adams, American Baptist Missionary Union, Hangang, Hankow, Central China.

"Some One cares."

"Who is He?"

"Let me tell you." And, sitting down, the man of God told the leper of One who cares, of the deeper leprosy of sin, the great sacrifice of love, the cleansing fountain for sin and uncleanness. Ho! fastidious religionist. You are wont to preach only to the *elite* in England and America, come and hear this man preach to a leper. Yes, bring your Florida water along. This leper is offensive, I know—almost as offensive as human pride is to the spirit of God. Hush! now, listen.

"Does Jesus care?"

"Jesus loves you."

"Will He bless me?"

"Only trust Him."

"Where can I find Him?"

"Come, I'll show you."

"Come! Where? I have to beg."

"Jesus will provide. Come with me."

Then that awkward, fanatical missionary with the gray beard (we know his name and so does his Master) actually TOOK THAT LEPER TO HIS OWN HOUSE! And why not? A leper's soul is worth saving.

If our eyes were open we should see angels going in and out of that room where the leper and the saint are kneeling. If our ears were not so dulled with earth sounds, we should hear the angels singing over a soul born again. The glory of God is here.

In a little school-room on the city wall sits the leper, Wong Keh-shang. His leprous hand is wrapped in a white bandage. A Christian physician has eased the pain if he can not cure the disease. The day is hot, the flies are buzzing about, the houses below are quivering with heat, the schoolboys drone over their books. Wong has had his head shaved, he is dressed in a clean white summer gown, and he looks contented and happy. He is teaching the little mission school, and daily tells the story of his own conversion, and urges the children to faith in Christ. Nor was the story told in vain.

The scene changes. In far away Shensi province there is a little mission graveyard. A group of sorrowful missionaries stand around an open grave. Chinese converts are there weeping quietly with real sorrow. Wong Keh-shang has done his work. Leper as he was, with increasing pain and weakness he accompanied a band of pioneer missionaries to the far interior, praying only to be allowed to testify of the love of the Lord of Salvation, Jesus Christ. Then the leprosy did its fatal work, and he in heavenly glory beheld the Savior "who CARED" for him. "AND HE WAS CLEAN."

And God shall wipe away all tears from their eyes; and there shall be no more death; neither sorrow, nor crying, neither shall there be any more pain, for the former things are passed away.

CANNIBAL CHRISTENDOM IN WEST AFRICA*

What is a cannibal? A man who eats men. But there are worse cannibals than those who dine off the human corpse. There are nations that dine off other nations—eating them up none the less ruthlessly altho they do not pass their carcasses through the stew-pot. Take, for instance, the inoffensive and multitudinous native tribes whom the Spaniards found in the West Indies. Before Columbus landed in the Western hemisphere there were millions of them. A hundred years later the place that knew them knew them no more. The Spaniards had eaten them up as effectively as if they had been savage carnivores which had preyed upon their flesh. In this sense it is difficult to deny that Christendom has been cannibal in Western Africa. The European, and especially the Englishman, for centuries battened upon the flesh and blood of the negro. And as was and is the wont of our dear countrymen, we said solemn grace before beginning our cannibal repast. Sir John Hawkins' pious letter, in which he describes how he gave glory to God for the success with which he had started the slave-trade in West Africa, was characteristic of the race. It reads like a grim satire in the light of subsequent developments that the first British slaver, which Sir John Hawkins took out under royal patronage to begin the regular slave-trade between the West Coast of Africa and the West Indies, was named *Jesus*. Queen Elizabeth took part in the enterprise. That most Christian Sovereign and Defender of the Faith not only equipped the *Jesus*, but put one hundred British Christian soldiers on board to provide for contingencies. The slave-trade continued to be one of the greatest of British interests down to the beginning of the nineteenth century. When the French were declaring the rights of man with revolutionary fervor, the English had one hundred and ninety-two vessels, chiefly hailing from London, Bristol, and Lancaster, constantly engaged in the slave-trade, with a carrying capacity of forty-seven thousand one hundred and forty-six negroes. As many as from seventy-five thousand to one hundred thousand negroes were carried across the Atlantic in a twelvemonth. To secure this annual holocaust, at least ten times as many other negroes were killed in the slave raids. Of those who were transported across the Atlantic, fifty per cent. died before they could be set to work. The luckless captives died like flies. Eight hundred thousand had been poured into Jamaica in one hundred and thirty years, and at the end of that time only three hundred and forty thousand were to be found in the island. Christendom dined off West Africans. British Christian merchants accumulated fortunes by their systematic massacre of the negro. Between the days of Hawkins and those of Wilberforce three millions at least of West Africans had been carried dead or alive to the Western hemisphere. As ten times that number perished in their capture, Christendom may be said to have gorged itself with the flesh and blood of thirty millions of the African brothers and sisters of Jesus Christ. What a cannibal repast!

That this was abominably wicked is now admitted by every one. But it will be said that is a matter of "has been." We have repented of our sins in sackcloth and ashes, and are now bringing forth fruits meet for repentance. Are we? That is the qustion. No doubt we have desisted from the old slave-trade, and have even waxed zealous, even to slaying,

* Condensed from the *Review of Reviews*, London.

against those who would not promptly follow our example. But have we altogether reformed our ways? Is the old horrible instinct of cannibalism quite extinct? With these two books of Mr. Morel and Mr. Fox-Bourne before us, we are not so sure that we can answer that question in the affirmative.* In the Kongo, at least, Christendom seems to be still hard at work draining the life-blood of the unfortunate African.

On the West Coast

The popular idea that the British government is a kind of beneficent terrestrial providence in Western Africa, Christianizing, civilizing, and humanizing the natives, is not borne out by the evidence adduced by Mr. Morel. He may be biased in favor of the natives, but what he has to say does not redound to our credit. We begin to understond the bitterness of the demand from Johannesburg of "less crown and more colony," when we read of the way in which crown colony government is worked in West Africa. It is somewhat startling to hear that there is more representation and less despotism in the French and German colonies than in those under the Union Jack. The merchants, who are the men who made British West Africa a possibility, are never consulted. "I can not find that the Colonial Office," says Mr. Morel, "has on any single occasion, in a matter of importance, consented to adopt the views of the men who, as subsequent events have manifestly proved, saw clearer than the permanent officials, and whose advice, if taken, would have avoided the perpetration of serious mistakes." As the result of this ignoring of the advice of the unfortunate British Uitlanders of West Africa, we have bloody wars, heavy expenditure, and the irretrievable ruin of great territories.

The government is in the hands of officials who have not even sufficient common sense to take the most elementary precautions against dirt-engendered disease. Major Ronald Ross, to whom the Nobel prize for preeminent service in the cause of preventive medicine has been awarded this year, draws up a scathing indictment of the scandalous neglect of the simplest sanitary measures by the colonial office satraps, whose word is law on the West Coast. He says:

> It is the duty of the government to see that the principal settlements are kept scrupulously clean and drained; to construct and publish proper statistics of sickness and mortality among the Europeans; to appoint whole-time health officers; to enforce sanitary laws; and to encourage the building of good houses and the establishment of dairies, settlement farms, gymkanas, and other institutions or trades which are likely to conduce to the comfort and health of the colonists. Thus government has a great deal to do. It has only begun as yet.

Indeed, it has hardly begun. Nor is it only in sanitary affairs their neglect is criminal. Mr. Morel thus summarizes the needs of British West Africa at the present time:

> (1) A council or advisory board in which the merchant element shall be widely represented; (2) Tight control over the military element, fewer punitive expeditions, and more tact and patience in dealing with native races, the officials whose administration is virgin of wars to be looked upon as deserving of prior promotion; (3) Economy in administration; (4) Thorough financial overhaul; (5) Elimination of the crown agents; (6) Open tenders for all public works; (7) Sanitation; (8) Scientific study of the native people, laws, and languages; (9) Scientific study of the native products and improvement of the native industries; (10) Maintenance and

* "Affairs of West Africa." F. D. Morel. (Heinemann.) 380 pp. *Net*, 12*s*. "Civilization in Congoland." H. R. Fox-Bourne. (P. S. King & Son.) 311 pp. *Net*, 10*s*. 6*d*

not murder of native institutions; upholding and strengthening of the power of the chiefs; non-interference with domestic slavery in the protectorates; preservation of native land-tenure; (11) A civil service on the lines of the Indian civil service; (12) A civilian governor-general.

The central pivot of his argument for a sane native policy in West Africa is (1) maintenance of native land-tenure—that is to say, of the right of the native *to his land and the fruits thereof;* that is, insistence upon the fact that the native is a human being, and has the rights of a human being, not only from the humanitarian point of view, but from the point of view of elementary statesmanship. No European race can colonize West Africa. (2) Free unrestricted commercial intercourse as between the white man and black, on a basis of demand and supply, and market prices. (3) Elimination of commercial monopoly or territorial monopoly of any kind, which, by converting the native into a landless serf for the benefit of European speculators on the Continental bourses, is running the whole edifice of European effort.

All this, it will be said, and rightly said, may indicate stupidity and inefficiency and general incapacity, but it does not amount to cannibalism. For cannibalism proper we must go further south. It is in Kongoland that we are confronted with horrors which recall the worst days of the slave-trade.

On the Kongo

Mr. Fox-Bourne's book is sickening reading. Its proper title is, "The Cannibal State on the Kongo." Its contents, taken together with those in which Mr. Morel attacks the system of chartered monopolies, are enough to make one despair of humanity. Sir H. Gilzean Reid and Mr. Demetrius Boulger would have us believe that King Leopold has converted the Kongo valley into a terrestrial paradise. Mr. Morel and Mr. Fox-Bourne maintain that he has converted it into a hell; and after making all allowances, it is difficult to resist the conviction that they have proved their case.

Amid the conflict of testimony certain facts stand out quite clearly. The fact is that the Kongo State was brought into being expressively for the avowed objects of (1) opening up Central Africa to free trade for all European nations; and (2) for civilizing and improving the condition of the natives. The second fact, about which there is no dispute, is that the Kongo State has established a system of exclusive monopolies which have brought enormous profits to capitalists. It is further alleged, but this is not undisputed, that these profits have been made, for the most part, by a system of organized cannibalism the like of which exists nowhere else in the world.

It is hardly necessary to advance testimony in support of the force of these facts. It will suffice to quote, not the sanctimonious protestations of King Leopold, but the emphatic declaration of Prince Bismarck when, in 1885, he brought the Berlin (Kongo) Conference to a close by summing up the resolutions of the powers there represented in the following explicit terms:

"The resolutions that we are on the point of sanctioning," he said, "secure to the commerce of all nations free access to the center of the African Continent. The guarantees which will be provided for freedom of trade in the Kongo Basin are of a nature to offer to the commerce and the industry of all nations the conditions most favorable to their development and security. By another series of regulations you have shown your solicitude for the moral and material well-being of the native popu-

lation, and there is ground for hoping that these principles, adopted in wise moderation, will bear fruit and help to introduce to them the benefits of civilization."—Parliamentary Papers, Africa, No. 4 (1885), pp. 65–66.

The way in which the expressed will of Europe was set at defiance was by the invention of the theory that everything worth having in the Kongo State was the private property of the State. Monopolies were then granted to joint stock companies which earned their dividends by the free use of the chicotte and the cannibal.

The chicotte is the instrument of torture used to persuade the miserable native that it is to his interest to work for the white man. The cannibal is the agent employed to punish the unfortunate native when he revolts against the chicotte.

First as to the chicotte:

"The 'chicotte' of raw hippo hide, especially a new one, trimmed like a corkscrew, with edges like knife-blades, and as hard as wood," Glave explained, in terms all the more notable because his own views as to coporal punishment can not be regarded as over lenient, "is a terrible weapon, and a few blows bring blood; not more than twenty-five blows should be given unless the offense is very serious. Tho we persuade ourselves that the African's skin is very tough, t needs an extraordinary constitution to withstand the terrible punishment of one hundred blows; generally the victim is in a state of insensibility after twenty-five or thirty blows. At the first blow he yells abominably, then he quiets down, and is a mere groaning, quivering body till the operation is over, when the culprit stumbles away, often with gashes which will endure a lifetime. It is bad enough the flogging of men, but far worse is this punishment when inflicted on women and children. Small boys of ten or twelve, with excitable, hot-tempered masters, are often most harshly treated."—Mr. E. J. GLAVE, an Englishman, in *Century Magazine*, vol. lv., pp. 701–3.

The reason why the chicotte was used was to compel the natives to labor for the benefit of the Belgian *exploiteurs*. The chicotte, however, is only brought into requisition after the natives have been broken in. The process of breaking them in is more summary, and involves the employment of the soldier.

Before explaining the *modus operandi* it may be well to state how the Belgians obtain the force necessary to enable them to eat up whole populations. For in the Kongo State in 1902 the total number of white men of all nationalities was only 2,346. Of these 1,465 were Belgians, who held almost all the important military and civil positions. As the native population of Kongoland numbers some twenty or thirty millions, it is curious to discover how such a handful of whites can reduce the black millions to virtual slavery. The trick is not very difficult. A white officer with a few armed men at his back summons the chiefs in a district to a palavar. Each chief is asked, in return for so many pocket-handkerchiefs, to furnish a certain number of slaves. If he agrees, the slaves of the black chief become the slaves of the white officer, who subjects them to military discipline, arms them with rifles, and uses them to punish any chief who is slow in supplying his quantum of slaves. Refusal to furnish the stipulated contingent is treated as an act of war. The villages of the recalcitrants are burnt down, their stores looted, their gardens destroyed, and the natives themselves shot down until they have had enough of it and submit to escape extermination. Their submission is accepted on condition they supply double the contingent of slaves first asked for. The slaves thus handed over are first called

Libérés, then put in irons until their bondage can be riveted with military discipline in the nearest camp.

As every district officer receives £2 head money for every slave thus enrolled in the *force publique*, the State found little difficulty in organizing a standing army of slaves, nominally free, but absolutely at the disposal of the State, which now numbers 15,000 men. To a native African this *force publique* is the irresistible power which renders impossible any resistance to the Belgian vampire which is draining the life-blood of Kongoland.

Having obtained this *force publique*, and supplemented it by enrolling thousands of cannibal tribes as an irregular native militia, the State and the monopolist companies are ready for action. What takes place has been minutely described by many witnesses, among whom Mr. Sjöblom, a Swedish missionary, is one of the best. When the apparatus of coercion is ready for action, the natives are summoned to the head-quarters and ordered to bring in a certain minimum quantity of india-rubber every Sunday. If they refuse, some of them are shot to encourage the others, and the rest are driven into the bush to collect the rubber. If they do not return, or if the tale of rubber baskets falls short, war is declared. Says Mr. Sjöblom:

> The soldiers are sent in different directions. The people in the towns are attacked, and when they are running away into the forest, and try to hide themselves and save their lives, they are found out by the soldiers. Then their gardens of rice are destroyed, and their supplies taken. Their plantains are cut down while they are young and not in fruit, and often their huts are burnt, and, of course, everything of value is taken. Within my own knowledge forty-five villages were altogether burnt down.—*Civilisation in Congoland*, p. 211.

Where the natives submit in despair, every male native is driven into the marshes every morning by savages armed with rifles, who are established as absolute despots in the town. If any native man stays behind he is shot at sight. During the day the sentinel does as he pleases with the women and the property of the poor wretches who are toiling to collect the rubber. If at the week end the full quantity of rubber is not forthcoming, the defaulters are in some cases chicotted, in others they are killed, and their right hands are hacked off, smoke dried, and sent down with the rubber baskets to explain why the weekly output was short. "We counted," said Mr. Sjöblom on one occasion, "eighteen right hands smoked, and from the size of the hands we could judge that they belonged to men, women, and children." On another occasion, one hundred and sixty hands were brought in. Sometimes the hands were hewn from living bodies. At Lake Matumba, in 1895, says Mr. Sjöblom—

> the natives could not get far enough for their india-rubber. Two or three days after a fight a dead mother was found, with two of her children. The mother was shot, and the right hand was taken off. On one side was the elder child, also shot, and the right hand also taken off. On the other side was the younger child, with the right hand cut off; but the child still living was resting against the dead mother's breast. This dark picture was seen by four other missionaries. I myself saw the child. The natives had begun to cut off the left hand, but, seeing their mistake, they left it, and cut off the right hand instead.—*Ib.*, p. 215.

Mr. Moray, a former agent of the *Société Anversoise*, thus describes another typical scene of the civilizing methods of the Kongo State:

> We were a party of thirty under Van Eycken, who sent us into a vil-

lage to ascertain if the natives were collecting rubber, and, if not, to murder all—men, women, and children. We found the natives sitting peaceably. We asked what they were doing. They were unable to reply; thereupon we fell upon them and killed them all without mercy. An hour later we were joined by Van Eycken, and told him what we had done. He answered: "It is well, but you have not done enough." Thereupon he ordered us to cut off the heads of the men and hang them on the village palisades, also—after unmentionable mutilations—to hang the women and children on the palisades in the form of a cross.

This horrible picture of civilization in Kongoland would not be complete without some reference to the veritable cannibalism which the Kongo State is spreading all over the country which the king was to reclaim for civilization and humanity. The camp followers and friendlies, the irregular levies, who are armed and employed by the State to supplement the *force publique*, have introduced cannibalism into regions where it was before unknown. "Races who until lately do not seem to have been cannibals have learned to eat human flesh." Cannibalism in West Africa is no mere ceremonial. It is part of the recognized commissariat of the Kongo forces. Dr. Hinde, in his book on "The Fall of the Kongo Arabs," states that, after the burning down of the town of Nyangwe in 1893,

every one of the cannibals had at least one body to eat. All the meat was cooked and smoke-dried, and formed provisions for the whole of his force and for all the camp-followers for many days afterward. . . In the night following a battle or the storming of a town these human wolves disposed of the whole of the dead, leaving nothing even for the jackals, and thus saved us, no doubt, from many an epidemic.—*The Fall of the Congo Arabs*, pp. 156–7.

After this description of Christian cannibalism by proxy, it is hardly necessary to fill in pitiful details of the cruel slavery enforced upon old women and women with children, beaten and ill-used by their savage guards, under the eyes of white officers.

What is the result? Mr. Grogan—by no means a sentimentalist, but an Englishman with small patience for Exeter Hall—traveled through Kongoland in 1899. He writes:

And I saw myself that a country apparently well populated and responsive to just treatment in Lugard's time is now practically a howling wilderness; the scattered inhabitants, living almost without cultivation in the marshes, thickets, and reeds, madly fleeing even from their own shadows. Chaos, hopeless, abysmal chaos, from Mweru to the Nile; in the south, tales of cruelty of undoubted veracity, but which I could not repeat without actual investigation on the spot; on Tanganyika, absolute impotence, revolted Askaris ranging at their own sweet will; on Kivu, a hideous wave of cannibalism ranging unchecked through the land; while in the north, the very white men who should be keeping peace where chaos now reigns supreme, are spending thousands in making of peace a chaos of their own. I have no hesitation in condemning the whole State as a vampire growth, intended to suck the country dry, and to provide a happy hunting-ground for a pack of unprincipled outcasts and untutored scoundrels. The few sound men in the country are powerless to stem the tide of oppression.—*The Cape to Cairo*, pp. 227.

Mr. Fox-Bourne, in summing up his terrible indictment, declares that "the old forms of slavery have been succeeded or supplemented by new, more grinding and hateful to the victims, and for the satisfaction of white instead of black oppression."

Mr. Morel's summing up is as follows:

This accursed *domaine privé*, and all the evils it has brought with it,

can not last forever. Like all such "Negations of God" it will perish. But what will remain behind for Europe, when the Kongo State has passed away, to deal with? A vast region, peopled by fierce Bantu races, with an undying hatred of the white planted in their breasts; a great army of cannibal levies, drilled in the science of forest warfare, perfected in the usage of modern weapons of destruction—savages whose one lesson learned from contact with European "civilization" has been improvement in the art of killing their neighbors—disciplined in the science of slaughter; eager to seize upon the first opportunity which presents itself of turning their weapons against their temporary masters.—*West African Problems*, p. 351.

What must be done? Mr. Fox-Bourne says: "It is for the other signatories to the Berlin and Brussels General Acts to decide whether they are willing that the systematic and deliberate perversion of policy they so strongly insisted upon in 1884, and again in 1889, shall be further developed and rendered permanent."

Sir H. Gilzean Reid informs us that the highest legal authorities have been instructed to bring the question between the Kongo State and its assailants to the test of "that highest of all tribunals—a British court of justice." I am very glad to hear it.

A PLEA FOR THE ABORIGINAL TRIBES IN WEST CHINA*

BY REV. WILLIAM KNIPE, NGAN HIEN, SZ-CHUAN, CHINA
Missionary of the Church Missionary Society of London, 1891–

It is now five years since we were brought into contact with the aboriginal tribes on the border of Sz-Chuan through Mrs. Bishop's journey among them, and yet nothing has been done to reach them with the Gospel. . . . The needs of the Chinese, Tibetans, and Man-tse are in progressive ratio, and our ability to meet their needs is in inverse ratio. As to the Chinese, we occupy eight out of twenty cities for whose evangelization we are responsible, but we have besides one hundred villages or more, each large enough to claim almost the whole devotion of one man.

To meet the needs of the Chinese, we have the whole Bible translated in both Wen-li and Mandarin, and at least two versions are striving for widest circulation, colporteurs being sent to every city and large market town to sell the Word of God. Besides the Bible, we have also hundreds of tracts and booklets on Christian doctrine published at prices within reach of the poorest, and sheet tracts are distributed, broadcast sometimes, from every mission station.

What of the Tibetans? It may not be generally known that many tribes of Tibetans inhabit the mountainous districts in Western Sz-Chuan, and that tho Tibet is closed, yet these tribes can be reached from the Chinese frontier towns. Some missionaries in Kan-suh Province have been working among Tibetans for the last ten or twelve years. In Sz-Chuan the Roman Catholics have had a mission station at Ta-chien-lu for many years, and have endeavored to get into Tibet that way, and have suffered severely through the opposition of the Lamas. . . . In 1892 Mr. and Mrs. Cecil Polhill-Turner left Kan-suh and came to work among the Tibetans in Sz-Chuan, taking up their residence at Song-pan. They had not been there more than three months when they were driven

* Condensed from the *Church Missionary Intelligencer*

forth by a riot, and nearly paid for their devotion with their lives. In February of 1893, Song-pan was reopened, and was held by members of the Church Missionary Society, but as the work began to open up among the Chinese, the work at Song-pan was given up, and for two or three years no missionary was located there.

Tibetans come and go, sin, suffer, and die, without a witness for Christ to point them to the fountain opened for sin and for uncleanness, and to tell them of the place which He has gone to prepare for all who turn from idols to serve the Living and True God. A few copies of the Gospels, translated by the Moravians and printed by the British and Foreign Bible Society, have been put into their hands; but these local dialects differ from the classical Tibetan of Lhassa, and another version is needed.

The Man-tse tribes, who are probably the aborigines of this part of the country, are still more neglected than the Tibetans. Until I went with Mrs. Bishop, no missionary had been in their territory; no one knew exactly where or how they lived. We saw them at Song-pan and on the way thither, and could easily distinguish them from the Chinese on the one hand and the Tibetans on the other. The Chinese called them "Man-tse," or Barbarians, while the Tibetans were called "Si-fan" (pronounced "She-fan"). We learned the names of a few of their tribes, such as "So-mo," where a queen was reported to be reigning; "Heh-shui," or "Black Water," from the name of the tributary which joins the Min River above Mao-cheo; and "Bo-lo-tse," who inhabit a district west or southwest of Song-pan. Their religion is Buddhism of Tibetan type. They use the prayer-wheel, prayer-flags are in evidence, and "prayer-mounds" of stones, sometimes crowned with a pole to show that prayer has been answered. One of the best rooms in every house is a shrine of the gods, and one of the sons in each family is a lama, and he sits before the shrine nearly all day reading the Buddhist Scriptures in Tibetan character. They follow Tibetan funeral customs, and would seem to have been converted to Buddhism by Tibetan missionaries But they do not understand the Tibetan language. The women enjoy their freedom like Tibetan women, but I fear that liberty degenerates into license, and that there is a great deal of immorality among them. The Chinese, whose virtue is in word more than in deed, call them "dogs," which has this idea of immorality behind it.

I have no means of estimating the numbers of the Man-tse peoples. Their villages generally are situated high up on the mountain-sides, and we traveled along the valley, following the river. Mrs. Bishop says twenty thousand for the four tribes under the Tu-tse of Somo.

Last year our West China sub-committee deputed me to visit the Chinese border towns, Song-pan, Mao-cheo, and Li-fan, to see what openings there might be for work among the Man-tse tribes, that I might have a definite plan to lay before the parent committee. We were not able to go beyond Mao-cheo, and after staying a few days there, living in an inn and preaching to the Chinese on the streets, we set out to return. Eight years ago Mr. Horsburgh attempted to settle in a house at Mao-cheo, but the officials would not allow him to do so. A second attempt was also successfully frustrated. Since those days the prosperity of the city has declined. Mao-cheo is a double city, the outer or southern part showing traces of former Man-tse occupation. The northern half, which is surrounded by a wall in good preservation, is of Chinese origin, and contains the Yamen and other public buildings.

Mao-cheo is a strategic point for reaching the Man-tse. They come into the city daily with loads of firewood, which they have cut on the mountains and go about the streets seeking to dispose of it. Many of them speak a little commercial Chinese, and from them the first beginnings of the Man-tse dialects would be learned. While living in Mao-cheo we should be under so-called Chinese protection, and it would be impossible for the officials to stir up the Man-tse against us, as they would assuredly do if we attempted to go and live in a Man-tse village. But when once we had gained the confidence of the Man-tse, and had learned the language sufficiently, it would be quite possible to take long itinerations among them, moving on from village to village, in order to reach those people in the highlands, few of whom ever visit the Chinese border cities.

EDITORIALS

The Peril of Great Gifts

The *Outlook*, in an editorial on *the gifts of millionaires*, has been the prompter of no little discussion in the religious press as to the expediency of great institutions' acceptance of large gifts, especially from a certain class of donors, whose wealth is the harvest of unrighteous seed-sowing and oppression of the poor, or unjust combination and competition.

The matter needs more than a passing comment or a mere transient glance. For ourselves we have long been deeply convinced that colossal gifts, even from clean-handed donors who are yet living, are attended with no small disadvantage and peril. They put a great public institution under embarrassing obligations, and often, if not uniformly, imply certain direct or indirect concessions to the opinion and preference of the givers.

We remember a case well known to us personally where a college professorship was founded by a gift of money, on condition that a certain man should fill a chair. He was known at the time to be a semi-infidel in opinion, but the gift was accepted and he with it. We have watched the downward course of that institution ever since. From a deeply evangelical and religious spirit it has from that day steadily declined. There have been in as many years a score of resignations, in other institutions, by instructors whose teaching has been in conflict with the preferences or prejudices or public life of wealthy endowers.

It seems to us that it is not God's plan that any great work, educational, philanthropic, or missionary, shall be unduly indebted to a few rich givers. It is bad for the work, the workers, and even the givers. It puts great enterprises in the position of beneficiaries if not dependencies. It embarrasses freedom of movement and opinion. It leaves the great majority to feel eased when they ought to feel burdened and constrained to bear their full share of the load. It restrains boards and committees from acting according to their own conscience and conviction, and tempts great causes to bow to dictation or cater to expressions of opinion which may easily become dictatorial.

But, above all, when gifts are tainted by wrong or even questionable methods of making money, to accept them is not far from encouraging the methods of lawless brigands of five centuries ago, who first robbed rich travelers and perhaps murdered them, and then with part of their ill-gotten gains built chapels and monasteries as a salve to conscience and a substitute for confession and restitution! We were told recently of a case in which no proper council could be summoned to bring a rich offender to justice, because he had laid all the neighboring churches under obligation by his benevolence (?) in helping their depleted treasuries!

There is a fundamental principle, laid down in the Word of God, particularly in Psalm L, and II. Cor. viii, ix, and which in these columns has been steadfastly emphasized, that *God will not receive gifts which are not consecrated.* The Church may, and may even ask for them and welcome them—valuing them for their amounts—but God scorns the offering of any man who puts out his money to usury or takes reward against the innocent; or who despises and "hates instruction and casts His words behind him." In His eyes a gift is

reckoned according to its quality, not quantity. The money a man handles gets character from the man, and reciprocally the man's character is largely molded by the money he handles and the methods whereby it is gotten. Judas' gains from betrayal were well invested in a potter's field, a place to bury putrifying carcases. They would have contaminated the Lord's treasury. How would they sound *in God's ears as they chinked* against the widows' mites? Not only colleges but churches may and do suffer in moral quality and forfeit the capacity for moral leadership when any gift is accepted which directly or indirectly blinds the eyes as a bribe to the judgment, seals the lips as a fetter upon free speech, or impairs honest action as a compromise with the conscience.

God's plan, as set forth in II. Cor. viii, ix, for the "equality" in giving which makes it both the duty and privilege of *all*, according to ability, systematic, regular, habitual, self-denying, cheerful, can not be improved on. It makes one continuous and abundant stream of supply, blessing alike givers and receivers, pleasing God, promoting every grace and furthering every good work, and makes a healthy body of Christ, in which every member contributes to the welfare of the whole, while promoting his own in a normal and natural way. The era of colossal gifts from a few whose gigantic fortunes make all self-denial practically impossible, can not be the era of the best and purest church life or social life. Vast fortunes with their inevitable plutocracy will never bring a social millenium. There is a despotism of wealth that may be as tyrannical and destructive of popular well-being as any sultanate of the "unspeakable Turk." As Mr. E. D. Mead, of Boston, well says, no money from tainted sources can "ever safely feed the lamp of truth or knowledge, or sanctify or really vitalize any great endeavor." In few things, if any, does the Church need to learn the yet unlearned lesson more than in the matter of Divine stewardship. It is in the multiplication of cells or coils, not the enlargement of single cells, that increase of electric energy is secured. And it is in the multiplication of individual givers, who contribute often out of the "abundance of poverty" that a true aggregate of benevolence and beneficence is to be obtained.

A Noble Work in Surinam

We present this month an article on "Work for the Lepers of Surinam," South America. Only those who have seen these pitiable sufferers and outcasts can form any adequate idea of their condition and their need for the Christlike ministrations of the missionaries. Surely we who have been so blessed with the comforts of homes and friends in Christian lands should at least hold up the hands of these devoted and self-sacrificing workers, who seek to lessen the sufferings of those whose bodies are rotting away and to save the souls as precious in the sight of God as our own. This work is remarkably blessed in spiritual results. The lepers have little to attract them to the things of this world, and, therefore, the more readily give heed to those who bring them the good news of a Savior's love. Gifts to help forward this good work may be sent to us or to any of the following parties:

Rev. C. Goedel, Mary Drexel Home, Phila.
Mr. R. Dan Wolterbeck, 3 Ann Street, N. Y.
Rev. E. Dahlmann, 71 Locust St., Buffalo.
Mr. Pigott, British Consul, Paramaribo.
Miss M. Basett, Highfield, Reeding, Eng.
T. N. Van der Stok, 65 Renoster, The Hague.
Rev. H. Kluge, Hiesky, N. Görlitz, Germany.
H. T. Frueauff, 12 Church St., Bethlehem, Pa.

British Abuses in West Africa

Mr. Stephen Gwynn, in the *Fortnightly Review* (March, 1903), severely criticises the Crown Colony management of British West Africa. He maintains that there is a state of perpetual unrest, war succeeding war, and that, too, not in recent acquisitions, but in the oldest possessions. He contends that these wars are needless, and that, while justifying interference with South African affairs on ground of zeal against the slave traffic, Britain is making the black man's lot worse rather than better. He thinks the French have outstripped the English in the art of governing the colonies. France has so governed that there have been no rebellions to suppress. In French Guinea a hut tax was raised without friction; in Sierra Leone and Ashanti, Britain has laid a huge burden of debt on the colony, and swept away everything indigenous. Slavery, Mr. Gwynn affirms, has reappeared under a new guise and name—forced labor.

Missionaries and Moslems in Africa

We have received the following communication from Mr. James Irvine, of Birkenhead, England. It is in reply to Lord Avebury's statement that "Mohammedanism spreads over the whole country while Christianity makes practically no headway," and to his suggestion that the cause is "the complex doctrines which theologians have imposed on the simple and beautiful teachings of Christ." Mr. Irvine calls attention to the words of Colonel Mockler-Ferryman, on page 149 of his "British Nigeria":

> The revolt became an invasion in the name of religion, and as prosperous a Jehad as Mahommedan ever preached. From east to west, from north to south, this mighty wave of conversion swept over the land, carrying all before it; resistance was in vain—Islam or slavery was the only alternative to those of the pagans who escaped the sword.

That is one reason, says Mr. Irvine, why Islam has spread so rapidly; but not the only reason, nor yet by any means the main reason. He quotes again from the same author (page 271):

> Altho the Mohammedans force their religion on those whom they conquer, yet they have other methods, and the faith is widely preached by earnest missionaries. There are many points in the Mohammedan doctrine which appeal to the pagan African far more readily than does Christianity. Slavery and polygamy, both natural to all Africans, is *permitted by Mohammedanism*, but forbidden by the Christians.

As to the statement that missionaries of the Cross teach complex doctrines imposed on the simplicity of the Gospel of Christ, I may speak with some authority, for I have traveled many times all along the West Coast of Africa, and have visited nearly all the mission stations. As far as my experience goes, I know no mission, whether Presbyterian, Episcopalian, or Methodist, where the simple teaching of Christ dying for the sins of the whole world and eternal salvation obtained through faith in Him is overlaid by "complex doctrines."

Next—May I very briefly challenge the statement that "Christianity practically makes no way?"

Mr. Herbert Samuel, M.P., (in the *Westminster Gazette*), in his account of a recent tour through Uganda, tells of 26,000 baptized natives of the Protestant faith, and the Roman Catholics also with a large following. He tells also of industrial schools of every description, of hospitals, and of a C. M. S. Cathedral all but completed to seat 3,000 to 4,000 people.

That is the work of only a few years, and does not look as if Christianity were "making no way"; while if we turn to Africa apart from Uganda we find that a conservative estimate places the native Protestant adherents at 1,000,000, and wherever we turn on the face of the earth we have the same results and the same prospects.

No—Christianity does make way, and the despairing admission of Julian the Apostate is yearly receiving new proof:

"The Galilean has conquered."

BOOKS FOR THE MISSIONARY LIBRARY

CIVILIZATION IN CONGOLAND. A Story of International Wrongdoing. By H. R. Fox-Bourne. 8vo. 10*s.* 6*d.*, *net.* P. S. King & Son, London. 1903.

It is the testimony of history that at the time of greatest human need the right man arises to meet the need. Mr. Fox-Bourne's book comes at an opportune moment, and it should be read by every thinking man and woman. Missionaries have written about the "Curse of the Belgians in Africa." Travelers and explorers have told in lectures and books of the wrongs done to the natives by the people over whom the King of the Belgians rules, but never before has the tale been told so minutely, with such perfect consecutiveness and with such charming simplicity.

The reading of the book impresses one with the thought of the building of a great structure. The foundation is carefully laid by a history of the "white man's acquaintance with Congoland" up to the time that the King of the Belgians turned his covetous eyes on Africa. Then follows the project of the king, hidden behind a hypocritical show of philanthropy, to add Central Africa to his domains.

With a steady accumulation of fact upon fact, the author piles up an unshakable structure, the crushing weight of which is tremendous. It ought to arouse Europe and America to immediate action! The aim of the author is to show to the world the effect of Belgian misrule —to bring to light the atrocious deeds, the fiendish cruelty, the unparalleled inhumanity of King Leopold II. in his treatment of the African.

Mr. Fox-Bourne clearly shows that the responsibility of all this misrule rests solely on the shoulders of this king, who to-day stands as a moral leper among the crowned heads of Europe.

This is the book the missionaries on the Kongo have longed and prayed for. No greater obstacle has been placed in the path of mission work in Kongo than the diabolical treatment of the poor unprotected native by the Belgian people. If this book proves the means of liberating the Kongo people from the slavery of the king, then it will accomplish one of the grandest works of the century.

DE W. C. S.

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

This is a classic on the subject, but it is a terrible arraignment of the papacy. Each chapter is a volume of revelation as to corruption, bribery, superstition, formalism, immorality, and general downward tendencies. At the same time the book is dispassionate and calm; a large number of the witnesses marshaled in it are native Italians, some of them prominent in the Church or State. Sig. G. Zanardelli writes, acknowledging the gift of a copy:

> The subjects you treat of in these splendid volumes demonstrate how great is the true affection which you have for Italy—for its future, its greatness, and its liberation from the domination of the Vatican. It is a thing extremely gratifying to Italy that so many chosen minds and hearts in foreign lands bear toward her a love so warm and so efficacious. To this love which you cherish for my country I owe the gift of your scholarly books, which I prize very highly; and that on Sarpi has for me, a citizen of Brescia, a special interest, as that city gave to the great Venetian his most eminent disciple, Fulgenzio Micanzio.

There are twelve chapters. The subjects may give a hint of the comprehensiveness of the contents: "An Historic Retrospect," "The Pope," "The Priest," "The Church," "Confession," "Monasticism," "Saints' Days and Sunday," "The Bible," "Mariolatry,"

"Clerical Education." The pages which treat of *The Sainto Bambino—La Santa Bottega* and the *confessional* are enough to justify all the antagonism against papacy found in Protestant writings, and should awaken a new crusade against these terrible evils. We hope to give this book a more conspicuous treatment hereafter.

WITH THE ARABS IN TENT AND TOWN. By A. Forder. Marshall Brothers, London. 1902.

This book is introduced by Dr. Selah Merrill, United States Consul at Jerusalem, who witnesses to the author as a "tireless, faithful, and devoted Christian worker," "fearless" and of "indefatigable zeal," who "enjoys pioneer and missionary work better than any other man he has ever seen."

This high encomium seems justified by the narrative. Mr. Forder went into the Dark Continent of Arabia as Livingstone into the other Dark Continent of Africa, and with a similar self-forgetfulness. Some parts of the book read like a romance. His escapes are sometimes marvelous, and his voluntary exposures apostolic. The book is beautifully illustrated and the illustrations are rare and of a high order. Mr. Forder's endeavors have not yet been rewarded with very abundant success, but we look to the future to secure a larger reward for all these self-denials. The book is interesting and will repay reading, tho it is not in all respects a model of style. Mr. Forder is now seeking to build up a sort of mission home in Jerusalem, on an independent basis.

TWO HEROES OF CATHAY. An Autobiograph and a Sketch. By Luella Miner. Illustrated. 12mo, 288 pp. $1.25. Fleming H. Revell Co. 1903.

Miss Miner here tells the story of two Chinese, Fay Chi Yo and Kung Hsiang Hsi, who, after passing through the Boxer persecution, came to America for an education. They received a cold reception from the United States officials, and had it not been for the help of Miss Miner and other friends would have been sent back to their own country. The author's royalty will be devoted to the college expenses of the two young men, since the United States laws will not permit them to seek any remunerative employment here. Of the two heroes, the first came from a humble home and the second from the aristocracy. Both had thrilling and tragic experiences, and both desire to return to their country better equipped to help in the reconstruction of the Empire of China. It is hoped that they will be greatly used in bringing the Kingdom of God in the hearts of their fellow countrymen. Their life story will be especially interesting to young people. *

MISSION METHODS IN MANCHURIA. By John Ross, D.D. 12mo, 251 pp. $1.00, *net*. Fleming H. Revell Co. 1903.

Dr. Ross is an authority on Manchuria, where he has labored for over a quarter of a century. In that time 30,000 of the people have become confessing Christians, and ten times that number have learned something of Christ. The methods of work here have been, in some respects, unique, and much may be learned from a careful study of them. One has greater respect for missionaries and greater hope for the speedy evangelization of China after reading this account. It is a good companion volume to Dr. Gibson's book, and is of especial value to missionaries, officers, and missionary candidates. *

SEA-GIRT YEZO. By John Batchelor. Illustrated. 8vo, 120 pp. Church Missionary Society, London. 1902.

Here are very picturesque and vivid glimpses of missionary work in the northern island of Japan. The book is written for young people, but that will not hinder

their elders' enjoyment of it. Dr. Batchelor writes in a striking way of the island and people, the work and the harvest. Those who read his descriptions of the transformations which the Gospel is working in these people can scarcely fail to agree with him that the age of miracles is not yet past. *

How Missions Pay. By John Laughlin, D.D. 12mo, 37 pp. 35c. Cumberland Press, Nashville, Tenn. 1902.

Dr. McLaughlin here gives us a brief study in the triumphs of Christianity in foreign fields. It is a useful little book to furnish material for answers to objections of critics and non-missionary church members. It is full of facts in regard to the returns from mission work in character, national growth, education, science and discovery, commerce and general progress. *

The Shining Land. By Evelyn S. Karney and Wilfrede W. S. Malden. Illustrated. 12mo, 96 pp. 1s. Marshall Brothers, London. 1903.

This story of Church of England Zenana Mission Work in Ceylon deals particularly with the Gambola Village Mission and the Clarence School in Kandy. It gives many interesting glimpses of the methods and results of these two prosperous missions. *

Protestantism in the Philippines. By George F. Pentecost, D.D. Pamphlet. American Bible Society. 1903.

This is a strong, outspoken statement of the present religious conditions in the Philippine Islands. Dr. Pentecost denounces the godless lives of many Americans, and shows clearly the failure of Romanism to meet the needs of the people. *

Is There Anything In It? Some After-Crisis Vindications. By Gilbert McIntosh. Paper. 80 pp. American Mission Press, Shanghai; Morgan & Scott, London.

This is a sequel to "The Chinese Crisis and Christian Missionaries." In brief space the author takes up the evidence for missions and missionaries from foreign government officials, Chinese officials, native Christians, and others. It is an interesting and powerful array of evidence. *

The Sailors' Magazine. 1902. American Seaman's Friend Society, New York.

The bound volume of this interesting magazine is full of information and encouragement. The society of which it is the organ has missions in 36 ports in North and South America, Europe, and Asia, and is doing a splendid work. This volume contains sailors' yarns, views of life in foreign ports, snapshots at sailors aboard and ashore, descriptions of Christian work among them, and stories of conversions. *

NEW BOOKS

Civilization in Congoland. By H. R. Fox-Bourne. 8vo, 311 pp. 10s. 6d. P. S. King & Son, London. 1903.

Winter India. By Eliza R. Scidmore. Illustrated. 8vo, 400 pp. $2.00. Century Co., New York. 1903.

Vignettes of Kashmire. Illustrated. 12mo, 90 pp. 1s. Church of England Z. M. S., London. 1903.

Things As They Are. Missionary Work in South India. By Amy Wilson Carmichael. Illustrated. 319 pp. 6s. Morgan & Scott, London. 1903.

Protestant Missions in India, Burma, and Ceylon. Pamphlet.

Ten Years in Burma. By Julius Smith. $1.00. Eaton & Mains, New York. 1903.

Proverbs and Sayings from the Chinese. By Arthur H. Smith. 8vo, 304 pp. $2.00. Presbyterian Press, Shanghai. 1902.

The Educational Conquest of the Far East. By Robert E. Lewis. Illustrated 12mo, 248 pp. $1.00, *net*. Fleming H. Revell Co. 1903.

Fire and Sword in Shansi. By E. H. Edwards. Illustrated. 12mo, 325 pp. $1.50, *net*. Fleming H. Revell Co. 1903.

The Light of China. Translation of the Tâo Tah King of Lastze. By I. W. Heysinger. 12mo, 165 pp. Research Publishing Co., Philadelphia. 1903.

In the Isles of the Sea. Fifty Years in Melanesia. By Francis Awdry. 5s. Benrose & Sons, London. 1903.

The Turk and His Lost Provinces. By William E. Curtis. Illustrated. 8vo, 396 pp. $2.00, *net*. Fleming H. Revell Co. 1903.

Development of Muslim Theology, Jurisprudence, and Constitutional Theory. By Duncan B. MacDonald. 8vo. 386 pp. Charles Scribner's Sons. 1903.

History of Porto Rico. By R. A. Van Middeldyke. 8vo, 318 pp. $1.25, *net*. D. Appleton & Co. 1903.

The Doukhobors. By Joseph Elkington. Illustrated. 12mo, 336 pp. $2.00. Ferris & Leach, Philadelphia. 1903.

The Negro Artisan. Reports of a Social Study Edited by W. E. Burghardt Du Bois. 8vo, 192 pp. Paper, 50c. Atlanta University Press. 1902.

GENERAL MISSIONARY INTELLIGENCE

AMERICA

What One Church is Doing for Missions The First Presbyterian Church in Wichita, Kansas, about which an article appeared in our August (1902) number, supports 24 workers in the field. The pastor, Dr. C. E. Bradt, estimates that each Presbyterian church member is responsible for preaching the Gospel to 150 heathen, and that his own church is confronted by the problem of evangelizing 160,000. A missionary from China presented the needs of his field, and the church promptly assumed his salary, later providing that of his wife, of a medical missionary, and a lady evangelist—all coworkers. Individual members undertook the support of native workers graduated from the Normal School on the same field. The needs of home missions are met in a similar way. What blessings would follow, both to the home and the foreign field, if other churches by the score, and hundred, and thousand, would follow this splendid example.

Summer Missionary Conferences A number of conferences on foreign missions will be held this summer in various places in America. Among the most important is that of the Leaders of the Young People, which meets at Silver Bay, Lake George, July 21–31. It will pay well any young leaders in Christian work to attend this conference.

The Lookout Mountain Missionary Conference for leaders of missionary work in Sunday-schools and Young People's Societies of the Southern States will be held on Lookout Mountain, Tennessee, July 1–8. This will be similar in its plan and program to the conference for Northern leaders held at Silver Bay.

The purpose of these conferences is to bring together the strongest workers from the Sunday-schools and Young People's Societies of all denominations for a week or more of prayer and conference concerning methods of missionary work among young people. The conferences are intended as councils of war for the organization of a more comprehensive missionary campaign among young people, and as training-schools for the better equipment of leaders in the campaign. Further information concerning both conferences may be had upon application to Charles V. Vickrey, 156 Fifth Avenue, New York City.

In addition to these conferences, foreign and home missions have a prominent place at the various gatherings at Northfield, Geneva Lake, Ashville, Asbury Park, and elsewhere.

A Missionary Deputation Goes to Africa During recent years it has been increasingly felt that secretaries sitting in their offices at home were not possessed of sufficient breadth of view to enable them wisely to handle divers questions continually arising at the ends of the earth, and hence ought in some way to behold the situation with their own eyes. Therefore, deputation work is on the increase. Within a few years the American Board has dispatched its representatives both to China and to India, and now Rev. E. E. Strong, the editorial secretary, and Rev. Sydney Strong, of Oak Park, Illinois, are on their way to South Africa, to be absent some six months, in the endeavor to settle several difficult problems connected with the Zulu mission. While there visits will be made to certain English, Scotch, and French stations.

New President of the Bible Society Daniel Coit Gilman, LL.D., has recently been elected President of the American Bible Society. Dr. Gilman's residence is in Baltimore, and he is the president of the new Carnegie Institution in Washington. He is everywhere known as a man of character and learning. Born in Norwich, Conn., in 1831, he was graduated from Yale in 1852, pursuing his studies further in the University of Berlin. He has been successively Professor at Yale, President of the University of California, and then the first President of the Johns Hopkins University, at Baltimore, from 1875 to 1901. For ten years past he has been President of the American Oriental Society, a body of scholars devoted to the study of everything pertaining to the Orient. He has been a vice-president of the American Bible Society since 1896, and a manager, for many years, of the Maryland Bible Society, one of the oldest auxiliaries.

Advertising the Gospel in Street-cars A somewhat novel method of evangelization has recently been adopted in New York. A contract has been made for three months, at $100 a month, with one of the large advertising companies to display cards containing Scripture texts on elevated trains. Scripture texts are printed on white cards in two colors, proclaiming the Gospel of salvation by faith in Christ—such texts as John iii:16, John v:24, Hebrews vii:25, etc. These messages from the Bible will probably be read by from 50,000 to 100,000 persons each day. Multitudes who ride on these trains daily will perhaps unconsciously commit the passages to memory. No other means probably would bring the Gospel before so many at so slight a cost, and we earnestly hope that the result of this widespread testimony may be the quickening of many souls. Contributions can be sent to Hugh R. Monro, treasurer, 156 Fifth Avenue, New York City.

Booker T. Washington and the Negroes In a resent address, Booker T. Washington sagely affirmed:

The time has come when a group of representative Southern white men, Northern white men, and negroes should meet and consider with the greatest calmness and business sagacity the condition of the Afro-American. In all other questions where division occurs this is the method of settlement we use. Why not in this? The age for settling great questions, either social or national, with the shotgun, the torch, or by lynchings, has passed. An appeal to such methods is unworthy of either race. I may be in doubt about some things connected with our future, but of one thing I feel perfectly sure, and that is that ignorance and race-hatred are no solution of any problem on earth.

Every friend of the negro rejoices at the gift of $600,000 from Mr. Carnegie for the Tuskegee endowment fund. Let none suppose, however, that this will support the work. There will still be needed over $100,000 *each year* for the running expenses of this splendid institution.

Grover Cleveland and the Negro Question At a recent meeting in New York City, held in the interest of the Tuskegee Normal and Industrial Institute, our ex-President spoke as follows upon one of our most serious national problems:

I have come here as the sincere friend of the negro, and I should be very sorry to suppose that my good and regular standing in such company needed support at this late day either from certificate or confession of faith. Inasmuch, however, as there may be differ-

ences of thought and sentiment among those who profess to be friends of the negro, I desire to declare myself as belonging to the Booker Washington-Tuskegee section of the organization. I believe that the days of Uncle Tom's cabin are past. I believe that neither the decree that made the slaves free, nor the enactment that suddenly invested them with the rights of citizenship, any more purged them of their racial and slavery-bred imperfections and deficiencies than it changed the color of their skin. I believe our fellow countrymen in the Southern and late slave-holding states, surrounded by about nine-tenths, or nearly 8,000,000 of this entire negro population, and who regard their material prosperity, their peace, and even the safety of their civilization, interwoven with the negro problem are entitled to our utmost consideration and sympathetic fellowship.

I can not, however, keep out of my mind the thought that with all we of the North may do, the realization of our hopes for the negro must, after all, mainly depend—except so far as it rests with the negroes themselves—upon the sentiment and conduct of the leading and responsible white men of the South, and upon the maintenance of a kindly and helpful feeling on their part toward those in their midst who so much need their aid and encouragement.

Col. Pratt's Work for the Indian

L. A. Maynard tells in the *Presbyterian Journal* of a three-days' visit to Carlisle, Pa., and to Col. Pratt's Indian School, commenced twenty-three years ago, with only his wife as assistant, and with 82 young Sioux for pupils, fresh from the reservation. Amidst all manner of difficulties this heroic soul has held on, until now the number is over 1,000, coming in all from some 70 tribes (including not a few from Alaska), and 4,500 have graduated. Study has not been their only business, but every summer, in order that they make the acquaintance of American home life, and learn to work, 800 or more go out to live upon farms, and about half as many, through the winter, attend public schools with white children. *They are required to save half of* their earnings, and whenever the amount reaches $20 it is put at interest. The following is one of the pledges taken:

I will bathe regularly, write my home letter every month, do all I can to please my employer, and make the best use I can of every chance given me.

A Jewish Mission to Change Its Name

The American Mission to the Jews, of which Herman Warzawiak is the missionary,* has changed its name and location to "The Anglo-American Board of Missions to the Jews," 424 Grand Street, New York. William C. Conant is secretary.

Cuba as a Mission Field

Except in Havana, where a Protestant church was formed several years ago, mission work in this island has had its beginnings within three years, but has already spread into each one of the 6 provinces. The following figures, compiled a few months ago by a resident missionary, give some idea of what is being done:

Number of societies	12
Churches and preaching stations	92
Pastors and teachers	137
Church edifices	8
Church membership	2,400
Candidates for membership	551
Candidates for the ministry	17
Sabbath-schools	72
Pupils	3,450
Church schools	51
Pupils	1,880

"On the Roof of South America"

Under this title Rev. T. B. Wood has an article in a recent issue of *World-Wide Missions*, with these among the opening sentences:

January, 1902, found me in Quito, the capital of Ecuador. December brought me to La Paz, Bolivia.

These are the two loftiest seats of government on earth, the former being of the altitude of 9,300 feet, and the latter 12,300 feet. From La Paz I gazed southward, toward the Argentine boundary, and from Quito I looked northward, toward the Caribbean coast, and I prayed with greater faith than ever for more laborers and ampler resources to be sent into this vast and lofty field. Lima district is the largest in area and the highest in altitude of all the districts of our Church, destined to be a culmination of American Methodism, in the center of the Western hemisphere. Alas that it is now the most neglected part of the "neglected continent."

I left Quito to hurry to Conference at Santiago, Chile, a distance of 2,300 miles as the condor flies—farther than from London to Jerusalem, or from Gibraltar to St. Petersburg, or from Ceylon to Afghanistan, or from Havana to Hudson Bay—a journey of three weeks by stage, muleback, railway, and steamship.

The Gospel in Ecuador God has blessed Ecuador with rulers who seem to be determined to maintain religious liberty in fact as well as in theory. The Minister of War has willingly granted the Protestant missionaries permission to labor without hindrance among the soldiers in the barracks and in the military hospitals. The same privilege is extended to them for work in the prisons by the Minister of the Interior and Police. This official has also given special orders that the public authorities are to maintain order at Protestant meetings, and to see that the evangelists are respected, and that freedom and safety in their work is guaranteed to them. That this is something more than mere writing is attested by the fact that in Guayaquil regular street meetings are held in a prominent place, and good attention is given to the missionaries.

Five points in this interesting republic are occupied by workers of the Gospel Missionary Union, of Kansas City, Mo. One of these is out in a country district of the mountains, amid the down-trodden descendents of the ancient Incas, the serfs of the land. In Guayaquil a few converts have been baptized, while in other parts there are individuals who have given promise of receiving the Word mixed with faith.

EUROPE

A Salvation Army "University" An international university for the study of social science, from which thousands of Salvation Army workers could be sent out every year, skilled in every method of rescuing human beings from destitution and crime, is proposed by General Booth. The university would have headquarters in London and New York, and branches in Australia, Canada, Germany, and France. The task of raising the submerged, says the general, "lies beyond the power of governments and organized churches, and it should not depend much longer on the accident of individual experience, but should be carried on by trained men and women selected for intelligence and devotion. Thirty-seven years of world-wide work have shown what the Salvation Army can do, but we must now put rescue work on an enduring basis. Our officers must be as skilled in the science of saving men as the officers of regular armies are in destroying men."

A Trust for Social Betterment The village community built up by Richard and George Cadburg, at Bournville, near Birmingham, consists of 400 acres, and contains many cottages for the employees, now numbering nearly 2,000. The lowest rental of these cottages is $1.50 a week, for which the tenant gets

three bedrooms, a kitchen, a parlor, and a third room down-stairs, and a bath. The houses are in the best sanitary condition, and a large garden goes with each house. The village is laid out very attractively with its winding streets, its trees, and its open spaces. There is a large recreation-ground, swimming-pools, a dining-room for the girls, a boys' club, light and well-ventilated workrooms. A block of beautiful cottages forming a quadrangle, beautifully kept up with turf and flowers, has been set aside for homes of the old or semi-dependent. They are called "Houses of Rest." Each home consists of three rooms, and may be occupied by any old lady who can pay, either herself or through relatives, fivepence a week. There is also a convalescent home. Every summer thousands of children from the tenements of Birmingham are turned loose on the farms and meadows for a day's fresh air and pure food. The slum workers of the Salvation Army in London also who are worn out with their labors are entertained during the summer in one of the houses set aside for their use.

The Crying Need of Missionaries

Greater Britain Messenger gives this touching call for self-denying workers in a fragment of the vast world field :

Every number of our little magazine contains illustrations of spiritual destitution, of white paganism, and of brave men struggling to minister to districts as large as English counties. Canada and Australia need almost every clergyman who can be got to go. South Africa is crying out for men; and so it is with well-nigh every outlying part of our empire. Manitoba alone, the Archbishop of Rupertsland informs us, needs from 12 to 20 men this year; and considering the vast inrush of new settlers into the "Great North-west," 20 would not be too many for Manitoba alone. At Entebbe, in Uganda, the government headquarters of that interesting country, an English community is asking for the ministrations of the Gospel so freely given to the natives. An adequate stipend is offered, yet no one has yet been attracted to this important sphere, now reached so easily, and within touch of the most fascinating mission work in the world. Bishop Tucker writes to our society urging us to find and send a man. At Cochin, a seaport in South India, an English community has waited for four years without any regular means of grace. Here the remuneration offered is ampler, and Bishop Hodges presses that there may be no further delay.

Anti-Clerical Campaign in France

The separation of Church and State, says the Paris correspondent of the London *Times*, has become one of the great questions of the day in France. Both sides are closing their ranks, and it is generally recognized that a grave crisis is imminent. Premier Combes has been authorized to explain to the Vatican that it will be difficult to oppose the separation of Church and State unless the bishops abandon their resistance to the law. At the present juncture the conflict between Church and State in France presents a certain resemblance to the military operations of the co-operating powers in China—that is to say, there is a great deal of miscellaneous fighting, but no war. In spite, however, of the apparent hesitation of the combatants to come to close quarters, it is impossible to regard this condition of affairs as normal, or to doubt that it will have serious consequences. The question is what those consequences *will* be, and *which* side will prove victorious in the struggle that in the last resort must be decided by the majority of the French electors.

The Gould Home and School in Rome

The twenty-seventh annual report of the Gould Memorial Home and Industrial School in Rome shows 31 boys, seven to nineteen years, in the care of the institution. These boys are engaged in elementary school work, and as carpenters, gardeners, locksmiths, plumbers, printers, shoemakers, tailors, upholsterers, watchmakers, woodcarvers, etc. The Gould Home is regarded primarily as an American institution because it was founded in 1871 by Emily Bliss Gould, daughter of Dr. James C. Bliss, of New York, and wife of Dr. James B. Gould, for many years physician to the American Embassy in Rome.

The school was founded for the purpose of rescuing destitute children of Italy, and giving them an elementary and industrial education, so as to fit them for the work of caring for themselves—and incidently becoming respectable and useful citizens, either in their own country or abroad; as many Italians now find their way to America, it is of unusual importance to see that the educational influences brought to bear should have some claim to our confidence and sympathy.

The home on Via Magenta, Rome, has been maintained since 1875 by voluntary contributions as an evangelical non-sectarian school. Further information may be obtained from Mrs. A. R. Smith, 66 West Thirty-eighth Street, New York.

Mormons Expelled from Germany

The kaiser has requested Mormon missionaries to withdraw from the empire. We can not say that this step is in harmony with religious toleration, unless the ground be taken that they inculcate immorality. The Mormons are a danger to the moral and political welfare of a nation, but we believe in fighting them with spiritual and legal weapons.

The Gospel in Bulgaria

It is not widely known that a native Bulgarian evangelical society exists for the spread of the Gospel among the inhabitants of the Balkan peninsula. Founded in 1875 in that most revolutionary period of the history of the country, it has bravely carried on the work under manifold difficulties. One of the best results of its early struggles is the Protestant church of Sofia, now almost self-supporting. The country is now feeling the movement of mind which is sweeping over Europe, and from many towns and villages come requests for a preacher. Where work has been carried on during past years large numbers are confessing Christ openly and searching the Scriptures daily.

The Finnish Missionary Society

The only Protestant missionary society in Russia, the Finnish, has been greatly revived within the last three years. From 200 to 300 young men and many women have offered their services. For this reason, and on account of the growing influence of Russia in China, the society has resolved on establishing a mission there. As is known, it already has a mission in Southwest Africa. In September, 1901, there was held at Reval what is probably the first course of lectures on missions that has ever been held in Russia.—*Missions-Blatt* (Moravian).

Killing the Jews in Russia

The czar's edict does not seem to have had any very marked effect in promoting religious toleration in Russia.

Agitators and demagogues have been at work arousing the peasants against the Jews, and the storm broke in Kishineff, Southeastern Russia, on April 20th, at the close of the Easter celebration. It is said that 75 Jews were killed and 275 wounded. The following, from the St. Petersburg *Vuedemosti* (April 24th), is an answer to the Russian official denial of the anti-Jewish riots in Kishineff. The *Vuedemosti* is subjected to a strict censorship, and therefore the account must be read in the light of what the government permitted to be published before it decided that no riot had taken place :

In Kishineff all was quiet until Easter Sunday, when at noon the crowd on the Chuplinsky Place, where amusement and other booths had been erected, became excited. Several Jews, who came to watch the Christians enjoying themselves, were attacked. They ran away. The cry "Kill the Jews!" was raised, and the mob, which swelled instantly, followed in hot pursuit, particularly through Alexandrowsky Street to the new bazaar, where a fearful riot took place.

It is impossible to account the amount of goods destroyed in a few hours. The hurrahs of the rioters and the pitiful cries of the victims filled the air. Wherever a Jew was met he was savagely beaten into insensibility. . . .

At nightfall quiet was restored, at least in the center of the city, and it was presumed that the disturbance was at an end. Police, troops, and mounted gendarmes patroled the streets, but the real assault began on Monday morning, when, armed with axes and crowbars, the mob set upon its work of destruction, damaging the best houses and shops, clothing themselves in pillaged clothing, and carrying away huge bundles of loot.

The mob ignored the orders of the patrols and the police to disperse, and continued to rob, destroy, and kill. Every Jewish household was broken into, and the unfortunate Jews in their terror endeavored to hide in cellars and under roofs. The mob entered the synagogues, desecrated them, destroyed the biggest house of worship, and defiled the scrolls of the law.

The conduct of intelligent Greek Christians was disgraceful. They made no attempt to check the rioting. They simply walked around enjoying the frightful "sport".

On Tuesday, the third day, when it became known that the troops had received orders to shoot, the rioting ceased. The Jews then came out of their houses. The streets were piled up with the débris, and they presented a horrible appearance. The big Jewish hospital is filled with dead and wounded. Some bodies are mutilated beyond identification. From a distance there could be heard heart-rending groans and pitiable wailings of widows and orphans. The misery of the Jews is indescribable. There is an actual famine. The prices of all living commodities have gone up. Relief is being organized.

The Bible for Russian Jews Mr. Bergmann, a well-known Jewish missionary, writes to a London contemporary: "I have, at the earnest request of several Jewish friends, and after much prayer, commenced a second translation of the Old Testament in another Yiddish dialect, so that in these two dialects all Yiddish-speaking Jews in all parts of their dispersion will be able to read and understand their own Scriptures. The hunger for the Word among the Jews is everywhere increasing, and doors are being everywhere opened for its circulation. The Emperor of Russia has given me permission to circulate the Scriptures among the millions of Jews who reside in that vast empire. Let us give to God's ancient people their own Scriptures in a dialect they can understand, and thereby point them to the Lamb of God.

The Macedonian Situation The situation in Macedonia is not reassuring. The proposed reform measures appear to have excited rather than quieted the people, for the various revolutionary committees wish for no reforms that leave Turkey in control in Macedonia. These committees have headquarters in Bulgaria, and are supposed to receive encouragement from Russia, and possibly Austria. The Albanians recognize no government as friendly, but are especially hostile to Turkey, under whose suzerainty they live.

The questions at issue in no way

involve the missionaries, and no hostility toward them has been manifested. Only the American Board is laboring in the section of country now especially disturbed. The work is going on in all the European Turkey missions with but little hindrance, altho the conditions make it hard for many of the Christians, and the suspense as to the future creates great unrest. In case of necessity the missionaries can easily withdraw. Christians should pray for the coming of God's Kingdom among these oppressed people.

ASIA

America's Gift to Turkey Robert College, of Constantinople, was founded in 1863 by Mr. Christopher R. Robert, of New York, and Dr. Cyrus Hamlin. This institution has had 414 graduates and 2,000 more who have been in attendance an average of three years each. The number of students is now 308, and the buildings are so crowded that enlargement is necessary. The trustees are planning for additional buildings, new courses of study, and an increase of $250,000 in the endowment. Rev. George Washburn, D.D., is president.

An Industrial Mission in Syria *The Assembly Herald* (Presbyterian) tells of "the largest industrial plant under the care of the Board at Sidon. The industrial department of the Gerard Institute at Sidon was established in 1895, the initial expenditure being $15,000. Early the present year Mrs. George Wood, one of the generous donors to the institute, supplemented her previous gifts by what Dr. Brown calls a 'splendidly munificent proposal,' which is equivalent to turning over to the Board the use of about $70,000. It will make the industrial work at Sidon one of the most complete on any mission field, and its beneficial effect on the whole mission work can not be estimated in dollars and cents." Among other things, a building for orphans is to be erected, and an orphan department maintained, with a maximum of 20 boys. Instruction is to be given in various forms of manual toil.

Who Will Supply This Need? Rev. J. C. Lawson and wife, formerly of the Methodist mission of Aligarh, India, who have recently withdrawn from that mission to carry on an independent work for the training of children, are worthy of the sympathy and support of Christians at home. They are carrying on their work in faith and love, and with a view to the industrial development of the orphans in their charge. They have recently removed to Pilibhit, U. P. India, and are there seeking to train the children to follow Jesus Christ and to prepare to earn their own living. The work is conducted on strictly Christian business principles. The mission is now called "The Industrial and Evangelical Mission." There are now 100 boys in the school. A very pressing need—in addition to support—is for a traction engine and saw-mill to enable them to conduct their wood-work department. The price asked is $1,500, and contributions may be sent to the EDITORS.

Mass Movements Approved In 1892 the Decennial Missionary Conference for India, which met in Bombay, and was made up of delegates from all the Protestant missionary bodies, condemned the "Mass Movement," as it was called, inaugurated by our Methodist missionaries among the low-caste people of India. Bishop Thoburn made a vigorous defense of the policy, notwithstanding the

strong current which was against him. He conceded that in some places the policy had failed, but always because proper care was not given to converts after baptism. He declared that not in a single instance had there been failure where converts had been carefully instructed and cared for. He recalled an instance where twenty-four years previously he had administered the Lord's Supper to a group of low-caste people, nearly all of whom were converted thieves, and he was greatly depressed; but he had lived to see the second generation of those people, and no one remembered that they had once been thieves; they had "outgrown both their character and their reputation." Another ten years passed, and the Decennial Conference met in Madras. During the decade the whole missionary body having changed its attitude, the Conference gave the policy hearty approval.

Blessing in Rajputana Bishop Thoburn, just returned from India, spent the last three weeks prior to leaving that country in a visit to Rajputana and Gujerat. He says:

In all the forty-four years which have passed since I became a missionary I had never witnessed such scenes as met me on this tour. In every place a large number of converts had been collected for baptism, and the meetings held were of the most interesting character. I was amazed and wonderfully interested to witness the change which had taken place in the orphans, both boys and girls, who had been collected in the famine of two years ago. Some of these are now youths of from sixteen to eighteen years of age, and not a few give promise of great usefulness. All of these had been baptized before, and the candidates brought forward at our meetings were, with very few exceptions, people from the villages in the vicinity of the places where the meetings were held. All came on foot, and many, including both men and women, had walked long distances in order to be present. Hundreds had come from places ten or twelve miles distant. At one meeting I had the privilege of baptizing no less than 834 persons. It was an occasion of extraordinary interest. The service was abridged as much as possible. All questions were addressed to the entire body, and the answer, in every case, was given by all at once. When, however, the utmost curtailment of ceremony had been made, the entire service being abridged as much as possible, it still required a full hour to perform the simple act of baptism. The missionaries regretted that some hundreds of the candidates had been kept away from the place of meeting on account of the presence of the plague which, in a very malignant form, was prevalent throughout the entire region.

Encouraging Signs Among Moslems From various sources comes evidence that the hearts of many Mohammedans in India are turning with love and worship to the Lord Jesus. They are more ready to hear the Gospel than in former years. They speak of the Lord Jesus in a way to show that deep down in their hearts is a feeling that He is far more than a prophet. The old controversial spirit, so bitter and so unpromising, seems to be dying out in the hearts of many of them. Not many months ago a Christian missionary was invited to speak to a large body of Mohammedan students, and more than one of them opened his heart after the lecture, and spoke in a way that sent the preacher on his way rejoicing. Dr. Charles Cuthbert Hall was invited to address the students of the Mohammedan College at Aligarh. All these things, added to conversations the past week with intelligent Mohammedans whose hearts seemed touched by the Spirit of God, and whose attitude to the Lord Jesus is more than that of

reverence for Him as a prophet, are signs of a movement we do well to note and prepare to meet. We can not recommend too strongly the distribution by the thousand of the tracts prepared by Dr. Wherry and Dr. Rouse.—MAKHZAN-I-MASIKI quoted in *Bombay Guardian*.

The Task of One Missionary Rev. Henry Fairbank, who is taking Dr. Ballantine's place at Rahuri, India, writes that his parish has over 2,000 Christians who are connected with 10 organized churches. He has also 22 schools to look after, in which there are more than 800 children studying. Work is carried on in 19 outstations, and there are 57 trained native Christian pastors, preachers, and teachers. The parish covers an area of not less than 2,500 square miles of densely populated territory. Mr. Fairbank says;

The people are exceedingly friendly to the missionary and his message, and are more eager to listen to preaching than ever before. All classes are ready to hear the Gospel message. If there were men enough to preach and money enough to sustain them, the entire country would constitute a ready and even eager congregation.

How One Mission Has Grown The Rev. James Duthie, of Nagercoil, South India, writes that about forty years ago, when he joined the mission, there was not a single Indian pastor. Now there are 350, in the ordination of 35 of whom he had assisted. Then there were 800 communicants; now, 8,000; then, 2,500 baptized adherents; now, 30,000. Then, 15,000 Indian Christians; now, 63,000. Last year the number of cases treated in connection with the Travancore medical mission was upward of 100,000.

Russia and Manchuria The final outcome of the evident purpose of Russia to keep control of Manchuria is not yet assured, and it is even feared that she may endeavor to rule Mongolia. Her attitude causes misgivings, particularly in commercial and political circles, because of her desire to control the railroads and ports, and to refuse commercial rights to other nations; but there is also a religious and missionary aspect to the question. Russia is not a friend to liberty, and while nominally she does not interfere with religion in her colonies, there is great danger that she would hamper the work of foreign missionaries. Scotch and Irish Presbyterians have a strong work in Manchuria.

Affairs in China The situation in China is substantially this: A rebellion of great dimensions, directed against the central government, exists in the southern province of Kwang-si, and is slowly increasing in volume; but the missionary work in South China scarcely feels it, and that in Central and Northern China is not affected in the least. A remnant of the old Boxer army of 1900 still exists in the interior province of Sz-chuan, under the lead of Prince Tuan and General Tung Fu Hsiang; but it is not growing in numbers, its movements are uncertain, and it seems to be looking out rather for its own safety than for aggressive action. So far the authorities at Peking seem determined to keep the peace and put down all anti-foreign movements, and missionary workis going on without let or hindrance.

Gen. Chaffee and Missions in China It is difficult to believe that a sensible man could make so silly an utterance as the reporters put into the mouth of this soldier the other day. These are the words attributed to him:

The missionaries are all in earnest

and hopeful, but the results of their work are not proportionate to the great labor of love. They have done all that is possible, but the burden is too much for them. I talked to many of the better class while in China. These included officials. I must say that I did not meet a single intelligent Chinaman who expressed a desire to embrace the Christian religion. The masses are against the Christian religion. Forty or fifty missionaries in that great country can not do much.

Had he never heard that there are 3,000 missionaries at work in China, and that into the churches more than 100,000 have been gathered?

One Missionary to 400,000 L. W. Pierce, writing in the *Foreign Mission Journal* (Southern Baptist), says:

"Some have said our mission fields are now well manned, but I can never say so so long as any mission station in a heathen land like China, in a city of 400,000 people, has only one missionary." Think of this, one missionary preacher in a city of 400,000, and a large number in the country around to reach also. In Richmond there are probably 150 preachers, white and colored. Taking Richmond, Atlanta, Memphis, Little Rock, and Dallas, there are likely 600 preachers, and yet these places together contain only about the same population as the one city referred to in China. Here there are thousands of Christian men and women, who can teach and help on the work; there comparatively none. Is that place "well-manned"?

Dr. Martin on China Dr. W. A. P. Martin, formerly President of the Imperial University of China, who was in the siege of Peking, has come to the conclusion that he ought to consecrate his remaining days to the revision of his Chinese books. He writes in a new edition of his "Cycle of Cathay":

Educational reform in China is much talked about, but very slow in taking shape. The prevailing policy appears to be that of sitting at the feet of the Japanese. Students are sent to Japan in great numbers, and Japanese are employed to turn into Chinese, some of the books which they have borrowed from the West. This looks like a short road to renovation, but the Imperial Government is not sufficiently fixed in its policy to insure success. That this century will see a new China I have no doubt, nor do I doubt that Christianity will come as a renovating factor. Yet I am not sure that the new era so ardently hoped for will not be preceded by a period of decay and disintegration.

Self-Support in Amoy "I have profound faith in our Chinese Christians," says the Rev. J. Macgowan, of Amoy, "for I know they are easily stirred when some case that affects the interests of Christ's Kingdom is concerned. . . . *All the churches in my district are self-supporting this year.* Thank God for that! I feel there are large resources among our churches that we have not yet touched. The Chinese are a money-loving people—almost as much so as the English!—but when their hearts are touched they can be as lavish as tho money had no hold upon them whatsoever."

Many Converts in Canton There has been a large ingathering in the Canton mission of the Presbyterian Church (North). The past year was the greatest in the history of the mission, for the additions on examination were 747. During this period six chapels have been rebuilt (the new chapels are in all respects better than those destroyed), and the following new buildings erected: A Hospital for Women and Children, the Women's Medical College, the Nurses' Training-school, a fine chapel for lepers near Canton, and missionary homes at Lien Chow and Yeung Kong. Dr. Beattie and Mr. Fulton report 197 baptisms for

the first quarter of the new year. This is the largest number ever received in one quarter, but the best of all was that at every out-station there were so many applicants, and not a candidate had an "axe to grind." Among those baptized was a graduate of the first degree, a very able and sincere man; several other scholars, besides farmers and some bright and well-to-do business men.

Bishop Schereschewsky's Translation of the Bible

The translation of the Bible into Chinese, on which Bishop Schereschewsky has been engaged for ten years, has been completed. The bishop unites in himself a profound acquaintance with Hebrew and a thorough knowledge of classical Chinese. Born of Jewish parents and educated for the office of rabbi, he read Hebrew from his childhood, and acquired an uncommon familiarity with the literature of the Old Testament. He became converted to Christianity, and pursued a course of study in a theological seminary, and became proficient in Greek. He then offered himself for a missionary to China, and there acquired a knowledge of Chinese by a prolonged residence at the capital. With other missionaries he translated the New Testament into Mandarin, and later the Old Testament into the same dialect.

But his desire was to give the Chinese a version of the Scriptures in the written language of the whole empire. Smitten with a fever, he lost the use of hands and feet, and was compelled to resign his bishopric. The disease had, however, left his mind unimpaired, and he resolved to devote his remaining years to the work of translating the Bible into the classic language of China. Over ten years were thus passed in unremitting labor, and the result is before us—in this magnificent volume—printed in Japan on behalf of the American Bible Society.

America Making Idols for Korea

Korea is now looking to the United States for her idols. A representative of a wholesale firm in Seoul, Korea, has arrived in this country, according to the statement of *The Literary Digest*, to contract for idols to be used in the heathen temples of his country and in China. An American firm has been bidding for this custom, and has at last received it. It will be rather puzzling to the American missionaries to explain how their country is manufacturing and selling idols for heathen worship. But then there are men who will do anything for money.

AFRICA

Another Advance in Africa

British officials in Africa appear to be busy day and night bringing order out of confusion in all the "spheres of influence" committed to their care, their last, but not least, achievement being the capture of Kano, in Northern Nigeria, far, far from the coast. This is an ancient and famous city, the center of trade for a vast region, and trade especially in slaves, with Arabs as the principal actors. No doubt all the appliances of Christian civilization will soon make their advent, the proclamation of the Gospel among the rest. Nor would it be in the least strange if within a decade or two here would be found a second Uganda for the triumphs of the Cross.

A New Sultan for Morocco

Abd-el-Aziz, the progressive young Sultan of Morocco, is said to have given place to his brother, Mulai Mohammed. The former sulton, like the young Em-

peror of China, was favorable to foreigners, and this seems to have compassed his downfall. The tribesmen, who are fanatics in their devotion to Islam and want to have nothing to do with "the cursed Giaour," have been giving him much trouble, and are even now under arms. Some months ago a number of American and English missionaries were located in the interior, but when the disturbances in Morocco became serious they were reported to have left for the coast. For a time there was considerable anxiety for them. Whether they will now be allowed to return can not be answered at present.

Lewanika's Return Lewanika, King of the Barotsis on the Zambesi, where the French missionaries teach, went to England to the coronation, and on his return addressed his subjects. The description of the scene by M. Coillard is as follows:

Lewanika, a little nervous, rose, ascended the platform, and with a strong voice said that he was bound, before the nation, to thank the missionaries publicly for all the good which they have done and are still doing in his country. He spoke in sober terms, but none the less in terms of eulogy. He naturally eluded the direct questions, but to hear him one would never have been able to believe that this man is not yet a Christian. "I have," said he, among other things, "two words to say. Here is the first: *Praise God, bless Him!* You rejoice to see me returned, and you say, without doubt, that if my voyage has succeeded, thanks are due to the colonel who attended me, and to your aged missionary who prepared my way. That is true, very true; but, above all, it is God, yea, it is He who has guided me, who has guarded me, who has raised me up these friends, and who brings me back into the midst of you I say, then: Bless God!

For the second word, I say: *The Gospel, it is all.* We have seen many things, one more marvelous than another; we can not say anything of them here. But one thing as to which I can not be silent is that everywhere I have found the Word of God. In the parliament it is the Gospel which makes the laws; in society it is the Gospel which inspires a beneficence which we here have never even imagined; it is the Gospel which renders the people intelligent by their schools, and which gives to the nations security and happiness. The missionaries told me so—to-day I have seen it. Barotsi, let us come out of our darkness, of our former heathenism! Come to listen to the instructions of my missionaries, come on the Sunday; send your children to the school in order that we also may be men.—*Journal des Missions.*

An Opportunity in Nigeria The situation in Nigeria is critical. Sir Frederick Lugard has destroyed the power of the Emir of Sokoto, and opened up a country containing, it is estimated, 25,000,000 to the influences of civilization. Already the cable despatches say that a thorough propaganda has been planed to send Roman Catholic priests into all parts of this country. The British government's policy regarding this protectorate is to encourage industrial and other education. Grants will be given to Mohammedan or Roman Catholic institutions just as freely as to Protestant; and, therefore, those first in the field will have a great advantage in every way.

The Church Missionary Society of England has a small party of workers in the land, and the Africa Industrial Mission also has a party of missionaries now ready to start, but what are twelve or fifteen missionaries among these millions? Surely there is need of immediate and earnest prayer that the Lord of the harvest thrust forth laborers into this open door.

The Ethiopian Church in South Africa This movement is causing trouble in connection with every mission in South Africa. The Ethiopian

Church is an ecclesiastical movement, with a strong political element in it, promoted and fostered by the African Methodist Episcopal Church of the United States. The root idea is that the Church shall be purely native, manned, managed, and maintained by natives without any European interference. The idea is not surprising, nor wholly to be condemned, but it has, unfortunately, meant the interference with other missions, and has received with open arms many who have been under ecclesiastical discipline, or have been discredited for some reason by the various missions and denominations, and men whose personal ambition has not been satisfied by the position accorded to them. In the native territories this Ethiopian Church is at present adopting the dangerous policy of approaching the chiefs from the side on which they are most susceptible—namely, that of their love of autocratic power and position, and it sets before them the vision of a state church belonging to the tribe, and in which the chief shall be the practical pope.

ISLANDS OF THE SEA

The Germans and Missions in Micronesia

We have recently received very startling and serious tidings from Micronesia, which show that the Germans, as well as the Spaniards, are hinderers of missionary work. Rev. M. L. Stimson, writing under date of February 16th, reports that on September 26, 1902, the captain of a German warship touched at Ruk, arrested the entire graduating class in the training-school under his care, and carried them away to Ponape, where, at the time of his writing, they were said still to be in confinement. They are charged with preaching against the German government. The captain of the warship treated Mr. Stimson very insolently, and charged him with the same fault. This accusation we know to be absolutely without foundation. The Board enjoins on all its missionaries the strictest loyalty to the government under which they work and the inculcation of loyalty on all their pupils. For special reasons these instructions have been recently repeated with great explicitness to the laborers in Micronesia. The Board has never known of any violation of these instructions, and fully believes the present charges against Mr. Stimson and against his pupils to be a mere pretext for interference with the missionary work. This wanton act is a violation of the pledges which the German government gave, to recognize and protect this American missionary work in the Caroline and Marshall Islands, when the German jurisdiction in those islands was recognized by our government. An appeal has been made to the State Department to make inquiry into this matter, and to secure needed correction.

Burning Bibles in Fiji

Much indignation has been felt in Australia because of the recent burning of Bibles belonging to Protestant Christians in Rewa district, Fiji Islands. It was instigated by Roman Catholics, and was accompanied by the defection of a number of Fijians to Romanism. The New Testaments were a recent translation, and belonged to a tribe who, under the coercion of their chief, Namosi, perverted from the Wesleyan Methodist Church to Roman Catholicism. They were openly burned by Sisters of Mercy, under the instructions of Father Rongier. Cardinal Moran first said that the Testaments were burned because the natives used them as idols.

Later he declared that the reports of the Bible burning were false.

A communication from the Rev. H. H. Nolan, at the head of the Methodist work in Fiji, gives reason to believe that the movement toward Rome is almost entirely political. The chief was in favor of federating with New Zealand; this by other chiefs was regarded as disloyal. His Methodist native teacher reported to the British authorities some facts concerning the chief's family; the chief thereupon concluded that the Church and the British government were persecuting him, and he promptly emigrated to the Church of Rome.

A National Church for New Zealand A strong movement is taking place in far away New Zealand, representing the majority of the people in the colony, for the union of all religious bodies under the name of the National Church of New Zealand. The Presbyterian Church of New Zealand has taken definite action by approaching the Congregational Union. The Congregational Union received the proposal with the utmost favor, and appointed a committee to meet and cooperate with the Presbyterian committee and with the Methodist committee should it be set up. With one or two exceptions the speeches made were strongly in favor of union, the motion itself being carried unanimously by the members of the council standing on their feet and singing the Doxology with great enthusiasm. The next step seems likely to be taken by the cooperative action of the Methodist Conference—which at last advices, March 7th, was sitting in Christchurch ready to enter upon discussion of the Presbyterian overture, and evidently with a very general impulse to meet it half way.

Methodists in New Guinea The Methodists of Australasia carry on mission work not only in India and China, but also in various islands, like Fiji, New Ireland, New Caledonia, and New Guinea. Of the work in the region last named a recent article says:

Some idea may be formed of the progress made in this district during the eleven years of its existence by a consideration of the fact that the last returns show that there are 525 full members, and 15,502 attendants on public worship in a mission which was first established in the year 1891. This affords abundant proof of the devoted service rendered by our agents there, and of the fact that the Gospel of Christ is still "the power of God unto salvation to every one that believeth." The circuit reports contain most interestsng accounts of the desire of the people for teachers, causing them in some instances to allot ground, and to erect a house in the hope of so securing an appointment; of the work of the missionary sisters; the labors of the missionary among the miners and people of Woodlark Island (Murua); the disastrous hurricane and drought; the deaths of several native teachers, and the grand work for the children of the Dobu Orphanage, and on each station by schools and training homes.

MISCELLANEOUS

"My Cannibal Friends" None but a Christ-like soul and a hero could use the phrase. But it is found in a letter of Chalmers', the martyr of New Guinea, just brought to light, in which he refers to his purpose to visit those whom he calls "my cannibal friends in the Namau district." He says: "The Akerave natives of that district killed 11 Maipuans lately, and left nothing but their bones. We must get among them as soon as possible." There are those whose first thought, in view of the savage nature of these cannibals, would have been to get well away from them. The Chris-

tian zeal of Chalmers led him to exactly the opposite conclusion. Men so wicked and cruel must be reached as soon as possible.

Why Not Endow Missionary Colleges? In America, an endowment of $1,000,000 is regarded as small for a college or university, and many institutions with a much larger endowment than that are pleading for more money. In some institutions in this country $100,000 is hardly regarded as sufficient for the endowment of a single professorship. Among our mission colleges there are several in which the total expenses, as far as funds from America are concerned, would be met at the present rate of expenditure with the annual income to be derived from less than $100,000. $1,600,000 judiciously distributed among them would sufficiently endow, for the present, all of our 16 collegiate institutions, and provide for a few essential buildings, and we do not anticipate that this endowment will ever need to be greatly increased.

REV. J. L. BARTON.

Roman Catholic Missions The Roman Catholic missions of Eastern Asia—that is, Japan, Korea, Manchuria, South China, Tonquin, Annam, India, Malacca—are conducted by 35 bishops, aided by 1,117 foreign missionaries and 2,428 native helpers. Their converts of all ages number 1,254,066. They have 4,783 churches and chapels, 41 theological seminaries, with 2,133 students, and 2,910 primary schools and orphanages.

Islâm and Woman Mohammedans hardly allow that women have souls. Here is an extract from one of their catechisms: "What is the chief gate of hell?—A woman. What bewitches like wine?—A woman. Who is the wisest of the wise?—He who has not been deceived by women, who may be compared to malignant friends. Who are fetters to men?—Women. What is that which can not be trusted?—A woman. What poison is that which appears like nectar?—A woman."

An Arab proverb says: "The threshold of the door weeps forty days when a girl is born."—*Monthly Notices* (English Wesleyan).

OBITUARY

Dr. Schreiber, of Barmen Rev. Aug. Schreiber, D.D., the widely known and greatly beloved director of the Rhenish Missionary Society, fell asleep, after a short illness, on March 22d, at the age of sixty-three. After completing his theological course in Germany, England, and Scotland, he offered himself for service in connection with the Rhenish society. He was ordained in 1865, and in the following year proceeded to Sumatra, accompanied by his wife. Stationed at Prausorat, he was surrounded by a Mohammedan population, and the work was a difficult one; but his labors were crowned with large success. He started a seminary for catechists, began the translation of the Scriptures for the Battas, and for years he presided over the work of the society in Sumatra.

In 1873 he was obliged to return to the Fatherland, on account of the ill-health of his wife. Thenceforth the Mission House at Barmen was the scene of his labors; and his intimate knowledge of Sumatra and its people proved of special service in the development of work in connection with that important portion of the society's field.

In the larger councils of the foreign mission cause Dr. Schreiber was a familiar figure. He was a speaker at the London conferences in 1878 and 1888, and in the New York Ecumenical Conference in 1900.

Dr. Schreiber was an acknowledged authority on foreign missionary matters—whether principles or polity, fields or methods. His many gifts and graces were supported by good health and a marvelous memory, so that he was largely consulted by inquirers regarding world-wide evangelistic enterprise.—*The Christian.*