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REV. ARTHUR T. PIERSON, D.D.

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STATISTICS OF THE MISSIONARY SOCIETIES OF THE WORLD FOR 1902

This table includes only Missions to non-Christian and non-Protestant peoples, and so omits work done in non-Catholic Europe, while covering that in behalf of Indians, Chinese, and Japanese in the United States. The figures are derived almost wholly from annual reports, and relate in the main to 1902, tho sometimes the year includes a part of 1901. The aim has been to leave the fewest possible blanks, and hence where the latest official figures were not at hand, conservative estimates have been made, based upon former reports.—REV. D. L. LEONARD, D.D.

Names of Societies	Date of Organization	Home Income	Income from the Field	Ordained Missionaries	Laymen	Wives	Unmarried Women	Total Missionaries	Ordained Natives	Total Native Helpers	Total Force in the Field	Stations and Outstations	Communicants	Added Last Year	Adherents (Native Christians)	Schools	Scholars	Countries in which Missions are Sustained
American Board.....	1810	\$845,106	\$167,512	168	21	172	188	549	268	3,581	4,130	1,402	55,645	5,609	141,087	1,466	60,964	South Africa, Turkey, India, China, Japan, Micronesia, Mexico, Spain, Austria.
Baptist Missionary Union.....	1814	680,618	107,197	174	8	178	109	469	304	3,325	3,794	1,789	135,150	8,497	172,780	1,473	37,356	Burma, India, China, Japan, Africa, France, Spain, Philippines.
Southern Baptist Convention.....	1845	173,856	13,357	51	0	47	17	115	38	171	286	171	7,831	1,439	20,000	41	1,012	China, Japan, Africa, Italy, Mexico, Brazil, Cuba.
Free Baptist.....	1833	30,006	486	7	1	8	10	26	8	71	97	17	861	73	2,500	99	3,550	India (Southern Bengal), Africa.
Christian (Disciples).....	1875	164,038	14,285	34	9	34	20	97	48	223	370	98	2,874	402	7,000	32	1,904	India, China, Japan, Turkey, Africa, Philip-pines.
American Christian Convention.....	1886	10,330	200	6	0	3	3	12	7	11	23	30	382	46	1,000	0	0	Japan (Tokyo, etc.).
Christian and Missionary Alliance.....	1897	153,471	32,130	51	40	60	70	221	0	150	371	96	2,600	616	4,500	18	1,800	Africa, India, China, Japan, South America, etc.
Protestant Episcopal.....	1835	409,731	21,930	46	15	38	28	127	94	515	642	242	6,160	986	20,000	107	4,537	Africa, China, Japan, Haiti, Mexico, Alaska.
Society of Friends.....	1871	55,093	3,947	24	5	22	27	78	6	159	237	58	2,141	315	5,516	37	1,507	Mexico, Alaska, Jamaica, China, Japan.
Lutheran, General Council.....	1869	28,598	0	7	0	3	6	16	3	143	159	217	2,980	225	6,159	120	3,500	India (Madras), Porto Rico.
Lutheran, General Synod.....	1837	50,000	10,982	11	0	7	10	28	1	485	513	11	7,536	1,944	36,439	227	6,337	India (Madras), West Africa.
Methodist Episcopal.....	1819	1,111,032	15,470	267	0	203	223	698	456	5,815	6,513	740	109,131	12,371	245,531	1,200	54,053	China, Korea, Japan, India, Africa, Bulgaria, Mexico, South America, Philippines.
Methodist Episcopal, South.....	1846	337,655	19,593	78	3	68	73	221	100	426	647	130	11,713	918	30,000	110	6,445	China, Korea, Japan, Mexico, Brazil, Cuba.
Methodist Protestant.....	1888	14,296	462	6	1	7	0	14	7	17	31	31	457	81	1,200	2	287	Japan (Yokohama).
Presbyterian.....	1837	1,043,579	23,000	250	56	254	190	750	182	1,889	2,639	1,307	44,443	5,241	130,000	769	26,108	India, China, Japan, Korea, Africa, Syria, Siam, Persia, Spanish America, Philippines.
Presbyterian, South.....	1861	168,425	10,727	60	15	56	32	165	15	132	297	246	4,684	864	10,947	23	1,037	China, Korea, Japan, Africa, Italy, Mexico, Brazil, Cuba.
Cumberland Presbyterian.....	1820	30,200	0	9	2	7	7	25	8	30	55	14	875	95	2,000	3	250	China, Japan, Korea, Mexico, Indians.
Reformed Presbyterian (Covenanter).....	1856	23,521	0	8	1	9	8	26	1	30	56	10	328	50	1,192	11	715	Northern Syria, Asia Minor, Cyprus, China.
Reformed Presbyterian (General Synod).....	1836	4,700	0	3	0	2	0	5	9	60	65	20	1,175	193	2,000	8	350	India (Northwest Provinces).
Associate Reformed Presbyterian, South.....	1874	8,830	0	4	0	3	3	10	8	21	31	17	323	37	1,250	4	90	Mexico (Tampico, etc.).
United Presbyterian.....	1859	148,212	40,406	39	3	38	48	123	45	673	801	734	9,201	1,468	36,713	309	21,261	Egypt, India (Northwest Provinces).
Reformed (Dutch).....	1832	167,912	17,287	28	5	29	25	87	32	573	653	273	4,932	353	12,000	196	7,768	India, China, Japan, Arabia.
Reformed (German).....	1878	47,710	2,550	10	2	11	6	29	10	55	84	56	2,142	335	2,500	3	269	Japan (Tokyo, Sendai, etc.), China.
German Evangelical Synod.....	1883	15,000	0	8	0	5	2	15	0	81	96	42	1,500	200	5,720	33	1,267	India (Central Provinces).
United Brethren in Christ.....	1853	35,653	0	18	0	18	0	36	3	14	50	62	3,150	247	6,000	12	764	West Africa, China.
Woman's Union Missionary Society.....	1861	50,000	1,500	0	0	0	54	54	0	154	208	0	0	0	0	33	3,516	India, China, Japan.
Canada Baptist.....	1873	54,686	5,500	21	2	20	19	62	10	199	261	93	4,962	411	10,000	109	2,170	India (Telugus), Bolivia.
Canada Methodist.....	1873	127,388	3,916	60	4	64	0	128	36	86	214	243	8,022	174	15,000	49	1,420	Japan (Tokyo), China, Indians.
Canada Presbyterian.....	1844	167,703	8,340	46	20	44	46	156	6	140	296	170	3,492	330	10,000	80	5,234	China, India, New Hebrides, West Indies, Formosa.
Other American Societies.....		225,000	32,000	31	17	13	22	83	42	459	542	139	6,860	232	12,000	42	850	
Totals for America.....		\$6,727,903	\$580,227	1,715	247	1,602	1,286	4,850	1,846	19,698	24,548	10,328	560,960	48,419	951,034	6,616	255,231	
Baptist Society (England).....	1792	389,237	37,390	137	4	109	6	256	66	1,091	1,347	1,068	53,134	2,967	125,000	720	17,715	India, China, Palestine, Africa, West Indies.
London Society (L. M. S.).....	1795	768,280	145,105	170	36	161	70	437	940	6,303	6,640	1,357	64,716	6,657	194,777	1,832	90,433	China, India, Africa, Madagascar, Polynesia.
Church Society (C. M. S.).....	1799	1,713,075	232,040	412	143	357	364	1,276	375	8,290	9,566	580	79,586	9,738	298,364	2,274	116,552	Persia, China, Japan, India, Africa, North America, etc.
Propagation Society (S. P. G.).....	1701	832,265	30,335	353	0	475	0	833	192	3,142	3,975	2,700	68,800	5,240	127,000	870	38,000	India, China, Japan, Malaysia, Africa, West Indies, etc.
Universities' Mission.....	1859	171,736	0	31	24	2	49	106	15	222	228	70	4,400	1,000	10,000	115	5,033	Africa (Lake Nyasa and Zanzibar).
Society of Friends.....	1867	152,717	0	33	0	27	27	87	0	819	906	245	2,506	160	8,200	270	17,475	Palestine, India, China, Japan, Natal, Mad-agascar.
Wesleyan Society.....	1816	682,643	43,532	198	7	121	52	378	197	3,534	3,912	327	50,132	1,384	170,000	1,300	76,791	India, China, Africa (West and South), West Indies, Italy, Spain.
United Methodist Free Churches.....	1837	57,170	0	27	11	14	2	54	6	35	89	28	10,780	435	25,000	23	1,710	China, Africa, Australia, Jamaica.
Welsh Calvinistic.....	1841	43,810	2,820	18	2	14	7	41	10	101	142	411	5,104	674	20,340	379	7,698	N. E. India, France (Brittany).
Presbyterian Church of England.....	1847	224,260	12,750	22	20	30	30	102	30	330	432	255	7,560	697	25,000	110	1,950	India, China, Malaysia, Formosa, Syria.
Presbyterian Church of Ireland.....	1840	121,930	0	32	24	29	29	114	5	419	533	116	2,796	140	5,000	135	1,870	China, India (Gujarat), Syria.
China Inland Mission.....	1865	267,965	0	50	245	207	233	736	16	774	1,510	394	8,540	422	20,000	358	2,000	China (Sixteen Provinces).
Established Church of Scotland.....	1829	188,050	60,220	30	23	33	62	148	12	632	780	214	3,120	486	8,153	272	15,853	India, East Africa, Palestine.
United Free Church.....	1843	582,406	316,470	126	76	111	90	403	38	2,824	3,227	771	39,572	2,010	110,000	972	47,445	India, Africa, Arabia, Palestine, New Heb-rides, China, Japan, West Indies.
Other British Societies.....		355,730	82,000	46	103	91	321	561	15	2,236	2,797	285	3,451	380	25,000	350	8,290	
Total British Societies.....		\$6,552,314	\$966,772	1,690	720	1,773	1,247	5,430	1,915	30,714	36,258	8,821	424,247	34,230	1,170,834	9,983	276,073	
Paris Society.....	1832	276,230	9,600	48	20	45	18	131	45	350	481	82	23,137	676	61,000	657	39,969	Africa (South, East and West), Tahiti, Mad-agascar.
Swiss Romande.....	1875	38,701	2,580	18	4	14	14	50	0	61	111	53	1,052	94	2,113	59	1,849	East Africa.
Basel Society.....	1815	406,528	62,307	178	71	117	11	377	39	1,214	1,591	559	22,720	1,514	43,102	514	20,463	South India, China, West Africa.
Berlin Society.....	1824	156,100	50,000	95	9	86	16	216	2	215	431	276	18,230	1,034	40,139	125	6,712	Africa (East and South), China.
Breklum (Schleswig-Holstein).....	1877	40,154	125	14	0	9	3	26	0	82	108	58	523	30	2,704	32	983	India (Telugus).
Gossner's Society.....	1836	45,650	1,500	33	0	22	5	60	18	520	580	246	15,780	575	45,000	200	3,640	India (Ganges, Chota Nagpore).
Hermannsburg Society.....	1854	98,065	8,610	53	0	49	0	102	0	197	299	170	4,039	746	8,000	58	2,039	India, South Africa, Persia.
Leipsic Society.....	1836	137,190	18,538	53	5	39	6	103	28	843	946	283	9,201	329	21,746	279	9,112	South India, Burma, British and German East Africa.
Moravian Church.....	1732	447,814	28,750	168	35	179	20	402	23	1,830	2,232	208	31,823	564	96,833	475	23,528	South Africa, Australia, South America, West Indies, Eskimo.
North German Society.....	1836	35,007	2,500	17	2	12	8	39	3	70	109	47	1,738	173	2,908	44	1,487	West Africa (Slave Coast).
Rhenish Society (Barmen).....	1829	221,667	26,241	132	9	106	16	263	27	883	646	359	36,010	1,379	85,069	350	15,858	Africa, Borneo, Sumatra, New Guinea, China.
Other German Societies.....		153,250	9,250	61	18	36	5	119	4	88	207	79	4,472	312	10,000	50	2,400	
Total German Societies.....		\$1,741,425	\$308,321	804	149	654	90	1,697	144	5,442	7,139	2,284	144,536	6,156	355,501	2,125	86,222	
Netherlands Societies.....		137,126	10,000	69	8	25	3	105	18	224	331	142	4,830	80	10,000	452	12,000	
Scandinavian Societies.....		392,545	17,500	143	30	102	75	350	82	2,190	2,540	930	38,331	4,250	120,000	830	32,500	
Australasian Methodist Society.....	1855	90,860	24,335	20	4	15	10	59	86	4,391	4,450	1,510	39,541	1,225	125,021	1,612	30,190	Fiji, Samoa, New Britain, New Guinea.
Totals for Europe, Asia, etc.....		\$9,582,521	\$2,357,448	2,982	950	2,807	1,593	8,432	2,491	51,760	59,192	13,742	754,584	49,188	3,095,469	18,907	716,900	
TOTALS FOR CHRISTENDOM.....		\$16,310,424	\$2,837,675	4,697	1,197	4,409	2,879	13,282	4,337	71,458	84,740	24,070	1,315,544	98,607	4,046,503	25,583	972,181	

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THE PRIVILEGE AND POWER OF PRAYER

BY THE EDITOR-IN-CHIEF

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

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

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

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

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

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

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

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

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

THE "BLACK FELLOWS" OF AUSTRALIA

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

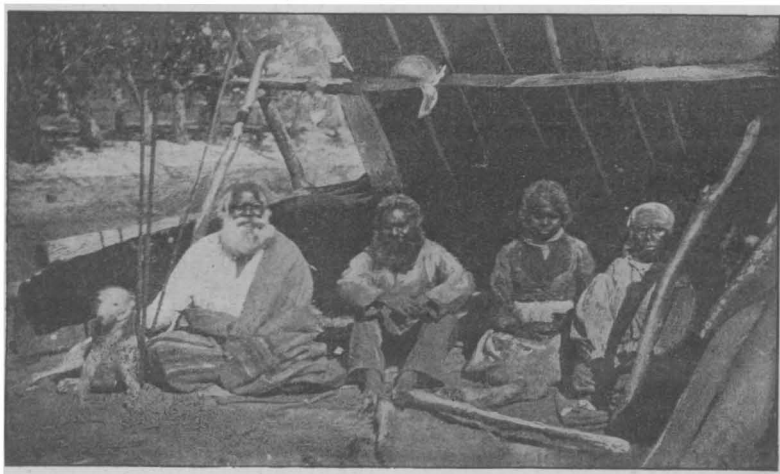
Christianity's prerogative to endow viril races with ideas that preserve and stimulate carries with it the privilege of infusing new hope and power into the decadent and of ministering beside the death-bed of the dying. The last is its task in Australia. All authorities agree that the aborigines of that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

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

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

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

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



SOME AUSTRALIAN ABORIGINES AT HOME

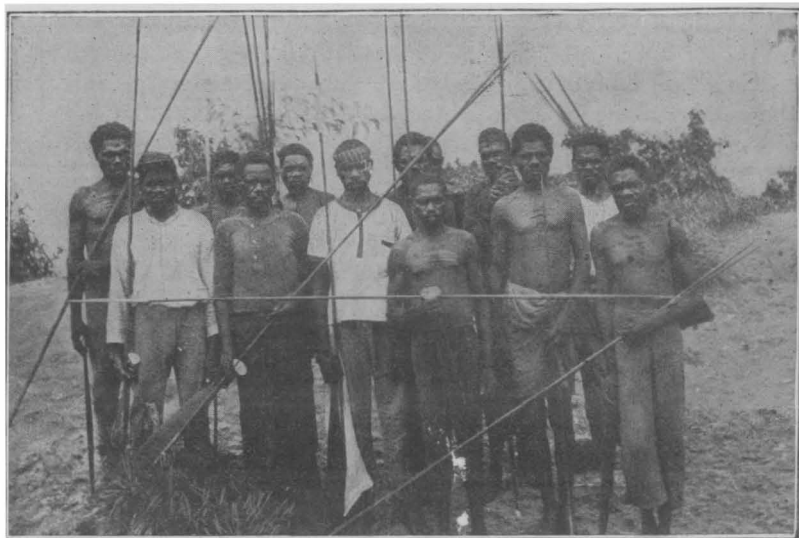
together with sinews, his meager frame and toughness of bone and muscle suggest a hard battle for existence. Nor do appearances belie the facts. Since vegetable food is scanty, he despises no living thing, even snakes and grubs. His one luxury is wild honey. His home, adapted to his roving life, he constructs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

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

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

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

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



By courtesy of *The Little Missionary*

SOME AUSTRALIAN SAVAGES ARMED WITH NATIVE SPEARS AND THROWING-STICKS

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

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

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

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

Missionary Work for the Aborigines

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

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

In VICTORIA the last remnants of the tribes number in all only four hundred and thirty-three. Through its Board for the Protection of the Aborigines the colony exercises humane and beneficent supervision over these people, settled on reservations averaging as a rule from two thousand to four thousand acres in extent. Several of these are at the same time mission stations.

At Lake Hindmarsh, or Ebenezer,* and at Ramahyuk, for example, the Moravian Church is at work; at Coranderrk, the Presbyterian; at Lake Tyers, the Primitive Methodist Church of Victoria; while at Lake Condah the Anglican Church has placed and maintained a Moravian missionary.

The Moravian Church has the honor of being first in the field in Victoria, two missionaries arriving in 1850, and attempting to found a station at Lake Boga, near the Murray River. But the initial difficulties were very great—mistrust on the part of the roving blacks, their grossly material conceptions and desires, and the approach of gold-diggers and convicts that led to suits regarding right of way and the title to the mission land.

After five very trying years the missionaries returned to Europe. But in 1859 Ebenezer, in the Wimmera District, and in 1861, with the aid of the Presbyterians of the colony, Ramahyuk, in Gippsland, were undertaken. Good work was done, and lasting but beneficial results were obtained. The conversion of the first "black fellow," Nathanael Pepper, wonderfully illustrated the drawing-power of the Cross of Christ. Christian villages,



ABORIGINAL WOMAN AND CHILD

where primitive industries are prosecuted—e.g., sheep-rearing and the

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



ST. MARY'S MISSION, LAKE CONDAH

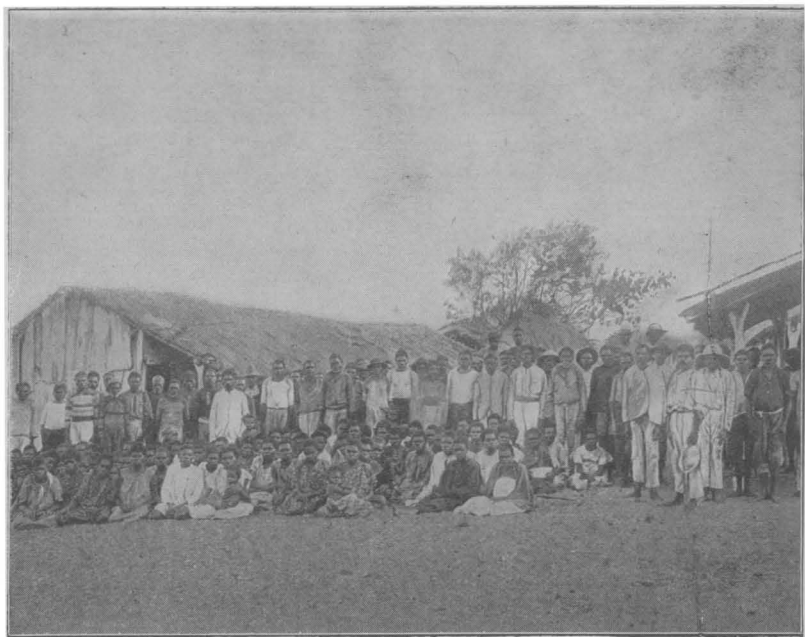
growing of arrowroot—have displaced the “Mallee” scrub. The veteran Hagenauer can write:

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

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

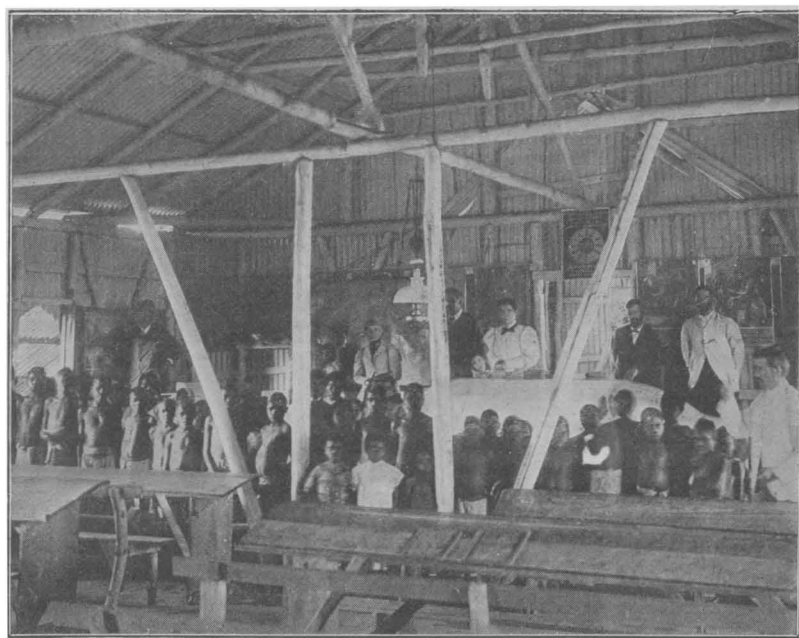
QUEENSLAND still possesses a considerable number of wandering aboriginal bands. Dr. Walter E. Roth, the northern protector of the aborigines in that colony, estimates them at a total of twenty-five thousand; the Rev. Nicholas Hey, missionary at Mapoon, writes that they may number from fifteen thousand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

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



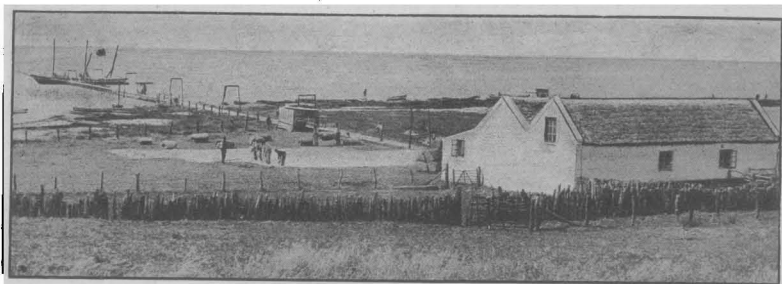
By courtesy of *The Little Missionary*

NATIVES OF NORTH QUEENSLAND AT MAPOON, AUSTRALIA



By courtesy of *The Little Missionary*

A MORAVIAN MISSION SCHOOL AT MAPOON, AUSTRALIA



A MORAVIAN MISSION STATION IN AUSTRALIA

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

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

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

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

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

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



MORAVIAN MISSIONARY AND NATIVE CARPENTERS AT MAPOON, AUSTRALIA.

tralian colonies, the Rev. James Ward gave up the comforts of his manse in the north of Ireland, and, with his wife, was also accompanied by the Rev. Nicholas Hey. By them Mapoon, near Cullen Point, on



A NATIVE AUSTRALIAN CHRISTIAN

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

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

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



CLASS OF MEN AND BOYS AT POINT MAC CLAY MISSION

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

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



SCHOOL AND SUPERINTENDENT'S HOUSE, POINT MAC CLAY MISSION

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

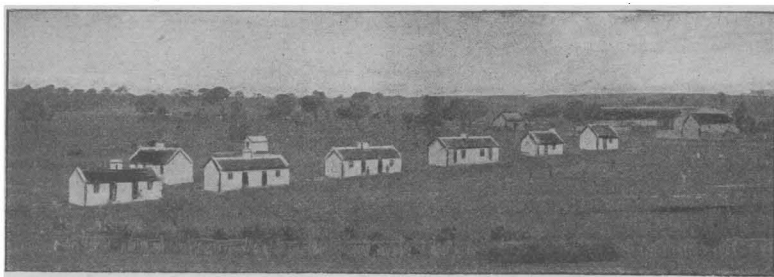
About one hundred miles to the south of this in turn the Church of England contemplates establishing a mission during the present year near Mitchell River. Two years ago this Church took over from the State, with good results, a native settlement on Frazer Island, near Maryborough, which had existed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

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

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

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

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



SOME ABORIGINAL CHRISTIAN HOMES AT POINT MACCLAY

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

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

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

AN INTERESTING PEOPLE: THE GONDS *

BY REV. GEORGE K. GILDER

Presiding Elder of the Godavery District, Methodist Episcopal Mission, Raipur, India

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

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

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

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

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

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

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

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

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

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

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

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

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

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

The birth of Lingo is next introduced:

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

The Satnamis *

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

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

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

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

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

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

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

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

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

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

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

THE RELIGIOUS STATISTICS OF INDIA

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

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

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

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

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

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

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

J. T. G.

* The Hindu population showed a slight decrease.

TESTIMONIES OF GREAT STATESMEN TO FOREIGN MISSIONS*

SELECTIONS FOR USE IN MISSIONARY MEETINGS†

BY BELLE M. BRAIN, SPRINGFIELD, OHIO

Author of "Transformation of Hawaii," "Fifty Missionary Programmes," etc.

I. Testimonies of American Statesmen

At the opening evening session of the Ecumenical Conference, held in New York in 1900, there sat upon the platform three great American statesmen—William McKinley, Benjamin Harrison, and Theodore Roosevelt. It is worthy of note that the great occasion that brought



WILLIAM McKINLEY

together these three Presidents of the United States—past, present, and future—was a missionary meeting. President McKinley and Governor Roosevelt were there to extend to the delegates and missionaries the respective welcomes of the nation and the state, while General Harrison served in an official capacity as Honorary President of the Conference. Each of these three great men was a soldier in addition to being a statesman, having won distinction on the battlefield as well as in the halls of state. No one could charge them with being

dreamers or sentimentalists, yet each was there to give strong and hearty testimony to the value of Christian missions—testimony that carried added weight because it was not the perfunctory utterance of public officials, but the hearty tribute of Christian men, known to be regular in church attendance and sincere in their observance of religious rites. In his address of welcome, President McKinley said in part:

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

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

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

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

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



THEODORE ROOSEVELT

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

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

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

The Church is not a revolutionary hooter. The Church of God, as it was started on its way by its Lord and Master, did not stir up rebellion, did not set men against their governing officers. "Tribute to whom tribute is due." Let Cæsar have his tribute. Respect for our magistrates, as the representatives of the chief magisterial power above, our Gospel teaches. And these missionaries going into these foreign lands do not go



BENJAMIN HARRISON

to disturb the political conditions of the states they enter. Not at all. They preach no crusade, incite no rebellion, but work by instilling the principles of the Gospel of Christ—the doctrine of the purity of man; that God made of one blood all people; that not titles, nor rulers, nor the outer things at all, but the heart is the seat of judgment and esteem; and this doctrine, working its quiet way through the world, will yet bring in the Kingdom that is promised.

No class of men are better able to judge the work of foreign missions than the diplomatists who serve our country in foreign lands. Being, as a rule, men of high character and standing, and having abundant opportunity to see for themselves, they

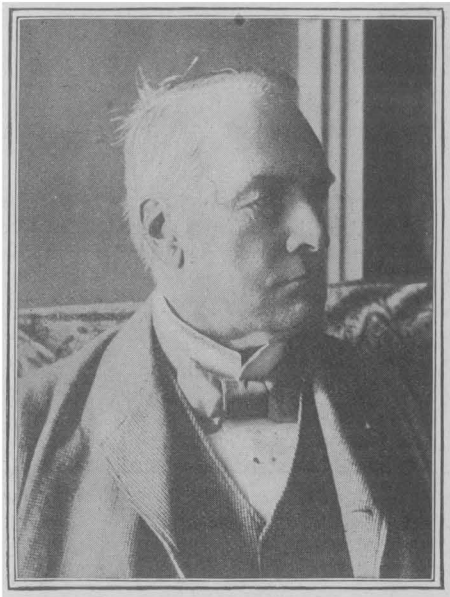
may be regarded as expert witnesses upon whose testimony it is safe to rely. In an address delivered by Colonel Denby on his return from China, where he served as United States Minister from 1885 to 1898, he says:

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

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

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

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



CHARLES DENBY

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

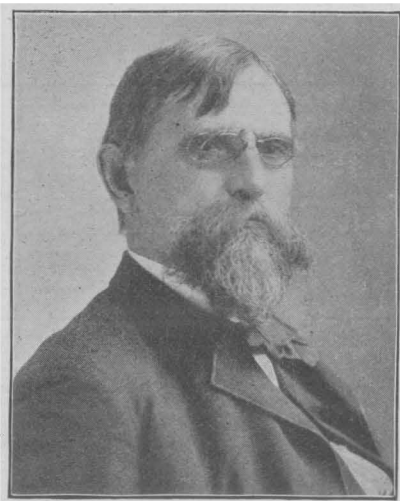
The thing that makes us most popular in China is the work of our missionaries. The fact that the American nation and the American people stand in better relations toward the Chinese nation and people is due almost wholly to these facts: First, the work of the missionaries proper, by preaching the Word;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

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

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

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

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



GEN. LEW WALLACE

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

there exists a band of devout men and women it is there.

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

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

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

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

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

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

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

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

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

In this field the influences of Christian civilization, divorced to a very large degree from those evils that generally go hand in hand with it, have been brought to bear upon the Oriental mind through the agency of the Christian mission alone. As we approached the city of Chiang-mai, where the work has been longest in operation, it was interesting to mark the external evidences of improvement that greeted us. Each day

the women that we met were more neat and trim in appearance; their faces wore a more hopeful look, and they bore the mark of better things in their lives. The roads became better. Better-tilled fields, better-kept fences, better houses, more thrifty homes, and a general improvement in all that goes to make up a prosperous and thrifty people were evident in

this province. On the morning after my arrival, as I stood before an audience of six hundred people in the commodious church, I said to myself: "This is the best thing I have seen in Siam. The Gospel has the right hold upon this people's lives, and is lifting them."



HAMILTON KING

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

Going out to Asia seven years ago, as United States Minister to Siam, I was in a degree prejudiced against missionaries. Returning to America six years later, I was convinced of the practical value and importance of their work. Four years' official residence in Siam, a year or more in China and Japan, and another in the Philippines, aroused me to an appreciation of America's mighty responsibilities and opportunities, missionary and commercial, in the Far East. . . . Summarizing in briefest terms possible some points in favor of missionary work from a layman's point of view, we enumerate the following: 1. In my experience as a United States minister one hundred and fifty missionaries scattered over a land as large as the German Empire gave me less trouble than fifteen business men or merchants. 2. Everywhere they go, in Siam or Burmah, in China or Japan, they tend to raise the moral tone of the community where they settle. 3. They are the pioneers in education, starting the first practical schools and higher institutions of learning, teaching along lines that develop the spirit of true citizenship as well as of Christianity. 4. They develop the idea of patriotism, of individual responsibility in the welfare of the State. 5. They carry on an extensive medical and surgical work, build hospitals, and encourage sanitary measures, and have been the chief agency throughout Asia to check the spread of diseases like smallpox, cholera, and the plague. 6. They do a great work of charity and teach the idea of self-help among masses otherwise doomed to starvation and cruel slavery. 7. They are helpful in preparing the way for legitimate commercial expansion, and almost invariably precede the merchant in penetrating the interior. 8. They have done more than either commerce or diplomacy to develop respect for American character and manhood among the countless ignorant millions of Asia,

9. They are a necessity to the Asiatic statesmen and people to provide them with that instruction and information required to undertake genuine progress and development.

II. Testimonies of British Statesmen

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

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

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

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

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

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

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

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

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

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

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

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

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

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



SIR CHARLES WARREN

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

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

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

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

III. Testimonies of Great Statesmen of Heathen Lands

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

The missionaries have not sought for pecuniary gains at the hands

of our people. They have not been secret emissaries of diplomatic schemes. Their labors have no political significance, and the last, not the least, if I might be permitted to add, they have not interfered with or usurped the rights of the territorial authorities. . . . A man is composed of soul, intellect, and body; I highly appreciate that your eminent Boards, in your arduous and much esteemed work in China, have neglected none of the three. I need not say much about the first, being an unknowable mystery of which our great Confucius had only an active knowledge. As for intellect, you have started numerous educational establishments which have served as the best means to enable our countrymen to acquire a fair knowledge of the modern arts and sciences of the West. As for the material part of our constitution, your societies have started hospitals and dispensaries to save not only the soul but the bodies of our countrymen. I have also to add that in the time of famine in some of the provinces you have done your best to the greatest number of sufferers to keep their bodies and souls together.



CHULALONGKORN (KING OF SIAM)

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

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

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

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

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

I want to say to you that we have great respect for your American missionaries in our country, and appreciate very highly the work they are doing for our people. I want this to be understood by every one; and if you are in a position to let it be known to your countrymen, I wish you would say this for me. I have just now more especially in mind my visit to Chieng-mai. The work of your people is excellent. I can not say too much in praise of the medical missionaries there especially.*

* For additional testimonies, see the *MISSIONARY REVIEW* for 1892—pp. 470, 686, 790, 794, 953. 1893—pp. 77, 299, 311, 472, 551, 560, 632, 638, 872. 1894—pp. 70, 145, 285, 307, 311, 381, 711, 860, 871, 880. 1895—pp. 72, 231, 378, 391, 397, 466, 556, 558, 621, 633, 841, 859, 950. 1896—pp. 231, 395, 710, 790. 1897—pp. 397, 400, 466, 631, 945, 950, 956, 959. 1898—pp. 36, 63, 119, 158, 235, 842, 957, 959. 1899—pp. 305, 308, 634, 698, 796, 872. 1900—pp. 80, 319, 876. 1901—pp. 227, 711, 712, 800, 875, 878, 879. 1902—pp. 154, 160, 632.—EDITORS.

A COMPARISON OF CHRISTIANITY IN ANCIENT ROME AND MODERN INDIA

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

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

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

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

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

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

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

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

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

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

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

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

Conditions in Modern India.

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

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

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

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

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

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

Obstacles to Victory

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

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

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

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

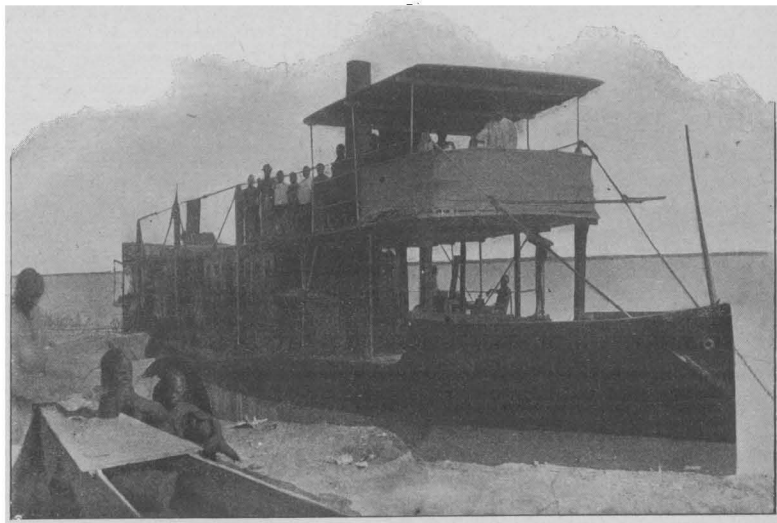
But let us look at Paul, a man of like passions with ourselves. He exalted in being the minister of Christ to the Gentiles, "that the offering up of the Gentiles might be acceptable, being sanctified by the Holy Ghost." The whole Gentile world presented as a living sacrifice to God! Here surely is a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

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

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

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

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



THE BOAT THAT GOES TO LUEBO

INTO THE HEART OF AFRICA *

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

Formerly Missionary of the Presbyterian Church (South) at Luebo

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

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

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

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

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

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

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

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

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

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

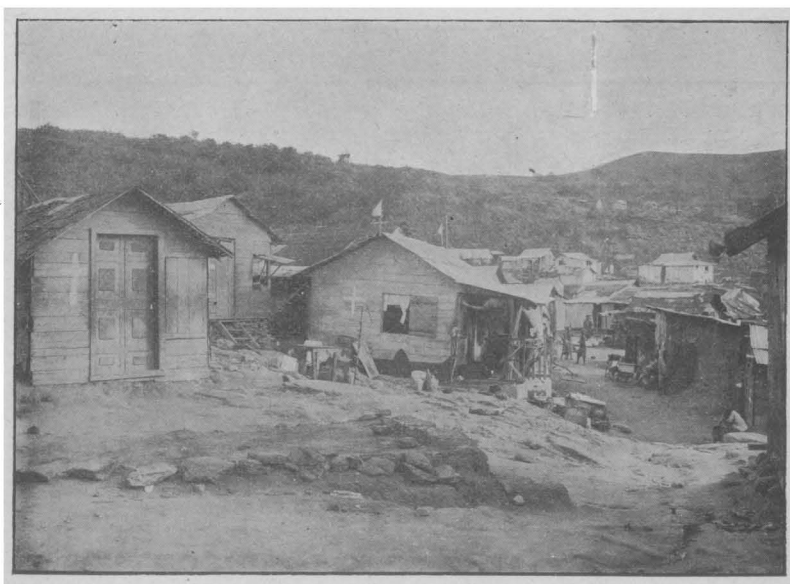
(Signed)

JOHN MENSAH,
Assistant Inspector of Sanitation.

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

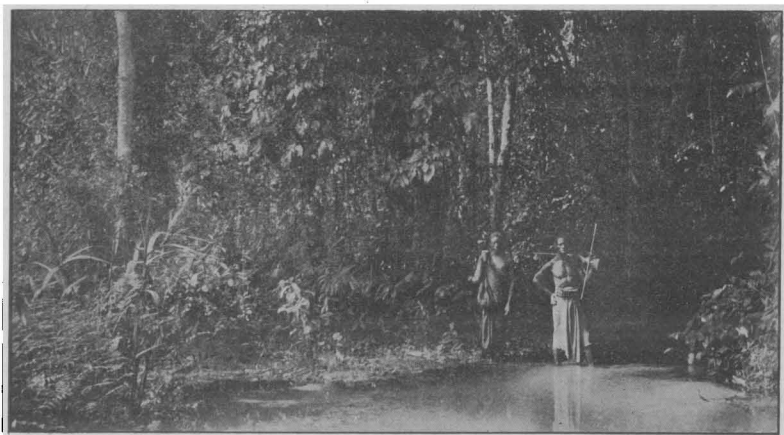
At Matadi the Kongo River ceases to be navigable, so we left the

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



A VILLAGE OF IMPORTED LABORERS, MATADI, WEST AFRICA

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



A JUNGLE IN THE HEART OF AFRICA

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

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

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

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

THROUGH ZULULAND ON A BICYCLE

SELECTIONS FROM A LETTER TO PATRONS AND FRIENDS†

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

"THE MASTERY OF THE PACIFIC"

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

BY J. T. GRACEY, D.D.

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

THE DOUKHOBOR CRUSADERS*

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

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

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

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

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

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

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

METHODS OF WORK AMONG MOSLEMS*

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

Granting, therefore, any form of manifestation through material

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

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

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

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

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

EDITORIALS

A Missionary Psalm

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

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

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

The Psalm has likewise two refer-

ences to the heathen—first, to their discomfiture as foes, and then to their being compelled to confess His exaltation above all false gods.

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

1. God is with us—to overcome opposition.
2. God is with us—to strengthen for duty.
3. God is with us—to assure us of success.

The Theory of Evolution

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

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

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

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

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

The whole basis of both Christian faith and Christian missions is thus being undermined. We have no Bible to carry to the heathen, and no new Birth from above to proclaim. Man was not *created* in the image of God. There was no *Fall*.

There was no Noachean Flood, no Babel confusion of tongues, no miraculous exodus, no miraculous supply of manna or pillar of cloud; it is more than doubtful if there was any tabernacle in the wilderness. Nay, we are now told by a dean of the Anglican Church that there is no authentic testimony either to the miraculous Birth or Resurrection of Jesus of Nazareth! And as to Pentecost, it follows, of course, that it is only the latest of fables!

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

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

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

We have neither disposition nor occasion to pursue this theme further than to call attention to the fact that, in allowing our faith in the Scriptures and our courage for the work of Gospel missions to be impaired or destroyed, we are accepting the dictum of a body of scientists who, consciously or unconsciously, are determined to eliminate the supernatural factor from Creation and Revelation. Many men who are disposed to “hold fast the faithful Word as they have been taught,” are *not* disposed to be called ignorant, and be classed with the uneducated masses. They bow to the authority of scientists, as in other ages men bowed to the authority of priests. It is the fashion nowadays to doubt what has been most surely believed, and thousands yield before the tyranny of fashion. Few are willing to be sneered at as “unlearned and ignorant men,” while so many “of the rulers and pharisees” do not believe. And consequently even the pulpit is becoming the platform from whence to proclaim, at second-hand, opinions destructive of both faith and missionary work. For if evolution be true, all faiths, however false, are but spiral movements in the grand onward progress. They have their place in the grand scheme, and befit their period. Even Christianity,

which may belong to a higher point in the spiral, is imperfect, and will yet drop some excrescences unfit to survive, and develop some new and improved features or forms, which in the ages to come will make it essentially a new faith. This is the real trend and outcome of this virtually infidel philosophy. It seems to us that some judicial blindness must be veiling the eyes of professed disciples that they do not see whereto all this will go; and that it becomes an impertinence to press a faith upon other peoples if their own is as good for them, and perhaps better; or if, let alone, they will by natural selection preserve only what is fittest to survive and drop off the excrescences, superfluities, and abnormalities. It is obvious that we are being compelled either to abandon evolution or to abandon Christian missions. Perhaps it may be well just now to turn once more to the words of the Lord in Jeremiah viii: 8, 9: “How do ye say we are wise and the law of the Lord is with us? . . . The wise men are ashamed, they are dismayed and taken: lo, they have rejected the word of the Lord; and what wisdom is in them?”

David Baron's Mission to Jews

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

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

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

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

Hebrew Christian Testimony for Israel

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

It is a sight to be remembered if you will pay a visit to their mission hall between 4 and 7 P.M. on any day except Saturday (Jewish Sabbath), or Sunday (our Lord's day). For three hours the opportunity is given for "disputation"—that is to say, for questioning by the Jews and answering by one or other of the missionaries. A Bible (generally in Yiddish or jargon) is before each man, and any one is at liberty to put a question or to present a difficulty; the missionary replies in German, and thus, "reasoning with them out of the Scriptures" (of course, Old Tes-

tament Scripture) the Apostolic method is followed, and by the working of the Holy Ghost the Word comes with power to many of these burdened hearts. The lengthened meeting for these questionings is followed by an hour's Bible lesson from 7 to 8 o'clock. It was delightful to see the interested look in the faces of 60 men, as they followed the teacher's opening up of the passage, and turned to the Word itself. No apathy or indifference in these intelligent faces—Jews from all parts of Europe, some from the Holy Land, some fair-haired, but mostly dark in complexion, with the marked Jewish features.

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

J. E. M.

John Kensit and Ritualism

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

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

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

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

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

Disturbances in Italy

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

Marcus Whitman—A Correction

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

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

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

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

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

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

Jewish Missions—A Correction

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

"In Mr. Meyer's article on Jewish missions (December REVIEW, page 908), he states that Rev. T. M. Chalmers resigned 'in the beginning of this year' (1902). My resignation was in July, 1901. He further misstates the reason of this resigna-

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

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

Donations

No. 246.	Narsingpur School, India....	\$15.00
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BOOKS FOR THE MISSIONARY LIBRARY

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

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

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

able to conceal its deathly weakness. The present situation of the Mohammedan world is a call to ponder and emulate the simple principles and patient practise of this first missionary to the Moslems.

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

H. O. D.

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

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

will uplift the reader to a better plane.

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

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

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

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

the noblest men and women who ever trod the earth—Pitkin, Dr. and Mrs. Hodge, Dr. Taylor, Mr. and Mrs. Bagnall, William Cooper.

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

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

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

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

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

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

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

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

A Century of Jewish Missions

Our review of Mr. Thompson's book (December REVIEW) has been criticized, perhaps justly, as one-sided and hypercritical. The reviewer's aim was not to injure the usefulness of the book, but to prevent the acceptance of erroneous statements. Many helpful books would suffer by such minute and candid criticism. Mr. Thompson's book will, without doubt, be of great service in awakening interest in missions to Israel, and the errors are for the most part of

minor importance, but it is unfortunate that a book which should be the standard work on the subject is not more infallible in all its statements. We hope that a second edition will be issued with the errors corrected.

One of our esteemed correspondents writes in part as follows:

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

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

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

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

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

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

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

GENERAL MISSIONARY INTELLIGENCE

AMERICA

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

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

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

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

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

Monday, January 5—"The Church Militant."

Tuesday, January 6—"Foreign Missions."

Wednesday, January 7—"Home Missions."

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

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

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

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

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

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

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

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

Y. M. C. A. Within a few months the Young Men's Christian Associations of the United States and Canada increased their force of 25 men in foreign lands by 7 recruits. Mr. G. S. Phelps goes to Kyoto, Japan, to become general secretary. Mr. C. V. Hibbard becomes college secretary at Tokyo, Japan, where there are 50,000 students and high-school boys; Professor C. H. Robertson will go to China to work among the literati; Charles W. Harvey will become a general secretary in one of the largest cities of China; Mr. F. M. Gilbert will be a student secretary at Lahore; Mr. E. C. Carter will be a traveling secretary among the associations in India; Mr. J. L. Murray will take the secretaryship at Bangalore. These are all representatives of the best recent graduates of our universities. Business men who have seen the associations at work in foreign lands have given them buildings, considering it a good investment

for the young men of the Orient, as well as for the resident thousands of English-speaking young men. There are now in 8 mission lands about 300 associations. Nearly half of this number are student bodies, some of which are situated in leading institutions of higher learning in China, India, and Japan.

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

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

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

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

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

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

Secretary.

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

The object of this company is to obey our marching orders. Christ wished the Gospel preached in all the world. He wishes it still. "Go into all the world; teach all nations; be my witnesses unto the uttermost part of the earth." Missionary work is, therefore, a matter of obedience, not of opinion. Some can not go. They can send. Hence the substitute company. The Oakland church, first to adopt the plan, agreed to support a missionary. They divided the stock into shares at 5 cents each per month, and every member took one or more shares. Each shareholder was given pledge cards and 12 envelopes. The

response was eager from the first, and results show a great increase in missionary contributions. The introduction of the missionary substitute plan has greatly quickened the missionary spirit. Some who were not convinced of the importance of foreign missions, say they see it now. Special objects have increased, while the direct contribution to foreign missions is 300 per cent. larger than last year.

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

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

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

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

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

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

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

We learn from many sources that large numbers of the Armenians who have gone to America are in a bad way. They are away from home and subject to strong temptations, and they are especially losing faith because of the condition of their people in this country. They say, "If there is a God, why does he allow such things?" I wish to ask Christian friends to bear them in mind. They are scattered all over the country. They need employment among those who will show an interest in their moral welfare. As a race, the Armenians are industrious, reliable, simple minded, responsive to kindness, and eager to learn. Many will return to this country if the government ever opens the way for their return. The fact of their having been in

America will give them increased influence for good or evil, and we would greatly dread the influx of hardened, immoral infidels. Even if they do not return, they influence their friends through their correspondence, so any effort made for them there will be a blessing to their friends here as well as to themselves.

A Great Episcopal Charity Among the institutions in New York City which make mightily for human

betterment, not many are more worthy of mention than the one whose center is found in St. Bartholomew's Parish House, on Forty-second Street, near Third Avenue.

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

EUROPE

A Worthy "Home" Mission The "47th Annual Report of the Wanderers' Home (Bristol)" has just

been issued. It speaks of good

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

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

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

1. The future of Israel according to the Scriptures. 2. What says the Bible touching the position of

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

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

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

**Christian
Endeavor in
Spain**

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

REV. W. H. GULICK.

**The Bible
for Russian
Jews**

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

for the best kind of mission work among the Jews of Russia is thus opened, but only a few missionaries are at work among them.

**Vice-President
of Robert
College**

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

ASIA

**An American
College
in Turkey**

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

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

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

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

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

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

The Plague Miss Harris, of the
in Zenana Bible and
West India Medical Mission,
who has 130 famine
orphans and widows in the indus-

trial home, writes as follows of the conditions there in October. Sympathy and prayer is asked on their behalf:

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

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

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

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

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

The approach is by means of a narrow, dusty lane, bordered on either side by a thorn fence—i.e., small branches and twigs of thorn trees cut off and stuck close together in the ground. As we draw near to the village the lane widens out, and we pass between reeking

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

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

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

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

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

The Uprising of the Shams in Siam The trouble in the Laos States seems to have been from the Shans, who worked in the sapphire mines part

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

China's Great Need In China there are 1,746 walled cities.

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

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

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

Chinese Bible-Hunger

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

A Piece of Chinese Folly

The following is taken from an article in *Zion's Herald* on "Likes, Unlikes, and Dislikes of the Chinese," by S. L. Gracey, Consul to China, who is the brother of our co-editor, and has recently been decorated with the

Imperial Order of the Red Dragon by the Emperor of China for his services during the Boxer riots. This is the highest honor which the government can give. Dr. Gracey shows the extremely superstitious nature of the Chinese: "'Fung-Shui,' or good luck, depends upon many things which seems to us absurd, but which are actual verities to them. One illustration: I was called upon at one time by the Chinese officials to remove a wall around a native hospital constructed by American missionaries, because the wall faced to the south and was painted red; and I was informed that a red wall facing south always drew fire, and consequently the neighbors had complained that all the property in that section of the city was in danger of being destroyed by fire. I changed the color to blue, and had no further complaint."

Christian Endeavor in China

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

Anti-Missionary Proclamations in China

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

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

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

The proclamation closes by pouring contempt and ridicule on missionaries.

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

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

Korea a Most Seventeen years Hopeful Field

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

Korea's Demand for Missionaries Rev. H. G. Underwood writes in *The Assembly Herald*:

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

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

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

AFRICA

North Africa The origin of this **Mission** society (located in London) is interesting. In 1876 Mr. and Mrs. Pearse, who had been carrying on mission work among French soldiers, visited Algiers, intending to do similar work there. About the same time

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

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

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

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

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

When the smoke of the first attacks on the whites began to clear away, it was plainly stated by the leaders of the revolt that they had nothing against missionaries, were tired of rum, slavery, and injustice, and wished to drive out the Portuguese traders. So we have continued until lately, and most of us still continue, to dwell in peace amid the disturbances. It seems, however, now that forces are coming into the country, there is a strong disposition to charge some of our missionaries with causing the trouble, or to make of them

scapegoats. The Portuguese seem to have no confidence in each other, and so far as I have been able to discover, there is little reverence for God or respect for His laws among them. Under such circumstances it is no wonder they lack confidence in us, who are to them strangers, and the object of whose work they do not seem to grasp.

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

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

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

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

OSCAR ROBERTS.

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

Their loss of property in the Togo country will be more than made up in the Kameruns, where the American Board of Presbyterian Missions offer to transfer to the Basel Society their stations situated in the southern part of the German protectorate, where the Americans have of late years found a difficulty in meeting the new government requirements as to German instruction and other rules. The proposal is now before the Basel directors, its acceptance being dependent upon certain negotiations with the French Kongo State. The stations under discussion comprise 6 main stations and 58 preaching-stations, with 1,200 members, besides 25 schools with 480 scholars. The American Board deserves grateful recognition for the good work done

by them as pioneers among the wild tribes of South Kamerun. Here, too, the transfer is to be made free of charge, with the handsome offer besides of keeping the American brethren at their posts until the newcomers are installed. —Translated by B. HITJER from the *Neue Nachrichten*.

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

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

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

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

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

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

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

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

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

ISLANDS OF THE SEA

The Gospel vs. Islam in Sumatra One of the pleasantest features of the work of the Rhenish Society in Sumatra relates to the progress which Christianity has made among the Mohammedans. At the time the Rhenish missionaries came to Su-

matra, Mohammedanism was going victoriously forward. Now it is clearly on the ebb. It is especially on the south coast that the work among Mohammedans is advancing. At one station alone there are 2,000 baptized Mohammedans, while the number on the whole island reaches about 3,900. But for the influence of the chiefs Islam would die out in many places.

The Toba Lake Mission, Sumatra The work here is under the care of the Rhenish Society, and when the projected extensions are completed there will be 17 chief stations, each surrounded by its branches, the former to be in charge of missionaries, the latter to be occupied by native evangelists and teachers. Within less than 30 years the Rhenish Society will have gathered in the Toba country 90 churches, with 12,000 members, and 4,000 candidates under instruction. These are served by 18 brethren, 2 sisters, 4 native pastors, 90 teachers and evangelists, and about 350 elders. In addition there are 83 schools, with 2,800 scholars.

MISCELLANEOUS

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

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

Roman Catholic The *Koye*, the news-
Missions paper organ of the
in the East Roman Catholic
Church in Japan,
gives the following statement re-
garding the extent of Roman Cath-

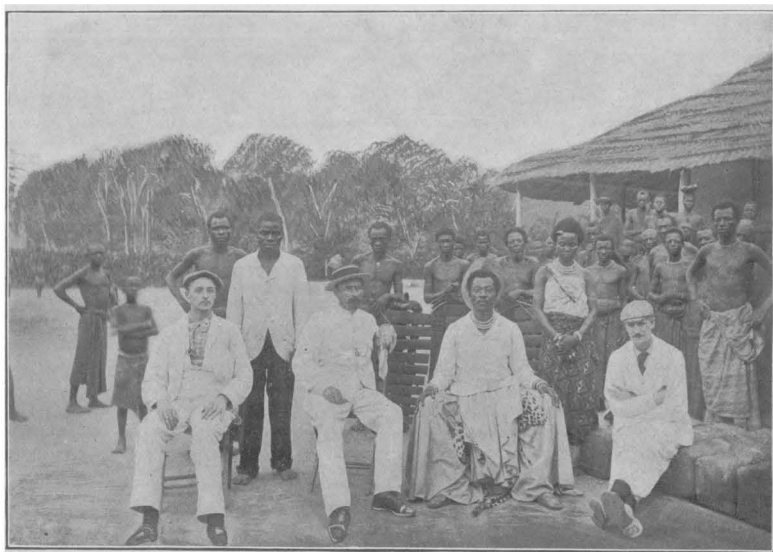
olic missions in the East. There are
31 ecclesiastical districts, as follows:
In Japan, 4; Korea, 1; Manchuria,
2; Tibet, 1; Southern China, 7; Ton-
quin (Annam), 3; Cochin China,
3; India, 4; between Malacca and
India, 6. These districts are under
the control of 35 bishops, with a
staff of 1,117 foreign missionaries.
There are 2,428 evangelists and
1,254,068 converts. The baptisms
in 1900 amounted to 219,275. Out
of these 30,812 were adults. There
are 4,783 church buildings, 41 schools
of divinity, 2,133 theological stu-
dents, 2,910 elementary schools and
orphanages in these institutions.

How It James Chalmers'
Seemed to standard of devo-
Chalmers tion was a high one.
Here is an example
from one of his letters:

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



MISHAMELENG, CHIEF OF THE BAKUBA, AND HIS ATTENDANTS



NZAPO-ZAP AND EUROPEAN TRADERS

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

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JAMES GILMOUR, OF MONGOLIA

BY THE EDITOR-IN-CHIEF

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

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

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

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

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

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

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

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

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

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

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

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

His Missionary Career

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

“Comfort is not the missionary's rule.”

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

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

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

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

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

“Christ was in the world to manifest God. We are in the world to manifest Christ.”

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

THE RELIGIOUS STATE OF FRANCE

BY PASTEUR LOUIS DUPIN DE SAINT ANDRÉ, DORDOGNE, FRANCE

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

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

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

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

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

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

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

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

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

‡ *L'Eclair*, January, 1901.

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

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

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

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

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

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

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

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

The State of the Roman Clergy

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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



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

AMONG THE NATIVES OF CENTRAL AFRICA

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

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

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

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

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

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

The People—Their Language and Dress

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

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

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



A SCENE IN THE VILLAGE OF THE BAKAMBUYA

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

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

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

* See frontispiece.

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

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

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

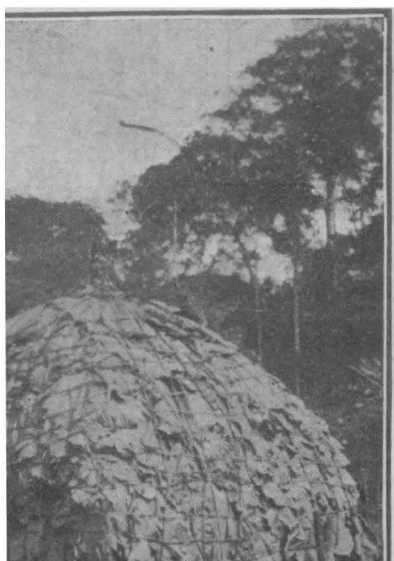
The men always carry a spear in the hand, and strung across the

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

Their Food and Occupations

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

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



A HOUSE OF THE BAKAMBUYA

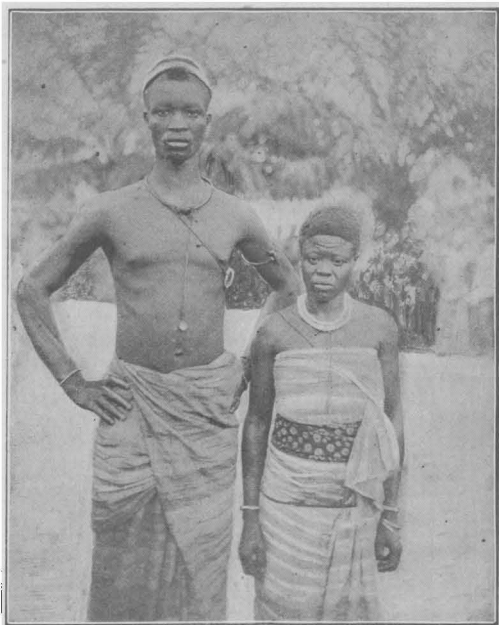
Bent sticks covered with large leaves. The hut is circular

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

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

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

We have often been invited to partake of this evening meal, but could not quite overcome our aversion to the lack of spoons and forks. We might have swallowed the worms and bugs, but drew a line at the mixture after a dozen tongue-licked hands had stirred it up. Shortly after the meal they all retire. The houses are rather neat one-story structures, about six feet square, six feet high



MULUMBU NEUSU AND HIS WIFE

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

at the eaves, and seven feet high at the gables. They are made of poles covered with mats of palm leaves. Along the back of the inside is a pile of fire-wood, occupying at least one-third of the space. At the end is a rough bed of sticks about six inches up from the ground, on which is spread a mat. A little wooden pillow serves as a head-rest, while the loin-cloth takes the place of sheets and bedding. In the center an open fire burns all night, filling the house with a smoke such as none but a native could stand. If a man has more than one wife, he builds other houses to accommodate them. The men weave all the cloth and make all the dresses, even mending the torn ones and patching the holes. In every village is one or two smithies; the smith, called a *mutudi* or *kasonga*, is also a chief. With a crude pair of bellows, a miniature anvil, a tongs made of a split bamboo stick, and a very small stock of club-shaped hammers he does

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

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

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

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

HOW TO INTEREST THE INDIVIDUAL IN MISSIONS*

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

BY BELLE M. BRAIN

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

Some Practical Lessons

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

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

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

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

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

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

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

THE YOUNG MEN OF CHINA

BY D. WILLARD LYON, SHANGHAI

Editorial Secretary of the Y. M. C. A. of China, Korea, and Hongkong

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

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

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

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

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

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

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

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

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

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

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

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

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

SOME CHINESE CHRISTIAN MARTYRS

BY REV. A. D. REILL, M.B., C.M., YEN-SHAN, CHINA

Missionary of the London Missionary Society, 1896-

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

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

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

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

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

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

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

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

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

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

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

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

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

ABBÉ DUBOIS AND MISSIONS IN INDIA

J. P. JONES, D.D., PASUMALAI, INDIA

Missionary of the American Board, Madura, 1878-

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

The Causes of Failure and Discouragement

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

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

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

The Great Changes Wrought in India

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

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

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

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

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

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

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

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

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

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

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

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

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

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

NOTEWORTHY FACTS ABOUT INDIA

BY WILBUR B. STOVER, BULSAR, BOMBAY PRESIDENCY, INDIA *

Missionary of the Dunker Brethren, 1894-

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

INDIA, THE PRIZE OF THE EAST

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

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

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

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

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

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

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

THE OUTBREAK IN MOROCCO

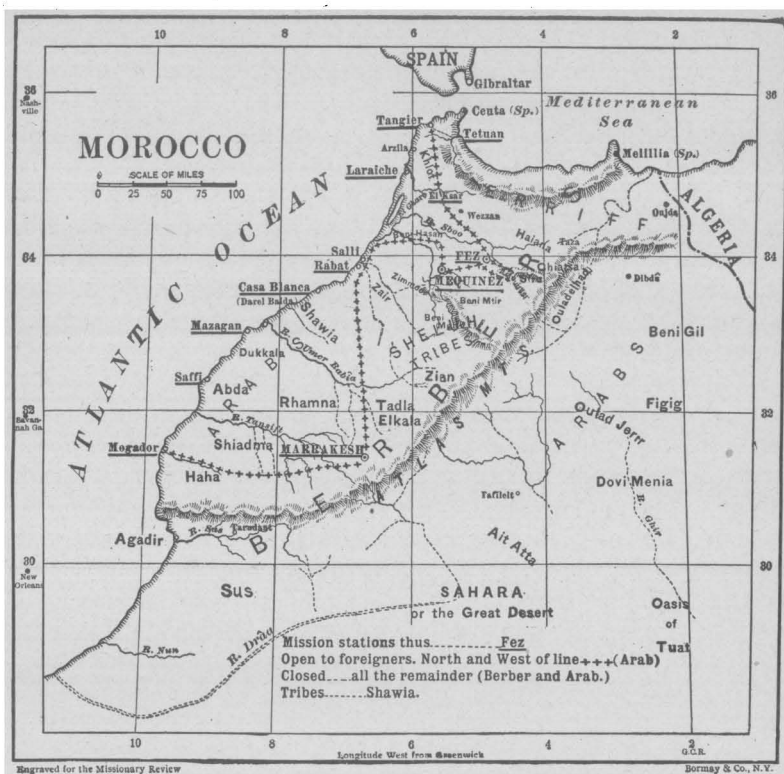
BY GEORGE C. REED, MEQUINEZ, MOROCCO

Missionary of the Gospel Missionary Union

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

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

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



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

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

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

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

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

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

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

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

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

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

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

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

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

MISSIONARY HEALTH ECONOMICS

BY REV. C. C. THAYER, M.D., CLIFTON SPRINGS, N. Y.

Formerly Missionary of the American Board in Turkey

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

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

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

Physical physiology teaches the nature of vital force, the existence

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

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

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

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

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

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

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

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

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

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

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

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

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

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

VENEZUELA: THE LAND AND THE PEOPLE*

BY DR. WILLIAM F. HUTCHINSON

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

The Indians and Lake-dwellers

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

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

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

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

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

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

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

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

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

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

Politics and Missions

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

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

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

INDIA OF TO-DAY—"BEHOLD A SHAKING"*

BY REV. C. A. R. JANVIER

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

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

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

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

* Condensed from the *Assembly Herald*.

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

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

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

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

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

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

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

EDITORIALS

The Soul of Missions

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

Two Noted Preachers Gone

The deaths of Rev. Hugh Price Hughes and Dr. Joseph Parker, so near to each other and in the same metropolis of the world, have removed two of the most conspicuous leaders of English non-conformity. Mr. Hughes was brilliant and versatile, a semipolitical figure in the community, very active in the campaign against the corrupting elements of society and the ritualism and Romanism of the Anglican Church. He was a captivating speaker, totally free from such mannerisms as in Dr. Parker often repelled rather than attracted. But both these men were striking personalities, and their influence was strongly for evangelical faith and practical godliness, and both of them were strong in their advocacy of missions at home and abroad. It will not be easy to fill their places. It is whispered that the City Temple will be likely to

call Mr. Jowett, of Birmingham, Dr. R. W. Dale's successor; if so, they will secure one of the foremost men of the British pulpit. Dr. Parker was semi-dramatic in his delivery, and apparently studied startling and abrupt methods of speech. Dr. Berry, of Wolverhampton, once remarked of him that he had an "emphasis which was made to do duty for originality." No doubt his strenuous and strong manner had often the effect of carrying the common hearer with him as an ocean steamer draws lesser craft in its wake. But he was an undoubted man of genius. Yet, judged by the high standard of usefulness, it may be doubted whether Dr. Newman Hall, who died February 14th of the same year, was not a greater preacher than either Mr. Hughes or Dr. Parker. He died close on to his eighty-sixth birthday, and preached almost up to the time of his decease. He had probably preached more sermons than any man of the last century, averaging 7 or 8 a week, so that the aggregate was probably at least 25,000. And his sermons were not only evangelical in matter, but practical, winning, experimental. He poured out his soul in his sermons, and they were warm with a Gospel ardor and fervor that subdued and melted his hearers. Some very conspicuous results in conversions took place during his ministry. His whole influence was missionary in character, and his church in London was a center of evangelism. These three remarkable men who have passed away during the year 1902 remind us of four others who, during the same decade, passed away: Spurgeon, first of all and not a whit behind any of the rest; Dwight L. Moody, John Hall, and Maltbie Babcock. It is seldom

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

Sir Richard Temple on Missions

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

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

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

The Dean of Ripon on Christianity

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

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

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

A Missionary Hero

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

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

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

"Money Vainly Spent"

The *American Israelite* talks of "the hundreds of millions" vainly spent in missions, and declares that no nation can be raised except by influences from within. This statement is refuted by the many thousands of Greeks and Romans, from princes down, who abandoned the idolatry and immorality of paganism under the influence of the early Jewish Christians. The Northern and Western races certainly have not been redeemed from heathen-

ism and barbarism except by the missions from the South and East. The only living culture is that which comes from Greece, and the only living religion that which comes from Judea. All others have either died out, or have never really lived, or have long since stiffened into hopeless unprogressiveness. The *American Israelite* denies the promise made unto Abraham, but history is every day confirming it more fully. †

Living Evidences of Christianity "Down in Water Street"

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

DONATIONS RECEIVED

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

BOOKS FOR THE MISSIONARY LIBRARY

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

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

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

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

The book closes with a chapter headed, "Why This Waste?" in which the author clearly proves that "the present-day facts of mis-

sion progress in Africa glow with the light of most hopeful promise, as compared with the seemingly hopeless condition of the time of Livingstone and Krapf. For the purpose for which the book is written it is undoubtedly a success.

D. C. S.

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

NEW BOOKS

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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GENERAL MISSIONARY INTELLIGENCE

AMERICA

Politics and Missions in Turkey

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

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

promised to give the matter his early attention.

One Way to Fight the Saloon

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

Another Good Samaritan

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

Foreign Missions at Home

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

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

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

Our Home Missionary Problem In "An Appeal to the Churches" the Massachusetts Home Missionary Society sets forth

these impressive facts:

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

Pennsylvania. It received 20,000 more than all the other New England states. It received more than all the following states and territories: Arizona, Colorado, Idaho, Kansas, Minnesota, Montana, Nebraska, Nevada, North Dakota, Oklahoma, Oregon, South Dakota, Washington, Wisconsin, and Wyoming.

Tuskegee Institute A vigorous movement is on foot, which also seems

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

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

Methodist Missionary Zeal The Methodist General Missionary Committee, at its

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

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

Methodist Women also Rejoice The especial ground for their gladness is found in the fact that last year was

the best ever known for giving to foreign missions, the amount nearly reaching the half-million mark (\$478,236), and was larger by \$51,440 than the sum contributed the year before. Twelve branches shared in the task, Northwestern contributing \$120,406; New York, \$89,921; Cincinnati, \$57,280; Philadelphia, \$43,491; Des Moines, 41,156, etc.

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

In home missionary work the Disciples assisted in the support of 274 missionaries—49 more than last year. These missionaries visited and assisted in a thousand different places, and organized 101 churches,

receiving over 11,000 new members. The Board of Church Extension has now a fund of \$350,000, with which weak churches are helped to erect buildings. The Woman's Board, with its headquarters in Indianapolis, carries on work both at home and abroad.

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

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

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

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

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

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

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

in 1886. Now the whole Bible is at last complete, and an edition has been printed at the expense of the Danish government.

The First Mission in the West Indies December 13, 1732, 170 years ago, the first missionaries of the Moravian

Church, Leonard Dober and David Nitschmann, reached their destination, the island of St. Thomas, to proclaim the Gospel of salvation to the neglected negro slaves, for whom no one had hitherto labored, and who were in a most deplorable condition.

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

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

ive when it is remembered that during these years there has been but slight increase in the number of missionaries laboring in the field. In 1889 the Southern Presbyterian Church had 23 missionaries engaged in the work, and in 1902 we can count but 29.

EUROPE

A Notable Centenary Approaching On the part of the friends of the British and Foreign Bible Society (the oldest and the largest in the world) the preparations for the observance of the centenary on a scale befitting the world-wide character and scope of its operations are going on satisfactorily. Pamphlets show "What we are going to Celebrate!" and "How we are going to Celebrate!" The day which completes the 100 years of the society's existence is March 7, 1904, a day to be marked by special gatherings for commemoration and praise. The previous Sunday, it is expected, will be very largely devoted in all lands wheresoever the society operates, to special thanksgiving and offerings. A Centenary Fund of 250,000 guineas is to be attempted in Great Britain. By means of this fund additional colporteurs and Bible-women will be employed; new versions will be undertaken; old versions will be completed and revised; further provision, in many languages, will be made for the blind, etc.

What the Salvation Army is Doing As General Booth reports: "Our flag flies in 49 countries.

We have 7,495 societies, and our preachers preach in 31 different languages. We have 13,486 chief officers, 3,000 employees, and 47,000 local officers. There are 17,000 men playing in our musical bands. The Army publishes 61 periodicals and 27 newspapers in

23 different languages, with an annual circulation of 52,000,000 copies. We shelter 17,000 wretches by night and feed 30,000 by day. We have 114 rescue homes, in which 5,850 girls were received last year. In the same time we took care of 14,000 ex-criminals. We maintain 157 slum posts. We found last year 3,000 missing people, and found employment for 84,000 more. We have founded 15 farm colonies."

The "White Slave" Traffic An official Paris conference was recently held on this subject, when 16 governments were represented by 36 plenipotentiary delegates. The authorities in these countries will, as soon as the conclusions of the conference can be ratified, be committed, among other things:

1. To the appointment of officials specially charged to watch at railway stations and ports for persons engaged in the international traffic.

2. To question known prostitutes of foreign origin as to the steps by which they were induced to leave home, such information to be transmitted with a view to bringing the guilty parties to justice.

3. To exercise a surveillance over offices or agencies professing to find situations for women and girls.

An augury of most hopeful character is drawn from the fact that the delegates refrained from any expression to show that their findings represented a maximum amount of restriction, leaving rather the impression that they were only feeling their way to see how much more could be done. The delegates took for granted that the age of consent should be that of civil status, which in England would at once raise it to 21; and this step has already been taken in Russia, while France never legally recognized any other age. Comparing the juridical systems of the Teutonic and Latin races, it is seen that generally the former regard this traffic as crim-

inal where there is no willing victim, whereas with the Latin peoples it is not regarded as a crime to persuade an adult woman to lead a vicious life. At a recent British conference it was agreed (1) to appoint a British National Committee from the 23 organizations represented in the meeting—Protestant, Catholic, and Jewish; and (2) to arrange for a deputation to the Home Secretary, asking that this committee shall be regarded as the medium of communication with the government, in addition to being the depository of, and solely responsible for, all information submitted to the authorities.

The Scottish Church and the Jews The Jewish Mission Committee of the Church of Scotland have resolved to carry out important extensions of their work. At Beirut a home for Jewish girls is to be established; at Smyrna the present successful schools are to be extended, and at Constantinople a medical mission has been undertaken, which is expected soon to be in full operation.

The Paris Missionary Society The last annual report of this excellent and prosperous organization has just been received. The income reached \$249,042. Work is done in Africa at 4 points, in Madagascar and Tahiti. In Basutoland alone 12,676 members of the church are found, and 11,626 pupils in the schools.

Missions in German Protectorates A paper read at the recent German Colonial Congress gives the following instructive particulars relating to mission work:

Missionary operations in the German Protectorates are carried on by 18 Protestant and 12 Roman Catholic societies. The Protestants oc-

cupy 146 chief and 800 branch stations, besides 900 schools. These are worked by 265 male and 35 female missionaries, assisted by 1,138 native helpers. The number of scholars is 30,600; of church members, 37,000; of adherents, about 40,000. While the Roman Catholic societies employ a relatively larger number of lay brothers and sisters, the Protestant missions have a fuller staff of native assistants, and the attendance in their schools shows better in comparison.

Moravian Missions These are 15 in number, or, as the Moravian phrase is, are divided into 15 mission provinces—viz., Labrador, Alaska, Indians in Canada and California, Jamaica, St. Thomas and St. Jan, St. Croix, St. Kitts, Antigua, Barbadoes, and Trinidad and Tobago; the Moskito Coast, Demara, Surinam, South Africa—western and eastern provinces, German East Africa; West Himalaya, Victoria, and North Queensland, Australia. 464 missionaries (250 brethren and 244 sisters), 4 more than during the preceding year, are engaged in the work. The total number of souls under the care of the missionaries is 96,833. Of these 92,075 are members of the Church.

Is Rome to Tolerate the Bible? Tho as yet nobody knows just what it means, yet, according to the *Mission*

World:

The most remarkable event to be noted is the publication by the Society of St. Jerome of a new Italian translation of the Gospels with the Acts, issued from the Vatican press (with the undoubted sanction of the pope), of which 100,000 copies were printed as a first edition. They were advertised for sale in some 150 centers, for the most part connected with the various dioceses in Italy, at twopence each unbound, and threepence bound. The translation is said to be a very fair one. The Preface is remarkable. The writer refers in an altogether new spirit to Protestant work—a spirit of conciliation.

After stating that the object is to make these Gospels truly a book for the people, he says that it is necessary to distinguish this from a propaganda which for a long time "*our separate Protestant brethren*" were carrying out with great activity. Never before were Protestants called brethren!

Protestantism in Italy The Protestant forces at work in this peninsula, tho feeble as compared with the papacy, are yet not inconsiderable in the aggregate. Thus, there is the Waldensian Church, with 66 pastors, 18 evangelists, and as many colporteurs and Bible agents, and 18,600 church members; the Free Church, with 1,831 members and 14 pastors; and, besides, the British Wesleyans and Baptists, and the American Methodists and Baptists. The six bodies are associated in the Evangelical Council of Italy.

Protestantism in Corsica Corsica has for long years appeared utterly intolerant of Protestant teaching. The few Mc-All missionaries who years ago entered upon the Corsican field were driven from the island with open violence. Three times has it been necessary for Protestant Bible colporteurs to flee from the island, barely escaping with their lives. But the truth they sowed found good soil at last, and formal application has been made to the Minister of the Interior to recognize the Protestant church at Aulene, Corsica, as the parish church, and to allow to it the support which was formerly given to the Romish priest. The petition declares that as a body the village has renounced Romanism and has embraced the Reformed faith. In 4 villages of Corsica regular evangelical worship is held, and in 9 other villages there are occasional services. A great change has been wrought in the social and economic as well as

the religious condition of some of these communities.

ASIA

Marvels of Progress in Syria Rev. H. H. Jessup, of the Presbyterian mission, in contrasting the present

situation with that of a half century ago, writes:

We find public sentiment throughout the land revolutionized on the subject of education for both sexes; a vast number of readers raised up among all the sects and nationalities; thousands of men who have been abroad as emigrants or travelers, returning with new ideas and broadened views; the power of the hierarchy greatly weakened; the Bible in thousands of homes; the Syrian Protestant College in Beirut wielding an immense influence all over Western Asia and Northeastern Africa; an increasing demand for the Arabic Scriptures; the Syria evangelical churches beginning to realize their responsibility; a great increase in the native newspaper press; general advance in the construction of wagon roads, bridges, and postal routes; better houses, especially in Lebanon; three railways in operation in Syria, Houran, and Palestine; and, in fine, a material, intellectual, and moral awakening is the preparation for a new century at hand.

President Finney Still Lives! The Indian National Council of Young Men's Christian Associations has issued, in English and in Tamil, a volume containing selections from Charles G. Finney's autobiography and from his lectures on revivals, preached in the Broadway Tabernacle and reported more than 60 years ago. More than 1,000 copies of this little book were sold within a week of publication.

The Bible in India The Bible, in whole or in part, has already been translated into 59 different languages and dialects in India! At the exhibit of the local Bible society's

auxiliary in connection with the Calcutta Exhibition a few years ago, Dr. K. S. Macdonald, who had charge, displayed no fewer than 176 different translations of the Bible in languages used in India by natives of the country and foreign residents and visitors. Never before was the Bible more widely read in India than at the present time.

Child Marriage Decadent At least, in one province it has received a stunning blow. For the

young gaikwar of Baroda, who was educated in England, not long since, took a step which legalizes the remarriage of widows by specific enactment. Baroda, the state of which the gaikwar is chief, shows the largest relative increase of Christians in all India for the last ten years.

A "White Slave" Traffic in India A horrible exposure of an extensive traffic in girls for immoral purposes

is said to have been made by the police in Bangalore. The *Bombay Gazette* reports that 6 Hindus of both sexes have been arrested in this connection. According to the police information, they have for the past fifteen years decoyed native girls of all castes to Northern India for sale, notably at such places as Bombay, Agra, Muttra, and Gokal, and their arrest appears to have been brought about by the confession of one of the victims to the Bombay police, who communicated with the Mysore police through the British resident. The girls were usually disguised as belonging to the Brahman caste and were sold for from Rs. 1,000 to Rs. 3,000. When arrested 2 girls were with them, 1 of whom belonged to a respectable Hindu family in Bangalore City.

The Power of A writer in the Christian Song (Hindu) *Arya Messenger* is in mortal fear of the encroachments of Christianity, and seeks relief in this pathetic strain:

In my opinion the claim of the female education to the funds of the Arya Somaj is superior to that of anything else. The Christians, as usual, are always ahead in the path everywhere. They have established girls' schools in all the important towns of the province. Christian education forms an integral factor of the culture of Hindu females. Christian songs have made a home, as it were, in the innermost recesses of their hearts. How far, then, we can expect an Aryan Santan from these semi-christianized females may be better imagined than described. Ever since I heard some Hindu girls singing a Christian song, their words have been tingling in my ears: "*Jab mukti tabi hamri hove Isa ki sar dari hove*" repeated the burden of the song. Such ideas once implanted in the minds of the young girls are like seeds dropped in a fertile land, which germinate therein for a time and afterward spring up in thoughts, words, and seeds.

The Death of the Brahmo Somaj Protap Chandra Mozoomdar, the chief apostle and head of the Brahmo

Somaj of India, has given up his task of attempting to found a universal eclectic religion and has retired from Calcutta to the Himalaya Mountains. Mozoomdar claimed much for the tenets of his eclectic religion; it was to partake of the best elements of the religions of India and Christianity, and was eventually to supersede both. This new religion "denied the doctrine of the incarnation of the deity, affirmed that divinity dwells in every man, more in some men than in others, as in Moses, Jesus Christ, and Mohammed; and that salvation comes gradually by subjugation of the passions, by repentance, by the study of nature and good

books, by good company and solitary contemplation." Man was affirmed to be his own savior. To Mozoomdar, Christ was an ideal whose Godhead he denied. He called himself the apostle of the New Dispensation Church, which was to amalgamate all creeds.

Mozoomdar has seen his vision of the glory, inspiration, and divinity in man pale and fade away; and his new Church founded upon it come to nought. He has fled to the Himalayas. Just before he went away he said: "The society of man is full of vanity: the rich are so vain or selfish, the poor are so insolent or mean, the religious are so exclusive, the skeptical so self-sufficient, it is best to be away from all." Here ends another great attempt to give men stones for bread and a man-made religion for a religion by the Divine Christ.—*Advance*.

Not All Go to Worship Idols As might be expected, some are present for business, and some for recreation and sport. Thus, Rev. J. G. Potter, of Simla, writes:

Many people attend the Hindu fairs quite as much for fun as for worship of idols. For such, these swings or merry-go-rounds form a great attraction. Men, women, and children alike enjoy them, and I have sometimes seen a party of Fakirs enjoying themselves as much as any.

A Diamond Jubilee How ancient it seems. A church in Bombay, the first formed by the American Board, celebrated its founding last December. The present pastor, Rev. Tukuramji Nathoji, has just completed twenty years of his service with the church, which has gratefully recognized the good work of this godly and able pastor. In referring to this proposed service, Rev. E. S. Hume speaks of the

effort of the Lend-a-Hand Society of girls that has undertaken to raise, by the profits of their handiwork, 1,000 rupees (\$333) toward the new church building. This seems a great sum for such an organization to raise, and yet they have already earned 500 rupees for this purpose, and had previously earned and contributed 600 rupees for the benefit of the famine children.

Who Carries the Gospel to India? In the *Algemeine Missions Zeitschrift* for October, Dr. Grundemann

has an interesting article on "What do Indian Missions Cost?" and in a summary shows from what sources the evangelizing influences come. He finds that 13 British societies expended last year \$1,480,871, and are represented by 640 missionaries, 103,377 church members, and 418,321 adherents; 14 American societies expended \$921,000, and have 129,128 communicants and 392,472 adherents; 6 German societies expended \$309,073 through 180 missionaries, with 35,043 members and 108,305 adherents. Scandinavia has 3 societies, and other societies located in India share in the work. The total cost is given as \$3,046,371; the missionaries are 1,216; communicants, 270,220; adherents, 936,311; and baptized last year, 54,131.

The Census of China The census of the Chinese Empire, ordered by the Treas-

ury Department at Peking, has recently been completed. According to the *Lloyd de l'Extreme Orient*, the 18 provinces of China contain more than 400,000,000 of inhabitants, and the entire Chinese Empire contains in round figures 426,000,000, the results of this census being given by provinces in the following table. The density of population in the provinces is nearly as great as that of the German Empire, whereas the four great terri-

tories—Manchuria, Mongolia, Tibet, and Turkestan—are but thinly settled:

PROVINCE	Area in Sq. Kil.*	Population	Pop per Sq. Kil.
Chihli	300,000	20,937,000	70
Shantung....	145,000	38,247,900	263
Shansi.....	212,000	12,300,456	57
Honan.....	176,000	35,316,825	201
Kiangsu.....	100,000	13,980,235	140
An-hui.....	142,000	23,672,314	167
Kiangsi.....	180,000	26,532,125	148
Chekiang....	95,000	11,580,692	122
Fuh-kien....	120,000	22,876,540	191
Hupei.....	185,000	35,280,675	191
Hunan.....	216,000	22,169,673	103
Kansu.....	325,000	10,385,376	32
Shensi.....	195,000	8,450,133	43
Szechuan....	566,000	68,724,890	121
Kuangtung..	259,000	31,865,251	123
Kuangsi.....	200,000	5,142,330	26
Kuei-chou...	174,000	7,650,282	44
Yunnan.....	380,000	12,721,574	34
For 18 prov.	3,970,000	407,737,305	103
Manchuria...	942,000	8,500,000	9
Mongolia....	3,543,000	2,580,000	.9
Tibet.....	1,200,000	6,430,020	5
Turkestan....	1,426,000	1,200,000	.8
Total.....	11,081,000	426,447,325	37.7

What One Missionary Has Seen Says the *Missionary Herald*: "November 3d it was just fifty years since

the Rev. Charles Hartwell sailed from New York to join the mission of the American Board in Fu-chau. For a half century he has stood at his post, serving the cause to which he gave his life with untiring devotion. In that early day there was no way across the American continent by which to reach China, and Mr. and Mrs. Hartwell were 164 days on the voyage from New York to Hongkong, to which must be added some weeks of waiting and travel before reaching Fu-chau. For a long series of years the outlook in the mission was not hopeful, but they were years of patient and earnest toil. And now this veteran missionary, at his jubilee, has the joy of witnessing a work widespread and most promising, there being at present in the Fu-

* A square kilometer equals 5.8 of a square mile.

chau Mission no less than 62 churches, with a membership of 2,486, while there is a total of 210 native laborers, pastors, preachers, and teachers, who are cooperating in Christian work with the 38 American missionaries. The region, which was for a long time seemingly most fruitless, has become one of the most fertile fields within the Chinese Empire.

New Interest From Sang Yong, in Fuh-kien a village near Kucheng, in the Fuh-

kien province, where missionary work is mostly carried on by natives, quite a remarkable movement toward Christianity is reported by the ladies of the Church of England Zenana Missionary Society. Fifty to 60 women come weekly for service. Some have been baptized, others are being prepared for baptism, and nearly all have unbound their feet. In a village within a few miles the worshippers have increased fourfold in 9 months. From yet a third, where the people are both wealthy and wicked, and have hitherto been unwilling to hear the Gospel, 3 persons recently arrived one Sunday, declaring they wished to be Christians.

The Need of Knowing the Chinese The task is hard, but is one well worth mastering. The better we know the

people of the Flowery Kingdom the more highly shall we regard them:

Never has a great people been more flagrantly misunderstood than the Chinese. They are decried as stupid, because there is lacking to us a medium which should be transparent enough to disclose our thoughts to them or theirs to us. They are stigmatized as barbarians, because we find ourselves incapable of understanding a civilization which is so different from our own. They are set forth as slavish imitators, altho they have borrowed less than any other people; all in-

ventiveness is denied to them, altho the world is indebted to them for a long series of the most useful inventions; they are supposed to adhere doggedly to their traditions, altho in the course of their history they have passed through many profound mutations of belief.—*Evangelisches Missions Magazin.*

What Children Childhood is the
Play in same all the world
China over. A mission-
ary, writing of the
girls in the school in China under
her care, speaks of their games,
which, she says, are their own, and
yet exactly like games at which
English children play, except that
in "battledore" they use their feet
instead of their hands:

"Knuckle-bones" is played exactly as boys play it in England, only they use stones. "Hunt the Slipper" is also just the same. The Chinese, too, have the most beautiful swings—and such kites! I wish you could see them.

Did you ever hear at home of a game called "Mothers and Fathers"? and another called "Keeping School"? Here we have just the same.

These Chinese know no end of riddles, both spoken and written, and they have all kinds of puzzles.

They have a funny way of choosing who shall be "he" in a game. One of them holds her hand out with the open palm downward; then all the others stand round with the tip of their first finger touching her palm; then, after repeating a few words, she suddenly closes her fingers and tries to catch theirs. Sometimes she fails to catch one, and then it has to be done again; but if she does manage to imprison one finger, the owner of that finger has to be "he."

What This phase of expe-
"Learning" rience connected
Costs in China with one of the
regular literary ex-
aminations is from the pen of an
eye-witness:

The weather was intensely hot. Altho nearly the middle of September, it was the hottest of all the year. Inside the hall, from the

immense crowd, the lack of ventilation, and the blazing sun, the heat and foul air was something awful. Those two days there had been some twenty deaths—several of them suicides—and any number of students were prostrated. When the signal was given and the doors opened at half-past eleven, the students came out in a steady, orderly stream, each carrying his provision-basket and bedding. I had looked forward with the deepest interest to seeing these ferocious firebrands—the "drink-his-blood-and-grind-his-bones" men, the Hunan literati—and here they were all passing under my eyes. A more harmless set of people I never saw. All were quite exhausted from the heat and the ordeal they had come through. Most of them had a distinctly rustic air, and the proportion of old men was large. Our men stood at the side of the door along with the soldiers on guard and handed a packet to each student, which in almost every case was politely received. It was soon seen that no danger was to be apprehended from these men, so we were soon permitted to distribute books ourselves, and to move about among the crowd as we pleased. The work went on till half-past seven at night, by which time we as well as the books were quite exhausted. When we left the students were still pouring out of the hall as fast as ever.

Rome Not Altho the Roman-
Holding Its ist missionaries in
Own in China China had the start
by centuries, it can

not be said that the Chinese adherents of Rome are equal in number to the Protestant converts. Of late years the influence of the priests has manifestly declined, and for political reasons they are disliked or actually hated, owing to their having abused their position. The actual condition of things was recently stated to the pope by the titular bishop of Cardica and Kiam-si in a special audience. He said that a general uprising against the missionaries is being prepared. A Roman correspondent states that the pope was

much affected, "but, as the visible head of the church militant, he will never order the soldiers of the cross to abandon the field of danger and of glory."—*London Christian*.

Sure Sign of Progress in Japan Among the numerous indications of progress in Japan is the increasing prominence of native women in educational and religious affairs. They are imbibing American ideals and ideas, and the result is sure to be a regeneration of Japanese home life. But their new views have sadly shattered some of the hoary traditions of that country, one of which was that the wife should always obey the husband. Some Japanese husbands really look upon their wives as mere beasts of burden and order them around like menials. The news now comes that a Japanese judge has ruled in a certain case that the wife is not obliged "to obey the unreasonable demands of her husband." In this particular instance the man of the house had told the wife to perform some disagreeable manual labor for him; she refused, and he promptly divorced her. The wife appealed, and her plea was upheld by the court. A very important precedent has been established, and this decision may lead to a revolution in Japanese domestic life, in which, thanks to the courage of one woman and the enlightening effect of American ideals, the Japanese wife need no longer be her husband's slave.—*Congregational Work*.

Meaning of Some Japanese Names Rev. J. H. De Forest writes as follows in the *Missionary Herald*:

The order of birth often controls the names of both boys and girls. *Ich*i (Number One) is combined with *Tarō* for boys. But for girls the pretty honorific, *O*, precedes, making *Oichi*. *Ni* means Number Two, but never is used of girls, for

that would make *Oni*, which means the devil. I know a young man with both numbers for his name—*Ich*i-*ni*. His parents must have hoped he would be equal to two children, and so clapped two numbers on their baby. Indeed, sometimes a baby is loaded with figures. Neesima's *Shimeta* can be read 7-5-3, all odd numbers and immensely lucky. I heard of one child named 99, which number of course does not mean that he had 98 brothers and sisters, but that 99 is almost a perfect number, even better than 100, which being perfect allows no room for improvement. Animals and flowers play an important part in children's names, boys being tigers, bears, but never foxes; while girls are plums, chrysanthemums, and so forth. Once in a while you meet a girl named Miss Dog, Miss Cow, or Miss Deer.

Japanese Invasion of China

Not this time with guns for weapons, but with ideas and educational influences. According to the *Chinese Recorder*, at least these 7 lines of activity are visible:

1. The Agricultural College, established some years ago at Wuchang by the Viceroy Chang Chih-tung, and managed for some time by an expert American, has now been given over to Japanese management.

2. The military school in Hang-chau is taught wholly by Japanese.

3. A large amount of translation work is done by the Japanese.

4. Many Chinese students have been sent by Chang Chih-tung during recent years to be educated in Japanese schools for Chinese government service.

5. More than one large and influential Chinese newspaper is owned and edited by Japanese, one of which is an especially strong advocate of closer union between the two great nations of the East.

6. Nearly 100 Japanese students are in attendance at school in Shanghai, studying Chinese and English with a view to positions of usefulness in China.

7. A large and increasing number of translation societies are being organized in Shanghai, the principal object of which is to get into circulation books on Western learn-

ing. The significant fact is that the large majority of them are translated from the Japanese rather than European languages, because, as they say, the Japanese have already selected the best, and they wish to profit by their experience. Books on Political Economy, General Science, Agriculture, Pedagogics, Ancient and Current History are now commonly on sale in Chinese bookstores, most of which are advertised as having been adapted from the Japanese.

Japan Wants No stronger testi-
Student mony to the effi-
Volunteers ciency of the Amer-
ican missionary is

needed than the action recently taken by the commissioners of public schools in Japan. Two years ago, when English teachers for the high-school were wanted, the authorities, wishing men of a different stamp from incompetent and often immoral "soldiers of fortune," of whom they had just gotten rid of, applied to the missionaries. They, in turn, applied to the International Committee of the Y. M. C. A., who furnished 5 men from the University of California and one from Yale. These were such good samples that this year 6 more were demanded. A house is furnished them and they are paid the equivalent of \$75 a month. These men go in the spirit of missionaries, and while their first business is teaching, out of school they are permitted, even tacitly encouraged, to give religious instruction. Japanese educators have become convinced that it is a good pedagogical, as well as ethical, policy to import as instructors men who possess character in addition to college diplomas.—*Congregationalist*.

AFRICA

Missions in On another page we
Morocco give a clear cut ac-
count of the political
situation in Morocco. The
danger to foreigners has not yet

passed, for the country is in a very disturbed condition. Among the missionaries at work in Morocco are 8 members of the Kansas Gospel Union, who are stationed at Fez and Mequinez, and 30 members of the North Africa Mission stationed at Tangier, Casablanca, Tetuan, Laraiche, and Fez, beside the London Jews' Society, the Southern and Central Morocco missions, and the British and Foreign Bible Society.

The Moors are extremely fanatical and intolerant of any reform in customs or religion, so that Christianity and modern civilization are alike abhorrent to them, and their sultan, who has favored foreign innovations, has lost the support of his people, and has recently fled from Fez.

Love Medicine Miss Sexton, of
for Women Casablanca, tells in
of Morocco *North Africa* some
of her experiences

among the Moorish women:

"Señora, can't you give me some medicine to make my husband love me?" is the pitiful question which has been put to me by several women. "He hates me, señora, says he will divorce me and get another wife!" "Well, no; we don't keep that kind in the 'house of medicine,'" I answered; and looking round the filthy, dirty huts, and glancing at the ragged, untidy women before me, I thought it was not much wonder if their husbands did not regard them with affection. "But I will tell you what to do to make your husbands love you, and that will be just the same as medicine." "Oh, yes, yes—let us hear what that is." I proceed: "In the first place, as soon as your husband goes out in the morning, you must sweep the hut, lay down clean matting, and shake the cushions and mattresses. Then clean the teatray, and make it shine like gold. Wash the glasses and put the water on to boil, so that when Si Mohammed comes in he will not have to wait for his tea. Then wash your own dirty face and hands, put on a clean garment and your best sash, arrange a nice kerchief on

your hair, and put on all your necklaces, earrings, and bracelets. When the time comes for your husband to return, sit on a cushion and look sweet. Try that, and you will find he will love you, and talk no more of divorcing you." The women gaze at each other in doubt at first, then smile, and finally scream with laughter. "Good, señora," they answer, "we will try that."

Religion in the Sudan The statement has been repeatedly made that Lord Kitchener, after destroying the power of the Mahdi, issued a decree prohibiting Christian missionary work among the Mohammedans of the Sudan, and that Lord Cromer, British Plenipotentiary in Egypt, on his first visit to Khartum, assured the Sudanese sheiks that there would be no interference with their Moslem faith and religious customs. The missionary societies which established stations in that part of Africa were forced to abandon them 20 years ago by the Dervish insurrection, and it has been understood that since then none of them have been allowed to resume operations.

The following official statement from the British government has recently been received by *The Outlook* from Sir Reginald Wingate, Governor-General of the Sudan:

There was no decree issued by Lord Kitchener prohibiting Christian missionary enterprise in the Sudan, but he made it a rule not to allow Christian missionaries to work among the Mohammedan population, tho he offered no objection to their working among the pagan population. This rule is still observed, and there are Christian missionaries now at work *south of Fashoda*. No distinctive treatment is made between Catholics and Protestants. The Copts exist in considerable numbers in the Sudan, especially in Khartum; they have their own clergy, but do not proselytize. In this respect they do not receive treatment different to that accorded to members of any other religion.

A Huge Diocese Bishop Tugwell, whose name is prominently associated with mission work in Western Equatorial Africa, has just published some interesting particulars of his diocese. The area is, roughly, 700,000 square miles, and embraces the Gold Coast Colony and its protectorate, Lagos and its protectorate, and Northern and Southern Nigeria. One difficulty which the missionaries have to deal with is the multiplicity of languages. They know something of 16 of them, but there are others of which as yet they know comparatively nothing. It is estimated that there are about 80,000 people in connection with the various Christian missions. Communicants number 27,000, and there are about 20,000 children under instruction. Bishop Tugwell, who was consecrated to the see in 1894, was previously for five years a Church Missionary Society missionary at Lagos.

A Church Hard to Match It is one at Durban, in the Zulu Mission, which sends out every male member who is at all qualified for the task to take some active part in preaching the Gospel each Sunday. Its pastor is a Zulu, and under his supervision no less than 52 meetings of one kind or another are held every Lord's Day.

Road-Making in Africa Word comes from Boma, in the Congo Free State, that a road 93 miles long, between Nsongololo and the River Kwango, has been completed and is practicable for automobiles of all kinds. This road has a breadth of 39 feet, of which 26 feet is available for vehicles. The surface is especially hard and durable, and there is no incline of more than 1 in 10, the hills being few in number and short. Moreover, Captain Carton,

the officer who has the matter in hand, states that at the time of writing he had just completed the survey for a prolongation of the road for more than 60 miles, and he hopes that this section will be ready for use within three or four months.

Dedication at Ibanj

The *Kassai Herald*, Luebo, Kongo Free State, of October 1, 1902, reached our office December 9th. A large new church has been built at Ibanj by the natives, under direction of Messrs. Sheppard and Phipps. It seats 1,000 people, and has 22 windows, with great doors, and is whitewashed within and without. On Sunday, August 24th, it was dedicated, the Rev. H. P. Hawkins preaching the sermon. The singing could be heard a mile away, and the collection amounted to \$42—50,000 cowrie shells. Well done! It is the Lapsley Memorial Church. How wonderful has been the blessing upon that work in Africa! All the mission community are reported well, and anxiously looking for Mr. De Lampert and Miss Brown, colored missionaries, now on their way.—*Central Presbyterian*.

A Hindu Missionary to Africa

It is interesting to notice how results of missionary labors on one continent are sometimes found on another. *The Missionary*, of Nashville, Tenn., says: "In the building of the railway from the east coast of Africa to its central kingdoms, the English have employed East Indian laborers, and some of the most efficient railway officials on this line are those who have been trained in mission schools in India. A report comes of an inspector on the Uganda Railway, who is an East Indian Christian, a very earnest and enthusiastic evangelist, who, aside from his official labors, is taking

efficient part in evangelistic efforts in the heart of Africa."

A Martyrs' Prayer in Madagascar

The native account of the last martyrdom in Madagascar concludes in these touching words: "Then they prayed, O Lord, receive our spirits, for Thy love to us hath caused this to come to us; and lay not this sin to their charge (Acts vii:60). Thus prayed they as long as they had any life, and then they died—softly, gently; and there was at the time a rainbow in the heavens which seemed to touch the place of the burning."

Babel in the Orient.

Singapore, the headquarters of Methodist work in the Malay Peninsula, is perhaps the most cosmopolitan city in the world. The British and Foreign Bible Society sells the Scriptures in over 75 languages and dialects in and about Singapore, and nearly 40 languages and dialects are spoken among the 600 boys of the Anglo-Chinese college in that city.

MISCELLANEOUS

Expectation Essential to Success

The *Philippine Christian Advocate* in a thoughtful note urges Americans to have confidence in the Filipino people. Too much should not be expected from our brown brothers, who have only just emerged from the four centuries of oppression in which they groveled. The wisdom and profit of a right attitude toward the Filipinos is well illustrated by these remarks:

Some government teachers are teaching for the salary; they have no liking for their pupils and no confidence in the good they are supposed to do. These teachers are making a miserable failure of their work; the natives dislike them, and their pupils are not making progress. On the other hand, there are teachers who are infatuated with their work.

Such a one is highly commended in the daily paper which is before us as we write. We know that his pupils love him; they have full confidence in him as he has in them, and they *are making remarkable progress*. One official can secure absolute cooperation from the Filipinos in his district, while another can not secure more than a sullen submission. The one has confidence in his people, the other thinks there is no use in it.

Missionaries there are in India who will never achieve much in the spiritual uplifting of the people among whom they labor, simply because they have no confidence as to the outcome. They see no possibilities in the people themselves. It would be unwise to be unduly optimistic, but better that than to wholly despair of the moral transformation of the people. We may not have much confidence in the people themselves, but our confidence in God—in His goodness and power, and in His yearning love for them—should never be allowed to wane. God is able to make the weakest Indian Christian "stand." In this faith we should labor, notwithstanding all the things that seem to be against us.—*Indian Witness*.

There Must be Cost In the ministry of the treasury of a missionary Board there is need of the fellowship of suffering with our Lord. There must be the cost. Thrilling words from an English preacher are these: "To be, therefore, in the sacrificial succession, our sympathy must be a passion, our intercession must be a groaning, our beneficence must be a sacrifice, and our service must be a martyrdom." Henry Martyn said, "I desire to burn out for God." James Hannington exclaimed, "I refuse to be disappointed; I will only praise." James Chalmers made his choice and said,

'Recall the 21 years, give it me, back again with spears flying about me, with the club knocking me to the ground—give it me back and I will still be your missionary.'

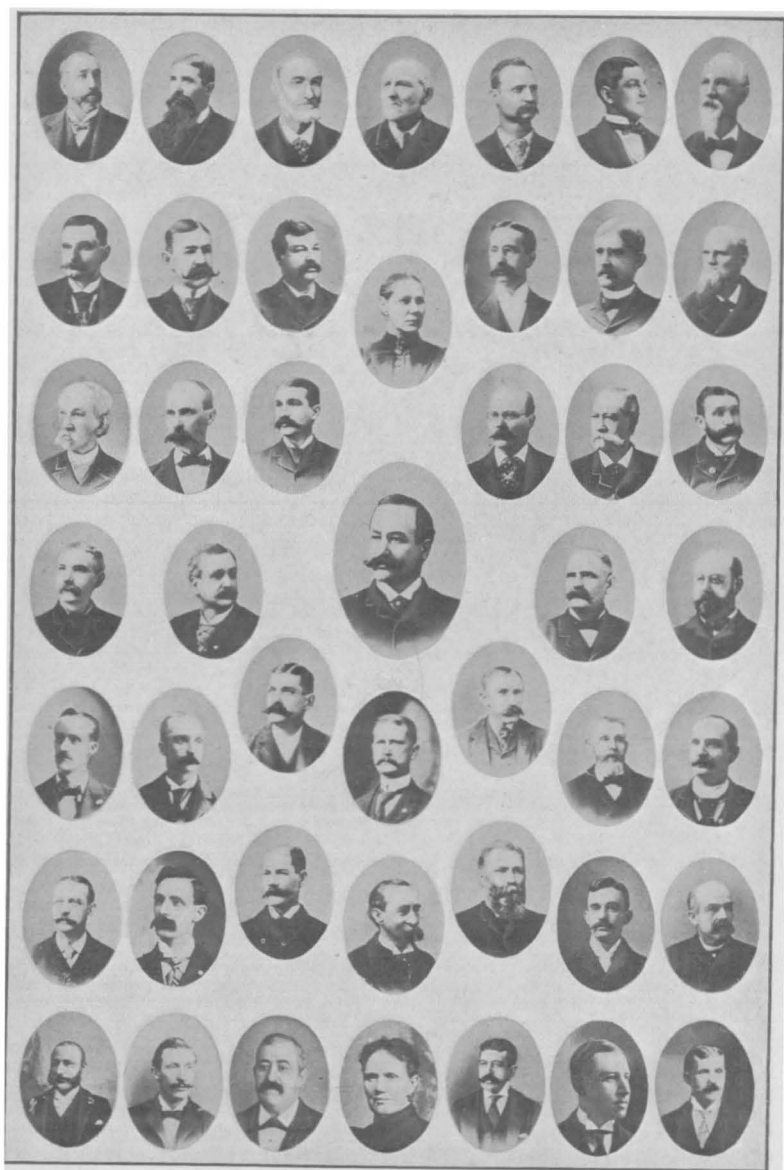
"O God, to us may grace be given
To follow in their train."

Good Because It is the richest **Difficult** thing about this missionary enterprise that it is not an easy enterprise. I count it among the finest moral resources of the Christian Church that this task is one of enormous and stupendous difficulty. Why does a man's heart go out toward the problem of the evangelization of Islam, except because it is the hardest missionary problem in the world? The Roman Catholic Church is afraid of nothing—misery, sickness, disease, martyrdom; but the Roman Catholic Church since the days of Raymond Lull has been afraid of Islam. The duty of evangelizing Islam is laid upon the shoulders of Protestant men and women, because it is the hardest work laid out for men to do.

ROBERT E. SPEER.

OBITUARY

Rev. Dr. D. C. Rankin, of Nashville It is with very great sorrow that we record the death of Rev. D. C. Rankin, D.D., editor of the *Missionary*, the organ of the Presbyterian Church, South. Dr. Rankin died of pneumonia on Sunday, Dec. 28th, in Seoul, Korea. He left America in July last, and visited China, Japan, and Korea. In China he was taken ill with cholera, but recovered, and was visiting Korea just prior to returning home when he was called to his eternal home. He was a noble Christian, an able editor, and a warm advocate of missions. *



MODERN MIRACLES IN WATER STREET

Forty-six living evidences of Christianity, showing the power of God to save confirmed drunkards and criminals and to keep them saved. They are new men and women in Christ, having been "born again" at the Jerry McAuley Mission, 316 Water Street, New York City

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A FAMILY OF THIRTEEN HUNDRED CHILDREN AN ACCOUNT OF THE QUARRIER ORPHAN HOMES IN SCOTLAND

BY FARRAND BAKER PIERSON, LONDON, ENGLAND

Half an hour's ride by train from Glasgow, and a short drive from Bridge-of-Weir station over the low Renfrewshire hills, brings one to the little village which is the home of Mr. Quarrier and his thirteen hundred children. At first sight it looks more like a model village built to demonstrate some social theory than a busy, practical home, for one is scarcely prepared to find this group of neat stone villas so far from the suburbs where they seem to belong.

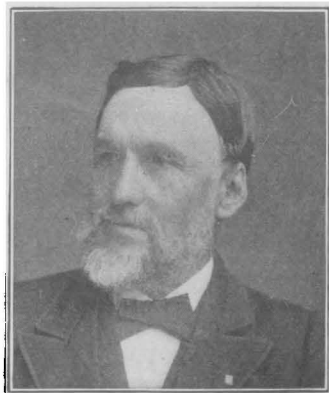
Passing between the stone pillars of the main gateway, one finds a village of forty cottages, besides church, schools, store, workshops, offices, and farms, about sixty in all, scattered over grounds covering forty or fifty acres. From the entrance Faith Avenue runs down to the old central building, long since outgrown as a school, but which, with the two cottages flanking it, formed the nucleus of the village when, thirty years ago, the beginning was made here of what has pre-eminently and characteristically been "a work of faith and labor of love."

It is remarkable how fully the whole plan was in Mr. Quarrier's mind when he first formulated his scheme in 1872. These are his words:

I would like to see an orphanage established near Glasgow on the cottage principle, to which children from any part of the country could be sent. By the cottage principle I mean a number of cottages built near each other, each capable of accommodating twenty to thirty children, with a father and mother at the head of each household; playground and other appliances attached to each cottage; a school-house in the center, also a central workshop; each father to be able to teach a different trade, such as tailor, shoemaker, etc.; the mother to do the cooking for her household, with assistance if needed. The children would meet all together at school and church, and on special occasions in the common playground, but at other times in their own playgrounds. It is desirable to keep up the family and home feeling among the children, and we believe this can not be done in large institutions, when hundreds of children are ruled with the stringent uniformity necessary where large numbers are gathered together.

These words might have been written to-day as a description of the work done. But tho it seems thus to have sprung from his brain complete, the whole story of Mr. Quarrier's life reveals how intimately the whole work has been associated in its gradual unfolding and development with his own experience.

A few years after his birth at Greenock, in 1829, his mother was forced by the death of his father, a ship-carpenter, to go to Glasgow for work. Here, in the hard struggle that followed, he drank the dregs of an orphan's cup; but even hunger and cold and nakedness were proven a part of God's training for him by an impression received while he was still a child of seven. He was standing one day on High Street, barefooted and bare-headed, not having tasted food for thirty-six hours, cold and miserable. Through his childish wonder that no one of all the passers-by turned aside, or seemed to care for his need, the resolve came that should he ever be in their position he would not, like them, walk with eyes closed to the suffering so near. This resolve he never forgot, and can still point to the very spot where it was formed.



WILLIAM QUARRIER

He became apprenticed to a shoemaker, and prospered in that trade; and tho after his conversion he wished to enter the ministry, he was dissuaded, and continued in business until he owned three warehouses in different parts of the city. During all this time he kept in view his purpose of helping the destitute children of the Glasgow slums, and was seeking himself to earn the money to establish homes, thinking to put some one else in control. But gradually he was forced to the conviction that if any one was to do the work, it must be himself, while the example of George Müller stimulated him to put his whole faith in God rather than in his own efforts for providing the means required. He was already working with and for the boys of the city through the "Shoeblack Brigade," and other industrial brigades, devoting a large part of his time to them, and growing familiar with the conditions and problems of the work.

Finally, in 1871, Quarrier published a letter in the press, asking for cooperation in his scheme for providing homes for some of the hundreds of destitute and orphaned children of the city's streets and slums. He ventured to pray for a sign of God's favor in the gift of £1,000 to £2,000 in a single sum, not mentioning the request to any one. As the money came, in response to his appeal, he waited, and

was not left long in doubt. The highest amount set by his faith was given by one donor, and with this seal of God's approval the work began.

The start was made in small rooms in Glasgow itself, and soon the children began to come in, dirty and ragged, but willing to stay, because, as one said, "this place is guid." Soon it became necessary to have more room, and a large boys' home was rented, with a smaller one for girls.

It had been through Miss Annie Macpherson* that Mr. Quarrier had been led gradually to withdraw from his large business interests and devote himself wholly to this work, and it was now in cooperation with her and through her receiving-home in Canada that a beginning was made



"BEFORE"

Four orphans as received into the Homes



"AFTER"

The same children after two years' residence in the Quarrier Homes

in the work of transplanting the waifs to Western homes, where they could live unhampered by any stigma of reproach from parentage or early life. So desirable have these children proved, that hundreds of applications in excess of the ability to supply the demand have been received at the homes, tho more than two hundred boys have been sent out every year. But recent action by the Canadian government practically put a stop to it, by demanding that the children become the wards of the government; and as this seemed to deprive them of their sense of freedom from reproach, the children have since been retained in their less-cautious fatherland.

Some of those sent out were

* See page 169.

adopted, and others, beginning in farm and other work, have become independent and often prosperous. In all the work not more than three per cent. have ever given Mr. Quarrier cause for shame, the children carrying with them a loving interest in the welfare of the home left behind, evidenced in many letters and gifts sent back from time to time.

The new quarters in Glasgow did not long prove sufficient, and Mr. Quarrier at length succeeded in securing the small farm at Bridge-of-Weir. He was very desirous

of beginning at once to build, but as the money was not provided he was kept waiting for some time. God saw, as he did not, that a receiving-home in the city itself was indispensable to the proper working of his plan, and withheld the supplies till this was provided by the purchase of a site on James Mornson Street and the erection of a substantial building. Thus there was secured in the city what is at once an inlet and an outlet. Children are received and dealt with as circumstances require, and, if necessary, are sent out to the homes ready for apprenticeship to local firms, or they can be cared for during their years of new and growing independence.

Contributions rapidly increased, God having justified both

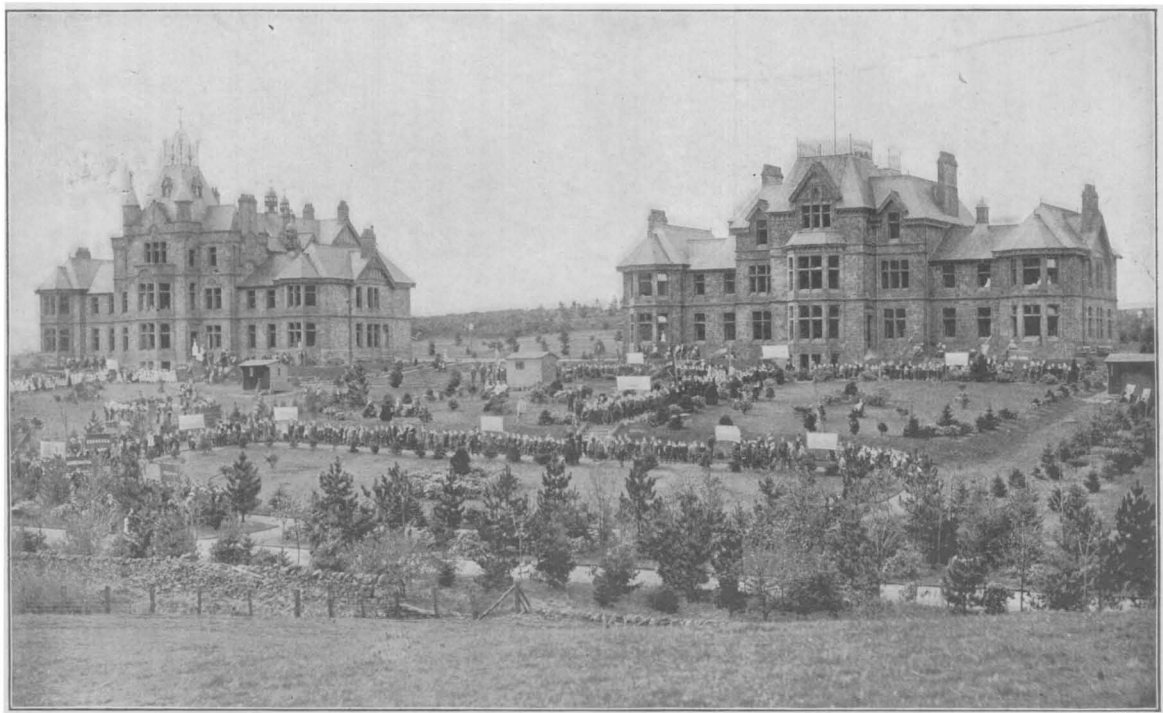


THE "JAMES ARTHUR"

This is the dry-land ship on which the boys learn to become expert seamen

His wisdom and His grace in the delay. In 1878 the first homes were opened, and since then have steadily increased to their present number.

Close by the central building stands what constitutes the most striking feature of the landscape: a full-rigged ship, equipped for a voyage, and making a steady if slow passage through a bed of concrete. This ship—the *James Arthur*—is the answer to the need of Christian seamen. The thirty boys constituting her crew make this boat their home, under the care of a competent captain, from whom they get the training in seamanship necessary to start them on the way to the good positions, from captain down, which many of them now hold. By dint of scrubbing and polishing, everything is kept "ship-shape," and only on stormy days are the sails furled, lest even this anchorage prove insecure.



THE CHILDREN AND THEIR BRASS BAND IN FRONT OF THE CONSUMPTIVE SANATORIA ON MAY-DAY



THE LINCOLN AND GARFIELD HOME AND FAMILY

Nearer the main entrance Church Road branches off to the left, with Mr. Quarrier's house beyond, and the "stores" near by, where all the various requisites for the weekly supplies can be obtained by the mothers. Never was a business carried on with more perfect neatness than is seen in the shelves of provisions and the huge drawers of stockings—every pair given by friends—and of suits and other garments up-stairs. Following Church Road, past a group of cottages, we come to the school, with a duck-pond in front, and well supplied with maps, charts, and instruments. Still farther on is the church, a fine building, now enlarged to hold fifteen hundred, with clock-tower and chimes. It is full of flowers, tended by the boys under the care of the head gardener, who is "father" of a house near by. Indeed, all the grounds give evidence of the care of his boys, and the trim walks and lawns, and the many flower and foliage beds, emphasize the contrast between the sorrow and misery of the slums, from which many of them have come, and the brightness and love that surround them here. The remainder of the grounds is occupied mainly by the cottages, each with its household of thirty or forty children, which give character to the village.

In architecture and arrangement the aim seems always to have been to secure unity without uniformity. While all are of stone, and the same general style is preserved in all, yet not only do no two seem alike, but scarcely are any three set in a straight line. Change in porch or gable, or in general plan and shape, give individuality to these houses that the children call "home," while the arrangement in groups, some about a green square, and others in a pretty crescent, separated

by lawns planted with shrubs and flowers, makes them truly homelike. This lack of uniformity is noticeable also in the dress of the children, and to it is perhaps due in part the absence of the listlessness that so often marks children trained in rigid monotony.

In the administration of the homes Mr. Quarrier's well-trained business ability and common sense are manifest. The fact that the average expenditure per child is less than £12 a year proves that there is no waste, yet it is an economy without parsimony. Mr. Quarrier firmly believes that it is ultimately a saving to get the best of everything for the children, within reasonable limits, and to provide for the more esthetic side of their nature. A good example of this is found in the water and drainage system of the village, which is under his own control. The water is brought by pipes to the buildings from a hill some distance away. The children's lavatories are models of modern sanitary arrangement, and the white tiles and porcelain wash-bowls must be a strong incentive to cleanliness in themselves, while the disposal of the purified sewage by up-to-date sanitary methods furnishes them almost a guarantee of good health. Similar conditions are found in laundry and bakery, as well as in the new engine-house, with five engines and extension ladders, given after the destruction by fire of one of the buildings containing the bakery and other departments.

Thus in many ways it is made evident that the work is carried on for the sake of the children alone. There seems to be no motive but



GIRLS DRILLING IN FRONT OF THE CENTRAL BUILDING

loving sympathy with the little ones. It is emphatically unlike the "public charity," and not even the great motive of George Müller here seems prominent—the desire to demonstrate the power and faithfulness of God. None the less is this accomplished, however, as William Quarrier, with a clear faculty of looking at things from their own standpoint, seeks the well-being of the children given into his care. Encouraged by the revelation of God's faithfulness, given through Mr. Müller's work, he puts his whole trust in God for the care of his own work. No endowment has been received, other than that supplied



BOYS AT WORK IN THE BAKEHOUSE

Sixty dozen loaves of bread a day are baked in these ovens for the Quarrier children

by grounds and buildings, and no means but prayer is used to obtain the necessary funds; but never has the balance been on the wrong side, and as the work grows God continues to supply the growing needs.

But great as the work is, it has not satisfied Mr. Quarrier. His desire for helpfulness has widened with the growth of the work, and his faith, feeding on God's faithfulness, has sought for wider service among neglected sufferers. A long knowledge of the prevalence of consumption in Scotland led him to seek and partially accomplish the erection of a national sanatorium for the free treatment of this disease. Still unsatisfied, his broad philanthropy is reaching out and asking now for £20,000 for an epileptic home on similar lines.

It is evident that in such a work obstacles must be met, and Mr. Quarrier has not escaped his share. Opposition based on religious or political grounds has been encountered, and even now hinders the work; but in spite of these things it continues to grow, by the blessing of God, and nothing could more clearly reveal His working than this little village, where quiet happiness is so written on the faces of the children whom their heavenly Father feeds.

RESCUE WORK IN LONDON SLUMS

BY THE LATE THOMAS PAUL, LONDON

It is always interesting and inspiring to notice how God trains his workers for special service. Miss Annie Macpherson, the founder of the Match-box Makers' Mission, was born in Campsie, a beautiful village in Scotland. Her father was a specialist in education, and took care that she should be sent to the best schools. He was in touch with a band of men and women who were striving for the introduction of a thorough system of national education, and while his daughter was still a girl he was called to England to superintend the Ockham Industrial Schools. As his secretary she early became familiar with the theory and practise of teaching, and this proved of inestimable value in her subsequent life-work. Other and valuable lessons had to be learned in the school of sorrow. The father's health failed, and after five years' suffering from slow consumption, he passed away, leaving a bright testimony to his Christian character and faith.



MISS MACPHERSON

Further preparation awaited the daughter in a little village in Cambridgeshire, whither she removed after her father's death. Her heart was drawn out by the neglected condition of some hundreds of navvies, engaged in digging for coprolite (a fossil deposit found useful for various purposes). While there she read Miss Marsh's book on "Work Among Navvies," and thus, with fear and trembling, was induced to attempt giving the rough men a tract during their meal hour. This led to an evening school, in which she labored seven years, being greatly helped and guided in the principles of faith-service, by reading "The Life of George Müller." Who can tell how many other hallowed and useful lives his testimony has been the means of inspiring? Miss Macpherson says:

Altho we sought to exercise faith, we knew, at first, but little of it, and it came quite as a surprise to us, and a few men who had been converted, when God *definitely answered prayer*. Our first gift was from a dear invalid who denied herself a mutton chop three times a week to send the price of it to help our work. Other instances of the kind taught

me the beauty of simply living by faith in God, and this I have endeavored to do in all the thirty and more years that have since elapsed. By and by, without a penny being asked from any one, we had sufficient to build a little hall, in which many now doing good work—one being a missionary in China—were born to God.

At that time Rev. William Pennefather was just beginning at Barnet the first united Christian Conference—the precursor of Mildmay—and Miss Macpherson spent annually two weeks with Mrs. Pennefather. In this way our sister was led to visit Lady Rowley, then working in the East End, and to attend the theater services being held by Mr. Reginald Radcliffe. Here she met Miss Clara M. S. Lowe, who took her to visit some poor match-box makers in East London. This was the turning-point in her life. She says:

Never shall I forget my shock when first introduced to a miserable garret, with broken roof, in which six little girls, pale and thin, were toiling with the utmost speed to complete one gross of match-boxes, for which only $2\frac{1}{2}d.$ (5 cents) was paid. From that moment I longed to live among and care for these forlorn little ones.

Soon after the way was opened for her to visit New York, where she saw many of the missions then being established in that city. Among these was a Home for Destitute Boys, founded by Mr. Van Meter, who, after training, sent the boys to the Western States. This gave her the idea which she has so marvelously developed in the way of emigration.

Coming back to London in 1866, she found the East End being devastated by the plague. Revisiting her match-box makers, she saw sorrow and distress in every home. Parents and husbands were snatched off suddenly, leaving many helpless orphans and poor widows. Something must be done at once. Mr. R. C. Morgan, of *The Christian*, came to her help, pleaded the cause of the widow and orphan, and ere long a fund of £22,000 was raised to feed the destitute and open sewing-classes to aid the widows. This formed the starting-point of The Home of Industry, with its numerous and diversified phases of evangelistic and helpful service.

A Widows' Sewing-class was opened, regular work was organized among the little match-box makers, and Miss Macpherson's attention was specially attracted by the street arabs, many of whom were cholera orphans. Some meant to be honest, but many lived by thieving and begging. One day she made bold to ask a group of these boys if they would come and take tea with her—an unheard-of thing, for free teas were not so common then as now. They demurred, but one, relenting, ran after her, saying, "We chaps don't want religion licked down our throats." It ended in two hundred of them being entertained in a room, the use of which was given by Mr. George Holland. After a plentiful meal, a talk was given on "The Prodigal Son," and many of

the lads were seen to be in tears. "That night," says Miss Macpherson, "I knew God had called me, and my life was consecrated to the work of reclamation."

A small house was secured, and thirty homeless orphans were received. Soon three other houses were taken (one for boys and two for girls), and all four were speedily filled. The work was of God, and must grow. Further accommodation became imperative, and a warehouse in Commercial Street, Spitalfields, which had been used as a cholera hospital, was opened in February 1869, as "The Home of Industry." This was not only quickly filled with destitute waifs, but speedily became the center of a large mission work. Sewing-classes, mothers' meetings, evening-schools, Sunday-schools, for adults as well as for children, and evangelistic services were soon in operation, while the Bible Flower Mission, which afterward spread all over England and America, had its origin here.

The Emigration Idea

Before the close of the first year many of the rescued boys were placed in situations, but difficulties arose from the proximity of old haunts and evil companions. The matter was laid before God, and Miss Macpherson was led to recall the methods adopted by Mr. Van Meter in New York. Already some fifty families had been sent out to Canada, but the emigration of boys had not been thought of. At length it was determined that if God sent the money—without direct appeal to any one—it would be taken as a signal to go forward. In the spring of 1870 a thousand pounds were sent in, and it was decided to essay the novel task of transplanting a party of boys to Canada. This band set sail on May 12, 1870, under Miss Macpherson's personal care. On arrival at Quebec a telegram was sent to the government, by the port officials, who described the boys as well-behaved and likely to be of service on farms. Orders were sent to entertain the party and the lady at its head, and to send them on to Toronto. Homes were soon found for the little emigrants, and the same year two other parties—one of boys and one of girls—followed, all of whom were placed in good homes. Since then seventy-four companies of children have been sent out, making a total of six thousand five hundred poor children transplanted from a hopeless life of struggle and sorrow to a land of plenty and promise. Nor in all these voyages has one serious accident occurred to these children. Some of Miss Macpherson's own conclusions on the subject are of interest. She says:

The question has often been asked, "Have the Canadians no children of their own, that they so readily receive little strangers from England?" The reply is, "Not in flocks, like the poor in East London." Their sons and daughters marry early, and press on to the west to begin life as their parents did before them. Thus the homes are left childless, and room is made for our well-trained boys and girls.

Take but one instance to illustrate thousands. A farmer and his wife came to our Canadian Home for a young child, as their son and daughter had both married and gone to the Northwest, and their house seemed, they said, lonesome. Soon our youngest emigrant was on the wife's knee kissing his newly found friend. The farmer himself appeared from the stables with a boy of five years on his shoulder. "I've found," he exclaimed, "the very one!" "So have I," she replied, "and he's a beauty." Eventually they took them *both*, as also one of the elder boys to assist with the "chores" on the farm. The three found a happy home, received a good education, and are now doing well.

After the children are adopted, the official visitor calls yearly, and his reports are entered on the "Home-history" books. The most careful attention is given to this supervision, which is felt to be of the utmost importance.

The first Distributing Home in Canada was a free gift from the council of the town of Belleville, Ontario. In 1873 another Home was opened at Knowlton, in the eastern townships. This is now used as the Distribution Home for the Liverpool children emigrated by Mrs. Birt, Miss Macpherson's only surviving sister. A third Home was opened in 1872, in Galt, far west in the province of Ontario. But eleven years later this gave way to a new Home at Stratford, Ontario. As to the outcome of the work, Miss Macpherson says:

Hundreds of our children are now married and thoroughly assimilated with the Canadians. Among the first thus happily settled were three sisters, who were originally found in a garret weeping over the body of their mother. Their exemplary behavior in their adopted homes, near each other, led to their being called "The royal family of B—."

Our aim in all the work has been, not only the rescue of the body, but the salvation of the soul. The good seed has been sown in faith and prayer in our Home training, and fostered in many a godly Canadian family. Thus the reaping-time has come, and during the past fifteen years every visit to Canada has been a series of sweet surprises in the consistent lives of numbers of our protégés. Many are now acceptable ministers. Some are in China, Africa, and other lands as missionaries. Large numbers are professional or business men, while the majority are quiet, steady farmers, active members of various Christian churches. For others we still pray and hope.

Home Missionary Work

Apart, however, from this emigration movement, a very large evangelistic and home mission work is centered in The Home of Industry, 29 Bethnal Green Road, London, E. First of all there is the Widows' Sewing-class, started in the cholera year. More than half of the original members have passed away, but others have come in. The means to support this branch have not failed, altho often have the workers been kept in conscious dependence on the widow's God for means to pay the weekly sixpence which in many cases is the poor aged one's only regular support. The class meets each Monday,

the members do two hours' sewing, have a plain tea and a sixpence each. Meanwhile the Gospel is told out in a simple, earnest way. The sick and feeble are visited at their homes, and many a dear saint of God have I myself had the joy of visiting, in company with the Biblewoman. Indeed, Miss Macpherson often speaks of these aged widows as her "best helpers," by reason of their constant support in prayer. Many ladies—some of them sore invalids—interest themselves specially in these widows.

A very large Mothers' Meeting has also been sustained for many years. The members are taught practical things about home duties and the care of children, and so on, but the Gospel is never forgotten, and many have been won to Christ and become bright lights in their dull courts.

A Sunday afternoon Mothers' Sunday-school, for women who can never get out to an evening service, has gone on steadily for thirty years, and has been the means of blessing to many who otherwise would probably never have heard the message of mercy.

The Sunday-schools are large and flourishing. Three floors may be found crowded any Sunday afternoon, and bands of earnest young men and women walk to The Home of Industry to help with the children and catch the inspiration of devoted service which seems to breathe in the whole work. And need there is for such effort. Boys of ten will declare, "There ain't no God—father says so." Yet the words get carried home, and many a time even such a father has come with his child and yielded to Christ with his boy at his side.

These men, again, are found in dense crowds every Sunday forenoon in Bird Fair—a modern saturnalia, at its height when the church bells are ringing for service. Sporting men and would-be "knowing lads" resort hither from all parts of this vast city, and the scene for three hours is most extraordinary. Dogs, rabbits, fancy animals, birds of every kind are exposed for sale. Manners are rough and language vile. Yet in the midst of all this the ladies from The Home of Industry have, with the help of voluntary speakers, maintained for years two open-air services. The opposition at first was very fierce. Now all is peace. Many formerly notorious characters—pugilists, atheists, and drunkards—have been converted "under the arches," and now bear brave testimony before their old companions. But there, this is a favorite theme with me, and I must pause, lest the editor's blue pencil be my fate. Bird Fair on a Sunday morning is a sight once seen not easily to be forgotten.

Another very interesting work is that among the hundreds of girls employed in large factories of all kinds, from cigar-making to soldiers' clothing, frilling and fringes. Often these are the chief support of some aged mother or of a family of little ones. Rough and reckless in manner, by reason of upbringing and surroundings, they

have yet a warm heart beneath. The factories are visited, and the Word read at the meal hours. Classes are held specially for them at the Home. The labor is very arduous, often disappointing, and yet it has proved rich in spiritual results. Some of the roughest and most hopeless have been marvelously transformed. Work of a somewhat similar type is done among young workingmen, and many, formerly members, are now bringing up their families in the fear of God, and witnessing for Him in open-air and mission halls.

One other branch must be mentioned—the Bible Flower Mission. Twenty-five years ago some one enclosed a bunch of violets in a letter to The Home of Industry. This was passed around among the widows, that each might “have a smell,” and then sent to a dying woman, who passed away clasping it in her hand. This little incident led the late Mrs. Merry, sister of Miss Macpherson, to propose that friends should be asked to send a few blossoms. The idea took hold, and now once every week quite a number of ladies spend an hour or two unpacking baskets of flowers sent from all parts, making up in little posies and attaching text-cards. These are then taken to the sick and dying in hospitals, infirmaries, and in poor little homes. God has blessed these flowers and cards to many in many lands, and at least one mission in Spain—blessed to the salvation of hundreds—sprang out of a bunch of flowers and its text, given in an East End hospital twenty years ago.

Miss Macpherson gives all of the credit for this great work to God alone, and counts herself as merely an instrument in His hands. But Miss Macpherson has many gifts and graces which she has devoted to this work, and which have been abundantly used of God. Her last word in telling her story was: “Not I, but Christ that liveth in me.”

THE CHALLENGE OF GOD TO THE CHURCH

BY THE EDITOR-IN-CHIEF

God is never done speaking. Truth is never new, but the emphasis laid upon it is, as there are no new notes in the musical octave, but there may be new combinations and chords. To him who has an acute ear for Divine utterances, there are new voices, and they are not without signification; and he learns to distinguish sounds, and to know what is piped by the frivolous and gay, to provoke the dance; and what is harped by the thoughtful and spiritual, to incite devotion; and what is breathed by the still, small voice of the Spirit, to awaken consecration, or trumpeted forth as by the clarion call of Gabriel, to arouse to action.

The opening of the twentieth century is signalized by a loud and imperial call of God to the prompt prosecution of missions on a prac-

tically new basis. We do not mean that the old foundation upon which the work is based has been supplanted, but that, as a form of aggressive activity, missions rest upon motives, considerations, and claims that are new and essentially modern—the outcome of the new history that the world is making. And the object of this paper is to urge some of these grand incentives which are like new signal-lights of God, new signal-peals, for our guidance.

First of all it is plain that everything is moving on with a new pace. What we call civilization goes by strides, not steps—by leaps and bounds. Mr. Gladstone ventured to say that a single decade in the nineteenth century recorded more progress than a thousand years in the days of yore. There is in everything a strange celerity of movement never known before. As we have left behind the stage-coach for the steam-carriage, and the penny post for the electric telegraph, everything about mankind seems to have correspondingly quickened its rate of advance. Inventions so multiply, and so fast, that in a new sense we know not what a day may bring forth. Men yet living have seen the first steam-carriage or steam-vessel, the first telegraph and telephone, photograph and phonograph, spectroscope, sewing-machine, typewriter, anesthetic, bicycle, electric light—and all these are but specimens of scores of other marvelous inventions and discoveries unknown seventy-five years ago. And what is the meaning of all this if it be not a new set of facilities and instruments for doing the work of God? Does not this constitute a new call of God to His people to prosecute missions with a fresh zeal and rapidity, so that we shall accomplish in one decade what a century ago would have demanded ten?

Again, look at the widespread intelligence which of itself is breaking down false systems of religion. The errors of faith are inseparable from errors as to fact. Hinduism has a false cosmogony as well as a false theology. So has every system of religion its superstitions which rivet it on the benighted peoples who are its adherents. Cuvier's knowledge of comparative anatomy made it impossible for his fellow students to frighten him by a ghost with horns and hoofs which shrieked out "I'll eat you!" "Impossible," he calmly replied; "you are graminivorous, not carnivorous." Education is going about like Talus with his iron flail, demolishing old systems of ignorance and superstition, or like Sampson lifting Dagon's temple pillars from their base. Amid this inevitable decay of the old, the question is, What is to be the new? Are we to leave the young men of the Orient, who have lost faith in the old religions, to drift into universal doubt and live with no faith and no God? The Church of Christ must bestir itself, or in Japan and India and China we shall have a new generation of infidels. Better almost to have false gods and false faiths than none at all, for no religion means no restraint and no conscience, anarchy in the

state and the family. Look again at the moral peril of civilization. There is a fever-heat of intensity in modern life. Wealth is accumulated often with astonishing rapidity and in vast amounts. The spirit of liberty degenerates into license. There is a tendency to anarchy. Individuality and independence are developing abnormally, and men are in danger of losing sight of the grand fact that God has so constituted mankind that there can be no real independence, and liberty is found only in restraint—obedience to law. We are members one of another. Even the head can not say to the feet, "I have no need of you," and those members which seem to be more feeble are not less necessary. Any life that is lived without reference to others is destructive of others' rights and welfare, and threatens ruin to society itself. There is but one remedy for the perils of civilization, and that is Christ. In proportion as He is preached, obeyed, imitated, in just such ratio does every best interest of man advance. A true, pure Christian faith and life bring forth fruit in beautiful character, happy homes, prosperous communities. The unanswerable argument for missions is found in the fact that so far as the Gospel triumphs we have some practical approach to the new Jerusalem let down from God out of heaven upon earth.

Look again at the historic argument that had to wait for history to frame it. Christian missions have now had a new and modern trial of a century of organized work. It is not claimed that they are perfect. Nothing human ever is. But they have proven their right to be. It ill becomes Britons or Americans to sneer at missions. Our ancestors, little more than a thousand years ago, were savages and cannibals. Every argument against carrying the Gospel to the degraded and debased tribes of man reacts upon us in constraining us to deny that we are any better off for this Gospel. That must always be a grand work that makes grand workmen. And we risk nothing in affirming that, of all the products even of a Christian civilization, the true missionary is the ripest and best. To give one's self for one's country, as a soldier does who faces the enemy's cannon, is heroic patriotism. To give one's self for one's conscience, and risk all for the sake of fidelity to the truth, is more heroic. But to give one's self for the sake of saving others, that is the martyrdom of Love; it is godlike. And if we would find not solitary stars but constellations of glory, we must look to the missionary firmament.

Look yet again at the basal matter of the redemption of man. The old emphasis was upon destiny. Xavier and others like him were moved to go out among men to save them from hell. He thought that every baptized infant was a brand snatched from eternal burnings, and he cared nothing for toils or trials, that he might save from the abyss. Nowadays, whether for good or ill, the stress is being laid on *character*. The secrets of history and destiny are seen to lie

wrapped up ultimately in what every man *is*. To secure a radical change of nature, a new creation, in the man prepares for the new heaven and earth. You practically shut up hell and open heaven whenever the elements of hell within are banished and the secrets of a heavenly life take their places. It is true, as a quaint American bishop said to one who asked where all the brimstone comes from that feeds the fires of perdition, "*every sinner carries his brimstone with him.*" In the New Testament very little is said of eternal damnation, but every page sparkles with the promises of eternal salvation begun in believing, and the first missionaries went forth urged on by this sublime motive to "preach among the nations the unsearchable riches of Christ." (Ephesians iii.)

Look yet again at the prospect of the coming age. Who can deny that in both Old and New Testaments there is most prominent the promise of a day-dawn to which the brightest hour of a so-called civilization is but as midnight? Describe it as we will, it is a new epoch in history when God promises: "Behold, I make all things new." There is to be a commonwealth—a city of God—into which entereth no defilement of impurity, no abomination of idolatry, and no shadow of duplicity and treachery. There is to be an end of what is, in order to a new beginning of what shall be. And, as surely as God promises this glorious kingdom, He makes our activity in preaching the Gospel to the race of man preparatory to this day-dawn. Whatever be the reason or the philosophy of the connection, it seems to us indisputable that the Gospel herald is to usher in this new day. Perhaps God sees that neither the world nor the Church will be ready for that day until the great message of the Gospel is carried to the world's ends. But whatever be the secret hidden in God, the duty of man is absolutely explicit: "This Gospel of the kingdom must first be preached as a witness to all nations, and then shall the end come."

SOME INTERESTING INSTITUTIONS IN INDIA

BY REV. C. B. WARD, YELLUNDU, NIZAM'S DOMINIONS, INDIA

In January, 1902, I visited one after another the missionary enterprises of Mrs. Lawson, of Aligarh; Mrs. Lee, of Calcutta; Pundita Ramabai, of Kedgaon; and, lastly, that of Rev. Albert Norton, of Dhond.

At Aligarh I found a veritable city founded, out in the plain, not far from the city, for the convenience and comfort of orphan girls, boys, and widows, with necessary industrial annexes. The total number of souls in the various departments of the work was over one thousand three hundred. It is but a few years since Aligarh became a mission station. The field was new to any form of mission work.

Mr. and Mrs. Lawson were appointed there as missionaries, with only the ordinary help and the ordinary assurances of backing by the society that sent them (*Methodist Episcopal, North*). The famine of 1897 fell heavily on that district. Relief measures were tardily undertaken, and suffering, appalling suffering, was seen on every hand. Mrs. Lawson was moved by compassion too warm to restrain. She began to take in the starving boys and girls, in humble dependence upon God for help. She reasonably concluded that the Lord was likely to answer prayer through His people, and she began to publish short letters, statements, and appeals in *The Indian Witness*, *Bombay Guardian*, *The Christian*, and many other papers of India, England, and America. God justified her wisdom, and money began to come, and continued to come, as the work grew. The famine of 1900 came before that of 1897 was over. Mrs. Lawson went straight on, in the name of the Lord, whose hand was with her till the work assumed the proportions and shape in which I beheld it in January, 1902. It should be said that she did not receive help from some famine funds that were administered by Methodists of India, on account of some restrictions imposed by the committee as to her receiving funds direct. At the time I saw the work it was costing over Rs. 5,000 per month. It must have cost much more than this at an earlier date, when famine suffering was severer, and their building operations were going on. I should not judge their buildings cost less than Rs. 150,000. The entire work grew up unauthorized and unguaranteed by the mission or by anybody else, in humble dependence upon the Lord's promises to answer prayer.

At the time I saw the work, arrangements were being made by which the Methodist Woman's Foreign Missionary Society was to take over a part of it. I do not think the entire work for the years 1897 to 1900, inclusive, cost less than Rs. 300,000 (\$100,000), and the Lord gave it as the work progressed.

Mrs. Lee's work in Calcutta did not begin as a famine work. More than ten years ago Mr. and Mrs. Lee came back to India, supposing themselves to be endowed so far as support went. They began work at once in the line of Mrs. Lee's Bengali training and their mutual convictions regarding the will of the Lord, among the women of Calcutta. A school was opened, and evangelistic work among women was vigorously started. For the work they depended upon the Lord for such help as He sent them by whom He would. Mrs. Lee had a facile pen, which for years she had been using effectively in portraying the characters of those she helped, and incidents in connection with the work. There was little of the formal appeal in her writings, and yet they were an effectual appeal. Money came because the Lord was in the work. Thus they worked on. But one day the bottom fell out of their endowment, owing to the failure in business of a dear friend. This threw them and the work wholly upon the Lord. In 1899 came

the Darjeeling disaster, that swept away at a stroke their six children in school. Humanly speaking, that they should succumb might have been expected. But out of their woe came the dawn of a great advance in their work for the Master. During the famine of 1900 a large number of orphan boys and girls were brought down from the country. When I visited them in January, 1902, they were conducting two missionary institutions, one for girls and one for boys, about four miles apart, in property they had bought and built, with a corps of four European helpers and ten Biblewomen. There were some two hundred and fifty boys and girls in the two institutions, and extensive mission work was being carried on all the week by the Biblewomen and by all hands on Sunday. I saw some of the city Sunday-schools. The entire work was costing about Rs. 3,000 per month. This they were receiving quietly but surely day by day, while they had acquired property worth nearly Rs. 100,000. Mrs. Lawson's husband draws a salary from the missionary society of the Methodist Episcopal Church, but Mrs. Lee's husband gets his bread as do the birds for whom God careth tenderly. This work, too, was unauthorized and unguaranteed. Neither this work, nor the work of Mrs. Lawson, might have ever been inaugurated had not these noble women, like one of old, gone out, "not knowing whither they went," but following the Lord step by step, and trusting promises they found in their Bibles, as explicitly worded as words could make them.

The origin of Pundita Ramabai's work I need not detail. It has been widely published. But her work, as it stands to-day in Kedgaon, really sprung into existence in 1897. Till then she had conducted her widow rescue work in Poona with something over one hundred widows. She received an impression she could not shake off that she should gather in three hundred famine widows and waifs. She wrote to her American committee for authority or approval of her plans. This was promptly refused, and she was instructed not to incur added responsibility. But she says one word continued to ring in her ears: "Hear ye Him!" She accordingly decided upon a course to pursue. She wrote her American committee, resigning her salary allotted her by them, and released them from all responsibility for the advance work at Kedgaon. And in sole dependence upon the Lord she started for the Punjab without sufficient money to do much with, believing the Lord was leading her and would supply all needed funds. Three hundred widows and waifs came, and eight hundred came, and still they came, till the number in her charge came up to nearly two thousand.

She had long before this been compelled to go out of Poona for room. Kedgaon, some miles to the south of Poona, on the line of railway, was the place opened to her. She secured one hundred and twenty acres of land, and began to build, and has kept on building, as the work has progressed, till this day. And still she builds and

continues to gather widows and waifs. There can not be less than Rs. 400,000 in buildings and other improvements to fit her property for her great work. When I first saw the work, January, 1902, I judged it to be the greatest single enterprise of a missionary character in this country, costing about Rs. 15,000 per month. The pundita has here a greater city than Mrs. Lawson has yet to look upon. With the pundita it is a principle that no debt must be incurred. Building and everything else goes on only as money comes in. She pays her helpers no salary, and her six European and American ladies seem as happy, living in a very humble style of life, helping this noble woman with their energy and their prayers, as angels might be supposed to be.

Not least among her assistants is her own daughter Monorama. It is truly a great and spiritual missionary work, for since my first visit I have had the privilege of helping there in spiritual work for two weeks. It is a non-Methodist institution, but I do not know another institution on the globe where there is as much of what Carvosso called "old tried Methodist religion" as at Kedgaon. And the end is not yet, for Ramabai felt led to open a like institution for boys, which she has begun.

At Dhond I found Mr. and Mrs. Norton with over four hundred boys, many of whose sisters were at Kedgaon. Mr. Norton returned to India about three years ago, as I remember it, and went at first to assist Pundita Ramabai in her work. But a little over two years ago he was led to seek land and begin an orphan work for boys at Dhond, only seventeen miles from Kedgaon. The work rapidly developed during the terrible days of famine in 1900. They at one time had more than five hundred boys in hand. Their buildings are not of the most permanent character, tho suitable for present uses. They have been constructed at the very minimum of cost. When I was there in January, 1902, the work was costing about Rs. 2,000 a month, and all this the faithful God of all the earth was giving in answer to prayer. Mr. Norton does not, I think, believe in publishing appeals or statements. He does, however, write many private letters that level-headed friends publish for him, and they help him not a little. Mr. Norton publishes a balance-sheet, and does the rest of his appealing at the Throne of grace. The marks of stringent economy are manifest in all Mr. Norton's work at Dhond.

Thus I found in these four institutions four thousand souls under good missionary and Christian training, in charge of some twenty-four missionaries, men and women, costing about Rs. 25,000 per month, the money coming direct to the workers from individual donors and friends, as they are led from time to time to send of their own voluntary choice.

I am somewhat generally acquainted with some fifteen other institutions, conducted on similar principles in India, in which over two

thousand souls are in like manner being trained for God and mission work. Almost the entire number of them are famine rescues. These institutions, with the exception of two, have all sprung into existence in the last five years, without order or guarantee of any earthly sort. In each case the promoters of such work profess to having been led into this work in simple dependence upon the promises of the Word of the Lord. The providential support of the work goes far to sustain their contention at this point. I am not in a position to speak with the utmost authority as to the cost of these latter institutions, not having visited them, but do not think it possible that they are conducted at a less cost than Rs. 25,000 per month. There are not less than fifty missionaries, men and women, engaged in the work they embody.

The total cost of work carried on upon the principle referred to is at the present time about 50,000 rupees per month. It comes from Christians of all lands, in the shape of spontaneous voluntary offerings, directly sent to the promoters of the work in question, and amount to 600,000 rupees, or 200,000 dollars, for the present year.

Some Things Worth Noting

As all this class of missionary work so suddenly came into its present astonishing dimensions, some things may be noted. It is all new and is synchronous with the stringency that is seriously affecting all the missionary societies of America and Europe. Twenty-three years ago, when I began to work on this line or principle, I knew of but two persons at work in India who worked on such lines, and they were ladies. They still survive, and work for their Master in India. All such work was then deprecated; it was considered unsafe, and the principle was considered unsound, the fruit of an imagination somewhat overheated. I speak from experience. I had the gantlet to run. The criticism and adverse philosophy I well remember. But in India, and in the home lands, there has come a great change. It is noticeable within and without society lines of work.

Formerly there was reckoned to be no way to the missionary field except through some society. Now scores can be found in the mission field who have paid or prayed their own way out. And the old fear to inaugurate any work except there were the society order and guarantee—what has become of it? In the last few years many are the missionary society agents who have not waited for orders, but have trusted in the Lord, and gone about doing good, that their societies are even now rejoicing over. God is in the enlargement of faith.

But is all this work going to stand? Perhaps not. Without a doubt many an enterprise under society auspices will go down. This has been history in the past. But we keep pegging away. Some of the work referred to will die, but this is no valid argument against the remainder of it.

It is worthy of note that Divine favor rests on this work. There is far less of the wail of financial stringency from this class of workers than is heard from some others. Spiritual blessing rests on the work being done under the auspices referred to. Their wards are being converted, sanctified, and becoming effective material for mission service.

Let it be noted that none of these missionaries lay claim to any gift of faith. They tell us they simply take the good old Bible, and just believe it means what it says. They believe it to be the Word of God, and trust the promises therein found, as true to the letter, and of present and every-day application and appropriateness. As children take parental promises, they take what is written and go ahead.

There is room for a reflection or two for people at home over this modern missionary phenomena. First, nearly all missionary societies have discouraged direct giving to mission objects as detrimental to the treasury interests of said societies. There has set in a tide, it may be feared, that will never be stopped to take a direct hand in the work of missions. A determination that can not be repressed has seized many to enter into direct partnership with the missionaries on the field, and so they send their own money direct, and know what it is to do or is doing. The great body of friends who this year will send \$200,000 to independent work in India are old constituents of the missionary societies. They are among the most devoted Christians in the churches, too. Has any serious thought been taken as to where the "Alliance" gets its money? Its supporters are among the old society supporters.

The societies have made a mistake, and much of this unauthorized work is a part of the result. A great break away has set in. Can it be overtaken? Had our Methodist authorities seen the things that make for their greatest missionary peace, and utilized this desire of good people to directly aid or take part in specific missionary work, Mrs. Lawson, Mrs. Lee, and C. B. Ward might never have needed to get thousands of rupees they now do receive, in the independent way they do, outside of all society auspices.

Another reflection: Most missionary bodies have come nearly to the point where they will accept no missionary candidates unless they are collegiates. It is, however, only too well known that some of the very best missionaries in the foreign field, both men and women, are innocent of collegiate attainments.

Yes, we can find scores of mission workers and missionaries in the unauthorized work under consideration, who are dividers of the Word of God, who need not to be ashamed, who are successful, as none can dispute in the face of the facts, who are not college men or women, and most likely would not have been sent to India by any old society.

But God sent them, and they are doing creditable service for their own Master. Is there not a danger that intellectual qualification has been allowed too largely to usurp the prerogative of the baptism of the Holy Ghost? While time lasts, God will continue to call some from the plow, or the sheepfold, or the fishing-smack. We forget this, at our peril.

But is there not a danger of going too far with these "deprecable missionary enterprises"? Certainly. Some have already gone before they were sent. But the worldliness and non-spirituality of much that pertains to church life at home is driving multitudes to seek new and, to their minds, more securely spiritual channels for their missionary activity and generosity. Attempts to repress the growing missionary enthusiasm of these modern times, or failure to see and utilize it to the full, is eventuating in the multiplication of independent mission enterprises. Would that a great apprehension of the fact that God is trying to save the world as soon as possible, with an all-consuming determination to come up to the help of the Lord in this matter, might come on all Christian people at home! Then should we see such wonders as the world has as yet never witnessed.

SOME PECULIARITIES OF THE NATIVES OF CENTRAL AFRICA

BY REV. DEWITT C. SNYDER, M.D., BROOKLYN, N. Y.

The natives of Africa watch the foreigners with eagle eye. Nothing seems to escape their notice; they promptly pick out his most prominent feature or characteristics and give him a name to correspond. If he wears glasses, he is named "*mesu menai*" (four eyes). If he is gruff and cruel, they call him "*lumpumpa*" (the surly one).

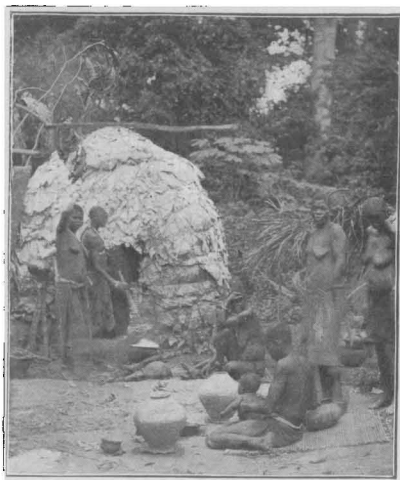
They are also extremely imitative. Their quick eyes note the foreign peculiarities of manner and dress, and they immediately proceed to copy the good and the bad alike. This imitation extends even to the tone and modulation of the voice. One can generally discover in what mission a Christian native has been instructed by hearing him pray. Not by the words he uses, but by the inflection of his voice.

After we settled at Luebo, the natives soon began to build their houses of clay, in imitation of our own. They surrounded them with verandas, not as roomy as those of the missionary, but only about two feet wide; these do not prove to be of much use as places of rest and recreation, but still they are *bu mukelenga* (like the white man's). The doors are no longer mere window-like holes, but reach to the ground. Within most of them may be found a small, home-made, rickety table, in imitation of those seen in the missionaries' homes.

These people are largely moved by a desire to please their teachers.

This is very noticeable in the religious training given them, and must be guarded against, or converts will have merely a parrot-like knowledge and experience. This desire also makes them very willing to learn. They absorb new ideas readily, and tho they may never improve what they borrow, they are, nevertheless, far from being mere machines.

An amusing incident in connection with this propensity to imitate happened shortly after our arrival at Luebo. Having occasion one day to borrow some cloth, I wrote a note to a trader living across the river, and requested the loan of three pieces of cloth. I gave the note, carefully folded, to a native, and told him to take it to the trader. When he returned with the cloth he remarked to me, referring to the note, "That is strong medicine." It would have cost him many a hard day's work to get three pieces of cloth from that trader, and it seemed a wonderful thing to him that a small *mukanda* (book) like that could gain so easily and so quickly this very desirable end.



A NATIVE HUT NEAR LUEBO

This was the style of house built before the missionaries came

A few days later, presumably after much thinking, he came to my office, and, pointing to a newspaper lying near, asked me if I would give him a piece of it. Very readily I granted the request, and the matter passed from my mind, until a month or so later, when I learned that he had taken the sheet of newspaper, had carefully folded it, and carried it to a chief living a few miles north of our station, telling him it was a strong *mukanda* (book) from the white man, and that it was a request from him for three goats, and that they were wanted immediately. He got the goats, and he and his friends had a feast.

One day, unexpected company coming, the host found himself without a clean table-cloth. He said to his native table boy, "Get a clean sheet and use it." When the guests sat down to dinner each one found at his plate, in lieu of a napkin, a neatly folded pillow-case. The boy evidently believed in the eternal fitness of things.

The African is highly superstitious, and stands in awe of all occult power. This perhaps accounts for the fact that it has been possible for one or two missionaries or traders to settle, unprotected by soldiers, among thousands of cruel and bloodthirsty savages.

The natives watch the foreigner at his work; they see him do

many things which are marvelous in their eyes. They ascribe these to a *buanga* (medicine) possessed by the white man which is stronger than any which their own medicine-men possess. They live in constant fear of the fetish doctors, to whom they ascribe the power of hoodooism. They believe that their lives can be blasted forever, that all manner of evil can come to them through the power of the witch doctors to "cast spells" over them, and they imagine that the marvelous things accomplished by the white man by means of his imported machines must be due to some mighty "hoodoo" power; therefore, they almost worship him. This was especially true in the earlier days at our stations, and is still true in the interior. Later, when they learned that they could do many of these things themselves, their reverence grew less and they became less fearful. To-day the white man who has not gained the love and respect of the native is held in contempt. I can remember the time when a native was afraid to attempt to kill a white man, thinking that his *buanga* was so strong that a dire calamity would surely follow any such attempt.

Many of the characteristics of the natives are due to their training and their environments. They are very improvident and never lay up anything for a rainy day, simply because "rainy days" are unknown. They are lazy, because Nature is so lavish of her gifts and furnishes them with all they need with a minimum expenditure of labor. They are cruel and unkind, because they have never been taught to love. Parental love is here merely an instinct to protect and provide for their children, like that of dumb brutes for their offspring. The aged and sick are left to take care of themselves and die unattended.



IMPROVED HOUSES IN CENTRAL AFRICA

These were built by missionaries for natives. They have the improved "verandas" and are made of clay. Rev. W. H. Sheppard, F.R.G.S., an African missionary of the Presbyterian Board (South), is the man in white

All these things change under the benign influence of Christian teaching. Their environment improves as their horizon expands. They find that there is something better in life than mere animal existence. They develop a love for each other. The aged and sick are cared for, and their personal appearance improves. They learn that there is a future, not only for them but for their children, and discover that life can be made easier and more pleasurable by adopting the ways of civilization. Thus they become industrious and learn the dignity of labor; they lay by of their stores, and some become comparatively wealthy. They provide for a future, not only here but hereafter.

The great problem confronting those who truly seek the best welfare of the African is to discover what is the best employment for them to follow. I believe strongly in industrial schools, where the natives may be taught the best way to develop the natural resources of their country. Agricultural work and cattle raising will furnish work for the great majority. The Roman Catholics are setting a fine example to all workers in their system of child-training colonies. At times the priest takes a number of these children to the coast and shows them the ways of civilization, as exemplified in the great steamers, railroad shops, etc.

There is no grander work in the world for the white man than the endeavor to uplift the one hundred millions of people of Central Africa. In this day of "combines" and "trusts," what a magnificent thing it would be to see the Christians of the world forming a great "trust" for the giving of a Christian civilization to these less fortunate people, commonly called "the heathen"! Such a combination of all denominations for this purpose could not fail to command the respect and help of every thinking man, and we believe that the riches of the world would flow freely into the treasury to be expended by a wisely selected board of managers.

In Central Africa the missionaries found no written language, and there were no school-books, dictionaries, or books of reference; consequently, the memory is wonderfully developed. I have delivered an address in the morning, and in the afternoon, at an examination, have heard them repeat it word for word, even to my mistakes in grammar.

Their "bump of location" is also remarkable. They know no north or south, and recognize east and west only as the places whence the sun comes and whither it goes. They are, of course, strong in their belief that the "sun do move." I took a native with me on one of my journeys which led us hundreds of miles from home. We traveled by steamer down one river and up another, and yet when we reached our destination he pointed out, at my request, the direction in which his far-away village lay. I knew it only by consulting a map, and he had never been away from home before and knew nothing of maps.

The Africans have excellent eyes, and can see much farther and

more accurately than their white brothers; but, strange to say, they can distinguish but three colors (strictly, only one color)—white, black, and red. They know no shades of color, so “pearl ash,” “elephant’s breath,” and “ecru” never worry them. What is not red or white is black. Light brown, as compared with black, would be white, but if compared with white they would call it black. They have no name for green, and so, if pressed for a name, call it white. I have come to the conclusion that while they see a difference in colors, they give names but to three. The reason for this may be due to the following facts:

(1) *Their bodies are black.* And the *night* (just half of the twenty-four hours), of which they are so afraid, is *black*—“*Mafik*,” as they say.

(2) The *buanga*, that transcends all other medicine, more powerful than witchery itself, most potent in warding off evil spirits, the altar by which they swear eternal friendship, that with which they mark the arm in solemn pledge that they are telling the whole truth, is “*Mpimba*”—a beautiful white clay.

(3) The natives are highly superstitious concerning the blood. Not only is it life, but it is also looked upon as a most sacred thing. In a quarrel, no matter how severe, no matter how many anger-provoking adjectives may be used, no matter how many blows may be struck, it can be amicably settled by a wise judge if no blood has been spilled. If, however, the smallest drop of blood is drawn, then a fight or a severe penalty is demanded before the matter can be settled. I have known the offended party to carefully preserve just one drop of blood by letting it dry hard on the arm, to convince me that all chance of compromise was past. Blood is used to revivify a fetish which has lost its power. Blood is poured out from a dying fowl at the feet of a fetish to pacify an angry spirit.

The three colors—*Mafik* (black), *Matok* (white), and *Makunz* (red)—are thus deeply impressed on the native mind, and hence are named and remembered.

The Kongo native is not vindictive, like the North American Indian. You may punish him to-day, and to-morrow it is forgotten. As friends they are loyal and true. In the early days of the mission an insurrection arose at a state military station, and the revolting native soldiers, after killing the white officers and burning their houses, started down the valley to kill all the white people living there, the missionaries as well as traders. The Bakete, a tribe of some ten thousand, were nearest neighbors to us, and we were apprehensive of their joining in the revolt. We had never proved them, and so did not know whether or not their protestations of friendship were sincere. We packed up all our belongings, and made ready to burn our houses and hide in the woods. As I was walking in the compound in front of the mission I was suddenly surrounded by about three hundred of the Bakete, each one armed with a spear, a knife, and the usual bow and arrows. All were in war-paint, and were accompanied by their trumpeter with his great war-trumpet of ivory. For a

moment, I confess, my heart beat with unusual violence. The chief, addressing me, said:

"I hear that you and your people are going to leave. Why?"

"It is strongly rumored," I replied, "that the revolting force of natives are coming to kill us; and as we have no desire to die in that way, we are going to hide in the woods."

"Well," he said, "we are here to tell you to take your people and goods to my village, and I and my warriors will come here. When we are all dead or overcome in this fight, then it will be time enough for you to go to the woods."

Altho the Kongo State consists of but one class of people, they are divided into numerous tribes and are distinguished from each other in various ways. Each tribe has its own peculiar tattoo mark. They are very proud of this disfiguration, and for this reason it is always on some exposed part of the body. A slave, when changing masters, never seeks a change of tribal-mark, but loyally clings to his birth-right. In only one instance have I known the natives to change these insignia. Very seldom does a native marry outside his tribe—indeed, it is forbidden. He may buy a woman from another tribe, but she becomes his *slave-wife*, and her children, if any, are slaves.

In the early days of the state Paul Le Marinel, a noted explorer, found near the Kongo River a large tribe of the Ba Nyanzi fighting among themselves. He persuaded one-half of the tribe, with their powerful chief, Nzapozap, to leave their village *en masse* and go with him. He located them at Luluaburg, a military station not far from our mission, and they took the name of their chief, so that they are now known as the Nzapozaps. When this exodus took place most of the women were left at home, so that it became necessary for the men to procure wives from the neighboring tribes. They took Baluba women. The Baluba are slaves. Wherever in Central Africa you see a slave you are safe in saying he or she is a Muluba. The Nzapozaps are a proud race, and they retattooed all of the women whom they married, so one sees the tribal mark of a Ba Nyanzi cut over that of the Baluba, making a very peculiar combination, and at first very puzzling to a student of ethnology.

The minds of the people inhabiting Central Africa are like the minds of children, unformed and capable of great development. They may be likened to a rich field of unbroken soil which needs but the intelligent hand of an honest and earnest cultivator to turn it into a rich and fertile farm.

What a grand work is here for the Christian philanthropist, if only it might be organized and placed in the hands of honest workers: The lifting up *en masse*, as it were, of one hundred million souls out of the miry clay of ignorance and superstition onto the solid rock of intelligence and Christian character!

THE FOREIGN MISSIONARY LIBRARY

HOW TO GET IT AND HOW TO USE IT

BY MISS BELLE M. BRAIN, SPRINGFIELD, OHIO

Author of "Missionary Readings for Missionary Programmes," etc.

The rapid growth of missionary literature during the nineteenth century has undoubtedly been one of the chief factors in the marvelous development of missionary interest in recent years. Information has been the key of interest, unlocking hearts and pocketbooks, sending missionaries to the field, and causing money to pour into missionary treasuries. It is a significant fact that the missionary society in Great Britain (the Church Missionary Society), which expends the largest sums on missionary printing, has also the largest income for missionary work.

During the first eighteen centuries of the Christian era the literature of missions was limited indeed. Dr. Pierson has called our attention to the fact that when Christ gave His last command there was not one Christian book in existence. "The Church had no literature for nearly a century, and had to wait fifteen centuries for a printing-press and three more for any missionary literature outside of the Acts of the Apostles." But during the past one hundred years so many gifted pens have been at work that there is now a vast catalogue of books on missions, that are intensely interesting and of a high order of literary merit. To make these books easy of access to the Church, and to bring individual Christians into contact with them, is the purpose of the missionary library.

How to Secure a Library

Missionary books, tho well printed, attractively bound, and finely illustrated, are, as a rule, so inexpensive that no church need be without at least a small missionary library. Even churches in remote rural districts may, through well-directed effort, come into the possession of enough books to assist in preparing programs and make possible the formation of a study-class or reading-circle.

The best way to introduce the subject is to devote an evening to the importance of missionary reading and the corresponding need of a library. Call it "An Evening with Missionary Books," and make the program as bright and attractive as possible. Have some one give "A Chat About Missionary Books," conduct an open parliament on "The Most Interesting Missionary Book," and have selections read from some of the most famous books.

Having thus introduced the subject, the next step is to secure the books. There are several methods of doing this, each of which has proved successful in many churches:

1. Start a subscription paper and ask for contributions of money in sums ranging from five cents upward.

2. Make a list of all the books desired, with the price of each, and canvas the congregation for persons willing to donate one volume. Strange to say, many who would refuse money will readily agree to buy a book. In some churches the desired result has been obtained by printing the list in the church calendar or publishing it on a bulletin-board. It is a good plan to ask the donors of the books to read them before putting them in the library.

3. A Christian Endeavor society in one of the larger cities secured a fine library by giving a book social. The missionary committee wrote to a prominent publishing house, and asked them to send a selection of their best missionary books on approval. At the social these books were put upon a table, and the members of the society were urged to examine them and buy the most attractive ones for the library.

4. Another plan is to ask some one person in the church to give the library. Another is to devote part of the regular funds of the society to the purpose. These are undoubtedly the easiest ways, but probably not the best. On the principle that people care most for what costs them something, interest in a library given by many will be far greater than in one given by an individual or by the society as a whole.

5. In churches where it seems impossible to get either money or books, it is a good plan to ask those who have missionary books in their own libraries either to loan them for a limited time or give them outright. In this way the nucleus of a library may be formed that will in time lead to better things.

Having obtained the library, it is important to keep it up to date by the addition of bright new books as they are issued from the press; otherwise interest in it will lag. In some societies a fund for this purpose is created by charging five cents for each book read and a fine of a cent a day for each book overdue.

The Kind of Books to Buy

Great care must be exercised in selecting books for the library, especially when they must be limited in number. Books suitable for the purpose may be broadly divided into six classes, each of which should be represented by one or more volumes:

1. Books on methods of work for the missionary committee. There are now a number of small and inexpensive ones that are almost indispensable to the missionary worker.

2. Historical books, such as Barnes' "Two Thousand Years of Missions Before Carey" and Leonard's "A Hundred Years of Missions." Besides these the library should contain a history of missions in its own denomination, such as Speer's "Presbyterian Foreign Missions," or Merriam's "A History of American Baptist Missions."

3. Biographies of great missionaries. Since this is the most

fruitful of all missionary literature, it should be largely represented in the library. At the head of the list all will probably unite in placing Paton's matchless volumes, tho Blakie's "Personal Life of David Livingstone," Hamlin's "My Life and Times," Griffis' "Verbeck, of Japan," and many others, are scarcely less popular. Bryan's "Life of John Kenneth Mackenzie" has a double value, giving not only the story of a great life, but also vivid pictures of medical missionary work in China.

4. Books descriptive of foreign lands and people. These include such delightful books as Gale's "Korean Sketches," Denning's "Mosaics from India," and Smith's "Chinese Characteristics." Under this head, too, come books of travel. These must be chosen with special care, for many of them give wrong impressions of missionary work and incorrect information about missionary lands. Some of them, however, are perfectly reliable and much too valuable to be omitted. It was Cook's "Voyages," an early book of travels, that fed Carey's missionary impulse and inspired the great wave of interest throughout Great Britain that culminated in the purchase of the *Duff*, and the sending out of the first band of missionaries to the South Seas in 1796.

5. Stories of missionary work in heathen lands. There are often as fascinating as the most romantic fiction. They include such thrilling books as Young's "On the Indian Trail," Pierson's "Miracles of Missions," and Chamberlain's "In the Tiger Jungle" and "The Cobra's Den."

6. Books of missionary fiction founded upon fact. These are invaluable, appealing to a class of readers that nothing else will touch. "The Bishop's Conversion," "The Sign of the Cross in Madagascar," "A Chinese Quaker," and others of a similar character undoubtedly have a great mission to perform.

Two classes of books it would be well to avoid: large and expensive volumes that are of value mainly to specialists, and old and uninteresting books that are of little use to anybody. Because a book is old, however, it is not necessarily uninteresting. "Missionary Enterprises in the South Sea Islands" was written by John Williams three-quarters of a century ago, yet few books of recent date surpass it in interest.

How to Use the Library

The first requisite to a well-managed library is a good librarian, upon whose energy and enthusiasm much of its success depends. The ideal librarian should be thoroughly interested in missions and well acquainted with missionary books, willing to assist those in search of material for papers and talks, and able to suggest books to individual readers suited to their taste and likely to win their attention.

The library should be kept in a prominent place, easy of access to

all, either on a shelf or in a case without doors, so that the books can be examined and taken out at pleasure. If the case has doors, either keep them unlocked or take them off altogether. This may occasionally result in the loss of a book, but it is better to lose a few books than to bury them in a closed case where they are seldom or never used.

But while it is wise to make the books easy of access, strict rules should be made requiring them to be returned within a given time—say, two weeks, as in other libraries, with a possible extension, provided no one is waiting for the book. All books should be marked with the name of the church or society, and a careful record kept of the dates on which they are taken out and the name of the person taking them.

The books should be kept uncovered—at least, until the bindings become worn and unsightly from use. On this point Mr. Harlan P. Beach says: “I have learned from our college work that it is not best to cover missionary books. If you cover them you put a coffin around them, and that is the end of them.”

Having secured the library and put it in good running order, the next problem is how to get the books read. The old adage, “You may take a horse to water, but you can’t make him drink,” finds its parallel in the missionary committee that leads a society up to a well-filled case of attractive books, but can not induce any one to read them.

But such a committee need not despair. Experience proves that by persistent effort and the use of tactful methods an appetite for missionary literature can be created that will make the books in demand. The results that follow are so great and so lasting as to be worth all the effort expended. “One good missionary book carefully read,” says a wise worker, “is of more permanent value than a dozen speeches.”

The first thing for the missionary committee to do is to set a good example by reading the books themselves. Otherwise, as Professor Amos R. Wells wittily says, “they will be in the position of a bald-headed man selling a hair-restorer!” Having faithfully taken this first step, the committee will be in a position to put into execution some of the schemes devised by missionary workers to induce people to read. Here are a dozen plans, each of which has been tried with good success:

1. When planning programs for the meetings, provide a number of topics that necessitate the use of missionary books. In assigning these to the members of the society, furnish with them a list of references to books in the library where suitable material may be found.

2. Print lists of all the interesting missionary books available, not only in the missionary library, but in the Sunday-school and public libraries as well, and distribute them among the young people. Then

ask them to pledge themselves to read a given number in a given time—one a month, four a year, or two during the summer vacation. It will add to the interest to keep a record of all the books read, either in a blank-book or on a sheet of cardboard hanging on the wall.

3. Make short, bright book reviews or book summaries a feature of the program, and when new books are added to the library, give "book notices" of them, calling attention to their most attractive features.

4. Professor Wells makes the following good suggestion: "Have a bold placard staring people in the face in the prayer-meeting room, bearing on it the words, 'Have you read "The Cobra's Den"?' or whatever book it is desired to push at the time."

5. At the close of some missionary meeting, or at a missionary social, put all the books in the library on a table and ask those present to examine them. Turning the leaves and looking at the pictures will often lead people to read the books.

6. Organize a missionary reading-circle to meet successively at different houses for the purpose of reading aloud some interesting book. This is an excellent way to develop a taste for missionary literature. So also is the study-class, which provides for the thorough study of one book, and necessitates frequent reference to others.

7. Have selections from the most popular books read at missionary meetings and missionary socials. Nowhere can better material for the missionary elocutionist be found than here. For the missionary meeting the following selections would be both entertaining and appropriate:

"The Sinking of the Well," John G. Paton.

"God on the Rock," from "On the Indian Trail."

"In the Tiger Jungle," from *Jacob Chamberlain's well-known book.*

"A Sabbath-keeping Baker," from "My Life and Times."

"A Life for a Life," from "The Apostle of the North, James Evans."

For a missionary social, nothing could be more entertaining or mirth-provoking than such readings as

"The Korean Boy," from "Korean Sketches."

"Nelwang's Elopement," from "The Story of John G. Paton."

"The Spotted Tiger Foiled," from "The Cobra's Den."

"Mackay as Undertaker," from "Mackay, of Uganda," by his sister.

8. For some missionary meeting select three books, and ask three persons each to read one of them and come prepared to relate the most thrilling experience recorded in it. For another meeting ask five persons to read five biographies and give the strongest lessons to be learned from them. Or have ten persons read ten books and give an instance of answered prayer recorded in each. Still another plan is to assign each chapter of a book to a different person and have it reviewed as a serial, each person giving the gist of a chapter.

9. Many who would refuse to read an entire book can be induced

to read brief portions of one. For this purpose keep a list of references to books in which interesting chapters and paragraphs can be found.

10. The pastor can do much to promote missionary reading by suggesting interesting books to be read. It was the custom of Dr. Arthur Mitchell to take a book and read it and master it, and then give his people the most striking incidents in it, clothing them in his own language. The result was that his people were filled with missionary zeal, and each church he served as pastor became a leader in missionary work.

11. Distributing the following questions among the young people, or discussing them at some meeting, will reveal to them how much time they devote to works of fiction and how little to books on missions, and perhaps induce them to pursue a better course:

How many novels have you read? How many missionary books?
What novel did you read last? What missionary book?
What novel do you expect to read next? What missionary book?

12. The "Unanimous Library" scheme devised by Mr. W. L. Amerman, of New York City, is an excellent one that could be used to advantage everywhere. The idea is for each society to buy a book (for obvious reasons it is best to select a small one), with the understanding that it is to be read by every member of the society. In order to "make it unanimous," some are induced to read it who would not otherwise do so. In pursuance of this plan a large number of Christian Endeavor societies in the New York City Union bought a little library of four small books and endeavored to get these read by all their members. The results were surprising. In one church where there were three societies (junior, intermediate, and senior) one book was read by four hundred and thirty-eight different persons within a given time.

Utilizing the Public Library

If a free public library is accessible, the material in it should be utilized. The number of volumes on strictly missionary topics is usually somewhat limited in public libraries, but the departments of history, biography, travel, ethnology, and sociology contain a great wealth of material that is invaluable to the student of missions. In most libraries this material is little used, largely because it is unknown.

By concerted action on the part of the missionary workers of any community, the quantity of missionary literature in the public library may be considerably enlarged and its circulation greatly increased. Here are some of the privileges which have been sought and obtained in many large libraries that might be secured by missionary workers everywhere:

1. A special catalogue of all the books bearing directly or indirectly on the subject of missions.

2. The massing of all books bearing on missions in a special alcove—temporarily, if not permanently.
3. One or more shelves devoted to strictly missionary books.
4. The addition of new books, from time to time, recommended by missionary workers and needed by them for special work.
5. A special rack in the reading-room, upon which current numbers of the leading missionary magazines may be found.

In many states there is now a well-developed system of traveling libraries, by means of which a good assortment of books may be obtained for the cost of transportation. These libraries, too, should be utilized by missionary workers, especially in localities where there is no public library and the books accessible are limited in number.

A SUGGESTED LIST OF FIFTY VOLUMES

BOOKS ON METHODS OF WORK		FOREIGN LANDS AND PEOPLES	
1. The Missionary Manual. <i>Wells.</i> United Society of Christian Endeavor	\$.35	26. Chinese Characteristics. <i>Smith.</i> Revell	\$1.25
2. Missionary Methods for the Missionary Committees. <i>Park. Revell.</i>	.25	27. Among the Mongols. <i>Gilmour.</i> American Tract Society	1.00
3. Missionary Spoke of the Epworth Wheel. <i>Cooper and Brockman.</i> Eaton & Mains	.25	28. Gist of Japan. <i>Peery.</i> Revell	1.25
4. Fuel for Missionary Fires. <i>Brain.</i> United Society of C. E.	.35	29. Persian Life and Customs. <i>Wilson.</i> Revell	1.25
5. Fifty Missionary Programs. <i>Brain.</i> United Society of C. E.	.35	30. Korean Sketches. <i>Gall.</i> Revell	1.00
HISTORIES OF MISSIONS		31. Siam and Laos as Seen by Our American Missionaries. Presbyterian Board of Publication	1.50
6. Two Thousand Years of Missions Before Carey. <i>Barnes.</i> Christian Culture Press	\$1.50	32. From Far Formosa. <i>Mackay.</i> Revell	1.25
7. One Hundred Years of Missions. <i>Leonard.</i> Funk & Wagnalls	1.50	33. Mosaics from India. <i>Denning.</i> Revell	1.25
8. Missionary Expansion Since the Reformation. <i>Graham.</i> Revell	1.25	34. With Tibetans in Tent and Temple. <i>Rijnhart.</i> Revell	1.50
9. New Acts of the Apostles. <i>Pierson.</i> Baker & Taylor Company	1.50	35. Arabia, the Cradle of Islam. <i>Samuel M. Zwemer.</i> Revell	2.00
10. A Denominational History of Missions		NARRATIVES OF MISSIONARY WORK	
BIOGRAPHY		36. Miracles of Missions. <i>Pierson.</i> Funk & Wagnalls, 4 vols. Each	\$1.00
11. John G. Paton (autobiography, 3 vols. in 1). <i>Revell.</i>	\$1.50	37. On the Indian Trail. <i>Young.</i> Revell	1.00
12. Mackay of Uganda. <i>By His Sister.</i> Armstrong	1.50	38. In the Tiger Jungle <i>Chamberlain.</i> Revell	1.00
13. Personal Life of David Livingstone. <i>Blaikie.</i> Revell	1.50	39. The Cobra's Den. <i>Chamberlain.</i> Revell	1.00
14. Mary Reed. <i>Jackson.</i> Revell	.75	40. Sketches from the Dark Continent. <i>Hotchkiss.</i> Friends' Bible Institute, Cleveland	1.00
15. Verbeck of Japan. <i>Griffis.</i> Revell	1.50	41. Transformation of Hawaii. <i>Brain.</i> Revell	1.00
16. Apostle of the North: James Evans. <i>Young.</i> Revell	1.25	42. Missionary Enterprises in the South Sea Islands. <i>Williams.</i> Presbyterian Board of Publication	1.25
17. John Kenneth Mackenzie. <i>Bryson.</i> Revell	1.50	43. Amid Greenland's Snows. <i>Page.</i> Revell	.75
18. Marcus Whitman and the Early Days of Oregon. <i>Mowry.</i> Silver, Burdett & Co.	1.50	44. Soo Thah. <i>Bunker.</i> Revell	1.00
19. James Chalmers. Autobiography and Letters. <i>Lovett.</i> Revell	1.50	45. Protestant Missions in South America. Student Volunteer Movement	.50
20. Joseph Hardy Neesima. <i>Davis.</i> Revell	1.25	MISSIONARY FICTION	
21. James Hannington. <i>Dawson.</i> A. D. F. Randolph & Co.	2.00	46. The Chinese Quaker. <i>Eyster.</i> Revell	\$1.50
22. Faith Working by Love. (Life of Fidelia Fiske). <i>D. T. Fiske.</i> The Pilgrim Press	1.75	47. The Sign of the Cross in Madagascar. <i>Fletcher.</i> Revell	1.00
23. Modern Heroes of the Mission Field. <i>Walsh.</i> Thomas Whittaker	1.00	48. The Chinese Slave Girl. <i>Davis.</i> Presbyterian Board of Publication	.75
24. My Life and Times. <i>Hamlin.</i> Revell	1.50	49. The Bishop's Conversion. <i>Maxwell.</i> Eaton & Mains	1.50
25. Latin America. <i>Hubert W. Brown.</i> Revell	1.25	50. The Sky Pilot. <i>Ralph Connor.</i> Revell	1.25

[The editors hope that these excellent suggestions from Miss Brain will be followed out by pastors and societies of adults and young people. The most important thing is not to try all the plans or to wait until the best is found, but to select one at least, and try that heartily and diligently. We invite correspondence on this subject as to what methods have actually proved most fruitful.—EDITORS.]

THE PROBLEM OF EVANGELIZING THE YOUNG MEN OF NON-CHRISTIAN LANDS

BY REV. F. W. ANDERSON, TORONTO

One of the most serious difficulties in the work of the Church of Christ in Christian lands has been expressed in that apt phrase, "The Young Man Problem." Account for it as we may, it has become a very real problem in our day to know how to hold the young men in our churches, and to retain their active interest in the worship and service of the Church. Our ministers feel this strongly, and yet how few of them seem really able to find any solution for the problem. They preach special sermons for young men, and they get their choirs to prepare special music to assist in making the service attractive. The young people's societies are suffering greatly; more and more their offices have to be filled up by women where the young men would be much more in place. The boys slip out of the Sunday-school and are lost, for a time at least, in spite of the earnest efforts put forth to retain them. In too many cases the home, too, is losing its hold on the boys as they come to that time of life when the attractions of the outside world seem to cater more to their youthful fancies and ambitions. How to reach, protect, and save these youths is a very grave question, for the integrity of the home, the Church, and the State as Christian institutions depends largely on the solution of that problem. To help solve this problem there has been raised up in recent years, in Protestant Europe and America, an agency of the Church, working along interdenominational lines, and the Young Men's Christian Association has found a place, and is to-day doing a work such as makes it worthy of strongest possible support.

But if this question is a serious one in America and Europe, with all the helpful influences from centuries of Christian civilization, the shelter and protection of the Christian home, and the organized effort of the Christian Church to teach and guide and save her young men, how much greater must be the problem of evangelizing the young men in non-Christian lands, where ignorance and superstition, and even immorality, have been at the very foundation of the religious systems under whose influence they have been brought up.

It has been stated, according to very careful estimate, that there are something over two hundred millions of young men living in the lands which are non-Christian, or where the Roman Catholic type of the Christian religion has become degraded to a lower level than almost any heathen religion.

In China there are found some eighty millions of young men, in India sixty millions, in Africa thirty millions, in Japan and the Pacific Islands twenty millions, in the Levant ten millions, and in the papal

countries of Mexico, Central and South America about ten millions more.

The condition of these young men, and the circumstances in which they are living, must be seen to be understood. It is quite beyond the comprehension of those of us who have always been accustomed to the environment of a Christian community, and who know only the standards which young men in our home lands have before them.

Physically many of these young men might be considered our superiors, others we could count as our equals, but the great majority are weakened in body, not only because of their inferior manner of living, but especially as a result of the immoralities of the race from which they have sprung and the vices in which they themselves indulge.

Some of the brightest minds in the world may be found in the Orient, but in most cases the heathen young man is inferior in mind as well as in body, because of the dense cloud of ignorance and superstition in which his people have been so long enshrouded. All he needs is a chance.

But the greatest difference, in contrasting the condition of the non-Christian young man with that of his brother who has been brought up in a Christian country, is found in the moral side of his nature. Here we find his standards low, but his life is usually lower, and in many cases he is utterly depraved. He has not been able to see God, not alone because his heart is not pure, but because the knowledge of the true and living God, who alone can make clean the heart of man, has been withheld from him; and without God he is without hope.

Could we but fully understand the real condition of the lives of these heathen young men, and honestly consider the question of their need, the unanimous verdict from those who have realized the enlightening, uplifting, purifying power of the Gospel of God's grace would surely be that Jesus Christ, and His power to save and to keep, is the paramount need of the sorely tempted man in the heathen land, as well as in Christian America. We find the ancient civilization of these lands to be fast crumbling away. Their systems of ethics and morality have proven inadequate. The native religions have long been known by their fruits. There is a need far greater and a demand much more imperative than for better education and an advance in Western civilization, which without the Western religion is utterly vain. Jesus Christ, the world's Redeemer, alone can answer the mute appeal.

The present time is recognized to be a time of unparalleled opportunity for the work of evangelizing the heathen nations of the world, and if this is true in general, it is particularly true in regard to the class we are considering. Altho it is found that the great majority of the people in these lands dwell in rural districts, and mainly in vil-

lages and small towns, still the cities are not only the centers of commercial activity, but they also are the centers of political and literary influence. In China alone there are some eleven cities with an average population of nearly a million people, while there are in all something over one thousand nine hundred large cities in that empire, each with its dense population and relative importance. As an educational center the city of the Orient is very important, for there the coming leaders of the people are being trained. In Calcutta, India, there are some ten thousand students regularly attending the colleges which prepare for the examinations of the University of Calcutta, and that institution examined last year over thirteen thousand men who came from all parts of the Indian Empire. In addition to these, there are thirty thousand high-school boys, many of whom are preparing for the university work, and thirty thousand educated natives who are employed in government and other important service. Then Calcutta, with its population of nearly a million souls, has as many as two hundred thousand young men who speak the vernacular language, and about five thousand European young men.

Never before has there been such a spirit of inquiry and desire for enlightenment as is to-day manifested by the young men of the Orient. The advance of Western civilization and education and business enterprise is bringing about a gradual but steady change in the attitude of the people toward that which is Occidental. The thirst for education is becoming so great that young men are willing to submit to almost any condition, if only they can drink at the fountain of learning. And so the Christian school and college are filling a very important place in the plan of evangelization. But the government institutions, established for both primary and higher education, are attracting an increasingly large number of those who do not care to come under the influence of the Christian religion. With this education along Western lines the faith of the people is being undermined. Where the light breaks in the darkness must disappear, and so in the heathen world, where the light of reason and science and advanced civilization has come there is a manifest shaking of the old faith which was based so largely on superstition. If this is true to-day of those who are becoming educated—the destined leaders of the people—it will sooner or later be true of the people whom they will lead. The old religions will not have the hold upon the coming generation which they have had upon those who have gone before. The opportunity, therefore, is great, and the present responsibility is serious. It is a time almost of crisis. We must strive to give to these young men the knowledge of the Christian religion, which we believe alone can satisfy their craving after light and truth, and which will enable them to be leaders in the highest sense.

It is important to evangelize these young men at the opportune

time, because of their influence as leaders upon the organized work for the evangelization of their people. The missionary is aided or *impeded in his work, either as an evangelist or doctor or teacher*, by the attitude of the official and influential class in the community. By them the attitude and interest of the people is largely determined. How very desirable, then, to have these leading men brought under the direct influence of the Christian religion before they enter upon their official duties! If they become favorably disposed toward Christianity, and, better, if they become followers of Christ themselves, then they will be sympathetic and helpful to the missionary and his work in the smaller towns and villages to which they return. Again, the foreigner and his work must be considered only a primary necessity in the work of evangelization; the large burden of responsibility must finally rest upon the native agency, and from the educated classes in every country the native pastors and evangelists must come. Hence the *advantage of doing an effective work on behalf of these young men in the educational centers, that they may be won for Christ, and then trained for the work of the native ministry.*

But, after all, the real problem is found in the question of how these two hundred millions of young men may be reached and influenced by the Gospel. There is, of course, the quiet but forceful influence which is constantly exerted in connection with the missionary wherever his work is established. The boys are being taught in the schools, and they will soon be the young men of whom the training-classes will be formed, and some of them may ultimately become the native workers and pastors. Then the faithful missionary evangelist is ever striving to win for Christ and His service the young men who listen to his preaching and come to him for private interviews regarding the truth which he has proclaimed. But, as we have seen, a large and influential class of the nation's young men are in the large cities and college centers of the land, and it is with these classes the missionary finds at the same time his largest opportunity and his greatest difficulty. His ordinary methods of work will not avail to reach the student class, and he finds it next to impossible to do anything for the large class of commercial young men in the big city.

Recognizing their inability to at all adequately overtake this very important line of missionary endeavor, and at the same time carry on their regular work, the missionaries in different countries, and in many capital cities and educational centers, have united in their appeal to the Young Men's Christian Association of America to undertake, on behalf of these classes of young men in non-Christian lands, a work similar to that which has been so effective in the home land as the cooperative agency of the churches. It was in response to the first appeal that one of the secretaries of the International Committee of the Y. M. C. A. made a tour of investigation in 1888, and in the

following year the first two association secretaries were sent out, one to India and the other to Japan.

From this as a starting-point, the work has gone on with increasing efficiency and development. During 1901 the International Committee had twenty-two representatives, with headquarters in fifteen different centers in India, Ceylon, China, Japan, Korea, and South America. During 1902 some ten new men were added to the force of secretaries, and several new centers have been opened up. Special attention is given to developing the work among the students and educated natives, and the influence of this work is great. Evangelistic meetings are held, and Bible classes for inquirers and also for Christians are conducted, while the secretaries have all the personal interviews they can attend to. All this work is carried on with the hearty support and cooperation of the missionary force. No new field has been opened up without the urgent request of the foreign missionaries and the influential natives interested, and the limit to which this work may be extended and developed is bounded, not by the need nor the opportunity, but by the number of properly trained leaders and the home cooperation necessary to support their effort.

THE GENESIS OF THE AUSTRALIAN REVIVAL

BY DR. W. WARREN, LONDON, ENGLAND *

There are few who have not heard of the remarkable religious awakening which has come to Australia and the neighboring British colonies. This was started in Melbourne and spread through a large part of Eastern Australia.

As is natural in a colony, most people in Melbourne are busily engaged in daily toil and few have leisure. Money and pleasure are unquestionably the dominant forces. We have heard that there are two things an Australian will not grudge to pay for—a good feed and a good laugh! The people are educated, earnest, and energetic; they appreciate what is good, and are responsive and gracious. Religion, education, and reading of the Scriptures is excluded from the state school, but Sunday-school work is prosecuted with earnestness and efficiency. The greater part of the people go to no place of worship, yet church life and work is on the whole active. Romanism shows increasing pertinacity. Her buildings are in evidence everywhere. High-class education is offered at low rates, thus drawing into their schools the children of many Protestants. In such a com-

* Dr. Warren was a practising physician in Melbourne, Australia, for over twenty years, and yet found time to engage in mission and Sunday-school work. He was on four missionary councils, and acted as medical referee, and was Honorary Director of a Missionary Training and Testing Home for Young Women. From a considerable vantage-ground it was thus possible for him to gauge the pulse of Christian life in the city, and to note its progress and development.—EDITORS.

munity there is ample room for aggressive Gospel effort, and no spirit-filled man need wait long for a respectful hearing from a responsive and devout congregation. An evidence of this is supplied by the keen and generous response to appeals on behalf of the heathen both in men and money; to-day many an Australian name is found on the martyr-roll of China.

Nearly twenty years ago an evangelization society was formed, following the lines of a similar one in England, and guided by the experienced hand of a former agent of the parent society, then engaged in business in Melbourne. For many years faithful men, such as the late Rev. John McNeil, had been preaching, both in and outside their own churches and denominations, the free and full Gospel of the grace of God. The Y. M. C. A. building also formed a center of active and varied work, and here took place once a month the gathering of the members of "The Bible and Prayer Union." Out of this grew an annual convention held in the city every August. Both of these assemblies drew together the godly folk from all sections of the church.

In 1891 the visit of the Rev. G. C. Grubb and his party was attended by widespread and lasting results. There were many conversions in each district, and the quickening of believers was very notable.

Yet another factor in the process by which the way of the Lord was being prepared for the great revival of 1902 was "The Band of Prayer," inaugurated by John McNeil and four other ministers in the year 1889, and which has continued to meet for eighteen years every Saturday afternoon for two hours praying for the *Great Revival*, which has now come. These men have continued "praying always with all prayer and supplication in the Spirit," and frequently spending whole nights in "waiting," like their Master.

In September, 1891, the first convention for the promotion of deeper spiritual life (on the model of Keswick) was held at Geelong,* and has been continued annually since. The energetic and tireless McNeil was until his death the secretary of the movement. Hundreds of believers came together and were richly blessed. Sins were confessed, debts were paid, conciliations effected, presentation of jewelry and large gifts of money to missionary work were some of the results.

Out of the weekly missionary prayer-meeting grew the home circles of prayer, thirty of which Mrs. Warren started as the nucleus of preparation for the "revival in Australia," and which speedily grew to two thousand one hundred when Messrs. Torrey and Alexander arrived in Melbourne, April, 1902. These meetings formed a leading feature in this latest and blessed widespread and spreading revival.

* A small city forty miles from Melbourne. This meeting superseded the one in August.

The missionaries at once felt the preparedness of the soil and the ready response to their Gospel appeals.

Years rolled on, and conventions came and went. At length the Australian Evangelization Society had an intercolonial petition drawn up and widely signed, inviting D. L. Moody to come to our help as God's messenger. This he would gladly have done, but his physicians forbade the long sea journey. The writer and a friend were in Chicago, in January, 1901, on their way home to Australia. They heard R. A. Torrey preach and instruct his great class at the Moody Bible Institute, and came to the conclusion that he was the man to meet Australia's need. He considered the matter favorably, and after a very successful tour in Japan and China, came to Melbourne in April, 1902. Every house in each district was twice visited before the mission opened, and the inmates were invited to attend. Within a few weeks the Spirit of God laid hold of the Christians, and there was a conscious assurance that the city and its suburbs of near five hundred thousand population were going to be moved as never before. All evangelical churches and associations drew together. A committee of seventy got to work, out of which grew six sub-committees, dealing respectively with finance, tents and halls, music, advertisements, missionaries, and prayer-meetings. The suburbs were divided into fifty mission centers, with fifty local missionaries, drawn from all the states and representing every section of the Church. Thirty large tents were secured, as well as the largest halls. The city town hall and several of the theaters were engaged, and before the mission closed the exhibition building, which seats seven thousand, was used, and even this proved inadequate. Here a choir of one thousand two hundred voices, with the great organ and the silvery aid of a piano, led the praise and song.

Simultaneously, and for seven weeks preceding the mission, a chain of prayer was sustained, meetings being held finally in two thousand homes on Tuesday evenings, at which some forty thousand attended. This wave of prayer from believing and expectant hearts secured and assured success. Whole families were brought to Christ, as well as infidels, publicans, and actresses.

The "Decision Day" among the children was a day of ingathering, and, among others, the boys and girls in the colleges were reached. In one Sunday-school every scholar in the first three classes of young men and women openly confessed Christ. One Christian Endeavor Society has received an addition of fifty members as the result of the mission. A suburban church has had two hundred new members added, while in one suburban Sunday-school, on "Decision Day," more than one hundred scholars openly gave themselves to Jesus Christ, each professing convert right through the mission signing an acceptance card. A policeman averred that since the mission opened in his

district, he and his fellow-constables had had practically nothing to do. Theatrical managers declared that if the mission continued they would have to close their establishments.

One Wednesday was set apart for fasting and prayer, and Dr. Torrey said that the meetings on that day had been attended with more power than on any previously. A notable feature of the work was the midday meetings at the city town hall, which seats two thousand five hundred. Some women had to be excluded from this business men's meeting; but they demanded one of their own, and again the great hall was filled with women daily, from 12 o'clock to 12.45; and finally a Bible-reading for people of leisure was held from 3 to 4 P.M.

Do you wonder? God's people were in earnest, the Holy Spirit was given His way and sway, and believers greeted each other with: "The big revival has begun. Glory to God!" These results were obtained in answer to direct, persistent, and believing prayer. So were the revivals in America in 1830 and 1857, and in the North of Ireland in 1859, and that in Japan in 1901. The proposition, then, is: we can have a great revival if we desire and pray for it. Then how great is our guiltiness, and how eternal will be our loss, if we do not "give ourselves unto prayer"! The world does not know what is the matter with it, nor what it needs. But *we* do! Shall we not take up and embrace our responsibility?

A CONVERTED DRUNKARD AND A CONVERTED SALOON

AN ACCOUNT OF THE MISSION OF THE LIVING WATERS *

BY J. A. RICHARDS, ESQ., NEW YORK

It is a great and glorious transformation when a man or a woman who has been using both body and mind in the service of Satan begins to use them in the service of the Master; it is a similar blessed metamorphosis when a building which has been used for dragging men hellward by dispensing "fire-water" begins to lift them heavenward by offering freely the "Water of Life."

Brother John Jaeger, a convert of the McAuley Water Street Mission, has for some years been conducting the Mission of the Living Waters. When he was converted he scarcely knew a word of English, and could neither read nor write. He was a man of wretched life, soaked in all sorts of sin. Since his conversion the Lord has made him one of the sweetest-spirited men I ever knew. God taught him to read in a marvelous way, and since that time he has been

* This rescue mission at 136 Christie Street, New York City, is frequently spoken of as John Jaeger's Mission, since he was its founder and missionary.

steadily growing in grace and in the knowledge of the Word. The work also has been constantly opening up, and brighter prospects have been held out to him from time to time in the Kingdom of Grace, through much tribulation, however, and severe trial oftentimes, but he is always victorious because of the presence and power of the Spirit of Christ, on whom he absolutely depends. He is now confined most of the time to his bed from palsy, but his wife and helpers carry on the work with the blessing of God.

From a soul-winning truck-driver John Jaeger became sexton of the DeWitt Memorial Church, and gradually was more and more set apart for the Lord's work, until finally, nine years ago, he came to my house in Montclair, N. J., to speak at a meeting in the evening, giving his experience. He told me at that time that there was an old saloon across the way from where he was working which he greatly coveted for the Lord. I talked with several brethren in Montclair concerning the matter, and one day in my office it occurred to me to say to a Montclair friend, "Why not form a Jaeger Syndicate?" (speaking commercially). He agreed to the suggestion, but the amount we agreed to invest was small, and we dropped the subject. That day when I came in from lunch I stepped to the desk of one of my associates and saw thereon a copy of the *American Baptist*. As I allowed my eyes to rest upon it without any serious intent they fell on this statement:

How apt we are, like Philip, to magnify our needs and overlook our resources. Andrew teaches the important lesson of keeping our eye constantly upon what we have in hand and using it faithfully as far as it goes. If we only keep on the alert to do this, our scanty resources will, under the favoring touch of Heaven, accomplish incalculable good. Let us not be deterred from entering upon a work for the Master, even tho there be in sight only a lad with five barley loaves and two small fishes. Shall we be afraid to adopt the credit (trusting) system in our Master's business, and refuse to turn a wheel until four or five hundred pennyworth of bread has accumulated on our hand, while the barley loaves and fishes are within reach for immediate use. How long will it be before we learn the wisdom of the children of this world?

My thought was immediately arrested, and I felt deeply impressed that this was a message from God that the mission should be started immediately. The vacant saloon was rented, and it was soon transformed into a mission house, with Brother John living in rooms above it. The beer stand became the Bible stand, and many of the old fixtures were reconsecrated to the service of the Lord. From that day to this, now over nine years, there have been meetings held in this room every night in the week and twice on Sundays, almost without cessation.

During all this time the Lord has supplied the needs. Some of those who have taken the responsibility of the work have been seri-

ously straitened, partly by reason of sacrifice made. But what of that? The work of the Lord goes on and souls are saved every night, and the Word of God is sown in men's hearts in such a way that they can not forget it.

Brother John is a remarkable man, and has been used in a marvelous way by the Holy Spirit. Coming from among the poorest and vilest, he was so entirely recreated that he has always been a miracle to those who knew him in his former life. Over and over again some of his old associates have stumbled into his mission, and have been amazed to find him there preaching the Gospel, and many of them have been quickened and saved. His methods are most searching and straightforward. As he says, in his broken English:

I can not schpeak in any flavor-ed language; no cologne words for me. The men must be told just what they are and where they are going, and then they are ready to receive the message that Jesus Christ will save them.

Frequently while talking he would walk down the aisle and take hold of the arm and hand of one whom he saw was impressed and lead him, unresistingly, to the bench in front.

On the walls of the mission is a large rack, on which are pipes, bags of tobacco, opium pipes, and other things, which men have given up when they surrendered to Jesus Christ. This John calls a "picture of the devil's face."

Mrs. Jaeger has been a wonderful help to her husband in his work. No man is too low for her kind word and hearty hand-shake, no filth is too vile to prevent her seeing through it the soul of one who needs the Lord Jesus Christ. They come into direct contact with all sorts of sins, and are a constant rebuke and a constant blessing to those among whom they live.

The testimonies of the converts are marvelous. Almost all races of men, Jew and Gentile, bond and free, burglar and thief, and even the "respectable sinner," are saved at the bench of the mission. The same Jesus is made available to every one, and John would frequently jump from English to German and from German to English again in the one exhortation, and hundreds of Germans, rationalists, formal Lutherans, Roman Catholics, have been saved. John was himself a Romanist, and knows how to deal with them. It is marvelous how he has been able to save the Jews also. His lingering presence is like a benediction, and he and his wife still direct the work with the assistance of John Hollis, one of the converts. At the ninth anniversary meeting, a few weeks ago, the mission was filled with converts, some recent and others of long standing, but all testifying to the power of God through Christ.

As the old saloon was a drinking-place, so it was determined that the new mission house should be a place where the "living waters"

should be given to any thirsty soul. Christ found no fault with drinking, but said on the last great day of the feast: "If any man thirst let him come unto Me." The question is not, "Shall a man drink?" but "What shall he drink?" "Be not drunk with wine, wherein is excess, but be filled with the Spirit?" So those who pass the door see that there is a new kind of saloon opened there, and drinks are free. They do not understand it, and many are attracted by the very name.

Christie Street runs parallel with the Bowery, and the forms of vice which dare not show themselves on the broad thoroughfare sneak through Christie Street, and make the place at times almost a hell on earth; and yet many a man might walk through that part of the city and suspect nothing of the terrible sin that is being constantly exhibited to those who know of its existence and who are in any way acquainted with its ways.

The mission is entirely undenominational, and is supported by the Lord's people, as they are moved by sympathy with Him, to help the work. Sometimes we run behind, but we are confident that He who inaugurated the work, and has carried it on thus far, will send that which is needed to continue it to His glory in this dark place in the City of New York.

THE MADRAS MISSIONARY CONFERENCE

BY REV. J. T. GRACEY, D.D.

The missionaries of all India met, December last, in a delegated body in Madras, for what is termed the Fourth Decennial Conference. The first convened in Allahabad, in 1872, with one hundred and ten missionaries present; the second met in Calcutta, in 1882, with four hundred and twenty-five in attendance; and the third in Bombay, in 1892, with six hundred and twenty members answering to the roll-call. The number of missionaries in India had grown to be too great to admit of promiscuous attendance, and this, the fourth conference, was constituted of delegates from about sixty societies, according to a given ratio; but even then it enrolled three hundred names.

The program called for reports of previously appointed committees to present well-considered material on some eight general topics: "The Native Church," "Evangelistic Work," "Education," "Women's Work," "Medical Work," "Industrial Work," "Comity," and "Literature." Dr. Torrey, fresh from the great evangelistic movements in Australia, was present and addressed large audiences in the evenings.

In his address of welcome, the Church of England Bishop of Madras said that the census statistics answered conclusively the criticism as to the failure of missions in India. He analyzed some of the causes of this numerical success (1) as due to the effect of Chris-

tianity upon the life of the Christian community in the greater care of children, women, and in various social reforms; (2) the power of truth; (3) mixed motives appeared, of course, in the mass movements. Social causes have cooperated here. "The pariah has been kept for centuries by the Hindu religion in a state of hopeless degradation. . . . Suddenly he is confronted with Christianity. He finds for the first time a religion which treats him as a man, . . . and that Gospel of freedom comes home to his heart with the conviction of truth." He did not regret that this increase had come largely from the lowly. This is only the principle that has governed the spread of Christianity from the first. It is no obstacle to the spread of Christianity among more cultured classes, while it is "the crowning proof of the truth and power of Christianity in every age."

The venerable Dr. Murdock, to whom Christian literature in India owes so much, was also appointed to make an address of welcome to the conference. Ten years ago he had stated at the Bombay conference that he had no thought of living to see the next conference. He now said that when he arrived in India, in 1844, there were not a hundred thousand of Christian adherents in the country, whereas now there were almost three millions.

The conference adopted resolutions on the evangelization of India through native agents, but there must be a greater preaching foreign force than is now on the field. The administration and organization arising from the success of past labor absorbs the attention of the missionaries already on the field, so that a small part of their energy can be given to preaching and teaching the Gospel. The number of missionaries assignable to this extension work is deplorably small.

They formulate an appeal for additional missionaries in India. Acknowledging the great advance in India, they think it a serious condition that "nine-tenths of the entire population are still ignorant of the only way of life." It is only in the oldest and best-worked districts that all the villages are visited by an evangelist so often as once a month. In case of a far larger number, annual visits are all that can be made, while throughout the country as a whole the vast majority of villages are not yet visited at all by either foreign missionary or native evangelist. They think there ought to be one foreign missionary to every fifty thousand of the population; even then, if he had ten trained evangelists to help him, each would have five thousand souls to look after, against the average of one ordained minister to seven hundred in America and England, besides the thousands of trained Christian workers in the home land. Of the lady missionary workers there are only one to fifty thousand women in the native community. They call for a fourfold increase of the present number of all missionaries in India, and especially for more earnest efforts among the higher classes and among the Moslems.

THE UNKNOWN LAND OF CENTRAL AMERICA

BY A. E. BISHOP, GUATEMALA, CENTRAL AMERICA

Central America proper lies between Mexico and the Isthmus of Panama, comprising the British colony of Belize and the five independent republics of Guatemala, Honduras, Nicaragua, Salvadore, and Costa Rica—which, in fact, are not republics, but military despotisms. Such a thing as liberty is almost unknown. Each able-bodied man is subject to six months' military service every year if needs be. On the last Sunday of each month all these are compelled to appear at the soldiers' barracks, where they receive a slip of paper showing that they have presented themselves. This slip of paper they are compelled to carry with them, and to show upon demand of the government police. If the poor unfortunate has lost his paper or left it at home he is hustled off to jail. In politics the form of an election is carried out, but intelligent free voting among the masses is unknown. Frequently the change of president or ruler comes through a revolution, but as a rule the people are quiet and peaceable, and troubles usually occur through jealous leaders stirring up strife or hiring a following.

The country is very mountainous, and contains more volcanoes than any other territory of similar size in the world. It is rich in agricultural possibilities as well as in mineral deposits. Earthquakes are of frequent occurrence, the most destructive one of recent years occurring in April last, when the beautiful city of Quezaltenango was almost entirely destroyed.

The principal means of transportation throughout the interior are pack-mules and Indians. It is no unusual sight to see an Indian carrying four sacks of flour (two hundred pounds) on his back, sustained by a broad leather band across his forehead. In each of the republics there are short lines of railroads running from the seacoast into the interior, and in some of them there are a few cart and stage roads, but the mule and Indian form the chief means of transportation.

Since the Spanish Conquest the Indians have been robbed, enslaved, and greatly misused, and yet with all the tyranny of four long centuries, the nobility of some of these ancient races has not been entirely obliterated, and to-day they are much more industrious than the uncivilized North American Indians. In the Republic of Guatemala we have over one million pure Indians, still speaking their own dialects, divided into ten tribes. No man ever showed that he cared for their souls, until two years ago, when Mr. C. F. Secord and his wife took up their abode among the Quiche Indians, the largest of the ten tribes, numbering two hundred and eighty thousand. The official language of all of the republics, and that in general use outside of the Indian dialects, is the Spanish.

If the political conditions of this land are deplorable, how much more the spiritual or religious conditions! Four centuries of ignorant Romish rule has done nothing to uplift, but much to debase and debauch, making the poor unfortunates of this dark land worse than they were in their pagan state. Superstition, darkness, ignorance, and vice are seen upon every hand. Idols of gold, silver, stone, wood, and paper are worshiped with blind devotion. In Guatemala the government statistics of some years ago give ninety-eight per cent. of the population as Roman Catholics.

On the Atlantic coast the Moravian missionaries have done good work for years among the Mosquito Indians of Nicaragua, and the Wesleyan Methodists of England have worked some among the English-speaking negroes, but until the Central American mission was formed, a little over ten years ago, scarcely any attempt was made to give the Gospel to people of the interior. This mission is evangelical, undenominational, and is supported entirely by voluntary contributions. It now has thirty missionaries divided among the five republics. Several hundred have been converted, and many of the converts hope to give their lives to the spread of the Gospel. One great need is for a training-school for preparing native converts for evangelistic and pastoral work. There are many believers scattered throughout numerous villages; some of them are calling for pastors and help, which we can not supply. There is a loud call for a number of men, experienced workers, to go from place to place evangelizing.

RECENT OBSERVATIONS IN A MORMON TOWN

BY S. M. FORMAN, AMERICAN FORK, UTAH

Many Mormons in Utah seem to be friendly to the Christian missionaries who go to work among them, and invite them to come to their homes, altho they will not return the visit. Some of them come to our services, but not regularly.

As to public morals, profanity is, I think, much more prevalent than in non-Mormon communities. I do not know of a boy in town who is free from this sin, and even the women swear. One of the late Mormon "bishops" of this town is said to have been "a very good man, except that he was dreadfully profane"! Dancing is the most popular amusement, and balls are given frequently to raise money for their missionaries. It is the Mormon custom to open their dancing-parties with prayer! There are few men among the Latter-day Saints who do not drink, and many women have the same habit. In this town of two thousand nine hundred souls there are four saloons, each paying a license of \$600 a year.

The non-Mormons who come out here usually do not stay long patronized, since they are so few in number that it is difficult for them to succeed in business without Mormon patronage. Many of our best men move away because they find that this is no fit place to bring up a family. The Mormon children are said to be very impure in thought and conversation and life. At night young girls and boys are allowed great freedom on the streets.

The public schools are well conducted, and the Mormons are proud of the fact that Utah stands high on the roll of states as regards illiteracy. It seems strange that any educated man or woman can believe such things as the Mormons teach, but they seem sincere even in receiving their new "revelations." In many houses one of the first things your eyes light upon is a large engraving of Joseph Smith and Oliver Cowdery receiving ordination to the Aaronic priesthood at the hands of John the Baptist. Only their successors are supposed to have authority to administer the rite. Bottles of oil are taken to the church, and after the corks have been taken out the oil is consecrated by the elders. There has been a great deal of smallpox and scarlet fever among the people, and altho the Mormon authorities claim to have the gift of healing, as well as the other gifts and powers bestowed upon the early disciples, their anointings with consecrated oil and laying on of hands has not availed. Several times the public schools have been closed, and now all public gatherings are prohibited in a Mormon town three miles away because of scarlet fever.

In regard to polygamy, a Mormon woman told me recently that when her father was dying he asked her mother to call Jennie (his other wife), and said, "Oh, I have made a terrible mistake! If I had my life to live over again I would never go into polygamy." When "Jennie" came in she saw the other wife sitting on the bedside holding the husband's hand. This made her angry, and she said, "There is *another* woman sitting where I ought to be," and made a commotion in the death-chamber. I inquired a young man's views as to polygamy, and he replied that he had been born in polygamy, as his father had four wives, and that in his opinion polygamy was part of the Gospel, and had been a great blessing to many people. When I told him that many members of his own church had no use for polygamy, he said, earnestly, "They are not good Mormons. *No one can be a good Mormon and not believe in polygamy!*" Across the street lives a man with his three wives, all in one house, and there are quite a number in this town living openly in polygamy. Since statehood has been conferred on Utah it is impossible to convict any one, as judges and jurors are themselves Mormons.

THE MENACE OF MORMONISM*

Mormonism, not content with its almost entire control of the State of Utah, has been reaching out of late years to all the surrounding states and territories; it has carried its campaign to the South and East, established missions in Canada and Mexico, and sent its missionaries to foreign lands.

What may be called the Mormon political policy embraces these subjects: To maintain the dictatorial power of the priesthood over the present Church membership, to extend that membership over the adjoining states so as to acquire in the latter, first a balance of power, and later, complete political control; to continue the work of proselyting throughout the United States and in foreign lands, with a view to increasing the strength of the Church at home by the immigration to Utah of the converts.

That the power of the Mormon priesthood over their flock has never been more autocratic is the testimony of the best witnesses. We find that very rarely do any apostasies occur, and men of all classes accept orders to go on missions to all parts of the world without question, and that the tithings are paid more regularly than they have been since the days of Brigham Young.

Mormon mothers are usually anxious to have their sons made elders and sent on missions. A mission lasts two or three years if in the United States, three or four years if abroad. The mission work has always been carried on with intelligent zeal. The number of missionaries in the field is given as between one thousand four hundred and one thousand nine hundred. The statistics on this matter seem to vary, as does also the exact number of members of the Mormon Church. There is a large membership in the Sunday-school and in various church societies.

The home field most industriously cultivated has been the rural districts of the Southern States, whose ignorant population, ever susceptible to "preaching" of any kind, and quite incapable of answering the Mormon interpretation of the Scriptures, is most easily led to accept the Mormon views. When an opportunity is offered to improve their worldly conditions as well as save their souls, the bait is a tempting one. For the past five years they have been operating this field. At the beginning their work was confined to the mountain districts, and they were little heard of. But within the last three years they have extended their field. In North Carolina nearly every county has been visited; in Central and Northern South Carolina and Northern Georgia they have been very active. Southwestern Virginia and Eastern Tennessee have also been visited. The Mormons have been more successful with the mountain whites than with any other people. They are ignorant and very superstitious and easily influenced. The general plan of the missionaries is to become acquainted with the women of the family. They become familiar with the customs of the country, and have done most of their work traveling in wagons or on horseback, from house to house. As the houses are so far apart, they usually have to remain over night. They never go singly, but always by twos. From reports from clergymen and others who have been opposing the movement in the South, there is no doubt that several hundred young women have been sent to Utah, while the so-called converts number thousands.

* Condensed from *The Presbyterian Banner*.

The work of proselyting in the Eastern States has become more active. Mormons have headquarters in Brooklyn, and their missionaries make visits in all parts of Greater New York. They leave a great many tracts at private houses, explaining that they will call again, and doing so if they receive the least encouragement. They take great pains to reach servant girls with their literature. The Mormons are carrying on an active campaign in Maine and other New England states. The foreign work is now being carried on extensively in Great Britain, Germany, Switzerland, and Sweden. Converts who desire to emigrate to Utah are provided with transportation and furnished with homes in Utah. Japan is the next country which will receive attention.

No student of the doctrine of polygamy as a doctrine and practise of the Mormon Church can reach any other conclusion than that it is only held in abeyance at the present time, and is being practised secretly now, and in a short time will be brought openly to the front again. It is a part of the doctrine of polygamy that woman can enter heaven only as sealed to some devout member of the Mormon Church "for time and eternity." So now Mormon women are the most earnest advocates of polygamous marriages.

If the Mormon Church remains stationary as regards wealth and membership, its power will be checked. What it is depending on to maintain its present status and to increase its power, is the loyal devotion of its adherents and its skill in increasing their numbers in the states surrounding Utah and in other states. If Christian missionaries are sent to these states, and also to Utah, and the people taught the true religion, they will be fortified against the false doctrines of the Mormons. Let us hope the time will soon come when this evil will be checked, and our nation be one "whose God is the Lord," without any false sects, who pervert the Scriptures, and whose doctrines and practises are a disgrace to a civilized land.

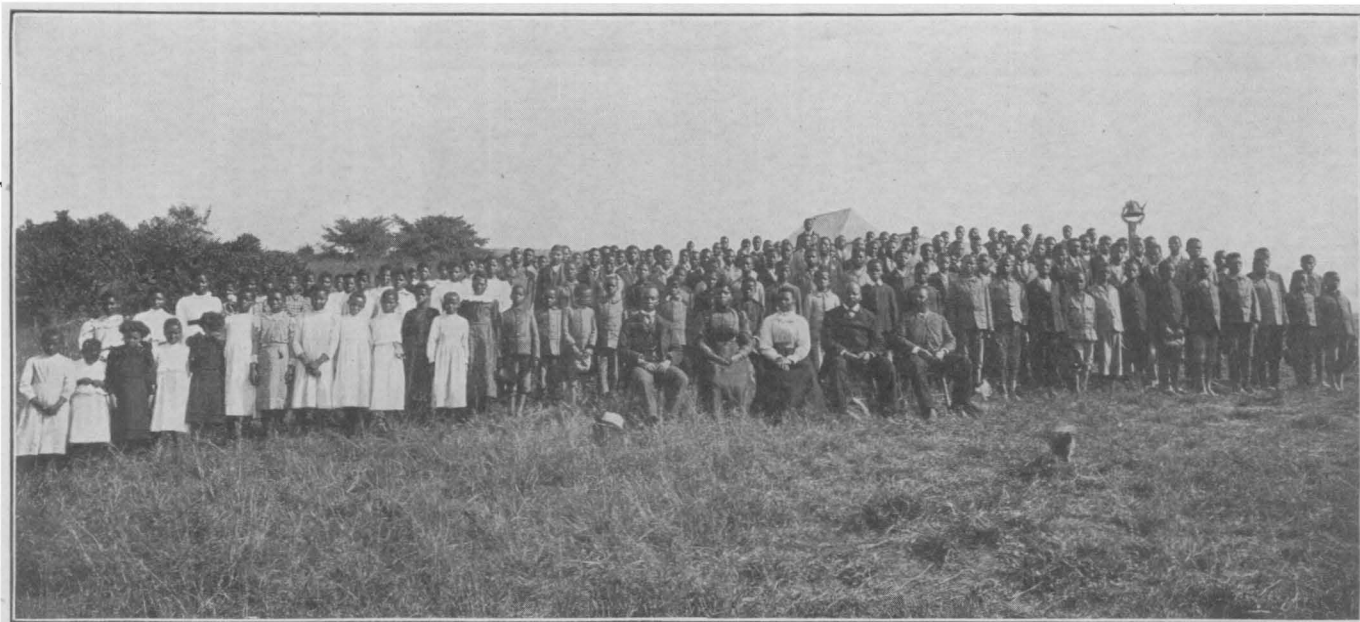
A TUSKEGEE INSTITUTE IN SOUTH AFRICA *

THE ZULU CHRISTIAN INDUSTRIAL SCHOOL IN NATAL

My visit to the above-named school was not by invitation or appointment. Neither have I any personal reasons for writing it up. On the contrary, having, with others, prophesied the failure of the enterprise, it is not easy to acknowledge the failure of my predictions.

This school, which is now closing its first year, stands on a hill about five miles from Phoenix Station, on land lately purchased from Mr. Hodgson, adjoining Mr. Swale's place. It is exclusively a black man's school, the principal, directors, teachers, and all the pupils being of the African race. The principal, the Rev. John L. Dube, is a pure Zulu, cousin of Chief Umqawwe, one of the most powerful of the Zulu chiefs, and closely related to the ancient royal line. He received his education at the American Mission School at Amanzimtote, and in America, where he has spent several years in study in some of the best schools and colleges, and where he was ordained to the ministry. The prospect of a Christian Industrial School, by the Zulus and for the Zulus, is practically the same as that of the famous Booker Washington, who has done so

* Condensed from the *Natal Mercury*, June 18, 1902.



THE INSTRUCTORS AND STUDENTS OF THE ZULU CHRISTIAN INDUSTRIAL SCHOOL IN 1902

much for his own people in America. In America, as here, it has been thought that the natives were incapable of managing and directing any great enterprise by themselves. But Mr. Washington, by building up from a little school, started in a hen-house, a college of more than forty buildings and twelve hundred students, carrying on workshops of many trades and a farm of one thousand two hundred acres, has demonstrated that it is possible for the black man to do something for himself. Mr. Dube, who has met Mr. Washington and visited his school at Tuskegee, Alabama, is enthused with this idea for the Zulus.

Now I confess that I had the feeling that Mr. Dube was anything but a Booker Washington, and he would find that a scheme which could be carried out for the negroes in America would be a very different matter for the Zulus in Natal. Nevertheless, I am convinced that whatever we may think about him or his schemes, he is going to succeed. While Mr. Dube was in America soliciting funds for this enterprise, I received a letter from a friend making inquiries about it. I replied that while I could speak in the highest terms of Mr. Dube's character, and the purity of his motives, I believed his enterprise was certain to be a failure. I believed so from the number of similar attempts made by the natives which I had known to fail—the sugar mills, the native paper, and the farms bought in company. I believed the natives themselves would not patronize the school, especially when there were so many schools open to them where tuition, and sometimes even food, books, and clothes, were furnished free of charge. I said one of two things is certain to happen. If they get as much money from America as Europeans would think sufficient to carry on a school, their heads will be turned with the possession of so much wealth, and they will become reckless and extravagant; pretty soon it will be found that funds have disappeared in a mysterious way, and that will be the end of the school. Or, if only funds are obtained for the buildings, and the attempt is made as was proposed, to make it necessary to charge so much higher for tuition, or require so much more work, the pupils will go where the expense will be less. Moreover, the teaching service will be so poor that they will not be satisfied with it.

But in all these things I have to confess that I have found my predictions contrary to facts. In the first place, barely enough money has been received from America to erect the three plain buildings which are now occupied; nothing at all for the principal, who is supported by his salary as pastor of the native church; and *the teachers are all paid out of the tuition fees*. In the second place, the popularity of the enterprise is phenomenal. More pupils have come and more fees have been received than in any other native school in South Africa north of Lovedale.

The first term opened with about seventy-five pupils, which were *about twenty-five more than could be reasonably accommodated*. Then additions were built, which have been crowded this term with one hundred and eighty pupils, more than double their capacity, coming from the borders of Transvaal, Swaziland, Basutoland, Zululand, and Natal. Of these about one hundred are borders, ninety-two of which have paid up *their full fees of £2 10s. (\$12.50) for the term*. In the third place, more and harder work has been obtained of the pupils than in any other school I know of in this land. I stood on the top of the long hill, and looked down to where the water had to be brought from in buckets, not only for all cooking and washing purposes, but for mixing mortar for the build-

ings, and I said if we should attempt to make our boys carry water up a hill like that, there would be a rebellion (*masinyane*). They were at work at daylight, their principal working with them, and they were still at it until dark at night.

But how about the results? Well, I see what we so often fail in in our schools—that much of the work seemed to be productive. Some of the boys gathered thatch grass on the place, which sells for a good price to the natives. Others quarried stone, which is used in the buildings and sold for building purposes. I saw the wagon of a neighboring farmer being loaded with them. I saw a crib of corn of some twenty muids which the gardens had furnished, besides green ears for the boys' dinners all through the season. I was given to eat one of the finest pineapples I ever tasted. This came from a garden, cultivated by the pupils, where there were plenty more. There were also from the same source fine pumpkins galore, beans, sweet potatoes, and other vegetables which make the boys happy at their meals. There were tables and benches made by the boys; rough they were, to be sure, but serviceable. I saw some of the boys squaring stone with mallet and chisel, and others laying them in a wall to be used in the buildings. As in Booker Washington's institute, so here, no money is expended for outside labor which the pupils can be made to do for themselves. There was a printing-office well supplied with type, where the circulars were printed which have so thoroughly advertised the school among the natives. Fowls and pigs are being raised, and an incubator is on hand ready to set up. But all these things are only the beginning for what is planned for the future.

So much for the work of the hands; how about the head-work? Here, again, I was surprised to find that the work compared favorably with that done in any of our native schools under European direction. The exercises in arithmetic, tho not of the highest grade, were as good as we find in any school of that class and grade. I expected that the pronunciation of the exercise in English would be very faulty with only native instructors, but I could not see but that they spoke about as plainly as is heard in any of our schools where there are only European instructors. As a test, I offered a prize for the one who would do the best in defining the following ten English words: Useful, selfish, earnest, prudent, chastity, baneful, punctual, influence, loyal, steadfast. It will be seen by any one who knows the Zulu, that these are exceptionally hard words to define in Zulu. Nevertheless, they defined all these words correctly but one, and so promptly that it was very hard for me to decide among a half-dozen candidates who deserved the prize.

Tho boys largely predominated, girls were in evidence, for this is a coeducational institution. Grave fears have been entertained on that account, as was the case with Booker Washington's school. But Mr. Dube says he encounters no more trouble from that source than will be found in separate schools for the sexes. Five lashes for the boy who sends a note to a girl, and the same for the girl if she receives it without reporting it, nips the amorous correspondence in the bud. Mr. Dube does not believe in sparing the rod, and his muscular arm and two hundred pounds avoirdupois is held in wholesome respect.

But what I took to be the best results of all were not in the various industries, nor in the classroom, but in the evidence of spiritual life which I saw in the prayer-meeting. There was a certain earnestness in the prayers and testimonials which showed that there was real spiritual

life. The effect of the special meetings held by the evangelist, the Rev. David Russell, when more of the boys signed a covenant giving themselves to God, is still manifest. I found that now about seventy-five per cent. have declared themselves to be on the Lord's side, and more than twenty per cent. are members of churches.

I came away from the school with one thought uppermost in my mind—that whether missionaries, or colonists, or the government give this school the encouragement it deserves or not, it is going to succeed. A people who show such a determination to help themselves, as is here seen, are bound to come into light. Whatever any one may think about native education, it can no more be stopped than the progress of the sun.

A Letter from John L. Dube *

I must thank God, who has so abundantly blessed us and given us good health during the past year to carry on the work to which he has called us. The term opened last February with one hundred and three boys, who boarded at the school, and fifty-six day scholars. The attendance has kept increasing, until now it numbers one hundred and eighteen boarding pupils and one hundred and eleven day scholars, or a total attendance of two hundred and twenty-nine. Many applications have been refused on account of lack of accommodations. This is the hardest of all; for those boys turn back into heathen darkness, when a term in the industrial school would have so opened their eyes that they would have been inspired with a desire to go on improving their condition. In order to accommodate as many as possible, some have slept on mats on the floor of the school-room, others in buildings which were unfinished (having neither doors nor windows), and they were quite content to do so, preferring to sleep on the veranda rather than be refused admission.

Among the boarding pupils there are five Basutos, whose home is beyond Pretoria in the Transvaal. There is also one man about thirty years of age, who has been working hard for several years in order to attend school. He comes from the Batyopi tribe, near the center of Africa, seven hundred miles distant. He has cuts (tribal marks) all over his face and neck.

There are seven teachers engaged in the school work. Much attention is given to industrial training. Nor is it alone in this particular field that industrial training is coming to the front. The testimony of missionaries from most of the principal fields of the world is that industrial training has spread rapidly during the last four or five years.

On account of the great lack of room it has been found necessary to make additions to the building during the year. The large room at first used for dining-room, school-room, and chapel was inadequate to accommodate students during assembly, some having to stand in the hall, so that more rooms have been added to the rear of the building, and an addition, 25 x 50 feet, has been erected for chapel and school-room purposes. This is built of wood and iron. Most of this work has been done by the students. This practical work in the way of building has been a great delight to the boys, who love to handle tools. We have also made all the tables, benches, doors, and some seats and desks for the chapel. We greatly need money to maintain a carpenter shop. With a proper man to manage it, and suitable tools, it could eventually be made self-

* Condensed from the annual statement of the American Committee. Further information can be obtained from Mrs. Byron Horton, Secretary, 617 Jefferson Avenue, Brooklyn, N. Y.

supporting. We can secure a good man for the position for \$400 a year, and then Mr. Scott could give his entire time to superintending the brick and mason work.

The students have quarried stone used in building cellars and in building a new kitchen in place of the temporary one. They have made brick on a small scale, improved the roads, cultivated more than thirty acres of land, and planted fruit trees. They also assist with dish washing, setting of tables, carrying water, splitting wood, etc. The girls assist in sewing and housework.

Mr. Crutches, an American negro, held some meetings during the year at the Church, and the boys had the privilege of hearing him on Sundays, and were somewhat prepared for Mr. Russell's mission, which did a great deal to make the year so blessed. These meetings were well attended by the students and village people, and fifty-two of the boys accepted Christ. This rejoiced our hearts, as our aim is not only to lead the boys to know the things of this life, but to be prepared to enjoy the spiritual life in Jesus Christ. Among others who accepted Christ as personal Savior was Mgöni, from the Batiyopi tribe.

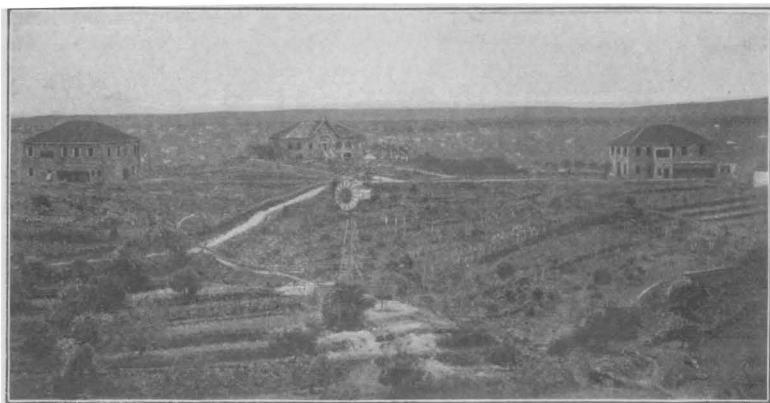
The school closed June 10th, but the vacation was not spent in idleness. The very day that the term ended five girls and one boy came seeking admission. They did not know that the school ever closed. Since they had run away from their homes, it was decided to take them in and teach them during the holidays, and one scholar who had not gone home assisted in instructing them. Noziwile, the woman who had lived with us for two years, attended the vacation school with these children, thus making seven in all.

WORK AMONG THE INSANE IN SYRIA *

A little to the south of Beirut, high up on the first ridge of hills of the Lebanon range, are the buildings of the Asfuriyeh Asylum, the first "home" founded in Bible lands for the care of the insane. In the days when our Lord trod the sacred soil of Palestine, the poor lunatics were chained and tied up among the tombs and rocks. Ever since those days the old cruel treatment has been going on, and has been getting even worse, for the horrible torture that they now have to undergo in those lands almost defies description. Some leading authorities on mental diseases who have traveled extensively in Palestine inquired into the question and urged that steps be taken immediately to bring about better conditions.

In Beirut Drs. Clouston and Yellowlees, of Scotland, met Mr. Theophilus Waldmeier, on whose heart this had previously been laid. They encouraged his proposal to found a home for the insane, and met the provisional committee of doctors and missionaries in Syria. Mr. Waldmeier founded the large mission station at Brummana, now in connection with the Friends' Foreign Mission Association. For years he has been studying the conditions and needs of the insane in the East. The doctors of Beirut promised their hearty cooperation and help in the work which Mr. Waldmeier proposed.

* Condensed from a leaflet. Contributions to this work may be sent to Francis C. Brading, Secretary, 35, Queen Victoria Street, London, E. C., or to Robert B. Haines, Jr., 701 Provident Building, Philadelphia.



Men's cottage

Administration building

Women's cottage

THE LEBANON HOSPITAL FOR INSANE IN SYRIA

In 1896 he resigned his connection with the Brummana mission, in order to be free to pioneer the difficult task of erecting a home for the care of the insane. After visiting Europe and America in the interest of the work, Asfuriyeh was chosen for the site of the future "Home for the Insane." It is about three and one-half miles from Beirut, and four hundred and fifty feet above sea-level, affording a most beautiful view, and open to the sea air on three sides. Thirty-five acres were secured. The house already on the property was altered so as to make it suitable for an administration block and a residence, and two other buildings were erected.

The following buildings are now in use : 1. One large administration block, used for offices, stores, and residences. 2. Two hospital buildings, male and female, capable of holding about twenty-five patients each. 3. One smaller building for private patients, adapted from a house already existing. This holds about six to eight patients. 4. A laundry has also been built, the laundry work being done by the patients. 5. Robert Waln Ryerss ward for violent male patients. Some farm buildings were already existing when the property was acquired.

The hospital was opened on August 6, 1900. At present upward of one hundred cases have been treated in the hospital, and many more have been brought to see the resident doctor, Dr. Wolff, a qualified specialist, who has heartily devoted himself to the work. Mr. Waldmeier has hitherto been able to give his services without salary.

One more building is needed for violent female patients, and then the hospital may be regarded as complete on its present scale, and would afford room for between one hundred and one hundred and twenty sufferers.

It is not necessary to enlarge on the great need of such an institution; the simple fact is sufficiently eloquent that nothing has been done for these poor afflicted ones since the days of our Lord. Chains, dungeons, and torture are the portion of most of those who are insane in Palestine and Syria. Many who enjoy the fruits of light and liberty at home count it a privilege to bring help to those who sorely need these boons. There have been some gratifying cures already. The people

SUMMARY OF PROTESTANT MISSIONS ACCORDING TO COUNTRIES

[From "The Geography and Atlas of Protestant Missions," by Rev. H. P. Beach]

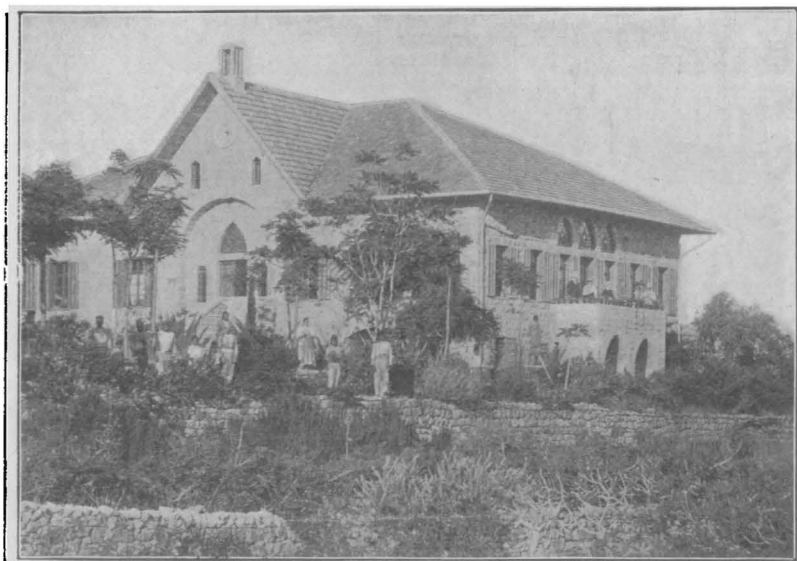
COUNTRIES	Societies	THE FIELD		FOREIGN MISSIONARIES					Native Workers	STATIONS		NATIVE CHRISTIANS		EDUCATIONAL				MEDICAL			
		Area	Population	Ordained Men	Unordained Men	Missionaries' Wives	Other Women	Total Foreign Force		Stations	Out-stations	Communicants	Total Adherents	Day Schools	Day Pupils	Advanced Schools	Advanced Students	Male Physicians	Women Physicians	Hospitals and Dispensaries	Patients During the Year
American Aborigines.	32		372,487	305	99	188	221	813	413	371	177	17,651	32,526	210	5,307	35	780	16	4	12	6,798
Mexico	21	767,005	13,545,462	62	18	64	66	210	547	98	434	20,769	37,769	148	7,073	18	2,217	8	4	4	200
Central America	11	196,637	3,550,100	40	11	38	13	102	293	48	57	4,969	11,423	50	2,617	1		1			
West Indies	36	90,000	5,000,000	200	34	159	51	444	4,073	236	578	68,807	239,580	494	54,608	8	163	2	1		
South America	36	7,000,000	37,500,000	243	140	211	88	682	1,087	223	352	37,843	93,016	200	16,437	14	943	6	1		
Oceania	15	58,818	875,244	129	31	108	70	338	3,058	196	1,924	75,681	353,139	2,756	72,638	38	1,003	14	2	13	1,212
Australasian Aborig.	14		735,939	54	22	36	23	135	548	97	105	4,958	33,900	101	4,451	3	82	7	1	10	483
Malaysia	26	943,000	43,218,411	158	17	110	20	305	1,553	135	554	37,746	94,240	393	19,190	15	250	6	1	8	6,580
Japan	47	161,198	46,453,249	252	40	232	248	772	1,817	247	853	42,835	81,394	148	8,794	54	3,735	14	1	13	16,437
Korea	11	82,000	12,000,000	51	14	40	36	141	157	26	354	8,288	10,330	43	601	6	113	13	7	12	19,993
China (Jan., 1900)	68	1,353,350	386,000,000	610	578	772	825	2,785	6,388	653	2,476	112,808	204,672	1,819	35,412	170	5,150	162	79	259	691,732
Siam, Laos, etc.	9	235,000	6,230,000	52	26	55	31	164	275	31	38	4,557	7,275	66	2,166	8	1,493	12	3	10	18,869
Burma	11	231,211	10,449,621	66	7	70	59	202	1,797	38	548	43,420	134,531	585	16,578	41	4,440	7	2	17	
Ceylon	11	25,333	3,576,990	94	52	19	64	229	3,338	99	360	12,887	31,071	822	60,882	19	1,347	1	9	9	8,358
India	93	1,328,392	283,817,080	1,169	464	899	1,304	3,836	23,001	1,257	5,397	376,617	967,927	8,285	342,114	376	24,255	89	111	313	1,209,738
Persia	6	628,000	9,000,000	26	9	22	28	85	281	13	80	3,120	3,199	114	3,060	1	70	5	6	11	99,713
Turkey	31	1,111,741	23,834,500	128	108	123	278	637	1,805	122	526	168,367	219,611	767	36,719	51	3,251	35	3	63	189,737
Africa	95	12,000,000	163,950,000	1,158	634	779	480	3,051	15,732	1,032	5,805	274,650	851,180	3,497	201,473	94	3,574	66	9	126	232,175
Madagascar, etc.	12	231,588	4,308,762	99	36	99	50	284	6,547	102	1,461	68,207	171,372	3,031	168,177	42	1,306	7		17	25,827
Land's Little Occupied.	4	6,802,196	40,257,090	11	7	8	1	27	24	7	3			1	12	1	5	5		5	9,143
Papal Europe	27			77	68	56	73	274	930	184	206	10,607	28,509	106	7,910	9	463	1		7	6,300
Japanese and Chinese in Christian Lands.	20		255,643	14	11	15	61	101	124	75	44	2,855	3,727	38	1,594	1	9	1			
Missions to Jews	101		11,242,665	132	382	96	2	612	204	210				58	5,392			45		35	
Bible Societies	4			36	46	10	4	96	1,213	61											
Sailors' Societies	4			97	175	12	9	293	76	210	1							8		2	2,338
Totals				5,263	3,029	4,221	4,105	16,618	75,281	5,771	22,364	1,397,042	3,613,391	23,723	1,073,205	1,005	54,648	526	244	947	2,545,508

themselves say they are miraculous. Patients have been received from all parts of Bible lands, including Tarsus, the ancient Bashan, the Holy City, Egypt, and even one British subject from Malta, who became insane in Jerusalem.

No distinction is made with regard to religion. All mentally afflicted persons, except epileptics, are received. The chief object is to save those who would in the ordinary course of events be taken to one of the so-called "holy places of cure" belonging to the various sects of priests, and where most fearful torture is meted out to the poor sufferers. Unfortunately nearly all our patients have been inmates of one or other of these places.

The noisy, destructive, and excited cases were formerly treated in the same wards with the quieter ones, but in many cases it was impossible to keep some of these, and it has been sometimes necessary to send the very noisy ones back to their relatives until the special new ward could be erected.

When the hospital was first opened applications poured in from all sorts of people. The natives imagined that the doctors had some magic power to heal all kinds of diseases, and people suffering from gunshot wounds, broken limbs, fevers, and the like, came seeking admission. Gradually, however, the natives began to learn that the hospital was for mental diseases only, and some very bad cases were brought from several days' journey away, roped to the backs of animals. One man, a giant, who had six fingers and six toes on each hand and foot, was brought from Bashan. He is evidently a descendant of the ancient inhabitants of that land. There have been many simple expressions of thankfulness. One man, whose wife was cured, said he was not rich, but would set aside one hundred vines and give the proceeds to the hospital out of gratitude to God.



THE ADMINISTRATION BUILDING OF THE HOSPITAL

EDITORIALS

Rev. R. A. Torrey in London

On January 9th, at Exeter Hall, a very large and representative meeting was held at 4 P.M., and lasted till 7, to welcome Rev. R. A. Torrey and Mr. Alexander on their arrival from India. It was a most enthusiastic gathering. Rev. H. W. Webb Peplow, Earl Kinnaird, Rev. F. B. Meyer (just back from Jamaica), and other representative men spoke. Mr. T. A. Denny was in the chair. But the address of the occasion was made by Mr. Torrey himself, and throughout had the true ring of the coin of the kingdom. He sedulously kept himself in the background, and gave the keynote of all his work in London from Psalm lxii : 5 : "My soul, wait thou only upon God ; for my expectation is from him."

He gave some account of the work in Australia when, seven weeks before he arrived, 2,000 prayer-meetings in as many houses had been in progress, and he affirmed that the whole success of the work was due to four factors :

1. The power of believing and united prayer.
2. The power of the inspired Word of God.
3. The power of the atoning blood of Christ.
4. The power of the Holy Spirit.

These, he said, were his sole dependence, and if they were the sole ground of our expectation also, God would work in London as he had elsewhere. He very properly took high ground, deprecating even the applause which turns the minds of the people unduly to man and away from God. He thrilled the audience by his unequivocal declarations of faith in the whole Bible, the efficacy of the atoning work of Christ, and the almighty power of the Spirit of God. It seemed like the days of Wesley, Whitefield,

Jonathan Edwards, and Charles G. Finney to hear such a trumpet of no uncertain sound. After a few weeks at Mildmay, two meetings a day (excepting Saturdays), Mr. Torrey goes to Glasgow, etc., promising a longer mission in London in the autumn. There is a spirit of much expectancy abroad. One of the most interesting parts of his address was his story of the three years' prayer-meeting in Chicago, where one night a week hundreds meet to pray for world-wide revival. He added that at least 5,000 people are now daily uniting, by covenant, to pray for the work in London thus begun. Before these lines reach the reader's eye we are expecting to see great results wrought.

Foreign Missionary Officers in Conference

The tenth annual conference of the Members of Foreign Mission Boards was held in the Bible House, New York, on January 14th and 15th. Among the interesting features were the reports of Dr. Barbour, of the A. B. M. U., who has recently made a tour of the world, and the presence of the Hon. Emily Kinnaird, of London, a representative from the Zenana Bible and Medical Mission.

These conferences not only offer an opportunity for missionary experts to discuss important problems and plan improvements in the conduct of the work at home and abroad, but they help to educate the younger officials and increase the harmony between those who are planning and conducting the campaign. Among the subjects considered this year were : "Bible Translation," "Philanthropy and Missions," "Home Problems," "Isolated Stations," "The Native

Church," and the apportioning to churches of the Missionary Budget.

The following resolutions, presented by the Business Committee, were adopted:

In view of the necessity of a properly conducted Missionary Home and Agency in the City of Shanghai, and of the testimony of Bishop Moore, and of the Rev. J. R. Hykes, and others, to the high character of the Home and Agency conducted by Mr. Edward Evans in that city, it is recommended that the Boards represented in this Conference correspond with their missions in China concerning the question of the maintenance of this institution, and the prevention, if possible, of its discontinuance.

In reply to the communication received from the Rev. J. T. Gracey, D.D., inviting the Boards to send their newly appointed missionaries to the Conference at Clifton Springs, June 3 to 10, 1903, the Conference would call the attention of the several Boards to the advantages of having their newly appointed missionaries attend the annual Conference of the International Missionary Union, and would express its appreciation of the kind invitation extended by the Union.

The Conference having listened with deep and sympathetic interest to the Hon. Emily Kinnaird and Miss Edge, representatives from England of the Zenana Bible and Medical Mission, cordially refers them to the several Boards in America with which their society is cooperating in India.

It was unanimously agreed that "Passion Week" should be observed as a week of prayer for missions. We earnestly hope that pastors and all other Christians will heartily cooperate in this plan to unite the Christian Church in intercession for the heathen world, for whom Christ died.

Ramabai's Schools in India

We are pleased to receive a statement from the American Ramabai Association, to the effect that the school at Poona is no

longer to be known as a secular school. The Board of Managers say in part :

Early in the past summer Ramabai reported to the Executive Committee that the safety of the teachers and pupils at Sharada Sadan in Poona were imperiled by certain neighboring Mohammedans. She asked permission to remove the school to Khedgaon, and to sell or rent the property. The members of the Board of Managers were scattered for the summer. The president, by virtue of his office, answered by cablegram and by letter.

In her reply to the president, Ramabai took exception to his use of the word "non-religious," and confirmed the reports that the school was no longer strictly secular, but decidedly Christian in character, all the pupils, 123 in number, being avowedly Christians.

She tendered her resignation as principal of Sharada Sadan, on the ground that the association desired it to be an irreligious school. It is needless to disavow any such desire on the part of the association or of any individual member of it: they are Christians.

This being the situation, the Board of Managers at a meeting held December 1, 1902, unanimously passed the following resolutions: "*Resolved*, That the resignation of Ramabai as principal of Sharada Sadan be not accepted by the Board.

"*Resolved*, That Ramabai be allowed to conduct the school henceforth upon such religious basis as in her judgment seems best."

It will be seen, therefore, that the old theory and practise of conducting the Sharada Sadan on its secular side have been abandoned, and that the school henceforth is to be, as regards religion, whatever Ramabai may determine. But the Board desires it to be conducted, as in the past, for the higher education of its pupils. . . .

Ramabai has grown greatly in Christian character and experience during the past ten years. She could not do other than make the schools Christian in plan and purpose. We bespeak aid for her great and growing work. *

Mormonism and Polygamy

This question is again brought prominently before us by the election of Reed Smoot, an apostle of the Mormon Church, to the United States Senate. There does not seem to be any sufficient ground for his exclusion under existing laws, since it is not alleged that he is living in polygamy and he is willing to affirm his loyalty to the central government. The thinking Christian people of the nation are, however, strongly of the opinion that the entrance of a Mormon elder into the Senate is detrimental in many ways to the highest interests of the nation—moral and political. What is needed is a constitutional amendment prohibiting polygamy with disfranchisement as one of the penalties for disregarding it. Now is the time to agitate and enact such an amendment. Uniform marriage and divorce laws are also sadly needed. *

Dr. Barnardo's University

A work so grand as that of the National Waifs' Association should never lack support or need any advocacy. It speaks for itself. This association is Dr. Barnardo's University and Dr. Barnardo its chancellor.

There is a principle, even deeper than Christianity, to which such a work appeals. During the construction of the Eddystone Lighthouse the French monarch was urged by fawning courtiers to harass the workman constructing that great house of stone to give light and to save life; and his answer was this: "I may be the enemy of England, but I am the friend of humanity."

Dr. Barnardo's work addresses itself to us as *members of the family of man*. "God has made of one blood all nations of men." There is no human being who is sundered

from the fraternal bonds which bind the family of man together, and the first principle of a well-regulated family is equality of right and of privilege before God, and the opportunity of bettering every brother's condition.

Again, there is the doctrine of the *Unity of the Body of Christ*: He is the Head and we are the members. The head gives impulse, and the body obeys the impulse. The head projects the plan of action, and the body carries out the plan. When we read the orphan's proverb, "When my father and my mother, forsake me, then the Lord will take me up," we must remember that it is the arms of Christian beneficence that become, in practical life, the arms of God, by which He takes up and lifts the orphans to His own bosom.

Again, the doctrine of *Divine stewardship* needs to be revived in this apostate age; we need to understand that whatsoever gifts a man receives from God, even those he is to minister by the grace of God for the well-being of the family of man; what we have is not our own, save to use for the benefit and blessing of our fellow men, and the glory and honor of God.

Again, it is possible so to make use of money as to *transmute it into immortal blessings and benefits*; so to use "the mammon of unrighteousness"—which has itself no moral quality—as to prepare everlasting habitations and everlasting friends for ourselves in the welcome of the great hereafter.

Christ was the first to stoop to our humanity, to uplift the fallen from the depths of their degradation and destitution, and he who from his elevation stoops to raise one fallen child of humanity is entering upon the career of the Son of God; is joining Him in that double yoke which He always wears with a disciple, and experiencing how light is the burden and easy is the yoke that is borne with the Christ of God.

BOOKS FOR THE MISSIONARY LIBRARY

THE GEOGRAPHY AND ATLAS OF PROTESTANT MISSIONS. Volume II. Statistics and Atlas. By Harlan P. Beach, M.A. 4to. 126 pp. Eighteen double-page plate maps and insets. 2 vols. \$3.00. Student Volunteer Movement, New York. 1903.

We have already noticed the first volume of this magnificent monumental work. We have had great expectations in regard to this atlas, and are not disappointed. It is a masterpiece, and stands with Dr. Dennis' "Centennial Survey" for the amount of labor involved, for the painstaking accuracy manifested, and for its value as a book of reference. These volumes will answer nine-tenths of the questions asked us by correspondents. Every student of missions should own a set, and we know of no better way of investing the money.

The first pages of the atlas are devoted to statistics, an alphabetical list of missionary societies, and an alphabetical list of all the mission stations in the world. The statistics may soon be out of date, but they form a landmark for the beginning of the twentieth century. The figures are, without doubt, as complete and accurate as can be obtained. They do *not* lie if rightly used, but are extremely useful in showing the comparative distribution of workers and the numerical results. These figures show a total of 16,618 foreign and 75,281 native workers in 28,135 stations and out-stations all over the globe. Each country is considered separately, and a list of societies at work there is given, with figures showing the foreign and native force, the year entered, the stations and out-stations, the native constituency, and the educational and medical work. Figures and facts are also given for practically unoccupied fields, Jewish missions, and for Bible society work.

But it is to the maps of the atlas that we turn with especial satisfac-

tion. They are works of art, up to date, and with practically every mission station marked. With these volumes in hand there is no excuse for ignorance of the present state of the campaign for the Christian conquest of the world. The eighteen double-page plates are supplemented by numerous insets on a larger scale. The only omissions that we have discovered are one or two isolated stations not indicated, such as that on the east coast of Greenland. We believe the time has come when Africa and South America should be treated *not as continents, but according to political or geographical divisions.*

We hope that every friend of missions will secure this atlas and use it continually, making additions and corrections as the campaign progresses. These volumes are among the few that are *essential* to a missionary library, and the price is marvelously low. *

THE LIFE STORY OF WILLIAM QUARRIER. By Rev. John Urquhart. Published by Allan & Son, Glasgow, and Alfred Holness, London. 1902.

This is indeed a "Romance of Faith." It is the story of the origin and progress of the Homes for Orphans and for Consumptives, etc., at the Bridge of Weir, near Glasgow. We could not appreciate the book until we had visited the Homes, the story of which is presently to be spread before our readers in fuller form. Suffice it to say that, on a basis of prayer and simple faith in God, a beautiful and model group of buildings have been erected, including colleges, schools, chapel, training-ship, consumptives' home, after a most modern model, etc.—everything artistic as well as useful, and ministering to the esthetic tastes as well as ethical and intellectual needs. The work is the harvest of

a very small seed sowing years ago. There was a Glasgow Shoe-black Brigade, and then by slow but sure steps God led out into a larger plan and ampler sphere until now there are over 1,300 orphans, and about 100 helpers, and an annual expenditure of \$150,000. The whole atmosphere is full of faith and prayer and piety. It is a little New Jerusalem—a model community. Everybody should read this soul-inspiring book.

OPPORTUNITIES IN THE PATH OF THE GREAT PHYSICIAN. By V. F. Penrose. Illustrated. 12mo, 277 pp. \$1.00. Presbyterian Board. Philadelphia. 1902.

Under a somewhat obscure and unattractive title, Miss Penrose has collected a great deal of very useful and desirable information. Her book tells of the need for and achievements of medical missions all over the world. No other book covers the ground so well. The first chapter sets forth in a convincing way the reasons for medical missions—Biblical, natural, historical. Then the conditions under native customs, and the progress under Christian physicians is set forth in Korea, China, Siam, India, Persia, Turkey, and Africa. Incidents enliven the narrative, and statistics show the comparative results. The book is excellent for readers, and still better for students and workers. *

SOO THAH: The Making of the Karen Nation. By Alonzo Bunker. Illustrated. 12mo. \$1.25, net. Fleming H. Revell Co. 1902.

Dr. Bunker has seized upon an unusually good opportunity to write an unusually good story. The scene is laid for the most part in the villages of upper Burma, and the plot has to do with the coming of Christianity into that region and the influence it had on the Karens. The story has well-sustained interest throughout, and contains many interesting details as to the life of the people, some

dramatic episodes, and is inspiring throughout. We know of no better piece of what may be called "missionary fiction." It is based on facts, and gives a true picture of life among the Karens and the influence of Christianity upon them. Young people will read "Soo Thah" when they balk at biography, history, and sermons. *

THE REDEMPTION OF OUR CITY. A Report of the Conference in Broadway Tabernacle January 27-30, 1902. Federation of Churches, 11 Broadway, New York.

This is a full report of a most stimulating and important conference. It includes addresses by Dr. A. F. Schauffler, Robert E. Speer, Samuel J. Barrows, Charles Cuthbert Hall, George L. McNutt, Frank Moss, W. S. Rainsford, and many others—all on the subject of the ethnic, moral, and religious condition of New York, and what should be done to better it. All pastors and lay workers in the great cities should possess themselves of a copy of this report, should make themselves familiar with the facts, and then work to redeem the men and women who are living in as degraded and helpless a condition as those in Africa and Tibet. *

LIFE SECRETS. By Henry Foster, M.D. Compiled by Theodora Crosby Bliss. 12mo, 241 pp. \$1.00, net. Fleming H. Revell Co. 1902.

All who profited by Dr. Foster's hospitality in the Clifton Springs Sanitarium, or knew of the noble work which he did for invalided missionaries, will want to read these spiritual prescriptions of this Christian physician. Dr. Foster was not only skilled in giving health and medical advice for the benefit of bodies, but very many have been blessed by the wise and truly Christian counsel which he gave for health of soul. These selections from his Bible studies and chapel talks contain many choice gems. *

GENERAL MISSIONARY INTELLIGENCE

AMERICA

The Giving of a Year According to Appleton's Annual Cyclo-pedia, the amount of money given to religious, educational, and philanthropic institutions in this country during the past year, in gifts of \$5,000 or more, amounted to \$85,000,000. As the *Chicago Tribune* figures the facts, the total is \$77,397,167 in sums of \$10,000 or more. But neither of these estimates includes the ordinary gifts to churches, or the Methodist Jubilee Fund of \$20,000,000, which, tho covering three years, yet belongs in great part to 1902. The funds were divided as follows:

To charities.....	\$36,519,894
To educational institutions....	23,150,803
To libraries.....	4,970,800
To churches.....	4,869,700
To art galleries, museums, etc.	2,886,000

Charity has one \$4,000,000 gift, education several million and half million gifts, and Princeton Theological Seminary received \$1,500,000.

Statistics of our Churches H. K. Carroll has recently given in the *Christian Advocate* the figures relating to American churches up to date. He finds 147,113 ministers in all denominations and creeds, 194,116 church organizations, and 28,689,028 communicants. The increase of last year was 720 ministers, 1,261 churches, and 403,743 members. The last item for the year preceding was 924,675.

World-wide Y. M. C. A. What a wonderful record for a society whose founder is still living! In the world are 7,507 associations, 620,721 members, and 737 buildings costing \$32,000,000; in America the societies are over 1,600, the membership over 300,000, and \$12,000,000 were expended last year.

The railroad associations have gathered 50,000; those for students, 40,000, and for boys, 50,000. Work in earnest has been begun among 4,000,000 men in manufacturing pursuits—miners, lumbermen, etc. Much is done in the navy, and at 71 army posts quarters have been set apart. For the foreign work \$80,000 have been apportioned, and 12 of the best secretaries were sent abroad last year to labor.

Christian Endeavor Figures to Date Last year, the twenty-second, was a memorable one, "for during that year it became far more completely cosmopolitan in its character and world-wide in its scope than ever before. It was established firmly in 6 new countries of Europe, and made a good beginning in as many more. It expanded its work largely in India, multiplied its forces eight-fold in Persia, more than held its own in China, and in Japan had the best year in its history." The statistics for the world are as follows: Young People's Societies, 44,123; Junior, 16,376; Intermediate, 1,383; Senior, 46; Parents', 2; Mothers', 79; Floating, 123; total, 62,132. For the United States: Young People's, 28,415; Junior, 13,866; Intermediate, 1,318; Mothers', 74; Senior, 26; Floating, 123; total, 43,822. Thirty million meetings have been held in twenty-two years. The world membership, as reported at the beginning of the present year, was 3,600,000.

Slave Trade in New York A girl sold for \$300! How few there are who know the facts of life in our midst. Miss Helen F. Clark, director of the New York Foreigners' Mission, 21 Mott Street, New York, writes

as follows, under date of November 22, 1902:

Just before my return from the sanitarium on November 4th a young Chinese-American girl was taken by her Chinese father, who is a heathen, and, despite her own and her Christian mother's protests, she was sold to another Chinaman for \$300. The next day she was forced to marry this man, altho she had never seen him until the day of her sale. As soon as I reached home her mother came to me and said, sobbing pitifully: "If you had only been here I would have brought J—— to you, and you would have put her away, and saved her from this awful marriage." I was sick at heart over the thought that I was too late to help this Christian girl, but I came home as soon as I had the strength to travel. Dear friend, you can not realize the tragedies that sometimes confront us here. Will you not pray earnestly that we may have at all times the wisdom and courage to carry on this difficult work?

This mission is doing an excellent work, but is \$750 dollars in debt. All can not take an active part in rescuing these unfortunates in the heart of our metropolis, but we can all help those who are giving their lives to this work.

A Fitting Memorial to Dr. R. S. Storrs It would be difficult to imagine a monument to the late Dr. R. S. Storrs that would gratify him more than the hospital which it is proposed to erect to his memory in Fuchau, China. Last February the physician's residence there was burned, and the hospital so badly injured as to be practically worthless. New buildings are to be erected at a cost of \$10,000, which sum will be raised by Dr. Storrs' former people of the Church of the Pilgrims, Brooklyn. This hospital has given about 20,000 treatments per year, and is within easy reach of 1,000,000 people. Its usefulness will be much enlarged by new

buildings and equipment. In comparison with many tombs in Greenwood and other cemeteries, which cost a larger sum than will be spent on this memorial, which would a man choose who loved his fellow-men, the mausoleum or the hospital?—*The Congregationalist*.

Fresh Air for Twenty-five Years The report of the *Tribune* Fund for 1902 gives a summary of the work since 1877, when it was started. The first year the receipts were but \$187, and only 60 children were sent to the country for two weeks each. In 1902 receipts were \$25,268 and 9,130 children had two weeks' outings, while 27,738 had outings of a day. The total for twenty-five years shows receipts of \$510,769 and beneficiaries numbering 563,537. From the first excursion to the last no child has ever been injured.

Presbyterian Home Missions The Presbyterian Church has work in the home field which is both extensive and varied, extending to at least these 7 classes: Foreigners, especially the Italians and Bohemians of Pennsylvania; the Mountaineers; Indians in New Mexico, Arizona, Washington, Alaska, etc.; the Mexicans in New Mexico; and in Cuba and Porto Rico.

What a Second Million Would Do In answering this question, the *Assembly Herald* says, in part:

To know what might be done with such a doubled income, let us look back at what was done with an income of \$500,000 in 1872, and compare it with the present work supported at an annual expenditure of about \$1,000,000. In 1872 there were 262 missionaries, now 750; then 439 native workers, now 1,882; then 10,681 scholars in school, now 26,108; then 4,203 church members, now 44,443. The doubled income of these years has represented an increase in the work as a whole of

about 500 per cent. On the average, each of the missions of the Church could absorb 10 new missionaries for this direct evangelistic work, and could use 50 new native workers to preach and teach the Gospel. Such an increase of the missionary contributions would provide for an immediate enlargement of the work in extent, and an immediate development of its intensive power. We should have, in order to care even with approximate efficiency for the great populations entrusted to us, new stations in Persia, in China, in India, in Siam, and Laos, and others in Japan, Brazil, Africa, Korea, the Philippines, Colombia, and Guatemala.

**One Hundred The Missionary
and One Outlook (Canada
Questions Methodist) for
Answered January gives a**

long list of 101 questions, with replies appended, relating to things which every Methodist in the realm should master, both for his own good and that of the Kingdom. These are specimens: What is the correct name of our missionary society? How many missions have we, and where are they? How many missionaries? How much money do we give?

Distress in We have felt the
Venezuela burden of the poor and sick and hungry ones about us, and had a great desire to do something for their relief—more than we could do with our own means.

The need is very great, and it seems as if it would not be less for some months yet, even should peace be established. Many men have been killed in battle, others have returned home maimed and broken in health. Our streets are filled with the most wretched-looking beings you can imagine; many men with one or more limbs gone; families of women and children are left without any means of support.

We can expect to do only a little at most toward relieving the great distress here, but even that little is a help and opens the way to the hearts of the people, making it possible for us to influence them and give them the Gospel message we have come to this land to give. It is very slow work getting into the homes and gaining the confidence of the fanatical Romanists. We hope for spiritual results from our efforts to relieve the physical needs of this poor people in this time of war and scarcity and disease.

MRS. J. H. POND.

EUROPE

In City and It is not America
Country alone which is suffering sorely from

depletion of the rural population and plethora of the urban. For, according to the London *Christian*:

In Mr. Rider Haggard's new book on "Rural England" the steady depletion of the country into the towns, with the consequent disastrous effect on the provincial districts, is put with startling emphasis. In 1851 there were 1,253,000 agricultural laborers in England; in 1891 there were 780,700, tho in that time the whole population had increased by one-half. The total figures now are put at 25,000,000 town dwellers and 7,500,000 country dwellers. Agricultural laborers are not only few, but they are looked down upon, and their children all endeavor to get as soon as possible into the towns. With no thought of the increased cost of living, the keen competition, the uncertainty of employment, the lack of prospect for the aged, they plunge into the precarious life of the cities and are quickly lost in the crowd.

London's W. T. Stead, writing in the *Christian*
Charities and *Endeavor*
Missions *World* upon "Lon-

don's Ten Greatest Things," puts its charities eighth and its missions ninth. These are a few of his specifications under charities:

For the administration of Poor

Law Relief in London there was raised last year from the rates the sum of more than £3,000,000. In the workhouses of London, where board and lodging are provided for the utterly abject and homeless poor, there were at the beginning of the century about 67,000 persons. In addition to these "indoor paupers," as they are called, there were about 37,000 in receipt of outdoor relief, making a total of 104,000 so-called "legal poor" supported either wholly or in part by the public rates. At the beginning of the century no fewer than 24,000 lunatics were chargeable to the London Unions. Of these, 16,000 are maintained by the London County Council. The number increases at the rate of 700 a year. Londoners are taxed one way and another for their local administration the sum of £12,000,000. But in addition to this sum Londoners subject themselves to a voluntary tax in the shape of subscriptions for charities amounting to several millions a year. The hospitals, for instance, which are maintained solely by public subscriptions, represent an annual expenditure of at least £1,000,000. They receive at their hospitable portals more than 100,000 sick persons every year, while dispensing relief to 1,500,000 poor persons free of charge.

Dr. Barnardo's This philanthropic, whose colossal work relates mainly to children, has lately written in *The Christian*: "I have now over 13,000 object-lessons in the modern art of emigration! To be accurate, I have up to date sent out 'furth of the kingdom,' to Canada and to British Colonies, 13,657 boys and girls. Less than 300 of that large army have in thirty years disappointed me. Not one in 50 has failed in his after-life. More than 13,300 have records of which no one needs to be ashamed—and these records are closely and minutely compiled." He adds that 27,000 of his "boys and girls are filling respectable stations at home" in Britain, while he has now on his hands 6,200 (with an

addition of 9 each day), making 47,000 in all cared for!

C. M. S. and The Church Missionary Society has 350 married women on its roll, and 380 who are unmarried. Of the latter there were but 2 in 1820; sixty-eight years later the number had risen only to 108. But now Africa has 62; Moham-medan lands, 74; India and Ceylon, 98; China, 94; and Japan, 47.

Increase in Medical Missions *Medical Missions at Home and Abroad* for January gives the names and locations of 328 physicians in the foreign field who hold British degrees or diplomas. Last year 36 new ones went out, but 20 retired, leaving a net increase of only 16. The number was but 165 in 1893, so that it has just doubled in a decade.

Bishop Tugwell Bishop Tugwell **Returns to Africa** sailed in December in the *Nigeria* for the west coast of Africa. He has succeeded in raising £1,500 for the Onitsha Industrial Mission. During his visit to Liverpool, Mr. Blaize offered £1,000 on condition that the bishop could guarantee £200 for five years, in order to pay a European technical instructor. Through the help of Sir Alfred Jones he was able to secure the guarantee, and the institution will be opened immediately on his return. This mission is one of the most interesting missionary settlements in Africa.

A Magazine *The Mission Field* **Much Improved** (organ of the S. P. G.) changed editors a few months since, and with the New Year appears beautified in various ways—as to paper, type, and illustrations, as well as improved in contents. In particular, "Scraps from the Editor's

Note-book" bids fair to be full of interest for items gleaned from all the world-field over.

Mildmay Mission to the Jews This society seems to be prospering under the lead of Rev. John Wilkin-

son. Among the rest a quarterly, published in Yiddish, is largely read in East London, in Russia, and in America. Thousands of Gospel tracts and New Testaments, and portions in various languages, are being distributed in different parts of the world (about 1,200,000 of New Testaments and portions have been distributed by this mission since 1886). The work in Russia is prosecuted with prayer and faith, and in South Africa the way is opening, while an agent of the mission expected to make another visit to the Jews in Arabia in January or February of this year. Especial attention is called to the fact that "the Jews were never so accessible to Gospel effort as at present," and "the change in the attitude of the Jews toward Christ is very hopeful," and these sentences become the more significant when we remember that the writer has been engaged in Jewish work since 1851.

Salvation Army on the Continent An important change has been made in the work of the Salvation Army on the Continent. All the work among the Latin races—that is, in France, Italy, and Belgium—has been placed under the command of Commissioner Cosandey, who recently succeeded Mr. and Mrs. Booth-Clibborn at the head of the work in Holland. Colonel Estill, of Australasian and South African fame, has now been given Holland and made a commissioner. From France, Commissioner Railton returns to International Headquarters. In Belgium, Brigadier

Malan remains as a "provincial commander," and in Italy, Lieut.-Colonel Minnie Reid, both under Commissioner Cosandey's direction. Economy of management will, it is said, be one of the great advantages of the change.

An Automobile Mission for France Never was mission more fertile in expedients than that founded in France

by that man of sanctified common sense, Robert W. McAll. It used to be said, in the early days of the mission, that whatever might be the talent of the volunteer worker he could put it to immediate use, and if the volunteer had no talent at all he could put that to use too! Among other methods of the McAll mission has long been boat work—first along the seacoast, and later by mission house-boats on the waterways of France, of which there are 20,000 miles. The success which has attended this boat work has been simply marvelous, and in not a few places churches have been founded or long dead Protestant churches revived and reinstalled, as the result of one or more visits of the boat. A serious disadvantage has always been felt, however, in the brief time which could be allotted to any one locality, three weeks, or at the most six, being all the time that could be allowed. Two Parisian pastors, M. Foulquier and M. Cerisier, who have done much volunteer preaching in the boats, now make an appeal to generous-hearted persons in that city to provide them with an automobile, saying that they propose, without abandoning their pastoral work, to consecrate their powers, their activity, and their experience to the service of the Master by devoting a certain portion of time in visiting those inaccessible yet near villages and hamlets where the boat has been. They

propose to continue the work begun by its visits, by visiting the local fairs and markets with Gospels to sell and tracts to distribute, holding meetings wherever they can procure a hall or a private room—farm-house kitchen or any other. No sooner was this purpose made known than from these country villages offers came pouring in of the free use of restaurants, ball-rooms, and other halls. We trust that the automobile will not be long in materializing.—*The Christian Work.*

Moravian Missionary Training-schools Under Moravian auspices there are 2 institutions for the preparation of candidates for mission service; the one at Niesky, founded in 1860, the principal of which is the Rev. Herman Kluge; the other, a preparatory school at Ebersdorf, founded in 1892, under the care of the Rev. Jonathan Kersten. In the former there are 17 students, in the latter, 22. Other candidates for mission service are prepared in the theological seminaries at Gnadenfeld, Germany; at Fairfield, England, and in Bethlehem, Pennsylvania. Of those who are graduates of these theological seminaries, 40 are now actively engaged in mission work in the various provinces.

A Russian Woman Turns Missionary A Russian woman, Eugenie de Meyer, has undertaken the arduous work of reclaiming the convicts at the penal settlement of Saghalien, where only the worst type of criminals are sent. The czaritzar is keenly interested in this work of her young subject, and is taking all pains to have the work continue. Eight thousand murderers are among the convicts, and this brave woman lives among them entirely unprotected save for the courtesy shown

her by the officials in charge. It is said that the conditions of life at this settlement are such that even the keepers become brutalized through association with so hardened a set of criminals.

Reaching Russia On the thirtieth anniversary of his missionary service under the American Board, Mr. Clark, of Prague, writes a letter to his supporting church in Winchester, Mass., celebrating the event. He speaks with hope regarding religious work in Russia in the following words:

“As our work is bounded on the east by Bohemian colonies in Russia, I may briefly intimate that we may now work more freely in that great empire. Our meetings in the City of Lodz, where 10,000 neglected Bohemians live, are now public, as the result of a direct appeal to the czar, which received favorable consideration. The St. Petersburg friends of the work are supporting the Bohemian evangelist in Lodz. Since the Russian language can be acquired by an educated native of Bohemia in four months, it may be a part of God’s plan to use these colonists, now in Russia, to aid in the evangelization of that immense empire.”—*Missionary Herald.*

The Pope Uneasy For several months the authorities in the Vatican have been urging, as one reason for the restoration of the pope’s temporal power (so dear to the papal heart), the activity of the Methodists in the Holy City. For latterly these heretics have been attracting attention by their increasing influence. Their very presence has been denounced by the Church organs as “an insult to the Holy Father, their methods as reprehensible,” while “their heresies” are actually “sustained by foreign gold”! The assertion is made that, were the temporal power restored, they would be compelled to close their

mission. Therefore, let our Methodist brethren beware.

ASIA

Censorship of the Press in Turkey The story is hard to believe, and yet it appears to be true, that a year-book

with Scriptural quotations for each day in the year has met with disaster at Constantinople at the hands of the censors. Quotations considered so dangerous and detrimental to the peace of the empire as

Resist the devil and he will flee from you;
Little children, let us love one another;
Be not weary in well doing;

For we have not an high priest which can not be touched with the feeling of our infirmities;

were the cause of this drastic action. The phrase, "I, therefore, the prisoner in the Lord, beseech you to walk worthily," etc., was regarded as rebellious, and the "old man" whom Christians were exhorted to put off was interpreted as referring to the sultan himself, and to contain, therefore, the seeds of rank revolution.

The Situation in Armenia Altho the Christian public is no longer shocked by hearing of cruel massacres in Armenia, and the hand of the assassin is stayed, there is still much to cause grave anxiety. Neither life nor honor are safe in the region around Moush, and the Kurd, when he needs money, takes it with impunity from his Armenian neighbors. The present situation is thus set forth in the annual report of the Friends of Armenia Society:

The numbers of widows and orphans dependent on the society for maintenance or employment are fewer than hitherto; but our duty to those who remain is none the less binding. When we began we thought the work could be finished in five years. By that time the elder orphans would have been placed out, and the nation so far recovered from the impover-

ishing and demoralizing effect of the massacres, that the survivors would be able to support the younger orphans themselves; but we misjudged the extent of the misery and the extreme youth of some of the children taken; above all, we never dreamed of the number who would crave admittance after their widowed mothers, who had struggled on for a time, had fallen victims to hardship and privation.

The society has refrained from inaugurating separate mission work, and has sent only mission helpers to aid the American missionaries in carrying the extra burdens with which the massacres overwhelm them. It is felt, however, that the work of the society will not be completed until every child on the books has been provided for, and until there has been done for Marash what has been done for Urfa. There are yet hundreds who need assistance. The treasurer is Mr. Hector Munro Ferguson, 47 Victoria Street, S. W.

The Cholera in Palestine The accounts which we have received of the ravages of

cholera in Palestine are heartrending. In Jaffa and Lydda our C. M. S. brethren have had trying times and several deaths among their native agents. In Tiberias the scourge has been most fatal, 500 deaths, chiefly of natives and Russian Jews, having taken place within a very short time. Our brethren of the United Free Church, whose medical work at Tiberias is so important and successful, have suffered severely, and Mrs. Torrance, the wife of Dr. Torrance, has succumbed to the terrible disease. A strict cordon has been drawn round the ill-fated town, so that it is shut off from the world and deprived not only of comforts, but of the necessities of life. Tiberias, one of the holy places of Judaism, is inhabited chiefly by Jews of a poorer class,

with whom cleanliness is not a virtue, and in the present distress their misery passes description.—*Life and Work.*

Benefits of British Rule *Work and Workers* for December (English Wesleyan) has

the following statement:

A somewhat severe critic of British rule in India admits that in India we have established a wider and more permanent peace than the land has ever known from the days of Alexander the Great. We have raised the standard of justice by fair and equal administration of laws, we have checked the corruption and tyranny of native princes, we have organized industries and introduced a system of public education, and are gradually breaking down many of the religious and social superstitions which sin against humanity and retard progress. "Nowhere else in our empire," he says, "has so much really disinterested and thoughtful energy been applied in the work of government." Tho this is not the "propagation of the Gospel," it is assuredly promoting the Kingdom of God among men, and we may well be thankful for the great services to humanity which, with all its defects, the British Empire is accomplishing in the earth.

Y. M. C. A. Club-house in Calcutta C. A. men in England and America

have provided the money to pay for the new \$75,000 club-house which has just been opened in Calcutta for the 14,000 English-speaking young men and the 14,000 Eurasians (young men of mixed blood) in that city. The building is within easy walking distance of the wharves and commercial districts, and contains a restaurant and dormitories. Y. M. C. A. members in offices and business houses watch for strangers, and invite them to this club, where membership privileges are granted them for a few weeks without charge, while a boarding-place and often employ-

ment is found for them.—*Congregationalist.*

The Dense Mass of Humanity

In the December *Missionary Record* of the United Free Church of Scotland

there is a somewhat remarkable map. It has been reproduced by photography from that of the British government survey of India, and represents a region to the north and west of Calcutta, 90 miles long by 60 broad, being about a three-hundredth part of the total area of India. Each small dot shows a village with an average population of 363. In the original survey-map every village is named. There are in all India no fewer than 715,718 such villages. In addition to these, there are 1,831 large towns, with an average population of 14,625. Even of these towns very many are not yet occupied by any missionary. Certain larger circles, not in the original map, are inserted to show the mission stations of all Protestant denominations at work in this section. There do not appear to be more than 10 or 11. Yet many sections of India are not nearly so well supplied with missionaries as that here shown.—*C. M. S. Intelligencer.*

Some Rumors from China China is becoming almost as fertile in rebellions as South

America. News of uprising and of threatened secessions come from the south and west in great frequency. A late rumor is that the dowager empress has been censured for her deposition of the emperor and his restoration demanded. The Chinese officials feel the need of a man on the throne. *Harpur's Weekly* has this to say of the west China rebellion :

At last the program of China's one fighting general, the famous Tung Fuh-shao, is revealed, and it shows that as a statesman he is not

less able than as a soldier. His plan takes into consideration two most important forces: the deep loyalty of the vast mass of Chinese to the present Manchu dynasty, and the particular hostility which masses of Chinamen feel toward the present emperor as being the cause of their dire misfortunes and humiliations at the hands of the foreign devils. General Tung Fuh-shao has recognized both these truths, and, acting on his knowledge, has proclaimed as emperor the son of the redoubtable Prince Tuan, the same boy who was at one time declared heir-apparent by the dowager empress. Yung Lu and other high Chinese officials have cast their lot in with the young pretender. This youth, Pu Chun by name, a prince of the old Manchuline, has now been proclaimed emperor, with the title of Tung Hsu, at Tung-yuneing, the chief settlement of the Ala-shan Mongols, and the palace at Si-ngan-fu is being prepared to receive him. It is strongly situated among mountains, and is so far from the sea that an expedition thither would be a very formidable affair indeed, infinitely more so than the march to Peking. The formidable element in this matter is that it is not a Chinese but a Mongol movement—and the Mongols are hardy nomads and fighters, who have again and again given able rulers to Asia.

This rebellion is of great importance to missionaries, for the attitude of the rebels would doubtless be very hostile to Christianity and all that it advocates.

A New Edict in China The authorities in China have issued an order requiring all students in Chinese universities to render worship to Confucius. This will debar many Christian students from attending Chinese universities, and result in the resignation of many Christian professors. This renders it all the more necessary that missionary schools and colleges should be liberally supported. The Tung Chow College is now asking for an endowment of \$250,000. Every graduate

of this college is a Christian. Canton College is much in need of funds for buildings. The native Christians in China need special prayer during this trying crisis. The general outlook in China is most encouraging. The only backward step has been this edict requiring Confucian worship.

Education in China The educational situation in China is attracting much attention. The *London Times* says that a series of edicts has been promulgated, establishing universities, colleges, and schools throughout the empire, and it is believed that there is among the higher officials a sincere belief in the advantages of Western learning. The movement is of especial interest to us, for it seems to have an anti-Christian bias. Hitherto missionaries have been employed in the better Chinese schools. The imperial commissioner, in his report to the emperor, complains of their proselytism, and urges that they should be replaced not by other Europeans, who would be too expensive, but by Japanese. Then, if Western text-books were judiciously expurgated, the religious difficulty might, he thinks, be avoided altogether.

Christianity is discouraged among students. Not merely is homage to Confucius required, but sacrifice to the shade of the sage, which is the highest form and expression of worship known to the native faith. Already a Christian has refused the required obeisance to the tablet of Confucius, and has been dismissed, and foreign professors have felt compelled to tender their resignations. All suggested compromises have been rejected. At Taiyuenfu, in Shansi, where the indemnity for missionary murders was used to found a Christian university, the governor

arranged to open simultaneously a competing institution. It is thought they will be united, but that is sure to involve difficulties.

The missionaries may not be excluded from schools, but they fear they will cease to have influence, and that is probably what the authorities aim to accomplish. Hence the *Times* correspondent, Rev. Gilbert Walshe, concludes that the prospects of religious educationalists and Christian missionaries generally are not materially improved by the much-belauded educational reform.—*The Churchman*.

What a Medical Mission Did Here is one illustration of what is accomplished by medical missions. A wealthy and influential man at Swatow became interested in the medical missionaries' labors and got in the habit of giving them rice tickets for the poor patients. Then his wife became very sick, and the missionaries treated her. The man said, "I should like other women to be treated as my wife has been," and he gave \$2,000 to start a women's hospital. Next he came to see the advantages of a Western education, and offered the missionaries \$10,000 to start a Chinese school where Western learning could be taught. His last step was to destroy his idols and apply for Christian baptism.

The Peril from Rome in China The darkest cloud on the horizon is the aggressive hostility of the Roman Catholics. Shortly before the Boxer outbreak the French government had secured from the Chinese official recognition of Catholic bishops and priests, so that in case of persecution, or of litigation affecting Catholic converts, the bishops and priests may claim audience of the magistrate, and the privilege of sitting in a quasi

official capacity in trying the case. The net result of the recent outbreak has been to add very largely to the prestige of foreigners, and of this prestige the Catholics are inclined to take full advantage. Their converts not only domineer over Chinese who are heathen, but oftentimes persecute Protestant converts in the most relentless manner. Recent letters in the Shanghai papers give particulars of persecutions in certain localities that seem almost incredible. Unless something can be done to bring about a better state of things, the consequences will be serious.

REV. C. W. MATEER.

Demand for Bibles in China The British and Foreign Bible Society publishes this cheering statement:

The returns from our China agency for the first nine months of the present year are intensely interesting, especially on account of the increased demand which they show for Bibles, and Old and New Testaments:

1902	Bibles and Old Test's Portions	New Test's and Portions	Totals
First and second quarters.....	10 295	558,899	569,194
Third quarter.....	12 067	243,973	256,039
Total for first 9 months of 1902..	22,362	802,871	825,233
Total for first 9 months of 1901 ..	7,916	349,575	357,491

Expansion in South China Rev. C. R. Hagar, of Hongkong, writes in the *Missionary Herald*: "It was eight years yesterday since my last arrival in China, and the years have been full of changes in the empire, and I trust some changes for the better in the mission. At least the number of stations has increased from 5 to 27, of which 25 are now under my supervision. The membership has also increased from a possible 100 to more than 1,400, so that we can take heart and feel encouraged at what our Lord has done for us."

A Queer Compliment.—A Chinese man in recommending a certain heathen girl as a suitable wife for his son, who was a professing Christian, said: "Oh, she's a smart girl, and her feet are almost as big as a Christian's!"

A Training-class in Korea A correspondent writes from Pyeng Yang that their winter training-class of native Christians, who are studying the Bible and preparing for Christian work, numbers nearly 600 men. Almost all of them have come from neighboring places at their own expense. The class is divided into five divisions, the men being graded according to their knowledge. Seven years ago this kind of work was started with a class of about 30. It has become a class and convention combined. Besides the regular studies there is an address every evening to the whole body by one of the missionaries, and on Saturday morning a discussion on some important subject. These conferences are exceedingly interesting and instructive.

Honor to a Japanese Christian For a decade or more much has been said about Mr. Ishii, the founder and superintendent of the orphanage at Okayama, Japan. After a Christian experience which was most remarkable, he commenced his orphanage fifteen years since, and has labored with great energy and self-sacrifice, making the institution notable throughout all Japan. The Christian character of the orphanage has been marked, and yet its philanthropic work has won for it universal admiration. And now this humble and devout Christian has been recognized by the Imperial authorities, and been given the badge of the Blue Ribbon, an order

established in 1881. So far as known, this is the first time that such an honor has been bestowed by the government upon a Christian Japanese.

AFRICA

Liberty Goes with British Rule It is an interesting fact that nowhere, at least in the Old World, do the Jews enjoy such a high degree of liberty as in Egypt, the country in which their fathers were once slaves. This is accounted for by the fact that Egypt is subject to British rule. The favorable economic condition of the Jews in Egypt is shown by the flourishing financial position of the Jewish communities. Thus the Cairo congregation is said to possess 1,500,000 francs as well as a score of houses. Besides the 5 synagogues, there are 2 hospitals, an eye hospital, 2 institutions for the blind, and numerous other charities maintained by the community. A great deal is done for the blind, who are to be found in Egypt in large numbers.

Forward in the Sudan A few weeks ago the daily papers printed in large type: "BRITISH AT LAKE CHAD. HOW THE UNION JACK WAS HOISTED. CAPTURE OF THE MALLAM GIBRELLA. RECEPTION OF OUR TROOPS IN BORNU." A dozen officers, a medical staff, and a number of non-commissioned officers led the expedition, whose work lasted nearly six months, and resulted in the suppression of the most notorious slave-raider in the region (Mallam Gibrella), and the deliverance of thousands of people from the tyranny of his rule; the establishment of a chain of posts between the Niger and Lake Chad. The people were not only friendly, but overjoyed at their arrival. On

all sides there was the greatest rejoicing at the capture of the Malam. In some cases, as the latter rode through the villages beside his captors, the whole population turned out and cheered.

Among semi-Moslem, semi-heathen, wholly non-Christian people, what does this cheering for the white man mean? Simply that in the greatest, darkest, most suffering of all lands ruled by Islam, Islam can rule no longer. The hand of God is taking it away. As a governing force the power of Islam here is broken. As a spiritual force it remains. God waits for that other conquering army, the soldiers of the Cross, to enter and occupy this land, theirs by right, by a far greater right than that of England.

Alas, that greater army sends no such expedition, stands for the most part idly, ignoring its Leader's command! Rev. J. D. Aitken, of Lokoja, at the junction of the Niger and Benue, writes:

Are not the fields here already white unto harvest? At present they are open to us. The people hate Mohammedanism, because thousands of their friends and villages have been enslaved under its direct law. If, however, we do not quickly step in, from constant intercourse with Mohammedans under English rule they will soon forget their old wrongs, they will embrace the religion of the false prophet, and be no longer open to us as now. When I came out in 1898 there were few Mohammedans to be seen below Iddah. Now they are everywhere, excepting below Abo, and at the present rate of progress there will scarcely be a heathen village on the river banks by 1910. Then we shall begin to talk of Mohammedan missions to these people, and any one who has worked in both heathen and Mohammedan towns knows what such a work means.

No mission has worked at Ibi, none have ever gone to the Bautchi hills, none to Bornu, none since the dawn of the Christian Era anywhere near Lake Chad. Beyond Lokoja but one station in all Northern Nigeria (Gierku, near Zaria) is occupied. Three men of the

Church Missionary Society laboring here represent the entire force of the whole Christian Church working among 25,000,000 souls in Northern Nigeria only, and among 50,000,000 to 80,000,000, reckoning the whole sweep of the Sudan across to the few and far-off points of light on the Upper Nile.

The Sudan Pioneer Mission has been formed to commence work up the Benue River, where at present no mission exists, aiming at the inland mountainous country of Adamawa, south of Lake Chad, as the most healthy part of the Western Sudan known. The head waters of the Benue flow from this region, whose highest elevation is from 8,000 feet to 9,000 feet, and whose capital, Yola, possesses a British resident.

Convinced that it can not be according to the will of our Lord Jesus Christ that fifty to eighty millions in the Sudan should be left without the Gospel, we send forth in His Name this statement, seeking for fellow laborers, to pray, go, give, help, send.

MRS. KARL KUMM.

Earl Cromer Earl Cromer, as the **and the Soudan** Khartum British **Missionaries** agent in Egypt, speaking at a banquet recently, paid a tribute to the work of the American missionaries in the Sudan. The natives are learning that the foreigners visiting them are no longer slave-dealers, but the bitter opponents of slavery. He said:

Let me testify to the special pleasure afforded me by a visit to the admirably conducted establishment of the American missionaries on the Sobat River, and to that of the Austrian missionaries on the White Nile. One is a Catholic institution and the other Protestant, but I know on distinction between such efforts among the pagans, and they shall receive encouragement and assistance.

Native Races The rapid increase **Not Dying Out** of the indigenous African races under British rule (the Zulus, for instance, having more than doubled in a quarter of a century, and the Basutos having quadrupled in the same time) affords theme for serious thought. In the light of this outlook, the question of the treatment of these and their neighboring races assumes an almost terrible interest, and it can not now be shelved, or inefficiently dealt with, without the deeper wrong of adding to the racial antipathies which also in the future will have to be grappled with. Any and all attempts to elevate these peoples without the everlasting foundation of the Gospel of Christ must necessarily fail, and it is for the Christian Church to-day to emphasize this in every possible way, especially by the practical development of missionary work.

"Pilgrim's Progress" Bunyan's immortal book has been **Matabele** translated into the language of the Matabele by Mr. Carnegie, missionary to this tribe. The illustrations are a new departure. It has a purely local coloring, but, as the artist says: "The Puritan classic bears the necessary change of local coloring without loss of any kind. Time and place do not affect essentials in the great allegory, and there is no reason against an interpretation according to local environment to suit any race in the world." In its new dress we see Christian starting from a "kraal." The mud-hole of the "veldt" is the "slough of despond." Evangelist is a missionary. Apollyon appears as a creature with a wolf's head, owl's eyes, and crocodile's scales and tail. A war-dance festival takes the place of Vanity Fair. This will help the Matabele to un-

derstand the great book better than any Western pictures could have done, without taking away any of its great heart-lessons that have been so beneficial to those of other lands and tongues.—*Bombay Guardian*.

ISLANDS OF THE SEA

Tidal Wave in the South Pacific News has recently been received of a great catastrophe which resulted in great loss of life among the natives of the Society Islands and the Tuamotu group on January 14th. A hurricane and tidal wave caused the death of 1,000 men and women, and brought destitution to the survivors. As yet reports have only been received from 3 islands of the Tuamotu group. These islands are all under the control of France; they are of volcanic origin, and are famous for their fertility and for their pearl fisheries. Missionary work was begun in both groups by the London Missionary Society early in the century and was very successful, most of the natives becoming Christians. Later the work was given over to the charge of the French Evangelical Society. On Hikueru, one of the islands which is said to have been almost depopulated, there was a Protestant chapel and Sunday-school in charge of a native preacher, under the Paris Society.

Redemption for Even New Guinea In 1871 a beginning was made by a few Polynesian missionaries — themselves recently rescued from lowest degradation. They landed at Port Moresby, from that time the headquarters of the mission. Eighty-two of the men died through malaria or violence, besides about 120 women and children. It was six years before the first convert was secured. "Now," said Dr. Lawes, well known as one of the

leaders of the mission, at a recent meeting, "on the first Sunday of every month 3,000 men and women gathered together to the communion, reverently commemorating Christ's death. Many of these he had known as savages in the days of feathers and paint, and many of the native pastors and deacons had on their breasts the tattoo marks recording the lives their spears had destroyed. From the first young men had been trained to be preachers and teachers, and now there were 64 whose ability, earnestness, and general capacity were most encouraging. A college, opened twenty-seven years ago, has now 24 married students in residence, and these would form the nucleus of a force that might yet bring the tribes of the interior to Christ. The whole coast, from East Cape to Fly River, was dotted with churches and missionaries' houses at irregular intervals."

Two Drawbacks The postscript to in the one of Bishop **Philippines** Brent's recent letters, while it does not deal exactly with the progress of missions, ought not to be suppressed. He says:

Something very practical and prosaic! No gifts to the Philippines should be made of leather. Moss (a more exact but less pleasant word is "mold"!) grows on your boots, your bags, your books, in a single night, and I look each day with sorrowing eyes at the devastations which the climate is working on the library which I have always been so proud of.

One matter more. In the wisdom of Congress it has seemed good to make us Filipinos pay duty on imports from other parts of America! It is nice to receive gifts from friends at home, but it might necessitate our selling the gift to pay the duty! A few days ago Mr. Clapp received a bill of \$22 gold for some tracts that had been used for packing material. He was relieved to find that it was a mistake. But

the matter of duties is serious enough.—*Spirit of Missions*.

A Feast as a Peacemaker The Rev. H. P. Schlencker, who has recently begun

work at the new mission station in the interior of New Guinea, gave a great feast to the natives of the district a few months ago. No fewer than *eleven hundred guests* accepted the invitation, and they represented 45 different villages. Many of the people had never met before, except when they were fighting one another. Before the feast a short service was held, at which Mr. Schlencker tried to explain why missionaries had come to New Guinea. Everything passed off well, and there is good reason to hope that this great feast marks the beginning of a new era of peace and goodwill in that part of the heathen island.

American Board Hawaii, Guam, and in the Pacific the Philippines are all fields in which

the work of the Board is prosecuted. In the Hawaiian Islands the people now propose to take charge entirely of the evangelical work in their midst. The native population is outnumbered by settlers, there being 70,000 Japanese, 20,000 Chinese, and 17,000 Portuguese, to say nothing of other foreigners. In Guam, which is a new station, a missionary residence and school building have been erected. The people seem ready to receive the Gospel, and the most cordial relations exist between the agents of the government and those of the Board. Guam, being a military station, a good opportunity for work is presented in the presence of the garrison. In the Philippines the attention of the Board is to be centered in Mindanao, the second largest island of that group. This island has a population of about 1,000,000, and is at present

practically untouched by Protestant missions.

MISCELLANEOUS

Are Missionary Meetings Dull? Missionary meetings dull? Well,

we should say not. Long? Not half long enough. Wearying? Rather a tonic which braces our muscles and strengthens our spiritual nerves and sets the blood bounding and puts us in a glow. "Is life worth living?" asks the woman of the world or the half-hearted Christian. Come out into the Kingdom of God and see. When we learn what He is doing with the degraded Filipino, the prejudiced, custom-bound Chinaman, and the darkest African, we want to live to see His work finished. We want to live and work in order to give, to have a hand in this movement. We want to live in order to pray, and so hold up the hands of those heroes and heroines who are doing this magnificent work. We want to live just now and here, to watch with joyful reverence God's majestic march among the nations, and to see in glorious anticipation the speedy coming of His Kingdom. You don't feel any of this thrill of enthusiasm? Get on your knees, and if you have never got further than being a member of a Baptist church, ask to be baptized by the Holy Spirit into the membership of the Kingdom of God.—*Helping Hand*.

One Rousing Meeting, at Least It is coming! How our hearts have been thrilled as we

have listened to the new Acts of the Apostles by Upcraft, Briggs, Armstrong, and Bennett, Groesbeck and others. "They sailed," not to Antioch, but to Boston, "from whence they had been recommended to the grace of God for the work which they fulfilled. And when they were come and had

gathered the church together, they rehearsed all that God had done with them, and how He had opened the door of faith unto the Gentiles." How our hearts burned within us as we listened to the story of the marvelous grace of God in the Philippines and West China. Do you a'll know the depth of joy, the perfect satisfaction of listening for a whole day to the victories of the cross of Christ?—*Helping Hand*.

Not Civilization, but the Gospel Many improvements upon the

Christian faith are offered to us by philosophers and "thinkers." Now, truth is stronger than error, and the essence of improvement is to produce better work. Show us, then, the pagan races whom you can elevate, and we can not, by your more devoted missionaries, your more generous gifts, your "rainbow" Bibles, your Gospel free from the accretions of miracle and the atonement.

GEORGE A. DERRY.

OBITUARY

W. W. Barr. Rev. William Wilson Barr, D.D.,
of Philadelphia Secretary of the
United Presby-

terian Board of Foreign Missions, and editor of the *Christian Instructor*, fell asleep in Jesus on Wednesday night, December 24, 1902. Dr. Barr was born September 11, 1832. He graduated at Jefferson College, Canonsburg, in 1855, and at Xenia Theological Seminary in 1858. He took appointments to preach under the Board of Home Missions in different places, and proved so acceptable that several churches sought him for their pastor. He was ordained and installed pastor of the Eighth Church, Philadelphia, September 28, 1859, and continued in this pastorate till 1894.

In 1860 Dr. Barr became editor

of the *Evangelical Repository*, and continued in that work for nineteen years, in addition to his pastoral labors. He became associate editor of the *Christian Instructor* in 1882, and continued in that connection till his death—a little more than twenty years. He was Moderator of the General Assembly in 1875, at Wooster, O.

The great work of extending the Church of Christ in foreign lands was the absorbing business of his life outside of the pastorate. He was for many years a member and President of the Board of Foreign Missions, and for nine years its corresponding secretary, up to the last meeting of the General Assembly, when he asked to be relieved. The assembly in retiring him still continued him as honorary secretary.

As a scholar Dr. Barr was thorough, painstaking, and accurate. As a preacher he was able, sound, scholarly, yet plain and convincing. As an editor his work was marked by ability, earnestness, courage, fairness, and accuracy.

His achievements were remarkable for their completeness. Like the Savior he could say, "I have finished the work thou gavest me to do."—*The Christian Instructor*.

I. T. Tichenor, Dr. Isaac Taylor of Atlanta Tichenor, for eighteen years Corresponding Secretary of the Board of Home Missions of the Southern Baptist Convention, and for three years Secretary Emeritus, passed to his reward December 2, 1902. Dr. Tichenor was a descendant of Revolutionary stock, and naturally an American patriot. Few men in any sphere of activity—literary, professional, political, or educational—knew his native land so well. During the years immediately following

the Civil War he was the sturdy conservator of the Southern Baptist Convention. With the diplomacy of a statesman, the eloquence of an orator, the courage of a hero, and the devotion of a confessor, he kept in the column of Harmony all the original Southern states. He is also justly entitled to be called the "Father of Cuban Missions."—*Our Home Field*.

T. T. Alexander, of Japan	The Rev. T. T. Alexander, D.D., for twenty-five years a missionary
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of the Presbyterian Board in Japan, died in Honolulu on November 14, 1902. Dr. Alexander was born in Mt. Horeb, Tenn., October 8, 1850, and went out to Japan in 1877. During his life in Japan he had been active in the opening of new stations, had taught theology in the Meiji Gakuin in Tokio, and just prior to his departure from Japan had been in charge of the evangelistic work in the City of Kyoto, where also he was helping the Congregational missionaries in the Theological Department of the Doshisha. Dr. Alexander was a man of great ability, one of the best Old Testament scholars in Japan; a man of rare openness of mind and beauty of character; a lover of peace; always forgetful of himself; modest and gentle in all his ways, yet a man of iron principle and of unswerving devotion to what he believed to be right. Few foreigners in the empire were as highly valued as he by the Japanese, both for the purity and sweetness of his Christian character, and the value and solidity of his counsel and judgments in their perplexities. He did a great deal at the time when the liberal movement was strong in Japan to help many to find solid standing-ground.—*Assembly Herald*.



THE NATIVE METHOD OF WINNOWERING GRAIN



SOME NATIVE HOUSES OF THE UPPER CLASS

THE LAOS OF NORTHERN SIAM

THE Missionary Review of the World

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VOL. XVI. No. 4

ROBERT CLEAVER CHAPMAN, OF BARNSTAPLE, ENGLAND *

BY THE EDITOR-IN-CHIEF

There are a few men who remind us of the giants that were before the flood. The subject of this sketch was a unique combination of gifts and graces. His mind was well trained and highly accomplished; his tongue was master of seven languages; he had traveled widely, and he had enough raw material of ability to have made a political premier or an ecclesiastical primate. Yet, withal, he was a child for simplicity, and in his crown of virtues shone those rare traits of humility, patience, and love.

By birth a Dane, when he died (in June, 1902) he was within half a year of being a centenarian. Trained as a solicitor, at twenty a sermon by James Harrington Evans proved the turning-point in his life, and the preacher became largely his pattern of godliness. His prompt and open confession of Christ was the starting-point in a Christian career, marked by a habitual obedience to Scripture teaching. For instance, satisfied that baptism is the act of a believer and should immediately follow and confess faith in Christ, he at once sought Mr. Evans to receive the ordinance. The cautious spiritual adviser favored delay.

"You will wait awhile and consider the matter."

"No," replied he, "I will make haste and delay not to keep His commandments."

That early decision sounds the keynote to his life-anthem; in doing all that God required his habit was haste, tho in any ordinary matter he would neither hurry nor be hurried. To know was to do the will of God: to every heavenly vision he was immediately obedient.

Such obedience always begets jealousy for the Lord's honor. He was more afraid to *live* than to *die*, since dying takes but a moment, but living risks daily and hourly danger of being false to God; and he

* "Life of R. C. Chapman." W. H. Bennett. H. A. Raymond, London.

was wont to say that rather than dishonor Him, he would die a hundred deaths.

He was wont both to rise and retire early. He breakfasted at seven o'clock, but before his morning meal he made sure of ample time for Bible study and prayer, and a long walk. Up to within a few days of his death he worked for some hours daily at an old-fashioned lathe, his good habits helping to preserve the vigor which he scarcely outlived. The Word of God became his library, and the work of God his business. For about eighty years he was more and more the man of one book, and could say with Paul, "One thing I do." He became a master of the Bible, reading and searching it in the original, comparing Scripture with Scripture, referring to its verdict as a last court of appeal all doctrine and duty, and, above all, translating its truth into life. He became a walking concordance and a living commentary and epistle.

To know how truly Robert Chapman walked with God, more and more absorbed in Him, one must have watched him all day long—at his table, where needless waste was avoided, yet hospitality was abundant; where malicious gossip had no place, but the salt of grace seasoned all speech. In his humble home there was an atmosphere in which Bible study and prayer and praise were always natural.

Love both prompted and sweetened all service. Mr. Chapman's intimate yokefellow for threescore years was William Hake, yet between them there was never a "jar." They waited till they were of one mind before they acted; but even then they still waited for God to confirm their unanimity, remembering that, when Nathan had bidden David do all that was in his heart as to building the temple, the Lord sent Nathan to say unto the king that he was not to build the house.

This Barnstable saint was a living proof that the Sermon on the Mount is not an "impracticable rule of life." He sought successfully to apply its high standard to daily conduct, as when he was subjected to an unjust exaction in a foreign land, remonstrating against the injustice, but meekly submitting, and taking occasion to get in his Gospel message; or as when he yielded a place of worship which he might have kept at cost of controversy—the Lord speedily sanctioning the peaceful course by giving a better chapel than the one he surrendered.

His life was, in a high sense, a life of faith. He might have been rich; but he chose not to own a square foot of land, or lay up treasure upon earth, and to look directly to his Heavenly Father for daily supplies. In the same spirit of faith, he took no step without God's guidance; being always about his Father's business, he counted not only upon His meeting every want of the body but every need of direction. (Matt. vi: 33. Prov. iii: 6.) His sense of God's presence and care made him bold to risk everything on His love and faithful-

ness. He might be going on a journey, but would not hesitate to empty his purse on the way to the train, if he found needs of others demanding prompt supply; and in more than one case he was singularly reimbursed, in one instance by a man who got out of a railway carriage to put into his hand a five-pound note and at once resume his seat. In a still higher sense he had faith in the love of God, which forbade him even in sore trials to hang his harp of praise on the willows of despondency; and to a friend who had been "in easy circumstances," but had "used her all in the service of Christ," and who complained of having, henceforth, "nothing to look to *but the living God*," his calm reply was, "I would not give up that 'BUT' for all the gold in the Bank of England." If he missed his way, he would look up for guidance as confidently as he would ask a fellow traveler who knew the locality, and he never failed of help from above, whether in things great or small.

Mr. Chapman had early felt called to the ministry of the Word, but mindful of the maxim that first of all the minister of Christ should seek to be and to do all that he would have his hearers to be and do, his great aim was to *live Christ*, and for over seventy years he did, as no one who knew him will doubt. Mr. Darby once said of him—and he was not lavish of compliments: "That man *lives* what I *teach*." He was recognized by all who knew him as a man who walked with God. One morning a coachman said to his passengers, "You need not insure your lives to-day: Mr. Chapman is going with us." A Romanist who was dooming all Protestants to hell suddenly paused to make an exception in favor of Mr. Chapman, tho he did not even know his name, but only where he dwelt.

The great conditions of his ministry were two: he must be unhampered in testimony, and in all church life the one criterion must be the pattern showed in the Word of God. So long as he was quite free to teach whatever is written in the Scriptures, he would patiently wait till the Lord brought His people to one mind; in all things not involving fundamental principles, yielding preference and even self-interest for the sake of peace, but tenaciously holding firm and fast what is right. His Christian character united the two marked qualities of steel—tenacity and elasticity. No one could be more zealous to covet for himself and others the best gifts and most radiant graces, yet no one more patient and tender with the weakest in whom the grace of God was found working.

Mr. Chapman had a Scriptural conception of assemblies of believers. He believed in the actual presence and presidency of the Spirit. Hence numbers were not unduly emphasized, nor were intellectual gifts. The one thing needful was that God should be heard in prayers, exhortations, and even in the holy silence of a meeting. And to him there was a reality, both in the presence of Him who says that

where two or three are gathered together in His name, there He is in the midst of them—and in the presence of that Adversary who directs his subtlest attacks against such gatherings.

In him humility and faith walked side by side, and it is hard to say which was most conspicuous. "He was ready for anything and everything—to wash your feet or go and preach Christ in the marketplace within a stone's throw of a baited bull; it was all one to him if he could do his Master's will." That will, being clearly revealed, he would tolerate neither compromise nor delay. Death was preferable to disobedience. His humility was of that genuine sort which *thinks* not of one's self too highly. In his own eyes he was nothing; he set up no standard of his own, lest he should pride himself in the persuasion that he had reached it; but as he had no pattern of life but his Master's, he could but feel how far short of it he came. This habitual humility kept *intimacy* with the Lord from degenerating into *familiarity*, and made impossible in speaking to Him or of Him those free and familiar terms that so grate on a spiritual ear.

God had early led him to that narrow gate whose low entrance compels him to bow who would enter. In his youth he had been a legalist, seeking to commend himself to God by his works; but when he saw his own utter destitution, and took his true place, as assigned him in the Word of God (I. Samuel ii : 8), content to be raised up as a "poor man out of the dust, and as a beggar lifted from the dung-hill," he never ceased to remember his poverty and beggary. "Sinners," he was wont to say, "are plentiful as stones; *poor* sinners, scarce as rubies and diamonds." He saw that the open iniquity of the worst is as nothing to the secret iniquity shut up in the best, and only awaiting development.

Mr. Chapman was essentially and everywhere a *missionary*, believing every disciple set apart from the world for holiness, but sent back into the world for service. To him the whole-world field, far and near, was one vast mission field, and every follower of Christ a mission worker. Early in life he began systematic visitations of the poor, and none were too poor or needy or lowly to be the objects of his self-denying ministry. Later on he tramped over large portions of country, visiting from house to house, talking and praying with the inmates, and leaving a blessing everywhere. All Devonshire bears the mark of this ministry. He chose to travel on foot mostly for the opportunities it afforded of talk by the way, and in Spain, for example, he found this a means of free access, no priest or other restraining party being near, and these talks by the way brought many to Christ. To Mr. Chapman, as to his Master, one soul was a "great congregation," and he called this his "Sychar-well ministry." He had the fourfold passion of a true evangelist: the passion for the will of God, for the person of Christ, for the Word of God, and for the souls of

men. Having traveled extensively in Spain, he naturally felt a keen interest in that priest-ridden land of the inquisition, where he had often risked his own life to scatter Bibles and preach Christ.

His missionary spirit was partly revealed and exercised in his hospitality. The humble buildings in Barnstaple, put at his disposal by generous friends, were to him, as the Lord's abodes, always free to His people, and many saints found there a chamber of peace. He might have had better abodes had he not preferred dwellings where the poorest disciple would feel at home. For years he cleaned the boots of visitors as the nearest to the feet-washing enjoined by our Lord. (John xiii.) And these "new buildings" are forever associated with the "district meetings" held there weekly, at which the residents of a certain district gathered in turn, on Thursday evenings, to be refreshed with a simple meal, and then by an hour's prayer and feeding on the Word. We were once privileged to be at such a meeting and enjoy his illuminating expositions of the Book of God.

Mr. Chapman was an exquisite hymn-writer, and if the hymns we sing both indicate and influence our habits of thought, how much more do the hymns one writes show the inner self? One has only to read these hymns to know that his eye was habitually fixed on eternal things, and his heart passionately adored Christ.

He gave himself largely to the ministry of intercession. It was in a sense his great life business. The late Queen of England, throughout her long reign, was daily the object of his prayers. But he was not a man to ask simply for the conversion of others; he yearned for their holiness and service, for their obedience to God "at the first word," and their intimate fellowship with Him. He was wont to pass Saturdays in seclusion, fasting, meditating on the Word, and praying.

A life so lived needed no dying witness to confirm its testimony. But it pleased God that when, in June, 1902, he had a slight paralytic stroke, he should, during the ten days that remained, continue both in mental clearness and spiritual rest in God, and the words which closed his gates of speech were: "The peace of God that passeth all understanding"—fit words to end this day of life and usher in the new day-dawn. Thus ended a life which had dropped pearls wherever it had gone.

We have felt it a privilege to bring into contact with many other lives, especially on the mission field, this brief outline sketch of one of the most remarkable men of his age. It will be at once a rebuke to unbelief and inconsistency, and a stimulus to prayer and piety of an apostolic sort. After all, it is not primarily the field but the man that determines the true missionary. If every worker for Christ could but rise to the high level of a truly holy and consecrated life, a

life of faith, humility, and love, and take the place of a true intercessor, what new victories would be won for Christ in all parts of the world field! God is calling loudly not so much for more laborers as for more spirit-filled men and women to contend with wicked spirits in their strongholds of evil. What Mr. Chapman said every disciple should be, he was himself—"a man of Pentecost, filled with the spirit; a man of the Scriptures, feeding on them; and a man of eternity," molded after the power of an endless life.

Mr. Chapman was a sage and a seer. He was unusually taught of God. His "Choice Sayings," gathered in a little book, give a mere sample of his heavenly wisdom. We give a few of his wise words:

"Color may be found, in the Word of God, for well-nigh any false doctrine or error; but no error can abide the test of the whole Scripture."

"It is better to lose your purse than your temper."

"The great cause of neglect of the Scriptures is not want of time but want of heart, some idol taking the place of Christ."

"It is one thing to read the Bible, choosing something that suits me (as is shamefully said), and another thing to search it that I may become acquainted with God in Christ and fashioned like unto Him."

"One day, while walking in the cloudless noonday, I was accosted by a stranger, who condescendingly offered to light my way with a farthing candle. As gravely as I could I declined. I afterward learned that his name was *Higher Criticism*."

"The portion of saints is far higher than of Adam in innocence. God as *Creator*, Adam could know and worship; but the fellowship to which we are called necessitates a knowledge of God as *Father*, which could only be given through Christ's redemption, and a nearness as children by heavenly birth beyond what even an archangel could have in the ground of creation."

"The disciple who *yields* to temptation is the object of our Lord's *compassion* and advocacy; but it is given to one who *resists* temptation to prove His *sympathy* as High Priest."

"To an unregenerate person, temptation can not cause pain of a heavenly kind; to one born of God it does. The more like God one is, the more keenly he feels temptation to sin."

"There is more glory brought to God by a man ruling his family according to Christ than even by a just potentate ruling a kingdom; because, for the latter no pattern is found in Christ's path on earth, nor are there any instructions in His words or those of apostles."

"Take out of life the bitterness of unbelieving fears, of mortified pride and of disappointed selfwill, and there will be very little left that is not sweet."

"We should be the first to find fault with our own work—the last to find fault with that of others."

"Which do we think most of—getting out of the furnace, or pleasing God in it?"

"The patronage of the world is more to be feared than its persecutions."

"Christ could never empty Himself of His *Godhead*, but only of His *state*, as God's equal, taking the *form* of a servant."

"In the Book of Job, all the speakers, God included, take for granted all that man now calls in question."

"The first of our enemies are the *wise* men, next to them the *religious* men."

"Two lies of satan: first, some remnant of goodness in man; second, some mercy with God that will dishonor his justice."

THE CHRISTIAN OCCUPATION OF INDIA

BY REV. H. P. BEACH, M.A., F.R.G.S., NEW YORK
Author of "The Geography and Atlas of Foreign Missions"

The Christian occupation of India is in a sense a topic which can not be discussed, since that land has never yet been more than scantily supplied with either native Christians or missionaries. Probably the entire Christian population has never exceeded one per cent. of the total number of inhabitants. Understanding the word "occupation" in a loose sense, the story of the work is a long one, extending, as it does, almost from the apostolic age. Only the main facts and factors can here be mentioned.

I. The Earliest Christian Pioneers

Who the first Christians in India were it is difficult to say. Legends of the doubting apostle's relation to the country can hardly be considered, since the balance of opinion is wholly against St. Thomas's primacy in India proper. The early stories which center about the white Jews of Cochin are probably true, tho it is not positively known that any of them were Christians. When, however, the historian reaches the close of the second century doubts are removed, for a call was then sent from Indian Christians to Alexandria, and received as its response a princely man, Pantænus, who turned away from that famous seat of culture and went as the first historical missionary to Greater India—the India known to us, not those southwestern portions of the continent of Asia which also bore the name. A Stoic, born in Athens or in Sicily, Pantænus had intellectual qualities which, when brought into captivity to Christ, made him a fit instrument to lead philosophical Brahmins to His feet. Added to an acute intellect were his peculiar power as a teacher and those rare opportunities for the development of pedagogical ability furnished by the school of catechumens, wherein he taught Christians and converted heathen alike the facts and doctrines of Christianity. His Didaskaleion at Alexandria confronted the Serapeum, as truly a stronghold of the cultured heathenism of his time as is the Al Azhar of Cairo to-day. Thus providentially prepared and with a world-wide reputation as an expositor of God's Word, Pantænus, so Jerome writes, was sent to India "that he might preach Christ among the Brahmins." Apparently he did not long remain on the Malabar coast, for he soon reappeared at Alexandria. Had he remained there all his life this "very great Gnosticus, who had penetrated most profoundly into the spirit of Scripture," might have laid foundations that would have withstood the next Christian impact, which has ever since been a mixed good in a land which so sorely needed a full Gospel and a Savior wholly Divine.

II. The Nestorian Entrance Into India

Whether Pantænus won many converts or not, it is evident that there were, a century later, a goodly company of Indian Christians, if we may accept the testimony of Theophilus Indicus and the inference supplied by the presence at the Council of Nicea of Johannes, who signed himself as "of the Great India," in addition to being Metropolitan of Persia. It is very probable that most of their teaching had come to them from some Persian quarter, and hence it is not surprising to learn that soon after Nestorian zeal began to disseminate that form of Christianity throughout eastern and southern Asia, it gave color to Indian views of the person of Christ and of other leading doctrines of Christianity. "In the fifth century," writes Sir William Hunter, "Nestorianism, driven forth from Europe and Africa, became definitely the doctrine of the Asiatic Church, and Syriac became the sacred language of Christian colonies far beyond the geographical limits of Syria. Bishops, priests, and deacons from Syria spread a certain uniformity in matters of faith and ritual through Persia and along the Persian and Arabian seaboard, and thence to the Christian settlements on the Indian coasts. It should be remembered, therefore, that during the thousand years when Christianity flourished in Asia—from the fifth to the fifteenth century—it was the Christianity of Nestorius."

Indian Nestorians sailed over troubled seas during the Middle Ages. Persecution was their lot from without, while within legends connected with a number of Thomases finally confounded the original St. Thomas with Christ Himself, and led to a high reverence for St. Thomas' Mount, a part of Madras. This was not their invariable experience, however, for in the ninth century the Malabar Christians possessed all the rights of nobility and claimed precedence over the Nair aristocracy. Still later they and the heathen Nairs "supplied the body-guard of the local kings, and the Christian caste was the first to learn the use of gunpowder and firearms. They thus became the match-lock men of the Indian troops of southern India, usually placed in the van, or around the person of the prince."

Upon the entrance of the Roman Church into India, Nestorian Christians were numerous in the southern section, and the Portuguese chanced to land in the very province where they were most numerous and where they had long formed a highly respected portion of the community. This was a challenge thrown at the feet of a Church which had for centuries bitterly opposed Nestorian schismatics; and for that reason, and because of the Jews, the Goa inquisition arose with its barbarities, later bringing the Malabar Christians within the Roman fold. The Portuguese power yielding before the Dutch in the seventeenth century, the Nestorians gradually resumed their ecclesiastical existence, so that now the census shows the presence of five hundred

and seventy-one thousand three hundred and twenty-seven Christians of the Syrian order. At present they are divided into two sects, the Syrian Catholics and the New Church, or the Jacobites. While they have thus had a continuous existence for fourteen centuries at least, they have not been an influential factor, either in ancient or modern times, in the higher life of India. Dr. George Smith is doubtless correct in his estimate of their occupation of India when he writes: "Because their faith was weak, their message mutilated, their intellect darkened, and their life selfish, it was not possible for the colonies of Syrian and Persian Christians dispersed on its southern shores to bring India to Christ. Unpurged from the old leaven, it was not for them to leaven the whole lump."

III. Roman Catholicism in India

This element in the empire's Christian population, which two years ago constituted forty-two per cent. of the entire native Christian Church, has come into existence since the year 1500, tho the body of Franciscans who arrived in that year were preceded by Roman friars who had sporadically visited the country since the thirteenth century. Da Gama's success in rounding the Cape and the beginnings of Portuguese intercourse with India were quickly utilized by the pope, so that the land became an attractive field to zealous missionaries. Nestorian Christians knew nothing of papacy, transubstantiation, and the adoration of the Virgin, while countless heathen furnished an unlimited opportunity for multitudes of zealous missionaries, who soon flocked to India's western coast. They may have been moved thereto by Jordanus's "*Mirabilia Descripta*," in which the pious monk describes the many wonders of the East, ending his account of non-Christian peoples with a sentence as true of India to-day as in the fifteenth century, "'Tis grief to hear and woe to see."

Four representative men indicate by their lives the attitude of Roman Christianity toward this field. The first great missionary is one whose spiritual fervor and apostolic zeal will always remain a norm for our emulation, just as many of his mistaken views and questionable acts will be a lasting warning to the missionary body. Xavier burned out his brief Indian life, not with miracle working, as certain of his "unwise biographers" would have us believe, but in incessant and laborious efforts to bring the forms of Christianity to a people who could not understand his message nor the symbolism of his rites. But he did something besides ring his bell through the villages and proclaim a misunderstood Gospel. His practical charity, shown in hospitals and in the abodes of death; his tireless efforts to reform godless Europeans and their heathen wives, baptized forcibly by Albuquerque; his endeavor to establish a college to train native preachers who should later go forth to evangelize their countrymen;

Divine aspirations after a holier life, and greater nearness to his Savior—these are features of the life of India's Apostle which made him a factor in its elevation.

Three other Romish missionaries have a record which has always too largely marked the efforts of representatives of that communion. They are the Jesuits whose names are connected with the Malabar and Madras scandal—Robert de Nobilibus, who devised the scheme; John de Brito, who died for it; and Father Beschi, who carried it out. Briefly stated, it was an unblushing attempt to foist upon the Hindu community three Occidentals who claimed to be Brahmans from the West, and who had come to teach a higher form of Brahmanism. One of them went so far as to forge a fifth Veda, in which the new revelation was contained. When through the awakened consciences and the jealousies of rival orders this iniquity was revealed, thousands who had been victimized by the scheme left the new faith, and the last state of Catholicism was worse than the first. Later Catholic workers have been more scrupulous, but their failure is like that so despairingly set forth by the Abbé Dubois: "I have made in all two or three hundred converts of both sexes, but I will declare it with shame and confusion that I do not remember any one who may be said to have embraced Christianity from conviction and through quite disinterested motives. Among these new converts many apostatized."

By the last census there were in India 1,202,039 Roman Catholics, of whom 1,122,378 were natives. The latest volume on India, not yet out of the press, Dr. Jones' "India's Problem," has this to say of the present status of Catholicism:

For a long time it has not enjoyed much increase in its membership. In many places it finds numerous accessions, but not a few of its people backslide and return to their ancestral faith. The marked defects of Romanism in that land have been its concessions to, and compromise with, the religion of the land, both on the side of idolatrous worship and caste observance. I have discussed the subject with Indian Roman Catholics in the villages, and find that to them the worship of saints, through their many obtrusive images, is practically the same as the idolatry of the Hindus, the only marked difference being in the greater size of the Romish images! In like manner the Jesuit has adopted and incorporated into his religion, for the people of that land, the Hindu caste system with all its unchristian divisions. All this makes the bridge which separates Hinduism from Roman Catholic Christianity a very narrow one, and it reduces to a minimum the process of "conversion" from the former faith to the latter. But an easy path from Hinduism to Christianity means an equally facile way of return to the ancestral faith. . . . Hence it is that the new accessions to Romanism hardly exceed the number of those who leave it in order to resume their allegiance to the faith of their fathers.

After six centuries of missionary effort the propaganda is little carried on among Hindus or Mohammedans in the empire, "tho," St.

Clair-Tisdall writes, "in certain places attempts are made from time to time to utilize any dissensions among the members of Protestant churches in order to lead them into the Roman Catholic fold." Many among the descendants of earlier converts are in the employ of Europeans, and give occasion for the wholesale condemnation of Christian servants as often more dishonest and unscrupulous than heathen or Mohammedan ones. Comparatively few Protestants, it should be remembered, are in the employ of Europeans.

IV. Failure of Early Dutch Protestant Effort

Tho-Holland cared for the religious welfare of her subjects both in Ceylon and to some extent on the Indian mainland, the work carried on by ministers of the Reformed faith was dominated by the government, and was as much a source of disquietude to the Classis at Amsterdam as it is of criticism among later writers. Theoretically it had behind it among Church leaders at home the sentiments set forth so forcefully in Grotius's "*De Veritate Religionis Christianæ*"; practically religion was made the condition of prosperity and advancement to ambitious natives. In southern portions of Ceylon "Buddhists were told by proclamation that baptism, communion in the State Church, and subscription to the Helvetic Confession were essential preliminaries not only to appointment to office, but even to farming land. In every village the school-house became the church and the school-master the registrar of documents involving the rights and succession to property. The number of children under instruction and baptized rose to 85,000. Nowhere was there any evidence of genuine conversion, nor were there missionaries sufficient to give simple instruction in Christian truth." What wonder that the Amsterdam Classis declared the converts to be *sine Christo Christiani*! In India proper the Dutch settlements were isolated and few, extending along the coast from Cochin to the region north of Calcutta, and where missionary work was done, it was of the governmental order, and no Christian influence of any moment was exerted.

V. Christian Workers and an Unchristian Power

The Dutch East India Company had failed to accomplish much in the uplifting of India; its sister company from England, on the whole, greatly hindered the cause of true religion, despite its beneficial effects on India later through its development of trade and the political and administrative activities of the company. "Yet," as George Smith writes, "it was used by the Sovereign Ruler of the human race to prepare the way and open wide the door to the first hopeful and ultimately assuredly successful attempt, since the Apostolic Church swept away paganism, to destroy the idolatrous and Mussulman cults of India."

Its distinctly helpful service to Christianity lay in its providing

chaplains for its wards, native as well as British. Not a few of these were thus described by Lord Teignmouth in 1795: "Our clergy in Bengal, with some exceptions, are not respectable characters. Their situation is arduous, considering the general relaxation of morals, from which a black coat is no security." Some of them, however, were important factors in India's early evangelization. Among these were David Brown, preacher to the élite of Calcutta society, who secured for Carey his professorship in Fort William College; Claudius Buchanan, whose "Christian Researches in Asia," together with Brown's plan, drawn up in 1788, for a Church mission to India, gave birth to the greatest of Protestant missionary organizations—the Church Missionary Society; and Henry Martyn, "saint and scholar," whose devotion, fervid zeal, and deep spirituality have led as many to become missionaries as David Brainerd's flaming life. And there were among its secular officials also men of character and true missionary spirit—such gentlemen as Charles Grant, George Udney, and William Chambers. The first named had so much influence with Lord Cornwallis (who in India won moral victories which make one forget his inglorious defeat at Yorktown), and was so at one with Wilberforce at home, that in 1813 India's Magna Charta of missions and of popular education was passed by Parliament.

VI. Eighteenth Century Toilers

The efforts of two private trading companies were succeeded by, and in part were contemporaneous with, the efforts of Denmark's king, Frederick IV., who, in 1706, sent to India two Pietist students of Germany—Ziegenbalg and Plütschau. In a letter to Chaplain Lewis of the Honorable East India Company, written nearly nine years after their arrival, we find a surprising account of what had so soon been accomplished. Their five charity schools were in successful operation and were apparently fulfilling their threefold purpose—namely, "The laying of a foundation of true Christianity in tender souls; the preparation of disciples for the future service of Christ's Church; the bringing in the use of books among Christians in the East Indies." During the last six years reported in this letter Ziegenbalg and Grundler had written and translated no less than thirty-two productions in the Malabarick language and ten in the Portuguese language, among them being two dictionaries and three volumes of sermons. Other members of this devoted band of Danish and German Lutherans carried on the mission with comparatively little success until, in 1826, the work which for many years had been aided by the English was formally surrendered to the Society for the Propagation of the Gospel. Had it done nothing more than to produce Ziegenbalg and Schwartz—one of the greatest missionaries of any land, whom foreigners and natives alike loved and revered—the Danish

effort would have been justified for the expense involved. Failure to develop the native Church and toleration of the caste system robbed it of much of its power, *notwithstanding the glorious record.*

VII. A Century of Progress in India

There lie before the writer two cartographical representations of the Christian occupation of India. The first is a facsimile of a truncated eastern hemisphere, published in the *Missionary Register* in 1816, and containing all Indian mission stations at that date. The list includes twenty-six in India and Burma, and seven which are not located on the map. The other representation is in the second volume of "A Geography and Atlas of Protestant Missions," (1903), prepared by the present writer. Three of its double-page maps, each twelve by seventeen inches in size, are required to show the location of the mission stations of to-day and the important towns adjacent. Nearly a thousand centers are occupied permanently by missionaries or native ordained pastors having the same rank. Seven societies were laboring in India and Burma in 1816, of which most had no work there in 1800. In the statistical tables prepared by the author are the names of ninety-three societies having independently supported representatives in India. Dr. Jones reckons the societies as "about seventy" in number, while the statistical tables published last year in Calcutta mention sixty-seven societies, two Canadian Baptist societies and six Australian societies counting as only two.

More satisfying than maps are statistical tables, if read intelligently. The census, taken by the government in 1901, gives the following religious statistics for India and Burma: Hindu, 207,147,026; Mussulman, 62,458,077; Buddhist, 9,476,759; Animistic, 8,584,148; Christian, 2,923,241 (of whom 2,664,313 were natives of India); Sikh, 2,195,339; Jain, 1,334,148; Parsi, 94,190; Jewish, 18,228; minor and unclassified, 129,900. According to statistics prepared at the close of 1900 at the request of the Calcutta Missionary Conference, there were then in India, excluding Burma, 301,699 communicants in Protestant churches and 854,867 in the native Christian community. Our own figures, derived from official information furnished by the missionary societies, show 376,617 communicants, and for the Christian community, 967,927. Our statistics for Burma are: communicants, 43,420; Christian community, 134,531. The Calcutta statistics give Burma 42,207 communicants, with a native Christian community of 124,069. The differences are probably accounted for by our larger number of society returns.

The Protestant missionary forces engaged, as given in our statistical volume, are as follows for India: Ordained men, 1,169; unordained men, 464; missionaries' wives, 899; other missionary women, 1,304; total foreign missionaries, 3,836. The native force of India consisted

of 23,001 men and women engaged in direct missionary work. Burma's contingent consisted of 66 ordained men, 7 unordained, 70 missionaries wives, 59 other women (a total of 202 foreign workers), and 1,797 native workers. This force was maintained in the Burman field by 2 societies from America, 6 from Great Britain, 1 from the Continent, and by 2 International societies. Of the 93 societies having workers in India, 35 were American, 34 were British, 9 were Continental, and 15 were International.

As for the distribution of missionaries and their converts, a glance at Plate 1 of the Atlas shows the largest number of Christian communities in the southern half of the Indian Peninsula, with a decided congestion of stations in the eastern region about Calcutta and a large number in the Ganges Valley, especially in its upper reaches. The dry region of the northwest and the country south of it almost as far as Bombay are sparsely occupied by the missionaries.

A few additional particulars will show what the forces thus distributed are doing for the people. The Calcutta missionary tables state that at the end of 1900 there were 5,362 organized congregations, which had connected with them 6,888 Sunday-schools, enrolling 274,402 scholars, whose members contributed Rs. 304,451. In Burma there were at that date 1,173 organized churches and 333 Sunday-schools, with 17,350 scholars. Their contributions amounted to \$76,621. Our own returns show that in India there were 8,285 day schools with 342,114 scholars, and 376 higher schools with 24,255 students. India also had 89 male and 111 women physicians working in 313 hospitals and dispensaries, where 1,209,738 patients were treated during the year reported. Burma had 585 day schools with 16,578 pupils; 41 higher schools and 4,440 students in them; and 7 men and 2 women physicians were in charge of 17 hospitals and dispensaries. The compiler of the Calcutta statistics states that 1 native pupil out of every 10 reading for government colleges or upper schools was in a Protestant missionary institution; and that 1 in every 10 who matriculated, 1 in every 5 who passed the First Arts, 1 in every 4 who gained the B.A. degree, and 1 in every 6 who attained the M.A. degree appeared from a Protestant missionary school. "Half the boys and young men in boarding-schools and hostels, and practically all the girls and young women in boarding-schools, were in boarding institutions maintained by Protestant missions." When it is recalled that the Protestant community constitutes only about one three-hundredth of the entire population, these figures are most remarkable.

As already suggested, statistics are significant only to the seeing eye. Confronting the missionaries are tremendous obstacles which make the gains noted little short of miraculous. Among them are these: Vast populations speaking diverse tongues, which needed to be mastered before work could be undertaken; the old difficulty so

quaintly described in a letter of Ziegenbalg's, written nearly two centuries ago, and entitled "The Vicious Life of the Christians a Principal Impediment to the Conversion of the Heathen"; the recent "Jesuit advance in India"; local opposition from Hindus; certain elements in their character which make it almost impossible to break with the past, and especially with its social institution of caste; and the power of religions which pander to the lower nature of men. How strikingly the old man has been transformed into the new is clearly portrayed in chapter four of Dr. Jones's book referred to above. Socially, morally, religiously, and spiritually he has been regenerated, and his old ideals and prepossessions are giving way before the better light of Christianity.

Missionaries, too, are gaining power with experience and the adoption of better methods. Annual gatherings for deepening the spiritual life; such helpful conferences as that one which held its sessions in December last at Madras, under the shadow of St. Thomas' Mount—probably the most potent factor in the immediate future of Indian missions; a better understanding of the Hindu mind and consequent ability to reach men with greater effectiveness; the visits of evangelists and Christian organizers from the Occident, like Messrs. Myer, Torrey, Pentecost, Hatch, and Mott; the Haskell Lectureship, which carries such exponents of Christianity to the cultured Hindus as Drs. Barrows, Fairbairn, and Hall; and a spirit of comity which has at last brought into fellowship with other Christians even the most conservative and exclusive of missionary societies—all these are the harbingers of a brighter day just dawning.

As the Madras Conference has so strongly shown, these are a challenge to a militant Church, calling it to an advance far beyond anything yet dreamed of, especially in spiritual directions. With one of its resolutions, so typical of the present missionary situation in India, this article must close. "Believing that a great revival is urgently needed at the present time in the churches of Christ in India and Ceylon, and recognizing that there is a growing spirit of expectation in these churches of a spiritual revival similar to those which have been granted in other churches (*e.g.*, in Uganda, Japan, Australia, etc.), and being convinced that such a visitation of Divine Grace would result in (1) the deepening of the spiritual life and sense of responsibility of all Christian workers; (2) impressing upon the members of the churches the great necessity of a more consecrated life and of active efforts for the salvation of relatives and neighbors; (3) the conversion of large numbers of nominal Christians to personal faith in Christ; (4) the winning to Christ of many from the increasingly large number of those who have lost faith in their old religions—the conference, while recognizing that such blessings ought to be sought by every preacher in the course of his ordinary ministry, yet would

recommend that the missions in different language areas, either singly or in unison with others, should concert measures with this end in view, special sermons being preached on the lines indicated by the objects above mentioned, and fervent intercessory prayer being continually made for a great spiritual revival in India and Ceylon." The Church of God at home may become a very real factor in a great awakening in that great empire if its members will wrestle in prayer to this end. Remember, in such supplications, the causes which lie at the root of India's unspirituality as set forth in the Christian press of India—namely, an unspiritual native force, a defective presentation of the Gospel, a lack of personal fellowship with God among the leaders, and the prevalence of unholy customs among the native Christians. Let not these facts, nor the appeal sent out by the conference without a dissenting voice to the churches of Christendom for reinforcements sufficient to quadruple the present forces, stagger the faith of Christians. "To have prayed is to have labored."

THE MADRAS DECENNIAL CONFERENCE*

BY REV. GEORGE H. ROUSE, D.D., CALCUTTA, INDIA

Missionary of the English Baptist Mission, 1861—

This conference held its sessions from December 11th to December 18th, inclusive. The delegates were divided into eight committees on the following subjects: "The Native Church," "Evangelistic Work," "Education," "Woman's Work," "Medical Work," "Industrial Work," "Mission Comity and Public Questions," "Literature." The committees met separately on the first three days of the conference, considered the draft resolutions which had been prepared after correspondence by post, and put these resolutions into definite shape. The last four days were occupied by the whole conference in considering the resolutions thus presented, and finally deciding in regard to them. No resolution could be brought up in the conference which had not been passed by one of the committees, and no resolution was passed on which there was not practical unanimity.

Besides this business character of the conference, as compared with the previous decennials, there were two or three other marked characteristics. One was its *comprehensiveness*. There are two great Church of England societies working in India—the Society for the Propagation of the Gospel and the Church Missionary Society. The latter has always worked in harmony with other missions, and has acted on the recognized principles of mission comity. To a very large extent the former society has held aloof from other missions, carried on its work without considering them, and its members have abstained from joining mission unions. But at the Madras conference the S. P. G. united heartily with the other missions. The Bishop

* See preliminary article on p. 206, March REVIEW.

of Madras, a High-churchman, was one of the S. P. G. delegates, the local S. P. G. secretary was chairman of one of the meetings, and Mr. Westcott (son of Bishop Westcott), member of an S. P. G. brotherhood, was convener of one of the committees.

A second characteristic of the conference was its *harmony*. It prevailed, to a very large extent, at the preceding conferences also, especially at those held in Allahabad and in Calcutta. At Madras the harmony was, I believe, absolute. In the committees and in the conference alike the spirit of Christian love was predominant, there was not a jarring note to mar the harmony of the proceedings.

Another mark of the conference was its *hopefulness*. The difficulties of our work and the vast mass of apparently untouched humanity around us in the field are constantly before us. Yet there was not a word or tone or gesture in the conference that implied any doubt as to the ultimate triumph of our work: the sure coming of the day when "every knee shall bow to Him, and every tongue confess that He is Lord, to the glory of God our Father."

One writer in reviewing the conference used these words: "I missed the enthusiasm which was a tradition of Bombay and Allahabad, but there was a promptitude in business which suggested ability and an attitude which showed how earnest the men and women were who had put their hand to the task. I noticed that most of them were in early manhood." This is a characteristic which marked the conference—the large number of men and women in youthful vigor or in the prime of life, a characteristic which may well make one hopeful as to the future work to be done through them. Dr. Murdock was the father of the conference; he came out in 1844, and has been hard at work ever since, and is still "bringing forth *books* in old age"! Two members, Dr. Scudder and Mr. Alexander, came out before the meeting of 1857. There were perhaps half a dozen who came out about forty years ago; among them we were glad to welcome back Bishop Thoburn, who looked in good health. But most were young. Among them was Dr. Zwemer, of the Persian Gulf Mission of the Dutch Reformed Church, whose presence cheered us, not only by his enthusiasm and weighty words, but also by his presence reminding us that the Persian Gulf might in some sense be now called a part of British India, owing to the strong British influence which is being exerted there.

The Principal Points

The first session took up the subject of "Christian Literature," a matter of great and growing importance, but one which has not met with a due amount of attention. Very few missionaries are set aside for literary work, and even when they are thus set aside, too often they are turned from it for a time when their missions are in any kind of difficulty in regard to other departments of work; too

often it is the literary work which is the first to be shelved when an emergency arises. The conviction is growing in India that missionary societies should regard the preparation and circulation of literature as one of the most important departments of Christian work, and should set apart a fair number of missionaries for it. The conference passed resolutions to the effect that a committee should be appointed in each language area to supervise the work of Christian literature in that area. We sometimes hear people talk about "*the* language of India," as if there were only one language spoken in the country; such persons would be surprised to hear that we decided that *nineteen* different committees would be needed, each for a separate language, and some of them are to have charge of several cognate or neighboring languages. English is one of these languages, for it is getting to be more and more one of the "languages of India." A general committee was also appointed to help to unify the work of the language committees, and to prepare works in English which would be suitable for translation into several of the vernaculars. Special classes of books were mentioned which it was thought that the committees should seek to prepare. Resolutions were also passed in regard to the *circulation* of Christian literature and of the Bible as the all-important book. It may be mentioned that in India it is getting to be the custom to issue vernacular Bibles and Scripture portions in sections with brief headings. The Literature Committee heartily approved of this plan. It enables the reader to understand much better what is the subject-matter of what he is reading, whereas if the Bible is simply divided into chapters and verses the reader has to stumble on and find the general drift of the whole as best he can. The British and Foreign Bible Society approves of this plan of having sections and headings. This matter is commended to the attention of our readers who have to engage in mission work in any part of the world.

The next subject discussed was "The Native Church." Resolutions were passed as to the supreme importance of seeking that the Church should be endued with the power of the Holy Spirit. Other resolutions related to the Sabbath, the evils of caste, debt, and intemperance. The self-support and independence of the Native Church is felt to be a matter of growing importance. Things are better than they once were, but the subject needs to be pressed. Resolutions were passed in favor of the regular reduction of grants of foreign money, with a view to their ultimate complete cessation. Other resolutions related to what could be done in India for the promotion of self-support and self-extension. The subject of the training of the Indian ministry was also considered, and resolutions were passed in favor of the cooperation of the different missions in this work. Work among the young was also considered, and resolutions passed in regard to its importance and the best ways of carrying it on.

The next session was given to "Evangelistic Work." In India and Ceylon we have to deal with three of the most important and mighty religions of the world—Hinduism, Buddhism, and Mohammedanism. Resolutions were passed in regard to these, and a special appeal prepared for increased workers in the Mohammedan field. The number of Moslems in India increases materially every decade, and now stands at 62,000,000. Not only is there this vast number of souls to be evangelized, but also there is no country where workers among Mohammedans have so free a hand as in India, being under the protection of the British law and enjoying the liberty which it secures. It was stated that the most recent statistics put the number of Mohammedans in the world at 259,000,000—a far larger number than had been hitherto supposed. Resolutions were passed as to work among the aborigines and the depressed classes, among whom work is becoming more and more fruitful, and also in regard to the various instrumentalities employed in evangelistic work. The next session was given to "Industrial Work," its importance and practical matters in regard to the carrying of it on. Considerable difference of opinion was manifested in regard to Christian peasant settlements, some having found them very fruitful and others having had a very different experience. It seemed to be recognized that they succeed under some circumstances, but not in other cases. A great deal of the depressed condition of so many millions in India is due to the exorbitant interest which has to be paid on borrowed money by the poor. The government is making some tentative endeavors as to the possibility of lending money at lower interest, and a resolution was passed by the conference in favor of the establishment of mission banks of a cooperative character among the Christian community.

The next subject was "Education" and the work among English-speaking people. It was recommended that the different missions should unite in college work, as is being so satisfactorily done in Madras. It has long been a moot question among missionaries as to whether what is called the "higher education," the establishment of colleges for the general education of all comers on Christian lines, is a legitimate department of missionary work. The conference took a definite stand in favor of such work, and passed a resolution that it "recognizes in the work of missions day schools and colleges a powerful evangelistic agency," and it expressed the hope that mission colleges would be established "in all the larger centers of population." It was also resolved that it is very desirable that a weekly high-class journal for educated Indians should be started, which should discuss current history and literature from a Christian standpoint.

The next subject taken up was "Women's Work." This, of course, covered a large field, as work among women is one of the most important and growing departments of the missionary enterprise.

The first subject treated was that of the baptism of women converts. This is a very difficult question in India, owing to the laws of *caste*. Caste raises great difficulties in the way of baptisms in regard to all converts, but these are intensified in the case of married women. If a woman in a Hindu home should be baptized, the inevitable result would be that she would have to leave her husband and family for the rest of her life, unless her husband became a Christian also. She would lose caste, and so would her husband and the other inmates of the family home, if she remained in the house. The question thus arises whether the command to be baptized is so absolute that a woman who has become a believer must obey it, altho the result will be that she will have to leave her husband and family forever; or whether it is like the duty of Sabbath observance, a semi-ceremonial matter, which may in some circumstances be broken in the letter, in order to avoid the breaking of a higher duty. If a woman can not be baptized without forsaking husband and children, does not the principle of our Lord's words, "I will have mercy and not sacrifice," imply that in such a case the mere outward act should be omitted? This is a question on which missionaries are divided. The resolution passed by the conference was as follows: "While fully recognizing the difficulties attending the baptism of married women whose husbands are still unbelievers, we feel that we must put plainly before them the Savior's command, and leave them to act according to the dictates of conscience, even if it involves forsaking all for Christ's sake. We think such converts should be advised to confess their faith first in their own homes by deed and word, fulfilling in a Christian spirit all their conjugal and motherly duties, and so seek to win their husbands and children for Christ. We do not advise secret baptism in zenanas." The existence of this very great difficulty in the way of the baptism of believing women in India shows how little the number of baptisms recorded represents the actual number of conversions resulting from women's work.

Other resolutions related to the obtaining of employment for Christian women, the training of Bible women and teachers, higher education for non-Christian women and girls, rescue work, the best method of instructing Christian women and girls in village communities, etc. An appeal was prepared, addressed to Christian women resident in India, urging them to help in this great work lying at their doors, a work so important and so hopeful.

The next day the conference discussed "Public Questions" and "Mission Comity." In regard to the former, a committee was appointed to watch over any matters relating to opium, liquor, the legal rights of Christians, and other public questions, and to act as the occasion may require. Mission comity relates to the harmonious working of different missions. There have been cases where one mission has not

acted in a Christian spirit in its dealings with other missions, especially in regard to taking over agents and adherents of those missions. It is a matter of thankfulness that at the present time violation of the rules of mission comity is seldom heard of, but it does still sometimes occur. The conference recommended that for the present the principle of territorial division should be continued, only one mission occupying a given district; it passed resolutions as to the conditions under which agents or members of one mission should be transferred to another, and it appointed a permanent board of arbitration to settle disputed points which the parties themselves, or the societies which they represent, could not settle.

An Appeal for Nine Thousand Missionaries

The following appeal for a largely increased staff of workers from the home lands was prepared, and a resolution passed to the effect that it should be sent to the churches in Europe and America:

In all parts of the country nearly three thousand missionaries—including ministers, laymen, and women—are preaching the Gospel, while some twenty-five thousand native Christian preachers, zenana workers, and school-teachers are helping to extend and build up the Kingdom of Christ. The Protestant Christian community now numbers about a million. During the last decade it has increased in a proportion far larger than that of any other. . . . The number of foreign missionaries at present engaged in the work in these lands is not only inadequate to enable them to avail themselves of the opportunities that press upon them, but also far below what the resources of the Christian Church can well afford to maintain. . . .

We fully recognize that the greatest part of this work of district evangelization must be done, not by foreigners, but by members of the Indian Christian Church. But to train these Indian Christian workers and to supervise and direct their work, there will, for many years to come, be required a considerable number of foreign missionaries. It is thought to be anything but an extravagant estimate of the needs of the country if we ask that there be one male and one female missionary for every fifty thousand of the population, and this would mean the quadrupling of our present numbers. . . .

The work to be done is intensive as well as extensive. The quality of the workers sent out is of even more importance than the numbers. As there is need of a large diversity of gifts, we appeal to those of the most highly educated classes of our native lands who have consecrated their lives to the obedience of Christ, to consider whether there is not a call to many of them to dedicate their talents, which are largely the heritage of seventeen centuries of Christian privilege and enlightenment, to the uplifting of their brothers and sisters in foreign lands, who have had fewer advantages. . . .

In the name of Christ our common Lord—for the sake of those who, lacking Him, are as sheep without a shepherd, we ask you to listen to our appeal. *You, under God, have sent us forth to India. We count it a privilege to give our lives to this land. For Christ's sake and the Gospel's, strengthen our hands, and enable us to press on toward the goal of our great calling, when the kingdoms of the world shall become the Kingdom of the Lord and of His Christ.*

ON THE FRONTIERS OF TIBET

BY REV. JAMES JOHNSTON, A.T.S., DARWEN, ENGLAND

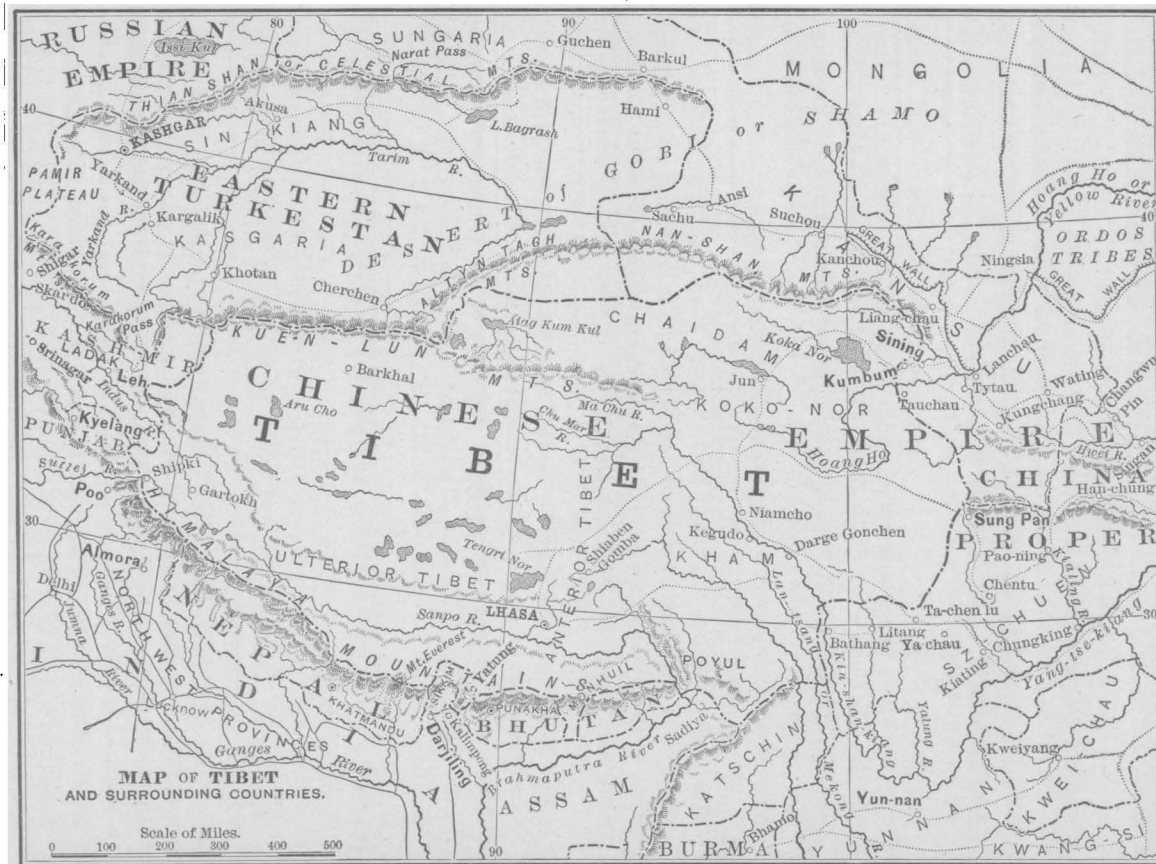
The Tibetan tableland lies in the heart of Asia, at an elevation from ten to seventeen thousand feet above the sea, with an average height equal to that of Mont Blanc, surrounded on all sides by gigantic snow-crowned mountains. This "Great Closed Land" has an area of over seven hundred thousand square miles. Tibet, girdled by these barriers of eternal snow, "where the silence lives," remains up to the present time more shrouded in mystery than any other land.

The country, which has been a dependency of China since 1720, is cold and uninviting. Some few travelers, from Thomas Manning, an Englishman, who went in 1811, to Dr. Sven Hedin, the Swedish explorer, who has just returned, have in recent years essayed to penetrate the "Forbidden Land," to Lhasa. The sacred city is strictly guarded against foreign approach, on religious grounds.

This stronghold of Buddhism has been besieged by missionary heralds for many years, but with little success. Noble as the record is, it is still one of "working and waiting." Perhaps the most notable of these struggles to enter Tibet belongs to the Moravians. The story of their mission to Tibetan-speaking natives, in the provinces of Lahul and Kunawar, on the borders of British India, in the Western Himalayas, is a perennial inspiration. After nearly fifty years' toil their converts are not numerous, but they have prepared the ground for assured harvests. No stone have these dauntless pioneers left unturned to win a people sunk in indifference and degradation. One of their number writes that any missionary working on the borders of Tibet would almost be prepared to start for Lhasa at five minutes' notice if the way were unexpectedly opened. Such is the intrepidity of the Moravian missionaries at these Himalayan outposts, eleven thousand feet above the sea. They are sowing the Word of Life in perilous journeys across the bleak plains of Rupshu, Ladak, Nubra, and other lands.

In 1856 the Moravian Church made its earliest assault on Tibet, and altho foiled in their attempt to enter, the pioneers Heyde and Pagell settled in the great valley of Lahul at Kyelang. This station, together with Poo, a village of Kunawar, and Leh, the capital of Ladak, the highest mission station in the world, are the oldest mission settlements of the Moravians. Five other stations are likewise occupied and, lately, Shipki, the first village in Tibet proper, seventeen thousand feet above the level of the sea. When Chinese Tibet is opened the plowshare is ready in the form of a Tibetan dictionary and grammar, and the seed is prepared in the translated New Testament and several books of the Old Testament.

Never has the Moravian Church lacked heroes. The devotion of Pagell and Heyde, of Heinrich Jaeschke, a man of marvellous perse-



verance and extraordinary linguistic faculty, first translator of the Tibetan New Testament, and pronounced by Max Müller as the highest authority on Tibetan matters, or of Drs. Marx and Redslob, eloquently eulogized by Mrs. Bishop, the missionary traveler; of Mr. Ribbach, present senior missionary at Leh, and the tireless medical worker, Dr. E. Shawe—these and other representatives of the Tibetan missions are of undisputed ability and character.

And there have not been wanting in these regions women endued with the heavenly fire of love. In the first decade the lone mission saw the arrival of three "brides," women of intrepid heart, one of whom was Emilie Auguste Rosenhauer, the future wife of Jaeschke, and destined to survive him. Strenuously did the sisters fulfil their part in those deep, untrodden, and silent valleys, where not infrequently the buds of the household withered before the piercing winds and terrible climate of "bleak, sterile, and desolate Tibet." Reading the narratives of these faithful toilers, one's heart warms itself at the fires which glow upon it from such consecrated lives.

At present the Rev. A. W. Heyde, "loaned" by the Moravian Missionary Society to the British and Foreign Bible Society, is engaged as the chief reviser of the Tibetan New Testament, together with a small company of expert coworkers. This Tibetan veteran, associated with the New Testament version from its commencement, is devoting his ripest years in making the translation still more perfect. With half a century of service behind him, with hair and beard as white as the snows on the neighboring mountains, Mr. and Mrs. Heyde are perpetual examples of sacrifice at the village of Ghoom, near Darjiling. Messrs. Macdonald and Amundsen are strong helpers. Mr. Amundsen was on the Chinese frontier for five years with the China Inland Mission until driven away by the Boxer outbreak. He is now stationed at Ghoom, filling the gap caused by the death of the Rev. J. F. Fredericksen. Ghoom is also the headquarters of the Scandinavian Alliance Mission, with which Mr. F. Gustafson is associated. His many years' work at Shigar, a solitary station, is warmly appreciated.

Of recent missions on the Tibetan frontier, besides the Moravians and Scandinavians on the western border, must be named the Kashgarian Mission of the Swedish Missionary Society (1891), with stations at Kashgar and Yarkand, on the northwest, and the Church-Scotland's Mission at Kalimpong, on the southern border. The London Missionary Society occupies Almora as a strategic point, and has commenced work among the Bhotiyas, hill tribes on the southern slopes of the mighty Himalayas. In addition to intercepting Tibetan traders with copies of God's Word, the Rev. G. M. Bulloch writes that they mean to be among those who are to be first in Tibet and help to bring its wild nomads to the feet of Christ.

The unswerving persistence of Miss A. R. Taylor to enter Tibet is widely known. She is now stationed at Yatung, and has tried again and again in vain to secure an entrance into Tibet. Meanwhile she gives medical treatment to travelers, and circulates portions of the Bible in their own tongue to the Tibetans passing through with caravans. Some disappointment has been expressed that Yatung has not developed into the trade mart anticipated. Miss Taylor's toils and endurance are remarkable. After occupying her station for three years, save during a brief furlough, in a mountain hut, three thousand feet above Yatung, Miss Taylor left for Calcutta in December, 1901, in order to reinforce her stock of provisions and stores, having previously vaccinated hundreds of the natives to prevent further epidemic from smallpox. Large crowds of the natives awaited the return of their good physician and friend.

Along the southern border the Assam Frontier Pioneer Mission has broken ground at Sadiya, among the wild Abor tribe, where Messrs. Lorrain and Savidge have exhibited much daring to evangelize these savage and degraded tribes.

To the east and northeast the Tibet Prayer Union (C. I. M.), at Ta-chien-lu and surrounding country, has been ably represented by Mr. and Mrs. Polihill-Turner. At Min-cheo, in Kansuh, China, the Christian and Missionary Alliance has distant toilers amid the darkness, and so long ago as 1856 the Roman Catholics began work on the eastern borders, continuing the same amid much suffering and persecution to the present day. One of the most heroic endeavors to enter Tibet will always be identified with the Rijnhart family. Probably no more thrilling and pathetic story has ever been written than Dr. Susie Rijnhart's "With the Tibetans in Tent and Temple."

Altho Tibet remains barred to the torch-bearers of the Gospel, no doubt by means of the Scriptures distributed among the traders, God is giving into the hands of His servants one of the keys by which to unlock the closed doors to carry the light to the six million souls under the blighting system of Buddhism, which for centuries has held sway over the Tibetans.

The celebrated explorer, Dr. Sven Hedin, a Swede, returned to Europe in December, 1902, after three years and three days of what may justly be described as the most remarkable land journey of modern times. He had traversed at least six thousand miles of land in Central Asia unknown to Europeans. The intrepid traveler made two attempts to reach Lhasa, disguised as a Mongolian pilgrim, and succeeded in reaching within one day's journey of that mysterious city, but was discovered and turned back. The doctor now thinks it impossible, under existing conditions, for any European to penetrate to Lhasa even in disguise.

AMONG THE MONGOS OF THE KONGO

THE WORK OF THE REGIONS BEYOND MISSIONARY UNION ON THE UPPER KONGO

BY A MISSIONARY OF THE "CONGO BALOLO MISSION"

Shortly after Stanley's memorable three-year journey across Africa, which he completed in August, 1877, it was decided that a mission should be opened to evangelize some of the many millions of degraded people whom the intrepid explorer had brought before the gaze of the Christian world. As the outcome of much thought and earnest prayer, the Livingstone Inland Mission was founded in the dawn of 1878. This mission was entirely interdenominational. For workers, money, and methods of work they leaned wholly upon the promises of God. The late Mrs. Grattan Guinness was used of God as the main instrument in founding this noble little mission, and it is with abundant cause that she has been called the "Mother of the Kongo Mission."

After six years spent in one long struggle to get past the forty cataracts which separate the Lower from the Upper Kongo River, the brave missionaries had the great joy of reaching the banks of the now famous Stanley Pool. In the meantime six mission stations had been built, and what this means it is difficult for any who have not had any experience of such a country as Central Africa to understand. Under that fierce sun the hard manual labor involved was exceedingly trying and dangerous to health. The Lower Kongo language, Fiole, had been learned to some extent, a vocabulary had been compiled, and some useful translation work had been accomplished. The terrible fever so disastrous to the white man had claimed eight victims from among our brave brethren, and each station was consecrated by a missionary tomb. Two missionary steamers had been successfully placed on the Kongo by the little mission—one, the *Livingstone*, on the Lower river, and later the larger boat, the *Henry Reed*. The latter boat was transported from Matadi to the pool upon the heads of one thousand native carriers in five hundred sections.

At the close of the six years the noble brethren of the Livingstone Inland Mission had founded a chain of stations extending from Banana, at the mouth of the mighty river, away into the interior as far as Bolengi station, at the Equator.

In 1884 the Livingstone Inland Mission was transferred to the American Baptist Missionary Union, and this society has been signally blessed at each of the stations from the coast into the far distant interior. Thousands of the Lower Kongo natives who, twenty years ago, were almost as savage as the Upper Kongo cannibals, have been converted, and those of us who have mingled with them can testify to the glorious power of the Gospel as displayed in their lives.

Four years later another advance was made by the Regions

Beyond Missionary Union* toward the evangelization of the Kongo, in the formation of the "Congo Balolo Mission." Mr. McKittrick, a missionary who had labored for some years in connection with the A. B. M. U. at Bolengi, and who had been trained at Harley College, came home on furlough. He brought stirring tales of the Mongos, whom he had visited occasionally. Some of the people had been sold to the Bolengi natives as slaves, and helped to kindle a deep interest in the missionary's heart by what they told him of the many thousands of their fellows who dwelt in the far-off forest villages. As a result of Mr. McKittrick's passionate pleading the "Congo Balolo Mission" was inaugurated in 1888, and the first party, consisting of six men and



PREACHING TO THE MONGOS IN CENTRAL AFRICA
An open-air service at Lulama, near Bongandanga

two women, went out early in 1889, and opened a station at Bonginda, a district some forty miles up the Lulanga, a tributary of the Kongo.

The Mongos live in the Great Horseshoe Bend of the Kongo River. Their country is as large as the German Empire, and they number between eight and ten millions. Altho they are terribly degraded—being cannibals, polygamists, and slave-dealers—they are physically a fine race and very intelligent. Our missionaries have always found them ready to listen to the Gospel Story, and we have had many proofs of the power of the Gospel to convert these dark souls.

The first thing which we had to do upon entering "Mongoland" was to learn the "Lo Mongo" tongue, and in this work we have to testify to the goodness of God, as already a large and useful vocabulary has been gathered, a grammar compiled, small primers printed,

* Then known as the "East London Institute for Home and Foreign Missions."

and, better still, the four gospels and the Acts have been translated and circulated, while other Scriptures are at present being revised for the press. Great help has been rendered by the British and Foreign Bible Society, which has printed and given us from time to time various portions of the Word of God.

The Mongos are distinguished from the other interior tribes of Central Africa by having huge tribal marks upon their foreheads, literally lumps of flesh which stand out in bold relief, and which are raised by cutting the flesh when young. Most of the Mongos are tall and slim, and as they live for the greater part away from the rivers they are no watermen but splendid huntsmen, and spend a great deal of their time in the forests hunting the wild antelopes, wild boars, and many other animals peculiar to the African forests. Some of the men are adepts at twine-making, as well as at cloth-weaving upon their simple native frames. Each village has its own blacksmith, who with his primitive bellows, anvil, and hammer, does some wonderfully clever work in the way of making knives, spears, etc., from any old pieces of iron they can obtain. The women make baskets and mats very cleverly and see to the preparing of the food, such as the cassava roots, from which the native bread is made.

Slave-trade and Polygamy

The slave-trade and polygamy have played havoc among the people. The Kongo Independent State has done much to suppress the former, but permits domestic slavery, and in the country there are many places where the trade is still carried on. One of the saddest facts in connection with polygamy on the Upper Kongo is that the old chiefs, who have a good deal of wealth, buy up the little girls, sometimes only three or four years of age, who are then called wives, but are really slaves, and are liable to be bartered at any movement. I have often seen poor girls and women fastened by native cordage around the neck and tied to a tree, or with their feet fastened in heavy wooden stocks. Upon inquiry I have found that they are kept prisoners until a suitable bidder appears. I have met chiefs who boasted of owning two hundred and even three hundred wives. Many of these poor women are hired out by their so-called husbands for the most horrible purposes, so that money may be made. As may be easily imagined, the moral results are disastrous.

The Mongo natives are intelligent and approachable, notwithstanding their deplorable degradation. Altho they do not worship idols, they are very superstitious and have implicit faith in their witch-doctors. Like many others in Central Africa, the Mongos believe every sickness and death to be caused by witchcraft, and that the witch-doctor, or "nkanga," must be summoned to discover the culprit. A fowl is killed, and some one against whom the "nkanga"

has a grudge is accused of having bewitched the sick man by causing the spirit of a crocodile or hippopotamus to enter his body. The accused man must pay a very heavy ransom, or he may be sold into slavery or even be slain. These witch-doctors also make charms for the natives. A goat's horn filled with their "bote," or medicine, like powdered charcoal, is supposed to ward off sickness, and other charms are for the market, hunt, war, etc.

The Mongos have a very vague idea of a creator, whom they call "Nzakomba." Among their many myths and traditions it is easy to discover distorted forms of the Bible stories of the Fall and of the Flood. These traditions are found very useful in preaching the Word



WOMEN AND CHILDREN AT LULAMA, NEAR BONGANDANGA

This picture shows women engaged in hair-dressing, preparing food, and basket-making, and children eating

of God. The great majority of these Mongos are cannibals, and by many generations of this inhuman feasting have become lovers of human flesh; it is, therefore, the more wonderful to witness the many evidences that the Gospel is the power of God unto salvation if they only believe.

There are four stations where the Kongo Balolo workers have been laboring for some time: Lulanga and Bonginda, on the tributary Lulanga; Ikau station, at the confluence of the Maringa with the Lulanga; and Bongandanga, on the Lofoli tributary.

Bonginda, the first one of our stations to be opened, is situated about forty miles up the Lulanga River, or about eight hundred and forty miles from the mouth of the Kongo. Here Mr. and Mrs. McKittrick settled in 1889, and labored with much success. Scores of souls here have been converted to Christ. When the missionaries

first came to Bonginda all was darkest heathenism. It was an ordinary thing when a native chief died for his many wives and slaves to be sacrificed at the burial; they were beheaded by the executioner, and their bodies were thrown into the grave of the chief.

Now, altho the Christian church numbers only about forty members, the behavior of all the natives has much improved.

One of the brightest cases among the lads was the conversion of Lofanza, a poor slave boy, who was ransomed by a missionary, Mr. Blake, in the early days of the mission. Shortly after his ransom, Lofanza began to show signs of interest in the Gospel. Before long he boldly confessed the Lord Jesus Christ as his Savior and Lord, and became an unusually bright, devoted Christian. We had great hopes of wide future usefulness for him. Dr. Harry Guinness bought the lad, and many Christians were drawn to take a deeper interest in the



BONJARE

A native helper at Bonginda station

Lord's work among the Mongos after learning to know and love Lofanza. His love for Christ was wonderful, and at little prayer-meetings in Harley House he would often burst forth into passionate prayer for his native land. When his limited knowledge of English failed to express his heart's desires, he would launch out into his native tongue and cry with tears for God's blessing upon his fellow-countrymen. He died in England, but we believe that more than one of his English brethren dedicated their lives to Kongoland at those little prayer-meetings. One of our best native helpers on the field is Bonjare, a Bonginda lad converted some few years ago. He is the son of a chief, and made great sacrifices, as far as this world's goods are concerned, in coming out on the Lord's side. On one occasion we had the sorrow of seeing him backslide, but, thank God, he is now living a true Christian life. He is an excellent native evangelist, and is most useful among the children in the schools. Christian friends in the home lands, if they only knew the fearful surroundings of these poor people, would not wonder at their backsliding, but would pray more often and earnestly that these weak children may be kept pure in the midst of horrible temptations.

At our third station, Ikau, we have some very useful Christians,

and the native evangelist, Mbilo, is much beloved by all. One of the most encouraging facts is that even the heathen natives speak well of a man who lives a pure Christian life. On one occasion Mbilo had been maliciously and falsely accused of a certain sin, but when brought before the townsfolk they spoke nothing but well of him, heathen and degraded tho they are, so that his accusers were put to shame.

At Bongandanga, our farthest station on the Lofoli River, there has been marked blessing from time to time. The Mongos living in the Bongandanga district are very wild and savage, so that when this station was first opened, about ten years ago, the villages were continually at war with each other. The poor women of Bongandanga, too, are very degraded, and slavery, polygamy, and even cannibalism are rife. The Gospel has, however, wrought wonders, and in the midst of this abode of iniquity there is now a little church of believers in the Lord Jesus Christ.

One of the brightest cases out of forty converts is that of Evangelist Bongoli. A man of fine physique, and a born orator, he was sought for all over the district as one who would be most likely to "win the palaver." The chief who secured Bongoli's services to debate for him felt sure he would get the best of the day. We prayed often for Bongoli's conversion, but he seemed to be very careless, and at times sneered and scoffed at our message. All our efforts to lead him to think of his sins and his need of the Savior seemed in vain, until God dealt with the poor man in a truly marvelous way. Very early one morning our missionaries were aroused by a loud knocking at the



THE BONGANDANGA MISSION STATION

The chapel is in the center. The other two buildings are missionary dwellings

door and a native crying out, "Kúmbol'ekuke! Kúmbol'ekuke!" (Open the door! Open the door!) As soon as the door was opened in came Bungoli, seemingly in a perfect frenzy. He said, "Oh, white men, I have had a terrible experience! Last night I felt that some calamity was coming upon me, and I couldn't sleep for a long while. Even when I did sleep I had a horrible feeling that your God was about to punish me for the way in which I had treated His message, and altogether it has been a fearful experience. I have now come to you that you may teach me the way of God." The missionaries were, of course, rejoiced to help him, but Bongoli was not a man to be easily convinced, and wanted to know the whys and wherefores of everything. After about six weeks of instruction the Holy Spirit had His way with this dark soul, and Bongoli became a new man in Christ Jesus. For the past eight years he has been one of our best native workers, and has, we believe, won many for the Savior. For Christ's sake this native Christian has lost much of this world's wealth, but he is growing daily in the grace and knowledge of our Lord Jesus Christ. Bongoli's wife has also been converted, and has proved a true helpmeet to him.

The work among the women and children is especially interesting. Women's classes are held regularly at all the stations and with the most blessed results. One young woman, named Botaka, came as a raw heathen to Mrs. Ruskin's women's class at Bongandanga, and being present at a baptism of two women, asked her teacher if she too might be baptized. She was told she must wait, since it is our rule to keep candidates on probation for a short period, that they may show that their lives are in accord with their profession. Botaka was disappointed, but went back to her village, and to our sorrow very shortly afterward died. We were told, however, by the villagers that in the days of her sickness she had gathered her neighbors around her and had pleaded with them to come to the Savior, in whom she had found such a friend.

In the day schools several hundreds have learned to read and write, and some have decided for Christ. It is no extraordinary thing to see a lad sitting outside his hut in the village reading his native Gospel, and our hearts rejoice when we see that the news of a Savior's love is spreading by means of our school children.

The "Congo Balolo Mission" has sent out two steamers and a small steam-launch called the *Evangelist*. The first sent out was the *Pioneer*, a side-paddle boat, which for over twelve years has done the greater part of our transport work, both of missionaries and provisions. Latterly, however, she has proved altogether inadequate for the work, and we have found it necessary to provide a larger and stronger boat, the *Livingstone*, which was given in memoriam of Fanny E. Guinness. This fine steamer was carried in sections to Matadi, and thence

over the new railway as far as Stanley Pool, where she was put together for her work on the Upper Kongo. The *Evangelist* is used in visiting districts upon the river banks, and we trust will be found increasingly useful in the future. The old steamer *Pioneer* will still be useful on the tributaries as a means of transport, but can no longer travel on the main river.

Among the millions of Mongos on the Kongo we have only thirty-five workers, but there is every sign that the Lord is with us, and we go forward in faith. More men are greatly needed to open new stations on the Bolombo, Lofoli, Maringa, and Juapa tributaries, where there are yet untouched millions of unenlightened souls for whom Christ died. Means are also needed to equip and send forth the right men and women, who will preach the Gospel to these people. Pray that the "Congo Balolo Mission" may be abundantly supplied with the right workers and with funds to carry on the Lord's work, and thus speedily evangelize the Mongo tribe on the great Upper Kongo River.*

THE REMARKABLE MOVEMENT TOWARD SELF-SUPPORT IN SIAM AND LAOS

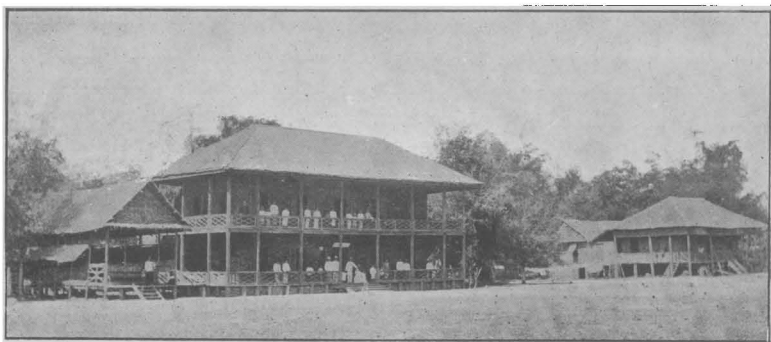
BY REV. ARTHUR J. BROWN, D.D., NEW YORK

Secretary of the Presbyterian Board of Foreign Missions

Siam and Laos are a splendid illustration of the feasibility of self-support when the missionaries themselves are firm and wise in pushing it. Here the people are not so poverty-stricken as in China, India, and Korea. The softness of a tropical climate reduces want, so that less expenditure is necessary for shelter, clothing, and fuel, while the comparative sparseness of the population and the exuberance of the soil make it easier to secure necessary food. Nor is money scarce. The per capita wealth of Siam and Laos must be greater than that of most Asiatic countries, if the rather superficial observation of a traveler can be trusted. At any rate, the people have plenty to eat, and they wear more gold and silver ornaments than any other people in Asia. Even naked urchins tumbling about the village streets are often adorned with solid silver anklets, wristlets, necklaces, or "fig leaves."

Buddhism has taught the people to give largely for the support of

* The Regions Beyond Missionary Union includes the training colleges and various evangelistic and medical mission centers in London. It has missions in Peru, Argentina, in the Behar Province of North India, and on the Kongo and its tributaries. The work is entirely dependent upon the freewill offerings of the Lord's people, and has from the beginning been carried forward in faith in God. Help is therefore gratefully received from all who desire the spread of the Gospel of Christ. The Honorary Directors are the Rev. F. B. Meyer and Dr. Harry Guinness, and communications should be addressed to them at the central offices of the Union, at Harley House, Bow, London, E, England. The monthly magazine of the Union, *Regions Beyond*, may be obtained in America from Messrs. Fleming H. Revell Co., New York, at \$1.00 a year.



THE CHAPEL, SCHOOL, AND NATIVE PREACHER'S HOUSE, PITSANULOKE

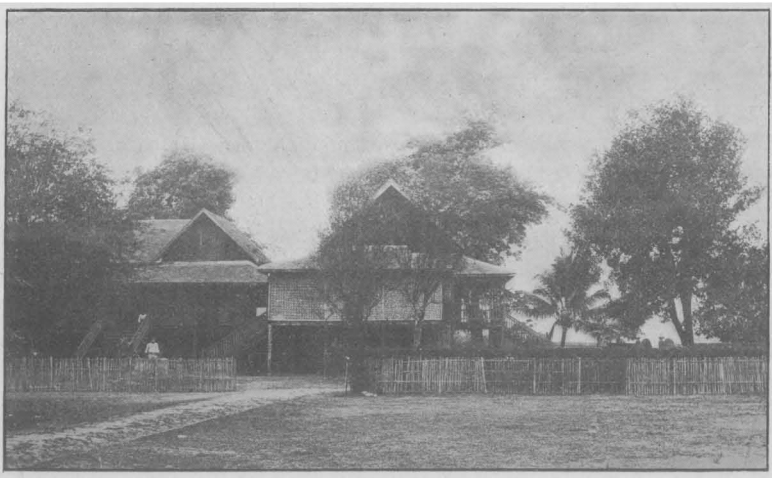
religious institutions. The land literally teems with temples and priests, and while old buildings quickly fall out of repair in this land of heavy rains, intense heat, and swarming insects, new ones are constantly being erected. There is great "merit" in building a temple, or "sola," but none in repairing one that some one else has built. This accounts for the number of crumbling wats and for the many new shrines which are springing up on every side. For these reasons Mr. Eakin says that the problem of poverty may be eliminated from the situation in Siam. The people are able to give.

But it would be an error to assume that it is therefore easy to lead the Siamese and Laos to self-support. In every other mission field the people pay far more to support heathenism than they are asked to pay to support Christianity. The Gospel makes no such financial demands upon converts in China and India as are made by the old faiths. Besides this, self-support is more a matter of proportion than of amount. If the average Christian in India lives on less than the average Christian in Siam and Laos, it is also true that his pastor lives on less. If each family gives a twentieth, twenty families will be able to support a pastor in average comfort, no matter what the average scale may be. The hardest problem everywhere is not ability but disposition. American Christians could quadruple their foreign missionary gifts if they would. Probably the average income of the San Francisco Chinese is higher than that of any other body of Asiatic Christians in the world, but it is as difficult to induce them to pay their minister's salary as it is in India. The world over, people like to be supported by some one else and to do as they please with their own money. This general disposition in Siam and Laos is intensified by the easy-going life of the country, the lack of thrift and energy, the feeling that Christianity is a foreign religion, and particularly by the fact that for many years the missionary work was wholly supported by foreigners. In the old days native helpers were as freely employed, medicine as freely given away, scholars as freely educated

as in some other mission fields, until the Siamese and Laos Christians came to expect foreign support, to accept it as a right, and feel aggrieved if they did not get it. When, therefore, the missions began to apply the new principle of self-support, they encountered as discouraging conditions as could be found anywhere. Many fell away altogether, others became sullen, and in some places, notably Petchaburi, the work of years had to be virtually disbanded and reconstructed from the foundation.

The Doctor and His Fees

The entire medical work of both missions is now wholly self-supporting, including assistants, drugs, instruments, supplies, and in several cases, lands and buildings, for the small deficit in one or two of the Laos stations is more than counterbalanced by the excess at another. For one of our best hospital plants in Asia, that at Chiangmai, the Board is asked to give only \$1,500, all the remainder of the total cost of about \$9,000 having been raised on the field. The customs of this hospital are fairly typical of the others. There are no fixed fees for natives, but all in-patients, except the poorest, furnish their own food and clothing, and are expected, in addition, to pay something for medicines and attendance. Patients usually do this, sometimes in comparatively large sums. At the dispensary also there is no prescribed charge, but all who are able to do so pay for their own medicines. The poor are treated freely. A large stock of drugs is carried at this hospital, usually to the value of about 20,000 rupees (\$6,000). This is necessary because of the great distance from the source of supplies, five or six months being required to fill an order from London. Our hospital is the only one in the city, but Chinese merchants are



A SELF-SUPPORTING HOSPITAL AND DISPENSARY IN CHIANGMAI

now beginning to sell quinine and a few of the staple proprietary medicines, so that our sales in the future may not be so great.

This development of self-support has not obscured the spiritual aspects of medical work; on the contrary, most of our medical work in Siam and Laos impressed me as happily blending the medical and the evangelistic. The missionary physician is rightly in charge of the evangelical work of the hospital and dispensary. The usual plan is to have a chapel in the hospital itself, and for the medical missionary to conduct its services. In Chiangmai I had the privilege of delivering the address at the dedication of the beautiful new chapel which is visibly to represent the fact that our medical work of that



THE WOMAN'S WARD OF THE LAKAWN HOSPITAL

great institution is "for Jesus' sake." Dr. McKean voices the deepest heart feelings of all the Siam and Laos medical missionaries whom I met in the statement:

While we recognize the power of medical practise, softening prejudice, and winning friends, and often in winning souls into the Kingdom, yet we are constantly made to feel that only the Spirit of God can touch and change the heart. Will not our friends at home pray more earnestly for all medical missionaries, that they may be men and women filled with the Holy Spirit, bringing forth the fruits of the Spirit, that thereby a greater number of their patients may be brought to Christ?

A considerable part of the income of our medical work comes from foreigners, who are charged comparatively high fees. But it should be remembered that the fees include medicines as well as treatment, and that everything foreign in a heathen land is higher priced than at home. The foreigners in Laos are, as a rule, receiving large salaries, and are, therefore, abundantly able to pay a good price. Our

medical attendance on foreigners is also more exacting than on natives, and takes valuable time away from mission work for which our hospitals and physicians are maintained. Only the institutional part of our medical work is self-supporting, the physicians themselves being maintained at heavy expense by the Board. I believe that the foreign traders themselves cordially feel that if they have in a Laos jungle the benefits of the same grade of medical and surgical skill which they would find in England, it is only fair that they should pay such a sum for it as will aid in reimbursing the Board for the expense of maintaining medical missionaries and further the large charitable work which is done among the natives. After all, they do what the natives do (pay as they are able), only their more uniform ability makes it easier to make a definite schedule of fees.

The Preacher and His Salary

The evangelistic work of the Siam and Laos Missions affords an even better illustration of self-support than the medical, for it can not rely for its income upon the motive of evident physical suffering. Yet in Siam the entire evangelistic work is self-supporting, except, of course, the itinerating expenses of the foreign missionaries. Not a single native helper is employed at mission expense, all helpers, including the pastor of the First Church of Bangkok, being supported by the people. Not only this, but the new church in the central part of the city is to be paid for, land and building, by the Siamese themselves, and while it is true that one man is to give most of the money, he is a Siamese, and the other Christians are to give all that they are able.

A notable illustration of the practical working of a principle is afforded in "The Christian United Bank of Bangkok." It is a savings bank which was started by an elder of the First Church, on the advice of Mr. Eakin, about two years ago. Its president is the native pastor, its manager is an elder, its treasurer is a Third Church member, and all of its directors are Christians. The bank does not attempt to invest its funds, but by a mutually satisfactory agreement places them at two per cent. interest with the powerful local branch of the chartered bank of India, Australia, and China. The depositors, nearly all of whom are Christians, have now saved over six thousand *ticals*, and as a check upon the temptation to draw their money and spend it unwisely, the depositors have bound themselves by the condition that no sum can be withdrawn except on an order countersigned by the president (pastor) and manager (elder), who refuse their approval, unless they know and approve the object! There is hope for a country which has Christians of that kind.

In Laos, also, the evangelistic work is virtually self-supporting, the groups and churches everywhere paying for their preaching.

At the annual mission meeting in 1897 the following resolution was adopted unanimously:

Resolved, That the mission request the Board for no appropriation for native ministers, licentiates, Biblewomen, and Sabbath-schools for the coming year.

This was, perhaps, an extreme position, but the mission has held to it, not literally but in spirit. At this time only two helpers are employed at mission expense, and they are used solely for evangelistic work among the heathen, and usually accompany a missionary.

Most of the native helpers, however, even for this work are paid by the Christians themselves. The Praa church, for example, gave ten rupees for the work among the Ka-mooks and ten for work in Chieng-tung, besides paying its own expenses and giving ten rupees to the church school. The Chiengmai church is justly famous for both self-support and self-propagation. It has sent out several colonies, maintains evangelists in various places, and generously fosters every good work. In the Presbyterian conference at Lakawn, during my visit, one of the Lakawn elders said in substance to his fellow Christians:

To whom are the Laos people indebted for the knowledge of the Gospel? To American Christians. Who must evangelize the rest of the Laos people and the mountain tribes? We must do it, not depending upon American men or money. Why should we hoard our money? Many say they wish to leave it to their children. But often it is a curse to those children, not a blessing. Let us freely give it to spread the Gospel.

What a fine example for some of our home elders is given by the Laos elders of Muang Tung, an outstation of Chieng Rai. Dr. Briggs thus describes it:

Two were sent by the church at three different times, and spent from four to six weeks each time. The Chieng Rai church has bought, for a consideration of one hundred rupees, a teak house in the most important Christian village, a rice-field, rice-bin, and some loose lumber. This church proposes to send one of its elders to live there. He is to have the privilege of farming the rice-field, and occupying such parts of the house as are not needed for a chapel. He is to receive no wages unless hired by the church to do evangelistic work at some distance from the village. In other words, he will be on the same basis as every other elder in the church, except that home and fields are provided for his use, and for this he is to be practically the pastor of the disciples in that district.

We attempt to put practically the whole burden of shepherding the sheep upon the Laos elders, and the burden of evangelization upon them and every soul that receives the sealing rite of baptism. We are not theorizing; we are quietly putting our convictions of right method to the test. Thus far we are abundantly encouraged, and have great cause for gratitude to God.

The church in America is not asked to support any feature of the work in Laos that the native church there can justly be expected to support at this stage of its development. More than that, the native Laos

church is undertaking active work in the regions beyond. A small struggling church of fifty members (which has just finished building a neat, cosy chapel without any outside help) has contributed two months' support of a Laos minister to preach the Gospel in French Laos territory, where, for the present, the missionaries are encouraged by French officials not to go. A small Christian Endeavor Society in Laos is assuming partial support of an evangelist at work in the French Laos field. A Women's Foreign Missionary Society of fifteen members gave of their poverty thirty rupees in one year, sufficient to pay the expenses of a native minister for two months in evangelistic work.

In this connection it should be noted that the two youngest stations of the Siam mission, Pitsanuloke and Nakawn, have been self-supporting from the beginning. Not only helpers and teachers, but land, school, hospital, church buildings, and all their running expenses have been paid without a dollar's expense to the Board. Mr. Eckels writes from Nakawn:

We have not exalted self-support above other things of greater importance. Neither have we made a hobby of it. We have believed that as the people grow in grace and in the doctrines of the Word, self-support would be one of the fruits of its growth, and it has proved so. In building their chapels and helping in the evangelistic work the disciples do not seem to have thought of financial help from the missionaries. Self-support has been spontaneous. During the past year the disciples built one temporary and one permanent chapel, and they are now securing materials for two more substantial chapels, while in addition they contributed one hundred and eight ticals toward the new church in Bangkok.

In considering results, it would be unjust to cite Siam and Laos as comparatively unfruitful fields, because the actual number of present converts is apparently small, for these missions have thoroughly committed themselves to the policy of self-support. Unlike Korea, they did not have the advantage of beginning after the new principles of self-support had been enunciated, but like most of the older missions, they have had to reconstruct much of their work—in some cases being obliged to begin all over again. It is not fair, therefore, to contrast the present statistical tables with those of a decade ago without



NOI PUNNYAH AND FONG KAOW
A native helper and wife in Praa

taking this into consideration. Discouragements there are beyond question, but I believe that the work in these two missions is now on a sound basis, that it is in a healthy condition, and that if the home churches will enable the Board to adequately equip it, we may reasonably expect a great work for God in Siam and Laos. The care of these missions in working out their estimates for native work is worthy of high praise. So rigid is the application of the principle of self-support that there is practically nothing left that can be cut, unless the Board stops itinerating by the missionaries. I was present when the Laos mission considered its estimates for the ensuing year, and I am sure that the executive council and the finance committee of the Board could have been no more scrupulously economical in passing upon requests for new property than were the members of that mission. Self-support in these missions is not merely a theory for the distant future, but a practical working principle for the present.

(To be concluded)

THE BIBLE IN THE MISSIONARY MEETING

BY BELLE M. BRAIN, SPRINGFIELD, OHIO

The greatest of all missionary books is the Bible. Without it there would be no missionary work. The most helpful of all missionary libraries is the "little library of sixty-six small books, usually bound together as one great Book, which has been the inspiration of every missionary and missionary worker since the world began."

Too little use is made of the Bible in the missionary meeting. In many societies, where the most elaborate preparation is made for the remainder of the program, little or no thought is given to the Scripture lesson. It is true that reading the Bible at the opening of the missionary meeting is an almost universal custom, but too often it is done merely as a matter of form and not with the definite purpose of accomplishing something. The idea seems to prevail that if the Bible is read, no matter how, a holy service has been performed and a blessing is sure to follow. Yet to be effective the Scripture lesson must be carefully and prayerfully selected, impressively read, and its teachings forcibly applied. Otherwise it will make but little impression and leave scarcely a memory behind.

The writer recalls a missionary meeting where the Scripture lesson, selected hastily at the last moment, was read in so perfunctory a manner that less than half an hour later, when a test was made, not a single person present was able to tell what had been read! It was one of the most striking missionary passages in the Bible, yet it had made no impression whatever.

On another well-remembered occasion a missionary worker of no little prominence was asked to read the Scripture lesson at a mission-

ary conference. The passage selected was obscure, with seemingly no bearing whatever on the cause of missions. As he made no comment and drew no parallels, his hearers are still in ignorance of the lessons he intended to convey. Selecting inappropriate passages is, unfortunately, not an uncommon failing. The writer recently heard of a leader of a children's mission band who opened her meeting by reading an entire chapter from the book of Lamentations!

At still another meeting, the leader, who, by the way, was the pastor of the church, contented himself by having the congregation turn to the back of the hymn-book and read a short psalm not specially missionary in character. This practise is becoming so prevalent, and is such a poor makeshift for a Scripture lesson, that one could almost wish that the psalms might be omitted from future editions of the hymn-book. Responsive readings and concert readings can be made effective, but it requires special care to make them so.

Instances such as the foregoing, which could probably be duplicated by any one in the habit of attending missionary meetings, go to show the careless and ineffectual way in which the Scriptures are used. The result is a great loss of power.

The Bible in the Devotional Service

There are many profitable ways of using the Bible in the devotional service of the missionary meeting. The wise leader will sometimes use one, sometimes another.*

To be effectual the Scripture lesson need not be long. Sometimes a single text, followed by a few pointed remarks, will make a deeper impression than a whole chapter aimlessly read. For example: "Carest thou not that we perish?" (Mark iv:38). These words of the disciples to the Master on the Sea of Galilee may well be taken as the cry of the forty million heathen who die every year in foreign lands. Forty million will die during the ensuing year. They are passing away at the rate of one hundred thousand a day. Every tick of the watch sounds the death-knell of a heathen soul. With every breath we draw four souls pass away never having heard of Christ. "Carest thou not that they perish?"

Uniting two texts somewhat similar in thought sometimes impresses a stronger lesson than using either alone. For example:

"I must be about my Father's business" (Luke ii:49).

"The King's business requireth haste" (I. Samuel xxi:8).

* Every missionary worker should have a "Missionary Bible," such as that described by William D. Murray, in the *Sunday-School Times* of January 15, 1898. In it he has gathered four different kinds of material: 1. Autographs of missionaries and missionary workers. 2. Charts giving facts and statistics. 3. Sayings of great missionaries. 4. Striking missionary texts. "This Bible has been nearly ten years in growing," says Mr. Murray. "Its first usefulness might be called personal. It has increased my interest in missions, it has made my prayers definite, it has made me more efficient as a worker in the mission cause. Another use has been public. I have found here material for missionary talks, and the things which have helped me have been where I could pass them on to others."—B. M. B.

Also,

"Whatsoever He saith unto you, do it" (John ii:5).

"See that ye refuse not Him that speaketh" (Hebrew xii:25).

Selecting a "golden text" from the Scripture lesson for the day and placing special emphasis upon it is an excellent plan. Such passages as the following are adapted to this purpose:

The Feeding of the Five Thousand (Matthew xiv:15-21). Golden Text: "Give ye them to eat" (v. 16).

The Story of the Lepers at the Siege of Samaria (II. Kings vii:3-16). Golden Text: "We do not well; this day is a day of good tidings and we hold our peace" (v. 9).

Our Lord's Inheritance (Psalm ii). Golden Text: "Ask of Me, and I will give thee the heathen for thine inheritance, and the uttermost parts of the earth for a possession" (v. 8).

Whenever possible it is well to make the Scripture lesson appropriate to the topic for the day. For a meeting on the mountain people of the South, read the parable of the lost sheep (Matthew xviii: 11-13), impressing the thought that missionaries to these people have literally gone to the mountains to "seek that which has gone astray." For a meeting on the Chinese and Japanese in America, use the story of Philip and the Ethiopian eunuch (Acts viii: 26-39)—the story of a "home missionary work for a foreign missionary subject." Like the eunuch, many a converted Chinese or Japanese has gone "on his way rejoicing" and carried the Gospel to his countrymen in a distant land. For a Christmas meeting, read "The First Christmas Gifts" (Matthew ii: 1-11), and call attention to the significant fact that the first offerings to the Lord Jesus were brought by Gentile worshipers.

Making slight changes in familiar texts, adapting them to present-day conditions, is another excellent plan. Texts showing the world-embracing character of Christ's mission can be made most effective by changing them to suit the attitude of various classes toward the cause of missions. Irreverent tho it may sound, John Smith, who does not believe in missions, either home or foreign, and has no concern for any soul save his own, reads thus: "This is a faithful saying, and worthy of all acceptation, that Christ Jesus came into the world to save John Smith." The member of the First Presbyterian Church who believes in working within the limits of his own church walls but nowhere else, reads thus: "The field is the First Presbyterian Church." The resident of New York City who believes in city missions, but does nothing toward saving his nation or the world, reads thus: "The Father sent the Son to be the Savior of New York City." The citizen of the United States who believes in home missions but not in foreign, reads thus: "God so loved the United States that He gave His only begotten Son." Only those who believe in world-wide

missions read thus: "This is the Lamb of God that taketh away the sin of the WORLD."

Following the Scripture lesson with a few terse questions is an excellent way of concentrating thought upon it and bringing out its teachings. The following questions on I. Corinthians xvi:2 have been suggested:

1. How often are we to give? (Upon the first day of the week.)
2. Who are to be givers? (Every one of you.)
3. What method should be used in giving? (Let every one of you lay by him in store—*i.e.*, set apart a certain portion.)
4. What is to be the measure of Christian liberality? (As God hath prospered.)

It is sometimes a good plan to call upon the society to give the Scripture lesson. Either with or without previous notice, let the leader ask those present to name some of the things given to God by prominent Bible characters (Isaiah gave himself, Hannah gave Samuel, the widow gave her mite, the little lad his "five loaves and two small fishes," Dorcas her needle, etc.). This is a most helpful lesson. For another meeting those present may be asked to repeat some of the promises to which Judson referred when he said: "The prospect is as bright as the promises of God."

A very effective lesson, contrasting the idols of the heathen with the Jehovah God of the Christian, may be given as follows: Read Isaiah xl:9-31, describing the majesty and power of God, and give special emphasis to the words, "Behold your God!" (v. 9). Then, holding up an idol, say, "Behold the heathen's god!" and read Psalm cxv:4-8.

Studying the Bible as a Missionary Book

In addition to reading the Scriptures during the devotional service, it would be well for every missionary organization to devote some time to the systematic study of the Bible as a missionary book. Because so few have done this, the average Christian has no clear conception of the place of missions in the plan of God.

Many, even among missionary workers, are so ignorant of the Scriptural foundations on which missionary operations rest, and of the great promises and prophecies by which the ultimate triumph of world-wide missions is assured, that their faith is shaken by every temporary wind of adversity that seems to threaten the missionary cause. Such events as the Boxer outbreak or the capture of Miss Stone fill them with apprehension concerning the final outcome of the work.

Half an hour, or even a quarter of an hour, devoted to a systematic study of the Bible at the monthly missionary meetings, not as a part of the devotional service, but as a regular number on the pro-

gram, would do much to correct all this. The result would be a band of strong and reliable workers, able to give a reason for the hope that is in them, and standing strong in the faith that the day will come when the kingdoms of the earth shall have become the kingdoms of our Lord and of his Christ.

Two series of lessons, each containing twelve studies, are here recommended for the use of societies or individuals willing to take up such work. The first was suggested by a study of the opening chapters of Smith's "Short History of Missions" and Barnes' "Two Thousand Years of Missions Before Carey." The second is taken from Beach's admirable little text-book, "New Testament Studies in Missions."

I.—The Genesis of Missions

1. The Missionary Covenant: "In thy seed shall all the nations of the earth be blest" (Genesis xxii: 18).
2. The Missionary Messages of the Prophets.
3. Missions in the Hebrew Hymn-book.
4. The Messiah Missionary.
5. Missionary Key-notes of the First Christian Hymns: The Benedictus (Luke i: 68-79); the Annunciation to the Shepherds (Luke ii: 10-12); and the Nunc Dimittis (Luke ii: 29-32).
6. The Great Commission (Matthew xxviii: 18-20; Mark xvi: 15; Luke xxiv: 46-49; John xxi: 21, 22; Acts i: 8).
7. The Birthday of Christian Missions (Acts ii: 1-41: "Fifteen nations heard the Gospel, and a missionary force of three thousand was created in a day").
8. The Divine Program of Missions (Acts i: 8).
9. "Beginning at Jerusalem"—the City Mission Period (Acts ii: 42-viii: 1).
10. "In all Judea and in Samaria"—the Home Mission Period (Acts viii: 12).
11. "Unto the uttermost parts of the earth"—the Foreign Mission Period (Acts xiii: 28).
12. Missionary Lessons from the Epistles.

II.—New Testament Studies in Missions

PART I.—MISSIONS IN THE LIGHT OF THE GOSPELS

1. Parallels between the life and work of Jesus and those of modern missionaries.
2. Gospel teachings concerning the Gentile nations.
3. Messengers to the world.
4. Missionary fruitfulness.
5. Hardness and opposition in missionary service.
6. The personal call to missionary work.

PART II.—ST. PAUL AND THE GENTILE WORLD

7. The development of Paul the missionary.
8. Condition of the Gentile world in St. Paul's time.

9. St. Paul's missionary aims and methods.
10. St. Paul as a missionary teacher.
11. Difficulties encountered by St. Paul in prosecuting his work.
12. What St. Paul and his associates accomplished toward the evangelization of the Gentile world in their own generation.

Stories of Special Texts

Tho not always distinctively missionary in character, texts and Scripture passages associated with great missionaries or connected with important events in missionary history can be used with profit in the missionary meeting.

Ezekiel xxxvii: 9, 10, containing the words, "Come from the four winds, O breath, and breathe upon these slain that they may live," is notable as the text of the first sermon preached in the native tongue on the American continent. The preacher was John Eliot; the date, October 28, 1646. By a strange coincidence the name of the chief in whose wigwam the sermon was preached was Waban, the Indian word signifying "breath" or "wind." This made a deep impression on the red men, and was regarded as a good omen by them.

Isaiah liv: 2, 3 was the text of Carey's famous sermon preached at Nottingham, May 31, 1792, which resulted in the formation of the Baptist Missionary Society, and ushered in the remarkable period known as the missionary century. The two divisions of this sermon—(1) "Expect great things from God," (2) "Attempt great things for God"—have become famous mottoes of the Church. Another text associated with Carey is Psalm xlv: 10. On the Lord's day following the disastrous fire at Serampore, which destroyed property valued at nearly \$50,000, including his valuable Sanscrit and other translations, he preached on the words, "Be still, and know that I am God," and set before his hearers two thoughts: (1) "God has a sovereign right to dispose of us as he pleases," (2) "We ought to acquiesce in all that God does with us and to us."

II. Kings xiii: 21—"As they were burying a man, behold, they spied a band of men; and they cast the man into the sepulchre of Elisha; and when the man was let down and touched the bones of Elisha, he revived, and stood upon his feet"—was the peculiar text chosen by Gordon Lathrop for his powerful discourse delivered at an anniversary of the Church Missionary Society, held in Westminster Abbey, three weeks after the funeral of Livingstone. The great audience, seated over the spot where the great missionary had been so recently laid to rest, was intensely moved when the speaker exclaimed: "Let the whole Church touch his bones and rise to a new victory for God."

Genesis i: 1 and John iii: 16 are the texts that won Joseph Hardy Neesima to the Christian faith. The first, found in an abridged copy of a Chinese Bible in the library of a friend in Japan, revealed to him

God as the Creator of the universe. The second, slowly spelled out in an English Testament, while working his passage to America on board the *Wild Rover*, revealed to him God as the Savior of mankind.

I. Corinthians i: 26-29 was wondrously used of God as a means of leading Dr. Clough, the hero of Ongole, to a right decision of a most perplexing question. There was a flourishing school at Ongole, attended by over sixty high-caste boys, the entire cost being borne by their fathers. All went well until three low-caste men presented themselves for baptism. The missionary received them gladly, but the Brahmins declared that if he had any more to do with them they would withdraw their support from the school. It was a grave situation, and Dr. and Mrs. Clough retired to separate rooms to lay the matter before God. By a curious coincidence each had the same experience. After prayer each took up a Bible, and, opening it at random, was directed to the words found in I. Corinthians i: 26-29. Next morning Dr. Clough announced his decision to receive low-caste converts, whereupon everybody left the school and the Brahmins became bitterly hostile. But God honored the work done according to His plan, and ere long great ingatherings began that are almost without a parallel in missionary history.

Psalm lxii: 5-8 has a most pathetic interest on account of its use by Allen Gardiner, the hero-martyr of South America. While attempting to carry the Bread of Life to the heathen of Terra del Fuego, Gardiner starved to death with six heroic companions. When the bodies of the "deathless seven" were discovered a hand was found painted on the rocks, and beneath it "Psalm lxii: 5-8." The choice of these words, under such circumstances, shows how strong and unshaken was the faith of this martyr band.

Luke vi: 30 was once a cause of great perplexity to Henry Richards, the famous Baptist missionary on the Kongo. It was his custom to translate a few verses from Luke's Gospel every day and expound them to his dusky hearers. These people were notorious beggars and asked for everything they saw. When he came to the text, "Give to every man that asketh of thee," he did not know what to do with it. His first thought was to omit it; his second, to say that it was not to be followed literally; but neither satisfied his conscience. After two weeks of prayerful consideration, he decided to give out the verse just as it was written and take the consequences. After that, no matter what the people asked for he freely gave it to them. They were deeply impressed by this, and at length not only stopped asking but brought back much of what they had taken away. Ere long the great awakening began, known in missionary history as the "Pentecost on the Kongo."

I. Samuel xxx: 24—"As his part is that goeth down to the battle, so shall his part be that tarrieth by the stuff: they shall part alike"—is

called Hannington's text, because he used it so frequently in sermons and addresses.

Jeremiah xlv: 5—"Seekest thou great things for thyself? Seek them not, saith the Lord"—was Henry Martyn's favorite text—a most significant one in view of the fact that he was a brilliant scholar, winning the highest honors during his college course, and so full of worldly ambition that he chose the law as a profession rather than the ministry, "chiefly because he could not consent to be poor for Christ's sake."

Psalms cxxi (the Travelers' Psalm) and cxxxv are known as Livingstone's psalms, because they are the ones he selected to read on that memorable morning in November, 1840, when he bade farewell to father and mother, and the old Scotch home at Blantyre, and sailed away to his distant field.

Of all texts connected with missionary history, none seems more inappropriate than Genesis xlv: 24—"See that ye fall not out by the way"—which, together with Isaiah xli: 10, was inscribed on a brass plate presented by two ladies to the pioneer band of twenty-five missionaries who sailed for the South Seas on board the *Duff* in August, 1796. It recalls Marie Corelli's startling dedication of "The Master Christian": "TO CHURCHES QUARRELING IN THE NAME OF CHRIST," and should remind us that missionaries are, after all, only human, and are exposed to the same temptations as Christians who stay at home.

Matthew xx: 28 has been a source of comfort to countless missionaries in the field, but to none more so than to James Gilmour at the beginning of his lonely work among the nomad Mongals. "Companions I can scarcely hope to meet," he says, "and the feeling of being alone comes over me till I think of Christ and His blessed promise, 'Lo, I am with you alway, even to the end of the world.' No one who does not go away, leaving all and being alone, can feel the force of this promise; and when I feel my heart threatening to go down, I betake myself to this companionship, and, thank God, I have felt the blessedness of this promise rushing over me repeatedly when I have knelt down and spoken to Jesus as a present companion, from whom I was sure to find sympathy." *

* For the stories of other texts see "Modern Heroes of the Mission Field," pp. 69, 131-133, 171, 209; "Irene Petrie," pp. 60, 61, 63; "Modern Apostles of Missionary Byways," pp. 11, 15, 35, 36, 50; "Pilkington of Uganda," p. 98; "Islands of the Pacific," pp. 258, 259; "New Acts of the Apostles," pp. 126, 231; Thompson's "Moravian Missions," pp. 34, 183, 198, 199; "Mosaics From India," pp. 82, 83; "Life of James Chalmers," p. 136; Thompson's "Foreign Missions," pp. 373, 374; THE MISSIONARY REVIEW, February, 1888, p. 106; July, 1893, p. 502; February, 1896, p. 83; February, 1902, p. 94; February, 1903, p. 148.

THE YOUNG MISSIONARY

[At the last session of the International Missionary Union, June, 1902, a new feature was inaugurated—that of organizing classes for conference of new appointees to the mission fields of the world with veteran missionaries and specialists. Quite a class of outgoing missionaries, under appointment for the first time to China, India, Japan, Africa, and other foreign fields, testified at the conclusion of the week to the valuable information and practical hints received at these interviews.

It was determined to continue this means of aiding young missionaries who might attend the session June 3-9, 1903. The officers and Board representatives in their annual meeting, January, 1903, took action commending this feature of the program for the Twentieth Annual Meeting of the International Missionary Union, and proposing, as far as practicable, to facilitate the attendance of their missionaries, newly under appointment, at Clifton Springs, N. Y., in June.

Some of the Boards now call their new appointees to their headquarters for special conference concerning their denominational methods of administration on the field, and the peculiarities of their business requirements in the home office, as well as specialties in the evangelistic and educational work abroad. This has been found very valuable. The work of the Union in no sense substitutes this. It is designed only to cover practical hints, through addresses and conversation with the hundred or more missionaries present from all fields and of all societies.

It is proposed mainly to cover the period from the acceptance of the new missionary by any Board to the end of the first year on the field. The scope of the interviews of the week may be inferred from the synopsis submitted to the committee having the conduct of them. Dr. W. E. Witter, Dr. Dobbins, Dr. C. C. Thayer, Rev. H. A. Crane, Dr. J. L. Humphrey, and others had charge of the conference of 1902. They are maturing a proper schedule for 1903. The suggestions which are appended from Dr. Dobbins will show with what thoroughness the committee hopes to prepare for the reception of the new appointees who may find it practicable to attend. All missionaries under appointment will be gratuitously entertained during the week. They should confer with their Boards, and with Rev. Dr. C. C. Thayer, Clifton Springs, N. Y., at the earliest practicable date.]—J. T. GRACEY.

The Young Missionary: A Synopsis of Practical Counsels from Veterans

BY REV. FRANK S. DOBBINS, PHILADELPHIA, PA.

Introductory. The importance of the missionary's first year to his happiness and usefulness. The missionary temperament necessarily a very decided one, and climatic conditions intensify individuality. Ten times the need for especial consideration of these points as against the need of a home worker in conditions more or less familiar, and with a favorable climate, etc. Yet never has any one given especial attention to the matter, until it was first taken up at the International Missionary Union at Clifton Springs last year.

1. *Getting ready to go.* Going about, speaking of his call: How shall he do it with modesty and yet with effectiveness? Shall he take a wife? Shall he postpone marriage? Shall he begin language study at home? Is there aught he can do to create a deeper interest in missions? His outfit and equipment: Shall he spend all his outfit

money here, or shall he buy things on the field? What shall he get? What does he need for the voyage—clothing, trunks, etc.? How much cash and how carry it—to Asia, north? to Asia, tropical? to Africa?

2. *The voyage out.* The etiquette of traveling. About speaking on religion to fellow travelers. Anything to be done for seasickness, or shall he let it all alone? His example one of unselfish consideration for others. He ceases to be a hero the moment he sets foot on board ship and becomes—well, a Jonah, one of a class frequently despised by Eastern residents. Prepare for douches of cold water, of criticism and contempt. Patience for it all. About tips and customs duties. Don't be extravagant and yet don't be mean, the happy mean. His first meeting with his new fellow workers; impressions of that first moment.

3. *What is of first importance during the first year?* Language study and health. Language study: how go about it? Native teachers. Shall he devote himself wholly to vernacular, to the spoken language, or shall he mix up with it a study of the book language, usually different? How study: from books or from the people, or a judicious mixture of both? Shall he take in "coolie talk" or the language of the top-lofty? Go slowly; great danger of mistakes at first—e.g., Dr. Knox's sermon on carrots, when he meant to preach on mankind, its needs, its guilt, salvation for men, etc.; by a little mistake always put in word for "carrots" instead of the word for mankind—"Carrots need salvation," etc. Be modest in using language.

4. *Health considerations.* Of prime importance during the first year. Western hustle filling Eastern graveyards; look out! Health habits of tropics vastly different from those of the West. What points to guard especially: Eating, sleeping, exercising, general restraint in energy of work, etc. A missionary physician's theme; advice on health. Most breakdowns come in the first year. Why? What are the commonest complaints? Are all climatic? Can any be guarded against?

5. *Relations of the young missionary to natives and to foreign residents not missionaries.* Shall he talk up or down to one and all, or shall he talk on a level with all? How shall he speak of religions? Denounce them, abuse them, or apologize for them? Shall he disregard their customs, or shall he fall in with them? Shall he (this is very important) abide by their standards in his treatment of women, or shall he do just exactly as he would in America? Another important matter. In matters that are simple questions of expediency, shall he emphasize the discrimination, or shall he yield to the Oriental ideal? Is he, are we, called upon to Westernize or to Christianize? The missionary and his servants and the native Christian workers, the missionary and the guileful native, with smile childlike and bland. The missionary bargaining with Orientals. Social relations with non-missionary foreigners, the sympathetic and the anti-pathetic, etc.

6. *His relation with fellow workers.* The missionary, like all pioneers of an earnest temperament, and, further, used to Western "hustle," is sure to find things going too slowly; sure to see, as he thinks, improvements in methods, such as he is familiar with at home. The young missionary and the older missionary both men of strong personality, and climate intensifies every idiosyncrasy. Look out, trouble ahead! How guard against it? Shall the young missionary write home to his Board, criticising his fellow workers during his first

year? Shall the young missionary propose innovations in his first year? Has he such a thing as sophomoric conceit, and can he hold it in check? Speech is silvern, but silence is golden. How may he best befriend his fellow workers and win their love? How can he be a genuine helper to them? With everybody overbusy, himself enduring the trial of becoming acclimated, where can he get patience but from the God of all patience?

7. *Intellectual work the first year.* Importance of rightly dividing this work: so much for language study; so much for Biblical study; so much for general study; so much for recording for publication impressions; so much for study of native customs. Usual complaint, and well founded: "So busy," "Too busy." Some things must be given up. Which?

8. *Some study of missions.* Of missionary biography; of missionary successes and failures; of missionary methods in other countries than that on which he works. This to keep him from getting into well-worn ruts.

9. *His relation to the home churches.* Should he make time to write occasional letters to the missionary magazine? to certain churches? to givers of money especially designated for his work? The value of this in stimulating interest in his station and in distributing a yet wider knowledge of missions. And how shall he write? Brevity? prolixity? Why missionaries' letters are sometimes not published. Just what do the home churches need to hear? Missionary photographs: value of pictures for publication and for lantern slide services. How help home authorities to pass on appeals for reinforcements, for more native evangelists that originate with the missionaries.

10. *The study of non-Christian religions from books*—which are the best on each of the great religions?—and from the actual condition of things in and about the temples, the homes. Beauties in the books seldom show in the actual heathenism, in practises, in worship, in religion as related to social usages. Value of his knowing of the faiths he hopes to displace. How shall he treat temples, idols? Not as blasphemers of the gods, nor robbers of temples, etc. No iconoclastic ways.

11. *His spiritual life.* This of importance above everything, because this really dominates everything. Need of hours of devotion and of family prayers. Occasional "retreats," their places. Bible reading, devotional books, private prayer. A fountain to be constantly drawn upon, needs incessant refilling.

12. *The missionary trying his 'prentice hand.* When shall he preach his first sermon? Shall he learn John iii: 16 and go repeating that in the various languages with which he has to deal, and then add to that? How far shall he tie himself down with school-work in his first year? How go about face-to-face work? His first venture out in the country, in jungle work, etc., points to be noted.

13. *Special counsel* for medical missionaries; for teaching missionaries; for those who expect to make translation the main work of their lives; for those who go, say, to Africa, where no artisans are to be found to build their homes, etc.; for women missionaries. In general: Should all missionaries learn a little about medicine? Should a missionary take a family medicine-chest? Should he use patent medicines with natives?

BETTER THAN A THOUSAND NEW MISSIONARIES***MISSIONARY METHODS IN CHINA—OLD AND NEW**

BY REV. TIMOTHY RICHARD, D.D., LITT.D., SHANGHAI

It is not a mere dream that God has a ladder from earth to heaven. Every rung is there, provided by a loving Father, but He expects us to climb up. Every discovery of the right use of the forces of nature is a climb of one rung upward, while lack of discovery and invention may wear out the rung on which we stand and make us in peril of a great fall.

China, like the West, had discovered agriculture in primitive times. It had discovered weapons of defense and attack, had discovered the art of writing, the value of organization into clans and nations, discovered the value of laws and principles of righteousness and benevolence. In a word, it had climbed high above the savage condition of the South Seas, of Central Africa, and of many castes of India, and attained to a wonderfully high state of civilization. But it made the fatal mistake of thinking that its sages knew everything and that there was nothing more to learn. On that rung it has stood proudly for the last few hundred years, till the rung at last gave way, and there have been the great falls of 1842, 1860, 1884, 1895, and 1900, or about one in every ten years.

This year, however, we have witnessed a great change. Who can estimate the immense significance of the change? In eleven out of the eighteen provinces we have records of the opening of colleges for the study of Western subjects. We find Japanese text-books on Western civilization translated by the score into the Chinese language, and circulated by the tens of thousands throughout the empire.

The reform of religion by the rise of Buddhism in India and its spread throughout all the Far East was an event of very great magnitude. The adoption of Christianity by Europe, America, and Australia was also an event of very great magnitude. But the practical reform in education in China during the last year, *if persevered in*, is of still greater magnitude, for it will not only act on 400,000,000 Chinese, but will react on India, Europe, and America, and it starts with a far greater momentum than any of these other movements. Some 150,000 students who came as candidates for the Chinese M.A. degree this year were expected to answer questions about the history of Greece and Rome, and the civilization of the West generally. Add to this nearly ten times that number who are candidates for the B.A. degree, and we have an intellectual army of 1,500,000, with their faces turned westward. This is unprecedented, and its results are difficult to exaggerate.

This is the new China that opens before us. It was not brought about by the missionaries alone, altho they live in every province of the empire, and have their literature distributed in every town, and altho they have advanced far beyond the Chinese in the interpretation of nature. Nor has the change been brought about by foreign merchants alone, tho the imported articles are sought after by Chinese merchants from all parts of the empire as superior to anything China can produce. Nor has the change been brought about by foreign statesmen alone, altho China has been deeply humiliated every time it has tried to put down

* A paper read before the Shanghai Missionary Association, November 4, 1902. Condensed from *The Chinese Recorder*.

foreigners by mere force. Nor has the change been brought about by Chinese rulers alone, altho they have, in many respects, more autocratic power than any rulers in the world.

The change has been brought about by all these various forces uniting in insisting that without change China would be utterly ruined, and that with change China might again become one of the greatest powers in the world. Stubbornly and long did she believe that she had nothing to learn from the Western barbarian, but under God's providence the combined influence of war, commerce, and the Christian religion, was too much for her, and that is why we witness the great change of 1902 and the beginning of new China.

We might with profit review some of the methods adopted from the beginning in order to know when a change is necessary. We shall confine ourselves to missionary methods only.

1. The first thing was to understand the people, for unless we properly diagnosed China's disease there was no hope of applying the right remedy. To do the work thoroughly we must know the language pretty thoroughly. The result was the preparation of dictionaries. Then there were graduated lessons prepared for learning Chinese in many dialects.

2. After the language the next important step in the diagnosis of the Chinese was to know and understand their religions. To help in this difficult task we have the standard translations of the Chinese classics, with learned dissertations on the relative value of the religions in China as compared with Christianity.

3. The third step was to have personal interviews with the religious leaders in China and try the effect of Christian truth on them. This has not been carried out so systematically as the other methods, for the leaders would not dare to receive foreign visitors freely, fearing reproof from their authorities.

4. Not having free access to leaders—whether mandarins, gentry, leading Buddhists, leading Taoists, or leading Mohammedans—the missionaries opened chapels in the main streets, in the hope of catching the attention of some passers-by. But anti-Christian leagues were formed to fine and boycott all who entered a Christian chapel. The consequence was that only strangers and men who had no character to lose came at first to the chapels and churches.

5. To break through the wall of prejudice, medical missions were started to deal with disease which no class in China could keep out, so as to prove to all, by kind deeds, that our work was really beneficial and not harmful to China.

6. At the same time journeys were made by the missionaries through the country villages, in the hope that the country people would be less prejudiced after free intercourse. This proved to be the case, and the majority of the converts so far have been from among the simple country folk.

7. Many, however, thought that the nation could never be converted as a whole by occasional sermons to the sick or to occasional strangers passing through our chapels, or by gaining over the country-folk; therefore an attempt was made to open schools, so as to train leaders. But no students came. The pupils had to be paid to come. Board and lodging, clothing and teaching, were given for nothing for twenty or thirty years! It is only now that the Chinese are willing to pay for Western learning.

8. But the Christian Church in the West could not dream of starting

schools throughout the whole empire, therefore it occurred to a few that the preparation of high-class literature for distribution among the leaders throughout China might create an awakening among the Chinese themselves. Men might read books quietly in their homes without compromising themselves before the public, and these books were followed up by personal interviews.

9. Contemporaneously with these methods there has been carried on philanthropic work in famine relief, opium relief, and other helps to the poor and suffering.

These nine methods have not been in vain if it be asked: What produced the one and a half million converts, Roman Catholic and Protestant? What produced the Reform movement which shook the throne, causing a palace revolution because the emperor was on the side of Christianity and Reform, which again brought on the Boxer movement which shook the whole world? Undoubtedly these methods of the Christian Church, by the testimony of Chinese and foreigners, friends and foes alike, were among the greatest factors in the land.

New China, New Difficulties, New Methods

Having dealt with old China and how old methods succeeded, we have now new China and new difficulties, and must consider some methods that are likely in turn to overcome these. Merchants and statesmen are devising new methods every day. Shall we be the only class to lie on our oars? God forbid! There are some essentials underlying all adequate successful methods. For example:

1. A better understanding of the laws of God in regard to life and suffering than that possessed by the world at large. We need not discuss eternal punishment as something for the individual in the future, but we know that perpetual punishment is the condition of the ignorant in every race and age in this world. Chinamen will continue to be beasts of burden till they learn that electricity can do the work better. The despairing will continue to suffer till he learns that "all things work together for good to them who love God." Even the leading nations will continue to bear intolerable burdens of military despotism and to suffer the fear of invasion by neighbor or anarchist, till they learn and follow the juster laws of the kingdom of heaven. We also must be careful not to miss these laws.

2. A better organization so that we may utilize our forces to best advantage. Consider the problem before us—how to influence and guide the mind of four hundred millions. Many are asking for more missionaries, and making comparisons with the number of ministers at home to every million of population. According to that, there should be one missionary for every one thousand of the population, or four hundred thousand missionaries for all China! Mission Boards have never dreamed of such a thing. They aim at sending only an adequate number, not of pastors over native churches, but of missionaries who will train natives to be ministers of the churches in China.

What, then, is the adequate number of missionaries necessary for this task? The Chinese government itself has divided the whole empire into some one thousand five hundred counties, over each of which there is the district magistrate, the true unit of Chinese government. Generally speaking every ten counties have a prefect superintending those district magistrates. Every one hundred counties make a province pre-

sided over by a governor and his assistants. Then over all the provinces is the central government at Peking. By this means we arrive at the highly interesting and important fact that the Chinese government rules not only every county, but every village and family, in the empire by about two thousand civil mandarins! These considerations enable us to have some idea as to what number of missionaries is necessary for the guidance of the whole empire. It is organization that we need far more than mere numbers.

3. Now a word about the qualifications of those who guide the empire. The Chinese principle for a millennium has been to appoint only the best scholars to the post of governing the people. Hence, being the picked of millions, they have raised China to the point of preeminence over all nations in the Far East. If we are to bring about the best result in Christian missions, we are to endeavor to choose the best qualified men from our universities, with post-graduate training in missionary principles, for the posts of ambassadors of the kingdom of God.

4. Last of all comes the all-important work of cooperation in organization. The Chinese government does not appoint two magistrates for one county, or two prefects for one prefecture, or two governors for one province. Such a thing would be like trying to keep order by tolerating a rebellion. The same applies to missions. No Episcopal Church appoints two bishops over the same district. No Presbyterian, Congregational, or Baptist Church appoints two medical institutions, or two sets of schools, or two sets of evangelists in the same field, for they would regard that as preposterous. Now that God has bestowed His blessing on Episcopal, Methodist, Presbyterian, Congregational, and Baptist, almost in equal proportion, are we not denying that real unity which God has sealed with His blessing if we do not agree to organize work as one body? Let us divide the field without overlapping, and divide our departments without overlapping, then we may naturally expect tenfold efficiency and economy in our work, and the blessing of God to be poured out in tenfold measure. If we are truly more loyal to Christ than to our respective denominations, we should never forget that our unity is the greatest proof of our divinity. Our unnecessary divisions are a proof that we are too much of the earth earthy, and if we could rid ourselves of this, then instead of having converts by the thousands, we would have them by the tens of thousands.

This shows the need of the scientific study of the laws of mission success, and the need of a new kind of statistics never drawn up in the reports of missions before, viz., a quantitative table of statistics of the leading methods known in the world with their results, instead of following opinion—often blind—as must be the rule without these statistics. This careful study would revolutionize our mission methods, and make them advance in efficiency over the old ones with the same astonishing rapidity as we witness in so many other departments of modern activity.

I can only briefly state some of the methods which seem necessary:

1. Not merely prayer for the Holy Spirit, but also a mastery of the laws which God has fixed for the obtaining of it and for getting answers to prayers.

2. Not merely elementary education, but also the highest education, for primary and secondary education will then take care of themselves.

3. Not merely extension of the Press, but also the circulation of the cream of the literature in the world.

4. Not merely mastery of the best modern Christian books, but also mastery of the latest books on comparative religion and their influence on the progress of the human race.

5. Not merely evangelization of any of the lower classes, but also the evangelization and organization of the leaders of every class; the rest will follow like sheep. The conversion of one leader is often potentially the conversion of a thousand followers as well.

6. Not merely friendly conferences and united meetings with all Christian denominations, but also a genuine recognition of the fact that God gives His Spirit to all without partiality, and therefore a determination to divide the field and divide the work without overlapping, and to have far more cooperation than at present exists.

7. Not merely fresh organization on a basis of a real unity of the Christian Church, but also on parallel lines with that of the Chinese government—i.e., our chief centers where their chief centers are, and our ecclesiastical divisions the same as theirs—county for county, prefect for prefect, and province for province. Above all, there should be full understanding and cooperation with Chinese authorities and gentry.

8. Not merely study of the value and welfare of the soul in its relation to God, but also the study of the part man should take in political economy and social problems generally.

9. Not merely knowledge of how to influence men individually, but also how to guide them collectively—a science which all leaders of men must learn, or fail.

10. Not merely intense activity and unwearied labor, but also the knowledge of the chief springs of action in individuals and in nations. Some knowledge must precede every conversion, some renaissance before every reform. The measure of harvest reaped is in proportion to the seed properly sown, otherwise it may be wasted.

11. Not merely effort to get the best text-books studied in China, but also translated and studied in all lands; then the next generation will be friendly, because swayed by the same universal and best ideas which man has discovered and God has revealed.

12. Not merely prayer that the kingdom of God may come and His will be done on earth as it is done in heaven, but also an active part in the federation of the world to the infinite good of all, on a friendly instead of a military basis, and the preparation of China for that step.

Since Japan, which is only one-tenth the area and has only one-tenth the population of China could, in forty years, make wonderful strides, adopting the reforms which took us a thousand years in the West to discover and adopt, how much more will China astonish the world when once its intellectual army of a million and a-half of students are set ablaze with enthusiasm for the new learning, including the power of an endless life? Whatever methods we adopt in China must be undertaken quickly, lest the Chinese at this crisis lose their way and harm themselves and the whole world.

Judging from the analogy of the value of the application of natural laws to the progress of the world during the last century, we may reasonably estimate that if the laws of missions referred to above were practically carried out, it would be of greater value than if *a thousand missionaries were added to our number!*

THE RELIGIOUS OUTLOOK IN ITALY*

BY REV. J. GORDON GRAY, D.D., ROME, ITALY

It is marvelous what the young and capable King of Italy has been able to accomplish within two short years in the way of bringing new zeal and energy into the various departments of public service. He has already fulfilled the high estimate which Queen Victoria, at her last jubilee, formed of him when she declared him to be the crown prince of all others that was best prepared for his high position. In giving this new impulse, the king and his ministers have been greatly helped by the steady improvement in the financial position of the country. Very soon it ought to be in the power of the government to reduce the burden of taxation, and make the lot of the laboring classes less hard than it has been. One of the greatest obstacles to the progress of evangelical work in the country will thereby be removed. The grinding poverty of the mass of the Italian peasantry has prevented them from attending to anything else than the getting of their daily bread for themselves and children. The reports of the colporteurs from the various provinces bear evidence to the absolute poverty of many, so that even one halfpenny for a portion of Scripture would mean so much less bread for the family. The marvel in such circumstances is that the Bible societies have been able again to report the sale during the past year of upward of 100,000 copies of Scripture in whole or in parts. With improved conditions for the people generally we may reasonably expect a considerable addition to our sales, as well as a more enlarged support of Christian worship in connection with the evangelical churches. The improvement in this respect, no doubt, will be slow, but it is surely coming.

One of the most notable events in connection with Gospel work in Italy that we have ever had to record has had its origin in the past few months within the Vatican itself. A society has been constituted for the express purpose of "diffusing the holy gospels," and has taken the name of "St. Jerome." A new translation of the Gospels with the Acts has been prepared by this society. There have been printed one hundred thousand copies of this new edition of the Scriptures from the Vatican press. These are advertised for sale in some one hundred and fifty centers, for the most part connected with the various dioceses of the Church of Rome in Italy, at twopence each unbound and fourpence each bound. The society's funds have been manifestly drawn upon, and that to a considerable extent, to produce these volumes at so cheap a rate. The foot-notes are meant chiefly to explain obscure allusions, tho here and there they are made to teach Roman Catholic doctrine, but to a far less extent than is the case of the old Martini Version. The Preface is in many respects the most remarkable feature in it. The writer refers in an altogether new spirit to the work that has been done by others in the same line. After affirming that the object of the Society of St. Jerome is to make these gospels truly a book for the people, he says that it is "necessary to distinguish this from an analogous propaganda, which for a long time our separated Protestant brethren are carrying out with great activity." It is a new thing for us to be called "brethren," even separated and Protestant, by those whom the writer of this Preface represents. It is even more remarkable to have our activity in this

* Condensed from *A Voice from Italy*.

respect commended. We welcome this new attitude, and most cordially do we acknowledge the important service to which this Society of St. Jerome has set itself. There is, however, one affirmation of the editor to which I must take exception, that "we substitute the Gospel for the Church, inviting its readers to draw from it directly and exclusively the dogmas of their faith and the rules for their lives." Only in the minds of those who place the Church before the Gospel can there appear to be on our part a substitution. Our principle is really no other than the old apostolic one, which was well known in the early Church of Rome: "Faith cometh by hearing, and hearing by the Word of God." We can not but regard the formation of this society and the publication of this new edition of the gospels as the greatest tribute to the work of the Bible societies carried on these many years at no little sacrifice and amid many discouragements.

Another fact of prime importance and of recent date that has brought joy to all the workers in the Gospel in Italy is the institution of an Evangelical Council in Italy, which became an accomplished fact in June last. All the churches (Italian Evangelical), with one exception, were represented. The absence of the representatives of the "Chiesa Evangelica Italiana" was explained by the fact that four of its leading members were at the time engaged in foreign deputation work and could not be present. There were also representatives of the Bible Societies, of the Claudian Press, of the Young Men's Christian Association, and the Sunday-school Union. The proposed articles of constitution were discussed in the most brotherly spirit, and the six churches, along with those others named, form the Evangelical Council of Italy. The churches are the Waldensian, the Wesleyan, the Italian-English Baptist Mission, the Italian Evangelical, the Methodist Episcopal, and the Italian-American Baptist Mission. The president of the committee of each of these churches, year by year in turn, is to be the president of the council. The decisions must be supported by two-thirds of the members of the council present. The committee of the council is composed *ex officio et de jure* of the representative presidents of the various churches or missions, and is charged with the execution of the council's decisions, its convoking, and the preparation of its order of business.

At a later stage in the proceedings this committee had highly important functions assigned to it, as the using of its influence so that, except for purely conscientious reasons, the passing of workers from one denomination to another should take place as rarely as possible; that it should become the counsellor and defender of the rights of each individual worker in the field of evangelization as well as of the workers of the churches collectively, associating with itself for this purpose advocates and others, who can give practical assistance; that it prepare a popular confession of faith; and that it provide a common hymn-book, embracing one hundred of the best-known hymns. With the view of making this committee as effective as possible, there is a recommendation to the churches that every serious divergence should be submitted to this committee, that it may use its good offices to settle the dispute.

In regard to the division of the field of labor, there was the further recommendation to the committee to study the question of the possible concentration of the work already existing, and take cognizance of the initiation of new centers of work with the view of economizing labor and avoiding contention. It was no wonder that Dr. Prochet, who was in

the chair, took occasion after such a decision to express his peculiar gratification for a result which for thirty long years he had earnestly desired. Even the diversity of names inscribed over the entrances to the churches was not allowed to pass without a distinct deliverance on the subject. The proposal to deal with it came from one of the younger ministers of the council, to the effect that one common name should be inscribed on all—"The Evangelical Christian Church"—and it was approved by a large majority. Tho it was wisely put in the form of an expressed desire, the vote was significant in showing that there was a decided opinion in its favor. From first to last the members of the council gave evidence that there can be a unity in diversity more precious by far than a dead or mechanical uniformity. The results thus far obtained have done much to disprove the oft-repeated assertion that the evangelical churches of Italy are hopelessly divided. If the Evangelical Council only continues as it has begun, there will soon be a virtually united Evangelical Church of Italy, cooperating in all good work, and removing the one great stumbling-block out of the path of many Italians, who are seeking oneness of faith on an evangelical basis.

CHRISTIAN MISSIONS IN BURMA *

BY REV. T. ELLIS, M.A., RANGOON

For more than two centuries missionary work in the Burmese country was confined to Roman Catholic agencies, and it was not until 1807 that other Christian bodies sought to enter this sphere of labor. In that year two Baptist missionaries, Marsden and Chater, arrived from Serampore and began work in Lower Burma. These pioneers were joined in the following year by the son of the celebrated Indian missionary, Dr. Carey, who in 1813 moved on into Upper Burma, to Ava, at that time the capital of the Burmese Empire. Two American Baptist missionaries, Judson and Price, had recently arrived from India; and to them was handed over the work begun in Lower Burma. Other missionaries of their society were sent to help them, and the mission grew and prospered, but not without opposition. Missionaries in those days were at the mercy of a despotic monarch, and of capricious governors and subordinate officials, and had to deal with a fickle people, vain, supremely self-conceited, and contemptuous of all foreigners—*Kalabs*, as they called them. This national arrogance led the Burmans to defy with insult even the British government, and brought about the war of 1824. For the first time in its history, the Burmese Empire met with a check to its pride and ambition, and learned that the Lord of the White Elephant and of the Golden Umbrella, the King of Kings, seated on the Golden Throne at Ava, was not, as he was accustomed to believe himself to be, the supreme ruler of the universe.

When the war began, two of the missionaries, Hough and Wade, were seized and kept in confinement until released by the British on the capture of Rangoon. Judson and Price, too, who were at Ava, were imprisoned, and suffered cruel hardships during the three years which intervened before the conclusion of peace, in the negotiations for which these missionaries were made use of by the Burmese as intermediaries.

Under the treaty the British obtained possession of the coast prov-

* Condensed from *The Christian Patriot*, India.

inces of Arakan and Tenasserim, and thus opened up to missionary work a new field of labor free from those special difficulties which attach to work in countries under non-Christian rule. In 1825, while the war was still in progress, mission work was started in Tenasserim, at Tavoy, by Mr. Boardman, the first Baptist missionary to the Karens, and in 1831 a mission station was opened in the Arakan province, at Kyaukpyn, by Mr. Wade. Two or three years later the missionaries in Burmese territory, which was then in a state of anarchy, transferred their school to Moulmein (the capital of Tenasserim), Akyab, and Sandoway (in the Arakan province).

The second Burmese war (1852-53), provoked by renewed insolence on the part of the Burmese toward the Indian government, resulted in the annexation of the province of Pegu (that is, of the whole of the remaining portion of Lower Burma), and mission work again became possible in these parts. Rangoon was reoccupied, and stations were opened at Bassein, the chief town and post in the west of the new province, and at Toungoo in the north. The last-named town became, and is still, the headquarters of missionary work among the Karens. From it the mountain ranges, the Eastern and Western Yomas, on which these people live, are easily accessible.

It is the Karen mission, begun, as we have seen, at Tavoy, among the tribes of the southern (Tennasserim) hill ranges, in 1825, that has met with greatest success. Mr. Boardman was succeeded by Dr. Mason, who afterward moved to Toungoo, and so rapid was the spread of the Gospel among these people that Dr. Mason lived to see Christianity established as practically the national religion of the Karens of British Burma. Of these Christian Karens a majority belong to the Baptist missions. The Karens were spirit-worshippers, not Buddhists, and were but rude hill-men, but, thanks to their Christian teachers who brought to them the Word of God and taught them to read it and to rule their lives according to its precepts, they are now a civilized and a progressive people, advanced in many respects even beyond their Burmese neighbors, who were once their masters and who used to despise them as barbarians.

Dr. Mason, besides being a man of great missionary zeal and ability, was also a scholar of repute, and in him and Dr. Adoniram Judson, the translator of the Burmese Bible, the Baptist mission in Burma have had two men of whom they may justly be proud. Perhaps not less to Mrs. Mason than to her husband was due, under God, the success of their work among the Karens. This lady died at Rangoon only four or five years ago, and maintained to the last a close connection with her beloved Karens, among whom she was known far and wide as their "mama."

The work among the Burmese has not met with the same wonderful success as that among the Karens, but has nevertheless shown satisfactory results and steady progress. Mission stations are frequent in all parts of the country. There are important educational institutions in connection with the mission in all the chief towns of both Lower and Upper Burma, and smaller schools in very many of the smaller towns and villages. The number of Baptist Christians in Lower Burma alone was at the census of 1891 nearly eighty thousand, giving an average of about one hundred and fifty to every ten thousand of the total population.*

* A very interesting story of the awakening of the Karen nation is found in Dr. Bunker's new volume, "Soo Thah." (Revell.)

EDITORIALS

Bishop Hartzell on African Missions

Bishop Hartzell, of the M. E. Church in Africa, has made six episcopal tours, organizing conferences, fixing on mission centers, adjusting working relations with local governments, studying tribal peculiarities and habits, developing self-supporting work among white populations, etc. The results are encouraging. For example, at Inhambane, East Africa, five years ago, there was one Methodist missionary and one native mission station with six members; now a conference of 19 members and workers, and over 300 communicants; property worth \$100,000, besides 13,000 acres of land; a growing native church and school, a busy printing-press, efficiently worked, industrial station at old Umtali academy, etc. Three mission presses have been set up, the most important one at Monrovia, Liberia, etc.

Bishop Hartzell is an enthusiast about African missions. He accounts this the golden hour of opportunity in South and East Africa. He says: "We have a territory of 300,000 square miles; workers offer, and it is simply a question of money. The people themselves are calling for schools and teachers, and will themselves build houses for churches, schools, and workers." One paragraph we add in his own words:

Ignorance as to the continent and its peoples; prejudice against the negro; the fifty years of experience in Liberia by which our oldest foreign mission had come to be regarded as a forlorn hope by most of the bishops and other leaders and the masses of our people; the Civil War and problems relating to the freedom which shut Africa and its millions out of American thought for a generation; the success of missions in other foreign fields, and their growing needs which success brings; the vast and

important claims in the home fields, and the comparative failure of the large and heroic plans of that apostolic evangel, William Taylor, have all combined to discount Africa and its black races as a mission field in the thought and practical plans of the Church.

But all this is rapidly changing. The watchword "Africa is waiting" has largely lost its significance. The whole continent is astir. With the coming of peace in South Africa and the increase of white population, the growth of cities and wealth will be great, and the native population will increase more rapidly than ever. The 8,000 miles of railroads in South Africa, along the Nile, and stretching into the interior from several points on both coasts, will in a few years meet and form a continental system of vast proportions. Schools for the study of tropical diseases in England and on the Continent are doing much to reduce the dangers incident to missionary life.

An Example of Individualism

Oncken was a servant, bookseller, and tract distributor. With six others he organized a church in a shoe shop. He went forth visiting every part of Germany, scattering Bibles and tracts and gathering converts into churches. In *twenty-five years* this was the result of his work: 65 churches and 750 stations, from 8,000 to 10,000 members, 120 ministers and Bible readers, Bibles and scattered tracts by the million, and 50,000,000 had heard the Gospel. Give us 250 such men as Oncken, and in a quarter of a century we can not only organize 16,000 churches with 2,500,000 members, but may preach the Gospel to every soul on earth.

The Resignation of Eugene Stock

The resignation of Eugene Stock, Esq., Editorial Secretary of the Church Missionary Society, is an event of significance. He has for many years been, perhaps, the most

conspicuous figure in the missionary secretaryship of the world. He still retains office as a secretary, but the departmental responsibility passes to other shoulders. While a man yet lives it is fulsome to say much in his praise; but it is safe and proper to write of Mr. Stock that no man has ever filled his responsible position with more tact, prudence, and common sense, united with more of true dependence on God, and more earnest zeal for the mission cause. We hope the cause may yet be able to utilize his counsels in many a crisis and forward movement.

The Adaptability of Christianity

One of the evidences of the Divine origin of the Christian religion is its adaptability to all races and classes of mankind. It is suited to the needs of rich and poor, high and lowly, learned and ignorant, Eskimo and Hottentot, Britain and Hindu, American and Chinese. It demands only what all can give if they will, and promises to lift all its true followers to the level of the children of God.

Some missionaries have perhaps made the mistake of trying to force Occidental civilization on Orientals in the name of Christianity, and to clothe Africans in "broadcloth and patent leathers." But this is exceptional, and the sooner it is understood the better. Mr. Francis H. Nichols, an American traveler, has recently written an article in the *Atlantic Monthly*, claiming that the Chinese all over the empire have a deep-seated hatred of Christianity. This is true of some, because they link Christianity with foreigners, and deem Chinese Christians unpatriotic and unfilial. Mr. Nichols wrongly holds that for a Chinese to become a follower of Christ he must be denationalized. He rightly believes that China "needs the Gospel far more than

she needs anything else, and that until she is truly converted to Christianity she can never take her place among the nations to which she is entitled."

The time is coming, and coming fast, when the Chinese, like the Japanese, will realize that they can be better citizens and better sons and better subjects and better neighbors by becoming Christians; they will learn that they need leave nothing but ignorance and sin in following Him who came to save the world. Missionaries are more and more placing the emphasis on the essentials (heart-transformation), and leaving the lesser matters to take care of themselves. Christ in the heart will purify the life, but will not necessarily change the harmless national customs. *

Comparative Religion

Conan Doyle, in one of his books, introduces a character as having peculiar wisdom and enlightenment. He instructs the young hero that while Christianity is the most eminent exemplification of religion, especially from the emphasis it lays upon Love, yet all religions are substantially the same, as all alike apprehend the existence of God and His wisdom and goodness.

There is nothing of necessity common to different religions, except that they are all an answer, more or less determinate, to the question: What is the relation of the Seen to the Unseen?

For instance, Hinduism answers: "The Seen is but an illusive and transitory shadow of the Unseen. God is endlessly striving to create, endlessly failing, and endlessly sinking back into a dreamless sleep."

Buddhism answers: "Seen and Unseen alike are a hopeless illusion and fruitless effort, and the only hope for the weariness of being is extinction."

Mohammedanism recognizes God as personal, but refuses to ascribe to Him any attribute except absolute Will. To trace out His wisdom and goodness in the creation is little short of blasphemy, for it observes the fundamental doctrine that He is absolutely incongruous with Nature. Therefore, even the fine scientific Arab mind was finally crushed under the weight of Mohammedan orthodoxy. God is called compassionate, but only because He forbears to destroy the creation. Salvation and damnation are with Him equally arbitrary, and salvation is a mere exaltation of earthly sensuality. Character is hardly even recognized in Islam.

The old Greek and Teutonic religions have but a slight and occasional reference to morality or to the Divine excellence.

Zoroastrianism alone apprehended God as the patron of Truthfulness and Productive Activity. Other virtues are hardly recognized. Yet even this approach to the truth inclined the Jews and Persians to mutual friendliness.

A Jew and Christian, therefore, however well inclined, can not recognize the Gentile religions as even imperfect exemplifications of his eon. The many bright flashes of instinctive moral and religious truth which they contain are much to be prized, but they themselves are false. †

London City Missions

In the City of London there are said to be more workers engaged in some capacity in the evangelization of these millions than the whole force sent by Christians into the field abroad—over 15,000. This is a great center for Christian work, which ramifies into every department. Not only are there city missionaries and open-air preach-

ers, Salvationists and evangelists, orphan houses and asylums, young men's and young women's Christian associations, but there are organizations working among policemen, postal telegraph clerks, newsboys, bootblacks, hansome drivers, railroad men, servant-maids, butlers, hotel porters, the drunkards, the fallen women, theater actors, etc., in countless profusion. And yet the great mass of all this misery and poverty and practical paganism is unreached and untouched. What shall we say of the inadequacy of 15,000 missionaries to meet the wants and woes of 1,500,000,000?

Wingate Mission, London.

A new building is proposed in the West End of London, to be known as "The Wingate-McCheyne Mission House." It is in memory of Rev. William Wingate, who died on Christmas Eve, 1899. He was one of the most successful and winning of all the missionaries among the Jews. He was born in Glasgow in 1808, and was associated for a time with Robert Wodrow, whose prayers for the Jews were so remarkably answered in the mission established at Buda Pesth, in connection with the visit of McCheyne, Dr. Keith, Dr. Black, and Andrew Benar. Mr. Wingate himself went to Buda Pesth when he became colleague of Robert Smith. The Saphirs, father and son, were among the first fruits of this mission. Among Mr. Wingate's converts was Edersheim, whose contributions to Christian literature are so important and valuable. He found Christ in 1843.

DONATIONS RECEIVED

No. 252.	Kongo Balolo Mission.....	\$30.00
No. 254.	Famine Children in India.....	5.00
No. 255.	Zulu Industrial Mission.....	7.00
No. 256.	Ramabai Mission.....	1.00

BOOKS FOR THE MISSIONARY LIBRARY

THE BATTLE WITH THE SLUM. By Jacob A. Riis. Illustrated. 8vo, 464 pp. \$2.00. The Macmillan Co. 1903.

No one who has read "The Making of an American" will fail to read this companion volume, which is also a sequel to "How the Other Half Lives." Mr. Riis has enlarged and revised his "Ten Years War," so as to make a practically new book. It is thrilling, it is fascinating, it is stimulating. The battle was hot and the victory was worth winning. There are still many more such battles to be fought and won, but the task will be easier because of what Mr. Riis and his colleagues have accomplished. He has succeeded in giving the dwellers in the tenements of the slums a better chance for life and morality. He is as fearless in his exposition of the greed of landlords and the corruption of politicians as he is sympathetic in his advocacy of better homes for the poor, more parks, and better school accommodations for the children. The battle against the slums is a battle against the devil and his agents, and the victory won is a victory for the Kingdom of God. *

ERROMANGA, THE MARTYR ISLE. By Rev. H. A. Robertson. Illustrated. 12mo, 467 pp. \$1.50. A. C. Armstrong & Son, New York. Hodder & Stoughton, London. 1903.

This is a record of nearly thirty years of devoted work and perseverance amid great obstacles and trials, in a small and remote field, where the martyrdom of John Williams and other noble missionaries has made the very soil sacred. After all the repeated accounts of Williams' heroic death, we have read this with livelier interest than ever, and regard it as the most satisfactory we have seen. One who wishes to have an idea of the Erromangans, their daily life, industries, habits and customs and religion, who desires to be brought into close con-

tact with John Williams, the lamented Gordons, Rev. John Inglis, Dr. John G. Paton, and to get a clear conception of mission work on these islands as it is, with no false romance or deceptive halo, will find in these pages an excellent guide. A missionary meeting may be thrilled by the reading of pages 49-56—the graphic account of the death of that Polynesian apostle. This book has perhaps one fault—that of entering too much into minute details; yet from some points of view this is its main excellence.

BY ORDER OF THE PROPHET. A Tale of Utah. By Alfred H. Henry. 12mo, 402 pp. \$1.50. Fleming H. Revell Co., New York. 1902.

This is a most excellent and readable work of fiction founded upon fact, with the manifold absurdities, falsehoods, abominations, and woful results of Mormonism supplying the impressive moral of the story. Carissa Graham, of a choice English family, left an orphan of a somewhat wilful make, falls in with and presently also falls in love with Eton Brand, a fervid young Mormon elder then sojourning in the neighborhood in eager quest of converts. She accepts his new "gospel," runs away, and is married, but later repents of her folly, for the lives of both are filled with tragedy and wretchedness. This book is not strictly an attack upon Mormonism, but is a mere candid setting forth of its fundamental principles and tenets, and of the fruits they bear in lives by the ten thousand. Peculiar interest attaches to the three months' trip of ox-teams from the Missouri to Salt Lake, and to the frequent use made of familiar names of persons and places. The story will prove both a fascinating piece of fiction and an excellent eye-opener to those who have come to look upon Mormonism as maligned

and harmless, and have known only its milder teachings. ***

INDIA'S PROBLEM. By W. B. Stover. Brethren Publishing House, Elgin, Ill. 1903.

This is a timely and forceful putting of facts and suggestions up to date about India. It is vivid, picturesque, and pungent, illustrated with good pictures which illustrate. It is a capital book for most people who are eager for fresh information. There is not a dull page in it. Even those things which many people already know have a fresh setting. Altogether it is unique. The author, after six years in India, knows his ground. **

THE LAND OF THE CONCH-SHELL. By Augusta M. Blanford. Illustrated. 12mo, 83pp. 1s. Marshall Bros., London.

The Church of England Zenana Missionary Society has issued many of these popular little books descriptive of life and work in mission lands. Travancore, "The Land of the Conch-Shell," is one of the star fields of the Church of England and may well be distinguished by a volume descriptive of its history, people, and missions.

Two other volumes of about the same size have just been issued under the auspices of the society, and both have to do with India. "Nevertheless Afterward" is a story by Rosa Alison, founded on facts and "Rajammal's Faith," is a story of South Indian life by Caroline G. Milne.

PROTESTANT MISSIONARY DIRECTORY OF INDIA FOR 1902. Compiled by John Husband, F.R.C.S.E., C.I.E., Ajmer, Rajputana, India.

It is a great labor to compile such a handbook as this: the name of every missionary in India, society, date of entering the field, also every missionary society from whatever country, and a great deal of incidental valuable information. Five pages are given to the directory of Ladies' Societies; two to Y. M. C. A. and Student Volunteers; three to Bible and Tract Societies; three

to Theological Institutions; one to Conferences; one double column to Leper Asylums; eight double-column pages to Native Christian and Mission Industries. Orders may be sent direct by postal union (5 cents per half-ounce) and remittances by money order to Rev. Dr. J. Husband, Rajputana Mission Press, Ajmer, India. Three copies will be mailed to America, post-paid, for one dollar. We are thus exceptionally specific, because missionary societies should all possess it for reference. **

YOUNG PEOPLE AND MISSIONS. Report of the Conference Held in New York, December, 1901. Pamphlet. 175 pp. 15 cents. Foreign Missions Library, New York.

This report is full of suggestions for ways and means to interest young people in missions. It will be very valuable to missionary committees in Sunday-schools and young people's societies.

NEW BOOKS

INDIA'S PROBLEM: KRISHNA OR CHRIST. By J. P. Jones, D.D. Illustrated. 12mo, 325 pp. \$1.50. Fleming H. Revell Co. 1903.

AN INDIAN PRINCESS: CHUNDRA LELA. By Ada Lee. Illustrated. 1s. 6d. Morgan & Scott, London. 1903.

THE SHINING LAND (CEYLON). By E. S. Karney and W. S. Malden. Illustrated. 12mo., 96 pp. 1s. Church of England Z. M. S., London. 1903.

A JOURNEY TO LHASA AND CENTRAL TIBET. By Sarat Chundra Dao. Edited by W. W. Rockhill. 2d edition. 8vo, 285 pp. \$3.50, net. E. P. Dutton, New York. 1903.

TWO HEROES OF CATHAY. By Luella Miner. Illustrated. 12mo, 235 pp. \$1.00, net. Fleming H. Revell Co. 1903.

LIGHT OF THE MORNING (FUHKIEN). By Mary E. Darley. Illustrated. 8vo, 251 pp. 2s. 6d. Church of England Z. M. S. 1902.

MISSION METHODS IN MANCHURIA. By John Ross, D.D. Maps and illustrations. 3s. 6d. Oliphant, Anderson, and Ferrier, London. Fleming H. Revell, N. Y. 1903.

SEA-GIRT YEZO. By John Batchelor, D.D. Illustrated. 8vo, 120 pp. 2s. 6d. C. M. Society, London. 1903.

SPAIN AND HER PEOPLE. By Jer. Zimmerman. Illustrated. 8vo, 350 pp. \$2.00, net. G. W. Jacobs & Co., Philadelphia. 1903.

LEAVENING OF THE NATION. By J. B. Clark, D.D. 12mo, 362 pp. \$1.25. Baker & Taylor Co., New York. 1903.

BIRTH OF BEREIA COLLEGE. By J. A. R. Rogers. 12mo, 174 pp. Henry T. Coates, Philadelphia. 1903.

TWENTIETH CENTURY NEGRO LITERATURE. Essays by 100 Negroes. Edited by D. W. Culp, M.D. Illustrated. 472 pp. J. L. Nichols, Napier, Illinois. 1903.

GENERAL MISSIONARY INTELLIGENCE

AMERICA

An Easter Week of Prayer for Missions At their recent Conference the foreign missionary secretaries present, representing at least a dozen of the leading denominations of the country, under the conviction that the first week in January is so generally given up to the inauguration of evangelistic services to further the Kingdom at home that the needs of the wide world are then well-nigh forgotten, decided to suggest to the churches to observe a Week of Prayer for the conversion of the world during the days just preceding Easter, being this year April 5-12. How fitting and timely such an observance would be!

Immigration Our Great Peril For five years the influx of the foreign-born has been steadily and rapidly increasing, while the average intellectual and moral quality of the immigrants has as steadily and rapidly diminished, as these figures abundantly prove: In 1898 only 229,299 came in from foreign parts, a majority being from Britain, Germany, and Scandinavia. But last year of the 648,743 who landed on our shores, 180,000 were Italians, 170,000 were Hungarians and their like from Austria, and 107,000 were from Russia, or a total of 457,000 from the three countries, as against only 128,000 from Western and Northern Protestant Europe.

The Potent Anti-Saloon League Scarcely any mention has even been made of this organization in these pages; and yet, tho having been in existence less than two decades, it has come to the front rank among forces which make for temperance. The name defines the policy. Its

aim is to *destroy the saloon* rather than to save the drunkard. To this end it seeks especially to secure local option all the land over, so that each community, be it township, suburb, or city ward, can vote directly as to whether saloons shall exist. Its latest triumph was gained in Tennessee in a law which prohibits saloons in all cities with a population of less than 5,000.

The "Cost" of The Hartford, Gospel vs. Law Conn., Young Men's Christian Association has been criticized as an expensive institution, and in meeting the criticism, the general secretary, Noel H. Jacks, has made this comparison, which is stirring up much interest and discussion in Hartford:

Mr. Jacks found that the average age of the inmates of the Massachusetts State Reformatory at Concord is the same as that of the members of the Y. M. C. A. at Hartford, and the value of the reformatory buildings is \$1,000,000, and of the Hartford Association, \$250,000. The capacity of the two institutions is similar. Last year the average number of young men in the reformatory was 939. The number of men and boys who are members of the Hartford Association is 900, but undoubtedly four times as many men come under the influence of the organization. The reformatory employs 65 officers and 30 teachers at an expense of \$106,000. The Hartford Association employs 10 people with an aggregate salary of \$8,600. The entire budget of the reformatory is \$216,000, and that of the Hartford Association is \$17,500. Mr. Jacks further says that in the reformatory the inmates give nothing, while the members of the Hartford Association pay towards its budget over \$5,000. He claims that the purposes of these two institutions are almost identical; that both are intended to improve the character of boys and young men; that the reformatory treats the disease and

the Y. M. C. A. guards against its attacks.—*Advance.*

The Chicago Y. M. C. A. The Chicago association conducts work at 26 points, including 5 general departments, 5 railroad departments, and 16 college, or students' branches in professional technical schools, and the University of Chicago. It has a paid membership of 8,829, showing a gain of 318 in the last year. It has held 2,063 meetings, attended by 76,000 people. In the educational department there are 1,733 night and 288 day students. The association has 5 gymnasiums, with a total attendance of 98,287. Its natatoriums were attended during the year by 263,000 persons. It has secured boarding-houses for 1,425, and business employment for 1,128 young men in the last twelve months. It has 1,055 junior members between twelve and sixteen years of age. The railroad departments have sleeping-rooms for 355 men, and furnish 780 meals daily. The association has raised during the year from membership fees and subscriptions, \$198,000. The gross value of its property is \$1,746,000, and its net value \$1,060,000.

How Some Endeavorers Give Some samples of the way Endeavorers give to foreign missions will show that their mission studies bear fruit. The society of the Chinese Congregational Church, San Francisco, of which Rev. Jee Gam is pastor, gave last year more than \$1,516, with but 40 present members. The Madison Avenue Reformed Endeavorers, New York, gave \$880, an average of \$13.54 for each member. The Reformed Endeavorers of Zeeland, Mich., gave \$1,172, or an average of \$16.75 a member. These are some of the "star" givers, but there are 543 societies now enrolled in the Mace-

donian Phalanx, which means that every one of them is giving not less than \$20 toward the support of a mission worker of some kind. Most of them give over \$20 annually. Ninety societies give \$25 each. Sixty-one give \$30. Sixty-two give \$50. Sixteen give \$75. Twenty-five give \$100. Nine give \$125. Eight give \$150. Five give \$200. Four give \$250. Three give \$300. One gives \$500, one \$600, one \$693, one \$1,230.

How Some Churches Give These great sums were bestowed last year by 4 wealthy churches in New York City: St. Bartholomew gave \$322,920, of which \$288,640 was devoted to missions at home and abroad, and only \$34,280 for the benefit of the church itself. St. Thomas gave \$181,595, of which \$140,410 went for the benefit of others and \$41,185 of themselves. Brick Presbyterian, \$138,642, divided as above into \$109,175 and \$29,467. Church of the Incarnation, \$123,710, \$87,718, and \$35,992. The splendid total is \$666,867, divided thus: \$140,924 for self; but \$525,943, or more than three-fourths, for benevolence.

Stood Still and Grew The American Board holds to the policy of raising up a native agency for the development of its work, and since 1892 has not planned to increase materially its force of American missionaries. Accordingly, the number of such missionaries, which during the last decade has averaged 546, now stands at 549. But during this period the native agency has been increased by 981, or from 2,600 in 1892 to 3,581 in 1902. The number of churches has grown from 434 to 524; the communicants have gained in number by 15,000; and the pupils under instruction in all grades of schools have grown in number by

13,634. The point has now been reached where the development from within the missions has forced them to call both for enlarged appropriations and reenforcements of men and women. Soon the veterans, tho with great reluctance, will lay down their work. Old age can not be halted in its approach, even by the claims of a church at home that enough laborers have been sent to meet the needs.—*Missionary Herald*.

Dr. Devins to Another Christian Tour in the editor and friend of Orient missions is to make a tour of some of the Asiatic mission fields. Rev. John B. Devins, D.D., the editor of the New York *Observer*, leaves in May to visit Japan, Korea, China, the Philippines, India, Burma, Syria, and Turkey. We have arranged with him for a series of articles as a result of his independent observations in the mission fields. We bespeak for him everywhere a cordial welcome and hearty cooperation on the part of the missionaries. His tour is in the interest of the Kingdom of God.

The "Living Link" in the Presbyterian Missions Board, was recently asked how this method of raising money was working, and replied as follows:

Of the 800 and more foreign missionaries of our Board, seven-eighths are specially supported by individuals, by churches, by societies, alone or in groups. We could not escape this method if we tried to do so, and we do not care to do so. The demand for it on the part of givers at home is so strong that if it could not be gratified through our own Church, it would seek gratification elsewhere. The system is not without its drawbacks; but no system would be, and the counterbalancing advantages greatly preponderate; the great majority of churches and other or-

ganizations and individuals supporting special missionaries would, I am sure, testify to their satisfaction with the plan.

How the The Central Presbyterian "Living Link" byterian testifies as Succeeds in follows: "The Forward the South ward Movement for Foreign Missions in the Southern Presbyterian Church, in which 3 of our young men have been engaged, Messrs. Preston, Stuart, and Moffett, has been eminently successful. The churches visited are asked to undertake the support of individual missionaries, or, by a plan of shares commended by the Nashville Committee, are given to some specific station or work. During the six months ending December 1st, 89 churches have entered the Forward Movement, promising hereafter a total of at least \$38,038 per year, an average of \$1.80 from each member. This is an aggregate gain of \$23,785 over the amount contributed to foreign missions by these churches last year."

The Station The "Station Plan" "Living-Link" aims to bring individuals in the home land into direct communication with a particular field without designating separate missionaries to individual churches. It is proposed to form, in single churches or groups of churches, those who will support a mission station. This plan has been successfully operated for several years in some churches, notably the Presbyterian and Congregationalist, and has several advantages over the individual missionary "living-link." A church becomes familiar with a field, and even if the missionaries die or resign the interest is not apt to die out. There is also the same personal interest without such danger of favoritism.

Deserved Honor The *Spirit of Mis-*
to *sions* for February
Bishop Hare tells of the recent
celebration in Phil-

adelphia of the completion of his thirty years' service as Missionary Bishop of Niobrara, with the Indian tribes as his especial charge. Of his work it is said: "It is easy to say that of the 25,000 Indians now living in South Dakota, nearly 10,000 are baptized members of the Church, but these figures do not begin to convey an adequate idea of the wide gulf between the Sioux of 1873 and the Sioux of 1903. When Bishop Hare went to them they knew practically nothing of the Christian Gospel. To all intents and purposes they were as utterly heathen as people in Central Africa, and they were smarting under the sense of grievous wrongs inflicted by white men, whom they naturally assumed represented the Christian community. To-day, as each Sunday rolls by, these Christian Indians gather in 90 congregations, scattered over the Dakota prairies, to unite in Christian worship by the use of the prayer-book service translated into their own tongue, and under the leadership of priests, deacons, catechists, and helpers selected from their own race. Bishop Hare has confirmed more than 6,500 Indians, and there are to-day living under his care nearly 3,500 communicants."

The Japanese The following is the
in California emphatic testimony
of Bishop Fowler:

"I want to say from a close and personal knowledge of the Japanese work, that I do not know anywhere in Methodism such a thorough-going, old-fashioned experience and work as among the Japanese of California. These men go about their daily life in a most prayerful manner. One man asked that he might serve half time in the family

where he was employed, that he might give the other half to the study of the Bible and prayer. Having earned enough to do so, he went into the mountains to devote all his time to Bible study and prayer, and so fit himself for Christian work. And when I heard his testimony, I put it down on a par with John Wesley's 'Christian Perfection,' a book he had never seen, but the truth of which he had gloriously experienced. That spirit has spread throughout the company of Japanese workers. They go to the incoming steamers to meet their fellow countrymen, take them to boarding-houses, and there win them to Christ. They even sent one of their companions to Honolulu, a graduate of the university, an educated Japanese."

How About Rev. H. A. Bridg-
Cooperation in man, writing of
Porto Rico? "Missions in Porto
Rico," first suggests

and then inquires:

Above all, Porto Rico should furnish a shining illustration of harmony and cooperation between different Christian bodies. Three years ago, when work was beginning there, we heard a good deal about conferences between the different Boards in New York, and of an allotment of different sections of the island to different denominations. How are the compacts then made being fulfilled? What degree of fellowship and cooperation is there to-day between the 13 members of our American Missionary Association mission, the 21 Presbyterian, the 10 Baptists, the 5 Episcopalians, and between all of these Christian workers and the United States Commissioner of Education and his 125 American teachers?

The The three mining
Y. M. C. A. companies on Doug-
in Alaska las Island, Alaska,

are cooperating in establishing a Young Men's Christian Association with a \$6,000 building at Treadwell, to be open day and night, for their employees.

The building was opened on Christmas Day, and contains recreation rooms, gymnasium, bowling-alleys, baths, smoking-room, and a lecture and entertainment hall. W. A. Reid, formerly general secretary of the association at Kalamazoo, Mich., and for several years engaged in conducting associations among miners and soldiers in Alaska, made a canvass of the men in the mines. Eighty per cent. of the employees signed for membership at \$1 a month, which it was agreed should be taken from their pay by the company. Violent opposition to the establishment of the association was shown by the saloon and gambling-house keepers, and even threats were made on Mr. Reid's life.

Civil Marriage Those who have the interests of the Gospel at heart will rejoice to learn that a Civil Marriage Law was adopted by the Congress of Ecuador, and duly signed by the President on October 3, 1902. This means much in a land which for generations has been a stronghold of Romanism. A heavy blow has been struck against the papal power, and an advance step has been taken in the interests of public morality. The authority to grant permission to wed has hitherto been entirely with the Roman Church, and a man too poor to pay the fee demanded by the priest could not be married. The result was concubinage or worse—a condition very common all over Ecuador. Marriage is now regulated by the laws of the state, and celebrated, without cost, before civil authorities.

The Clerical party made a very fierce fight against the measure, and the bishops have united in publishing several manifestos to their people against it. They assert that the law is against Roman Catholic

dogma, and as this dogma can not be separated from morality, the law is against morality. Further, they affirm that to support the Civil Marriage Law means to deny Divinity to Christ, because Voltaire was the author of Civil Marriage, and Voltaire denied the Divinity of Jesus Christ!

At first it was expected that the passage of the law would mean an uprising of the Clerical party and a new revolution, as the bishops declared in their manifestos that they would never recognize the new law, but would resist unto blood if necessary. This means that the priests will marry people without a civil license for it, and as such an act makes them liable to a fine and imprisonment, they will rebel against its execution, but thus far there has been no disturbance.

EUROPE

Growth of Mr. Howard Evans **Non-Conformity** has for the sixth time compiled the statistics of the Evangelical Free Churches of England, and finds that there is an increase of 37,000 new members over last year. Sunday-school teachers number 388,599, a gain of 5,000. Sunday-school scholars are 3,321,539, a gain of 45,000.

Free Churches	Members
Wesleyans.....	573,876
Congregationalists	414,218
Baptists.....	357,066
Primitive Methodists.....	190,149
Calvinistic Methodists.....	162,865
United Methodist Free Churches..	83,590
Presbyterians	78,024
Methodist New Connexion.....	30,355
Bible Christians.....	30,145
Society of Friends.....	17,115
Seven smaller bodies.....	37,398
Total.....	1,982,801

From estimates furnished by the local clergy of the Established Church, it has 2,004,493 communicants; if this number is correct, then it has only 21,692 more com-

municants than the Free churches. The Free churches have 3,321,539 Sunday-school scholars, while the Established church has but 2,851,636; these figures show 469,883 more scholars for the Free Church Sunday-schools than for those of the Established Church.

**The Purity
Crusade in
England**

This movement is making progress under the auspices of the National Vigilance Association. The work done by the association is varied: one day tracking the footprints of vice in the highways of a great city or a country village; the next hunting down a white-slave dealer in the streets of Paris or Berlin; now listening to the heart-breaking cry of a father, whose fair daughter has been decoyed into a life of impurity under promise of marriage or of remunerative employment; anon helping a mother who can not manage her wayward child, and fears the worst may happen; one hour prohibiting the sale of disgusting books, the next nailing up warnings in the ship's cabin to young women traveling abroad; one month visiting the capitals of Europe enlisting the services of emperor and princess, pastor and consul, in breaking up the cunningly organized traffic in girls—another pleading the cause of purity in English homes and from English platforms; to-day pacing the lobby of the House of Commons, pressing on the attention of members the amendments to the Criminal Law Amendment Act—to-morrow seizing barrow-loads of obscene photographs, or receiving parcels of vile literature left in the cloak-room, and burning them with joy at the request and expense of the depositor; to-night watching some haunt of devilry in London—the following holding a midnight mission in Holland.

The work is multifarious and unremitting in the social circle, the law courts, and legislative quarters. Those desiring further information may address Mr. W. A. Coote, National Vigilance Association Offices, 319, High Holborn, London, W. C.

**The Medical
Missionary
Association**

This organization was started 25 years ago, when English Christians greatly needed to be aroused to enter the open door for this branch of missionary work. The association was formed through the instrumentality of Dr. Fairlie Clark, Dr. George Saunders, Dr. James Maxwell, Mr. James E. Mathieson, and others. Its purpose was to promote medical missions by awakening interest, helping missionaries, planting missions, and publishing a paper, *Medical Missions at Home and Abroad*. Affiliated with this organization is the "Children's Medical Missionary Society." A missionary training home was opened for medical missionary students, and from here hundreds of men have gone out to various mission fields in all parts of the world. The association has been eminently successful in all its aims and methods, and has been greatly used to extend the Kingdom of God.

**Marked Growth
in Medical
Missions**

There has been a wonderful development in our C.M.S. medical work during the last six years, and we feel that in no small measure the increased interest has been aroused by information disseminated in the pages of our Medical Mission magazine. In that first number we printed the names of 37 medical missionaries; in this issue we have got out of the sixties and can print 71. The number of beds, in-patients, and out-patients was then 925, 6,432, and 419,000, as compared

with 1,704, 14,550, and 800,000. In February, 1897, we mentioned that £1,744 had been received in the office between April 1 and December 31, whereas now we can record that £6,448 have been received in the eight months ending December 8th; and while our total income for the financial year 1896-97 was £3,700, we hope this year it will be little, if any, less than £25,000 (including about £4,000 for the support of medical missionaries which previously would have been credited to the general fund).—*Mercy and Truth.*

**The
Archbishops
and Medical
Missions**

We are glad to notice that the Archbishops, in their letters to the public press calling attention to the Day of Intercession for foreign missions, made special mention of medical mission work. They say: "*Medical science can be used, and is increasingly used, as miracles were once used, to prove to those to whom we are sent that we have in our hands a gift of God which may be made a blessing to men.*" We do indeed believe that God is abundantly using this gift of His to His own glory. It tells of God's love, it attracts people from far and near, it impresses those who receive it with the fact that the man or woman through whom it is imparted may also have a message from God on spiritual things. The Archbishops go on to say: "*The time has come for resolute forward action, and as the last century has been the century of preparation the century now begun ought to be the century of entirely new devotion.*"—*Mercy and Truth.*

**A Bedouin
Mission
Proposed**

An effort is being made in England to establish a mission with the object of reaching the neglected seed of Ishmael. Only lately has it been found

possible to carry the Gospel to them. Mr. Archibald Forder recently penetrated 750 miles into Arabia, and went from tent to tent, and from town to town in those unknown and mysterious lands, unfolding the story of Jesus and His love, speaking and reading to the people in their own tongue. Tho frequently in danger, and with no apparent way of escape open to him, Mr. Forder's faith never wavered. The mission now being formed, with Jerusalem as its base and headquarters, will reach the neglected poor of the Holy City and the Bedouin of Northern Arabia, Eastern Palestine, and the Sinai Peninsula, and will also keep in constant touch with the ever-flowing stream of Arabs who visit Jerusalem. The Arabs come immense distances to sell and buy in Jerusalem, and they are obliged to stay there a few days, during which, very often, they get robbed.—*The Christian.*

**Concerning The February Bible
Dr. R. N. Cust Society Reporter** has an article relating

to the life and service of this illustrious Christian man, from which these statements are taken:

Born in 1821, he has lived through one of the most remarkable periods of the world's history. In addition to living in history, he has helped to make it—a distinction that falls to the lot of comparatively few.

He spent six and a half years at Eaton, and then having the offer of an appointment in the Indian Civil Service, he entered the East India College, Haileybury, and in 1843 embarked upon the career in which he was later to distinguish himself so conspicuously. He tersely describes his life, when he settled down to work in Hoshiarpur: "Peace and quiet, duties of intense interest; time for my oriental studies; freedom from European bondage; eight hours daily on horseback; disuse of the English language, and adoption of that of my people, to conciliate whom was the desire of my heart, and I was

successful; the majority had never seen a white man before, and they learned what a gentle yet strong rule meant—no bullying, no threatening—“the iron hand in the velvet glove.” Such were the principles of the Lawrence system, by which in those distant days the Punjab was ruled, and I had the delightful privilege of being one of the earliest proficient. I built myself a small house in a beautiful garden. I issued the famous three commandments:

Thou shalt not burn thy widows.

Thou shalt not kill thy daughters.

Thou shalt not bury alive thy lepers.

I cut roads where none existed; I hanged murderers and imprisoned thieves; I cultivated friendship with the petty chiefs, but made *them understand what obedience meant.*”

For reason of health and family he returned to England in 1867. Considering the vast amount of other work Dr. Cust has accomplished, his literary output is little short of phenomenal, comprising 43 separate volumes and 1,254 articles. A linguist of extraordinary versatility, he has a practical working knowledge of 16 different languages. No member of the Bible Society's editorial committee speaks with more weight on the manifold linguistic problems which come up for solution month by month.

The Basel Industrial Mission The great value of industrial missions and the difficulty of inaugurating and successfully maintaining them are both well illustrated in the fifty years' experience of the Basel Missionary Society which, as a sort of auxiliary (tho in a sense independent), has its Missions Handlungs-Gesellschaft, formed in 1882 by the union of two somewhat similar bodies: one having operated since 1852 in Mangalore, S. W. India, and the other since 1859 on the Gold Coast, West Africa. The aim was to supply labor to the converts through a printing plant, book-

binding, weaving, carpentry, etc., in Africa, largely to deliver the natives from the curse of idleness. Both attempts had proved pecuniarily successful, and when united were placed under 6 directors chosen by the society. By the last report, after paying 5 per cent. on the capital invested, and various donations to the funds for the support of invalids, widows, and orphans, a net surplus of \$57,780 was turned over to the Basel Society.

A Romanist on Mrs. Gulick's School How can one read the following without great grief of mind, although it relates to the success of Mrs. Gulick's International Institute for Girls in Madrid, and to raise needed money for which she is now in this country. Quoth the *Sacred Heart Review*:

Funds, of course, will be forthcoming, not because the school is “a regenerating influence among the women of Spain,” but because so many well-to-do members of sectarian churches would rather give a thousand dollars to rob a Spanish Catholic girl of her faith than fifty cents to convert to decent living the degenerates, male and female, of their own country. *The Pilot* refers to the eminent men who spoke at the meeting as bigots, and says the effect of the institution is “to destroy Christianity” in Spain.

Religious Toleration in Russia March 12th bids fair to be an important date in the history of Russia.

On that date—the birthday of Alexander III.—the czar issued a decree providing for freedom of religious belief and worship throughout his dominions. This is a tremendous stride in advance and, if carried out, will be as important as the emancipation of the serfs. It yet remains to be seen how fully this decree is observed, and how much freedom for missionary work will be allowed. We earnestly hope

that the door will be opened for full liberty of conscience and for the progress of the Kingdom of God in the land of the czar. At any rate it will mean a relaxing of penalties against Christian dissenters like the Stundists. There is also decreed certain reforms in local self-government, and the people are rejoicing at the prospect.

Good Tidings from Corsica During the last year we have been watching the progress of a work in the village of Aullène, in the south-west of the island of Corsica, with great encouragement. This village, situated in the mountains, numbers 1,500 souls, very ignorant, but having a strong element of piety. Six of the young men of Aullène are studying for the priesthood, and it was by meeting with one of them in Ajaccio that M. Guendon, of the McAll mission of Paris, was first brought into contact with these people. A large number of them became disgusted with the life of the curé, and refused to attend church or to give the curé the usual payment in kind of bread, oil, and chestnuts. The influence of M. Guendon's teaching spread, and he was invited to go to Aullène and instruct them more perfectly in the Gospel. He was received with the greatest cordiality, the mayor and several of the more prominent persons joining in the meetings. Not less than 150 to 200 persons came to his meetings, held twice and thrice a week, while from 50 to 60 children attended the school held on Sunday and Thursday.

The inhabitants earnestly desire to have a pastor resident among them, who will care for them, and be to them a true shepherd. We hope that this will be arranged without much delay, in connection with the Société Centrale.

ASIA

Christ Divided Rev. Arthur J. Brown has recently written that in **Western Asia** Syria and Palestine are resident to-day no less than 710,000 "Christians," so-called. The Nasairiyeh number 200,000, a semi-savage race; the Armenians, 160,000; the Maronites, 150,000; Orthodox Greeks, 150,000, and the Druses, 100,000. All these are bitterly sectarian and overflow with the "Gospel" of hate. And it is from observing such wretched specimens of its friends that the Turk judges Christianity.

News from Arabia The appeal for Hadramaut, which Dr. Zwemer voiced in the October (1902) REVIEW, has already been responded to by a band of Danish missionaries who were studying in Beirut, preparing to work among Arabs. They have been aroused to go to Makallah and begin work there. The leader of the band is Rev. Olaf Hüger. So writes Dr. Zwemer, and adds that it is an answer to definite prayer on the day that the article was sent to the REVIEW. The Arabian Mission is now calling for 8 new missionaries to help occupy Kuwait and other centers.

An Apostolic Bishop Well does the *Missionary Record* of the Scottish United Free Church say:

Deserving of note in our pages is the return of the apostolic veteran, Bishop Stuart, to Persia. His first departure for the mission field was in 1850. Along with three others he was "dismissed" at a valedictory meeting held by the Church Missionary Society in a parochial school-room in Islington. He was then sent to India; afterward he labored in New Zealand, where he became Bishop of Waiapu; some ten years ago, desiring to utilize his Oriental attainments, he went to Persia; and now he returns

thither in his seventy-sixth year. At the recent "dismissal" in Exeter Hall, as one of a band of 154 returning missionaries and 56 recruits, he spoke with a voice and energy surpassed by none.

Missionaries' Salaries Not Excessive The editor of the *Baptist Missionary Review*, published at Ongole, South

India, writing in the October number regarding salaries, native and missionary, gives the following interesting facts which some people ought to commit to memory:

If salary were a consideration, missionaries themselves would have a much better ground of complaint than their native brethren. There are very few Baptist missionaries who are not graduates, while a large proportion of them have the M.A. degree also. The Madras Civil Service List (government), on the contrary, embraces at the present time 180 men, of whom 15 only are M.A.'s, and 37 are B.A.'s. The rest, or nearly 77 per cent. of the entire number, have no university degree; yet the newest appointee in the list has a larger salary than any missionary we know of, while the man whose name heads the list receives as much every twenty days as the best paid missionaries of the American Baptist Missionary Union get for an entire year's service. Further than that, there are native officials high up in government employ whose pay is from 1,000 to 5,000 rupees (\$333 to \$1,666) per month, and any number of minor officials, deputy collectors, and the like, who are better paid than any European or American missionary. Then, in addition to these big salaries in every case, there is a pension, which a missionary would consider a fortune by itself.

Hindus are Afraid of the Bible A good deal of agitation seems to have been created among scholarly

Hindus by a proposal to introduce the Bible in the schools of India, and indirectly a striking tribute to the power of the Christian Scriptures has been paid. The universities of England and America

study the sacred books of India, and are not afraid of their influence. But the people of India believe that the study of the Bible would prove to be dangerous to Hinduism. They have no protest to make against the study of Shakespeare, but the press of the country bristles with objections to the suggested introduction of the Bible. There are some among the people, however, who desire to see the study of our Scriptures undertaken. One paper has the courage to say, "The Bible, if made the center of India's religious thought, would work out the moral regeneration of the land. And that is the end to be desired above all else."

Should Jinrickshaws Not be Used? A Hindu Christian writes to the *Bombay Guardian* that by the use of the jinrickshaws by missionaries great harm is being done to the cause of Christ in India. He reasons as follows:

There was a time, not very long ago, when the custom and the law of the country reserved the use of vehicles borne or drawn by human beings, for gods, kings, their family and the gurus. British law has slackened this distinction, and now any street-boy, if he has money, may move about in any such conveyance. Even to-day in India when a person is very much honored, almost worshiped, he is drawn in a carriage by men. This kind of homage was paid to Messrs. Dadabhai Naoroji and Surendranath Banerji, and the Christian papers criticised the people for this silly act very mercilessly. The Ratha of Jagannath and many other gods are drawn by men. You must have seen how the Hindus lift their gurus into a palkhi and carry them through their towns. Now if these people see a missionary seated in a jinrickshaw and drawn by poor Christians, they are likely to receive a very wrong impression. I myself feel, at such a sight, that my country is insulted, and I wish that the British government were wise enough to make a

law to reserve such vehicles only for the representatives of the government.

The writer, Mr. N. V. Tilak, also objects to making men, our brothers, take the place of brute beasts. "India may speak or may not speak, but India is sure to feel very bitterly against a missionary with a jinrickshaw, because he is the preacher of love and brotherhood."

A Note of Alarm! A Tamil tract has been circulated up to our very church

doors. Among other things it said:

Hindus! Awake, or you are lost! How many thousands of thousands have these missionaries turned to Christianity? On how many more have they cast their nets? If we sleep as heretofore, in a short time they will turn all to Christianity, and our temples will be changed into churches! Is there no learned pundit to be secured for money who will crush the Christians? . . . How long will water remain in a reservoir which continually lets out but receives none in? Let all the people join as one man to banish Christianity from our land!

JACOB CHAMBERLAIN.

The Gospel for Pariahs At the recent Decennial Conference Bishop Whitehouse, of Madras, said:

It is only within the last few years that missionaries in South India have been compelled by the force of circumstances, rather than led by any deliberate design, to turn to the Pariahs. And the recent movements have been only another illustration of a fundamental principal that has governed the spread of Christianity from the first. The Gospel has first been preached to those who by birth, education, and hereditary training have been naturally fitted to receive it, and when as a class they have rejected it, then it has been offered to those who sat in darkness and the shadow of death. And the crowning proof of the truth and power of Christianity in every age lies precisely in this fact that the poor and despised have the Gospel preached to them. Nor is this ever an obstacle to the spread

of Christian truth among the more cultured classes; the fatal obstacle to the acceptance of Christianity at all times is pride; and if pride forbids men to enter the kingdom of heaven with the outcast and poor it is impossible for them to enter into it at all. A Christianity that deliberately excluded the Pariahs from the Christian Church—nay, a Christianity that did not earnestly and prayerfully strive to bring them in—would be no Christianity at all.

"Without Note or Comment" A missionary paper published in China says:

China Many mission-

aries in China do not believe in the distribution of Scriptures among the Chinese heathen without comments. Inasmuch as few if any portions of Holy Writ were given originally to raw heathens, but rather to persons and peoples who were already somewhat acquainted with the subjects or the ideas set forth therein, it seems best to many here and now not to urge the Scriptures on the heathen, but rather to preach, preach, preach! To partly offset this difficulty, some parts have been prepared with notes and comments. The notes being in a language more easily understood, and using many common illustrations, are thus doubly effective.

The same difficulty prevails in all mission fields. More urgent than at any previous period in India is the need of carefully annotated portions of Scripture, especially of the New Testament, for the widest possible circulation.

A Wonderful Mission Station in Korea The following from the *Assembly Herald* indicates something of what the Gospel is doing in Korea:

The story of the Pyeng Yang Station is a story of wonderful advance. The annual report says: "And so from year to year we come rejoicing, bringing our sheaves with us." The great complaint of the Pyeng Yang Station is the paucity of numbers to properly care for "these little ones so lately born into the kingdom." Children from ten to fifteen years of age,

grown men and women, and old men of seventy and 2 of eighty-five have been numbered in the conversions during the year. No less than 642 were added by confession during the year. The number of catechumens received was 1,363. The number of adherents is more than 12,000, who attend more or less regularly, and in various ways come in touch with the Gospel. The Pyeng City Church has a congregation of from 1,200 to 1,600 every Sunday, and 9,094 persons attended the hospital during the year. More than 3,300 persons were under Bible instruction in 107 special Bible classes, and 21 new chapels were built during the year by the contributions of the native Christians alone. The total contributions of the year were \$2,930 gold. The wages of an ordinary Korean laborer is but a few cents a day.

Colonel Buck On one occasion an American gentleman came to Colonel Buck much dis-

turbed by certain stories he had heard on the steamers and in the hotels derogatory to the missionaries, and remarked that tho he had been a friend of missions, he was in doubt about continuing his contributions. Colonel Buck advised him not to be hasty in his judgments, and told him that not long before he had said to a distinguished Japanese statesman that he (Colonel Buck) thought "the influence of missionaries had been worth more to Japan than all other influences combined." This Japanese statesman replied that he could not quite agree to that, but he did think "their influence had been one of the most potent which New Japan had received." The opinion thus uttered by Colonel Buck was entirely in the line of sentiments which he expressed frequently and to many persons. — *Missionary Herald*.

A Christian Ambassador In the *Congregationalist*, Rev. J. H. De Forest writes on "Why Missionaries Loved Minister

Buck." His death was sudden and unexpected:

As soon as the sad news was known, the legation grounds were filled with the carriages of the nobility of Japan and of the diplomatic corps, together with American citizens, mourning the loss of one of the noblest representatives our nation has ever had in Japan. No tribute to his worth and to the exceptionally high regard in which the Japanese held him was more marked than the tears that were shed by one and another as they reverently left their cards at the legation. Marquis Ito was not the only man whose cheeks were wet. And the message of the empress that accompanied her basket of rare flowers expressed truly the feelings of multitudes of the noblest ladies of Japan: "I send these flowers, not as the empress, but as a woman to a woman." Again and again is heard from the Japanese; "He was the best beloved of all the representatives of foreign nations."

He frankly confessed that he had doubts, when he first arrived in Japan, as to the value and necessity of missionary work in this land. But he as frankly revised his opinion and said in public, "The missionaries have done more for the lasting good of Japan than all other agencies combined." He cordially welcomed these Christian workers to the legation, and at one time he invited 400 to a lavish reception. When surprise was expressed that he should be on such pleasant terms with missionaries, he said: "There is no reason why I shouldn't invite missionaries here the same as I do travelers and merchants, especially as I like them equally well." And the guests at the last legation dinner were almost entirely missionaries.

AFRICA

The Egyptian Mission The American (United Presbyterian) Mission which for nearly a half century has occupied the lower valley of the Nile, established last year a branch for up-stream, even beyond Khartum, but to which recently independence has been

granted, for reasons thus expressed by the *Christian Instructor*:

It is difficult for the Church in America to think of our mission on the Sobat River as entirely separate and distinct from the mission in Egypt, for, historically, this mission is the child of the Egyptian mission; yet the fact remains that from every point of view this is a distinct mission. Conditions of life in the Sobat mission field differ wholly from those in Egypt. The Egyptian life, with all its imperfections, rests on a civilization centuries old. Life in the Sobat region is accurately described as "uncivilized." The language of the Sobat mission field has nothing in common with the Arabic of Egypt. Two thousand miles of land or river travel separate the two fields. It is no wonder, therefore, that the Egyptian missionaries, tho deeply interested in the success of this distant field, have asked that this mission be regarded as separate, not only in matters of finance, but also of administration. A Pittsburg Presbytery could scarcely be asked to superintend the evangelical churches of Cuba.

**Growth in Notwithstanding
Spite of War** Basutoland was on the margin of the theater of war, and the Basutos felt some of the excitement of the struggle proceeding on their border, the Paris Missionary Society had a very prosperous year among them. From the November *Missions Évangéliques* we learn that 15 new schools have been opened and 52 native workers have been added to the staff of the mission. Not less than 1,178 communicants have been added to the Church in Basutoland, making a total roll of 12,676. Including catechumens, there are 20,171 Christians in the mission. The most remarkable figure of all is found in the amount contributed by the Basuto churches for their own home mission work, for the work on the Zambesi, and for the deficit in the funds of the Paris Society, which reached the total of 92,224 francs, or about \$19,000.

**Boer Soldiers The Lovedale
Becoming Christian Express
Missionaries** has a story which reads stranger than fiction, to the effect that no less than 175 Boer prisoners, while confined in St. Helena, Ceylon, India, and the Bermudas, were converted, and have since devoted themselves to life service as missionaries to the heathen. Returning home they are received by the Dutch Reformed Church, and great preparations have already been begun to assist them to an education that they may be fitted for their work. One congregation has subscribed £2,000 for land and buildings, another has undertaken to support 21 students at an annual cost of £500, another to support 10, and so on.

**Light Breaking M. Bianquis, of the
in Madagascar Paris Missionary
Society, in a com-**
prehensive review of the present situation in Madagascar, makes the following interesting remarks: "Our earliest missionaries thought that it would suffice for us to be the protectors and guarantors, in the eyes of the French officials, of the English and Norwegian missionaries. But time has cleared these brethren from the calumnies with which they had been charged. The dignity of their life, their absolute political rectitude, and the undeniable part which they are playing in the civilization of the colony, have assured to them all the credit they need for the peaceful continuance of their work."

ISLANDS OF THE SEA

**The Situation Dr. F. F. Ellinwood
in the writes thus sug-
Philippines gestively of our
responsibilities and
opportunities in our new depend-
ency: "Since May 1, 1900, the Phil-
ippine Archipelago has been a part
of the territory of the United States.
Its conquest was only a necessary**

incident in the war whose aim at first was the liberation of Cuba from the long-continued oppression of Spain. The conquest of the Philippines was as great a surprise to the people of this country as it was to the inhabitants of Luzon or the Visayan group. It was recognized, however, as a providential event of the widest reach and the most momentous consequences, as on the whole a great step toward the civilization and evangelization of Asia. With whatever differences of sentiment as to what course shall be pursued by the United States government in directing the political and commercial future of the Philippines, there is no room for difference of opinion among Protestant Christians as to the duty which their various church organizations owe to that country. Intelligent Roman Catholics also appreciate the fact that an equally momentous duty is laid upon the papal hierarchy, and especially upon the Catholic churches of America in regenerating the low types of Christianity which have so long prevailed in the Philippines, and so long outraged the sentiment and degraded the morals of the people. It may safely be said that the united force of all Protestant churches in America will scarcely equal the practical zeal of American Catholics in the new departures which will be made in the Philippine Islands, and incidentally in the Roman Catholic countries of the Western hemisphere also, for the discredited friars, who are scorned and repelled by Filipino communities, are being transferred as missionaries to Mexico and South America.

The Gospel in Manila Manila, in many aspects, has a growing attraction to Americans. In it is being worked out a number of interesting ex-

periments in trade, government, finance, and education. It is responding in an encouraging degree to American ideas. It is a seat of power and influence in all that pertains to our distant possessions. But to Christians its moral and religious improvement is of first concern. And it is cheering to note progress in this direction. Favorable reports reach us of religious activity and revival. Before our government came into control, Roman Catholicism was the sole religion recognized, and the priesthood ruled with a high hand and great intolerance. Now a different state of things is observable, and it looks as if Protestantism would in no very distant day be the dominating force. According to the Madrid *El Christiano* there are now 17 Protestant chapels in the city and the suburbs against 22 Roman Catholic churches. This paper also concedes that from present appearances the Romish organizations will, likely, before very long, be in the minority. We are also assured by it that Protestant worship is being held in private dwellings as well as in the largest theaters, in which the attendance at times has been as high as 3,000.

The Old and the New in Samoa On the first Sunday in last September the introduction of Christianity in Samoa was commemorated by special anniversary services. There are times when an English missionary grows faint-hearted and heart-sick in the midst of his work. The native is so primitive in his beliefs, so formal in his religion, so contrary in his ideas of right and wrong, that the thought will occur: Is it possible to build up these babes in the faith? I know no better answer to such misgivings than to attend one of the annual thanksgivings for the over-

ruling Providence which guided John Williams in his self-made bark to the shores of Samoa; to hear a native pastor humbly and gratefully comparing the past with the present, the days of darkness with the days in which they walk as children of light, and then proceeding to impress upon his hearers the twofold duty of advancement in the Christian faith, and of self-consecration for the sake of others living still in heathendom.

True, the Samoan is not a strong Christian. Was Christianity strong in Britain after seventy years' growth? The Samoan is but a babe in the faith, but his faith has at least the merit of sincerity. At the recent anniversary services, after the congregation had united in song and prayer and had listened to some able addresses, 400 remained for a communion service.

V. A. BARRADALE.

MISCELLANEOUS

Nobody T. J. Barnardo, bas-
Doomed by ing his judgment
Heredity upon nearly 50,000
waifs redeemed
from the slums, preaches the doc-
trine of hope for those who are
born of degraded parents. He
says:

I am strongly of the opinion that there is no inherent tendency in any boy or girl, no matter how descended, or how surrounded, which may not be eradicated, or at least subjugated, under favorable conditions. In the fierce contest between heredity and environment, I firmly believe that, all other things being equal, environment is the more potent of the two. No one is hopelessly handicapped by his birth conditions.

Growth of a The World's Stu-
Splendid dent Christian Fed-
Movement eration now em-
braces within the
eleven National and International
Movements of which it is composed,
1,540 associations with an aggre-

gate membership of over 82,000. This is double the number included when the Federation was organized. Two years ago it was reported that there were 39 buildings devoted to the service of the Student Movement in different lands, and that their combined valuation was fully \$1,000,000. Since then 11 other buildings have been erected or provided for financially, the total valuation of which is \$425,000. Of these, 6 are in America, 2 in India, 1 in Norway, 1 in Japan, and 1 in China.

Christianity Some disquieting
vs. remarks have re-
Mohammedanism cently gone the
round of the press
about the success of Islam in mak-
ing converts. A writer in the
Spectator has put this fact in its
true light. Granted that 60,000
converts are made to Mohamme-
danism annually among Eastern
nations (which is a purely con-
jectural figure), this is nothing com-
pared with the extension of the
Christian faith. According to Mr.
Eugene Stock, in the new Ency-
clopædia Britannica, the increase
of *communicants* among Protestant
missions is at least 120,000 a year,
which of course is far below the
number of persons baptized. This
does not, moreover, include the ac-
cessions to the Roman, Russian,
and Greek churches. Thus one of
the cheap arguments of the critics
of missions is shown to be built on
the usual slender foundation of
such attacks. Mohammedanism
has never shown any missionary
genius in the past except at the
point of the sword.—*The Christian*.

A Foreign When a man en-
Missionary's lists for the foreign
Service at Home field the public
thinks little of the
service he may render the cause of
missions at home. But years of
work abroad give expert knowledge

of native races and religions, and of the changes wrought by Christianity, which has a great educational value when brought to the attention of churches in America. Rev. J. P. Jones, D.D., who has recently sailed for his station in the Madura mission in India, has given a striking example of such service. During his eighteen months in this country, on this latest furlough, he made more than 300 addresses. He was heard at the Student Volunteer Convention in Toronto, at the C. E. Convention in Cincinnati, at numerous state gatherings, and in widely separated communities. Dr. Jones also gave courses of lectures at Western Reserve University, Oberlin College, and Hartford, Yale, and Andover seminaries. The American Board secretaries feel that this specialist on missions has left behind him an influence and inspiration which will last a long time.—*Congregationalist*.

What Missions Have Done for Humanity To the question, What have missions accomplished for humanity and for the progress of mankind? Dr. Mirbt, of Marburg, answers: "Missions have had the most essential part in the abolition of slavery, in the removal of cannibalism and massacre; they mitigate wretchedness and poverty, sickness and famine among the heathen peoples; they protest against ruining of the heathen nations by the imports of rum and opium; by their well ordered social and religious labor, they exalt family life and contend against polygamy and premature marriages; and, above all things, by their educational efforts they raise even the most degraded peoples into wholesome morality. It is no matter of chance that mis-

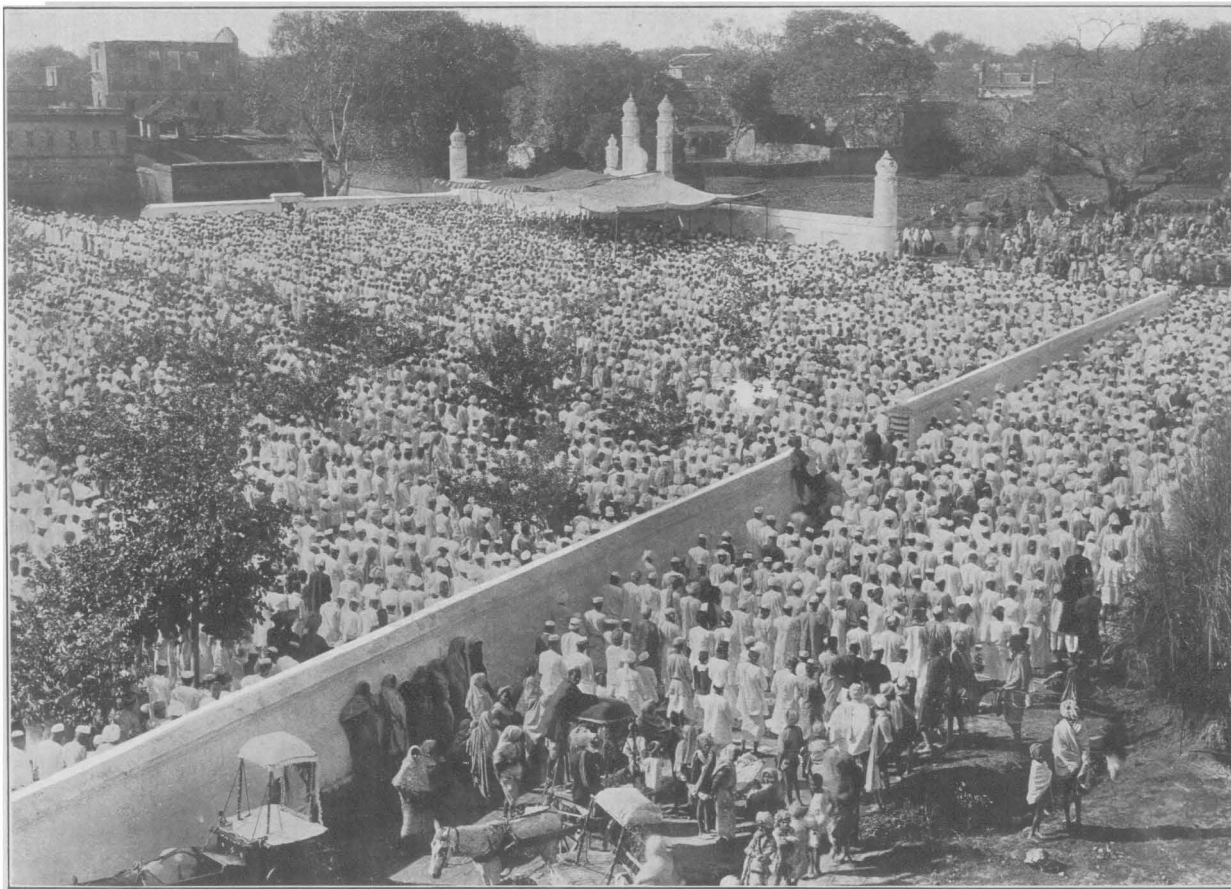
sions work everywhere for humanity, for Christian morality is the religion of perfected humanity."—*Der Missions-Freund*.

Mite Boxes, Tags and Ends, etc. "Well, Helen," said Mrs. Ludlow, earnestly, "I never did use a mite box for my money, and I do not intend to. Not that I would belittle the use of the mite box. It has its place, and evidently it has helped you to make a beginning. But if, as you say, I was the means of awakening your interest in missions, let me try to make you see that there is another step to take. Frankly, Helen, I think it is no honor to our Lord and His kingdom for women as well off as you and I are to give to missions from a mite box.

"You see, Helen, it is this way: we are not wealthy, as the word is understood in these days, but our husbands are prosperous in business, and we have plenty of money. Now, if we only put a penny, or a nickel, or an occasional dime into a mite box for missions, we are just giving the tags and ends of our money for the work of Christ's kingdom. Isn't that true?"

Carey Did More than Hastings Dean Farrar publicly said: "The British Empire owed more to the despised Baptist cobbler, Carey, and the poor contribution of £20 2s. 5d. of the Baptists than it owed to the genius of Warren Hastings and the fiery battle spirit of Clive—men who added the larger part of the East Indies to the British crown."

Bishop P. C. Rothe, an eminent friend of missions in Denmark, recently died at the advanced age of 91 years.



THE GREAT MOHAMMEDAN FESTIVAL, "THE ID"
A crowd of Moslems attending service at the mosque, Allahabad, India

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NOTES ON ISLAM IN INDIA *

BY JAMES MONRO, C.B., RANAGHAT, BENGAL, INDIA

Director of the Ranaghat Medical Mission, 1891-

In India the politician has ever been confronted with the task of governing two great races, differing in modes of thought, habits, and religion—Hindus and Moslems. How this political problem has been solved, how those peoples have been brought to live together under the “pax Britannica,” the history of Indian administration records. With reference to the religious questions at issue between its subjects, the government of India has ever maintained an attitude of strict neutrality, a neutrality which in the past has not unfrequently taken the form of hostility to Christianity. Such hostile attitude has not always been maintained, and it is now generally admitted that while government, in religious matters, should be stringently neutral, it is the duty of the Church of Christ to do all in its power to carry out our Lord’s last command to preach the Gospel to every creature. The missionary, then, is confronted with the religious problems as between Christians on the one hand and Hindus and Mohammedans on the other. But he can not remain neutral, like the politician; he has no “pax Britannica” to appeal to as regards the religious question; his attitude must be more or less aggressive.

Missionary operations in India commenced among Hindus, and for many years missionary effort has continued to be directed toward combating the errors of Hinduism. For a long time Islam received scant attention at the hands of missionaries (the adherents of that religion were looked upon as too fanatical and too obstinately impressed with the truth of their own faith to be moved to embrace Christianity), and it is only now that the Church is awaking to a sense of the neglect of the missionary command with reference to Mohammedans, which has been conspicuous in many parts of India.

Immobility, or stability on fixed principles, is claimed both for Hinduism and for Islam; but the supposed stability of the former is a very different thing from that of the latter. As a matter of fact,

* Mr. Monro is the author of several very thoughtful and helpful pamphlets on Islam in India and in England. They may be obtained from the author.—EDITORS.

Hinduism has been in a state of flux for centuries; its so-called immobility is the immobility (undeserving of the name altogether) produced by transformation or absorption of foreign elements without any apparent regard for stability of principle. Hinduism has been, and still is, henotheistic, polytheistic, monotheistic, pantheistic, even atheistic, as circumstances have required. At the present moment, when Christianity is beginning to make Hinduism totter, who so ready as Hindus to claim identity for Christ and Krishna, and to maintain that in its essentials the Christian teachings of the Bible has been anticipated in the pantheistic Gita? The supposed immobility of principles which has thus been attained by elasticity has naturally resulted in the Hinduism of the present day being but the ghost of what it was in ancient times; so great, in fact, has been the transformation that among Hindus themselves it is impossible to get any consistent or intelligible definition of what Hinduism is.

The Immobility of Islam

Not such, however, has been the immobility of Islam. Of absorption or elasticity there has been no trace. All through the last thirteen centuries Islam has resisted civilization, progress, modification of religious views, and has based its polity, as well as its religious belief, on the Koran and the Hadis. And such immobility, be it remembered, is absolutely vital to the existence of Islam. The Koran, as the word of God, is susceptible of no modification; its errors may not be admitted or corrected, its precepts, according to Islam, are as applicable in the twentieth as in the seventh century. If modern civilization does not accord with the principles of the Koran, so much the worse for the civilization, not for the Koran. Once admit the possibility of mistake, misdirection, modification in the Koran as handed to the world by Mohammed, and the foundation of the whole religion, with the polity based thereon, is sapped. Of *sects* among Mohammedans, immobile as Islam is, there has been no lack; but sectarianism is not dealt with by a kind of tolerant absorption into orthodoxy. Every one of the twenty-three sects, into which, according to Mohammed, Moslems would be divided after his death, is doomed to hell, except one sect, and that privileged sect, in the opinion of the founder of Islam, is that which follows "the religion which is professed by me and my companions."

And yet there are not wanting signs in India as well as elsewhere that the pressure of various forces, brought in under modern civilization and education, is beginning to prove too much for the vaunted immobility of Islam. Let us glance at a few of such signs. History shows us in the clearest manner that when Islam comes in contact with a higher civilization, politically, in the end it has to yield and take an inferior place. The Moslems, with a mistaken pride, still

point to the sultan at Constantinople, and to recent massacres of Armenians, as a proof of the vitality and supremacy of Islam. A judicious silence, however, is maintained on the numerous occasions on which the sultan has to yield, and, as every one knows, the anachronism of a Koranic polity at Constantinople is due to no vitality of Islam, but to the jealousy of European powers, who tolerate the Turk because they can not agree among themselves as to who is to succeed him. And this knowledge is not confined to European powers; it is beginning to show itself among Moslems themselves, giving birth to the young Turkish party, who are held in detestation by the Ulema at Constantinople, and who are obliged to carry out their political designs in foreign capitals, where their lives, at all events, are safe. Education has taken long to penetrate, but it has begun to penetrate at last, and the young Turkish party, who are educated men, have commenced to realize that the immobility of Islam, based on the Koran, involves political stagnation and gradual political effacement. Progress among the powers of the world, under the polity prescribed by the Koran, they have discovered to be impossible. With education based only on the narrow teaching of Mullas and Maulavis, they find that they can not take their place among educated nations of the West; and therefore even in the great college of Al-Azhar itself at Cairo we find the number of students decreasing, owing to the demand for Western education.

The Effect of Western Ideas

The same condition of affairs is visible in India. After the Moslem conquest, administration, both as to principles and language, was conducted on Mohammedan lines. Education, such as it was, was Mohammedan in its tendency; the court language, the language of the tribunals, was Persian; revenue and criminal terms were Mohammedan—everything, in short, was in accordance with India being a *dar-ul-Islam* and not a *dar-ul-harb*. When Mohammedan supremacy was displaced by that of England, for many years the administration continued to be permeated with the principles and language of the Moslem régime. Persian still continued to be the language of the courts; a Mussulman Kazi invariably sat with the English Sessions judge, and gave his *futwa* (or legal opinion) as to the punishment of the accused in accordance with Mohammedan law; English judges and magistrates only signed their decisions, the grounds for their judgments being drawn up in the court vernacular by their native subordinates. Gradually, however, all this has been changed. The English judge now writes his decisions at length under his own hand, and records all evidence in his own language. The Kazi, with his pedantic *futwas*, has long since disappeared from the scene, and at present English is practically the language of the courts. A Moslem who does not know

that tongue finds that he has little or no chance of sharing in appointments under the government. For years Mohammedans have been slow to recognize this, and they have clung obstinately to their own systems of education, which do not look with favor on Western methods. Hence the frequent and loud complaints as to Mohammedans being "crowded out" by more pliable and elastic Hindus in the competition for administrative posts. But here in India, as well as in the Western Turkish Empire, the pressure of Western civilization and the denial of hope of advancement to Mohammedans of the old school have been too much for the immobility of Islam. At the college in Aligharh has arisen a school of educated Mohammedans, whose progress and whose liberal views are strongly resented by the orthodox adherents of the old régime. With the object, it is alleged, of counteracting the spread of such views, a conference of the learned, under the title of "Nadwat-ul-Ulema," was lately held in Calcutta, its professed aim being to revive the study of Arabic, as *a* means, or, rather, *the* means, of religious education. Fifty years ago, I make bold to say, such a proposal would have been hailed with acclamation; now, however, we find views publicly expressed which, in the opinion of the orthodox, must savor of very pronounced, not to say pernicious, heresy. A Mohammedan writes:

If the Nadwa desire to educate the people in their religious and moral duties, they must do so in the language of the people. What is now called religion is simply a lifeless form. A man mumbles certain sounds, and makes flexions of the body, and he has done all that this religion requires of him to do. He is now at liberty to go and cheat his employer, render false accounts, and speak a multiplicity of lies. . . . The Ulema have always been against the diffusion of knowledge; they wish to keep the Book of God, and all religious books, in a foreign and unknown tongue. They desire to keep the people in ignorance and superstition, so that their influence and power may continue unabated. . . . It is a futile to hope for the regeneration of our community by means of a revival of Arabic literature. . . . Historical works in the Arabic language are a bare narration of occurrences, and were written at a time when there was no idea of the sequence of events in the history of human affairs, so that we must have recourse to English for the acquisition of the knowledge of history as well as science, or we must place this knowledge before our young men in the garb of their spoken language. . . . The translation of the Koran will be regularly read, and our people will not have the mummery which is now called religion, but will have true religion as their constant reference and real guide.

Another writer, also a Mohammedan, a few weeks ago, in giving his views upon another subject, thus delivers himself:

Mohammedanism, as it is generally believed by the Mohammedans, is a mere cant. It has lost its force. It has no stimulating influence on the minds of the believers. . . . The present Islam is a series of questionable doctrines set forth by Aba Hanifa, Hambal, and Melik. . . . I

admit the Mohammedans are in the last grade of rudeness and barbarism, but this is not because Mohammed was an imposter.

Could any stronger language be used by any Christian in denouncing the errors of Islam than the above quotations from the productions of Mohammedans? Could any stronger proof be adduced to show that the immobility of Islam, on which, be it remembered, Islam depends for its existence, has been rudely shaken, and is beginning to be felt as an intolerable burden by Indian Mohammedans themselves?

This desire for Western knowledge—this discontent with the ignorance to which the policy of the Ulema has condemned Mohammedans generally—is further signally instanced by the progress made in the publication of Mohammedan newspapers and periodicals in India. Fifty years ago such literature was conspicuous by its absence. Now there are Moslem newspapers and magazines both in English and in various vernaculars, not Arabic—all means of bringing light to the minds of many, and of making more unsupportable the darkness with which the masses have been hitherto surrounded under the teaching of the Ulema. Even in controversy with Christians there is noticeable, amid much of the old bitterness begotten of the intolerance of the Ulema, amid much of the “paralysis of intellect” developed by fanatical ignorance, a movement toward reasonableness on the part of Moslems which is thankworthy. The old Mullas and Maulavis are still bitter as ever, and hostile as before, but their influence is beginning to wane, and their ignorance, which cloaks itself in irritation and abuse, has been so often demonstrated that their supposed omniscience has received many a rude shock—a beginning, no doubt, but still a beginning, of progress toward the light.

Signs of Increased Vigor

This progress, however, is not unaccompanied with signs of increased vigor in proselytizing and supporting Islam on the part of those whose watchword must necessarily be the immobility of that faith. Amid the lower civilization of Africa, Islam is undoubtedly making progress. But wherever a higher civilization intervenes Mohammedanism fails to make an impression. Still, efforts are being vigorously made. Al-Azhar sends forth every year fanatical adherents of Islam, a college has in recent times been started at Desband, in the upper provinces of India, for proselytizing purposes, but as one of the Mohammedan writers above quoted says:

Arabic literature may do for the education of a body of theologians, or Ulema, but as a means of general education, the Arabic language will never do in this country. . . . It [the policy of reviving Arabic] will leave behind a legacy of time and opportunities lost which we may never again obtain; it will leave behind broken links in the progress we have begun to make—links that we may never be able to replace.

Similarly we notice increased activity in *missionary tours* among

Mohammedans. In connection with these it is interesting to note the insidious attempts on the part of such Moslem missionaries to appeal for support of their efforts to *Hindus* as being all residents of India, and thus united with Mohammedans by the common bond of being Orientals. In such appeals there is doubtless some *political* significance, but the real foe against whom Islam does not scruple to invite polytheism to unite is not the British government, but the Christian religion, the advance of which Islam is beginning to feel itself less and less able to resist.

The same reason, no doubt, accounts for a very recent development in methods of Moslem proselytizing. We often hear of the iniquity of *Christian* missionaries in making what are called rice-Christians—*i.e.*, inducing Hindus or Mussulmans to embrace Christianity by offering them temporal advantages, a system which every right-minded Christian will join with non-Christians in condemning. What do we find *Islam* now doing? Adopting the very system which in Christians it has condemned! I have before me a notification from "The Society for Friendliness Toward New Mussulmans," established within the last year, which sets forth, with much unction, that as there can be no salvation except through Islam, "glad news is hereby communicated to the seekers of eternal salvation." This "glad news" is not of a spiritual nature; it consists in the announcement that in the case of non-Moslems, who embrace Islam and enter the society, the latter "may undertake their education and religious instruction, and will also provide them with food and other necessities. It is requested that those who wish to obtain eternal salvation should embrace the faith of Islam, and come to the society without any hesitation and obtain religious instruction. God willing, the society will make proper arrangements for their food, education," etc. If this "glad news" is not proselytizing by inducements in the shape of temporal advantages, words have no meaning!

The same reason may account for the patronage on the part of the sultan extended to the ridiculous farce which is being enacted in Liverpool, generally known as "Guilliamism," and which is represented by Moslems in search of encouragement under the decadence of their faith as a remarkable development of Mohammedanism in England. The author of this farce, a Mr. Guilliam, the sultan has had the misfortune to dignify with the title of Sheikh-al-Islam, altho the tenets which he professes to hold are simply a parody on Islam, altho the Liverpool farce has been condemned by the Moslem Society of London as a fraud under the name of religion, altho it has been denounced by Indian Mohammedans in Constantinople itself as "more or less humbug," and altho in India itself Guilliamism has been extinguished in the ridicule and laughter of all orthodox Mussulmans. Islam has surely come to a sorry pass when it blesses aid to Mohammedanism derived from such a puerile exhibition; but with the new

Turkish party making their presence felt at Constantinople, the alleged spread of Islam in England was, in the opinion apparently of the representation of the caliphs, a good card to play, altho this supposed advance of Islam in Liverpool was nothing but a travesty of Mohammedanism, based on teaching which by all orthodox Ulema could only have been condemned as unsound and heretical.

In Persia, notwithstanding persecution, Babism is extending in a manner which is quite remarkable. During recent years, in the Punjab, a blasphemous imposter, styling himself the promised Messiah, after the fashion of Alex. Dowie of Chicago, has gathered a considerable following among Mohammedans, in spite of a display of ignorance, presumption, and blasphemy on the part of the leader which might well debar any Moslem from doing aught but denounce him as an enemy of Islam. The heresy of this schismatic has been denounced by some of the orthodox Mussulmans in the Punjab, but in the way of general repudiation of such unsound doctrines, there is still much to be desired. Islam in India is not apparently strong enough to repudiate with boldness such indubitable heterodoxy, a sign of decadence which may well cause grave anxiety to the Ulema and the orthodox adherents of the faith.

Prospects of Missionary Work

As regards missionary work among Moslems in India, prospects seem hopeful and encouraging. The immobility of Islam has of recent years sustained many a rude shock from which it is trying vainly to recover. With increasing numbers of educated men coming to the front every year, the frequency and severity of such shocks are not likely to diminish, and opportunities for missionary work are thereby afforded which the Church of Christ will do well to "buy up" instead of allowing them to slip. First of all, let our missionary bodies awake to the fact that there is a great work to be done among Mohammedans. Too long has the mistaken notion prevailed that no such work was worth undertaking or likely to end in successful results. The number of valuable converts who have come from Islam is an earnest of the great work which lies before Christian missionaries, and a proof of the way in which God has owned what has already been done. Let us thank God and take courage. With the Church awakened to the importance of the task laid upon her as regards missionary operations among Mohammedans, the first step to be taken is to send more consecrated men and women, moved by the Spirit of God and trained for work among Moslems. Every missionary detailed for such work should learn Arabic, and be thoroughly conversant with the Koran and the commentaries thereon. Without such knowledge he is certain to be placed at a disadvantage in any discussion with Moslems. Let us welcome every effort on the part of Mohammedans to have the Koran translated into various vernaculars, so that it may

be "understood of the people," and its proper value tested by them; and let us aid the plain and full preaching of the Gospel by the distribution of suitable literature among Moslems. Much literature of this kind is in existence, but it seems as if considerable power were wasted through each missionary body favoring literature prepared by its own members. Might it not be practicable to have a united Board to consider and select suitable literature for circulation among Moslems? The adoption of such a system would certainly save money, economize effort, and lead to a method of uniformity in attack which would have many advantages. Let us not forget, too, that the mode of evangelization adopted by our Lord Himself and the early Church is equally applicable to, and effective in the case of, Moslems as of others—the method of medical missions. If any one wishes to convince himself on this point, let him read the account of recent work done in Persia—on the Indian frontiers—in every place, in short, where the method of our Lord has been followed. The method was not devised by man, but by the Son of Man Himself, and surely *He* knew what was the best method by which the world was to be evangelized. Wherever tried, it has succeeded in an unexampled way, as an evangelistic agency. Let us try it specially in our renewed efforts to spread the Gospel among Moslems everywhere.



A STREET SCENE IN HAIDARABAD, DECCAN

Hyderabad is in the Nizam's dominions, and is a thoroughly Mohammedan city, in which, until a few years ago, no Christian missionary was allowed to reside or work. Entrance was first gained through some lady missionaries. Now the Methodists of America, the Wesleyans of England, and the Young Women's Christian Association carry on missionary work in the city and district



THE MACEDONIAN CALDRON

BY REV. HENRY OTIS DWIGHT, LL.D.

Author of "Constantinople and Its Problems"

A number of years ago, when Bulgarian affairs were attracting a good deal of attention in Europe, a gray-bearded Turk sagely remarked: "The pot is boiling, and the Europeans are keeping up the fire. We do not know what is in the pot, nor do we know whether it will blow the cover off. But one thing we Turks know, and that is that if the pot does blow up, the cover is certain to fall upon *our* heads!"

This time it is the Macedonian caldron which is boiling in that ill-starred Balkan Peninsula. It now seems that in case the explosion occurs, again the hurt of it must smite the Turks, who await with anxiety this, to them, mysterious dispensation of Providence. During the present pause of expectancy it may be worth while to try to see the contents of the boiling caldron.

Macedonia is not a definite territorial division. Yet for the sake of convenience this ancient name is commonly applied to the three Turkish provinces of Salonica, Monastir, and Kossova. As thus defined, Macedonia lies between the Balkan Mountains and the Grecian Archipelago or Egean Sea. It is shut off from Thrace by the Rhodope Mountains, from Epirus and Albania by the main mountain chain which forms the backbone of Greece, and from Greece by the great spur thrown eastward from this mountain chain to meet the sea at Mount Olympus. Its area is about equal to that of New Hampshire, Vermont, Massachusetts, Rhode Island, and Connecticut taken together.

The spurs of the Balkans fill the northern half of the region with

their peaks and jagged ridges, having a general trend toward the southeast. Just east of Salonica one of these great spurs thrusts itself some seventy miles into the Egean Sea, finally ending in an enormous trident, one of whose prongs is formed by Athos, the holy mountain of the Oriental Church, the inhabitants of which are all monks. Since the rivers that spring from the southern watershed of the Balkans all empty into the Egean, the surface of the country takes the form of a series of troughs, separated by mountains and highlands, and trending toward the sea, until on approaching the coast they widen into a broad belt of open land. The river valleys and the southern or coast regions enjoy a fertile soil, produce cotton, tobacco, opium, silk, and the cereals, and naturally attract the larger part of the population.

Characteristics of the People

Since this region, naturally fitted to support its people in prosperity and content, is producing explosive matter in a way that threatens the peace of Europe and arrests the attention of the world, the characteristics of the population invite inquiry.

In the first place, it is necessary to fix in mind the point that there are no Macedonians. All the people of Macedonia claim to have come there from somewhere else, and each to hold, by right of some long-forgotten conquest, as good a title to the land as anybody else. In the second place, these people are compactly grouped in separate parties. Leaving out of account the Jews swarming in Salonica and other large trade centers (from whose numbers one might imagine Macedonia to be a second Judea), there are six well-defined and thoroughly insulated factions in the population of about two million souls.

The first group is composed of the Turks, a mixture of many races, held together by a common interest in domination, and found in numbers at every strategic center of control. They possess abundant records and census returns to prove that their group is the largest of the six, for census returns in that land honor the faith of him who writes them up.

Second are the Albanians, descendants apparently of the ancient Pelasgi, renowned for patriotic love of Albania and its customs and language, and also for love of strifes, stratagems, and spoils. For the most part they represent an overflow from Albania, which can be increased to any extent, and they are found in all stations and occupations in cities and large towns. Somewhat more than half of them are Mohammedans, but they are allies of the Turks only so far as interest permits and nationalism does not forbid.

Third are the Wallachians, remainders from some ancient invasion of the Dacians beyond the Danube. They cherish their national Roumanian language, and are the horse-breeders and the wagoners and muleteers of the trade of these provinces. They are mostly mem-



BULGARIAN MAN AND WOMAN IN THE NATIONAL COSTUME

bers of the Greek Church, but they hold themselves aloof from the other groups of the population in order to profit by their dissensions. Altho they are the smallest of the six factions, cases might arise where these Wallachians would hold the balance of power.

Fourth are the Servians, chiefly found in the northern part of Macedonia, in that belt of land which goes by the name of "Old Servia," where they are unobtrusive agriculturalists and swineherds.

Fifth are the Greeks, bright, vivacious, and enterprising, swarming in the coast regions where mercantile pursuits most flourish, and always supplied with church records and census reports to prove that they are more numerous than the Bulgarians or the Turks.

Sixth are the Bulgarians, a people less well known but not less numerous in Macedonia than the Greeks. In origin they are kin to the Turks, being Turanians. In the seventh and eighth centuries they thrust themselves into the Balkan Peninsula, coming from beyond the Volga, and penetrating as far as to the Adriatic Sea before they were thrown back toward Thrace by the Albanians. The Bulgarians conquered Slavic peoples when they came out of Asia, but adopted their language and mingled with them, so that now they are genuine Slavs, loving agriculture rather than trade. They are sturdy men, quiet and persistent, and have the curious trait of not knowing when they are defeated. Their kingdom was a thorn in the flesh to the Greeks of Byzantium until it was overthrown by the Turks at the end of the fourteenth century. Macedonian Bulgarians claim to be remainders from this ancient Bulgarian kingdom and to be the heirs to the land. Like the Greeks and the Turks, they have records and census reports to prove that they far outnumber all other factions in Macedonia.

The Turkish Government and Its Officials

A curious peculiarity of all of the peoples of Macedonia, including, to a certain degree, the Turks, is a deep-seated and hereditary hatred for the Turkish government and all of its appurtenances and incidental appendages. The reason is not far to seek in the essential inequalities imposed upon Christians living in a Mohammedan territory. The Turkish government steadily refuses to give weight to the testimony of Christian witnesses in lawsuits against Mohammedans; it often—perhaps commonly—refuses to punish Mohammedan murderers when the victim is a Christian; it seizes upon trivial excuses to make Christians pay money for the support of idle Mohammedans; it refuses to regard crime as an injury to the social organization, and insists in the very worst cases that a money payment to the victim should clear the criminal; it registers the names of educated men as suspicious characters and seeks to block their way to any career; it brands the schools as seditious, so that a proverbial expression in the mouths of all Turkish officials is: "Where schools are, there seek treason."

The system of tax-farming further insures rancorous hatred of the government. The man who has bought the right to collect taxes arranges with corrupt officials; demands the money when he knows there is no cash, and forces the people to borrow of his partner at two per cent. a month. Then he collects at harvest double value in produce for the usurious advance, and there is no redress. One class of acts which rankles in the mind of the subject is the endless meddling of the police with ordinary business. A merchant in one of the sea-coast towns of Macedonia a few years ago conceived the brilliant idea of securing for his Greek customers a stock of table ware decorated

with portraits of the King and Queen of Greece. When the goods arrived the government confiscated the whole consignment as treasonable political documents, smashed the crockery and emptied the pieces into the sea. There was no redress.

Another class of such acts is the steady succession of devices by which the Christian peasants are made to feed and finance Mohammedans. A typical device is to appoint a Mohammedan as field-guard to a Macedonian Christian village. He is to protect the villagers from robbery and they pay him a salary. Thenceforward the man lives at ease upon the best provender of the people. If he can pick up a stray animal belonging to a village, he collects a special fee for his trouble. If a stranger stops at the village over night, he collects a fee for each horse or donkey which the traveler leaves to graze upon the village common. He keeps an eye on the prospects of all the pretty girls, and when he discovers a suitor with money but no favor, he offers him, for a consideration, the prettiest of the lot. He then forces the father to consent to the marriage. The father dares not disobey; the girl is married against her will and her interest; the field-guard pockets his fee from the bridegroom, and then he forces the father to pay him brokerage for having taken the trouble to find a husband for his daughter.

If any peasant dares to refuse the demands of the field-guard, he is punished by some sudden inroad of brigands summoned by the guard himself. In one case of which I knew some years ago, the people of a Christian village in Macedonia united to bring to justice the brigands who had raided their stock. The robbers were arrested and sent to jail. After they had served their term in prison, they appeared at the village one day announcing that their trade union (*esnaf*) had decided that they must be paid for the time which they had spent in prison. Moreover, they actually collected this "fine" in the presence of Turkish officials.

Such injuries are small and petty compared with those atrocious outrages of which the papers give us occasional descriptions. But they are continuous in action, like the tiny bits of coal-dust that sometimes get into the eye and drive a grave man wild. The principle of the Turkish government toward its Christian subjects has to be, on religious grounds, the principle of Rehoboam: "My little finger is thicker than my father's loins. My father chastised you with whips, but I will chastise you with scorpions." It is impossible that the relation of the Christian subjects of Turkey to the government which holds these principles can ever be other than that of readiness for revolt the moment that there is the ghost of a chance for success.

Jealousy of Opposing Factions

Inquiry as to how the Turkish government prevents the arrival of such a chance opens out some of the more secret causes of the

mighty seething ever in progress in the Macedonian caldron. Next to the attempt to break the spirit of its subjects, Turkey for many years has given attention to fostering jealousy and racial or religious hatred between the factions of the population. The Mohammedan Albanians are encouraged by immunity to abuse and rob and kill the Christian peasants. Thus the government is secured against any



ABDUL KERIM PASHA

The bribe-proof Governor-General of
Monastir, Macedonia, Turkey

coalition between Albanians and Christians. But the Albanians, like each of the Christian factions, claim a right by inheritance to annex to Albania a goodly slice of Macedonia. Their power, too, is so great as to make them a real danger. Hence the Turkish government intrigues to cultivate strife between the different Albanian clans. Feuds and envies and jealousies and murderous attacks result from very slight encouragement. Even when, as now, the Albanians are honored by having one

of their own race chosen by the sultan to be his grand vizier, the appointment is so managed as to become a personal grievance to other Albanian chiefs. Meanwhile the Turkish officials are rubbing their hands and chuckling over the ease with which this splendid race is made to destroy its own strength instead of turning it against the government which all alike despise and hate.

A hatred which feeds Macedonian ebullition without aid from the Turks grows from half-political, half-religious dissensions among the Christian populations. These Macedonian Christians, whatever their race, belong almost entirely to the Orthodox (Greek) Church. Until the Crimean War of 1853-56 the Greek Patriarchate of Constantinople had paramount control over their religious affairs, and all Christian church services and all Christian schools in Macedonia were conducted in the Greek language. Under the new charter of freedom for education which resulted from the Crimean War, American missionaries, in 1858, opened schools at Philippopolis and Eski Zagra, in Eastern Roumelia, which were taught in the Bulgarian language. At that time not a school taught in Bulgarian existed in all Turkey. But the Bulgarian national spirit was not dead, and in five years from the opening of those two Bulgarian schools by the Americans, numbers of others had been opened by the people. The new idea of Bulgarian education for Bulgarians spread through the land, and after some years extended to Macedonia, altho the Greek priests everywhere savagely opposed it.

The modern Eastern Church has copied after Islam in closely

intermingling politics and religion. The cause of the opposition of the Greek clergy to Bulgarian national aspirations was largely religious, but when the question was raised in Macedonia of reviving Bulgarian churches and schools there, the opposition of the Greek Church derived its fire from the political hope of the Greeks to possess some day the whole region. It was in 1880 or thereabouts that the Bulgarians of Macedonia began to clamor for churches and schools where their own language would be used. A long and bitter wrangle ensued between Greeks and Bulgarians. The Turkish Government favored the wrangle as another safeguard against coalitions among the fac-



"WHERE SCHOOLS ARE, THERE SEEK TREASON!"

Some teachers and pupils at the Girls' Boarding-school, Monastir, Macedonia

tions, and about twelve years ago, with the consent of the sultan, three Bulgarian bishops were appointed over the sees of Ochrida, Pirilip, and Uskub.

The Servians of Macedonia now saw that their claim to a considerable portion of the region might suffer unless they asserted themselves. Another fierce struggle took place which embroiled Bulgarians, Greeks, and Servians. Finally the Sultan, about five years ago, consented to the establishment of a Servian bishopric in Macedonia, and these three branches of the Orthodox (Greek) Church have been at swords points ever since. By this emnity the Turkish government profits, since the least movement of discontent in any one faction of the Christian population is promptly reported to the government by the others with the fiendish glee of the tell-tale school-boy who hopes to see a delinquent mate flogged.



COLONEL YANKOFF

Noted as a leader of "irregular" revolutionary bands in Macedonia

BORIS SARAOFF

Pronounced "the most notorious" of Macedonian leaders

That this bitter enmity between the factions of Christians is needless is shown by the prosperity of the American mission in Macedonia. This mission has stations at Salonica and Monastir, carried on by ten American men and women, with some forty native workers scattered throughout Macedonia at about twenty-five out-stations. Connected with the mission are thirteen schools and seven organized churches, having a membership of about six hundred. The point for special notice here is that in these evangelical churches Bulgarians, Greeks, Albanians, and Servians have put aside their racial hates in order to become brothers in devotion to Jesus Christ. This proves, as far as it goes, that the intermixture of politics with religion in Macedonia, by obscuring supreme devotion to Jesus Christ, is what has brought the Christians of that region to such a pass that their brawls may yet drag Europe into war, as a dog-fight sometimes brings on a riot among the bystanders on a city street.

After the last war between Russia and Turkey the treaty of San

Stefano (in 1878) gave to Bulgaria about one-fourth of Macedonia. This the congress of Berlin gave back to Turkey. Straightway people from that section of Macedonia began to emigrate to the principality of Bulgaria. Nearly two hundred thousand of these Macedonian Bulgarians are now in the principality, holding prominent places in the trades, the professions, the army, and the cabinet of the prince. The whole influence of these men is directed toward securing Macedonia for Bulgaria without regard to Greek, Albanian, Servian, or undeserving Turk.

Turkey dreads rebellion. It dreads the Albanians, it dreads the Greeks, but especially it dreads rebellions of imported rebels from Bulgaria, and is pouring enormous military forces into the unhappy region of the boiling caldron. The spectacle is by itself proof, if any were needed, of the utter futility of the famous reforms which, under pressure of Europe, the sultan has granted to the three provinces. It is not any Turkish reform that can weld together that hodgepodge of races which has made Macedonia what a bright Englishman has called "the infernal machine at the door of Europe."

In such circumstances one can no more venture to prophesy the future than one can prognosticate the future of a cyclone. The only conclusion to which past experience points is that until Europe can agree on a direct intervention, such as calmed Bosnia and quieted Crete, there is no hope of peace among the wrangling factions of Macedonia.

JOHN COLERIDGE PATTESON, D.D., MISSIONARY BISHOP OF MELANESIA

BY THE EDITOR-IN-CHIEF

In this heroic missionary we have a typical example of modern Christian martyrs. The story of his life is full of inspiration and instruction. Born in London, 1827, and killed at Nikapu, 1871, John Coleridge Patteson's was one of the shortest lives and prominent in modern missionary endeavor, yet one of the most useful in testimony to God. Some characters are a tonic and a stimulant; to enter within their circle is to breathe a bracing atmosphere, due not so much to mental gifts as to manly attributes and the manifest Christ-life.

Patteson's whole course was onward and upward. *His was one of the purest, saintliest, and most heroic of characters, conspicuous for truth and love.* Absolutely genuine, he had also a feminine gentleness. His sincerity constrained others to trust him, while his love warmed and won them, and welded them into unity with him. These traits may be traced to his *parents*, as a heritage: his father, Justice Patteson, was conspicuous for sterling integrity; popular, but not at the expense of principle, the love of truth permeating his being as

veins of metal do the rock. His son always felt that whatever was best in him was largely due to his father's sturdy backbone of principle, supplemented and complemented by his mother's gentleness, which was not, however, at the expense of firmness. She exacted implicit and unhesitating obedience, but her authority was steeped in love. Her boy needed such training, for he had a tendency to passionate anger, and a natural indolence, both of which he had need to overcome.

Called Coleridge, after his mother's family name (she being related to Samuel Taylor Coleridge), he was known as "Coley." When but six years old he hinted his desire to be a clergyman, greatly to his mother's delight. Even in childhood he had an habitual reverence for sacred things seemingly connected with a deep sense of the presence of God. On his fifth birthday his father had given him a Bible, which he early learned to read and love; and on one occasion when loudly called for, he asked a few minutes more just to finish "the binding of Satan for a thousand years." This same Bible was, twenty-seven years later, used in his consecration as bishop.

Coley owed much to the influence of his uncle, Rev. Francis G. Coleridge, with whom he lived for a time while at school, who emphasized the value of exact truthfulness in word and deed, and once gave Coley a serious talk on the subject. He could scarcely restrain his smiles, however, when the boy tried to reduce by calculations the exact number of his fibs, maintaining that it was not more than two or three at the utmost, till it was impressed upon him that the sin lay not in the *number* of lies told, but in the fact of falseness; and from this time on he was more proof against such temptations.

Some special influences shaped him for the mission field. One was the atmosphere of a Christian home, and his first impulse came at a very early age. After listening with intense interest to the story of a missionary bishop who had experienced a severe hurricane in his field of labor, he exclaimed: "When I grow up, I'm going to be a bishop and have a hurricane, too!"

Shortly after the coronation of Victoria, in 1838, a distinguished company gathered at Eton to witness the brilliant pageant of the famous old-time school festival—"an Eton Montem." The fair young queen herself had come from Windsor to grace the occasion with her presence. The students crowded round the royal carriage, with loud acclamations of loyalty. Suddenly one of their number, a bright-faced lad of eleven, lost his footing and was dragged beneath the wheels. Death seemed imminent and unavoidable. Instantly, however, with rare presence of mind, the young queen reached out her hand to the struggling boy, and he was saved! The little lad was none other than John Coleridge Patteson, the future missionary bishop of the South Seas.

While at Eton, three years after his memorable rescue, young Patteson first heard the voice of God calling him to missionary service. One Sunday afternoon, October 31, 1841, in company with fellow students, he heard George A. Selwyn, the newly consecrated Bishop of New Zealand, preach to his old flock at Windsor. Listening to the burning words of the great missionary, as he preached on the abundance of the sea being converted to God, his heart was fired with an intense love and enthusiasm for the work. Rev. (afterward Bishop) Samuel Wilberforce on the same day preached on "Christ's Intercessory Prayer, 'That they may be one in us, that the world may believe that thou hast sent me.'" The former sermon emphasized God's plan for the conversion of the Gentiles, and the latter the unity and authority of God's children as a witness to a dying world, and drove home the obligations of consecration to God and His work. One remarkable sentence that influenced Coley was this: "As we are giving up our best in sending forth our cherished and chosen sons, so let there go forth a consenting offering; let us give this day largely in the spirit of self-sacrifice as Christian men to Christ our will, and He will graciously accept the offering." So, while others were giving gold and silver, the Eton lad of fourteen gave himself. Not long after, Bishop Selwyn, calling to say "Good-bye" to the Pattesons, asked Lady Patteson, "*Will you give me Coley?*"

He knew nothing of the effect of his sermon upon her boy, but God did, and the mother did not shrink from the sacrifice. When Coley himself made a like request she encouraged his desire, promising that if, with growth of years, this purpose ripened, he should be free to follow it.

Meanwhile he faithfully pursued his college course, winning popularity by his sunny temper and manly conduct. An expert swimmer, a dexterous oarsman, and at cricket captain of the Eton eleven, he was one of the famous athletes of his day. Tho full of fun and frolic, his conduct was ever that of an earnest, consecrated man, and his influence over his associates was unbounded. On one occasion, presiding at the annual dinner of the eleven, a student started an objectionable song. He promptly ordered it stopped, adding: "If not, I shall leave the room." It did not stop, and followed by several others he at once withdrew, sending back word that if no apology was offered he would leave the eleven. Dismayed at losing so skilful a captain, an apology was promptly made.

From Eton he went to Oxford, where he distinguished himself, especially as a linguist. Some years were spent in foreign travel on leaving college, after which, in 1853, he was ordained, and took a curacy at Affington. Less than a year later, when Bishop Selwyn returned to England in search of helpers, the old purpose, dormant for twelve years, was reawakened, and the young curate exchanged his home

parish for work among the cannibals of the South Seas, and in March, 1855, in company with Bishop Selwyn, set sail for New Zealand. For five years he labored faithfully and successfully among the Melanese, winning the confidence and affection of all.

In 1861 he was set apart for his missionary bishopric, and in this capacity labored for ten arduous but happy years.

About 1869, to meet the demand for laborers in Queensland and Fiji, captains of trading vessels began enticing natives on board their ships to carry them away as slaves. Bishop Patteson protested vigorously but in vain against this fiendish work. By and by the traders began to use the bishop's influence throughout the islands to further their own designs. Sometimes they told the unsuspecting natives that he had sent for them; sometimes painted their vessels to resemble his ship, *The Southern Cross*, and occasionally they went so far as to array a sailor in clerical garb and hold a mock service on board. As a result of such infamous wiles, large numbers of natives were entrapped. All this risked the bishop's safety, but he bravely continued his usual trips from island to island.

On the morning of the 20th of September, 1871, *The Southern Cross* headed for Nikapu, and the bishop gathered his Melanesian lads around him, strangely choosing for his last talk the death of Stephen, little knowing that he was to act anew the part of the first martyr that day. In tones never to be forgotten he quoted the words: "Therefore, whatsoever ye have spoken in darkness shall be heard in the light, and that which ye have spoken in the ear in closets shall be spoken on the housetops. And I say unto you, my friends, 'Be not afraid of them that kill the body, and after that have no more that they can do!'"

As they approached the coral reef, canoes with natives were seen approaching. Taking with them a few persons, the bishop and his companions entered a boat and pulled toward the island. The people recognized him and acted strangely, but with the unselfishness and courage whereby he ever sought to disarm suspicion, he put himself in their power, entering one of their canoes, and then his companion, Mr. Atkins, thought he heard the word "*Tabu*," which with this race refers to the *offering of presents to an intended victim*. Some yams and fruit were put before the bishop. The canoes were now dragged from the reef into the lagoon, and he was seen to land and disappear in the crowd. With intense anxiety his friends watched for his return. Presently the men in one of the canoes shouted, "Have you anything like this?" and a shower of arrows followed, with cries of revenge. "This for the New Zealand man!" "This for Bauro man!" "This for Mota man!" The boat sped back toward the ship filled with wounded men. Tho Mr. Atkins was dangerously wounded, he insisted on at once returning to seek for the bishop. The native boys and two

sailors volunteered to go with him, and at last, as the tide rose, their boat crossed the reef. A native canoe was seen to float toward them. In it was a heap which one of the sailors thought to be a man in ambush, and at which he leveled his pistol, but it proved to be the body of the dead bishop, wrapped carefully in a mat, and upon the breast a spray of native palm with five mysterious knots tied in the leaves, and beneath the palm five bleeding wounds, each wound inflicted in retribution for one of the five natives who had died at the hands of the white man. A yell of triumph rang along the beach as the precious burden was borne back to the ship. The bishop's face was calm and full of peace, and the next day the precious body was committed to its sepulchre in the deep.

Years afterward, when Bishop Selwyn had succeeded Patteson, there was another landing at Nikapu. The visitors were received by the old chief, Moto, and one of the survivors of the kidnapped men, as a penalty for whom the life of the bishop was exacted. The visitors were taken to the hut where Patteson had sat and spoken to the people, when, looking across the sea, he must have seen the arrows fly across at the boat; and it was then and there that he received the death-blow on the head by a club, the five wounds being afterward inflicted. It was then found that when the other people learned of his murder, they drove the murderers from the island, and the man who struck the first blow was shot dead by the old chief. Bishop Selwyn and his friends proposed to place a cross on the spot where Patteson was supposed to have been killed, but, at the request of the natives, who desired that it might stand where it could be seen from the sea, this memorial of galvanized iron, with a burnished copper disk, was placed on an eminence overlooking the waves, bearing this inscription:

IN MEMORY OF
JOHN COLERIDGE PATTESON
MISSIONARY BISHOP
Whose life was here taken by those for whom
he would gladly have given it

The bishop and his party knelt where the martyr fell and repeated the collect for All Saints' Day: "Oh, Almighty God, who hast knit together Thine elect in one communion and fellowship in a mystical body to Thy Son Christ, our Lord, grant us grace so to follow Thy blessed saints in all virtues and holy and godly living, that we may come to those unspeakable joys which Thou hast prepared for them that love thee. Through Jesus Christ, our Lord. Amen."

THE WOMEN OF INDIA

INTELLECTUAL, SOCIAL, AND RELIGIOUS REFORMS

BY MRS. J. T. GRACEY, ROCHESTER, N. Y.

Secretary of the Woman's Foreign Missionary Society of the Methodist Episcopal Church

"India is aglow with abundant potentialities for the future," said Lord Curzon in his eloquent address at the late Durbar in the city of Delhi. The entire country is stirred as never before with awakened ideals, and into the dry bones and dead formalities of centuries is coming the breath of a new and vigorous life. A Christian government and Christian missionaries for years have been sowing the seeds of great reforms in social, religious, and intellectual life, and India is slowly but surely breaking away from the dead past. These reforms are permeating society at every point, resulting in a great internal conflict, a conflict which, with resistless force, is undermining old false faiths and modifying many social customs.

Much of the agitation in the past twenty-five years has been in connection with the conditions and elevation of India's women, for these conditions have been the great plague-spot of the country; they have called for prompt and decisive action on the part of the British government, which has sought to abolish certain of these abuses.

During the period of which we speak there has set in a current of native opinion which is vigorous and influential; many leading men are advocating some very radical changes. It is a step far in advance when a prominent Hindu on the platform has the courage to say: "Every social evil to which India is subject has its root in the low position assigned woman"; or when another says, "The doom of God is resting on Hindu society for its cruelty to child widows."

The women of India are the victims of a most complicated and oppressive social system, a false religion, and debasing idolatry. Macaulay said, "In no part of the world has a religion existed more unfavorable to the moral and intellectual health of our race than in India." The awful facts of woman's degradation in connection with her so-called religion is difficult to make known. Their superstitious fear keeps them in a constant round of propitiatory rites, and the evils they forecast must be averted by works of merit. In the early history of the country, women were not kept either in ignorance or seclusion. Some were so highly cultured as to compose Vedic hymns. The pernicious system of early marriages did not prevail, nor was woman condemned to suttee, nor to suffer the miseries of perpetual widowhood. But there came a change. Priestly authority became more fully established, and rules concerning woman's position and relation to religious rites were multiplied. Then followed the Mohammedan conquest, which completed her degradation. The loose marriage laws by these conquerors, as well as their habit of enriching

their harems with women obtained by force, necessitated their seclusion, and hence dense ignorance followed. Caste, that great formidable obstacle, influences every phase of a woman's life. It destroys all tender, sympathetic feeling, and is a barrier to the highest development. Differing castes may not eat or drink together, intermarry or intermingle. For a high caste woman to accept Christianity is to doom her to social ostracism. The low caste woman is free to go out, and has some opportunities to hear the Gospel. The high caste woman, if she hears it, must hear it in her own home. She welcomes the zenana teacher often, not because of the message she carries, but because it is the breath of another atmosphere, a touch veritably from another world. The long, long weary day is spent in the round of household duties, comparing jewels, discussing trifles, with little to do, nothing to see, nothing to learn, nothing to hope for, nowhere to go, no one to expect; without books, papers, or magazines, no music, no pictures—conditions surely neither helpful nor ennobling. These women, as a general thing, are intensely superstitious, and stanch supporters of all idolatrous customs. Occasionally they go to festivals, but always protected from the gaze of the public. They are permitted to bathe and wash away their accumulated sins. These festivals often present fine opportunities for missionary work. The missionary women are usually in attendance at these gatherings, and invite the women to call at their tents, which are pitched in a grove near by. From curiosity they will flock to the place, and stay to hear the Message. "We are only cattle, how can we understand?" say they; but light penetrates the darkness, interest deepens, and they return to their homes often with new hopes, new thoughts, and the beginnings of a new life.

Every agency is being utilized to win the women over from the false to the true. Every little village school held under a tree or on a veranda, every city school, every normal school, every boarding-school, every school for higher education, is a power which is undermining the great structure of heathenism and transforming character. A missionary of my acquaintance tells of attending a meeting in a little chapel, which was crowded to its utmost capacity. The girls from one of the schools attended. After the opening exercises the pastor called on one of the girls to lead in prayer. And such a prayer! The language was almost entirely Scriptural, yet so simple and practical as she poured out her heart in thankfulness for all blessings. Every one was impressed. My friend asked the history of the girl, and was told that she had been left a mere skeleton, starving, at the mission gate. She had come almost ready to die, and in the densest ignorance of heathen darkness. "She is now," said the pastor, "one of the brightest students in our school, and the leader of spiritual life among the pupils."

The medical missionary is doing a great work in India, and the record of this branch of Christian work in the past twenty-five years is simply marvelous. No more important agency was inaugurated in the past century.

The Lady Dufferin Movement, which has extended all over India; the establishment in 1894 of the North India School of Medicine for Christian Women, where the students are taught entirely by women; the admission of women to the medical colleges; the training of hospital assistants, nurses, etc., many of whom are working alone in different places, treating thousands of patients; the Lady Curzon effort to provide a fund for the training of nurses as a memorial to the late queen—all these are movements fraught with great possibilities for the future of India's women. A medical missionary recently writing from India says: "I was called a few months since to see one of the wives of a prince, and had the opportunity of seeing a harem in which between one and two thousand women live, and to which the prince is the only man having admittance. It was an interesting but sad experience."

Every hospital and dispensary, every visit of a physician, and every prescription given is an object-lesson of the power and influence of Christian love. An Indian paper commenting on a successful operation performed by a lady physician, said: "The age of miracles is not passed, for Jesus Christ is still working miracles through the women physicians."

Quite recently, in one of the cities of northern India, a gathering was held of Mohammedans and Hindus. These men discussed various themes of a social character, and finally adopted a resolution to the effect "that the permanent progress of society without a further spread of education among women is impossible," and then proceeded to define the education necessary, that it should not only embrace religion and morals, but domestic economy and training of children.

The Rajputs, who were the chief sinners in the practise of female infanticide, and carried it on despite the prohibition of the government, are now leading, in the province of Oudh, for its banishment. It is a stride far ahead to hear them speaking out against this awful crime. Leading societies, chiefly in Rajputana, are pressing for reforms in marriage and funeral expenses, and some are in favor of widow-remarriage.

A way to an important social reform has been shown by a liberal-minded Hindu in Bengal who died recently. He left a will in which he gave permission to his wife to take fruits and milk on the day of fasting, which the Hindu widow has to observe once in a fortnight. Ordinarily even water is not allowed to the widow on the fasting day, and it is a large concession to allow her fruits and milk. Pundits

having been consulted if an injunction like the above left by a departed husband can be followed by a Hindu widow with impunity have decided in favor of the widow. If this example comes to be largely followed, a time-honored but cruel custom will be stopped.

This is action that will have effect, for the natives say they may pass resolutions on reforms and discuss social questions, but platform oratory is not so much needed as *action*. A meeting was held some time ago in the City of Bombay, where the condition of Hindu widows was discussed and suggestions made for their improvement. There were ten speakers, all of them Hindu women, and tho the audience was a mixed one, the presiding officer was also a Hindu woman. Here was action, for one of the speakers subscribed one thousand rupees for founding a widows' home. When the natives of India are sufficiently interested in these reforms to contribute to their support and development, then something will be accomplished. And there are many evidences of their reaching this point. In the City of Bombay a Parsee girls' association supports three large schools, where special attention is given to subjects such as are likely to be of use to girls in their homes, and one family has contributed nearly ten thousand dollars toward the endowment of classes in knitting and sewing, and quite a large amount of money is in the hands of a committee for the general support of these schools.

Possibly the most radical reform affecting the homes and lives of women throughout the entire country is now being agitated by both Hindu and Mohammedan reformers. They propose to abolish the system of the "purdah" (literally curtain), or the seclusion of the zenana. A prominent Mohammedan in Northern India has recently expressed his views on the subject, saying that the custom is entirely unsuited to the conditions of the present, while the editor of a Mohammedan paper says "the custom is not only needless, but entirely unsuited to the march of progress, as progress is understood at the present day." These men condemn a system that makes it not genteel for a woman, even when veiled from head to foot, to walk on a railway platform to get into the cars. Now she has to be carried in a closed palanquin right up to the window of her compartment, and so conducted into it as not to allow any one to have a glance at her. This paper says the present usage "is something for which religious sanction can not be found, and which the usage of other Islamic countries can not warrant." Among the educated men there is a growing feeling that the bonds of this system ought to be somewhat modified.

A book has recently been issued by a learned Mohammedan jurist, which is startling to the Moslem world, making a plea for the emancipation of the Mohammedan women. Socially and legally he would raise her to equality with man, give her an education, check the

demoralizing practise of polygamy, and bring her out into contact with the outside world. He would do away with seclusion, and abolish the veil, which he admits is a wide departure from present customs. While the conservative Mohammedan frowns upon such views, yet there is a radical element among the young men that is heartily in sympathy with the proposed innovations.

The sixteenth session of the National Social Conference of India, which met in December last, adopted a number of resolutions, a great majority relating to reforms among women, such as the remarriage of widows, raising the marriageable age of girls, the Purdah system, and the purity question. The presiding officer in his address said "the definition of social reform was *woman*." I give the text of the resolution referring to the abolishment of the zenana system.

This conference begs to put on record its opinion that the custom of zenana is of a pernicious character, in that it affects prejudicially the physical and mental development of women, and the conference desires all sympathizers of social reform to do their best to foster and promote public opinion against the custom in those parts of the country and in those classes in which it is prevalent.

The conference also recommended the formation of central reform associations for each province, in order to secure more systematic work, and the issuing of literature and the delivering of lectures, in order to create sentiment and bring about the desired modifications in social life.

A little incident of the coronation of King Edward illustrates two sides of the purdah—the desire to hold to established usages, yet the desire to look out upon the world. A native prince, a representative of Oudh, attended the coronation, accompanied by his wife. Queen Alexandria received this secluded Indian woman privately, but on the day of the review of the India contingent she was invited to the palace, where she was provided with a secluded window from which she could observe all that passed. The queen decorated her with the silver coronation medal. This was the first secluded India woman the queen had ever seen. This visit marks an epoch in this woman's life, for while she made an effort to keep her seclusion, she came in contact with the world at large.

Not only a social but religious reform is agitating the women of India. The Gospel of Christ has entered the zenana, and many have realized "If the Son shall therefore make you free ye shall be free indeed." Weary of forms and of a debasing idolatry, many are seeking God, "if haply they might feel after Him and find Him, tho He be not far from every one of us." Statistics do not, can not give any idea of the permeating power of Christianity or the leavening process going on in their homes. The Rev. Dr. Weitbrecht, of the Punjab, tells of a religious movement among some Hindu women of the upper classes in the City of Lahore. A society was organized called the

"Association of Worship," which was at first composed of only five families, who met for worship and the singing of devotional hymns once a week. But the number has greatly increased. The covenant to which each member subscribes runs as follows:

"We will renounce lying, slander, quareling with friends and relatives, and all kinds of obscenity; and we will try to promote the welfare of our sisters."

At the annual gathering before mentioned the lady founder read a prayer in Hindu prose, and a hymn was sung:

Thou art my Lord, I Thy handmaiden,
Thou art Love, I thirst for love.

Papers and a report were read by various members. The editor of a small Urdu paper for women, published weekly in Lahore, is a Mohammedan lady, and in referring to this meeting in her editorial notes, she remarked:

We give our best wishes to these true-hearted, right-minded sisters who have made such efforts for the abandonment of idolatry, and in the spread of righteousness, and of the worship of God, and we heartily pray that He will grant them success.

Dr. Weitbrecht points out that these spiritual sympathies with a movement among people of another faith are not born of the Koran, and that it is evident that "God is working in the mind of India, through the Bible and its teachings, a gradual but radical change of conceptions which is even now producing the first fruit of a harvest."

Every such reform, every cry out of the darkness like this, is a longing for something higher and a note of triumph for the seed sown by the missionary.

The Bible Woman's Conference, the Annual Conference of Christian Women, the Christian Workers' Union, the Nurses' Training-School, the Woman's Medical School, are all evidences of the religious emancipation of India's women.

Another significant movement has been the preparation of a suitable literature for women. India is practically without a Christian literature for women, and any one who in attractive form breathes forth the truth on printed page and scatters it in the homes of India is doing a great and needed work. That eminent English missionary, A. L. O. E., had a realization of this fact, and wrote or translated nearly one hundred books adapted to the needs of India's women, the greatest legacy she could leave to the daughters of the land.

All missionary societies have done much to meet the growing necessities of the case. It is a sad comment on the character of the literature of India that the government has positively forbidden the publishing of some of the "religious literature" of the Hindus because of its obscenity.

About twenty years ago the Woman's Foreign Missionary Society of the Methodist Episcopal Church was deeply impressed with the necessity of providing a Christian literature for the women and girls in connection with the society's schools in India. An endowment fund of twenty-five thousand dollars was raised for the establishment of an illustrated zenana paper, called *The Woman's Friend*. It has met a great want, and is now published in five dialects, two of Northern India, and three of Southern India. It is full of current events, religious truths, and all such items as would necessarily interest women shut out from the great world. It is estimated that this paper reaches about twenty-five thousand women.

The recent conference in Madras adopted no less than twenty-five resolutions relating to the production and circulation of Christian literature, emphasizing the necessity of a better supply of literature for women and girls. One of the recent ventures in Oriental literature is the establishment of *The Indian Ladies' Magazine*. This is a monthly periodical, now in its second year, and devoted entirely to the interests of women, discussing education, social reforms, and all evils under which the daughters of India have labored for years. The magazine is published in English, the language understood by the educated classes. Mrs. Sathianadhan, of Madras, so well known for her ability and Christian culture, is the editor. The starting of this magazine marks an epoch in the intellectual life of the women.

Some of the institutions of learning are exerting a great influence in the zenanas. The Isabella Thoburn College, of Lucknow, gave during the past year two entertainments, sending invitations to a number of purdah women. The hour announced was four thirty, but many of the guests arrived at two o'clock. They were all gorgeously arrayed and seemed like birds let out of a cage. There was music by the students, and stereopticon pictures explained to the delighted audience by one of the teachers. The women asked numberless questions, and kept up a continual chatter, for everything was a novelty. They seemed more pleased with pictures of animals and people than with landscape views.

Every precaution had to be taken to protect them from the gaze of the public. As the carriages were driven to the veranda they were carefully screened, the driver jumped from his box and hid until the women were safely inside, shielded by curtains held up by the college girls.

At the last entertainment given the moon was full, and as the women saw the broad lawns flooded with moonlight, they seemed even more delighted than they had been by the stereopticon views and music. They danced like children in the moonlight before entering their closely curtained doolies that were to take them back to their dingy homes behind the purdah. These entertainments are a part of

the practical work of the College Young Women's Christian Association.

One of the teachers writes: "The interest in these entertainments shown by the women more than compensates for the trouble of converting the college premises into a zenana."

A similar entertainment was held in connection with one of the schools in Bombay. The drawing-room was crowded to its utmost limit with about two hundred women, a large proportion of them being from the zenanas. Many were flashing with jewels rare. Views of the "Life of Christ" were shown and explained, interspersed with music, after which refreshments were served, and this fact alone shows the giving away of long and deep-seated prejudices in that these women would consent to eat with Christians. The superintendent of this school writes that she is frequently invited to dine with native ladies, and in every case where she had accepted, a delightful time was spent. She gives one instance when the gentlemen led the way to the dining-room, where a table was spread for about twenty, and everything served very daintily. After dinner they spent the evening in singing Christian hymns, for the women of this house are much interested in Christianity.

The permeating character of Christian teaching is working a great transformation, as evidenced by the following: A teacher in one of the schools was leading the singing of the hymn, "Rejoice, the Kingdom of Christ is Coming," when a Hindu teacher exclaimed, "His Kingdom has come! Here we are—Hindu, Mohammedan, Christian, high caste, low caste—all sitting together on the same mat, singing His praises. His Kingdom has come!"

A society has recently been formed in India for the protection of children. This society is destined to exert a great influence over the present and future life and character of India. It aims to present the public and private wrongs of children and the corruption of their morals, and to take action for the making and enforcing of laws for their protection.

I have referred to only a few of the reforms that are agitating the country, but the result of the agitation will yet give freedom of thought and life, and when this freedom comes who can estimate the power of the Indian woman? Touched by the transforming influence of the Christian religion, she will come out of the long night which has enshrouded her, into the dawn of a brighter and better day. There are women in the zenanas of India of great capabilities. There are Marys now sitting at the Master's feet, learning of him; there are Marthas ready to serve, Deborahs that will yet fight the Lord's battles, and Miriams who will lead the women in their songs with thanksgiving for their deliverance.

PRAYER IN THE MISSIONARY MEETING

BY BELLE M. BRAIN, SPRINGFIELD, OHIO

Of all the forces God has placed at our disposal for winning the world to Christ the greatest is that of prayer. Through its mighty power marvelous achievements have been wrought; for lack of it the progress of the kingdom has been seriously retarded. The absolute dependence of missions upon prayer is shown by the following words of great leaders in the work:

Every step in the progress of missions is directly traceable to prayer. It has been the preparation of every new triumph and the secret of all success.—ARTHUR T. PIERSON.

Epochs of prayer are the most significant epochs in the history of Christ's kingdom. Trace any stream of blessing back far enough, and its source will be found above the clouds.—AUGUSTUS C. THOMPSON.

Everything vital in the missionary enterprise hinges upon prayer.—JOHN R. MOTT.

Every element of the missionary problem depends for its solution upon prayer.—ROBERT E. SPEER.

Yet, to a great extent, prayer is an unused power in missionary work. The average missionary organization "plays at prayer," and does not even play at it very hard.

In most societies prayer is at once the most important and the least important item on the program—the most important in that no society dares to begin without it; the least important in that scant time and little thought are given to it. Too often an opening prayer is offered largely because it is the proper thing to do, and the omission of it would offend both God and man. An almost superstitious feeling seems to prevail that if the heads are bowed for a few moments while a brief petition is offered, or the Lord's Prayer is repeated (not prayed) in unison, all will be well, and the society may safely proceed to other business. Yet prayer that is offered merely for the sake of praying can not prevail with God, and leaves scarcely a memory in the heart of man. A few turns of a prayer-wheel from Tibet would serve the purpose nearly as well.

The writer recently attended a missionary meeting which was opened by a most eloquent prayer. It was a model of its kind, yet so easily did the polished sentences roll out, and so indefinite were its petitions, that less than half an hour later, when a test was made, no one present, including the one who offered it, could remember a single petition of it, or even state its general trend.

At another meeting the leader called for sentence prayers. Those present responded with a number of well-worded petitions, but at the close, when they were unexpectedly asked to tell for what they had prayed, only two could remember! They had probably been more

concerned over the rhetorical excellence of their phrases than with the substance of their petitions, yet a halting phrase from the heart is infinitely better than a polished sentence from the head.

The lack of prayer in the missionary meeting is due to several causes. In the first place, the number of those willing to lead in prayer is usually limited. There can not be much intercession because there are so few intercessors. In some societies the Lord's Prayer is repeated at every session because none of the members will lead in prayer, and in others the entire burden of supplication rests on one or two. If these are absent, the society is in despair.

A pastor's wife, who was formerly secretary of a Young Woman's Christian Association, relates an incident that would be amusing were it not so reprehensible. One afternoon a lady from a near-by church came to the office of the association in great haste. "We are in trouble!" she exclaimed. "Mrs. W—— is absent, and no one else will pray! We can't begin the meeting! Won't you please come over and pray for us?" The secretary went at once. "I felt," she says, "that they needed praying for in more senses than one."

In the second place, there is a widespread feeling, seldom expressed and not always realized, that in view of the vastness of the field, the hundreds of missionaries and millions of Christless souls, it is impossible to exert an influence through prayer. The supplications of some mighty man of God—a Pastor Harms, a George Müller, or a John G. Paton—might indeed prevail, but not so the petitions of an obscure believer in an unknown missionary society. Yet the humblest believer may become mighty in supplication. The apostle James is careful to explain that Elijah, who for three years and a half controlled the rainfall by his prayers, was "a man subject to like passions as we are." The God of Elijah still rules the universe, and it is a glad tho solemn thought that the devout Christian of to-day may, through prayer, control the showers of spiritual blessing from on high.

Some Secrets of Prevailing Prayer

But prayer in the missionary meeting is lacking not only in quantity, but in quality as well. Missionary leaders should, therefore, endeavor to learn some of the secrets of prevailing prayer.

The first lesson we need is that of definiteness in prayer. There should be more real praying for specific things. It was said of Gossner that he "prayed open both hearts and pocketbooks, prayed up the walls of a hospital, prayed mission stations into being." Having the same great promises, any missionary society may pray workers into the field, money into empty treasuries, and heathen souls into the kingdom of God. Individual missionaries and special fields should be prayed for *by name*, and not in the roundabout fashion that, by reason of long usage, has become almost a law of prayer. Sir John

Patteson took a long step in advance when, at family worship, he began to pray for "John Coleridge Patteson, missionary bishop," instead of "the absent member of this family," as had been his custom. The dying prayer of John Hunt is a model of definiteness: "O let me pray once more for Fiji ! Lord, for Christ's sake bless Fiji ! Save Fiji ! Save Thy servants; save Thy people; save the heathen in Fiji !"

Another lesson we need is that of agreement in prayer. The promise of the Master, "If two of you shall agree on earth as touching anything that they shall ask, it shall be done for them of my Father which is in heaven" (Matthew xviii: 19), is often quoted but seldom used in a way to insure its fulfilment. If the members of a missionary society would select certain definite objects, and enter into a covenant to pray for them both publicly in the meetings and privately at home, their power in prayer would be increased a hundred-fold.

A third lesson is that of expectancy in prayer. It is the prayer of faith that prevails with God. In his matchless text-book, "With Christ in the School of Prayer," Andrew Murray says: "As long as in prayer we just pour out our hearts in a multitude of petitions, without taking time to see whether every petition is sent with the purpose and expectancy of getting an answer, not many will reach the mark."

Probably nowhere are prayers so frequently offered with little or no expectation of an answer as in a missionary meeting. This is due partly to a lack of faith in the promises and prophecies of God and partly to the remoteness of the mission field. It seems incredible to many that a prayer offered in New York can be instantaneously answered in Calcutta. Yet with an omniscient, omnipresent God, distance is no hindrance. Through the divine telegraphy of prayer, which needs neither wire nor key, but simply a heart in tune with God, the remotest soul may be reached in an instant of time.

Prayer which combines the elements of definiteness, agreement, and expectancy has a power well-nigh unlimited with God. This is illustrated by the "Story of the Seventy" in Mrs. Geraldine Guinness Taylor's history of the China Inland Mission. About the year 1880 the mission began to be seriously embarrassed for lack of men. Opportunities were opening in districts long closed to Gospel effort, but there were no workers to enter them. In the autumn of 1881 a number of the China Inland missionaries met at Wu-chang for conference with Mr. Hudson Taylor. As they prayed they began to realize that while they had been urgent in pleading for open doors, they had neglected to ask for men to enter them. Believing that God would supply all their need, they took a sheet of paper, and went over their whole vast field, province by province, noting the points in each

where reinforcements seemed absolutely necessary. When at length they came to an end it was found that no less than seventy new workers were needed—an overwhelming number, in view of the fact that their entire staff was less than a hundred, and that the growth of fifteen years. But, believing it to be God's plan, they then and there covenanted together to plead daily with God in agreed prayer for the coming of the seventy within three years. So confidently did they expect an answer that, before they separated, a thanksgiving service was held, in which they thanked God for *what he was going to do*. Note the result. At the end of three years not seventy but seventy-six new missionaries were at work in China! God had given more than they had asked.

Some Practical Suggestions

In every missionary meeting there should be much prayer, not only in connection with the devotional service, but at appropriate intervals throughout the entire session.

The ideal way to open the meeting is by a brief season of silent prayer for God's blessing and the Spirit's presence. No other form of devotion so quickly solemnizes the heart as this, which brings every soul face to face with God.

Calling for sentence prayers, consisting of a single petition for some definite object, is an excellent plan. It not only gives opportunity to a large number to take part, but teaches brevity and conciseness of petition. That such prayers are acceptable to God may be learned from a study of Bible prayers, which are, as a rule, very short. "Lord, save me!" (Matthew xiv:30), Peter's prayer for himself, and "Lord, help me!" (Matthew xv:25), the Syro-Phenician woman's prayer for her child, consist of but three words each, yet they were speedily and wondrously answered. It is always wise to designate the way of closing a series of sentence prayers. This may be done by appointing some one to make the closing prayer, by uniting in the Lord's Prayer, or by singing a prayer-hymn while the heads are still bowed.

A chain of prayer, which usually consists of several prayers, fewer in number but longer in petition than sentence prayers, is a very helpful plan. The names of those who participate should always be announced beforehand, so that they may follow one another in order, and if special topics are assigned they should be written on slips of paper and distributed before the meeting opens.

The Lord's Prayer is more widely used than any other form of petition. It is universally *repeated*, but seldom really *prayed*. Missionary leaders could render no greater service to the cause of Christ than to teach a correct use of its matchless missionary petitions. "If all true believers could only unite," says Bishop Thoburn, "not in

repeating the words merely, but in uttering from the heart, the first petition of our Lord's Prayer, 'Thy Kingdom come,' the nations would be shaken, and the Kingdom of God begin to advance with mighty strides toward universal triumph."

Praise as well as prayer should have a place in the missionary meeting. There should be general thanksgiving for the progress of Christ's kingdom in the world, and specific praise for special blessings granted in the work. Each issue of *India's Women and China's Daughters*, the organ of the Church of England Zenana Missionary Society, contains two long lists of requests, one for praise, the other for prayer, which societies and individuals are urged to use.

Maps are an invaluable aid to intercession. No great orator at the Ecumenical Conference inspired more prayer than the map that hung above the platform of Carnegie Hall, its great dark patches revealing how much land remaineth yet to be possessed of God. At the opening session of the Free Assembly of Scotland, in 1886, the Moderator, Dr. Somerville, declared that the best prayer-book for daily use was a pocket atlas of the world, and proved his assertion by a series of remarkable prayers in which he daily interceded for all the nations of the earth in turn. Every state and territory in the United States, and many of the larger cities, were presented at the throne of grace *by name*, as were also the principal cities and divisions of India, China, and other heathen lands.

An almost ideal season of map-inspired prayer was recently observed by the study class of a Young Men's Christian Association. With a map of the world before them, they spent an hour and a half in silent prayer, pleading intensely and earnestly for the conversion of the world. One by one the fields were taken up until the globe was girdled with petition. No word was spoken save by the leader, who from time to time announced the countries in their turn.

In societies where only a few of the members are willing to take part in prayer a constant effort should be made to increase the number. Sentence prayers, or short Scripture prayers, written out on slips of paper, are very helpful for this. Many a timid soul has been led to pray for the first time in public through being asked to be one of many to offer a single brief petition or read a Bible prayer.

In the average society the session is so short, and so much is crowded into it, that there is insufficient time for prayer. To remedy this, every missionary organization should have connected with it a prayer circle composed of those willing to meet for a few moments before the regular meeting, or at some other convenient time, to pray for certain specific things; or, if meeting together seems impracticable, a covenant might be entered into to pray daily at some stated hour in the home. Few leaders realize what can be accomplished in this way.

For nearly five years it was the privilege of the writer to be the leader of a young people's missionary organization that had many remarkable experiences of answered prayer. Everything connected with the society was taken to God, not only by the leader, but by an "inner circle" of praying ones. The answers were often according to God's own scale, "Exceeding abundantly above all that we ask or think." In making the programs, God was always asked to give the wisdom promised in James i : 5. The result was a series of plans that were not only greatly blest to their original users, but that, printed later in a little book, have been widely used throughout the United States and Canada, and, to some extent, across the sea as well. The programs being made, God was always asked not only to make the young people willing to take the parts assigned, but also to make them faithful in the carrying of them out. It is worthy of note that of the seven hundred assignments made in five years' time, less than a dozen failed in any way. In response to continuous prayer for more helpers and deeper interest, the society grew steadily in numbers and power. One by one the young people were prayed for *by name* (not publicly, of course), until they were drawn into the work, some of them giving up all forms of doubtful amusement in order to enter more fully into the service of the Lord. Prayer was offered, too, that God would call some of their own number to the mission field. In answer to this, five of the young people pledged themselves, God permitting, to become foreign missionaries.

It was the custom of the leader, after selecting the Scripture lesson for each meeting, to pray that God would bless His Word and make it fruitful in some soul. No prayers were answered more signally than these. On one occasion the text selected was II. Samuel xxiv:24—"Neither will I offer burnt offerings unto the Lord my God of that which doth cost me nothing." A stranger who was present that evening—the treasurer of a large church in a neighboring city—was so deeply impressed with the words, which he had never before noticed in the Book, that on his return home he had them printed on the collection envelopes of his church.

Large boxes of books and other literature were frequently sent to destitute districts in the West. Before starting them off, prayer was always offered that God would bless and use their contents. On one of these occasions the young man who led in prayer asked that "some soul might be led to Christ through something in that box, and *that we might hear of it.*" A few months later a letter came, saying that the mother of a large family of children had been converted through reading one of the books in that very box.

One of the most remarkable answers to prayer was granted at an all-day meeting in a neighboring city, where the leader of the society and a trusty assistant had gone to conduct a young people's hour. It

was to be held at the close of the afternoon session, and the pastor's wife was very dubious about the attendance. A literary club to which many of the young women belonged was to meet at the same hour, and a large party was to be given in the evening. The outlook was dark indeed. But during the noon hour a little meeting was held, with but half a dozen present, in which the matter was laid before God in prayer. Early that afternoon the young women began to come in twos and threes, and when the meeting opened the room was crowded to the doors.

Encouragements to Prayer

Every missionary society, to increase its faith and encourage the spirit of supplication, should study prayer and its answer in missionary history. The following examples have been selected from an almost countless number to show the power of prayer in every phase of the missionary problem.

1. *Open Doors*.—At the beginning of the nineteenth century almost the whole world, outside of Christendom, was closed to missionary effort. Now, in answer to prayer for open doors that was made without ceasing by the Church of Christ, practically the whole world is open to the Gospel. Dr. Pierson says:

During the year 1858, Japan, after two centuries of sealed ports, made treaty with Great Britain; China enlarged the rights conceded sixteen years before; India became part of Britain's world-wide empire, and zenanas were penetrated by Christian women; Italy laid the basis of her new era of freedom; Mexico threw open her doors to the Protestant missionary—all this and much more within a twelvemonth. In that one *annus mirabilis* two-thirds of the entire population of the globe were suddenly brought within the reach of a full Gospel and an open Bible. It was that same year that the week of prayer began, upon the recommendation of the missionaries in Lahore, and how quickly the answer came!

2. *Laborers*.—Open doors call for men to enter them, but this need, too, has been met by prayer. "Pray ye therefore the Lord of the harvest, that He would send forth laborers into His harvest," is a Divine command that has never been obeyed in vain. Reference has been made to the prayers of the China Inland Mission for seventy new missionaries within three years. In the autumn of 1886, when again doors were opening everywhere before them, they began to pray for one hundred new missionaries during the ensuing year. Again God honored their faith. Of the six hundred candidates who applied, one hundred were selected and sent to China before the close of 1887. Equally notable was the answer granted to the Church Missionary Society in 1884. There was a pressing need for workers, and a day of special intercession was appointed in the hope of meeting it. The day preceding it, however, Secretary Wigram was called to Cambridge, where there was a deep spiritual movement among the students. Before midnight one hundred men had volunteered for foreign mis-

sions, and next day he returned to his colleagues to quote the old promise: "Before they call I will answer; and while they are yet speaking I will hear."

3. *Money*.—Reinforcements of men call for enlarged gifts of money, but the history of missions prove that there will be no lack of this when God, not man, is depended upon to supply it. When Hudson Taylor and his associates asked for one hundred new missionaries they asked also for money to send them. And knowing that if it came in small amounts it would necessitate an increase in office force, they asked that it might be given in large amounts. It is worthy of note that the entire amount (about \$50,000) was paid in eleven payments. The financial record of Pastor Harms' mission has been called a spiritual study in statistics. In fifty years the congregation of simple German peasants at Hermannsburg raised the vast sum of \$2,141,657 for their missionary work through prayer, and so nicely was demand balanced by supply that, tho their expenditures varied greatly from year to year, the income varied in exact proportion, so that a deficit never once occurred.

4. *Revivals*.—Every great ingathering on the mission field may be directly traced to prayer. Mary Moffet wrote in South Africa:

The Spirit of God has commenced His operations, and surely He will go on. Oh, for a more general spirit of prayer and supplication! I hear from my friend, Miss Leeds, that the very time of the awakening here was the season of extraordinary prayer among the churches at home. What a coincidence and an encouragement to persevere in that most important part of Christian duty!

In 1846 the first of a remarkable series of revivals occurred in Miss Fiske's school in Persia. By comparing dates it was found that on the memorable morning when first the showers began to descend in Oroomiah, Mary Lynn had said to her pupils at Mount Holyoke: "We must pray more for Miss Fiske and her school of Nestorian girls." Of the subsequent revivals, some began on the day of the monthly concert at home, others on the first Monday in January, which was at that time devoted to the missionary cause.

5. *Preservation of Missionaries*.—The power of prayer to protect and deliver missionaries in time of peril is strikingly shown in the life of William Burns. Arriving in Chao-chou-fu on the eve of the war which broke out between China and Great Britain, he was arrested and ordered sent to Canton. The relations of China with foreign nations were so disturbed that he was in the greatest danger. Yet no harm came to him. Why? In the diary of a noble Scotch woman occurs this entry:

Mr. Burns was safely kept through his arrest and imprisonment in China. Comparing the dates, I find that we were met in prayer for him during his dangerous journey under guard of the Chinese officials.

Instances similar to this have occurred in the lives of many a worker in the field.

THE REMARKABLE MOVEMENT TOWARD SELF-SUPPORT IN SIAM AND LAOS—II

BY REV. ARTHUR J. BROWN, D.D., NEW YORK

The Mission Schools and Educational Work

The educational work in Siam and Laos presents a record of serious difficulties largely overcome by persistence and wisdom. The Wang Lang Boarding-School for Girls, in Bangkok, is an illustration. Formerly it was a charity school. The girls were rude and disobedient, and tho most of them came from the lower class of society, they spent more money on jewelry and sweetmeats than their tuition would have cost, and when they left the school they usually became servants. Girls from wealthier families sometimes came with from five hundred to a thousand ticals* worth of jewelry, and cried when they were not allowed to wear it. When Miss Cole changed her policy and required fees, the parents made a great outcry, and there were the usual objections; but she insisted. The fees now asked are four ticals (\$1.12) a month for day pupils, fifteen ticals for ordinary boarders, and twenty for princesses and Eurasians who require a better table—a schedule which yields an annual income of eleven thousand ticals, and pays all expenses except the foreign missionaries' salaries and a few repairs. The attendance not only crowds the dormitories, but fills all the missionaries' residence except five rooms, in which the three missionaries live. All pupils pay the full charges except fourteen, eight of whom pay a part, and the surplus covers the deficit. The discipline has greatly improved, the pupils come from a better class, and on their graduation become wives or teachers.

The influence of this school is tremendous. Half of its pupils come from the families of noblemen, five are royal princesses, the daughters of brothers of the King, and others are daughters of governors and ministers to European capitals. The powerful High Commissioner of Pitsanuloke sends his three daughters here. The entire teaching force of the Bangkok public government schools, thirteen in number, are graduates of Wang Lang, twelve of them being Christians. At the recent government examinations our Wang Lang school elicited the outspoken admiration of the Prince Director-General of Public Instruction by excelling all other schools in the kingdom, including the Prince's own college, in the proportion of pupils who creditably pass the examinations.

An equally conspicuous example is the Bangkok Christian Boys' High-School, which is conducted on essentially the same principles, and where the boys paid last year nine thousand four hundred and twenty ticals for their board and tuition, making this school also wholly self-supporting.

* A tical is equal to about twenty-eight cents, United States money.

A very promising boys' boarding-school in Pitsanuloke (next to Bangkok the largest and most promising one in the mission) has never had a dollar of foreign money. The land, an old palace ground, was given by the Siamese Chief Commissioner in 1899, and the teak building, two stories high, sixty-five feet long, twenty-six feet wide, thatched with grass and plainly furnished, cost over four thousand ticals, every tical of which was secured by Mr. Boon Itt in Pitsanuloke, while all of the two thousand nine hundred and fifty ticals required for its operation last year were paid by the pupils, who came from all the leading towns in this part of Siam. In the competitive government



THE WANG LANG GIRLS' BOARDING-SCHOOL IN BANGKOK

examinations the boys of this school gained the highest percentages over the boys of the Government Public School and the Royal Survey School.

The Laos fee system is illustrated by the Chiangmai rules, which are the same for both the boys' and the girls' schools. Day pupils from Christian homes pay one rupee * a month, and boarding pupils two rupees. Pupils from heathen homes pay double these rates, which are for vernacular studies only. English is one rupee extra for Christians and two rupees extra for heathen, and, in either case, it is taught only when all other fees are paid in full. This impresses me as one of the wisest plans for English teaching that I have seen. It recognizes the imperative demand for it, but it insists upon comparatively large extra tuition. Boys from heathen families are day

* A rupee is equal to about thirty-two cents.

pupils, and none are taken free, unless in rare instances some boy gives early promise of Christian development and usefulness. The boarding boys are all Christians, and every one who can not pay the required fees in full must do manual labor one day in the week, either for the school or for some of the missionaries. In the latter case payment is personally made by the missionary concerned. This also impresses me as a very wise arrangement.

This schedule does not yield enough to make these schools self-supporting, for the Laos scale of living is lower than in the capital, and the majority of the boarding pupils do not come from comparatively wealthy families, as in Bangkok, but from humble Christian homes in the villages. Such boys are the hope of the future, in Laos as in America, but they can not, as a rule, pay high fees.

I believe that the basis on which these schools are conducted is eminently sound. They are self-supporting in the right sense—that is, of self-help as far as practicable. Self-support is not an amount but a principle. It is significant and worthy of high commendation that almost every Christian family in Chiangmai, whether or not it has children in the schools, contributes something toward their support.

Parents have long been accustomed to pay for the education of their children in Siam and Laos. A mother will toil and save for years to get money enough to send her boy to the Buddhist temple school, paying for his admission and taking him his food regularly. While she may not send all her boys, she will cheerfully spend on one a larger amount than would suffice to educate them all at a mission school. We must not press this too far, for the people do not show the same interest in educating their daughters. Moreover, there is a Buddhist temple, with its little school in every village, so that it is easy to take a little of the daily family rice to the one favorite son who is attending the temple school. We urge our people to educate all their children of both sexes, and we do not have boarding-schools in every village, but only at mission stations. Parents at the out-stations can not so easily send food, while many of the village Christians have very little money with which to pay fees. There are, besides, orphan children to be provided for. At the Chiangmai boys' school the annual deficit of about six hundred rupees is almost wholly caused by the Christian boarders from the village churches. If it were not for them the school would be nearly self-supporting. But it would be suicidal to exclude such boys, for in Laos, as in America, our best material for the ministry comes from comparatively humble Christian homes in the smaller towns. Some relief, however, should and will be found by the development of local parochial schools for the primary grades, and by encouraging the churches to raise scholarships to which they might nominate the more promising boys in the congregation. At Pré and Chiang Rai excellent day schools are carried on by

a committee of native Christians, the people meeting the entire cost, including the salaries of the teachers. There are a few pupils from the outlying villages who must be boarded, but they are provided for in the homes of the resident Christians.

The mission carefully discussed the question whether an attempt should be made to develop, if necessary with foreign aid, a large school of children from heathen homes, with the idea of bringing under missionary influence as many young people as possible for primarily evangelistic ends. But the opinion prevailed that such a policy should not be adopted, on the ground that experience has shown that the number of converts in mission schools is not great enough to justify establishing them for conversions alone, that some of those



SELF-SUPPORTING PUPILS OF THE CHIENGMAI SCHOOL

who are converted would probably have been reached in other ways if they had not entered the school at all, and that if the object is purely evangelistic a given amount of time and labor will yield larger evangelistic returns in direct evangelistic work than in educational. The mission did not mean that converts are not expected in schools, as it believes that all our educational work should be evangelistic, but it simply meant that such work is not the most effective evangelistic agency, schools being designed not so much to produce evangelistic results as to conserve them. So the mission voted that "The time has not arrived for the establishing of a regular school, supported by the mission, in Nan station, but the mission would heartily encourage any school which can be so locally self-supported."

I am in substantial sympathy with this position, but I would not carry it so far as to have no school at all unless it can be wholly self-supporting. We do not hold other missions down to that policy, and

we should not hold Laos. It must be borne in mind that every child that we do not educate in Siam and Laos will be educated, if at all, either directly by Buddhist monks in Buddhist temple schools or in government schools, which, with very few exceptions, are under Buddhist influence. In such circumstances an important center should have a Christian school. The mission is wise in insisting that it should be locally supported, if possible; but if, after all reasonable effort, a comparatively small grant is required, I think it should be made. The mission feels—

That no phase of our work has been more encouraging than these parochial schools: organized on a self-supporting basis, buying their own supplies, collecting their own fees, paying their own teachers, and quite independent of the mission, except for oversight, they approach the ideal toward which we are laboring in our mission work. The terms are from one to five months, and the enrolments vary from forty-six down to seven. The importance of this work can not be overestimated. Only the occasional boy or girl from the out-villages finds a way into the Chiang-mai schools. But these parochial schools at the children's homes bring education within the reach of all. Their spiritual influence upon our churches is great. Almost every child who learns to read and sing in the parochial schools means one more intelligent, interested worshiper in God's house.

The recent imperial decree coordinating all the local temple schools with the public educational systems, and placing them and their workers who teach in them under the supervision of his royal highness, Prince Vijinyavā, is likely to have far-reaching consequences.

The instruction in such schools is now and will for some time continue to be rather primitive, but as United States Minister King says:

Whatever may be the subjects taught at first, or whatever the quality of the teaching may be, this movement provides, if not for every hamlet of from ten to twenty families, at least for every larger town throughout the whole country a school-house already established; and this is in itself a factor toward a national system of education, the value of which can hardly be overestimated.

Financially we can not cope with the government schools, which have free buildings, free teachers, and government support and patronage. We must, therefore, rely on the superior quality of our work, and keep our schools up to a high standard of efficiency. We are successfully doing this in Japan and India, and we can do it in Siam and Laos. Caution will have to be exercised lest government recognition be obtained at the cost of spiritual influence. We must not make concessions which will hamper our freedom to teach religion and to endeavor to lead pupils to Christ.

Our whole educational work occupies a unique position in Siam and Laos as the only Protestant Christian schools in the entire kingdom. Our missionaries are educating the leaders of Siam. The graduates are already occupying influential positions in many places, and they are so manifestly superior to the products of the other schools that a Siamese commissioner has said that he will take at sight for government service all the boys we can educate. We have a magnifi-

cent vantage-ground in these schools, and we must maintain it. That many of the boys who have been educated in our mission schools do not offer themselves to the Christian ministry is a sad fact, which is, however, not peculiar to Siam and Laos, but is common to nearly all missions. After diligent inquiry I am satisfied that the missionaries who are in charge of our schools in Siam and Laos are faithful and prayerful in their efforts to create a spiritual atmosphere and to mold the characters of their pupils for Christ. It is an eloquently suggestive fact that in Laos "it is the exception for a boy or girl to graduate from our mission schools without having confessed Christ," while conversions are frequent in several of our Siam schools.

ISLAM IN PERSIA

BY REV. S. LAWRENCE WARD

The Shea, or Shiite, form of Islam, which prevails in Persia, might be called the Protestantism of Islam, in that it protests against the headship of the Sultan of Turkey and against the body of traditions, known as the Suna, which guides the majority of Moslems. The traditions which the Shea accepts have never been formulated as a code and have not the stamp of authority. So, also, their leaders are such only as inspire obedience by their personal learning or sanctity.

A few years ago the religious leader who could threaten the Shah of Persia successfully passed away, and no one so far has arisen to fill his place. He threatened to absolve the Persians from their allegiance unless the shah revoked the tobacco monopoly. The shah very unwillingly obeyed.

According to the Shea faith, the first three successors of Mohammed (Abu Bkr, Omar, and Osman) were usurpers of the califate. Mohammed had promised to his nephew-son-in-law, Ali, the succession, and a verse in the Koran had revealed God's will in the matter. The Koran was tampered with, and the califate was taken from the family. The Sultan of Turkey is one of the succession of usurpers.

It would, however, be misleading in general to call the Sheas "Protestant." The grandsons of Mohammed, Hassan and Housain, were the first of a long list of martyrs put to death by the usurpers, whose bones have formed nuclei for shrines of more or less magnificence scattered from Bagdad to Afghanistan.

The most honorable is the tomb of Housain at Kesbela, near Bagdad, while the shrine of Imans Riza, at Meshed, takes the second place in honor and magnificence; but that town is poor indeed which does not have some tomb of martyr or saint or descendant of either as a place of pilgrimage. At these shrines miracles are reported with sufficient frequency to keep up their reputation, and crowds flock to them as to the parks of America. To visit them is a merit, and to be

buried near them is a help toward heaven. The only railroad of which Persia can boast connects the capital with such a shrine six miles away. At this shrine the late shah was assassinated. The names of these "saints" are often uttered in ejaculatory prayer by the Persians, especially when they feel the need of extra strength, as when ascending a stair or lifting a burden.

The creed of the orthodox Moslem is made up of "one eternal truth and one audacious lie." The Shea has added a second lie. "There is no god but God, and Mohammed is the Prophet of God," says the Suna. The Shea adds, "and Ali is the Lieutenant of God."

The Shea holds to the Koran as given by God to Mohammed, but weakens its claim by charging Omar with tampering with the text in order to eliminate all passages upon which rested the claims of Ali. In shrine and saint worship, in the lack of an authoritative head, and in the acknowledgment that the Koran has been tampered with, lies the weakness of the Shea faith as compared with the more compactly organized Islam of Turkey.

There are other facts which, perhaps, have even more influence than these in opening Persian Islam to the influence of Christianity.

First among these, probably, is the exceeding great hospitality of the Persian, which makes him ready to receive the person and views of a stranger with toleration and politeness. No matter how bigoted he may be at heart, he believes in free discussion and at least an outward examination of others' reasons for belief.

Second. There exists in the minds of many educated Persians an irritation at the fact that Islam was forced upon them by the Arabs. They, of a higher civilization, were overcome by a nation comparatively barbarous, and forced to accept their alphabet, their learning, their religion. This irritation is not fully recognized even by those who most plainly express it, yet it exists.

Third. Not only has Persia dissented from the orthodox form of Islam, but it has broken up into sects the Shea faith itself, it has cherished the philosophy of Suferism, and to-day has lost a large proportion of its people to Baberism. The dervish orders have carried their regard for Ali to the extent of Divine honors, while the Ali-illanhus, who openly claim divinity for Ali, tho regarded as heretics, are not treated with rigor.

Fourth. The present government of Persia is a dual one, with the two parts chronically at loggerheads.

The "sheriat," or religious law, is governed by the Koran, and is administered by the ecclesiastics—the mushtaherds and mollahs. Before its tribunals the testimony of others than Moslems is not received. The "urf," or common law, is built up on precedents, and is administered by the shah and by officers appointed by him. Before its tribunals the word of a Moslem does not necessarily weigh more

than that of the non-Moslem. It will very readily appear how these facts bear upon the questions of inquiry and tolerance as far as the intellect is concerned and to tolerance of action to some extent.

To the medical missionary the doors of every class and almost every individual are open. Both the Church Missionary Society of England and the Presbyterian Board of America have recognized this fact, and are pushing the medical arm of the service. Educational work has reached the Moslems in some parts of the country, and, where the way is open, boys of the rich families have been glad to enter our schools. There they are under direct evangelistic influences, and seem to enjoy Bible study as well as any branch taught in the schools. The mission schools have become the models of more than twenty others in the capital alone, but of course in those schools the Christian element is eliminated.

In regard to direct evangelism. The homes of the people are open to the missionary, and religion is the favorite topic of conversation. Sometimes only one or two are present, and the talk is heart to heart. At times forty or fifty of relatives and neighbors have gathered in, and the discussion is more formal—perhaps heated; but the listeners are at least enlightened, and sometimes are convinced of the superiority of Christianity.

The regular Friday and Lord's day services in the chapels are now seldom interfered with by the authorities, and many of the religious leaders attend these services once or twice, and some oftener. Preaching in villages and in the streets must be done with great care and judgment, but can be done to some extent.

The death penalty still hangs over the head of the "pervert" from Islam, but the civil government is slow to enforce it—in fact, never has done so—and we may say, probably never will, unless forced by the religious powers.

Of course, the convert to Christ, if consistent in his life, is put into strained relations with his environment as well as with his old habits. To close his shop on the Lord's day marks him for a boycott; to refuse to lie or oppress at the command of his master means the loss of his job; to be known as a Christian means abuse, and perhaps poison, from his family, or mob violence from his neighbors.

When the Baber movement was in its first vigor it demanded open confession from its adherents, but later it gave permission to its converts to acknowledge their faith as Islam had done. The Baber of to-day carries the matter so far as to curse the head of the cult, in order to deceive a possible persecutor.

No religion that is not conscious of supernatural help would dare to demand an open confession. There have been, however, some Persians who have lived openly the life of faith and died the triumphant death of the Christian. They are but the first fruits of the greater

harvest yet to be gathered. There are also hundreds who secretly believe in Christ and live the life of faith in a more or less imperfect manner. Some of these are afraid to speak of their faith to their nearest friend, or to wife or brother; others have brought their households to the same faith, and sometimes the evangelist visiting a remote place is surprised by being taken into the family of such a believer. Some such have never seen the face or heard the voice of a preacher, but God's printed word has brought them to the light.

Travelers in Moslem lands are generally favorably impressed with the religious behavior of the people, and often carry away the idea that they are models of sobriety. The fact is that Islam is an external religion, and does not effect much in the way of morals. The forms of religion are used by the middle and lower classes as a means of increasing merit, and public opinion makes them faithful in their fasts and prayers.

The upper classes do not observe more of the externals even than they are obliged to, in order to conciliate the ecclesiastics and the masses. Drunkenness is very common among the upper classes and the use of opium among all classes, while the dervish orders use the Indian hemp as a narcotic.

All classes pretty much despise the religious leaders, who deserve such contempt for their covetousness, hypocrisy, and oppression. Very seldom does one meet with a Moslem who seems to love God and his fellowmen, but such are sometimes found, and occasionally one meets with a Moslem who seems to find in his religion a solace in life and death. Let me close with a brief description of the religious observance that is peculiar to the Shea faith.

The month of Moharrum is given up to mourning for the martyrs. The shah has a large theater erected that will hold about five thousand spectators, and here for the first ten days of the month, twice daily, are enacted the passion plays. These may treat of the sufferings of any of the one hundred and forty-four thousand prophets or of the Imams and their descendants. During the performance the audience takes advantage of the pathetic parts to weep tears that are of great merit.

Later in this month the wealthy men of the country have the plays enacted in the courts of their houses, where tents are pitched to house the multitudes who flock thither to drink tea and lay up merit. The host is supposed to get a spiritual percentage on the merit laid up. Those who can not afford a troop of players, hire a man trained to the business to tell the story as pathetically as he can, and his market value is in direct ratio to his power to bring the tears.

During the first nine days of the month, bands of men and youth parade the bazaars, beating their breasts and calling upon Housain, but this all culminates in the exercises of Moharrum, the anniversary of Housain's death.

First might be seen a band of men striking their bared breasts with their hands as the trumpet gave the signal, calling out "Housain" with every stroke. Next follows a company of men with disks of wood in their hands and their bodies bared above the waist. Striking these disks as they crouch upon the ground, then rising to full height and jumping into the air, they reach up their bare arms and shout "Housain!" as they strike the disks again. These are followed by a band of youths, who whip their bare backs with chains—now over the right, then over the left shoulder. Then come horses bearing children of two to four years, whose faces are bloody from an opened vein.

Last of all comes a larger company of men, with naked swords and bared heads, who now and then cut their foreheads with the sharp swords they bear aloft, until the white garments they wear are stained crimson. This procession, with banners and trumpets, passes along the street, while housetops and walls are crowded with spectators. At times the beating and leaping and whipping and cutting are done quietly, and then all rise to a frenzy and hell seems to have broken loose. This is a remnant of the old heathen rites such as Elijah saw in Carmel, and well illustrates the words of Jesus: "If the light that is in thee be darkness, how great is that darkness?"

INDUSTRIAL MISSIONS IN INDIA

BY REV. J. T. GRACEY, D.D.

It is of vital importance that the converts from heathenism in India be afforded means of earning a subsistence, and the famine orphans and other dependents become able to secure an honest and independent livelihood. In numbers of cases caste prejudices result in utter disability to pursue their usual vocations; in others the converts have been connected with idolatrous trades or traffic which they can not follow on becoming Christians; in others they have come from dependent classes. There can be no healthy, indigenous Christian community till the churches are self-supporting, but more vital yet, till the community itself is self-subsisting.

We append a list of some Christian native industries as given by Rev. John Husband, D.D., in his "Protestant Missionary Directory, 1902." First comes the Basel Mission at Calicut, which has produced cotton fabrics which have already acquired an enviable renown for their lasting wear, excellence of design, and neatness of texture. They make Damask table-cloths, napkins in various colors, counterpanes, sheetings, towels, imitation tweeds, drills, corduroys, gingham, cotton shirtings, and maintain a tailoring department under European management. They are to be addressed, "Basel Mission Weaving Establishment, Calicut, Malabar."

Other missions are named alphabetically as to locality. This list may be dry reading to those who are looking for literature, but thousands of students of economic conditions attending on the development of a substantial independent Christian community in the bosom of the most highly organized and compact non-Christian peoples on the earth, will be gratified to get even this much data. The wide distribution of these industries is noteworthy. They are as follows:

- AGRA—Carpentry and tailoring.
 AHMEDNAGAR (Marathi)—Sir D. M. Petit School of Industrial Arts: Industrial and Agricultural Training.
 ASHAPURA (Naserabad)—Carpentry, blacksmithing, shoemaking, pottery.
 AJMER—Printing, bookbinding, and lithographing.
 ARNI (North Arcot)—Carpentry, printing, weaving, tailoring.
 ALIGARH—Shoemaking, carpentry, tailoring.
 ASANOL—Bakery.
 AMKHUT—Farming.
 AKOLA (Berar)—Carpentry, smithing, tailoring.
 BARUIPORE—Weaving, basket-making, carpentry, mat-making, sewing.
 BARODA—Tinsmithing.
 BATTICALOA (Ceylon)—Printing, bookbinding, carpentry, and blacksmithing.
 BANKURA—Carpentry and weaving.
 BETHEL—Brickmaking, lime-burning, house-building.
 BENAGARIA—Printing and bookbinding.
 BEAWAR—Phulkari and sewing.
 BENARES—Weaving and shoemaking.
 BISRAPUR—Printing and cabinet work.
 CALCUTTA (Lower Circular Road)—Printing-press.
 CAWNPUR—Cabinet-making.
 CHAKAI—Gardening, road-making, sewing.
 COCANADA—Industrial school of carpentry.
 COTTAYAM—Industrial school, carpentry, and blacksmithing.
 CHINGLEPUT—Lace-making.
 CANNANPORE—Weaving establishment.
 CALICUT—Weaving and also tiling works.
 CODACAL—Tiling.
 CHINDWARA—Carpentry, blacksmithing, farming.
 DHAR—Farming.
 DAMOH—Farm dairy, leather, weaving, carpentry, and blacksmithing.
 DHAMBARI—The same, with rope-making, etc.
 ELLICHPUR—Furniture, printing, tailoring, blacksmithing.
 GALLE FORT—Tailoring and shoemaking.
 GORAKPUR—Drawn thread and lace.
 GUNTUR—Indian embroideries.
 GHOOM—Printing-press.
 HOSHANGABAD—Agriculture, country trades, weaving, joinery.
 HAZARIBAGH—Carpentry.
 INDORE—Carpentry, weaving, knitting, fancy-work.
 IDIYANGUDI—Lace work.
 JAFFNA (Ceylon)—Industrial school.
 JUBBULPORE—Weaving and shoemaking.
 JEPPA (Mangalore)—Tiling works.
 KANDY (Ceylon)—Shoemaking, other industries, lace work.
 KALMUNAI (Ceylon)—Tinsmithing, carpentry, blacksmithing.
 KARUR—The same.
 KANCHRAPARA—A hostel for boys who are apprenticed at railway workshops.
 KOZHAPUR—Printing, bookbinding, weaving.
 KOLAR (Mysore)—Carpentry, cabinet-making, and blacksmithing.
 KUDROLI (Mangalore)—Tiling works.
 LUCKNOW—Dhurrie (rug) weaving, tailoring.
 LUDAIANA—Carpentry, shoemaking, tailoring, carpet weaving.
 MANGALORE—Mechanical works, printing-press, weaving.
 MANDALAY—Weaving.
 MANA MADURA—Industrial school.
 MADRAS—Methodist (American) publishing house, electro plating, etc.
 MHOW—Rug weaving.
 NADIAD—Carpentry, fitting, blacksmithing, etc.
 NAGERCOIL (Travancore)—Lace work.
 NASICK—Carpentry.

- NAYUDUPETT—Industrial school for carpentry.
- NAZARETH (Tinnevely)—Blacksmithing, carpentry, tailoring, embroidery, lace work, wood-engraving, drawing, weaving.
- NEEMUCH—Silk embroidery, spinning.
- NIKKUM—Industrial farm.
- PALGHAT—Tiling works.
- PACHAMBA—Gardening, road-making, brick-making.
- PHALERA—Weaving.
- POONA—Printing.
- POKHURIA (Gobindpore)—Printing, agricultural work, joinery, carpentry, blacksmithing, silk work.
- PORAYAR—Industrial school, carpentry, blacksmithing, weaving.
- RANGOON—Printing-press.
- RAJAMUNDY—Printing, blacksmithing.
- RAMNAD—Bookbinding, printing.
- RANCHI (Nagpur)—Printing-press.
- RANIGANJ—Carpentry.
- RICHMOND HILL (Galle)—Carpentry, blacksmithing.
- RUTLAM—Printing, turning, carpentry, blacksmithing, dhurrie sewing, Niwar weaving, drawn thread work.
- RASULIA (Hoshangabad)—Tongs, carpentry, dhurrie making, tin-smithing.
- SEONI-MALWA—Farming, dairy work, tailoring, etc.
- SASARAD (Poona)—Weaving.
- SAHARANPORE—Foundry work, native weaving, shoemaking, tailoring, etc.
- SANGLI—Machinist's work.
- SALEM—Carpentry.
- SAUGOR—Carpentry, bookbinding, weaving, shoemaking.
- SURAT—Printing-press.
- SIALKOT—Industrial institute.
- SHAHJAHANPORE—Shoemaking, weaving, farming.
- SECUNDERABAD—Lace work.
- SIRUR—Industrial school.
- SECUNDR (Agra)—Carpets, dhurries, textile fabrics, bookbinding, etc.
- TONGA—Building.
- TRICHINOPOLY—Lace work, carpentry, etc.
- TIRUKOILOR (Arcot)—Lace work.
- TUMKAR—Carpentry.
- UJAIN—School for blind.
- WALLACEPUR—Industrial school, carpentry.
- WELAWATTA—Cotton-mill, industrial home, boys.

One of the most promising signs of the growth past and prospective is that these several factories, however small, have developed as a whole till a great central agency has been established, known as "The Industrial Missions Aid Society," at 63 Apollo Street, Fort, Bombay, which works both ways. It offers to furnish facilities for the disposal of mission industries' products, and to supply these industrial institutions with materials at the lowest possible cost. They offer to supply a complete equipment for industrial workshops and technical schools, dyed silks, cotton and wool, timber, building materials, charts, educational handbooks; they will become advisors of proposed schemes, and revise or develop plants. They keep a register of trained workers and teachers for the information of Christian missions, and will report on application statistical statements of the success or the reverse of experiments already made by the missions in industrial efforts.

Now all this has a business look, and affords encouragement to hope for an independent indigenous Christian community throughout the empire, able to resist the limitations imposed by caste, and the obstructions of idolatrous usages to making a livelihood.

We have previously mentioned the Native Christian Industrial Exhibit at Lucknow. We hoped to be able to write of a similar exhibit at Madras during the Decennial Conference, but the data is not yet at hand. It will, however, be of interest to quote what Dr. Cuthbert Hall said in an interview accorded to the *Bombay Guardian* since the

date of the Madras exhibition. He was asked: "What have been your impressions with regard to industrial missions? Is there any danger at this point that the missionary will be diverted from his legitimate work?"

His answer is comprehensive and assuring. He said:

I have had excellent opportunities for observing the industrial element that is at present entering largely into many missions. All that I have seen commands my full confidence. So far from looking upon industrial missions with distrust, so far from sharing the fear that they mark a departure of the Church from her mission to evangelize, I believe the introduction of the industrial element into missions is quite as truly a work of the Holy Spirit as preaching or healing the sick. Any one who is acquainted with the economic problem of India at the present time must, I think, rejoice that Christian missionaries have identified themselves with the industrial development of young Indians. India is a land possessing latent possibilities and talents of a high order. I attended the Indian National Congress at Ahmedabad, and viewed with surprise and pleasure the great variety of objects produced by Indian manual skill and displayed in the industrial exhibition connected with the Congress. But Indians are discouraged. They have lost hope in their own powers of self-support. Competitive forces, into the nature and ethics of which I shall not enter, have overridden and trampled down native industries. [Does he include the manufacture of idols in Germany and Philadelphia for the Indian market?—EDITORS.] Christian missionaries, by combining industrial pursuits with other lines of education, are rebuilding the broken courage of the people, are opening a new world of hope to the men and women of the future. The influence of these mission industries upon the character of the youths now practising them is one of the most beautiful sights in India. I hope that no word at home shall ever again be spoken against industrial missions. The Christians of the West who disparage industrial missions know not what they do.

The reference to the loss of hope made by Dr. Hall will need interpretation for American readers. This may be seen in the opening address made by a native prince at the same industrial exhibition which Dr. Hall says he attended and studied. The Gaekwar of Baroda mentioned the "fatalistic apathy" of the India people as destructive of competitive and inventive energy, and the lack of confidence in themselves. He rebuked their tendency to depend on a paternal government to lead their enterprise and awaken their ingenuity. They must throw off the incubus of agricultural indebtedness. There was plenty of capital with Indians, but they disliked strenuousness and risk, and locked up their money in jewels and government securities instead of using it to develop their resources. This native prince struck the note which Dr. Hall alludes to. He said: "Our weakness lies in this, that we have for many years lain prostrate under the fictitious sense of our own helplessness, and made no adequate attempt to react against our circumstances. We have succumbed where we should have exhausted every possibility of resistance and remedy."

This prince is not a Christian. He appeals to patriotic motives; he believes India has had a great past, and has pride in it. He does not claim that they need to become Christians, or he does not say so, to improve their condition, but he does hurl invectives against the Hindu system of caste, and pleads for reform. He charges that their

semi-religious prejudices have tied them down. Caste has denied to them foreign travel, whether for instruction or commerce. "This must be utterly swept away if we are not to go on stagnating," is one of his sentences. He affirms that their "religion and institutions of to-day have nothing in them except, perhaps, a faint shadow of their old vigor and glory on which our [their] old greatness was founded." He acknowledges the utter unfitness of the present religion of India to inspire hope or arouse commercial activity or other industrial energies competent to save India. The whole system as it is now must be thrown overboard. Here is the opportunity of Christian missionaries.

This much has been stated to give a setting for readers of the remarkable statement of Dr. Hall, about one of the important viewpoints for estimating Christian industrial development. Doubtless Dr. Hall will tell us more of all this hereafter.

DR. CHARLES CUTHBERT HALL IN INDIA

BY ROBERT E. HUME

Dr. Hall has now finished his Barrows-Haskell lectures in India. According to the terms of the lectureship, he has delivered the full course of six lectures in each of the five cities—Bombay, Calcutta, Madras, Lahore, and Allahabad, where the five government universities are located. With characteristic genuine American energy he has also delivered ninety lectures, sermons, and addresses, and has traveled over 8,000 miles during the three months of his stay in India.

The orthodox and many of the progressive educated Hindus respectfully disparaged the lecturer's unassuming endeavors to set forth the leading ideas of the Christian religion as interpreted in the distinctively Christian experience. In opposition to him they the more tenaciously advocated their own religion as unequaled in philosophic validity and in personal satisfaction, as much superior in antiquity and in national adaptation. The *Subodha Patrika*, the organ of the Prarthana Samaj, commented on the announcement of the lectures which bore the title, "Christian Belief as Interpreted by Christian Experience":

The Haskell lecturer this year comes to India not as a theological disputant, but to unfold the beauties of Christian experience to the people of a land which is proud of its spiritual heritage. From a missionary point of view, if it be taken to be synonymous with making conversions, the exposition of subjective experiences may not be of much practical utility in a country like India. The experiences of the Hindu are as elevating and as exquisite as the experiences of any other religionist can be. Every man has as much affection for the religion in which he has been brought up as a child has for its mother. It is only when new knowledge and new light make of him, as it were, a different man, that the relation is snapped, and what is once satisfying ceases to be so. It is to such Hindus that the experiences of the followers of another religion may appeal with a new force. To the philosophic Hindu they may seem irrelevant.

However, the increasingly larger audiences who came on the six successive nights in each city to hear the earnest and eloquent exposition of the theme, and the very attempts of the Prarthana Samaj and other reform movements to assimilate some elements of Christian belief, and to produce some of the benefits of Christian experience, are themselves indications that the number of Hindus who seem to be dissatisfied with the religion in which they have been reared is much larger than is the number of those philosophic Hindus who are content with their own experiences.

The *Indian Social Reformer*, a paper which looks for considerable reform in the Indian social and religious structure, but from within rather than by outside help, referred rather slurringly to the approaching attempt by a man, unlearned in the lore of the Indian religion and inappreciative of the excellencies of the ideals of India, to come to the hoary East to teach it religion and to help it to something professedly higher. After the delivery of the lectures in Bombay, however, the same paper made this editorial statement:

There have been many others more learned in the literature of the Orient, there have been many who have lived longer among Eastern people; but what is more precious than learning or habitation is insight, and Dr. Hall is endowed with the gift of insight. Of all exponents of Christianity which we have ever heard, there was not one who displayed greater fairness and sympathy with the leading principles of non-Christian faiths than the Barrows-Haskell lecturer for the present term.

By his sympathetic appreciation of all that is best in the Hindu philosophy and religion and in Indian character, Dr. Hall ran counter to the spirit of those of the ruling race who only look down upon the ruled, but he won the hearts of very many Indians to a kindly appreciation of Christianity whom no amount of disputation would have helped.

The present is a critical time for religion in India. The loyal Hindus are making every effort to save the day by attempting to purify their religion of admittedly degraded forms by employing the symbolic method of interpreting the tales in their sacred writings and by eclecticism. They hope thus to maintain unshaken the hold of their religion upon the upper classes. This hold is being shaken very seriously by the education given in the government colleges, where the tendency is, if not atheistic, at least sceptical toward religion in general. The Mohammedans, too, are feeling it, and it was a unique event that just to counteract that tendency among college students that Dr. Hall was invited to deliver a non-controversial lecture on religion before the Mohammedan college in Aligahr.

Not only in oral but also in printed form Dr. Hall's lectures have been eagerly sought. In the last few places where the lectures were delivered the two hundred copies put on sale were soon taken. The nominal price at which the book is sold is giving it a wide circulation.

DR. HALL'S OBSERVATIONS IN INDIA*

[Rev. Dr. Charles Cuthbert Hall, the Haskell-Barrows Lecturer in India in 1902-1903, has completed a very successful course of lectures which has made a great impression on the men of India. He made the following observations in regard to mission work in response to questions asked.—EDITORS.]

On the whole, are you more or less favorably impressed with the work of missions than when you left New York?

I came to India with a strong predisposition in favor of missions. This had been created by long historical and biographical study. My expectations have been more than realized. I have traveled from one end of India to the other, have visited missions in every presidency, representing American and British efforts; have inspected institutions, studied methods, and observed the spirit of the workers. The result of my observations is increased respect for missionaries and admiration for their work.

What seems to you the most encouraging aspect of the missionary enterprise?

Without hesitation I answer: boarding-schools and famine children. The excellent result of boarding-schools has impressed me. As educational institutions they deserve commendation; but as institutions for the formation of character and the development in Eastern society of a new type of manhood and womanhood they are beyond praise. I wish that, under wise and sympathetic leadership, they could be multiplied indefinitely. They contain the prophecy of a regenerated India. They may, under God, be the salvation of Indian social life.

Closely related with this subject of boarding-schools, I must speak of the wonderful opportunity given to missions in the army of famine children now enjoying protection and education in mission compounds. These orphans have been rescued from starvation, or from a survival that was worse than death, by the Christlike work of missionaries. These children, absolved by calamity from all family ties, are unconditionally under Christian love and care. Thousands of them were rescued in infancy, and have known no other protectors than these Christian friends. They have breathed no other atmosphere than the pure, sweet atmosphere of the Christian household. Their affection for their protectors and guides is beautiful to witness. Never was better care given to children than is given to them. I have seen them in various places by scores and hundreds. They are not being transformed into poor imitations of children of the West, but are Indian children, unconsciously assimilating the best qualities of the Western spirit. Twenty years hence these tens of thousands of youths shall, by the grace of God, become a tremendous element in the transformation of India. . . .

Some think that Hinduism is weakening in its grip upon Indian life and thought. Have you been so impressed?

I can not say that I have been greatly impressed by signs of such weakening. It is true that in student circles the study of the physical sciences and the influences of Western culture are undermining Hindu orthodoxy, and encouraging agnosticism and non-religion. But the student circle represents only a small fraction of the Hindu population. The enthusiasm for popular Hinduism shows no decline. Expensive temples are being built. Money is pouring into their treasuries. The throngs of worshipers at idol shrines continue. The pride and confidence of older

* Condensed from an interview printed in the *Bombay Guardian*.

Hindus in their gods diminishes not. The apparent tolerance which marks the present time must not be mistaken for a decline of Hinduism. But while Hinduism as an organized system shows no weakening, the influence of Christianity grows from day to day. Its prestige in India steadily advances. The converts multiply in a ratio shown by no other religion. Only He to whom all hearts are open knows to what extent the outward strength of Hinduism conceals an inward and silent growth of opinion in favor of the reasonableness and value of Christian faith and life.

What is your opinion of the relative value of Christian work among the educated and the depressed classes?

Considering the numerical proportion of the educated class to the uneducated, I am inclined to feel that the efficiency of Christian effort among the higher classes is relatively equal to its power over the illiterate. I am aware of the extraordinary openness to Christian influence of some of the lower divisions of the population in certain parts of the empire—e.g., the work among the sweepers. But when I consider the educative effect of Western culture, as tending to draw students away from ancestral beliefs, and when I remember the searchings of heart that are going on in some university circles where non-controversial presentations of Christ have been made, I am led to feel that India is ripe for a strong, wise, loving, and continuous effort to win a response to Christ from many in high social stations.

Do you see much response to Christian thought among Mohammedans?

I have reason to know that among many educated Mohammedans there is a deep longing for the advance of spiritual religion. My information on this subject is obtained from Mohammedans themselves, with whom I have been permitted the privilege of free interchange of thought. The historic monotheism of Islam, coming in contact in these latter days with the purest and best types of Christian thought may result, by the power of God's Spirit, in ways that our faith is slow to grasp.

I can not quite feel that the conversion of Islam is to be hastened by the special presentation of a denominational system of theology. I look for it to be advanced through the blessing of the Spirit upon the personal fellowship of earnest Mohammedans with large-minded Christians. Love, manifested through the trustful interchange of thought, seems more likely to be God's method of advancing this most desirable end.

Do you think that the personality of missionaries touches the life of the Churches at home as advantageously as it might?

Nothing would be further from my mind than the impertinence of complimenting missionaries. Yet I must say that my intercourse with them in their own homes and upon their own fields of labor has filled me with emotions of respect and admiration. I have noted the rare intellectual gifts, the social grace, the scholarly culture, that are being offered up with joy in the service of India and of India's Redeemer. Nowhere in the world have I found more gentle breeding and more gracious courtesy than among the missionaries of India. But their personal and social gifts have not impressed me more than their administrative talents and their spiritual devotion. I have found among them those who went far toward realizing my ideal of statesmanlike grasp on large questions of policy, joined with Christlike self-devotion to the care and consolation of individuals. If I were looking over the Church at large, in search of typi-

cal illustrations of what a servant of the Lord Christ should be in breadth of view, power of initiative, dignity of behavior, sweetness of spirit, I should look hopefully among the modern missionaries of the Gospel. The missionary to be appreciated should be seen on his own ground. The missionary on furlough is at a disadvantage. Too often he is overshadowed at home by the official dignity of Boards and Committees; he appears unrelated to the local interests of Western committees; he represents things of which many Westerns are densely ignorant, and toward which they exhibit a pitiful indifference. The missionary feels all this and is ill at ease. If one would know him as he is, one should see him in the environment of his work, the administrator, the guide, the spiritual leader, the man of love and grace; his influence a commanding power, his spirit the gentleness of Christ. Would that I could bring to India the average citizen of the West and show him the toils and triumphs of missionary life! He would return a wiser and a humbler man.

Do the Churches in America and England seem to realize the gravity of their responsibility toward the Christless peoples? Have they a world-view of human need?

I do not wish to be understood, in my reply to this question, as animadverting unfairly upon the Church at home. My life is wrapped up with it, and my love for it is deep as life itself. Nevertheless, as from the midst of suffering, error-stricken India, I look back at the Church at home, it seems to me as if her realization of her duty to the world is most imperfect and inadequate. The perennial temptation of the Church at home is to be satisfied with her local prosperity, and to be immersed in her local interests. Her world-view is deficient. Too few of her members consider what the stewardship of the Gospel means, as the Church has received that Gospel from the pierced hands of her Lord and Master. Too few of her ministers have made it their business so to study the world and its needs as to acquire a world-view and to be stirred with the passion for world evangelization. Their preaching contains too little of that element which trains a body of people to look beyond their own needs, and to interest themselves in the needs of non-Christian lands and races. There is advance toward this world-view in certain sections of the Church at home. I attribute the advance, very largely, to the indirect influence of the Student Volunteer Movement. Our colleges and universities are getting the world-view. They are becoming impregnated with the spirit of missions. And reflex influences, radiating from university life, are smiting with new earnestness the occupants of many a pulpit and many a pew. But, as one stands amid the rising temples of Hinduism; as one hears the roar of applause that went up in the National Congress at the mention of the name of a Hindu god; as one sees how religion is both the very life and, in a sense, the very death of the East, one's heart yearns for the day when the Evangelical Churches of America and Europe shall awake from their fond contentment with local prosperity and shall see the world-need as Christ sees it and as His missionaries see it.

Have you found that educated Hindus and Mohammedans have been confused, or that missionaries have been caused to stumble by the so-called "Higher Criticism" of the Holy Scriptures?

No; I have met with no case of this kind among missionaries or among educated Indians. I have been asked many thoughtful questions concerning the progress of the critical study of Holy Scripture; and I

have been gratified to note the apparently widespread opinion that critical study is not only a privilege but a duty, consistent with strong evangelical belief and with a deepening conviction of the Divine Inspiration of the Bible. I should think it inexpedient, alike at home and abroad, to discuss critical questions in the pulpit. The spiritual content of the everlasting Gospel of our Blessed Lord is the preacher's message. But all educated minds, Indian or European, have a right to know the history and the results of Christian scholarship. Acquaintance therewith is no menace to faith. I hesitate to speak of my own humble experience; yet I rejoice to testify that the intensity of my evangelical convictions grows continually regarding the Divine Inspiration and authority of Holy Scripture, the Absolute Deity of the Lord Jesus Christ; the sacrificial and ever-enduring value of His atonement; the illuminating, regenerating, and sanctifying work of God the Holy Spirit; the urgent need of the world for salvation from sin and reconciliation with God through the crucified, risen, glorified, and returning Savior.

PROTESTANT CHRISTIANS IN INDIA

The following table was exhibited at the Madras Decennial Conference last December. It is far from accurate, and we hope at a later date to publish a corrected edition. It will be noticed that Chota Nagpore, Nellore, Tinnevely, and Travancore, scenes of great revivals of other years, still exhibit the largest figures. This is encouraging, as they were mass movements toward Christianity. The more recent great turning to Christianity in the Northwest Provinces (East and West), it may be anticipated, will have the same staying qualities:

Number	NAME OF TOWN OR DISTRICT	Protestant Christian Community Census 1901	Population	Number	NAME OF TOWN OR DISTRICT	Protestant Christian Community Census 1901	Population
1	Calcutta & Suburbs	5,439	1,698,310	28	Mysore	5,248	5,539,399
2	Do. South	7,477	2,078,359	29	Canara	5,737	1,134,713
3	Do. E. and W.	8,224	6,263,979	30	Coorg	370	180,607
4	Eastern Bengal	10,951	21,528,847	31	Malabar	6,085	2,790,281
5	Northern do.	725	10,151,379	32	Cochin	99	812,025
6	Assam	20,939	6,126,343	33	Travancore	98,667	2,952,157
7	Sikkim	3,489	808,131	34	Tinnevely	76,860	2,059,607
8	Orissa	6,188	11,090,332	35	Madura	22,523	2,831,280
9	Chota Nagpore	61,698	5,901,858	36	Tanjore	15,896	2,245,029
10	Santal Purnas	18,094	1,809,737	37	Trichinopoly	3,382	1,825,210
11	Behar	2,109	19,672,744	38	Coimbatore	2,154	2,201,752
12	Northwest Prov., E.	7,562	17,658,548	39	Nilgiris	2,360	111,437
13	Oudh	6,676	14,679,230	40	Salem and Arcot	13,243	6,762,580
14	Northwest Prov., W.	94,752	16,156,101	41	Chingleput	4,899	1,312,122
15	Punjab	35,678	26,690,796	42	Madras City	9,052	509,346
16	Himalayan	906	3,094,999	43	Nellore	160,148	1,496,987
17	Rajputana	3,972	10,200,213	44	Cuddapah	14,000	2,079,521
18	Sind	371	3,201,910	45	Kistna District	35,975	2,154,803
19	Gujarat	8,982	6,314,358	46	Godavari	7,649	2,301,759
20	Central India	2,000	11,561,782	47	Vizagapatam	1,397	2,933,650
21	Berars	718	2,754,016	48	Ceylon, North	5,471	419,296
22	Central Provinces	9,076	11,873,029	49	Do. East	3,886	248,796
23	Haidarabad, Deccan	11,586	11,141,142	50	Do. South	4,254	589,811
24	Bombay City	10,684	776,006	51	Do. West	10,482	963,658
25	Do. Northeast	6,514	9,457,979	52	Do. Central	9,434	574,670
26	Do. South	2,098	7,573,700	53	Burma	124,069	10,449,621
27	Bellary	20,715	1,862,733		Totals	1,100,804	299,126,618

[According to Mr. Beach's "Protestant Missionary Atlas" there are 93 Foreign Missionary Societies in India, with 3,736 missionaries and 23,001 native workers in 1,256 stations and 5,367 out-stations. The native communicants number 376,617, and the other native adherents 591,310. The total population of India, Ceylon, and Burma, according to the census of 1901, was 297,843,691.—EDITORS.]

THE POPE'S SEMI-JUBILEE *

BY REV. ALEXANDER ROBERTSON, D.D., VENICE

The twenty-fifth anniversary of the election of Joachim Pecci to the papedom has just been celebrated in Rome by multitudes of people with great enthusiasm. No one grudges the pope any personal honor shown him. As a man he is welcome to be regarded with whatever respect and esteem people may choose to show him. But Joachim Pecci as a man is one thing, and Joachim Pecci as the pope is another. In this latter capacity he stands as the head of the Roman Catholic Church, an institution which is regarded by the Italian people as having been the source of the oppression, and ignorance, and poverty, and misery they have suffered from in the past; and as being to-day a political force working for the destruction of the Royal House of Savoy, and the disintegration of the kingdom. With the Italians the pope's personal character sinks into insignificance in comparison with his official character. He dwells in their midst, in his palace of the Vatican with its eleven thousand rooms, as the head and embodiment of the papacy.

Who, then, are celebrating with such enthusiasm the papal jubilee? Not the King of Italy, not the Mayor of Rome, not the citizens of Rome, not the people of Italy, but strangers. There are tens of thousands of such in Rome at present. Every hotel and every private lodging-house is full of them. The bulk of these foreigners are Roman Catholics, among whom are many from England and America. Such have chosen the pope as their sovereign in things temporal and spiritual. Such have committed to him the care of their consciences. Such have divested themselves at his command of every prerogative—reason, judgment, conscience, moral responsibility—which God has bestowed upon them. It is a sad and pitiable surrender for a human being to make; but as such have made it, we do not wonder that, on an occasion like the present, they should flock to Rome to prostrate themselves at the feet of their lord and master, who, insulting human reason and stultifying all history, in his claim to infallibility, sitteth in the place of God.

But among these crowds of strangers are many Protestants, men and women who have embraced Christ and Christianity, and who, realizing their responsibility in God's sight for what they believe and for what they do, have repudiated the pope and his Church.

Many such Protestants crowd to see the pope and attend his ceremonies. At this we have cause to wonder, and the Italian press wonders too. I read the other day an article which expressed astonishment that Protestants should attend these papal ceremonies, and should be among the most eager to attend them, so eager indeed as to be willing to pay fabulous sums of money to do so! Of course, such Protestants would answer that they did not go through reverence for the pope or the papal Church, but from curiosity; they wanted to see what are sights in Rome, and unique sights that can be seen nowhere else. But such travelers can not gratify their curiosity in these matters without doing the following very inconsistent and, I think, wrong things:

In the first place, they give *financial* support to the papacy. As a matter of fact, a very large proportion of the money that goes to maintain the papal Church in its mischievous doings comes out of the pockets of Protestants.

* Condensed from *The Christian*, London.

Secondly, they give *moral* support to the papacy, and of this the Church knows how to avail itself. It follows up the conciliatory actions of these Protestants, it ingratiates itself with them, it disarms them of their Protestantism, and secures their neutrality, if not support, in the fight it carries on against the principles of enlightenment and progress.

Thirdly, these Protestants play an unbecoming part toward the government of Italy, whose protection and goodwill they are enjoying as travelers in the land. The freedom they enjoy to travel where they will, to carry what papers and books they will, to have their own places of worship, with perfect immunity from surveillance, not to say persecution, are all the gift of the government of Italy. They were not enjoyed when the pope was in power; they would not be enjoyed now were he to have his will, for, as the Duke of Norfolk said at the jubilee of some four years ago, they, as Roman Catholics, lamented with him that he had not the power to put a stop to all Protestant work in Rome, which so grieved him and them to the heart. What the sovereign of Italy does not do, what the government of Italy does not do, what the municipality of Rome does not do—namely, acknowledge the pope and pay homage to him—these Protestants should not do.

A JOURNEY INTO NORTH BORNEO *

BY REV. J. R. DENYES, SINGAPORE

Missionary of the Methodist Missionary Society, U. S. A.

It was my privilege to travel with the presiding elder, Dr. West, on his recent visit to our Christian colony in Sarawak, Borneo. We arrived in Sibu on Thursday, and by Saturday morning all the preliminaries had been settled and we were ready to start down the river in a Malay house-boat. A Malay house-boat is a long, very narrow, round-bottomed dugout with an overgrown cabin for saloon passengers. After a few hours we reached the first settlement in safety and were thankful.

What exquisite pleasure it is to feel that some one is glad that you have come! There was no "making one's way into the hearts of the people," for the hearts were already open wide. Wherever we went, men, women, and children came out to welcome us. Even the yellow dogs yelped their pleasure until the pig came out from under the bed and grunted cordially.

We found the people hard at work planting rice and vegetables. Considering the length of time that they have been at work, the amount of clearing and planting that has been done seems almost wonderful. Aside from clothes and kerosene oil there is scarcely anything necessary to their lives that they do not produce. Their vegetables are for the most part sold in Sibu, but the more daring ones are beginning to seek better markets among the native peoples far up and down the river. Sometimes they go even as far as the Oya River, some sixty miles away. Their houses are as yet very crude affairs, merely a framework of poles enclosed on three sides. Even in this there are signs of progress and permanence, for many are beginning to put up larger and more substantial buildings.

The best word of all, however, is that these people have been looking

* Condensed from *The Malaysia Message*.

after their spiritual interests. These men who are working hard from daylight to dark gather together every night of the week for prayer and testimony meetings, besides the regular Sunday preaching service. The local preachers at the various stations have organized the work so that the different members take the meetings in turn.

The Dyaks and Malays do not speak Chinese, but the Chinese are picking up a few words of Malay, and with these words are already doing evangelistic work. The people are invited to Chinese meetings and they come. If we had a resident missionary on the ground to direct their efforts and to lead them, these people could be made a great evangelizing agency among the native tribes. The rumor spread that we were about to open up some schools, and the Dyaks became very enthusiastic, calling upon us to promise to allow their children to attend. The fact that it would be Christian teaching seemed rather to increase their enthusiasm than to diminish it.

On our return to Sibu we called on the resident of the district, and were informed that the government would be pleased to grant us land at the different settlements for church and mission purposes, if we would stake out what we wanted. Only one day remained before our boat sailed, but that was enough. By seven o'clock we were again on our way down the river, in a little canoe just large enough for four. The rain poured down and our muscles ached, but by 5 P.M. we had paddled thirty miles and staked out four claims. The government has shown itself favorable to work and willing to help us in every way it can; our Christians there need encouragement in their struggles to subdue a new country; the natives seem especially open to religious teaching. For these and other reasons it appears to me an imperative duty for us to take immediate steps toward the placing of a resident missionary in that field.

Additional Notes by Dr. B. F. West

Arrangements were made to build four churches in Borneo. The mission is to furnish one-half the cost and the Chinese Christians the other half. The brethren, however, say that in material and work they will provide at least two hundred dollars for one hundred by the mission. The government has agreed to give us all the land we need for these buildings. We have chosen the sites at Siong Pho, Tiong Pho, Sang O Chong, and Sin Chhu An, with from five to ten acres in each piece. This will give room for future development, such as building a parsonage, a school, woman's work, etc., and it will also allow the preacher to do some farming on his own account.

Tho without the help of a missionary, or even a native preacher other than local preachers, the Borneo Christians have not been idle during the time since the previous visit, and on this visit I baptized fifty-two persons. The brethren, local preachers, and others are active in preaching to their unconverted neighbors and with encouraging results.

At one of the stations we found that a school had been begun. There were sixteen pupils in attendance. The teacher is a Chinese graduate of the first degree. The people are very anxious for schools, and the government are anxious to assist us in every way to give them the schools they desire. One of the most pleasing features of a visit to any of the homes of these people is to find the Bible and hymn-book on the table and invariably showing signs of usage.

We visited a number of Dyak houses. When we say house it must be understood that we mean the long house in which the whole of one village lives. In these houses we found opposite each door of a living-room the smoked skulls of the people whom the proprietor had slain. These varied in number from three to a dozen or more. The Dyaks were very friendly, and were anxious that we should come and establish schools and teach them of our God.

EDITORIALS

Disquieting Rumors From China

The tidings from China are a mingling of praise and forebodings—praise that so many are turning to the missionaries for instruction and are reading Christian literature, and forebodings of a coming storm from the West, where the opposition forces seem to be gathering, with occasional outbreaks and many rumblings. It is doubtless true that the leaders who were routed at the time of the Boxer outbreak will not yield quietly to the new order of things. The empress dowager is also said secretly to favor Tung Fuh Hsiang and Yung Lu, the leaders in the present uprising in Shensi and Kansuh. Dr. John R. Hykes writes:

There is no question that there is a very wide-spread feeling of unrest in China, but this is not surprising after the convulsion through which she has gone. . . . So far as we can learn, there is a rather formidable rebellion in progress in the province of Kuangsi, the province in which the Taiping rebellion originated. The officials minimize it as much as they can, but we are certain that active rebellion is going on there. . . . There are current reports of a renewed anti-Catholic outbreak in Eastern Szechuan, where a foreign priest is said to be in great jeopardy, but our correspondents have not reported to us any general disturbance. The high provincial authorities have been very busy of late in inspecting and strengthening the defenses of the Yangtsi, but I see no special significance in that. Some alarmists do. . . . It is further reported from the northern and northwestern provinces that Tung Fuh Hsiang is massing well-drilled troops in the mountain fastnesses of Kansuh, and that Yung Lu has ordered the transference of the Shensi troops to his banner. Further, that large quantities of arms and ammunition are being sent secretly to Tung Fu Hsiang, who, it is said, will attempt to put Prince Tuan, or Prince Tuan's son,

on the throne, and set up a government at Si-an (Hsi-ngan).

Whatever may be the significance and outcome of these intrigues and disorders, it is most certainly a time for much prayer that both missionaries and governments may act wisely in their dealings with the Chinese, and all things may hasten the coming of Christ's Kingdom in China. *

"To be Seen of Men"

The Pope's Jubilee was celebrated before an enormous crowd, which it was necessary to control by a cordon of Italian troops. Many pilgrims came from afar. The number present is estimated at 50,000 to 60,000. The pope wore the golden pluvial and the costly tiara (\$25,000) given by Roman Catholics. He was deeply affected by his enthusiastic reception. Of course, nothing was omitted which could add grandeur to the imposing spectacular effect. The noble guard in red uniform, the Swiss guard in helmet and cuirass, the royal personages, diplomatic representatives, Order of Malta, Roman nobility, with magnificent costumes and brilliant attire and uniforms, decorations and badges, made a rainbow round about the papal throne. The Sistine choir discoursed silvery music, and at the moment of the elevation of the host, in the grand mass, a beautiful symphony on silver trumpets was executed from the top of the great dome. All this may be very imposing, but it looks to simple-minded Protestants like idolatry.

A Noteworthy Centennial

The British and Foreign Bible Society, born March 7, 1804, began to celebrate its centenary with the present year, March 6. It is pro-

posed to celebrate this great festival as it deserves, by a concord of Christian thanksgiving and thank-offering.

Sunday, March 6, 1904, is to be kept the world over as *Bible Sunday*, services and sermons everywhere commemorating the mission of the Bible among men. March 7th a great gathering will be held in the Albert Hall, London. For centenary celebrations in England approximate dates have been suggested: For London, March 7th to 12th; and for provincial towns and country places, March 13th to May 1st.

It is proposed to raise a special centenary fund at home of *at least* 250,000 guineas. This will allow the society: (1) to employ 100 more colporteurs and 100 more Bible-women; (2) to prepare new versions and extend and complete other versions begun; (3) to provide fresh Scriptures for the blind; (4) to increase the society's benevolent fund; (5) to undertake special work in Sunday-schools and among young people in England and also in the colonies; and as one result it is hoped the society's normal income will be permanently increased.

A centenary grand committee, to which every auxiliary may and should appoint a delegate, has been formed, and first met in October, 1901. Each auxiliary is recommended to form its own standing committee to carry out centenary arrangements. To spread information and educate friends in the society's work and the world's needs, centenary pamphlets will be issued at least once a month during 1903-1904.

The prayers of all believing people are asked that this festival may be kept in the true spirit of the Bible, and Christians of every communion are desired to unite in this solemn and joyful act of recollec-

tion, praise, and consecration to God.

We have arranged for a fully illustrated article on the history and present work of this society. It will appear in a future issue.

Moravian Missions

Moravian Missions is a new illustrated record of missionary work, published at 32 Tetters Lane, London, England. It is a modest monthly of 12 pages, and costs but a shilling sterling a year. The first number (January, 1903) promises well for the future. We find specially interesting the article on "How Moravian Missions Began," by Rev. I. E. Hatten. It recounts the beautiful story of Count Zinzendorf's visit to the Danish Court in 1731, and his meeting with Antony Ulrich, the West Indian negro slave, and his pathetic appeal for his benighted people. Zinzendorf was electrified by the persuasive entreaty of this converted native, and returning to Herrnhut at once, arriving at 2 A.M., he found the "Single Brethren" keeping up the prayer vigil, and he told the thrilling tale. He was addressing a company of martyrs; scarce one of the refugees in Herrnhut but had suffered persecution for his faith. Leonard Dober, for example, could not get the vision of that West Indian slave out of mind: to him it was a new Macedonian cry. So was it with Tobias Leupold. And hearing that no man could reach these slaves unless himself a slave, they were ready to sell themselves into bondage so as to work by their sides. The sacred "lot" was appealed to, and Dober drew a slip bearing the words, "Let the lad go; for the Lord is with him." All doubts were thus laid at rest as to the will of the Lord, and on August 21, 1732, at 3 A.M., the first two Moravian missionaries left Herrnhut for the West Indies. The story has been often told, but after 170 years has lost none of its old charm. The work of Moravian missions for 1903 will require an outlay of £85,000, or about \$425,000! So has this little seed grown to a great tree.

BOOKS FOR THE MISSIONARY LIBRARY

INDIA'S PROBLEM: KRISHNA OR CHRIST. By J. P. Jones, D.D. Illustrated. 8vo, 369 pp. \$1.50, net. Fleming H. Revell Co.

Dr. Jones has lived and labored in South India for twenty-five years. He has been, and is, a careful student of the country, its people and its problems, and is recognized as one of the most able of the Christian workers for India's regeneration. His book is a powerful presentation of his theme; its viewpoint is that of a Christian missionary, intelligent, fair-minded, and spiritual; its subject-matter is comprehensive and well chosen, and its arrangement is systematic and logical. This book is a comprehensive, clear-cut, reliable statement of the conditions in India, the methods of Christian missionaries, and the results of their efforts. It might serve as a text-book for students or a guide for missionary societies. It compels conviction as to India's need of the Gospel, and the power of the Gospel to regenerate and uplift the people of all classes and conditions. If one would know the vastness of the field, let him read the chapter on the land and the people. If any think the native religions good enough for India's needs, they can not but be convinced by the chapters on the religions of the land. The contrast between Hinduism and Christianity, and the products of the two faiths, as shown in chapters three and four, must open the eyes of any not hopelessly blind to the fact that to follow the one means darkness and death, while to follow the other brings light and life. If one would comprehend the debt that women owe to Christ, they will be enlightened by the chapter on India's women, and if critics are inclined to find fault with missionaries and their methods, they will learn something to their enlightenment by consulting the

pages dealing with the missionary and missionary organization. But perhaps the freshest and most forceful chapters are those that deal with the problems and the results; they give one an excellent insight into the whole missionary question. If there were a good map and full tables of statistics the book would be well-nigh complete. *

THE LEAVENING OF THE NATIONS. By Joseph B. Clark, D.D. Illustrated. 12mo, 362 pp. \$1.25, net. Baker & Taylor Co., New York.

Dr. Clark has performed a valuable service in preparing this comprehensive story of American Home Missions. It is a book for which we have had many inquiries, and one which will remain as the standard record of the effective efforts of Christian churches to win our land for Christ and civilization. The subject is not treated from a denominational standpoint, but includes a statement of the work of the various Christian organizations. The method of presentation is historical, showing how the missionary work kept pace with and sometimes preceded the advance of the white settlers. The author's judicious treatment of disputed points is shown in his attitude toward the Whitman controversy. Of course, many romantic and thrilling details of the story of Home Missions are omitted, but the main facts are here, and enough of incident to make the book interesting reading. It will furnish fuel for fiery home missionary address for many days to come, and it is the *only* book of its kind. *

THE DOUKHOBORS: Their History in Russia and Their Emigration to Canada. By Joseph Elkinton. Illustrated. Maps. 12mo, 336 pp. \$2.00. Ferris & Leach, Philadelphia, 1903.

These "Spirit-wrestlers of the Caucasus" are an interesting people with picturesque characters, lofty ideals, a pathetic history, and

a doubtful destiny. The story of their persecution in Russia on account of their conscientious scruples against bearing arms, their emigration to Canada at the invitation of the Dominion government, their settlement in Assiniboia, and their recent fanatical pilgrimage in search of the Messiah—all this has been made known through the daily press and magazine literature. But many do not know that they are a hardy race, noble, industrious, conscientious, and Christian. They are called the "Russian Quakers." Their great fault lies in lack of education and the mental balance which comes with it. With this want supplied their future is bright with promise. Mr. Elkinton writes of them sympathetically, and from an intimate knowledge of their beliefs, habits, and history. He has given us the only complete history that has appeared in English. It is extremely interesting reading. The proceeds from its sale will be used for the education of the Doukhobors. *

JOHN MACKENZIE : SOUTH AFRICAN MISSIONARY STATESMAN. By W. Douglas Mackenzie. Illustrated. 8vo, 564 pp. \$2.00. A. C. Armstrong, New York; Hodder & Stoughton, London. 1902.

Dr. Mackenzie was one of the wisest and ablest of missionaries who have gone to South Africa. His ideals were high and his view farsighted, so that his words throw much light on the problems which face Dutch and English in Cape Colony and neighboring districts. The son has sympathetically but judiciously selected the material for this biography. He draws the portrait of a noble servant of God, and sketches the life of an able worker for the good of his fellow-men. The quoted utterances and writings of Dr. Mackenzie form valuable contributions to the literature on the struggle in South Africa. The missionary sought

earnestly to bring England to a sense of her responsibility for the well-being of all South Africa and to a more just and considerate treatment of the natives, the Boers, and other settlers, but his proposals were rejected in favor of a policy of a mistaken kind of imperialism. Dr. Mackenzie died in March, 1899, at the age of 63, after over 40 years' service in South Africa. His body was laid to rest in the Kimberley Cemetery. His life had been one of self-sacrifice, and his memory is held in high esteem by all who knew him or his work. *

A MISSIONARY HOROLOGUE. By Rev. J. Sanders Reed, D.D. Booklet. 34 pp. 25 cents. Watertown, N. Y.

This is a "Chronological Epitome of Missions from the Days of Noah to the Year 1902; a Cartulary of Missionaries, Missionary Societies, and Missionary Agencies Since the Foundations of Samuel; a Minute of the Evangelistic Work of Celtic, Latin, and Anglican Churches." The author has given us a unique study in missions. He begins with an outline of the book of Ecclesiastes as a "search for the *summum bonum*," follows with references to the Gospel with Old Testament—a very suggestive study—and many outline missionary Scripture studies, and closes with a chronological table of missionary events up to the present year. 200 copies have been secured by Drew Theological Seminary; other large quantities have been ordered. The pamphlet will prove a very useful basis for study and reference. *

FAITH AND LIFE IN INDIA. By Robert Lee Lacey. 12mo, 160 pp. Arthur H. Stockwell, London. 1902.

These thoughtful addresses were delivered in India, but do not relate especially to India or to missions. They deal with the relation of faith to life, as taught and exemplified in Scripture and in Christian experience. They will be found helpful devotional reading. One chap-

ter on "The Holy Land of the Hindus" (Orissa) gives an excellent description of that province of Bengal as a field for missionary work. *

EFFECTIVE WORKERS IN NEEDY FIELDS. Illustrated. 12mo, 195 pp. 60c. Student Volunteer Movement, New York. 1902.

Five well-known writers on missions here give the life story of five successful pioneer missionaries, namely: Livingstone, of Africa; Mackay, of Formosa; Isabella Thoburn, of India; Cyrus Hamlin, of Turkey, and Neesima, of Japan. The volume is prepared as a student text-book, and is especially adapted to that purpose. Missionary biography is always inspiring, and particularly so with such heroes as those whose lives are here sketched. The power of example is greater than the power of precept. The lessons of these lives are many and valuable. *

KAMALA'S LETTERS TO HER HUSBAND. Edited by R. Venkata Subba Rau. 12mo, 223 pp. English Publishing House, Madras, India. 1902.

These letters purport to come from a Hindu woman, but we doubt their authenticity. They are thoroughly Oriental, but aside from giving a somewhat vivid view of a passionate and disordered Hindu woman's brain, and a more or less accurate picture of Indian life and customs, we can not see that there is any good reason for their publication. Their flowery language and intense imagery may be pleasing to the East, but do not suit Western taste. *

CENTENNIAL OF HOME MISSIONS. 12mo, 288 pp. \$1.00. Presbyterian Board of Publication, Philadelphia. 1902.

Much interest was aroused at the meeting of the General Assembly in New York last May by the able addresses on home missions, which commemorated the centennial of the Home Board. These addresses have been gathered in a volume, and form a valuable record with

stirring appeals and inspiring statements of fact. President Roosevelt, Dr. Henry van Dyke, Dr. H. C. McCook, Dr. Edward P. Hill, S. Hall Young, and Dr. Charles L. Thompson are among the speakers whose addresses are given. *

WHAT BUSINESS HAS A BUSINESS MAN WITH FOREIGN MISSIONS? By S. M. Zwemer, F.R.G.S.

This exceedingly convincing little leaflet should be circulated by thousands among the business men of the world. It is published both by the Reformed (Dutch) Board in New York and by Marshall Brothers of London. *

WORLD-WIDE CHRISTIAN ENDEAVOR. Souvenir Almanac and Record. 20c. World's Christian Endeavor Union, Boston. 1903.

This is a suggestive and stimulating pamphlet, giving many facts and illustrations of the gigantic movement which has taken the world by storm. *

CHINA: A Quarterly Record, Religious, Philanthropic, Political. Edited by Rev. J. Cumming Brown. 1s. Oliphant, Anderson & Ferrier, London,

The subjects and authors named in the three copies of this magazine, which have already reached us, make one most anxious to taste its contents. The articles include papers by Mrs. Archibald Little, on "Foot Binding," Archibald Colquhoun, on "Chinese People and Government," "The Outlook in China," by Rev. Geo. Owen, and many news notes of value. It is worth having. *

THESE THIRTY YEARS. By Dr. Harry Guinness. A pamphlet. Illustrated, 100 pp. 1s. Regions Beyond Missionary Union, Harley House, Bow, E., London. 1903.

This account of the work of the Regions Beyond Missionary Union, by its Acting Director, briefly describes the various institutions connected with Harley House, all of which have sprung out of the East London Institute for the training of missionaries, established thirty years ago by the Rev. H. Grattan Guinness, D.D., and his wife. *

GENERAL MISSIONARY INTELLIGENCE

AMERICA

Missionary *The Intercollegian*
Volunteers voices a strong call
Wanted for more candidates
 for foreign service

under various missionary Boards and societies. There are appeals from thirty separate sources for over one hundred volunteers, men and women, married and single, ordained, medical, teachers, engineers, nurses, business men, and literary workers. China, India, Africa, South America, Porto Rico, Syria, Armenia, Mexico, Cuba, Alaska, Siam, Tibet, The Philippines, Egypt, and Japan call for reinforcements. Any who wish further information should write to Mr. F. P. Turner, 3 West 29th Street, New York.

A Missionary In the absence of
Family the editor-in-chief
 in England, and
 without consultation with any of those immediately concerned, this item appears. Dr. Arthur T. Pierson is widely known as a fervid and indefatigable friend of missions, wholly given day and night, by tongue and pen, to efforts to hasten the world's evangelization. But it is not so generally known that his seven children are every one engaged in the same form of service for the Kingdom. Of the daughters, the eldest, Helen (Mrs. F. S. Curtis), went out to Japan in 1888, and is now stationed in Kyoto. Laura went to Tucson, Arizona, a year later, to assist in Christianizing the Indians. After several years of Y. W. C. A. work in America, Louise left for Calcutta in 1901, to take charge of a home and school for women and girls. Anna has seen not a little service in mission settlement work in New York City, and Edith (Mrs. T. S.

Evans) has charge of the work for women and girls in the university settlement in the slums of Philadelphia. Of the two sons, the elder, Delavan, is the Managing Editor of this REVIEW, and Farrand expects to sail this year with his wife for Central America to herald the Good News.
 D. L. L.

A Gigantic It is estimated that
Mission Study at least 1,500,000
Class women are studying India this year in the United Mission Study Course prepared by the Woman's Committee. Forty different Boards have reported the use of the study in societies connected with their several denominations, and prior to March 1st, 32,000 copies of the text-book, "Lux Christi," had been sold. Arrangements have been made for a text-book on China for 1904, and it is being prepared by Dr. Arthur H. Smith.

Eminently Not Church union,
Christian and but Christian unity
Sensible through church
 federation and co-operation. This, instead of sectarian competition, is "in the air." Thus, in New York City 202 churches actually are joining hands, and so encouraging is the movement that an effort is on foot to secure \$500,000 for an endowment fund. As the Brooklyn *Eagle* puts it:

In good Christian fellowship one church will hunt out members for all the others as well as for itself, and, shoulder to shoulder, the churches of each district will guard that district and better it. This is actually being done in three large tenement sections.

And the story is told how, when at one point an Episcopal church was evidently needed, and it was found that a Boston man had a

fund available for the purpose, a New York man took measures to secure what was required, though neither was an Episcopalian.

Another Bible and Missionary Training-School

The *Interior* states that a friend of Wooster (Ohio) University has provided for five years of a school for training lay workers who plan for service at home and abroad, trusting for later gifts to insure permanency. The trustees are making all needed preparations for opening such a department next September. A 3 years' course is to be offered, which college graduates can cover in one year, embracing all themes needed to master the theory and practise of useful doing.

A New "Order" with Degrees

Booker Washington is nothing if not original and sensible. One curse of the negro is the multiplicity of unprofitable secret societies. The "Black Belt Improvement Society" strikes at the evil in a positive way. Its members are given degrees according to their worth, as follows:

First Degree—Desire for better things.

Second—3 chickens and a pig.

Third—A cow.

Fourth—An acre of land.

Fifth—An acre and a horse.

Sixth—40 acres and a mule.

Seventh—80 acres and 2 mules.

This, verily, is the right kind of freemasonry.

Volunteers' Prison Work

In her last report Mrs. Ballington Booth states that the organization has now leagues formed in 16 states prisons, embracing 14,000 prisoners who are living reformed and subordinate lives within the prison precincts. A correspondence for the moral elevation and benefit of their families is carried on with some 22,000 men. There are 2 large homes

known as "Hope Halls," 1 leased in Chicago, accommodating 60 men, another owned by the Volunteers in Flushing, which, with the new wing, accommodates 80 men, and is surrounded by ten acres of ground. Thus far over 75 per cent. of these men have given satisfaction in the places of occupation and trust to which they have been drafted.

Harvard and Yale, and Missions

Some months ago mention was made of the missionary ventures projected by these two universities, and launched by sending abroad each a picked man to explore and make ready for a beginning. E. C. Carter, of Harvard, finds much to invite and encourage in the Punjab, India, while J. L. Thurston, of Yale, wrote home from Peking, December 26:

It is agreed by all that a greater opportunity never offered for uplifting a people, and I believe that Yale men are to be congratulated on being ready to begin their work at the very opening of this new era in China. If the Yale mission can establish a strong educational work, supplemented by medical, and kept true to its purpose by the inspiration received from vigorous evangelistic effort, it will be doing a service to China which even China herself will not finally fail to recognize.

What Episcopal Sunday-schools are Doing

Few people realize how much is accomplished by the young people's Easter offerings. The \$110,000 given last year would pay the stipends and official traveling expenses of all of the 28 missionary bishops at home and abroad, and leave a margin of about \$10,000, or it would more than pay the appropriation to the two missionary districts of Tokyo and Kyoto, in Japan. It would pay the appropriations for work among the negroes and among the Indians in our own land, or it would pro-

vide for about one-third of the appropriations to the entire foreign field, or about one-quarter of the appropriations to the entire domestic field. The growth in giving in the Sunday-schools has been steady for twenty-five years. In 1878 the gifts were but \$7,070, but by 1888 had climbed to \$29,323, to \$82,070 a decade later, and reached the highest figure last year.—*Spirit of Missions*.

Missions in Alaska About half a score of missionary societies are at work in

this most remote northwest, but so vast are the spaces that there is room enough for all and to spare, and by friendly allotment the field is divided among them. As to the results after about 20 years, Rev. Sheldon Jackson has recently written in the *Sunday-School Times*:

From 5,000 to 10,000 of the native population through these various organizations have been brought more or less under Gospel influences. Three or four thousand can be classed among those that we call communicants, and many thousands of the children are in school.

A Missionary Semi-Centennial About fifty years ago the United Presbyterians founded missions in both Egypt and India, have made solid achievements in both fields, and are beginning to question how most fittingly to commemorate the passage of the half-century mark. The *Christian Instructor* jubilates in this fashion as touching the Nile Valley:

But look again! Not full fifty years have passed, and behold an army of banners! Not 2 missionary families, but 61 individual American missionaries. Not a small group of 8 or 10 in attendance upon Divine worship, but 13,000 listen to the preaching of the Gospel every Sabbath day! Not 4 alone, after five years of labor, confessing Jesus Christ, but upward of 6,500 regularly enrolled members of the Uni-

ted Presbyterian Church in Egypt! To all this, add the existence of an evangelical community of 25,000, the prestige and influence of this native Church, the 169 day-schools established from the coast to the First Cataract, the college of 600 pupils at Asyut, the theological seminary at Cairo—all of these educational forces silently and irresistibly influencing the life of the nation, by molding the lives of its boys and girls—the future leaders and mothers of a New Egypt! Have we not here a veritable triumph of missions? Shall we make no mention of the “loving kindness of the the Lord?”

Figures for Mexican Missions More than 12 societies are at work among the 12,000,000 of this neighbor

republic, and with these results:

Ordained missionaries.....	59
Unordained missionaries.....	105
Total missionaries.....	164
Native missionaries.....	407
Total force.....	571
Protestant congregations.....	550
Protestant communicants.....	20,000
Protestant adherents.....	50,000

Strange Tidings from South America How can these things be? And yet this statement is abroad:

Bishop McCabe, of the Methodist Episcopal Church, found at Concepcion, Chili, 2 large boarding and day schools, one for boys and the other for girls. The schools are so prosperous financially that all expenses are paid from tuitions and there is a snug profit, which is used for the support of native preachers. In Ecuador the government has called upon the Methodists to furnish teachers for a whole system of new national normal schools to revolutionize and generalize education. Teachers for this purpose have been transferred from Chili, and others imported from the United States to fill the vacancies in the latter country. The government has paid all the transportation expenses of all the teachers.

Fruit in a Trinidad Mission For a generation the Presbyterian Church of Canada has been at work in

Trinidad, and largely among the

Hindu coolies, with 9 missionaries and 4 ordained natives, as well as 63 other helpers. The schools number 57 and the scholars 5,095, though 7,254 were enrolled last year; the communicants number 917, and the contributions from the field were \$8,235 last year, the communicants averaging \$7.38.

EUROPE

Origin of the China Inland Mission In *China's Millions* G. T. Howell tells how Hudson Taylor was led to organize the mission:

At the time of the formation of the China Inland Mission, thirty-six years ago, there were only 91 missionaries working in China, and all these were located upon the coast-line of the 6 maritime provinces, except one station at Hankow, in the central province of Hu-peh. Nothing at all was being done for the 200,000,000 Chinese in the 11 interior provinces. God laid these millions of souls upon the heart of Mr. Taylor, until the burden became so great that he had to dedicate himself to this new work to which the Master was calling him. The existing societies were approached, but without result. So it came about that the China Inland Mission was formed, and formed along certain well-defined lines.

In answer to prayer, 2 workers for each of the 11 unreached provinces were given, and not only the workers, but the means necessary for sending them to China. This was without any solicitation for funds from man, or any appeal to men at all. And now the number of its missionaries is about 800, while all the other societies combined have only about 2,000.

Regions Beyond Union This society, with Dr. Harry Guinness for director, has now attained to thirty years, and carries the double task of training missionaries and sending them out. Its fields are India, South America, and the Upper Kongo. No less than 96 men and women have been sent to

the region last named, of whom 30 have died, 31 have been invalidated, or have left for other reasons, and 35 are still at work. From the training college 1,168 missionaries have gone forth, and 216 deaconesses.

In Aid of Industrial Missions

The development of the work of the Industrial Missions Aid Society points to the need for extension along the following lines: The affording of additional facilities for trading in London and Bombay, with the opening of the branch in New York; the establishment of a factory at Ahmednagar, for hammered metal work, and other technical and art industries; the erection in India of *chawls* (houses let out in flats), which would be a great boon to native Christians, who now suffer much from the prejudices of Hindu and Mohammedan neighbors; the organization of household industries in India, where there are openings for the manufacture of a large variety of articles; and the commencement of industrial operations at Frere Town, East Africa, in conjunction with the Bishop of Mombasa.

Jewish Missions and the Universities

The London Jews' Society has founded an annual exhibition of £40, tenable for 2 years, at Oxford and Cambridge, for students of Hebrew and Rabbinic literature, who will, after ordination, work as missionaries among the Jews. The society has offered, at Cambridge, a prize of £20 for the best essay on "The Jewish Prayer-Book, Considered from the Christian Point of View," and a similar offer will be made to Oxford University next year. The libraries in both universities have also accepted a number of books on "The Jewish Question."

C. M. S. Work The most recent for Women statistics of the Church Missionary Society's zenana work are as follows:

Missionaries in home connection, 203.
In local connection (including assistants), 100.
Bible women and nurses, 254.
Native teachers, 542.
Houses visited, 13,277.
Zenana pupils, 6,993.
Villages, 2,226.
Schools, 253.
Pupils, 10,117.
Normal or boarding schools, 26.
Pupils, 1,087.
Orphanages or converts' homes, 127.
Inmates, 376.
In-patients, 3,416.
Out-patients, 247,503.

Protestantism It will surprise in Portugal not a few to learn that there are several Presbyterian and Anglican churches in Portugal served by Portuguese pastors. There are also perhaps a dozen young men's and young women's Christian associations in the country—2 in Lisbon, 5 in Oporto, and others elsewhere. There are also places of Protestant worship in various cities—8 in Oporto. These are of various denominations, Methodist, Presbyterian, Episcopal, Independent. There are a number of city missions and each church has a school with a Portuguese schoolmistress. Religious liberty was accorded by the constitution in 1842, and the Bible in Portuguese has been widely scattered. The Evangelical Alliance has, however, more than once needed to intervene to protect these churches.

Methodists American Methodists in Italy many years Honored ago, with the same instinct for a foe's vulnerable point that leads the bulldog to fasten on the throat of its opponent, struck for Rome, and began to build schools, churches, a theological seminary, etc. It now

not only has these, but also has a publishing house, a home for ex-priests, a girl's industrial school in Rome, and a boy's industrial school in Venice, and a seminary in Rome, where 275 girls of the best Liberal Italian families study. Nothing that Protestantism the world over has done has vexed the pope more than this audacious and successful Protestant propaganda under the eaves of the Vatican; and there will be wailing and gnashing of teeth because the king has recently given private audience to Rev. Dr. William Burt, who, more than any other man, is responsible for the record, and has conferred upon him the decoration of the Order of St. Maurice and Lazarus, as a token of his majesty's appreciation of his seventeen years of labor in Rome for the betterment of the life of the city and the nation.—*Congregationalist*.

More In the island of Cor-
Good News sica an "Away
from Corsica from Rome" move-
ment, which bids fair to affect large districts, is now in progress. Senator Trarieux, president of the league for securing equal religious rights for all, has sent a petition to M. Combes, the minister, signed by the communal counsellors and inhabitants of Aulene, in the Arrondissement Sarten, submitting the following points for his consideration: (1) That the doctrines of the Catholic Church are contrary to reason and knowledge. (2) That we, our wives, and our children, disapprove of these doctrines, and no longer visit the Roman Catholic Church. (3) That the teachings of the Protestant Church are in accordance with our views. The petition states further that it is the wish of all that the office of Catholic priest in Aulene be suppressed and a Protestant pastor be elected to this position.

**Jews in
Hungary
Turning to
Christ**

During the last five years, 2,158 Jews have been baptized in Hungary; during the same time, 519

Gentiles have accepted the Jewish faith. The great reason for this going over from one faith to the other is that of marriage. There are many mixed marriages in Hungary between Jews and Gentiles, without the formal going over from one religion to the other. In September alone, 20 Gentiles married Jewish girls, and 19 Jews, Gentile girls. The reports of the government for 1901 show that the number of the Jewish elementary schools are diminishing from year to year. There are now only 503 of such, while the number of Jewish pupils in the gymnasia (high-schools) and universities is very large. The whole of the Jewish population of Hungary is only 5 per cent. of the general population, while the number of Jewish pupils in the high-schools is 22 per cent., and in the universities 27 per cent., of the general number of pupils.—*Jewish Gazette*.

**The Russian
Czar's Grant
of Religious
Freedom**

Not since 1861, when 45,000,000 serfs were disenthralled, have such good tidings come from the dark

regions of Northeastern Europe, where despotism has so long been enthroned. Just what the proclamation means, and how much will come of it, we must wait long to learn. But certainly it means something when this autocrat grants "to all of our subjects of other religions, and to all foreign persuasions, freedom of creed and worship, in accordance with their rites," and it also means something that "means are to be found to render it easier for the individual to sever connections with the community (the village commune) to

which he belongs, and to release the peasants from the present burdensome liability to forced labor." Our faith in a better future is properly strengthened by recalling that it was this same Nicholas II. who really originated the Hague Peace Tribunal.

**The Religions
of Russia** The imperial decree declaring religious toleration through-

out the Russian empire has aroused considerable interest in the religious make-up of that nation. According to the latest available statistics, there are in Russia 95,850,000 orthodox Greek Catholics, 12,150,000 Roman Catholics, 12,150,000 Mohammedans, 6,750,000 Protestants, 4,050,000 Jews, 1,350,000 United Church and Armenians, and 2,700,000 followers of other faiths. There has been no law requiring conformity to the orthodox belief, with the exception of the restraints laid on the Jews. Persecution has been leveled at *dissenters* as a rule by the local officials, altho the holy synod has not been entirely innocent in this regard. The affairs of the Roman Catholic Church are entrusted to a collegium and those of the Lutheran Church to a consistory, both at St. Petersburg. Roman Catholics are most numerous in the former Polish provinces, Lutherans in those of the Baltic, and Mohammedans in eastern and southern Russia, while the Jews are almost entirely settled in the towns and larger villages of the western and southwestern provinces.

In the orthodox Church the czar is the supreme head, with power to appoint to every office in the Church, and to transfer and remove incumbents, limited only by the right of the bishops and prelates to propose candidates. Practically, however, the procurator of the holy synod, the ecclesiastical

bureau of the government, has usurped many of the czar's powers in church matters. The empire is divided into 5 bishoprics, which were under 3 metropolitans, 14 archbishops, and 48 bishops. At the last report there were 65,721 churches, with 58,102 priests, and 497 monasteries and 268 nunneries, with 8,076 monks and 8,942 nuns.—*Public Opinion.*

ASIA

Cleanliness A traveler says **Deadly** that the Russian **in Siberia** babies in Siberia are not very attractive. And when he tells us one of the reasons, we do not wonder at his thinking so. He says that one day he noticed in one of the houses a curious bundle on a shelf, another hung from a peg in the wall, and a third hung by a rope from the rafters; this one the mother was swinging. The traveler discovered that each curious bundle was a child; the one in the swinging bundle was the youngest. The traveler looked at the little baby and found it so dirty that he exclaimed in disgust, "Why! do you not wash it?" The mother looked horror-stricken, and cried: "Wash it! Wash the baby! Why, it would kill it!"

The New Rev. Henry H. **President of** Riggs, a grandson of Dr. Elias Riggs, **Harpoot** for many years **College** of Constantinople, and son of Rev. Edward Riggs, D.D., of Marsovan, Turkey, has just been appointed president of Euphrates College at Harpoot, Turkey, to succeed Rev. C. Frank Gates, D.D., LL.D., who has resigned to accept a position in Robert College, Constantinople. Mr. Riggs was born in Turkey and lived there until fifteen years of age. He is a graduate of Carleton College at Northfield, Minn., and

taught for 3 years in Anatolia College, Marsovan, before taking his theological course at Auburn Seminary, New York. He was appointed missionary of the American Board in January of 1902, and went that year to Cesarea, Turkey. A brother and sister are also missionaries in Turkey under the same Board, and three others are in America preparing to return to witness to Christ in the land of their birth.

The Fruit During the seventy- **of the** seven years of its **Syrian Mission** history Americans, through the Syrian Mission, have given twice 77 workers to this land. These workers have rendered more than 770 years of service. They have issued the Bible and its parts in some 77 different forms. They have printed and distributed some 770,000,000 pages of Arabic literature, more than one-half of which was Scripture for the American Bible Society.

A Mohammedan A magazine has re- **Magazine** cently been started in India which should, if it fulfils the promises of its editor, surpass in usefulness every other magazine which has ever been published. How absurdly small is all that the S. P. G. publications have to offer compared with what Mirza Gulam Ahmad, of Qadian, promises! He undertakes to provide "an impartial review of the existing religions of the world, Christianity and Islam in particular; to solve embarrassing religious questions, the existence of God, immortality of soul, resurrection, salvation, nature of angels, paradise and hell, reward and punishment, etc.; to give an explanation of the fulfilment of the prophecies relating to the latter days and the advent of Messiah and Mahdi; to give an account of the life and na-

ture and proof of the claims of Mirza Gulam Ahmad, of Qadian; to answer every objection against Islam; and to discuss every question bearing upon religion."—*Mission Field*.

A Treat for Hindu Women A zenana party is held once a quarter throughout the year at Isabella Thoburn College to provide educational entertainment for purdah women. The latest was a stereopticon lecture on Japan, given by one of the professors. Music by the students was interspersed. When the exercises were over, the women were entertained on the moonlit lawn. Their delight was unbounded, for this was a prairie compared with their zenana limitations. The *Daily Telegraph* says:

And yet it is not three-quarters of a century since Dr. Duff wrote that to talk of the education of native Indian women was like talking of getting over a wall five hundred feet high.

We have climbed that wall!

The India Presbyterian Alliance It now seems as good as certain that at no distant day the 12 Presbyterian bodies at work in India will be leagued together in one. From the statistics of the Alliance issued this year it appears that there are 7 synods and 33 presbyteries, 324 ministers, 139 licentiates, and 304 church buildings to represent Presbyterianism in India to-day. Communicants number 21,121 and adherents 31,305, making a total of 52,426 adult Christians.

How Hindu Women are Rising As Rev. J. E. Abbott suggested at the recent Madras Conference:

It should not pass notice that women have risen to higher positions within the last decade; for instance, the appointment of lady inspectors of schools in Madras and

in Bombay, Miss Lilavati Singh as professor in the Lucknow College, Miss Sorabji in the law, Dr. Rukmabai in the Surat Hospital. Other names could readily be added to the list. Pundita Ramabai is unique. Where shall we place her? Her work for widows, begun before the decade, expanded into the Sharda Sadan at Poona, but far more than this is the wonderful village at Mukti, where nearly 2,000 women and children are brought into the fold of Christ, shepherded, befriended, taught, and trained by the great mother heart of the Pundita.

A New Industrial Mission School Rev. and Mrs. J. C. Lawson, of Aligarh, India, have severed their connection with the Methodist Episcopal Missionary Society in order to devote themselves more fully to the development of industrial mission work for famine children who have come under their care. Mussorie is to be their hill station, and they hope by the help of friends in Great Britain, America, and India to secure suitable premises on the plains at once for the large number of orphan boys already under their care. Mr. Lawson writes: "Our undertaking will be known as 'The Industrial and Evangelical Mission,' the industrial element being a means to an end, namely, the evangelization of India's people. We shall become a corporate body with trustees to hold all property." They appeal earnestly for help in preparing these boys for lives of Christian usefulness among their people in India.

Mixed Motives in Converts The chief idea in the mind of a Mala who contemplates becoming a Christian is that his son will have a better chance than he himself has had. This desire for the welfare of their children and the improvement of their status and prospects is preeminent among all the low classes, which

have yielded large numbers of converts to Christianity. They see, too, that missionaries exercise thoughtful care for their people, and sympathize with them in their poverty and bereavements and troubles as no others possibly can or do. But missionaries who labor among the depressed classes in other parts of India will agree that in their religious development the inferior motives give place more and more completely to higher and better considerations, as the tendency of the movement is more distinctly recognized, and the neophyte submits himself to the influences which the change brings to his environment.—*Indian Witness*.

Rev. Jacob Chamberlain How strange to read the following
Redivivus from the pen of this veteran and hero, whose demise was reported some months ago:

On Christmas day we went to our church service in Coonoor, driving to the front of the church, and two of the consistory aided me up into the church and seated me on the platform, where, after all the usual Christmas exercises, seated in my chair, I made a brief (fifteen minute) Christmas address, and from it experienced no harm whatever. I had been anxious about my Tamil, which I found had very much left me during my sickness, but was relieved and rejoiced to find that it came back to me when really needed, so that I did not hesitate for a word. The consistory had begged me to take the entire Christmas service, but I declined, with the fear of our secretary in mind, to do more than give a brief address. So you see I can be careful, and will be.

A New Mission to Tibet The Foreign Christian Missionary Society (Disciples) are planning to open a new mission to Tibetans on the West China frontier. They have not yet selected their station, nor secured all of the pioneer party, but expect to send

out two or three missionaries with Dr. Susie Rijnhart, author of "With the Tibetans in Tent and Temple." It will be remembered that Dr. Rijnhart's husband was murdered during their attempt to enter Tibet some years ago.

Two Greatest Empires The mightiest masses of population under one scepter are exhibited by the *British* and the *Chinese Empire*, the former with 389,000,000, the latter with 407,000,000 people. But what contrasts! *China*, whose vast majority is devoted to a dry moralistic Confucianism or a quietistic Buddhism, is religiously less divided than Western peoples, and maintains a primeval culture in rigorous local seclusion. She has rounded her territory into a compact mass, and thus contains within herself a mighty force of resistance. Yet, lacking initiative, she has been politically thrown into the background by the more active powers of Europe, and is even menaced in her original innermost sphere of life and influence. On the other hand, in *England* a European predominantly Germanic and Protestant people, now 40,000,000 strong, has reached out boldly over the seas, and has seated itself on every coast; she has founded great colonies and has subjugated ancient realms; she has thus become literally an ecumenical empire, which, in fact, spans the whole world, and unites in itself all the religions, races, and civilizations of the world. In the fact that the Christian seventh of the population of the empire controls a wide-stretching realm including 330,000,000 heathens and Mohammedans, England affords the overwhelming demonstration of the religious and moral superiority of Christianity.—*Allgemeine Missions Zeitschrift*.

A Good Letter Dr. A. B. Simpson, from a of the Christian and Chinese Magnate Missionary Alliance, has recently received a notable communication from the new *Taotai* (Governor) of Shansi, who seems to be at the antipodes to his brutal and blood-thirsty predecessor in that high office. The letter relates to the satisfactory close of arrangements for the payment of all damages suffered by the mission, and to a gold badge presented to him by the Alliance. He says in part:

I am filled with admiration at the noble and generous act of your commissioner, Mr. Woodberry. I wish also to express my deep sympathy for those who suffered from the critical anxieties. The last crisis has shown how very important it is to have a means of educating the Chinese in Western system, of which your holy religion has already given us the commencement, so we may reasonably hope that when things are once more quiet, our government will set about opening colleges and schools in various parts of the empire. We have a saying that out of evil comes good. Let us hope that this crisis, which seems so disastrous for both of us, may prove a blessing in disguise, and be the means of introducing into the country many reforms and improvements, and washing away the evil thoughts of the conservative party, which will be for the benefit of the people, and our good friendship may also be long standing. I am with kindest regard,

Yours faithfully,

SHEN TUN-HO.

Homage to the Yellow River God in China As an illustration of the stronghold that idolatry has even in the highest and most enlightened quarters in China, we give the following extract from an imperial decree issued on October 29th last, in which it will be noticed that the emperor's name comes second: "Decree acknowledging receipt of memorial from Hsi-liang, Governor of Ho-

nan, reporting the peaceful condition this summer of that section of the Yellow River draining Honan province, due in a great measure to the watchful energy of the officials connected with the conservation of the river, and to the kind interposition of the Dragon River god. In reponse to this the empress dowager commands that ten large sticks of Tibetan incense be sent to the Honan provincial capital and handed to the said governor, who is to offer them as a sacrifice at the temple of the river god on behalf of the empress dowager and emperor, as a mark of the imperial gratitude for the protection of the said god."

The Curse of Opium The province is simply cursed with opium, a large export trade being carried on with Canton, in addition to that sold for local consumption. Probably no Indian opium finds its way into the province unless brought in privately by some official; the native drug alone is used. At times, companies of Cantonese traders to the number of 300 persons can be seen carrying opium to the coast, and hundreds of horses loaded with the drug travel over the various roads to Kwang-si and Canton. In 1897 the annual production of opium in two districts in the west of Yun-nan, Yung-ch'ang Fu and Ta-li Fu, was 10,000,000 ounces. Opium can be bought anywhere, is in every home, and for the most trivial causes is swallowed to commit suicide. During 15 months' residence in the capital, we were called to no less than 243 cases of would-be suicides, 173 of these being women and girls. Of these cases 109 lives were saved, 59 were uncertain, and 46 were beyond hope when aid was sought. Much as the unseen world is feared, life is cheap and is taken for the most trivial reasons. Probably 90

per cent. of the men, and many women also, are victims of the opium habit.—*China's Millions*.

How Chinese Give For sixteen years the members of a native Women's Christian Association in Tung-cho have supported a Biblewoman in Ceylon. Their church and everything of value was destroyed by the Boxers two years ago. The members were scattered in every direction, and were houseless and penniless. In July of this year (1902) these women sent their usual contribution to their denominational board rooms in America, with an apology for being so late in sending, as it was not easy to reach the scattered ones still alive after the terrible massacres, and expressing the hope "to do more in the years to come than in the past."

The Coming Harvest Rev. William Ashmore writes: "Among our mission assets to-day we reckon not only the number we already have, but also the multitudes we are soon certain to have. Here in China, for example, it has been long work and hard work and uphill work; but now the abundance of those Gentiles is beginning to come in. In one province alone—that of Fukkien—the applicants for admission in the past year amount to 20,000. Of these some 5,000 have already been accepted. A little while, yet a little while, and we shall see marvels of grace in China.

A Specimen of Korean Christians Dr. Takaki, manager at Seoul, Korea, of the great Japanese bank known as Dai Tchi Ginko, is a graduate of Syracuse University. He spent three years in Johns Hopkins University, receiving the degree of Doctor of Philosophy.

He held a fellowship at Columbia University, took a business course at Albany, N. Y., and then pursued graduate study in Germany. The bank of which he is manager is the most important one in Korea. Dr. Takaki has begun a little church in his home in Korea, and each Sunday he conducts a service and preaches. He has a night-school under way, and in various ways is a most decided force for Christianity.

Wide-awake Workers in Japan The missionaries in Japan are to be commended for their alertness in securing able Christian thinkers and speakers for lectures and addresses in the leading cities of Japan. This is one result of interdenominational cooperation. Within the past few years they have had visits from such men as L. D. Wishard, John R. Mott, Robert E. Speer, Arthur J. Brown, R. A. Torrey, and George F. Pentecost. The latest speaker that their enterprise has secured is Dr. C. C. Hall, who repeated the lectures he gave in India. Revivals and growth have been among the results reaped.

Japan in Formosa In 1895 the Japanese took possession nominally of Formosa, but found the people up in arms against their coming. No settled government could be had until it was fought for from one end of the island to the other. When peace was somewhat established experts were sent out to survey the country and to take stock of the new possessions. First of all a complete census of the country was taken; then 800 miles of road were constructed and a tramway laid down from Takau to Sintek. Then began the construction of a line of railway from Kelung to Takau. About one-half of this line

is open for passenger and freight traffic. Cables were laid to Japan, Fu-chau, and Pescadores, while every important locality of the island can be reached by means of 1,500 miles of telephone and telegraph wire. There are about 100 post-offices—postage, 2 cents. One hundred and thirteen schools have been put in operation for the natives and 9 for the Japanese. There are 10 government hospitals, in which 60,000 patients are treated gratuitously annually, and sanitary precautions are taken which have very much reduced the number of cases of smallpox, the plague, and the like. The government at Tokyo is unwaveringly sound on the opium question, and the people are free from this curse.

Buddhist Fear of Death Rev. Sydney L. Gulick writes that

it is the testimony of physicians in Japan that Buddhists are always afraid to die. The average priest is even more fearful at the approach of death than are the rank and file of the Buddhist laity. In view of the fact that they preach the bliss of Nirvana, it would be interesting to know why they tremble at the thought of entrance into that state.

AFRICA

Christian Schools Permitted in Eastern Sudan From the Eastern Sudan tidings reach us which affords much satisfaction.

The terms in which the prohibition to engage in missionary work has been expressed from time to time have not been so explicit as to preclude a certain measure of uncertainty. By the missionaries themselves they were interpreted as prohibiting even the simplest kinds of Christian teaching to Mohammedans. It is a great relief to all concerned that this uncertainty has now been cleared up,

and that permission has been granted to open a Christian school. The only condition imposed is that religious teaching shall not be given to Moslem children if their parents express objection to their receiving it, nor shall their presence at prayers be insisted on. This most surely may be taken as an answer to the many prayers that have been offered up in this behalf. For the time being this measure of liberty, together with permission to instruct any who may privately seek instruction in the Christian faith is, perhaps, all that could be wisely exercised. Lord Cromer's speech at Khartum on January 28th makes it clear that the authorities still consider the time has not arrived for sanctioning public evangelistic efforts. His words were:

I entirely concur with Sir Reginald Wingate, and I believe with every responsible authority in this country, in thinking that the time is still distant when mission work can be permitted among the Moslem population of the Sudan.—*C. M. S. Intelligencer*.

Mischief-Making in South Africa A writer in *Regions Beyond* says:

A movement started 2 or 3 years ago by a colored bishop from the United States, known now as Ethiopianism, is the cause of much trouble to all the old-established churches. Throughout the whole colony the agents of the Colored American Church have gone starting missions, placed in such a position that their success must mean ruin to the older work. In my district I have 2 such churches built not 50 yards from 2 of ours. I know of no single instance in which they have endeavored to reach the heathen, but all their efforts seem to be to get the converts from the other communities. So violent has their antagonism been that the Moravian missionary on the next station to me had his life threatened several times, and was so worried that at last he had a physical breakdown, obliging him to leave, and he could not take charge of another work for six months. They

have not gone as far as this with me yet, but they try in every way conceivable to bribe my members to leave.

Peace Encouraging re-
Returning to ports continue to
the Transvaal come from the re-
cent scenes of strife.
Work and Workers (Wesleyan)
says:

Throughout the region in which our work was paralyzed by war the utmost activity now prevails, and under the able direction of Rev. Amos Burnet arrangements are being made not only for the resumption but for the extension of our various missionary agencies. As the country settles down, and industrial and commercial life is renewed, the well-proved liberality of our people will again be exercised, and we look forward with confidence to vigorous and successful labor alike among British settlers and the native races. Much will depend upon the steps that are taken in the near future.

An Unexpected With numbers of
Outcome of the the Boer prisoners,
Boer War the recent war
seems to have done

the work of a plow and harrow, preparing hearts for the reception of the Gospel. Among the prisoners who have returned from their captivity are 175 young men, who during their exile formed the purpose of becoming missionaries to the heathen. Some spiritually minded ministers of the Dutch Reformed Church, recognizing the unique opening the prison camps offered for bringing the Gospel to thousands of men, became voluntary exiles that they might take advantage of the occasion. The prison camp services were followed by a remarkable spiritual awakening, some interesting particulars of which are given in the *Lovedale Christian Express*:

Some Transvaal students, who had been studying at Stellenbosch before hostilities broke out, rallied round the ministers, and with their aid branches of the Christian En-

deavor Society and of the Young Men's Christian Association were formed in the camps. Two of these students, Messrs. Charles Mijndhardt and Harry Webb, already members of the Student Volunteer Missionary Union, started missionary meetings in the St. Helena camps in order to bring before the minds of the young converts and others the claim Christ makes on their lives for personal service in the great missionary enterprise.

As the number of missionary volunteers increased, they sought to do personal work among their fellow-prisoners, and the ministers attribute the awakening in the camps in large measure to this individual dealing.

The 175 young men who have returned to South Africa pledged for work among the heathen range in age from seventeen to thirty. The majority are under twenty-five years of age. Some, by reason of their previous education, are qualified to enter the theological seminary at Stellenbosch; others can begin a course of missionary preparation at the Wellington Missionary Training Institution.

The Dutch Reformed Church has naturally shown deep interest in the event, and has come forward in a generous way to assist in the training of these young men. Thirty-two ministers and laymen met in conference at Stellenbosch and resolved to open a preparatory training institution, where the entrants will be enabled to continue their education, and at the same time receive suitable industrial training. With this object in view, the old Drostdij at Worcester, a building surrounded by 20 acres of arable land, has been purchased from the Colonial government for the sum of \$50,000.

In accepting the liability for the training of these converts, the Dutch Reformed Church has given an evidence of a revival of its missionary spirit. It is impossible to overestimate the influence this band of young men may have upon the evangelization of the Dark Continent.—*The Christian*.

The Good of the Ocean Cable The Mengo hospital which Sir Harry Johnston opened in the spring of 1900 was destroyed by lightning November 29th. The news reached us December 4th, and the cablegram added an assurance which was most welcome—that the patients were all safe. December 5th the Medical Auxiliary Committee had their monthly meeting, and a grant of £500 was cabled out that same day, and the suggestion was made that the new hospital should be built of brick. Unfortunately, as seems to our limited vision, Mr. Borup, the architect and builder of the former hospital and of the cathedral, is now in this country and about to visit Canada. But perhaps the necessities of the case will develop the resourcefulness of others on the spot, and will afford proof of native powers on the part of those whom Mr. Borup has trained, which in his presence would scarcely have been disclosed.

—C. M. S. *Intelligencer*.

ISLANDS OF THE SEA

Americans in the Philippines We Protestants do not in any sense assume to compel our public men to be Christians, but we feel that it is within our province to criticize a unanimous non-religious habit on the part of officials. If this is their attitude toward religion and the public recognition of God, it is not a matter of wonder that almost the entire American community in Manila follow their example, and that, while we find the public race-courses and the fields of sport crowded, the social clubs of the city in full blast, public business in full swing on the Sabbath day, the houses of worship are practically empty and the worship of God, under whose blessing we have become so great a people, is almost

totally abandoned. Such habits, especially in official circles, are utterly inconsistent with the declaration of our honored governor that "the founders of our government were profoundly convinced that religion must be upheld for the benefit of the State, and that it was the basis for the morality of the citizen." If this is a true statement of the "profound conviction of the founders of our government," I hope I will not be deemed impertinent if I ask our present rulers if they are honestly seeking to give this profound conviction forceful and objective expression?

The unanimous habit of ignoring the public worship of God on the part of our civil rulers and high officials is not according to best American ideals; it is poor religion; it is bad morality; and worse politics.

DR. GEORGE F. PENTECOST.

Rome to be Met in the Philippines In no other land is there now, nor has there been in the past, so desperate a grapple between Protestant enlightenment and entrenched papal error as in the *Philippine Islands*. It is not easy to uproot institutions that have had the growth of three centuries, and especially if the gigantic efforts of American Roman Catholics are put forth to maintain the grasp already gained. The Romish Church, smarting under the obloquy which has been poured upon the situation in the Philippines, and well aware of the horrible scandals, oppressions, and corruptions of the notorious friars, will make haste to mend the situation and hold it, and thus to demonstrate to the world, if possible, the regenerating power of the papacy. It is a desperate conflict from their standpoint, and it will be fought out desperately to the end. No mere holiday work, therefore, no

picnicing, no more sentimental forays need be planned by our Protestant churches; they must accept an earnest and arduous struggle, and many of them. It might almost be said that the whole issue between Rome and Protestantism is at stake in the Philippines, the battle is on, and the civilized and uncivilized nations are to be spectators.

REV. F. F. ELLINWOOD.

How Hair is Dressed in New Guinea The native of New Guinea wears but a girdle of pandanus leaf, or a cloth of

bark from the paper mulberry tree, but is chiefly remarkable in Goodenough Bay for his huge head of hair. This is a mark of great beauty, and he becomes inordinately vain of it. It is all his own! From the age of eleven or twelve he cultivates it, stiffens it with a lavish supply of cocoanut oil, and combs it out with his six-pronged wooden comb. To prevent ruffling it when he sleeps at night he rests the nape of the neck on a wooden stand, or pillow, some four inches off the ground. The ears are quite covered by the hair, and will explain the taunt of one small boy to another, who had asked him more than once to repeat what he said:

"Can not you hear? Are your ears covered up?"

In Collingwood Bay the hair is worn differently, being plastered with mud into little rat-like tails.—*Mission Field*.

Jews in Australia Returns of the religious census show that in 1901 there were 6,447 Jews in New South Wales, 5,997 in Victoria, 733 in Queensland, 786 in South Australia, 1,259 in West Australia, 107 in Tasmania, and 1,612 in New Zealand—a total of 16,841. The large number of intermarriages between

Jews and Gentiles in New South Wales is surprising, 361 Jews and Jewesses having intermarried with Christians as compared with 1,562 married within their own religion. The only missionary work among these 16,841 Jews in Australia is done by the Prayer Union for Israel, to which the Presbyterians have already handed their work and funds, while the Church of England interest will amalgamate with it when a missionary is found. The Prayer Union for Israel, Australasian Council, is publishing the *Friend of Israel*.

MISCELLANEOUS

More Zeal for Missions at Home The Rev. Charles Stelze remarks in the *Sunday-school Times*: "A curious

phase of the situation is that, somehow, the Italian who owns the banana stand on the corner does not appeal to us with as much force as his brother in sunny Italy. The colored man who lives near the railway track is not nearly so romantic a character as his relative who lives in Liberia. In New York, recently, they sold a fine church building in the upper part of the city because there were too many foreigners in the neighborhood. Then they sent the money to the Board of Foreign Missions."

Behold! What "Waste" The biographer of Phillips Brooks ventures to exclaim. "What a loss to the Church if Phillips Brooks had become a foreign missionary!" Whereupon President C. C. Tracy, of Anatolia College, thus replies:

Hold! Let us think a moment. How much greater was Phillips Brooks than the Apostle Paul? And we too exclaim: "What a loss to the Church—and the world—if Saul of Tarsus had *not* become a foreign missionary!" If he, or such as he, had not forsaken all to go and

preach the everlasting Gospel to benighted Europe, the following appalling losses, so far as we can see, would have resulted: the New Testament would lack three-quarters of the Acts of the Apostles, thirteen powerful epistles, and the most shining example ever seen since Christ Himself; the Christian age would never have dawned in Europe; Western civilization would never have been evolved; we should all still be heathen; there would have been no great Germany, no mighty Britain, no glorious America, no New England, no Boston, no Phillips Brooks! Who knows whether the final triumph of Christ's cause and kingdom might not have been hastened by half a millennium if Phillips Brooks had become a foreign missionary?

A Marvel of a One secret of Missionary Swartz's great influence was his thor-

ough knowledge of the native languages. He was a born linguist. German was his native tongue, and we have seen that he acquired English chiefly for the purpose of ministering to the British troops. He had a good acquaintance with Hebrew and Greek for Biblical study. He understood Tamil thoroughly, having spent five of his freshest years in India in reading the sacred books of the Hindus. He learned Portuguese at Tranquebar, so that he might address the descendants of the early conquerors of that race. He learned Persian, because it was the court language in the palace of the Nawab; Hindustani, because it was the common tongue of the Mohammedans; and Marathi, at the request of the Raja of Tanjore. He translated into this language a dialogue between a Christian and a heathen which he had composed in Tamil.—*C. M. S. Intelligencer.*

NOTICES

THE TWENTIETH ANNUAL CONFERENCE of the International Missionary Union will convene at

Clifton Springs, N. Y., June 3-9, 1903. Opening session at 7 P.M., Wednesday, June 3d. All foreign missionaries of any evangelical denomination, whether active, retired, or newly appointed, are eligible to membership, and will be given free entertainment. Further information obtained by addressing Mrs. C. C. Thayer, Secretary of International Missionary Union, Clifton Springs, N. Y.

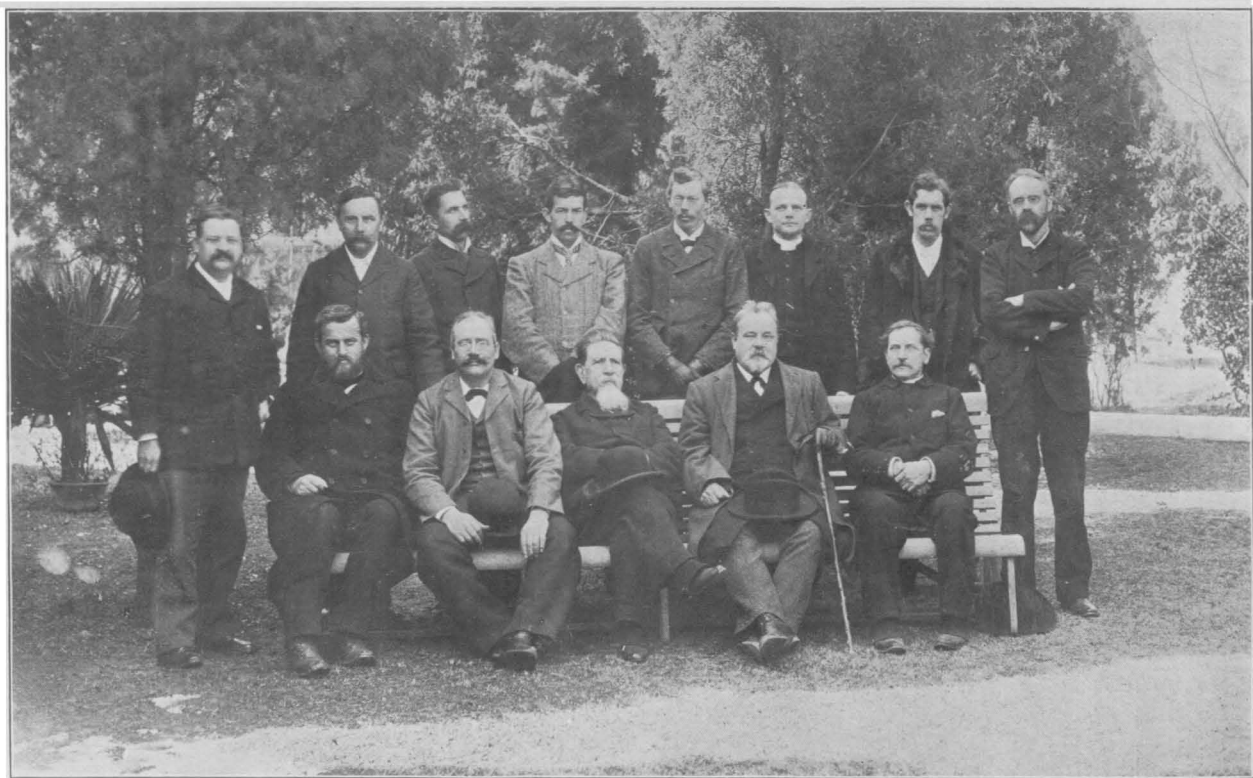
Hebrew-Christian Conference

Rev. Louis Meyer and Rev. A. R. Kuldell have sent out a call for a confer-

ence of Hebrew-Christians to meet July 24th to 31st, in Mountain Lake Park, Md.

The benefits expected from the conference are a personal acquaintance and an exchange of experiences and ideas, but more especially an advance for the cause of Jewish missions. It will be an object-lesson to the Christian Church, and the cause of Jewish missions will no longer be considered an unsuccessful and a hopeless work. With the help of God, a wave of enthusiasm may be started which will cause the carrying of the Gospel unto the long-neglected sons of Israel. The eyes of unbelieving Jews may also be opened, when they see a gathering of representative Hebrew-Christians, such as can disprove the false claim of their rabbis that only men from the Jewish rabble are converted to Christianity.

A close alliance of Hebrew-Christians is also the only way in which the numerous frauds, who pose as converts, martyrs, or missionaries, can be exposed and controlled. We earnestly hope that this gathering may be held, and that it will be most successful from every standpoint.



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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{ New Series
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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-gauge 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

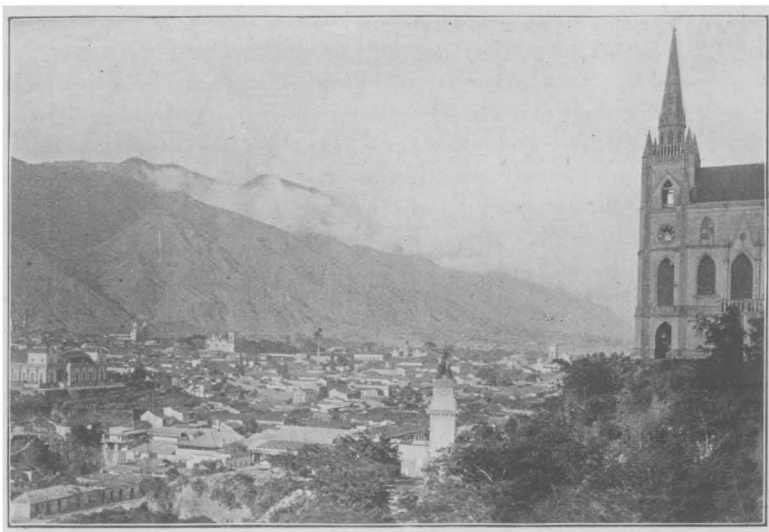


WASHERWOMEN AT WORK IN VENEZUELA

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).

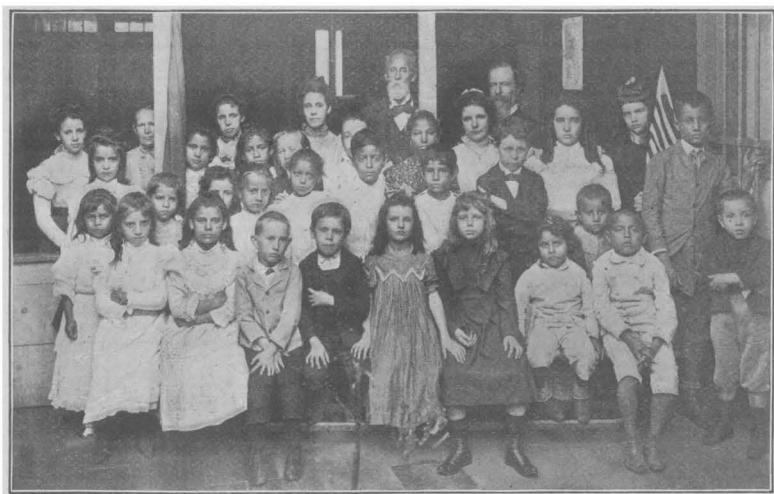
By command of the Most Rev. Lord Vicar-General and Governor of the Archdiocese of Venezuela.

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 Venezuela 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.

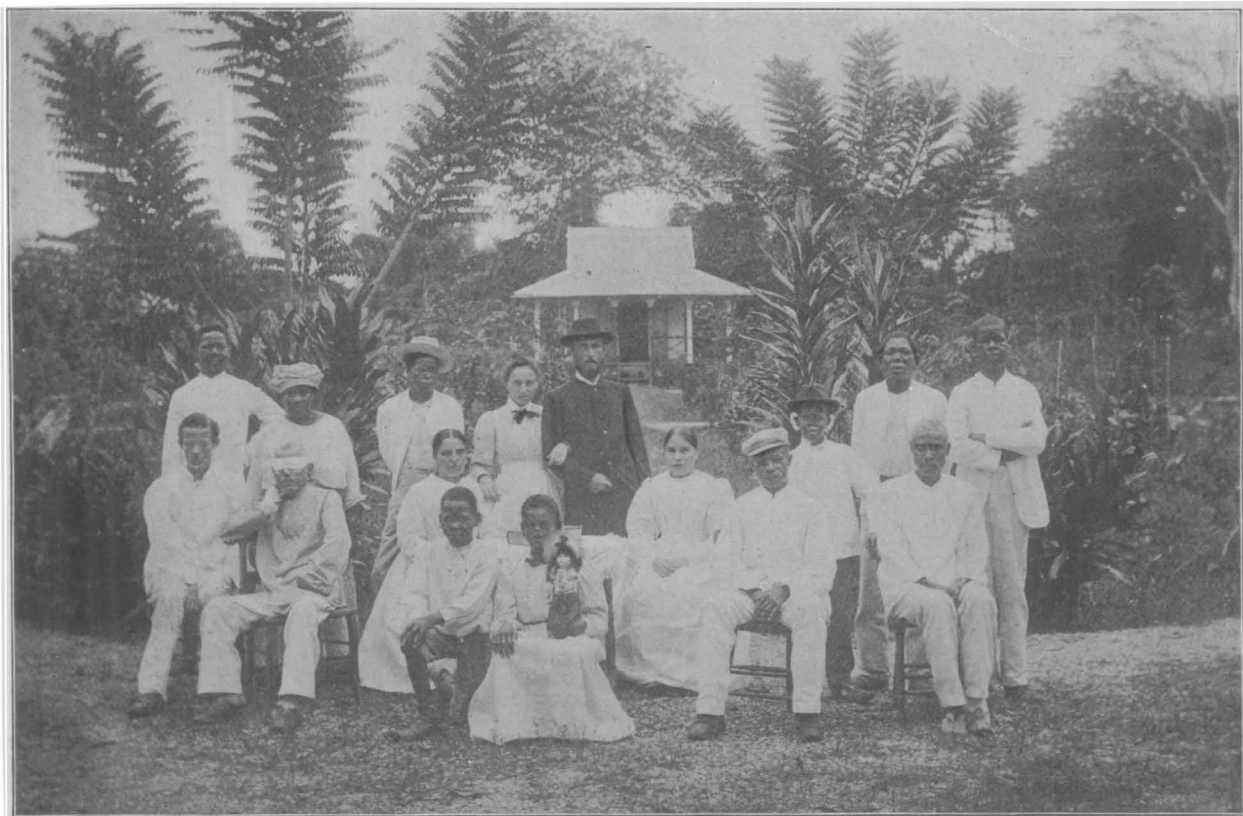
The asylum was transferred from Batavia in 1897. In the same year the Protestant committee met, and was incorporated in 1898. The superintendent of the Moravian mission is at the same time president of the Union; the other members are the Lutheran and Reformed pastors, and a certain number chosen by 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 piteous form crouching on a chair, with the Bible before him. In January of last year he called me to him and said:

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



LOUISA RENZ. A NEGRO LEPER

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 Fuchause 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.

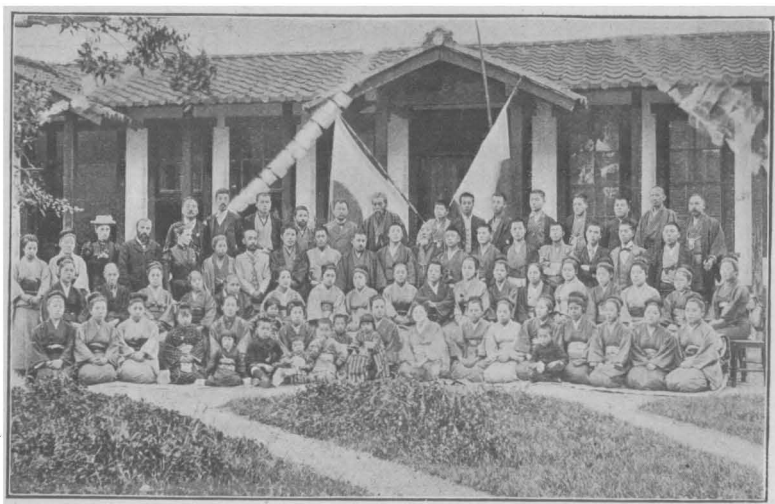
In China the society has flourished most largely in the south, where it was introduced seventeen years ago by Rev. George H. Hubbard, a young missionary, when he first went to Fuchau. Where it has been known the longest it has grown to the largest proportions. It has spread not only into all the stations 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. Pettie, 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 demonstrated 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 upheaval; 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 choosing 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 outlay 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 splendid 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. Schauffer. "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 xcvi; “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 preconceived systems of theology to combat with, and no tearing down of false structures, philosophies, like Buddhism, before laying a foundation.

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.



DR. AND MRS. SNYDER

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. Bentley, 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.

They believe that the woods are full of spirits—real people, tho invisible 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



A FETISH OF THE KONGO NATIVES

* 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 worshipped. 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 remuneration. 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 aborigines. They are stigmatized as outcasts, but in reality they are the ancient owners of the soil, and with the other aborigines 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 magignant 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 question. 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 understand 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, gymkhanas, 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*, 12s. "Civilization in Congoland." H. R. Fox-Bourne. (P. S. King & Son.) 311 pp. *Net*, 10s. 6d

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 corporal 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, it 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 headquarters 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. With-in 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 friends, 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 Nyan-gwe 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 carcasses. 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 Jihad as Mohammedan 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. 10s. 6d., 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. 6s. 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 Sainito 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 Autobiography 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 Wilfred 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 mis-

sionaries 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 Tao Tah King of Lastze. By I. W. Heylinger. 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 DOCKHOBORS. 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 recent 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 L. A. Maynard tells
Work for the in the *Presbyterian*
Indian *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 The American Mis-
Mission to sion to the Jews,
Change Its of which Herman
Name 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 Except in Havana,
Mission Field 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 Under this title
of South Rev. T. B. Wood
America " 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 An international **Salvation Army** university for the **"University"** 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 Bourn-

ville, 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, five-pence 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, wood-carvers, 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 immor-

ality. 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* (Mora-vian).

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 patrolled 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 debris, 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 Bishop Thoburn, in **Rajputana** 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 From various **Signs Among** sources comes evidence that the **Moslems** 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 out-stations, 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 work is 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 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 sultan, 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 planned 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 co-operate 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 co-operative 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 interesting 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 Christian 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 Maipians 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 In America, an
Missionary endowment of
Colleges? \$1,000,000 is re-
garded 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 profes-
sorship. Among our mission col-
leges there are several in which the
total expenses, as far as funds from
America are concerned, would be
met at the present rate of expendi-
ture with the annual income to be
derived from less than \$100,000.
\$1,600,000 judiciously distributed
among them would sufficiently en-
dow, for the present, all of our 16
collegiate institutions, and provide
for a few essential buildings, and
we do not anticipate that this en-
dowment will ever need to be
greatly increased.

REV. J. L. BARTON.

Roman Catholic The Roman Catho-
Missions lic missions of East-
ern Asia—that is,
Japan, Korea, Manchuria, South
China, Tonquin, Annam, India,
Malacca—are conducted by 35
bishops, aided by 1,117 foreign mis-
sionaries and 2,428 native helpers.
Their converts of all ages number
1,254,066. They have 4,783 churches
and chapels, 41 theological semina-
ries, with 4,133 students, and 2,910
primary schools and orphanages.

Islam and Mo ham med a ns
Woman 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 fet-
ters 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).

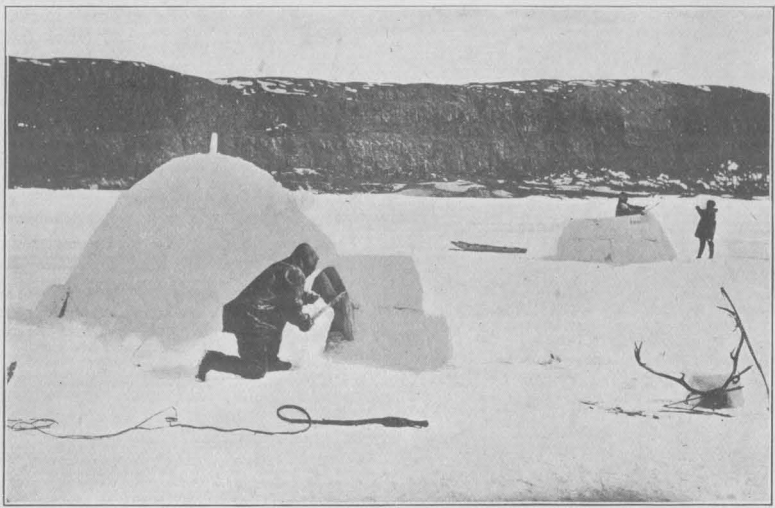
OBITUARY

Dr. Schreiber, Rev. Aug. Schrei-
of ber, D.D., the
Barmen 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 follow-
ing year proceeded to Sumatra, ac-
companied by his wife. Stationed
at Prausorot, 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. Thence-
forth 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 for-
eign 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 acknowl-
edged authority on foreign mission-
ary matters—whether principles
or polity, fields or methods. His
many gifts and graces were sup-
ported by good health and a mar-
velous memory, so that he was
largely consulted by inquirers re-
garding world-wide evangelistic
enterprise.—*The Christian*.



A LABRADOR ESKIMO BUILDING A SNOW HOUSE



A FAMILY OF LABRADOR SETTLERS

These fishermen try to raise some vegetables, but it will be seen that the soil is not very fertile Their garden is enclosed with a fish-net

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JULY

{ *New Series*
VOL. XVI. No. 7

AMONG THE VIKINGS OF LABRADOR

BY WILFRED T. GRENFELL, M.D.

Superintendent of the Royal National Mission to the Deep Sea Fishermen

For the past eleven years we have been trying, on the rocky coast of Labrador, to bring the living Christ as a transforming power into the lives of the twenty thousand fishermen who earn their livelihood there in the summer months. The Master has promised to make us "fishers of men," and He has proved His readiness to help us *catch* men if we are only ready to follow His bidding.

Our work is, for the most part, among the twenty thousand Newfoundland fishermen who, in May every year, leave for the fishing-banks on the coast of Labrador. They return in October or November, according to the time when those seas become a solid jam of ice. Their wives and children go with them, and live in mud and log houses at the various natural harbors. The vessels, about one thousand in number, which carry them down, are crowded to the decks both going and coming, but only ten or twelve men remain on board during the whole fishing season. The others disembark and fish from the land, the women helping to dress the fish, cook the food, and generally making life possible.

The vessels go farther north, and as they return pick up the people on shore. Thus crowded above and below decks with passengers and fish, in addition to oil barrels, boats, and fishing-gear, they make their perilous voyage home. The coast does not possess one lighthouse, buoy, or distinguishing mark, and has not one artificial harbor. The charts are old and unreliable, and the ocean carries on its bosom huge icebergs from the eternal fields of arctic ice. Fog is a constantly recurring peril (the rocks and islands in places run out twenty miles seaward), the high cliffs and deep creeks make sudden and violent storms frequent, while the Atlantic swell rolls with resistless force against those shores. Brave men are these fishermen—strong and kind and true. One can not help loving their simple natures and their quiet endurance and contentment. But they and their women and children undergo great hardships for very little compensation,



THE INDIAN HARBOR HOSPITAL AND OUTBUILDINGS

and it is often a hard—nay, impossible—task to keep the wolf from the door in winter. These are the modern Vikings we are trying to help.

The governing body of our mission is a registered, limited liability, company called the "Mission to Deep Sea Fishermen," to which title our late beloved Queen added the title, "Royal National," in 1897, expressing the hope that it might do truly royal work in the service of the King of kings. The denomination of the work is best described by the boy who, when asked to what denomination his minister belonged, replied: "Well, I guess he ain't any special kind—just plain minister." We have no ordained workers. Our missionaries are our doctors, nurses, sailors, and fishermen, and most of our vessels assist to defray their own expenses by fishing. Occasionally volunteer workers from every Church join us for a cruise. It so happens that to-day our three Labrador doctors are respectively Episcopalian, Methodist, and Congregational, while the brother who left us last year and his wife, our nurse from Battle Harbor Hospital, were Presbyterians. What does it matter? We build no church, we have no settled congregation. We can not administer a different pill or plaster because our patients are Catholic, Protestant, or skeptic. There is no need to adjust a medicine to the idiosyncrasy of an Episcopalian or Salvationist. All we can hope to do is to draw the fishermen nearer to our Master, who, when He was on earth, loved fishermen so well.

The work in seas around Great Britain had been successful in driving the grog vessels and the homes of immorality from the high seas, and had introduced instead into each fleet a mission hospital floating home. Homes on the land also had been opened as places of resort for those who wished an environment which would assist them

in a life for Christ begun at sea. Then the council of the mission, in 1892, sent their first hospital ship across the Atlantic to discover in what way the Church could help the people of Newfoundland and the Labrador coasts. Services were held along the coast, and nine hundred sick were treated. The main discovery was that a large field was open for the presentation of the teaching of Jesus Christ to the fishermen who come with their wives and children and live in huts of logs and mud. We found that a hospital must be built on the land, as there was no place to relieve the over-burdened mission vessel, and that a vessel with steam-power must be obtained, in order to avoid losing time in the calm weather under those mighty cliffs and by head winds.

The year 1893 was commenced with the building of a hospital at Battle Harbor, an island on the north Atlantic, just where the north shore of the Straits of Belle Isle meets the Atlantic seaboard of Labrador. This island was chosen as central to the great fisheries in the Straits of Belle Isle, and of the east coast, and as convenient for the mail boats that ply between Newfoundland and Labrador. The materials for the second hospital were landed at a harbor among a group of off-lying islands two hundred miles farther north, while a small steam-launch, the limit of our pecuniary ability, was purchased in England, slung on the deck of an Allan liner, and landed in St. Johns. In this launch I patrolled the whole coast as far north as latitude 58°,



A SCENE IN THE WARD OF THE INDIAN HARBOR HOSPITAL

using the schooner as my base of supplies, and appointing rendezvous for her at various places along the coast. At the close of the year we all left the coast again.

A new lesson had been learned: the seafaring residents of Labrador were clamoring for a doctor to remain in that desolate land during the winter months, when they are cut off from all kinds of assistance. So, when the ship *Albert* once more arrived from England, in the spring of 1894, she brought the outfit to enable a doctor to remain and keep his hospital open during the winter. Meanwhile, the northern hospital was erected and a missionary nurse and doctor were placed in charge of it. This enabled us to reach the large body of Northern fishermen. At the close of the year the ship again sailed



A FISHERMAN'S SETTLEMENT IN NEWFOUNDLAND

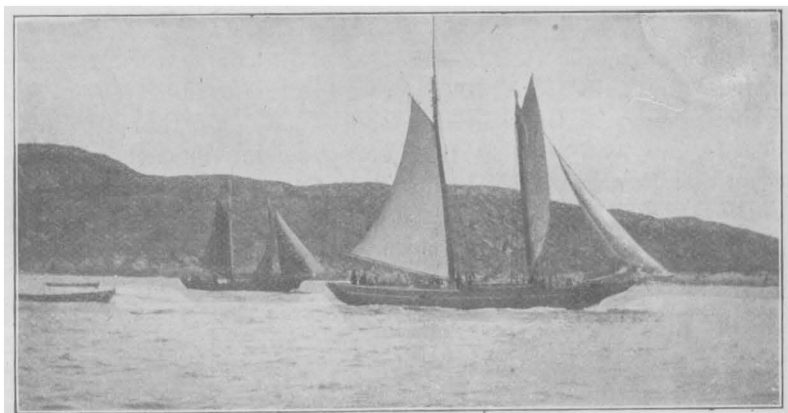
In this settlement is the largest cooperative store of the mission. In the distance, outside the harbor, may be seen a large iceberg

for England, somewhat reluctantly leaving Dr. Frederick Willway to face the winter alone. It was no small relief when the schooner arrived on the coast in the spring of 1895, to find Dr. Willway still alive and well. He had proved that it was possible to travel along the coast, staying in the people's houses and feeding on their food, while he tried to heal the sick, preach the Gospel, and bind up the broken-hearted. He had done a considerable amount of hospital work and charity work, and had covered one thousand two hundred miles with his team of dogs. The chief lesson learned this time was that the hospital could not be kept open to any advantage unless the nurse remained there, and that there was sufficient possibility for patients to reach the hospital to justify the expense of keeping it open all winter. Preparations were accordingly made to carry this into effect, and when winter once again encased the coast with its mantle of ice Battle Harbor was fully equipped with nurse and doctor and a veritable hostel, to which every one could come in any kind of trouble. And come they did from long distances, often traveling for days to reach it, but delighted to have this additional assurance that when

worst came to worst there was one place on the coast where food and clothing and help in sickness were available.

This winter I spent in pleading the cause of Labrador in Canada. I had the good fortune to fall in with Sir Donald A. Smith, Chairman of the Hudson Bay Company, who had spent many years in Labrador. With his well-known philanthropy he at once took great interest in the work, and presented us with a beautiful little steamer, at a cost of \$5,000, which we named *Sir Donald*. In 1896 I went down the coast in this vessel, using her as my hospital ship.

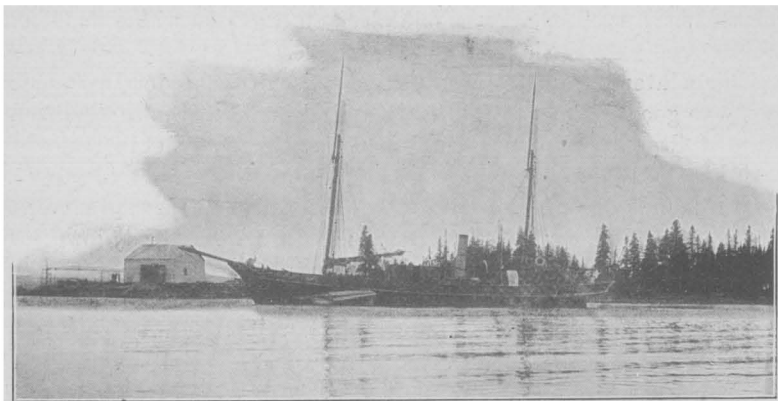
Battle and Indian Harbor Hospital was in full swing during 1895, but owing to an accident to the steamer I was obliged to patrol the coast in a small lug-sail boat, given me by Dr. Roddick, of Montreal. I carried with me my lantern, instruments, drugs, and a small outfit,



A TYPICAL LABRADOR FISHING-SCHOONER

going only as far north as Hamilton Inlet. The nurse began to open up other work besides that in the hospital, and during the winter held regular classes for the women and men, and also for the children. The doctor pushed farther afield, covering one thousand eight hundred miles with his dogs, and reaching as far north as Nakvak.

The great financial crash which occurred this year in Newfoundland left many of the fisherfolk without any chance of supplying themselves with necessities for fishing during the following summer. The British government, therefore, sent out a special commissioner, Sir Herbert Murray, who placed the amount allocated to the settlers of Labrador in my hands. Visiting the southern part of Labrador in the steamer *Sir Donald*, and sailing around Indian Harbor in the *Princess May*, for the purpose of distributing this help to the best advantage, we became deeply impressed with the wretched conditions of trade and the high prices that the people had to pay for the necessities of life. A further study of the economical condition of the



DR. GRENFELL'S MISSION HOSPITAL SHIP "THE STRATHCONA"

people showed us the utter hopelessness of life under the prevailing truck system of trade, without any cash medium to indicate the value of the produce of the fishermen or the value of the poor flour, molasses, salt, and tea that they were receiving in exchange. We began, therefore, to preach the doctrine of cooperation, and started at Red Bay, a small village of some sixteen to twenty families, a cash store, managed for and by the people. We chose this place because of the upright character of its people and the lamentable poverty to which every one had been reduced, and which made practically every one dependent, more or less, upon the government pauper relief fund.

In 1897 the steamer *Sir Donald* was lost in the ice, being carried to sea from her winter moorings by a hurricane. She was eventually discovered frozen into an enormous ice-field, with only her masts projecting through the snow covering. She was cut out and towed to St. Johns, but was in such a bad condition that she only brought \$150 at auction. Help now reached us in the way of a small steamer from a lady in Toronto, and while my colleague, Dr. Frederick Williway, was patrolling the coast, I went to England to raise money for a new ship. Through the help again of that friend of Labrador, Sir Donald A. Smith, now Lord Strathcona, we were able to build and equip at Dartmouth, England, a beautiful little \$15,000 hospital steamer, *The Strathcona*, of eighty-four tons burden. She has a large hospital amidships, with removable bulkheads, to enable us to use all the space for religious services when necessary.

Earnest petitions came from the seafaring people along the north coast of Newfoundland to give them the services of one of our mission doctors during the winter, for all along that coast, from Cape John to Bay Islands, there is no possible means of getting any medical help summer or winter. The result was that, with a volunteer companion from Oxford, England, I took rooms in a small trader's house

on the northeast coast of Newfoundland, made an arrangement for the Newfoundland government to help this venture with a small grant, purchased a good team of dogs, hired a pilot and driver who knew the country, and then froze ourselves in for the winter. Repeating our Labrador policy, we traveled around the coast from place to place, covering many hundred miles during the winter, and treating five hundred patients. Meanwhile we came to know our people, the nature of their home lives, their privations, and what we could do for them, and this in the best possible way: by ourselves living their lives, sharing their small huts and tilts, eating their food, only carrying our own sleeping-bags that we might, in however humble a place, have at least a private apartment if it was only on the floor. Our most difficult cases we sent to the headquarters, at a place called St. Anthony, where we had arranged for their reception in a small house. After each mission trip we delayed there as long as it was necessary to watch our sick after operations.

There is no liquor sold in all this district, with the result that there is no crime. So I was able to commandeer a local wood building that had been erected in former days by an energetic magistrate for a jail, and we converted it into a club-house and meeting-house, which it has remained ever since. My friend kept school open during this time, and together we commenced the Christmas games—a regular athletic club, with Christmas trees for children, and such things, which have been preaching a useful Gospel in brightening the celebration of our Savior's birthday in many a lonely hamlet along that bleak and icy coast. We were also able to hold numerous meetings on the



THE CHRISTIAN CREW OF "THE STRATHCONA." (DR. GRENFELL WITH THE DOG)

subject of cooperation, the benefits of which were so plainly visible around our other little effort, and, in spite of considerable opposition, we were able to start our second cooperative store.

By the time that spring appeared it had become quite apparent that we ought to add this district to our permanent missions. A council of war was held with all the people, with a result that we at once led sixty-five men into the woods, where we remained a fortnight. The men were divided into regular gangs for felling trees, chopping uprights, and sawing boards. Snow was deep on the ground, and the traveling was so good that we closed a most delightful time in the forest by hauling home the best part of the frame and cover for the new hospital at St. Anthony. The humming of the runners of innumerable sleighs, or *komaticks*, over the frozen snow, and the joyful clamor of some one hundred and fifty dogs announced the arrival of the first hospital in north Newfoundland outside of St. Johns. This building is not yet quite completed, money having been scarce, or, at least, diverted into other channels, as a result of the Boer War. Dr. Simpson and Nurse Russell camped alongside it in a small house this winter (1902-03), and at once began receiving patients. We sincerely hope it may be in full swing next spring, completing our hospital system for Labrador. Formerly the staff of our Northern Hospital were obliged to leave every year, as we had no place in which to house them during the winter. This was a source of great weakness, as our staff were more useful year after year, as they became acquainted with the work. But now as the season closes we remove our staff and equipment and the last of the patients on the hospital steamer to the Southern Hospital at St. Anthony.

The growth of this method of preaching the Gospel by splints and bandages is shown by the statistics this year. The total number of patients treated was two thousand seven hundred and seventy-two, the vast majority of whom would otherwise have had to remain with as little treatment as the traveler to Jericho received until the Good Samaritan came along his way.

We have also been able to reach out a helping hand to those who have children to provide for, and on whom the long winter of enforced idleness hung so heavy. We have started a little settlement in a deserted bay, and here employment is given in various ways. A lumber mill has been erected and a large grant of land obtained. Many men are employed hauling out logs, some have been employed in building and clearing, and some in preparing stacks of firewood for sale in spring. A planing-machine, mortising-machine, tenon-machine, and a good shingle-machine have been erected. A schooner-building yard close alongside is also in full swing, and we are now building our second schooner and a large fishing-boat there. This has brought some two hundred and fifty people together, and we are able to col-

lect the children for school purposes. In the spring all these people, with the exception of the few who remain to run the lumber mill, scatter to their summer fisheries.

Our cooperative stores have increased to five in number, and a large schooner of our own, called *The Cooperator*, is kept busy all the season going to and from the market at St. Johns. Her crew is composed of our own men from this bay. Thus in many ways the Gospel is being preached to these people. We are now arranging for a summer cooperating establishment for barrel-making in connection with the mill, and are hoping to be able to combine it profitably with burning lime, which is abundant in the district.

We have been able to start a series of small loan libraries, moving them from village to village, as is required. Both our Labrador hospitals have been enlarged. New operating-rooms and new convalescent-rooms have been added at both, and at Battle Harbor an entirely new building, besides an almost invaluable laundry, which is preaching a sermon by itself. We very much need a new large store at this our central depot, to enable us to disseminate and store the literature, clothing, and other things entrusted to us, and we should gladly hear from any one who would help us toward its construction. Several orphans and cripples have been sent to homes in healthier countries. A few domestics have been trained and sent out to service.

During the last year we have been able, in the Master's Name, to make the blind to see and the lame to walk, and to preach the unsearchable rights of the Gospel of Jesus Christ. There remains much more to be done, and we pray that God will give us wisdom and zeal, and will move His people to furnish us with the means necessary to accomplish the works of faith and labors of love so greatly needed.



KIRKINA

This little Labrador wife was assisted by Dr. Grenfell after her frozen legs had been cut off by her father with an ax. She is here represented on her new legs from New York

CHRISTIANITY AND THE HAWAIIAN ISLANDS

THE MANIFOLD SIGNIFICANCE OF THEIR EVANGELIZATION

BY D. L. LEONARD, D.D., OBERLIN, OHIO

The task of the missionary does not consist merely of "sitting under a tree and reading the Bible to all who chance to pass by." Tho primarily his business is making known the Glad Tidings, yet enfolded within his Divine message are found not only salvation from sin, but also all the virtues and graces, even such "non-religious" results as intelligence, industry, economy, comfortable houses, good homes, social order, good government—in a word, whatever is essential to Christian civilization. No limits can be set to the beneficent effects certain to flow, sooner or later, from the proclamation and practise of a living Christianity. What notable illustrations of the blessed and manifold transformations are to be found by the score and hundred upon the pages of missionary history! All things considered, there is, perhaps, no case more phenomenal because of results more numerous, more varied, and more important than is supplied by the mission in the Hawaiian Islands. As will readily appear, every period from the discovery to the present hour overflows with elements of the surprising and the startling.

In the first place, the location of this group is peculiar in the extreme. In the boundless recesses of the Pacific, it lies isolated and remote from all continents and islands, being 2,100 miles southwest of San Francisco, 2,400 miles north of Tahiti, 3,440 miles from Yokohama, and 2,400 miles from Hongkong. Situated thus, "at the cross-roads of the Pacific," it is near the center of commerce between British Columbia, California, Nicaragua, and Panama on the east, and Japan, China, New Zealand, and Australia on the west and south. The position in space is marvelously strategic, no substitution or rivalry being possible.

Next, the islands, eight in number, are of no inconsiderable size, having a total area of 6,640 square miles, or about the same as Massachusetts, while the largest, with its 4,210 square miles, has a greater acreage than Connecticut. Much of the soil is unfit for cultivation, but such as is arable is exceedingly productive. The sugar harvest is worth \$25,000,000 annually, and rice also is a profitable crop. The climate is well-nigh ideal, the mercury seldom rising above 90°, or sinking below 60°, with an average of 70° to 80°, and cool trade winds almost constantly blowing. A population of 1,000,000 is easily possible, and is also likely at no distant day.

It was only by accident that the "Sandwich Islands" were discovered by Captain Cook when he was engaged in his fruitless

attempt to find a northeast passage from Bering Straits to Baffin Bay. For about forty years this group was visited only by vessels in search for sandalwood, or those on their way to and from the North Pacific in quest of whales or furs, not seldom remaining also during the winter season. Many of the sailors were of the very vilest, and their presence was often accompanied by the most shameless and loathsome debauchery, which resulted in forms of disease so deadly as to decimate the population and probably doom the entire race to eventual extinction.

From time immemorial each island had been ruled by a chief of its own, but not long after the visit of Captain Cook, Kamehameha, one of the strongest and most enterprising of these, made war upon one after another, and finally became undisputed head of the entire group. This put an end to the desolating wars which hitherto had been almost constant, and made an important preparation for the introduction of the Gospel. By 1810 this achievement was completed.

The scene now changes to the United States, whither just about this time five or six Hawaiian waifs had drifted. Among them was Obookiah, who went at length to New Haven. The advent of these youths "happened" just when Samuel J. Mills and his companions were praying and planning to start a foreign missionary movement in America, including the organization of a society—the American Board. Who has not heard how Obookiah was found weeping upon the steps of one of the Yale College buildings, because of his eagerness to secure an education, and of his not knowing where one could be gained? This was coupled with a longing to carry the Good News to his friends perishing in ignorance at home. Then followed his adoption by Mills, and the opening of the Cornwall, Conn., missionary school, that he and other Hawaiian youths might be fitted for evangelizing work. Of course, a mission to the islands was the direct result, tho by a strange ordering Obookiah died before the beginning was made.

In October, 1819, a company of twenty-three, including four Hawaiians, sailed from Boston in the brig *Thaddeus* upon a voyage of nearly six months, not in the least knowing what might be in store, and with well-nigh incredible intelligence awaiting their arrival. For before landing they learned that within a few weeks idolatry had actually been abolished by order of the king, the idols had been destroyed, and the dreadful tabu had been broken; so that here was a people practically without a religion and waiting to receive one. How mighty an obstacle had thus been removed, in the very nick of time, as by the visible hand of God! The news had recently reached the islands from Tahiti that a general burning of idols had occurred there, coupled with statements made by certain sailors that all idolatry was foolish and stupid.

Almost from the first the king and chiefs were friendly, and several

women of rank were specially ready to listen and respond. The first signs appeared in a real furore for education—at least, to the extent of learning to read and write. For a season the chiefs greatly desired that this accomplishment might be their exclusive possession, but later the people were permitted freely to share the boon. Within ten years the schools numbered 900, taught by natives and supported by natives, and the pupils numbered 50,000, including many adults as well as children, and this when the entire population numbered only 150,000.

Nor was it long after that spiritual quickening began to match and then to outdo the intellectual awakening. A strong missionary reinforcement had recently been despatched, and by 1836 a revival of power seldom equaled was shed abroad all the islands over, tho most sweeping in Hilo, under the fervid ministrations of Titus Coan, who baptized 1,705 in a single day. Within a few years 27,000 were received to membership in the churches.

Nor were the effects long confined to the realm of religion, for a revolution was wrought in the political realm. The king requested one of the missionaries to give a course of lectures upon the science of civil government and political economy. He and all his predecessors had been irresponsible despots, among the rest owning all the land. But now he bestowed upon the people one-third of the soil, and accepted a constitution for his restraint and guidance. A system of public schools was inaugurated, and the use of intoxicants was forbidden. All this had come to pass by the opening of the sixties, or within a little more than a generation from the advent of the first heralds of the Cross.

It need hardly be suggested that from the first abundant trials and discouragements had been met with, from the abounding relics of superstition, from the doings of utterly depraved sailors constantly calling at the islands, and the like. But in the forties began a period of peculiar embarrassment and serious hindrance, which at times seemed more than likely to undo all the good that had been done. First came a natural reaction from the excitements of the revival. Then the Jesuits made an inroad, were forbidden by the king to land, were sent away, and were only able to effect an entrance by the aid of French cannon. Next, French and British naval authorities, and consuls from the same governments, were exceedingly dictatorial and brow-beating toward the Hawaiian authorities, and it appeared at one time as tho some European power would take possession of the islands. Moreover, several of the kings in succession were morally weak or else positively vicious. As a result of the operation of all these evil forces, a serious falling away from the churches ensued, and a general decadence in the standards of piety, while at the same time the native population was steadily diminishing, and foreign laborers by the

thousand were flocking in from China, Japan, and Portugal, to man the sugar plantations. It was, perhaps, the crowning misfortune that, at the end of a half century of occupation, the American Board withdrew from this field, mistakenly thinking that the churches were now strong enough to take care of themselves, and that self-support and self-government would prove a blessing.

More than a quarter of a century passed of chaotic conditions, but then one after another the bulk of the troubles came to an end, and divers new grounds for encouragement began to appear. The islands were recognized as independent by several foreign powers. Scores of the descendants of the missionaries had risen to wealth and to commanding influence in public affairs, as well as other Americans and Europeans not a few. It was with these, as well as with some thousands of worthy natives, that unworthy sovereigns found themselves obliged to reckon. And when at length the queen refused to obey the laws, or to be bound by considerations of reason and righteousness, it was these who organized revolution and set up a republic, later at their request to become an integral portion of the American Republic.

Summing up results: Speaking generally, a region larger than several of our States has been redeemed from utter savagery, and in it Christian civilization has been established. Tho the natives are steadily diminishing in number and seem likely sooner or later to disappear, their places are already supplied by others of a sturdier stock. The resources of the soil and climate have been so well developed that already the exports amount to more than \$22,000,000, and the imports to more than \$16,000,000, with the certainty of a steady and great increase. The population also can not but double and quadruple within a comparatively few years. Who can doubt that the most of these changes have come directly or indirectly as a result of the sailing of the brig *Thaddeus*, some eighty years ago, with its little company of godly men and women, bent solely upon making proclamation of Jesus and His salvation? The toilers sent out from first to last numbered but 156 in all, 83 of them women and 21 laymen. The total money cost of the mission was only \$1,577,956.27, or a yearly average of \$31,560! How paltry a sum! Only about one-fourth the amount invested in a modern battle-ship!

As to the religious situation: By the end of five years only ten could be counted Christian, and only 577 at the end of twelve years; but soon after ensued a marvelous harvest season, and before the first half century closed 57,868 had been received into the churches, with the number since increased to 65,898. As showing the spiritual quality of the converts, before the end of the first generation the faith and zeal of these neophytes, just redeemed from paganism, had become so mature that a missionary society was formed, and a company of

Hawaiian missionaries was despatched to pagan Micronesia and Marquesas, and has ever since been maintained. By the last census it appears that the population of the islands is not far from 154,000, or substantially the same as when the work of evangelization commenced. Only some 30,000 of these are of pure Hawaiian blood, while of 8,000 the pedigree is Hawaiian in part. The Japanese number 62,000, the Chinese 26,000, the Americans and Europeans 28,500, of whom 17,000 are Portuguese. Of the Americans, 164 are children of missionaries and 174 are grandchildren. Divided religiously, 25,000 are Roman Catholics, 24,000 are Protestants, and 5,000 are Mormons.

How marvelous, almost beyond comparison, that all things were made ready just when the American Republic received the Providential bidding to launch out at length upon its world work, to possess territorial interests in the Pacific, and so to take up tremendous responsibilities in the Orient, and Hawaii came asking admission into the Union! How strange also that so soon the ocean cable was ready to bind us to our new possessions, to make our dependencies our near neighbors! Then, to cap the climax of marvels, almost in the same hour the completion of the Panama Canal was resolved upon, destined to hasten the development of the commerce of the world's greatest ocean with the Hawaiian Islands, certain at no distant day to rank high among the most notable localities upon the face of the globe!

THE STORY OF TITUS COAN

BY THE EDITOR-IN-CHIEF

Titus Coan, in 1831, at thirty years of age, wrote these words: "Lord, send me where Thou wilt, only go with me; lay on me what Thou wilt, only sustain me. Cut any cord but the one that binds me to *Thy cause*, to Thy heart."

In 1835 he set foot on Honolulu, and shortly after was assigned to a missionary parish on Hawaii's eastern shore, one hundred miles long, and including Hilo and Puna, with fifteen thousand natives. We have already published in this REVIEW* an account of the great awakening under his preaching, which began in 1837 and extended over four years. Not ten instances of a spiritual quickening so abounding in signs of God can be found in all authentic missionary history.

As no man has had more signal tokens of God's presence and power, we seek to find the secrets of his success. They seem to have been three: A persistent preaching of the Word of God, individual contact with souls, and a deep love for the people. Mr. Coan never grew weary of preaching a full Gospel. He did not hesitate to preach the sterner truths of the law, but he always followed them by the melting entreaty of grace. He went on long tours, in which he met

* February, 1895.

and sought to lead *individuals* to Christ, or to reclaim, one by one, wanderers from the fold. He was not content to preach to great *multitudes*, but thus, *one by one*, sought to *pluck brands from the burning*. When, under the mighty power of God, crowds thronged him, weeping and inquiring, he worked incessantly, sometimes till midnight, and his pen was as busy as his tongue. He wrote three thousand letters, in about forty-five years, to over four hundred and fifty individuals. He was a great missionary pastor to thousands of church-members with their children, and, like Moses, a judge or arbiter in their little difficulties. He baptized over ten thousand converted heathen in seventeen years and buried four thousand three hundred, while six thousand remained in 1852 for personal watch and care. He was like a great general who not only commands a great army but knows and cares for each soldier. In 1868 he had buried seven thousand three hundred and seventy-three, so that the living congregation was *out-numbered by the dead*; but the individual had never been forgotten in the multitude. A discordant note, caused by a backslider or the self-will of a church-member, he would spend hours to harmonize, and his prayers, like his toils, were ceaseless.

It pleased God that his departure should be not sudden, but like a very gradual withdrawal. For nearly three months he felt within himself that the summons had come and the messenger was waiting. The natives heard of his condition, and their love could not be restrained. They came and went, his room being most of the time filled. But he had an individual word, a text, a prayer, for each one. Aged men, who thirty years before had been his companions in his pastoral tours, came long distances for a farewell look and word. They reverently put off their shoes, as on holy ground, as they stepped into his bedchamber, and *mutely pressed his hand* while tears poured down their cheeks. He himself asked that candidates for admission to the Church might assemble at his home, and he listened to the examination he could not conduct, and then gave his hand to each with a radiant look and a gracious word never to be forgotten. Later on he was borne on a reclining-chair about the streets, that he might meet his dear converts face to face in larger numbers, as John was borne on loving shoulders into the assemblies of the Ephesian Church. The whole missionary history of the century furnishes no more pathetically beautiful story.

These references to Father Coan naturally recall a very remarkable answer to prayer which occurred in the middle of his Hawaiian career. In the autumn of 1855 there was every human probability that Hilo, in the Hawaiian Islands, with its crescent strand and silver bay, would be blotted out beneath a fiery flood of lava from Mauna Loa. For sixty-five days the great furnace crater had been in full blast belching forth consuming fire, and rivers of resistless liquid flame had

swept down the mountain sides, one stream of which was three miles wide at its narrowest, spreading at times into lakes of fire from five to eight miles broad. In the hardening crust there were frequent vents from ten to one hundred feet in diameter. The principal river of lava was sixty miles long and from three to three hundred feet deep, its momentum incredible, and its velocity forty miles an hour. This devouring river was rushing madly toward the bay, heading directly toward the site of Hilo, and was only ten miles distant. On it came! No natural obstacles intervened to arrest its progress. There was no reason that natural science could assign why those billions of cubic feet that for some months continued to descend from the crater, and in the same direction as at the first, should not continue to push forward until the flood of molten lava met and mingled with the floods of the sea, thus utterly destroying the town. But tho the molten lava moved steadily on until it was within seven miles of the ocean, it was mysteriously arrested. Hilo had been the scene of marvelous triumphs of grace twenty years before, and much prayer was offered to God for the arrest of that awful flood, and it was the firm conviction of the missionaries and their praying band of helpers that nothing could account for the deliverance but this: that God had interposed in answer to prayer. As late as February, 1859, nearly four years after the eruption began, the summit of Mauna Loa was rent with volcanic fires and pouring a deluge of wrath down its sides with such energy that in an hour or two the flood had swept twenty miles. For a while it moved toward Hilo, but again turned westward and entered the sea, fifty miles from the source of the outbreak, leaving nothing but ruin behind it.

Still later, in 1881, this fearful volcano was for nine months in full blast, and human reason and arithmetic both doomed Hilo's town and harbor. The fires swept down the mountain, obliterated a forest fifteen to twenty miles wide, and approached within *half a mile*, until it seemed as tho hell was opening her very jaws to engulf the town. But a day of humiliation and prayer was observed, and at the last hour, when the burning, withering breath of the destroyer was already scorching the inhabitants, God's command went forth: "Thus far, but no farther!" Afterward Mr. Coan and his helpers in prayer used to walk out and view their deliverance. There lay the "great red dragon," a few rods from the missionaries happy "bower," a blackened, hardened monster, fifty miles long from mountain to main, and they could only say, with deep and reverential awe: "*It is all of God.*"

The expressive marble slab that marks his grave at Hilo was the gift of his people. It bears a simple epitaph which he himself wrote:

TITUS COAN

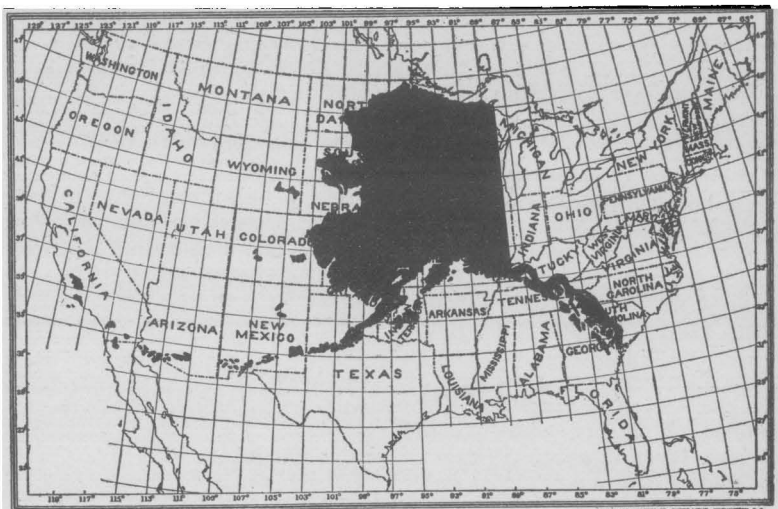
February 1, 1801—December 1, 1882

HE LIVED BY FAITH,

HE STILL LIVES.

BELIEVEST THOU THIS?

—John xi:26



Courtesy of The Popular Science Monthly

THE SIZE OF ALASKA AS COMPARED WITH THE UNITED STATES

WHAT MISSIONARIES HAVE DONE FOR ALASKA

BY SHELDON JACKSON, D.D., LL.D., WASHINGTON, D. C.

For Twenty-five Years a Missionary in Alaska

With the transfer of Alaska from Russia to the United States there came from that unknown frozen North to the Christian heart of America a wail as despairing and piteous as was ever wafted from the jungles of Darkest Africa. In answer to that cry I was permitted to visit Alaska with Mrs. A. R. McFarland, the first American missionary. We landed at Fort Wrangell on the 10th of August, 1877, and established the first Presbyterian mission. Mrs. McFarland was left in charge while I returned to the States to appeal to the churches and raised the funds for her support.

The following year (1878) the Rev. John G. Brady, the present governor of Alaska, and Miss Fannie Kellogg were sent to Sitka, and Rev. S. Hall Young, D.D., present general missionary for the Presbytery of the Yukon, was sent to Wrangell. A little later Rev. Eugene S. Willard, Rev. Alonzo E. Austin, Rev. J. Loomis Gould, Dr. W. H. Corlies, Rev. J. W. McFarland, and Rev. L. F. Jones, with their families, were added to the mission forces. Since then there has been a constant succession of godly men and women establishing in Southern Alaska stations at Skagway, Haines, Hoonah, Juneau, Douglass, Killisnoo, Sitka, Wrangell, Saxman, Jackson, and Klawack.

When the missionaries arrived in Alaska there were among the aboriginal population five principal families:

The Eskimos extended across the American Continent from Labrador to Bering Strait and from Bering Strait south to the Aleutian

Islands, and from Unimak Pass along the North Pacific coast almost to the base of Mount St. Elias in Southeastern Alaska, so that the three great ocean sides of the territory are occupied by Eskimo or Innuut population. They are a seafaring people.

Passing from the coast into the interior, we find the beginning of the Athabascan family, extending across the continent from Central Alaska down to Minnesota.

In the Aleutian Islands are the Aleuts, a people almost exterminated by Russian civilization. It is one of the interesting facts of history that when our American Revolution was just beginning the Aleut Revolution was just coming to a close. Ours lasted eight years, theirs for fifty years. For half a century the native people of the Aleutian group fought the power of Russia, and only succumbed after almost the entire population had been annihilated.

In Southeastern Alaska are the ten tribes of the Tlingets, speaking one common language. Missionary work and civilization commenced among them later in 1877.

The Hydah are in Prince of Wales Island.

The Aleuts having been under Russian civilization for a century, have been brought into the Russian Greek Church, and they are all baptized members of that Church. But the Eskimo, Athabascans, Tlingets, and Hydah were heathen at the commencement of the American occupation. The destruction of infants, the killing of the sick and aged, the torture to death for witchcraft, polygamy, and slavery were all more or less prevalent among one or more of these families, and remnants of this heathenism continue down to the present time. The success of the Presbyterian mission in Southeastern Alaska among the natives was so great as to attract the attention of the entire Christian world. Stimulated by this success, the other great missionary societies commenced preparations to also open missions at Fort Wrangell and Sitka, side by side with the Presbyterians.

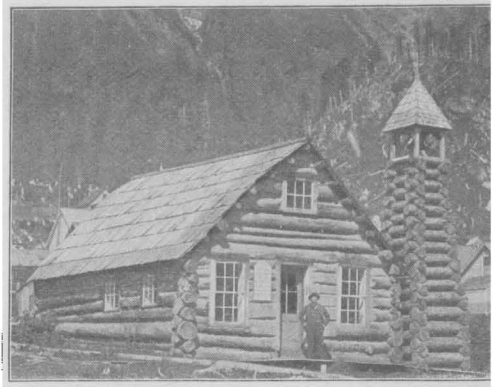
The Division of Territory

The establishment of these several missions among so few people (one thousand five hundred) would have been a waste of men and money, and the introduction of the diversities that exist among us would constitute a real hindrance to mission work. To prevent this a convention was called at the Methodist Book Rooms in January, 1880, of the various missionary societies, and an equitable division of the field was allotted to the different denominations. The Presbyterians being already established in Southeastern Alaska, that field was assigned to them. Since 1877 they have spent \$750,000 in their efforts to elevate, civilize, and Christianize the natives—a clear evidence of the energy and zeal that they have put into the work. The fruitage in part is seven native churches with over 1,000 native communicants and a second generation started in Christian citizenship. There has been a continuous religious revival in that section for three years. Eighteen months ago an old chief, who raised a rebellion in

1877, and who has been conspicuous in his opposition to the mission work, gave his heart to Christ, and is throwing the same fire into his evangelistic work for the benefit of his relatives as he did into his persecution of Christian natives.

The Baptists selected their field six hundred and twenty-two miles west of the Presbyterians, on Wood Island, Kodiak, and adjacent islands, Kenai Peninsula, and the regions bordering on Cook Inlet and Prince William Sound. Their first mission was erected on Wood Island, in the harbor of Kodiak, where they have a church and prosperous orphanage.

Six hundred and twenty-two miles west of the Baptists is Unalaska, the center of the Methodist field, where they have established a good, strong, efficient work, built out of the waifs who had been discarded by the Russian-Greek Church. The Methodist field extends the whole length of the Aleutian Islands, and at Unalaska they have an orphanage named the Jesse Lee Home.



OLD LOG CABIN PRESBYTERIAN CHURCH, JUNEAU, ALASKA

The Moravians went eight hundred and forty miles to the northeast of Unalaska, and selected the valley of the Kuskokwim and Nushagak rivers, where they have secured a large following. In some of their villages they have evening vespers every night. When bedtime comes the church-bell rings, and the entire population, except the little ones, go to church, and a young man who has been taught a little English reads a passage in the Bible, explains it in the native tongue, leads them in prayer in their own tongue, and they go home and go to bed. Where can you find a better record in the most favored place in the United States?

On the Delta and in the valley of the great Yukon the Roman Catholics have a number of missions. Their principal station and leading schools are at Holy Cross Mission, four hundred and ten miles from the mouth of the river. In the same Yukon Valley are the principal missions of the Alaskan natives of the Episcopal Church, the best equipped of which are at Anvik, four hundred and fifty-seven miles from the mouth of the river; St. James Mission, eight hundred and ninety-seven miles, and Fort Yukon, one thousand three hundred and fifty-three miles. The Church of England has maintained missions for nearly sixty or seventy years on the Canadian side of the boundary line.

One hundred and fifty miles north of Anvik is the successful mission of the Swedish Evangelical Union Mission Church at Unalaklik, and a few miles farther west, on Golofnin Bay, their second mission. They have a third station in Southeast Alaska, at Gakutat.

Two hundred miles west of Golofnin is located at Teller Reindeer

Station, Port Clarence, an orphanage of the Norwegian Evangelical Lutheran Synod of North America. The orphanage at Teller, Golofnin, and Unalaklik largely grew out of the epidemic of 1900, when so many Eskimos died and the missionaries took charge of the orphan children.

One hundred miles west of Teller, at Cape Prince of Wales, on Bering Strait, facing Asia, is the mission of the American Missionary Association (Congregational). At this point they have built up a good, strong church from unpromising Eskimo elements.

Two hundred miles northeast of the Congregationalists, on the shore of the Arctic Ocean, is the "Friends" Mission at Kotzebue. The Friends also have missions at Douglass and Kaake, in Southeast Alaska. Two hundred miles northwest of the Friends is an Episcopal mission at Point Hope.

Three hundred and fifty miles north of the Arctic Circle is a Presbyterian mission at Point Barrow, being second most northern mission station on earth—Upervavaek, Greenland, being twenty miles further north. At Point Barrow is a Presbyterian missionary and wife, and a government teacher and wife.

Two hundred and fifty miles south of Bering Strait, and within forty miles of the main coast of Asia, is Gambell, St. Lawrence Island, a mission station of the Presbyterian Church. Point Barrow, Point Hope, and Gambell have practically but one mail and one communication a year with the outside world.

Some Results of the Work

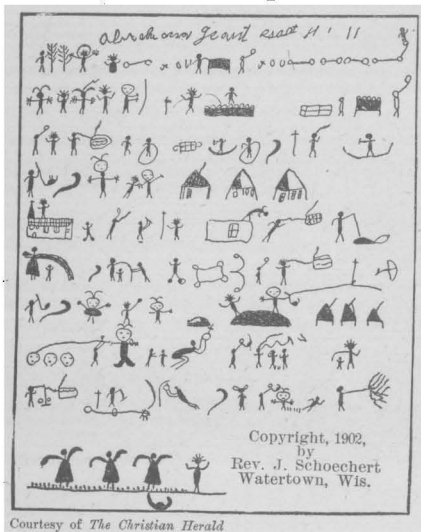
What are the results of these missions? From five to ten thousand of the native population through these various organizations have been brought more or less under Gospel influences. Three or four thousand can be classed among those that we call "communicants," and many thousands of the children are in school. In addition to the mission schools, the United States government has twenty-eight public schools, of which probably twenty are exclusively for the natives.

If you ask the average miner the result of missionary work, he will tell you that there are no results whatever from these twenty-five years' work of the churches in Alaska. He does not stop to think that he is in that country as the result of that work. During the past few years many thousands of white men have gone from all parts of this country to the Alaska gold-mines. Some of them have penetrated hundreds of miles north of the Arctic Circle, and have found that if they treat the natives fairly that they can go anywhere in safety. If the miner is starving, the native will divide with him his last bit of fish. Why is it that the white man can go everywhere? It was not always thus. The miner will tell you that it is because the people are so docile; but his knowledge of Alaskan history is very slight. As late as 1877 Sitka was a fortified town, guarded by a detachment of United States troops, and every night before sundown the guard was turned out to search and see that no native was inside the stockade. The gates were barred and locked until sunrise the next morning. The miner does not remember that at St. Michael



AN ESKIMO GIRL AT COOKING-SCHOOL

was another Russian post with stockade, and that as late as 1870 the traders did not consider themselves safe from the native population in traveling. When the United States sent a scientific expedition to Point Barrow under the charge of an army officer they had mounted cannon trained on the native village. Only twelve years ago (1890) it was proposed to establish a mission at Bering Strait, and place two men there, two thousand miles from any policeman, or any court or other protection. People said that the revenue-cutter would not be



Courtesy of The Christian Herald

CHAPTER IV, VERSES 1-11, OF THE GOSPEL
ACCORDING TO MATTHEW, IN ALASKA
ESKIMO HIEROGLYPHICS

out of sight before they would both be massacred. No whaler for ten years had dared drop anchor at that point over night, altho some of them had large crews armed with Winchester rifles. But the Congregational Church placed two men there, and they were left without any protection for twelve months, except the protection of God, and the mission has made it safe for whaler or miner. One of those young men has just resigned after thirteen years' service because the six children that have been born there needed better educational facilities than they could have in that part of the country. Another young

man and wife and mother-in-law and children have gone to take the vacated place. Now a miner can drop in and spend the night or a dozen nights in perfect safety in that place, because missions have been established there for ten or fifteen years. Yet these very miners whose lives have been spared will tell you that missions are a complete failure in Alaska. They will point to a group of natives, dirty and ragged, with unkempt children, and say: "Do you think you can do anything with those dirty brats?"

A gentleman coming down from the mines five years ago called at the Methodist mission school at Unalaska, and saw an Aleut girl, her father being dead and her mother an ignorant, dissolute, drinking woman. The gentleman said he wished he could take the child to Chicago. He did so, and put her in the best public school in the city. There were 1,200 children in that school of our best American citizenship, and that girl stood side by side with these children for five years, passing from the third to the eighth grade, and finally took the gold medal at the head of that school. A competitor of that poor Aleut

girl was the daughter of the President of Chicago's Board of Education. And yet we are told that we can not do anything with them.

Many remember young Edward Marsden, a pure-blooded native of Alaska, who, a few years ago, came from the Sitka mission school to the East for an education. He went to Marietta for his college course, and afterward in Cincinnati he took a course in law and one in theology at the same time. He had a master mind that seemed to grasp whatever it undertook. To-day, in southeastern Alaska, with his little steam-launch *The Marietta*, the Rev. Edward Marsden is preaching to



RESIDENCE OF REV. W. T. LAPP, AT CAPE PRINCE OF WALES

his people in eighteen different places, carrying the Gospel into all that region of Alaska, a master workman of whom no church need be ashamed. And yet you are told that "You can not do anything with those dirty brats!"

Another girl was taken from Sitka to New Jersey, and is now a young woman who will stand as the equal of the better class of our American womanhood in her intellectuality. She would be admitted to any Browning Club in Boston. For the last ten years she has been in Alaska teaching among her own people. She is named Frances Willard, for that noble woman. She has taken the Thlinget language, and reduced it scientifically to a written language for the first time, and her "Thlinget Grammar and Vocabulary" is ready for the publisher. And yet "You can not do anything with those dirty brats!"

Two of the native young men who came out of the Sitka school went to a salmon cannery and saved their wages, bought merchandise, and started a store with \$200. A trader in the neighborhood wanted

them to go into partnership with him, but they declined. Then he tried to undersell them, and put his prices down below cost; but the friends of those boys stood by them, and when their stock was used up their friends bought goods from the white trader at a reduced price and turned them over to the boys. They might have kept it up to this time if the trader had not found out how they were getting ahead of him, and learned also that he could not "freeze out those brats." They have amassed \$1,000, bought machinery for a steam sawmill, and are doing a large business in making boxes for the salmon canneries and in supplying white men with lumber.

Other boys have learned carpentry at the Sitka school, and at least one hundred and fifty of the "brats" that have gone out from the Presbyterian mission are making their own living and are respected citizens of the United States in that country.

If the churches in the different denominations had done more work, there would have been more of these scholars. It is a question of environment and not of heredity in Alaska: they have the intellect; they only need the chance to become honest, able citizens. That is what we are pleading of the churches and the government to give us—more facilities—that the remnant of this people, so rapidly passing away, may be brought into Christian citizenship.

DARKEST AFRICA TWENTY YEARS AGO AND NOW

BY REV. ROYAL J. DYE, M.D., BOLONGI DISTRICT, KONGO FREE STATE
Foreign Christian Missionary Society, 1898—

Twenty years ago, what was America? Recall the advances in science, in electricity, in the arts, in transportation, in the consciences of American Christians in regard to their duty to the heathen. Now turn your calmer judgment to the nations less favored with the advantages of civilization, without the moral uplift of a Christian conscience, or a social standard such as obtains in Christian America, where literature, art, and music combine to draw man out of himself to a higher level and nearer to God.

What of these things obtain in Darkest Africa? The civilization (?) that has been demonstrated to the native of Africa is of the sort that knows no conscience toward God or fellow man. It has gone there for gain, and wealth it will have if it be at any cost. The moral influence of many of these advance agents of civilization is such as might be expected of moral lepers, which many of them are. Of literature there is none: no books, no art, no music, which mean so much to us. What exists of these is of the crudest type. Think of these things when you are prone to criticize and ridicule these poor children of Nature. What have they other than themselves to lift them to a higher plane of living? What to elevate their ideals and

thoughts? Twenty years ago the cartography of Africa was different from what it is to-day. Instead of the well-charted two thousand miles of navigable water-way, the Kongo and its main tributaries, but little was known, for Stanley had just made his first journey, and all central Africa was a blank space peopled with elephants and hippopotami. The first missionaries were then just entering the lower Kongo, and their cold and suspicious reception differs from the hearty welcome given the missionary now. For then the people had not seen enough missionaries to be able to discriminate between them and the other white men who had passed their way. They could not understand that any could care for their souls more than for the ivory and rubber, their little wealth.

So now, where were found howling mobs, threatening their lives and destroying their property and frightening their "carriers," we meet with a most hearty welcome, and the appeal comes to us from the wildest cannibal tribes: "Come and teach us, too, these wonderful words of God." We can not answer these appeals with our small force of workers now in service. Where then the missionary was horrified by the evidences, unconcealed, of horrible cannibal feasts and of inhumanities beyond our comprehension; where then the power of the "witch-doctor" and of the "fetishes" seemed to be so strong that nothing could overthrow them, and faithful, loving work seemed to avail nothing, and many lives were laid down in the effort to break up the dense darkness and superstition with which these dark sons of nature seemed to be enchained, to-day we see whole villages sitting clothed and in their right minds, obedient to their God, whom before they had feared, not knowing; and not only sitting, but active in the evangelization of their fellows who have not yet heard of or accepted this God of love who has so wonderfully transformed their lives. Where Richards and Bently and Grenfel and Clark found naked savages violating every law of the decalog, and leading lives of vice and degradation they dare not describe, and who was as untrustworthy and fickle as possible to believe; where, almost in despair, after ten years of work there were no converts to show, you can go now and find town after town with its church and school-house filled with a peaceable people, earnest and consecrated, who are properly clad, industrious, clean, respectful, and whose honesty and virtuous lives make us ashamed of the horrible tales of vice and dishonesty which fill every day's paper in this fair land. Where then there was none who could be named as a *bona fide* follower of God, there are to-day close on to ten thousand confessing and baptized Christians in the Kongo Basin. And news reaches us almost every mail of the wonderful wave of revival all up and down that mighty Kongo River and its tributaries—an awakening of such proportions that the present force are unable to properly instruct them, nor are they able to go to all the

villages calling for the Gospel message, many of whom have yet to see their first missionary and to hear for the first time that wonderful old story of Christ's love and sacrifice for their redemption. "The fields are white unto harvest." "The harvest truly is great, but the laborers are few." To the churches of America this is a challenge. How will they answer it? Your workers are giving their lives gladly; many more workers are needed. What are you doing? What will you do about it?

Here is a glimpse of the progress in east Central Africa. Ten years ago the converts numbered barely a hundred, to-day there are more than ten thousand. Where then there was but one native church, to-day there are over a hundred native-built chapels, with a force of native evangelists who shame us by their devotion and heroism. These native preachers are evangelizing the neighboring tribes, and have sent workers far up the Nile toward Khartoum. They have already won their first converts from among those fierce and unfriendly "dwarf tribes," the "pigmies of the great forest," and are reaching out to join hands with the missionaries of the Upper Kongo to evangelize these and the half-caste Arabs of these sections.

Do you want to see evidences of the work done? Would you be convinced if you were to see changes of life and habits which in their full development are simply miraculous—transformations, the result of no ethical dogma or of the introduction of civilization or sciences or arts, but of the transforming power of the Gospel of Christ? A civilized government may say to them: "If you continue these cannibal practises or this slave-raiding we will come and annihilate your village" or "drag you off as captives to work our plantations," which, of course, is not slavery; but the natives carry on these practises, only secretly. Christianity challenges a comparison of the results of the Gospel in Uganda as a parallel for any of the so-called civilizing influences in the freeing of the millions of slaves which constitute their wealth and chattels, by masters, their own countrymen, without the shedding of a drop of blood, but simply the result of prayerful resting of the matter with their consciences before God.

There has been much done. There remains much yet to be done. Now is the time when, by judicious effort, whole nations can be won to our God and His Christ. There are nations yet who have not heard of the surpassing love of God and of the redemptive sacrifice of Christ made for "the world." There are easily seventy millions in the great Soudan and Central Africa who have yet to see their first missionary, who have yet to learn of the loving heavenly Father, who have yet to receive the hope of everlasting life. Shall our children have to answer the same puzzling question put to us, "Why did not your fathers tell our fathers?"



THE MISSION PHARMACY AT LUERO

MISSIONARY EXPERIENCES IN THE HEART OF AFRICA

BY DEWITT C. SNYDER, M.D., BROOKLYN, N. Y.

The houses for the missionaries were built and the yards were cleaned up. We then turned our attention to supplying the needs of the inner man, for the small supply of European foods which we had brought with us was sure to be used up long before the arrival of another river steamer. We had brought from Europe, in sealed tins, flour, sugar, tea, coffee, condensed milk, butter, fish, meats, and some preserved fruits, but as the freight on each sixty pounds was fifteen dollars, the salary of the missionary would not allow of his buying all that he needed from so distant a market. We must, therefore, hunt up some small store "around the corner." From the natives we soon learned that we could buy chickens, eggs, goats, monkeys, and occasionally deer and wild hog. The African is not blessed with a very sensitive nose, but when the last two meats were on their way to the mission we generally could detect it an hour before they entered the compound.

Among the vegetables were corn, sweet potatoes, yams, tomatoes, and greens. Fruits, such as pineapples, bananas, plantains, and paw-paws, were found in the markets in abundance. Peanuts were also raised in large quantities. The missionaries introduced oranges, grape fruit, mangoes, guavas, and raspberries. In our gardens we raised cabbage, lettuce, radishes, and a few other non-indigenous vegetables.

Our money had been changed into the currency of the country,

and was kept in boxes and bales instead of in pocket-books and purses. When traveling it generally took two boys to carry our money, and to learn the value of each "piece" required more skill than for a foreigner to trade in the mixed coinage of England. The staple currency was cowrie shells, but wire, beads, and cloth, and later on salt, were also used as mediums of exchange.

At Luebo the sun rose and set at six o'clock morning and evening. There was no twilight. As a rule, the rising sun found us at the breakfast-table eating our meal of oats and eggs. When we had finished we were sure to find at least half a dozen men outside the house waiting to sell us goods. Here was a man with a long stick over his shoulder, at the ends of which were tied from twenty to thirty small chickens, wet and bedraggled from the water-soaked grass which grew along the path by which their owner had come. Yonder was a man with native honey, and scattered here and there were the others, all intent on selling their wares to the *mukeling* (white man). The box of cowrie shells, the pail of beads, the roll of wire, and the bale of fancy and brightly colored calico are brought forth from our "cash-drawer." "What do you want for your chickens?" we ask. "*Bintu bonso*" (All things) is the invariable answer, by which he does not really mean "all things," but any one of the different articles he sees in the boxes and bales. His price is always three or four times what the article in question is worth, so the missionary must begin by offering much less than the market price until, after much dickering, perhaps the owner will settle upon salt as the thing he wants, and the quantity is finally agreed upon. The salt is then measured out, and as the price of each chicken is paid the chicken is untied and laid aside, the man keeping tally on his fingers, or he makes a mark with his finger in the sand. When all are accounted for his eyes scan all the barter goods, and he very likely changes his mind and wants beads. There is no help for it, so you must go over the same process with the beads that attended the measuring out of the salt. To refuse would mean the loss of the fowls, for the man would patiently tie them all on his stick again and take them to the trader across the way. The African chicken is, at best, a kind of an "X-ray" bird, for you can hold it up and see its bones very plainly.

The chickens being disposed of, we turn to the man who has been standing on one leg for the past half hour, the foot of the other leg resting against the knee of the upright one, a very characteristic attitude. He has been twiddling on a native music-box a very monotonous tune. "*Nchi?*" you say to him, and he replies "*Makila*" (Eggs), and laying his *kisaje* down he draws from the fold of his loin-cloth an egg. Having carefully examined it, for the native is not averse to selling last year's eggs (if he can), it is bought. One is surprised to find the price almost that of the price of a fowl, but this is explained when

you learn that the native sees a chicken in every egg. They seldom, if ever, eat them, because, as they say, it is not economical: "Let them grow to be chickens." Having laid aside the egg, you are about to turn to the next man, when he calls your attention to the fact that he has another egg for sale, and so he continues to produce his eggs, one by one, until you have a dozen or more. No amount of coaxing can make him give up all at once. He imagines that he can get a better price if he sells them separately. Those that have been rejected because they bear the impress of old age are carefully replaced in his loin-cloth and carried to the next missionary, who, he hopes, will not be so particular.

While busy buying these things we have noticed the man with the honey industriously dipping a straw in the pot and licking it off with great gusto. He now comes forward and offers his stuff for sale.



THE HOUSES OF THE NATIVE HELPERS

If will be noticed that the Africans have endeavored to copy the missionary's style of architecture with a veranda (two feet wide)

Looking into the clay receptacle we see a mixture of honey, water, comb, and dead bees, together with sticks and bark. With a look of disgust we tell him it is not fit to eat, and with a bland look he stirs it with his dirty finger, which he proceeds to lick clean, and, smacking his lips, says, "*Ilingila*" (Good), and seems quite disgusted because we refuse to believe him. So the trade goes on.

Among the natives themselves another plan is followed, and instead of hawking the goods from door to door, markets are held at least once a week in the open, under a grove of palm-trees. Hundreds of people gather to buy and to sell. The women bring their produce in baskets on their heads or tied to their backs. Here, besides the things already mentioned above, one may buy dried fish, native salt, palm oil, palm wine, manioc roots, red peppers, and other foods peculiar to the natives, such as locusts, grubs, worms, monkeys, dogs, and rats. The missionary housewife is sure to lay in a supply of palm wine, which

she uses to leaven her flour, also a pot of palm-oil for making *mwamba*—a mixture of meat, palm-oil, peanuts, and red peppers. These are all stewed together and form a savory dish.

The missionaries live principally on chickens and goats, and when they tire of that they vary it by having goats and chickens. The continued heat of the tropics made it necessary to build the cook-house away from the dwelling. This cook-house consisted of a clay structure about fifteen feet square and roofed with palm-leaf mats. Inside, in place of a beautiful range, was a clay stove fashioned by the hands of the hard-working missionary. The iron straps from around the bales of cloth hammered out and cut to lengths were used for the grate and for the top of the stove. The heat and smoke ascend through the interstices, and gradually find their way out through the roof.

Our first cook, Katalai by name, was a chocolate-colored, bright-eyed boy whom we had bought for sixteen yards of unbleached muslin, and who became our personal property. His clothing consisted principally of a coating of dirt and a string around his waist, from which dangled a few fetishes. We gave him a yard of muslin, of which he was very proud, but we noticed that it was growing smaller and smaller each day, until there remained only a strip about an inch wide, the color having changed from white to ecru and then to black. It was some time before we learned that it was not the effect of the climate on the cloth that caused it to diminish, but that whenever opportunity offered Katalai would run away to the village and buy a handful of peanuts, paying for them by tearing a narrow strip of cloth from the bottom of his dress.

Other children were bought from the Nzappo Zaps, who brought them to us ten at a time, tied together by their necks like so many animals. These poor children told us heart-rending tales of raids on their villages by the government, and of how their parents were either killed or carried away. Our purpose in buying them was to give them their freedom, after keeping them under our care and protection until they were old enough to care for themselves. As soon, however, as the news spread that the white people at Luebo were buying people, the natives came flocking in from all over the country, bringing boys and girls and sickly men and women to sell. It was a touching scene, and our hearts ached for them all, but we soon realized the impossibility of buying even a third of all that were brought. The plan was abandoned, and we took the ground that no one had the right to make a slave of any human being, and, therefore, all who came to us for protection would be declared free and could remain on the mission premises or go where they pleased. This involved us in all sorts of palavers with the natives, and often our yards were filled with crowds of armed natives who sometimes threatened our lives. The runaway slaves often fled to the mission, and more than once when the

pursuers found that they were about to escape, they were murdered by a well-aimed spear or arrow just as they passed the line of our property. In the end we were forced to confine our work along this line to teaching the wrongs of slavery.

In the meantime, however, we had bought about one hundred and fifty men and women, besides a number of children. While these people were given to understand that they were no longer slaves, they nevertheless chose to remain with us, and called us "*tata*" and "*mama*" (father and mother). They were divided among the missionaries, and put to work either as personal servants in the houses or as workmen to clear the grounds, build houses, etc.

It was among these people we began our active missionary work. They heard us ask God's blessing before each meal, saw us at our



THE COOK-HOUSE IN THE MISSION COMPOUND AT LUEBO

private devotions, gathered with us at family prayers, and so, coming in daily touch with those who *lived* their Christianity, a deep impression was made on their minds.

A church was built just outside the large village of Kasenga, about a mile from the mission, and every Sunday we took "our people" with us and held services there. What a motley assembly it was! On one side of the rude little church, seated on the low, home-made benches, the people from the mission grouped themselves. They were arrayed in bright pieces of calico of the loudest colors and designs. Here was a man wearing only the cast-off trousers of a missionary; yonder was another man with a loin-cloth around his waist, and over his breast an old waistcoat, unbuttoned and flapping like the wings of a bird. On the other side of the church sat the natives from the village in all styles of dress and undress. Surely it was a discouraging sight, and the hearts of the missionaries sank within them as they

looked on this mass of human beings, which seemed more like animals than people.

The "well-dressed" people from the mission, with their clean faces and orderly ways, however, had a wholesome effect, and did much to help and encourage us in our work. Our hopes centered on the children, who were bright and ever ready to learn. I had at the time a personal boy named Dufanda, a lad about ten years of age. He always proudly carried my Bible to and from the church. The narrow path led through the dense, damp wood, and then through a clearing to the village. Dufanda would always march ahead, his little body erect and his head gracefully poised in the air. When we reached the clearing his eyes took on a new luster, and shot quick, searching glances to right and left. Suddenly he would turn and say to me, as he held the Bible in outstretched hands, "*Kuata*" (Take), and as I took it he would dart aside and, by a quick motion of his hand, catch a large grasshopper, tear off its wings, and deftly place it above his ear, and turn to me again and say, "*Mpe*" (Give), and, taking the Bible, would march on until he saw another "hopper," and go through the same performance. When both ears were filled he had a satisfactory tidbit for his dinner.

During the week we held daily school, and began to instruct the children in the mysteries of the alphabet. Once a week we took with us our medicine-chest and healed the sick. In this way we slowly but surely won our way into their hearts.

How little we understood them in those days. How often we misjudged them. I remember one patient. He had been bitten by a leopard, and his scalp was laid open across his head from ear to ear. We applied proper remedies and gave him nourishing food; we made a cap for his head to keep out the dirt, gave him new clothes, and were kind to him in every way. When he was entirely recovered he came to the mission and said: "You have doctored me well; my head is healed, my life is saved; you have kindly given me a cap, clothing, and food. Now, here I am. You can care for me the rest of my days." At the time we thought it, to say the least, very "cheeky" of him. After learning their ways, however, we knew it was the highest expression of gratitude, for he meant: "I have no money to pay for so great a service; here am I, take me as your servant, and let me work for you the rest of my life."

But obstacles innumerable attended the missionaries at every point. Here in America, with a language rich in adjectives, we all know how hard it is to accurately convey the richness of the love and mercy and tenderness of God to dying men; how much more so, then, when we had to use a language of which we knew so little, and containing very few adjectives. Right here let me bear witness to the tender, loving ministration of the Holy Spirit to these people. Surely we spoke to

them in another tongue, but they heard us in their own, and their hearts responded. Without His aid I know that the work of the missionaries would have been a colossal failure.

Then, too, sickness and death came to the little band. The deadly African fever lurked in every corner of each home. The grass roofs let in the rains as through a sieve, and the poor food and poorer clothing lent their aid in opening the doors of the body for the germs of this fever. Soon the band of missionaries was reduced from six to two. For a time my wife and I were left alone in the heart of Africa, ten thousand miles away from home and one thousand miles from the faintest touch of civilization. Insects swarmed in vast numbers: flying roaches as large as humming-birds held nightly carnival in the houses, the white ants entered our dwellings to eat up all the woodwork as well as our clothing. A suit of clothes left hanging on the wall for a few days would look like a battle-flag after a series of wars. Our stockings, if left for one night on the clay floor, were of no further use. The books in our libraries were destroyed; often round holes were eaten through them from cover to cover, and no matter how abstruse a book might be one could easily see through it after a visit from these termites. The driver ants often drove us out of our dwellings. The working ant was attended by the soldiers. These latter were fully an inch long, and each one was armed with a pair of pincers with which he could nip a piece of flesh from the body as neatly as a conductor's punch perforates a ticket. They came in millions and always

at night, and would carry off every bit of meat they could find. They always left early in the morning before the sun rose, and it was exceedingly interesting to watch their departure. Marching in perfect order, officered by their commanders, they turned neither to the



THE LITTLE ORGANIST

The child on the chair—nine years old—plays the organ at the meetings of the Luebo Mission, and plays it well



THE CHURCH AT LUEBO

right hand nor to the left, but traveled straight ahead in a stream fully six inches wide.

Each one of the working ants was loaded down, one with the wing of a cricket, one with a leg of a grasshopper, one with the back of a roach, and some with small pieces of the missionaries, and all very glad that fate had given them this opportunity to refurnish their larder. Leopards visited us at night, and carried off our goats and chickens. Snakes six and a half feet long lurked in our pantries and under our beds. Once in a while a python ten to eighteen feet long would draw its mighty body, like a few lengths of animated stove-pipe, over our mission grounds.

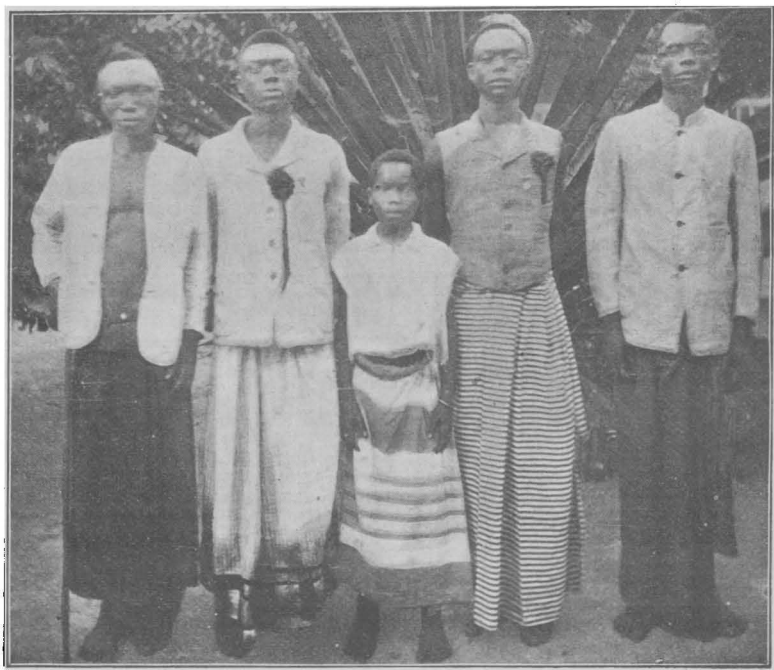
The government, inimical to Protestant missions, continually harassed the natives to acts of hostility. At one time we were ready to flee to the woods for fear of our lives. Our food and clothing were detained by government boats in the lower country until we were reduced to native food, and compelled to make our clothing from trade cloth. Imagine a missionary wearing a pair of trousers made from a piece of striped calico, broad stripes of red and black and blue, his coat made from another piece, over which golden stars were profusely scattered. But the missionaries, upheld by a loving God, worked on.

Discouraged by the lack of interest on the part of the natives, wearied out by their fights with ignorance and superstition and filthiness, the missionaries were about to give up, and indeed the home committee thought seriously of withdrawing from the field, when one Sunday morning six natives were baptized into the church.

Nothing can ever efface from my memory the beauty of that day. The bright tropical sun shone down from a cloudless sky. The gentle breezes wafted the perfume of wild flowers through the air. The

beautiful fronds of the palm-trees quivered with excitement and delight, and all nature seemed to feel the gloriousness of the morning. The little, rough clay church, with its thatched roof and rough benches, seemed a palace that day as the King of kings enlightened its walls as, in a special way, He visited us.

In front of the pulpit stood the little table, with the chalice and plates, the wine and the bread covered with whitest of linen. Around the table gathered the six natives who, less than a year before, had been heathens of the heathens—unkempt, dirty, cruel, and wicked: fighting with each other and partaking of human flesh at their feasts—but who now were clothed and in their right minds, and with a glow on their dusky faces wonderful to behold. Surely they had been “brought up out of an horrible pit, out of the miry clay, and their feet set upon a rock.” Verily new songs were put in their mouths, for, instead of the senseless, and oftentimes obscene, songs of former times they sang the song of Jesus and the Lamb, newly translated into their own language. No thought was present of sickness, nor loneliness, nor isolation, nor discouragement, but in place of it the hearts of the missionaries glowed with a new light, and bounded and leapt for joy.



THE FIRST NATIVE CHRISTIAN ENDEAVORERS AT LUEBO

MISSIONARY ECONOMICS

PERSONAL EFFICIENCY

BY REV. C. C. THAYER, M.D., CLIFTON SPRINGS, N. Y.
American Board (Turkey, 1868-1873)

In a previous article on "Missionary Health Economics" (MISSIONARY REVIEW, February, 1903), attention was called to the production and conservation of vital force, our chief stock in trade, and the measure of our capabilities; that this vital force, inherent in cell growth, is cultivated by our wise endeavor and dissipated by our neglect; that nutrition is the support of vital force; that a lack of food or a fastidious taste alike starves the body and hastens bankruptcy; that rest is as important as food and can not be ignored with impunity; and that the "so much to do" is the devil's scheme to disable the Master's zealots.

Missionary economics relate not only to the production and conservation of vital force, but to its sanctification and appropriation. The missionary is the vital force of missions. There are three factors in all business activities, whether spiritual or carnal—viz., inspiration, media, and sequence. A man's capital is his media of attainment. The capital is not the inspiration, nor the sequence, nor any part of either. In missionary activities the missionary is the productive force. In this evangelizing triad the missionary is the potential energy, the fulcrum of the world's spiritual uplift; hence, he must be real, or cease to be. He must illustrate the survival of the fittest and be the fittest to survive.

Now what does activity require? Capacity and endurance. Earthen vessels? Yes; and they are best when clean and sound. My strength is made perfect in weakness, the contents "is precious," weakness perfected, infirmities with the power of God tabernacling upon it, and the divinely chosen vessel to bear the name of Jesus before the Gentiles, and before kings and the children of Israel, is furnished unto every good word and work—not inherited fitness, but furnished for this biform service of the Kingdom unto every good word and work.

Missionary economics require that the man of God be thoroughly "furnished unto every good word." The messenger of Jesus Christ, honored and entrusted with the precious, long-sought, and all-satisfying message of redeeming grace and dying love, can not go like a carrier pigeon with a precious missive hung on his neck (the pigeon is not furnished unto good words, but unto good flight, while the servant of God is to be furnished unto words, something to speak, something understood, something experienced, inspired of God and profitable to hear), and whether minister or layman, going to present the Messiah and establish His Church among the heathen, should be accoutred from the Scriptures and thoroughly furnished. Christianity

needs no adventitious aid; its inherent power is transcendent, but its humble, imperfect servants do need adventitious aid, and that aid which is the demonstration of the Spirit and of power; and this aid is *furnished*—no man effects it in himself, it is the energy of the Spirit born. Spiritual *growth* is complete only at the end, but spiritual *life* is complete at its beginning, and is furnished with spiritual nourishment. Science has no faith energy. The chick peeps and the infant cries for its mother with furnished words—nature taught; and worldly wisdom can no more teach the heathen to know God than it can teach the chick to peep or the babe to cry. What is born within is above the schools and can not be argued out. The natural eyes of the great apostle were made blind that he might see the Christ then and there speaking to him, and afterward, when standing among the Corinthians, he determined not to know anything among them save Jesus Christ and Him crucified. This is the power of God unto salvation to every one that believeth. And

Once to every man and nation comes the moment to decide,
In the strife of truth with falsehood, for the good or evil side,

and then a clear declaration of the inwrought truth of Jesus Christ crucified, constrained by the Spirit, draws the penitent soul to the uplifted Christ. It is economy for the missionary, economy for the Boards, and economy for the heathen to have this furnishing for the work. Paul on his mission field felt "pressed in spirit" (constrained by the Word), but if, instead, he had had only a dormant and sickly opinion he would have done better and enjoyed more, making tents. The heathen are often deep, acute, and sagacious, and the mission teacher should know whereof he speaks—should be furnished unto every good *word*.

Missionary economics require that the missionary be furnished unto every good *work*. Good words require heart; good works require head. Sequences follow likes; culls produce culls; primes produce primes, and the quantity of service is inferior to the quality. Not muchness but excellence, tho muchness and excellence are better still. It is not running here and there with a hoe over a field that cultivates, but the weeding of each plant; not the "prairie, but my farm of forty acres that made me rich." In business every dollar must count, and not for one dollar only, but for two, five, ten, a fortune. Economy relates to income and not to outgo merely. A man must count for more than one evangel, one sent, one precious witness—for two, five, ten, for a whole nation, a factor in drawing all men unto the Uplifted. It is not missionary economy, merely to live among heathen, tho one be very nice. Ye are my husbandry, farmers, sowers, cultivators, workers together with Him. Hitherto my Father worketh, and I work, not day and night, but as He worked who never became exhausted, work-

ing economically; doing, yet not doing out; doing, but reserving to do again; so furnished, not unto a work, one spurt, one rocket blaze and coming down like a stick, but unto every good work, protracted. This effective furnishing embraces the mental and physical education and health. Parasites beget parasites. The mistletoe (*Viscum album*) was once a self-supporting plant, but as its clinging branches rested on the overcrowding neighbors its absorbing tendrils found nourishing sap, and more easily obtained than by drawing it so far from its natural source—to that extent that it lived on others, it became a parasite in nature, till now its seventy-six species are all classed as vegetable parasites and thrive on their sappings. Its fruit likewise, a viscous pulp, is well suited to propagate its degeneracy, and glues itself to the branches of the oak or cypress, or as the birds feast on its berries and then fly to other trees to wipe their bills, the mistletoe parasite is propagated. Legend says that the mistletoe furnished the material for the arrow with which Baldur (the sun god) was slain by the blind god Rödur, and every church parasite will sap more than it will provide and slay more than it will recover. Heathen converts must be rooted and grounded in the faith of good works. Excellence in planting is self-support in growing. Study the foundations laid by the Presbyterian Board in Syria, or the American Board in Turkey, or the Methodist Board in India, or the Baptist Board in Burma, especially in central stations—work that will endure and bring a harvest golden when the Master comes. Bunker Hill monument, eighteen years in building, with its twelve feet of foundation laid in the imperishable rock never to be relaid, commemorates the first important American battle and a defeat, but that defeat commemorates the agonizing throes of a nation for victory to vibrate through the earth and never to be thrown down. Good works are immortal. “All nations which have prematurely passed away, buried in graves dug by their own effeminacy; all individuals who have secured a hasty wealth by speculation; all children of fortune; all social sponges; all satellites of the courts; all beggars of the markets—all are living and unlying witnesses to the unalterable retribution of the law of parasitism” (Drummond). Wood, hay, and stubble must go, but he builds well who builds for God. A heathen convert must begin in the life of God, in the knowledge and love of Christ, and in the teaching and leading of the Holy Spirit, and in moral ethics.

Missionary economics demand that an evangel must be furnished, not with a few notes and stories from the Holy Scriptures, for one can make of the Bible a museum or a university, but furnished with living, vital, and vitalizing truth burning in his bones which he knows has power, not only to make one “wise unto salvation,” but to restore the likeness Divine—truth that makes religion personal, faith intelligent, hope secure, comfort real, and missionary work Divine.

Parasitical imbibition from godly men, or from godly books, or from Church creeds are all good, but water from the spring is better than from a teapot. The Scriptures are the treasury and armory of the Church and missions, and suitable for every irresolute, struggling, doubting, burdened soul. Theology is the science of God and of Divine things, and is the anchor of our faith. Dogmatism (doctrinal positiveness), criticism (investigation), and evangelism (Gospel promulgation) belong intrinsically to the living Church. Without dogmatism, no *defense* of the truth; without criticism, no *defining* of the truth; and without evangelism, no *promulgation* of the truth. To be sure, one may be orthodox without righteousness, and a theologian may be without piety, but a humble, prayerful study of the Word daily will furnish the soul with both doctrine and the attendant elements of religion—viz.: Scriptural ethics helping us to self-control, I. Corinthians viii : 13; to charity, I. Corinthians xiii : 13; to brotherly love, Romans xii : 10; to forbearance, Ephesians iv : 3, Colossians iii : 13; to help us to dwell together in unity, Psalms cxxx : 1; that the ministry be not blamed, II. Corinthians vi : 3; helping us to be built up and not puffed up, I. Corinthians, viii : 1; to help us not to deny our faith by our complainings when all things are working together for our good, Romans viii : 28; to help us in our domestic and public life to “do as Jesus would, were He in our place”; to help us in our fellowship and labors to show less of the first Adam, more of the second Adam, and none of Cain; and to help us in our journeys.

Missionary economics demand compensation for expenditure. Physical conditions are considered here from suggestions gathered at the last International Missionary Union “suggestive session,” and since from missionaries of the various Boards, and relate to missionaries *in commendam*, missionaries on the field, and missionaries on furlough. At home and abroad there are ill-fits and misfits. Ill-fits lack natural and physical adaptation. Care is economy. Enlightened judgment with professional skill protects and promotes. 1. All climates do not agree with all people. A candidate may succeed in one field but fail in another. Two points are important: temperament and temperature. 2. Health, habits, and home. Health is our motor force, and unless one has assurance of working power, and that under his new environments, the undertaking is unwise. Habits are vital and make for good or evil, and should be restricted to the laws of nature. Even a weakly person gets great advantage from good habits, when a strong one fails with bad habits. Home is one’s citadel and solace. It multiplies one’s efficiency and illustrates one’s religion. All missionaries sigh for a home, and as much as possible should be embraced in its fellowship. Then useful instruments and implements to make one comfortable should be taken from home, and selections made from one’s surroundings on the field: residences, food, times

and seasons for special work, touring, wisdom shown in appropriating whatever will best preserve and promote highest usefulness.

There is not space here to discuss this subject; we can only call attention to a few *suggestions*. Misfits lack mental and social adaptation. 1. Uncongeniality. The time has not yet come for the lion and lamb to lie down together. Theological and social incompatibilities agitate both mind and body, catechisms often lead to dogmatisms, and Jesus is wounded in the house of His friends. Imperialism, strangely enough, is rank in some mission stations, bringing dishonor on the Church and sorrow to the workers. This may be remedied often by balloting at annual meeting or by a yearly routine in office. 2. Isolation, unnatural and unscriptural, is the worst misfit on the mission fields. Fellowship is regeneracy, isolation is degeneracy. Christ's plan is better, and Paul's example should be ours. 3. Inadequacy. When work is too much for the worker, it is a misfit, and unless rectified works disaster. The Lord lays no service on one beyond his power to perform, else there would appear injustice. Duty can not exceed capacity. We should not assume another's duties. Sometimes our own duties seem hard because we are not adjusted to them, or have not learned to rest, like the camel, under our burden; if so, it accumulates by your own efforts or permission. A teacher multiplies her school till it overwhelms her: a misfit. Sometimes the home Boards are unjustly blamed for the teacher's collapse by not sending more help; better to secure the help first, then enlarge. Then health is preserved, the Master obeyed, and the work perfected. Success is seen only where the man is bigger than his business, and bankruptcy is always seen where the business is bigger than the man. Less ambition gives more security. We admit that mission demands are pressing and the temptation great, but the greatness or goodness of the temptation will not preserve one from disaster.

Missionaries on furlough. When a missionary comes home to rest let that duty be first. Many come here with furlough nearly spent, but quite unfit to return because they have had so much to do at home. Of course missionary intelligence and inspiration is important to help the churches, to help the Boards, to help the missions, but some better plan should be adopted, either using suitable missionaries, with extra time to help at home, or limiting the work of each to health conditions. Yesterday a missionary told me that she left India eight months ago and was now booked to return in two months, had much of the time spoken from four to ten times per week, and added: "I have not got a single bit of rest yet." Miss B. came home and spent most of her time studying, returned, and in two months had to give up her work and return home again. Miss A. came home, spent all but two months in itinerating, returned, and after about a year had to leave the mission for eight years. These are samples of many under our care, illustrating poor missionary economics. A qualified missionary saved is better than an unqualified missionary found.

TWENTY YEARS AGO AND NOW IN JAPAN

BY REV. JOHN T. GULICK, PH.D.

China and Japan (Thirty-six Years), American Board

Twenty years ago the field in Japan had been plowed by many Gospel preachers; blasts of the feudal age had spent their fury; the breath of milder breezes gave promise of the coming spring. Great expectations were abroad among the people. The cities and towns had everywhere opened public schools for the young, and the central government had opened in Tokyo and a few other centers colleges and universities for higher education in the arts and sciences of the West. They expected to be soon recognized by Western nations as being of their number and standing among the civilized nations of the earth.

The absolute domination of the military class had already ceased, and the importance that all classes of industrial and intellectual pursuits should have full opportunity for development was beginning to be realized by the leaders of thought; but the necessity that higher ideals of individual and social responsibility take possession of the masses and shape public opinion was recognized by but very few outside of the Christian churches. At that time I think it would have been difficult to have found any one standing high in government position who was a Christian. The masses of the people were easy-going Buddhists, who believed that if wives were absolutely subject to their husbands, and sons and daughters subservient to their parents, it did not matter how husbands treated their wives or parents their children. For a wife to have paramours was a great crime; but side alliances were quite right in the husband. If a daughter, in order to help her parents, was willing to be sold into a life of prostitution, it was counted as a sign of virtue in the daughter and as nothing serious for the parent to carry out the plan.

During the past twenty years the adult members of the Protestant churches in Japan have increased from about four thousand five hundred to about forty-five thousand, but the influence of Christian teaching has increased in vastly greater proportion. The people of Japan who are regular members of the Protestant Christian churches are about one in a thousand of the whole population, but in the House of Representatives, chosen by the people, over one in a hundred of the members are Protestant Christians; and for two successive years the chairman of the House of Representatives has been a Christian of a very decided and outspoken type. Christian men are also found among the generals of the army and the professors of the universities.

Public schools of the higher institutions of learning now close on Sunday, as do also the offices for regular government business.

In 1894-95 the treaties with foreign nations were so changed that after July, 1899, Japan could regulate her own tariff, and have full

control of judicial cases involving the interests of American and European residents. At the same time restrictions that confine the residence of foreigners to the concessions at the treaty ports, unless in the employ of the Japanese, were removed. Increased facilities, not only for trade but for missionary work, have thus been gained. The influence of many Christian homes, and the training given in many Christian schools for girls, have profoundly modified ideals for the home, and for those who are to be the mothers of the coming generation.

The insufficiency of Buddhism, Confucianism, and Shintoism is being increasingly felt, and a disposition to give Christianity a fair investigation is growing. But earnest prayers and strenuous labors are needed to carry the work forward.

GREAT THOUGHTS FROM MASTER MISSIONARIES

COMPILED BY BELLE M. BRAIN, SPRINGFIELD, OHIO

The stirring words of great missionaries have been called "the battle-cries of the Church." Together with the notable utterances of prominent workers in the home land, they have done much to advance the cause of missions. They can be used in missionary meetings with very good effect, especially if the selections are from various sources and all along one line of thought. The following suggestions may be helpful :

1. Ask the members of the society to come prepared to give missionary quotations in response to their names at roll-call.
2. Write out a score or more of quotations on slips of paper and number them. Distribute these at the meeting, and have them read at appropriate times, calling for them by number.
3. Select a dozen of the most famous quotations and read them one at a time, calling on those present to give the author of each. This makes a test exercise that is both interesting and effective.
4. Select several strong, terse quotations, and use them as wall-mottos to adorn the room in which the meetings are held. They can either be painted on muslin or cut from cardboard and tacked into place.
5. Use one of the most striking quotations as a motto for the year's work.
6. For missionary teas or other social missionary gatherings, souvenirs appropriate to the topic for the day can be made, and the quotations used in connection with them. For example, at a meeting on Siam tiny flags of red ribbon may be made, and a white elephant cut in outline from white paper pasted on one side, and a slip of paper bearing a missionary quotation on the other. Chinese flags (a black dragon on a yellow ground) and Japanese flags (a red circle on a white ground) can be easily made in a similar manner. For a meeting on Africa, small outline-maps may be cut from stiff black paper, and put a quotation on the back of each. For a Christmas meeting, tiny stars or bells cut from cardboard make pretty and appropriate souvenirs.

The Missionary Obligation

The conversion of the world is the will of Christ, and therefore it is our bounden duty and service.—BISHOP SELWYN.

"Here am I; send me—to the first man I meet or to the remotest heathen"—this is the appropriate response of every Christian to the call of God.—AUGUSTUS C. THOMPSON.

That land is henceforth my country which most needs the Gospel.—COUNT ZINZENDORF.

While vast continents are shrouded in almost utter darkness, and hundreds of millions suffer the horrors of heathenism or of Islam, the burden of proof lies upon you to show that the circumstances in which God has placed you were meant by Him to keep you out of the foreign field.—ION KEITH-FALCONER.

I can not, I dare not, go up to judgment till I have done the utmost God enables me to do to diffuse His glory through the world.—ASAHEL GRANT.

Thou you and I are very little beings, we must not rest satisfied till we have made our influence extend to the remotest corner of this ruined world.—SAMUEL J. MILLS.

I tell you, fellow Christians, your love has a broken wing if it can not fly across the ocean.—MALTBIE BABCOCK.

It is manly to love one's country. It is Godlike to love the world.—J. W. CONKLIN.

Our Savior has given a commandment to preach the Gospel even to the ends of the earth. He will provide for the fulfillment of His own purpose. Let us only obey!—ALLEN GARDINER.

It was not so much a *call* to India that I received as *an acceptance* for India.—BISHOP THOBURN.

There was a time when I had no care or concern for the heathen; that was when I had none for my own soul. When by the grace of God I was led to care for my own soul, I began to care for them. In my closet I said: "O Lord, silver and gold have I none. What I have I give: I offer Thee myself! Wilt Thou accept the gift?"—ALEXANDER DUFF.

Every young man and woman should be a junior partner with the Lord Jesus for the salvation of the world.—JACOB CHAMBERLAIN.

We are the children of the converts of foreign missionaries, and fairness means that I must do to others as men once did for me.—MALTBIE BABCOCK.

Some can go, most can give, all can pray.—Anon.

"Look to your marching orders. How do they read?"—THE DUKE OF WELLINGTON to a young curate who spoke disparagingly of foreign missions.

The Church and World-wide Missions

The Church which ceases to be evangelistic will soon cease to be evangelical—ALEXANDER DUFF.

The Church of Christ will be incomplete as long as the representatives of any people, nation, or tongue are outside its pale.—ALFRED OATES.

Every man, woman, and child in heathen darkness is a challenge to the Church.—S. EARL TAYLOR.

It is my deep conviction, and I say it again, that if the Church of Christ were what she ought to be, twenty years would not pass away until the story of the Cross would be uttered in the ears of every living man.—SIMEON H. CALHOUN.

Every church should support two pastors—one for the thousands at home, the other for the millions abroad.—JACOB CHAMBERLAIN.

The greatest hindrances to the evangelization of the world are those within the Church.—JOHN R. MOTT.

In foreign missions the Church of Christ has found its touchstone, its supreme test, its ultimate vindication.—CAROLINE ATWATER MASON.

The Church has no other purpose in existence, no other end to serve save the great end of giving the Gospel to the world.—BISHOP HENDRIX.

Money and the Kingdom

We can not serve God *and* mammon, but we can serve God *with* mammon.—ROBERT E. SPEER.

At the present time one thing alone hinders the progress of Christ's Kingdom, and that one thing is the lack of money.—W. D. SEXTON.

There is money enough in the hands of church members to sow every acre of the earth with the seed of truth.—JOSIAH STRONG.

There is needed one more revival among Christians, a revival of Christian giving. When that revival comes, the Kingdom of God will come in a day.—HORACE BUSHNELL.

Christians should regard money as a trust. They are stewards of Jesus Christ for everything they have, and they ought to see His image and superscription on every dollar they possess.—THEODORE L. CUYLER.

The man who prays "Thy Kingdom come," and does not give some just proportion of his income to promote the Kingdom, is a conscious or unconscious hypocrite.—FRANCIS E. CLARK.

Nine-tenths with God are worth far more than ten-tenths without God.—PRESIDENT J. W. BASHFORD.

A deified appetite outranks a crucified Christ.—F. T. BAYLEY.

I am tired of hearing people talk about *raising* money; it is time for us to *give* it.—JOHN WILLIS BAER.

The best way to raise missionary money: Put your hand in your pocket, get a good grip on it, then raise it!—MISS WISHARD.

More consecrated money—money which has passed through the mint of prayer and faith and self-denial for the Lord's sake—is the greatest demand of our time.—A. J. GORDON.

Prayer and Missions

Let us advance upon our knees.—JOSEPH HARDY NEESIMA.

Whoever prays most, helps most.—WILLIAM GOODELL.

Prayer and missions are as inseparable as faith and works.—JOHN R. MOTT.

Every step in the progress of missions is directly traceable to prayer. It has been the preparation for every new triumph and the secret of all success.—ARTHUR T. PIERSON.

He prays not at all in whose prayers there is no mention of the Kingdom of God.—*Jewish Proverb*.

He who faithfully prays at home does as much for foreign missions as the man on the field, for the nearest way to the heart of a Hindu or Chinaman is by way of the throne of God.—EUGENE STOCK.

He who embraces in his prayer the widest circle of his fellow creatures is most in sympathy with the mind of God.—DEAN GOULBURN.

Thank God for bairns' prayers. I like best the prayers of children.—JAMES CHALMERS.

Unprayed for I feel like a diver at the bottom of a river with no air to breathe, or like a fireman on a blazing building with an empty hose.—JAMES GILMOUR.

Every element in the missionary problem depends for its solution upon prayer.—ROBERT E. SPEER.

Prayer and pains through faith in Jesus Christ will do anything.—JOHN ELIOT.

Medical Missions

I am a missionary, heart and soul. God had an only Son, and He was a missionary and a physician. A poor imitation of Him I am, or wish to be. In this service I hope to live, and in it I wish to die.—DAVID LIVINGSTONE.

The medical missionary is a missionary and a half.—ROBERT MOFFAT.

Medical missionary work is the golden key that is to-day unlocking many of the most strongly barred fortresses of Satan.—IRENE H. BARNES.

There is certainly no such field for evangelistic work as the wards of a hospital in a land like China.—JOHN KENNETH MACKENZIE.

The history of medical missions is the justification of medical missions.—*Encyclopedia of Missions*.

All genuine missionary work must in the highest sense be a healing work.—ALEXANDER MACKAY.

The work of medical missions must not be advocated simply as a life-saving agency. Without the Bible in one hand, the medicine-case is not wanted in the other. The objective point of the work must be soul-winning.—DR. ANNA W. FEARN, *China*.

Hindrances to Missions

The Gospel has no greater enemy on the West Coast of Africa than rum.—DR. POLHEMUS.

Satan has no better agent to destroy the African than foreign liquor.—HENRY RICHARDS.

In the Kongo Free State the battle will be between the bottle and the Bible.—F. P. NOBLE.

Africa, robbed of her children, rifled of her treasures, lies prostrate before the rapine and greed of the Christian nations of the world. A slave-pen and battle-field for ages, Christian nations—instead of binding up her wounds, like the good Samaritan; instead of passing by and leaving her alone, like Levite and priest—have come to her with ten thousand ship-loads of rum, hell's masterpiece of damnation.—CHARLES SATCHELL MORRIS.

The slave-trade has been to Africa a great evil, but the evils of the rum-trade are far worse. I would rather my countrymen were in slavery and kept away from drink, than that drink should be let loose upon them.—REV. JAMES JOHNSON, *a native African pastor*.

The accursed drink traffic has been one of the greatest hindrances to the spread of civilization and Christianity in heathen lands.—H. GRAT-TAN GUINNESS.

Christian nations have held out to the heathen races the Bible in one hand and the bottle in the other, and the bottle has sent ten to perdition where the Bible has brought one to Jesus Christ.—THEODORE L. CUYLER.

The men who like Paul have gone to heathen lands with the message, "We seek not yours, but you," have been hindered by those who,

coming after, have reversed the message. Rum and other corrupting agencies come in with our boasted civilization, and the feeble races wither before the hot breath of the white man's vices.—BENJAMIN HARRISON, *at the Ecumenical Conference.*

Our consecration of life, property, strength, to the conversion of China's millions is largely neutralized by the ill-omened opium traffic.—T. G. SELBY.

From ancient times to the present day there has never been such a stream of evil and misery as has come down upon China in her receiving the curse of opium.—SIEN LIEN-LI, *a Chinese government official.*

Ah! we have given China something besides the Gospel, something that is doing more harm in a week than the united efforts of all our Christian missionaries are doing good in a year.—J. HUDSON TAYLOR.

Oh, the evils of opium! The slave-trade was bad; the drink is bad; the licensing of vice is bad; but the opium traffic is the sum of all villainies.—J. HUDSON TAYLOR.

Failure and Success

The word "discouragement" is not found in the dictionary of the Kingdom of Heaven. Never let yourself use the word if you have God's work to do.—MELINDA RANKIN.

It is a mark of Christianity to attempt the impossible, and through God's blessing gloriously achieve the same.—JUDSON SMITH

We can do it if we will.—SAMUEL J. MILLS.

A true missionary never knows defeat.—A. A. FULTON.

I refuse to be disappointed; I will only praise.—JAMES HANNINGTON.

While God gives me strength, failure shall not daunt me.—ALLEN GARDINER.

Let me fail in trying to do something rather than to sit still and do nothing.—CYRUS HAMLIN.

Our remedies frequently fail; but Christ as the remedy for sin never fails.—JOHN KENNETH MACKENZIE.

Do what you can in the strength of God and leave the results in His hands.—JOHANN LUDWIG KRAFF.

There are two little words in our language which I always admired—"try" and "trust." Until you try you know not what you can or can not effect; and if you make your trials in the exercise of trust in God, mountains of imaginary difficulties will vanish as you approach them, and facilities which you never anticipated will be afforded.—JOHN WILLIAMS.

China has no sorrow that Christ's message can not cure; India has no problem it can not solve; Japan no question it can not answer; Africa no darkness it can not dispel.—JUDSON SMITH.

Expect great things from God; attempt great things for God.—WILLIAM CAREY.

Get close to the hearts you would win for Christ. Let your heart be entwined with their hearts; let no barrier come between you and the souls you would reach.—GEORGE L. PILKINGTON.

Kindness is the key to the human heart, whether it be that of savage or civilized man.—JOHN WILLIAMS.

And this also I learned, that the power of gentleness is irresistible.—HENRY MARTYN.

Indirect Benefits of Missions

Missionaries to a barbarous people deserve a vote of thanks from the commercial world.—ROBERT MOFFAT.

Few are aware how much we owe the missionaries. We must look to them not a little for aid in our efforts to advance further science.—LOUIS AGASSIZ.

Foreign missions are not only foreign missions; they are home missions, purifying the home life with that larger conception of charity, redeeming the home life with that worthier conception of Christ, which they teach and give.—DAVID H. GREER.

As the commercial and even the political life of modern nations depends upon the extent and persistency of their foreign trade, so does the life and prosperity of the home Church depend upon the extent and energy with which she prosecutes her foreign missionary enterprise.—GEORGE F. PENTECOST.

Missionary Lands and Labors

When China is moved it will change the face of the globe.—NAPOLEON *at St. Helena*.

It is a great step toward the Christianization of our planet if Christianity gain an entrance into China.—NEANDER.

Rock, rock, when wilt thou open to my Savior?—FRANCIS XAVIER, *at Sancier, while seeking an entrance to China*.

The great bars are gone and China is open; not the rim of China, but China. This great empire is sure to be one of the dominant world-powers in the future. In working for China we are working for all nations and for coming ages.—CHAUNCEY GOODRICH.

Win China to Christ, and the most powerful stronghold of Satan upon earth will have fallen.—MR. WONG.

China is under the hammer, and the devil is an active bidder.—A *Missionary to China*.

China may seem walled around against the admission of the Word of God; but we have as good ground to believe that all its bulwarks shall fall before it as Joshua had respecting the walls of Jericho.—ROBERT MORRISON.

All I pray for is that I may patiently await God's good pleasure, and whether I live or die, it may be for His glory. I trust poor Fuegia and South America will not be abandoned.—*Last journal of ALLEN GARDINER*.

The Importance of Home Missions

Our plea is not, "America for America's sake," but "America for the world's sake." If this generation is faithful to its trust, America is to become God's right arm in his battle with the world's ignorance and oppression and sin.—JOSIAH STRONG.

It is ours either to be the grave in which the hopes of the world shall be entombed, or the pillar of cloud which shall pilot the race onward to millennial glory.—ALEXANDER HAMILTON.

Five hundred years of time in the process of the world's salvation may depend on the next twenty years of United States history.—AUSTIN PHELPS.

America Christianized means the world Christianized.—PROFESSOR HOPPIN, *of Yale*.

America is another name for opportunity. Our whole history appears like a last effort of Divine providence in behalf of the human race.—R. W. EMERSON.

Love of God and love of country are the two noblest passions in a human heart. And these two unite in home missions. A man without a country is an exile in the world, and a man without God is an orphan in eternity.—HENRY VAN DYKE.

Miscellaneous

Facts are the fingers of God. To know the facts of modern missions is the necessary condition of intelligent interest.—ARTHUR T. PIERSON.

Information is the true foundation of missionary interest. Special appeals will arouse enthusiasm for a time, but it will not last.—CHARLES CUTHBERT HALL.

The greatest foes of missions are prejudice and indifference, and ignorance is the mother of them both.—ANON.

Those that do most for the heathen abroad are those that do most for the heathen at home.—JOHN G. PATON.

If you want to serve your race, go where no one else will go and do what no one else will do.—MARY LYON.

Whatever Providence gives you to do, do it with all your heart.—FIDELIA FISKE.

The lesson of the missionary is the enchanter's wand.—CHARLES DARWIN.

He who loves not lives not; he who lives by the Life can not die.—RAYMOND LULL.

A true disciple inquires not whether a fact is agreeable to his own reason, but whether it is in the Book.—ADONIRAM JUDSON.

Emotion is no substitute for action. You love Africa? "God so loved that He gave"—what? Superfluities? Leavings? That which cost Him nothing?—GEORGE L. PILKINGTON.

Men who live near to God, and are willing to suffer anything for Christ's sake without being proud of it, these are the men we want.—ADONIRAM JUDSON.

It is how we live more than where we live.—FIDELIA FISKE.

I shall not live to see it, but I may hear of it in heaven, that New Zealand, with all its cannibalism and idolatry, will yet set an example of Christianity to some of the nations now before her in civilization.—SAMUEL MARSDEN.

Everywhere God's strong hand was busy during the nineteenth century, preparing a highway among the nations of the world for his spiritual and eternal kingdom on the earth.—JAMES S. DENNIS.

Gospel and commerce—but it must be Gospel first. Wherever there has been the slightest spark of civilization in the Southern Seas it has been because the Gospel has been preached there. Civilization! The rampart can only be stormed by those who carry the Cross.—JAMES CHALMERS.

No missionary is better employed than the competent translator.—CANON EDMUNDS.

Heroic Devotion to the Service of Christ

I declare, now that I am dying, I would not have spent my life otherwise for the whole world.—DAVID BRAINARD.

If I had a thousand lives to live, Africa should have them all.—CHARLES FREDERICK MACKENZIE.

Tho a thousand fall, let not Africa be given up.—MELVILLE COX, *as he lay dying with African fever*.

Had I ten thousand lives, I would willingly offer them up for the sake of one poor negro.—WILLIAM A. B. JOHNSON.

Tell the king, Mwanga, that I die for the Baganda, and purchase the road to Uganda with my life.—*Last words of* JAMES HANNINGTON.

Tell the committee that in East Africa there is the lonely grave of one member of the mission connected with your society. This is an indication that you have begun the conflict in this part of the world; and since the conquests of the Church are won over the graves of many of its members, you may be all the more assured that the time has come when you are called to work for the conversion of Africa. Think not of the victims who in this glorious warfare may suffer or fall; only press forward until East and West Africa are united in Christ.—JOHANN LUDWIG KRAFF, *after the death of his wife and infant daughter*.

If I thought anything would prevent my dying for China, the thought would crush me.—SAMUEL DYER.

I have been in India twenty years, and if I had twenty lives to live I would give them all to that sin-cursed land.—Mrs. J. C. ARCHIBALD.

Recall the twenty-one years, give me back all its experience, give me its shipwrecks, give me its standings in the face of death, give it me surrounded with savages with spears and clubs, give it me back again, with spears flying about me, with the club knocking me to the ground, give it me back, and I will still be your missionary!—JAMES CHALMERS.

My heart burns for the deliverance of Africa.—ALEXANDER MACKAY.

I see no business in life but the work of Christ, neither do I desire any employment in all eternity but His service.—HENRY MARTYN.

Even if no one should be benefited and no fruits follow my efforts, yet I will go, for I must obey my Savior's call.—LEONARD DOBER, *the first Moravian Missionary*.

I want the wings of an angel and the voice of a trumpet, that I may preach the Gospel in the East and in the West, in the North and in the South.—THOMAS COKE.

Missionaries' Mottoes and Covenants

Fidelity, Perspicuity, and Simplicity.—MORRISON'S *Motto*.

Be thou mine, dear Savior, and I will be Thine.—ZINZENDORF'S *Covenant, entered upon at the age of four years*.

Turning care into prayer.—*The favorite expression of* JOHN HUNT, *of Fiji*.

I'll tell the Master.—MISS AGNEW'S *words in time of perplexity or trial*.

Having set my hand to the plow, my resolution was peremptorily taken, the Lord helping me, never to look back any more, and never to make a half-hearted work of it. Having chosen missionary labor in India, I gave myself wholly up to it in the destination of my own mind. I united or wedded myself to it in a covenant, the ties of which should be severed only by death.—DUFF'S *Covenant*.

Christ is conquering; Christ is reigning; Christ is triumphing.—CHARLEMAGNE'S *Motto*.

BELGIAN INHUMANITY IN THE KONGO STATE*

BY H. GRATTAN GUINNESS, M.D.

Rubber and ivory are to Western Equatorial Africa what gold and diamonds are to the southern portion of the continent. In both regions the question of native labor becomes one of paramount importance. On the Kongo, however, climatic conditions are of such a nature that it is literally impossible for the European to undertake the arduous labor involved in gathering the exudation from the clambering rubber vines of its vast primeval forests. Only the native can compass this task, and even to him the toil, difficulty, and danger involved are exceedingly repugnant. In the first place, he does not care for hard work of any description, having been trained for countless generations to an easy-going life suited to the climate and to the prolific generosity of surrounding nature. And in the next, he is not by any means desirous of acquiring the wealth of the white man. He has plenty of wives, of slaves, and of food, and all he wants as a rule is to be let alone. Smoking, sleeping, fishing, fighting, hunting, he loves, but the labor of cutting down clearings in the forests, of constructing his primitive villages, of building canoes, and of forging his spears, arrow-heads, and ornaments is prosecuted at his own convenience, and never under the pressure of urgency. His conception of a "working day" differs wholly from our own, and naturally he resents anything in the direction of forced labor. As his needs are so few, and his desire for luxuries so easily satisfied, it is obviously a difficult thing on the ordinary commercial basis to secure the amount of labor that European speculators desire. This antipathy of the native for work, be it freely acknowledged, is an unfortunate trait in his character, and both education and Christianity must gradually modify this condition before we can expect to find a strenuous type of manhood developed. This change, however, can only be effected by slow processes, and not at the electric speed that would prove so convenient to commercial enterprise!

In the Kongo State we are thus presented with the spectacle of an unlimited amount of available wealth on the one hand, which impetuous and gold-loving men desire to appropriate; and on the other, with the indolent and almost defenseless native, who is apt to become, as in all similar regions, the prey of the stronger race. The supremacy of force lying on the side of the gun-furnished, powder-provided man, constitutes the all but irresistible temptation to practical slavery with which condition the world, alas! is all too familiar.

The method by which the state officers and agents of the india-rubber companies alike endeavor to secure the rubber is by requiring the natives of all villages within hail of their various centers to bring in two kilos (four pounds) of rubber per man every fortnight. The local agent receives this rubber, weighs it, and stores it in sheds erected for the purpose, paying the natives at the rate of about two pence per pound for his trouble—an absolutely absurd figure, considering that the rubber fetches three shillings per pound on the European market. Surely a half-penny a day can not be called a living wage even by the most ardent supporter of the system. In the event of an insufficient amount being gathered by any unfortunate individual, the agent inflicts on him a severe flogging with a

* Condensed from the April number of *Regions Beyond*.

strip of hippohide, called a "chicotte." Twenty-five blows is supposed to be maximum punishment, but fifty and one hundred are not infrequently given.

But the mere fact of an agent requiring natives to bring in rubber would of course be insufficient to secure an adequate supply, unless he were effectively backed by the armed native sentries who are quartered in the various villages in order, by "persuasion," to induce the natives to secure the rubber. These natives are frequently bloodthirsty cannibals, who wreak personal vengeance on the miserable people whom they drive to the work, much as Pharoah's taskmasters did of old, and while the present system of "guards of the forest," as they are called, remains, these brutalized men will be a perpetual menace to the down-trodden people. If in spite of their terrorizing a neighborhood they are unable to secure a sufficient quantity of rubber, villages may be burned and innocent victims shot down.

On one occasion Mrs. Banks saw a native sentry beating and loudly abusing a poor woman who was crossing the station with a basket on her back. *On investigating the cause of the disturbance she found that the basket was full of hands that had been cut off in one of the rubber "palavers," and that instead of nineteen hands only eighteen could be found, the woman having dropped one en route.* Mrs. Banks herself counted the smoked hands and found some of them to belong to children, others to women and men. Many of the victims were relations of the poor creature who was bearing the basket to the local agent.

It would be as unavailing as distressing to enter upon any description of the horrors with which our missionaries have been brought into contact, especially as it might seem to the casual reader that no notice was taken of such events, either by the directors of the india-rubber company or by the officials of the Free State. This impression would be erroneous, and I, therefore, purposely guard against it. But we have seen enough to show that men, kindly at heart at the beginning, may speedily degenerate by any system of forced labor, until they do things that would have horrified their former selves!

As a rule, the difficulty lies not so much with the agent as with the armed "guards of the forest," a fact that is well illustrated by an extract from a letter just received:

The trading company have now a different system in order to get rubber. Ten guards, with rifles, are apportioned to S—, who live there, and come in once a fortnight with the rubber; ten also to B—, and two to several other villages. This means that the country is in the hands of these merciless fellows, who oppress, abuse, rob, and kill at their pleasure. Mr. L—, who is here with his farm, fowls, goats, etc., told me to-day that he was only producing five and one-half tons per month, and that, altho the director had promised to send him another agent, he now writes that he can not do so unless seven and one-half tons are forthcoming per month. This is impossible, as every available man is working rubber, and that with a gun behind him. The laws that appeared to come into force just before you left here are now considered nil, and we have the terrors of the gun, the wretched prison life, and work; the chicotte; the chain; the transport down river, and other offshoots of oppression too numerous to mention. The place is greatly changed. They have made a new line of town, but the houses are scattered and poor. The people are tyrannized over by the sentries, and, therefore, spent most of their time in the bush. I have been able to get very few people together, apart from the children. L— is a sentry now, a scamp and traitor among his own kith and kin.

Nothing but evil can ever result from the adoption of such dreadful methods of intimidation, and, therefore, we urgently plead that effective steps be taken speedily to revolutionize the present disastrous policy, which is diametrically opposed not only to the well-being of the natives, but also to those humane sentiments on the basis of which the Kongo Free State was brought into existence.

We have no quarrel with individuals, but, in common with the whole of civilized Europe, we deplore a system that has its foundation in the lust for gold unfortunately characteristic of many other nations besides our own. Ought not all those who have the welfare of Africa at heart unite in praying that the cumulative effect of present testimony on this burning issue may not fail to bring relief to the down-trodden and the oppressed.

A CHINESE SLAVE GIRL IN AMERICA*

BY MARGARITA LAKE

Chinatown, San Francisco, covers something over eight blocks, in the heart of San Francisco. These eight blocks contain a population of over fifteen thousand Chinese men, women, and children. It has sixteen heathen temples, one of these, which was built this year, costing an immense sum. There are six Christian denominations: Congregational, Presbyterian, Cumberland Presbyterian, Baptist, Methodist, Salvation Army—all having night schools for boys and men, and their Sunday-schools; many have day schools for children. The Presbyterians and Methodists have rescue homes for the Chinese slave girls.

The Chinese have not only brought to our shores some of their beautiful works of art, and some good qualities, such as their great imitative powers, industrious habits, courteous manners, patient endurance, and their wonderful reverence for their parents; but also many evils, among them that of slavery. Many Chinese merchants have bought and brought to our city their domestic slaves.

Two years ago a Chinese merchant of San Francisco sent to China for his wife, a bound-footed woman. Before leaving her home land she bought a little black-eyed, rosy-cheeked girl, seven years old, for a domestic slave, as she wished to be considered high caste when she arrived in San Francisco. The duties of this little child were to wait on her ladyship during the voyage, but on her arrival here she would become the household drudge. Our laws permit wives and daughters of merchants to land, so the little one was taught to call the woman mother and to speak of the merchant as father. She was coached in the story and dressed in pretty silk gowns befitting a merchant's daughter. The child was delighted with the pretty clothes and the promise that she was to be their own daughter. But all too soon the delusion was over for little Chai Ha. The pretty silk gowns and jewelry were taken away, and with them the daughter disappeared, leaving the seven-year-old slave. Then her troubles began. The little maid must do hard work in this Chinese home—cooking, scrubbing, and washing. If there was a spare moment from these household duties, it must be given to sewing—as nearly all the family women in Chinatown, from the poor widow left with several

* Condensed from *Our Homes*.

children to support to the merchant's wife, take factory goods to sew and finish.

Later another burden was added: that of nurse-girl—she became the baby's cradle. No matter what time of day or night the baby cried, Chai Ha was called, and the child was strapped on her back, and he must be amused and quieted. The little nurse knew what cruel punishment would be her fate if she failed in this arduous duty. But while she soothed the infant she must keep her hand busy, must sew standing, and waving back and forth in a cradlelike motion until he sleeps. Even then her back is not relieved of its burden, for to remove him might waken, so he must sleep on the little aching back.

Two months ago I saw this dear little girl, and I determined, with God's help, to rescue her from this awful bondage. She had the boy of fourteen months strapped on her back, and was leaning forward under the burden, her feet well apart to balance herself as she lifted one foot then the other, imitating a rocking motion, to quiet the teething child. This painful effort would be kept up for hours, and the cruel woman would not let the child rest even her little calloused hands, but kept her sewing at the same time. Six days later, September 25, 1902, I called with an officer and took little Chai Ha to the Methodist Episcopal Oriental Home. A pitiable little object truly: stooping far forward from the habit of bearing the heavy burden; sad, pathetic-looking eyes, when she did hold her head up, her hands hard as a wood-chopper's, her fingers showing the effects of the needle even through the hardened skin, her long hair unkempt; no underclothing of any sort, nor stockings, only the one dirty garment of the slave girl. But it did not take long to transform this forlorn little slave. She was naturally a very pretty child, with a sweet, patient disposition, and a great longing for love. A nice warm bath, clean, comfortable clothes, kind words and looks from the children in the Home and the older girls, soon brought smiles to the sad face, which beamed and brightened under the influence of our dear, merry-hearted Home children. The change was wonderful and beautiful that came to little Chai Ha.

The next day a writ of *habeas corpus* was served on me to appear in court with Chai Ha. The merchant and his wife were there with their friends and lawyer, and produced the landing certificate of So Fung with little Chai Ha's picture attached. How my heart throbbed when I saw this convincing evidence! I knew she had been landed as their daughter, also knew that I did not dare to use my evidence that she was not their daughter. How I prayed to our Heavenly Father when the little girl was put on the stand! In a clear, straightforward, truthful manner she told her life story: how she had been bought by this woman in China from her parents, giving their names and that of the village where she was born, how this woman had taught her to say she was their child and promised that she was to be their daughter. She told many things of her life in China and of her family, and of her life in the merchant's family—and such a story! As I listened with the tears flowing, it did not seem possible that this little girl had lived only *nine* short years. Her story, truly and simply told, was convincing to the court, and little Wu Chai Ha's evidence alone won the case. The bright, loving little girl is now a happy inmate in our Home. God hasten the day when slavery does not exist in San Francisco!

FOREIGN MISSIONS AND THE HOME MINISTRY *

BY REV. R. J. CAMPBELL, M.A.

Pastor of the City Temple, London

If the missionary spirit is developed in the church, it rests with the minister to develop it. No matter what the obstacle may be, the minister is really the master of the situation if he has the missionary spirit himself.

Among the reasons given for not contributing to missionary work are these:

1. One man says that *missionaries are responsible for wars*. Whenever the missionary goes, the trader with his gin bottle follows, and there, too, we soon have the sword. This is partly true; but the fault rests, not with the missionary, but with the cupidity of the trader. And, on the contrary, we can say that the missionary has in many instances stood between the oppressed native and the trader.

2. A second excuse given is that *foreign missions are out of place while the home problem is so great*. That objection was heard ere there were missionary societies at all. It is truly foolish, for some of the greatest triumphs on the home field are the direct outcome of a revival of foreign missionary interest. There is a distinct ratio between enthusiasm for the home field and loyalty to Christ in obedience to His command to go into all the world and preach the Gospel to every creature. There has not been a revival at home that was not followed by increase of the missionary spirit.

3. A third objection is that *missions are really unnecessary*. People are better satisfied with their own faiths. If there were any demand, missionary results would be greater, and that they are so meager is a conclusive proof that the Gospel is not suited to the needs of peoples in far-off lands. These are objections you must never allow to pass, because underneath their statement there is the idea that the Gospel is of relative application. Admit that, and you assume that if the characteristics of our society changed there would be no need of the Gospel here. The Gospel of Christ is not relative, it is absolute. It is the one thing the world needs. There is the demand for it wherever sin and evil is to be found, and wherever man is found.

4. A fourth reason is *the new theology*. We are told that missionaries used to go to pluck men as brands from perdition; now they go to carry glad tidings of a great joy. *They always did*. Notwithstanding, it is perfectly true that the spirit engendered by the new theology for which a false liberalism is responsible has provided an excuse for laxity in missionary effort. That is the most serious of all the obstacles which have been placed in the way of missionary effort.

Now for the remedy. First, we need in the colleges *a more intelligent study of the needs of the foreign field*. Study the heathen religions at their best, and you will see that there is still the greatest need for the Gospel of Jesus Christ. Some are going abroad and some will stay at home, but all should undertake the study of the field, and the requirements of the peoples, their history, their origin, even their prepossessions. We have to ask ourselves the question, How is the battle going in India,

* From an address delivered on February 5th at Regent's Park College to the London Theological Branch of the B. C. C. U. Condensed from *The Student Movement*.

China, Africa, New Guinea? What new triumphs has Christ won? Have we been defeated? What is the cause? How have we met the enemy? Know the field. Know the plan of campaign. Know what has been done and ought to be done for Jesus Christ.

Secondly, we need *a reformation of the missionary motive*. That motive has never changed. It was plucking men as brands from the burning, but if there had not been a prior motive that motive would not have been sufficient. The prior motive was a devout love to Jesus Christ. The missionary motive is the same to-day. "Inasmuch as ye have done it unto one of these My brethren, ye have done it unto Me." That has always been the missionary motive. There will never be another nor a greater. The enthusiasm of humanity never made a missionary, and it never will. If Jesus Christ has any value for me, I can not, I dare not, forbear to tell the world about it. We are bound to do all that lies in our power to secure that in all things He may have pre-eminence.

Human nature is the same everywhere. There are men at home who do not know your Master and mine as we know Him. To them He is little more than a name. They do not understand what righteousness is, nor the peace and joy in the Holy Ghost. It would be quite correct in one sense to say that these people do not want your Gospel, it would be quite false in another. They do want it, yet they do not want it. It is your Christ that would be the panacea of their ill, but they have not learned Him as you have. What selfish Christians we should be, what weak, useless Christians we should be, if we allowed that experience to remain unanswered and did not try to reveal to others the love that Christ has shown in us! For Christ's sake you must carry to the world the glorious Gospel He came to deliver.

Lastly, we are watching for *a revival of religion at home*. Many churches are just struggling to live, and the ministers are depressed, and they seem to have little confidence in their own evangel. All the talk is about ways and means. It matters not how poor your talents so you be aflame for God. I do not think that it is the poverty of ability in the ministry that is responsible for the empty churches. It is lack of confidence in the evangel itself; it is the low tone of spiritual life. Simple men can do great things if they have the Spirit-filled life, and an intense conviction born of experience of what the Master can do and has done for them. I can not but think that the day is near when we shall win this nation to a more lively apprehension of a Gospel which is already in our midst. But we need a fresh Pentecost, a baptism of the Holy Ghost upon the churches and their ministers, and you must prepare for the work which is before you by prayer for that outpouring. "The harvest truly is plenteous, but the laborers are few. Pray ye therefore the Lord of the Harvest, that He send forth laborers into His harvest."

EDITORIALS

The Question of Pulpit Power

The *Christian Commonwealth*, of London, in referring of late to the decrease of such leading preachers as Dr. Joseph Parker and Hugh Price Hughes, laments "the extraordinary dearth of really able and qualified men from whom successors may be found when famous pulpits lose their occupants."

A paragraph it may be worth while to note:

There never was a time since before the Reformation when pulpit eminence was so rare; when orthodox Christianity could produce so small a battalion of magnetic exhorters; when the Church could count so few stars of the first magnitude in the theological firmament. The really great preachers among the twenty-five thousand clergy could be counted on one hand. There are about as many non-conformist preachers of all denominations in this kingdom. The list of men of great pulpit power in each would be very small indeed—more meager by far than in the time of our fathers, and yet every great denomination is greater to-day than yesterday. In the days of Spurgeon there were a Punshon, a Vince, a Dale, an Aldis, a Wells, a Bickersteth, a Magee, a Hugh Stowell Brown, a Samuel Wilberforce, a Birrell, a McLeod, a Tulloch, a Haycraft, a Guthrie, a Gilfillan, a Brock, a George Dawson—only to specify a few out of a host of men whom people everywhere and anywhere thronged to hear. And in the generation preceding, when the common people knew so little, yet they had a host of grand preachers to whom to listen—Melvill, Robertson, Parsons, Robert Hall, Sortaine, Chalmers, Dillon, Bishop Horsley, Christmas Evans, Williams of Wern, Charles Stovel, Howard Hinton, James Spence, Rowland Hill, Toplady, Daniel Wilson, James Sherman, Hawker, Charles Simeon, Newman and Manning before their papal perversion, and the potent itinerating leaders who thundered out loud echoes of the message left by John Wesley. Where shall we now look

for anything like the number of preeminent preachers who in those days made England great, changed it from a colossal sink of corruption, such as Wesley found it, to the world's head-center of righteousness and founded the Christian civilization on which we now have to build?

This is from a British point of view. May not a like paragraph be written from an American point of survey also? Take the remarkable preachers of a half century ago—such men as Albert Barnes, Drs. Brainerd and Boardman, of Philadelphia; the elder Tyng, Dr. William Adams, Gardiner Spring, Potts, Vermilye, John M. Mason and Erskine Mason, Alexander, of New York; Bishop Simpson, H. W. Beecher, Storrs, Kirk, Hitchcock, Lyman Beecher, Bellows, Chapin, Heacock, Samuel H. Cox, A. J. Gordon, Broadus, Palmer, Hoge, Hodge, and a host beside—where are their successors? The list might be indefinitely increased. And if there are few successors, there must be a reason. The sources of supply are somehow affected.

First—There is not the proper place given to the Bible that there should be. The text-book of all preaching is neglected. Sociology and a score of studies, supposed to concern the "new gospel" of the twentieth century, absorb many modern preachers. The newspaper and novel are often more the inspiration of the pulpit than the Word of God and the secret place of prayer. The methods of modern criticism are irreverent and destructive, faith in the inspired Scripture is impaired, and its hold on conviction and conscience is weakened. Nothing but a thorough knowledge of God and love can ever make a great preacher. Nothing so expands mind and enriches heart and dignifies utterance as the ha-

bitual holding of one's self under the full blaze of the Shekinah glory. The great preacher burns and glows and sparkles with God's fire. That nameless charm and fascination which Wesley and Whitefield, Spurgeon and Newman Hall, Arnot and Cairns, Guthrie and Chalmers, Gordon and Simpson, Tyng and Liddon wielded, can be got out of no philosophy or fiction, poetry or history. It means sympathy with Jesus Christ and enduement of the Holy Spirit. If our theological schools are not fountains of biblical learning and prayer, how can they turn out truly powerful and prayerful preachers?

Secondly—We add, with some hesitation, that we fear the modern ministry is too much looked on as a *profession* and not enough a *vocation*. One sign of this is the new standard of compensation adopted. It is held that the church is like any other market-place, and preaching is like any other commodity, to be regulated by the common law of demand and supply. Preaching talent is on sale, and the highest bidder gets the goods. In principles of commercial equity, this is correct. Intellectual and oratorical ability is a costly product, and may command the highest price. And so we find men not hesitating to take, or congregations hesitating to offer, any salary that can be secured.

At risk of being thought fanatical, we venture to affirm what a lamented minister of Brooklyn once replied to an offer of a very large salary from a New York church that "no man is worth that to any church." He might have added that no man could safely accept such a sum without risk to his own spiritual life. The more money obtains prominence in pulpit and pastoral work, the more the pulpit loses its dynamic. Avarice is one of the subtlest foes to spirituality.

Moreover, a man is prone to degenerate into an hireling, and consciously or unconsciously shape his utterances to please his auditors, and so the pulpit comes into bondage. A century ago the bulk of the preachers in New England had small stipends, lived in humble parsonages, with a small plot of ground, which they cultivated, and which yielded vegetables for food, and pasture for horse and cow. They lived on a level with the people, economically and frugally, and depended partly on their own labor for a subsistence. Many of them could not spend all their time in studying sermons, but they knew the people and visited in the families; revivals were frequent, and the churches were healthy in growth. Now in many of those New England villages the churches are deserted and the buildings empty. There are a few splendid buildings with very attractive preachers, but even they are not full, while the smaller, feeblar churches fall hopelessly in the rear in this unequal strife for popularity.

Other causes may and do contribute, but we content ourselves with emphasizing these two, believing that if a more Scriptural training were secured in the training-schools, and a more self-denying service in the actual work of the ministry, we should have a more efficient class of preachers. The pulpit demands as its feeders pure springs of sacred learning salted with much prayer, and it needs for its constant guard from the secular and avaricious spirit a principle of self-denial that identifies the minister of Christ with the common people rather than the aristocratic class.

These are not, perhaps, palatable truths, but are they not truths? How fast would all power vanish from our missionary band if the element of self-sacrifice were lost!

Who can not see that if missionaries degenerate into sociologists, or even philanthropists; if the Word of God loses its dynamic force, and especially if large money compensation becomes an object, we might almost as well abandon missions altogether! The Church of God needs to keep on her knees; the devil is alive and abroad. The martyr spirit is the only mission spirit. "The moment we cease to bleed we cease to bless," says Rev. J. H. Jowett, of Birmingham. An irreverent criticism toward the Bible and an avaricious and aristocratic spirit in the work of the ministry are incompatible with that highest of all endowments for Gospel work—the endowment of the Holy Spirit. Great preachers, as men count great, may be made in university halls, in an essentially unspiritual mold, but greatness in the eyes of the Lord is not so measured. The only vessel that He uses for the excellency of His power is that which is shaped on His own potter's wheel. It may not be like the painted and gilded porcelain from human potteries, but it contains and carries the *power of God*. Such preachers bring revivals. Under their ministry the angel of God stirs the pool, and men step in to find healing. And where souls find healing they will throng the porches. The ultimate remedy for deserted Bethsadas is a new virtue in the waters of the pool.

Belgian Cruelty in Africa

For some time we have been hearing rumors of shameful acts by government officials in their treatment of the natives in the Kongo State. This territory was put under control of the King of Belgium twenty years ago, and since then has been practically a private preserve for King Leopold. He receives a large income from the rubber and other

industries, and seems to care nothing as to the way in which the natives are treated or the methods used for forcing them to work. Thousands of them are said to be in reality slaves of the government under most inhuman masters. Rev. William Morrison, who has recently returned from Luebo, describes scenes which are infinitely worse than the most brutal treatment which masters in other lands have been accused of meting out to their slaves or even to their beasts of burden. Mr. Morrison has brought the matter to the attention of Belgian officials, but with no further result than empty promises. He also reported the facts to the British government, and we are gratified to learn that Parliament has adopted the following resolution:

The government of the Kongo State having at its inception guaranteed to the powers that the natives should be governed humanely and that no trading monopoly or privileges should be permitted, the House requests the government to confer with the other signatories of the Berlin General Act, in virtue of which the Kongo State exists, in order that measures may be adopted to abate the prevalent evils.

Mr. Morrison, who is a missionary of the Presbyterian Church (South), also reports that in violation of the treaty agreement no property is sold to foreigners, and the rights of trade are restricted. No missions (except Roman Catholic) are permitted even to lease property for a period of over 10 years. There is no guarantee that at the expiration of that time a renewal of the lease would be granted, so that all the labors of the missionaries in land and buildings might go for naught. We trust that the governments will bring pressure to remedy these evils.

Lewanika of Barotsi-land

M'wanga's death and the career which preceded it are in striking contrast with the course of King Lewanika, who, on his return to Barotsi-land last January, first, on receiving the formal welcome of his people, asked the missionary to offer a prayer of praise to God—as M. Coillard wrote: "Something new!" The Lord's Day following saw over one thousand met for worship of the true God. At the close the king arose and publicly thanked the missionaries for what they had done and were still doing. His address was printed in our *June number* (p. 477).

The prime minister, who had accompanied his royal master to England, spoke in similar terms, but more in detail, Lewanika often interposing to confirm and illustrate his remarks. He dwelt especially upon the meeting held at the Bible House of the British and Foreign Bible Society. "The friends who received us most warmly were the friends of missionaries; they are our friends now—our fathers."

Lewanika and the others showed with great pleasure and pride the beautiful Bibles and Testaments presented to them on that occasion. "And," added the prime minister, naively, "you could not conceive their incessant activity in good works; they have houses for the sick, schools for the blind, where they do miracles, teaching them to read and write and sing and work. What astonished us most was the habit they have of *giving*. They never go to any service without putting their hands in their pockets and taking something out! When we asked what all this money could be used for, they spoke of schools and churches, help for their own sick and poor, and for heathen countries far away. And the consequence was that we caught the habit of giving too! Every time we

went to church the king gave £1 10s., Imasiku (his son-in-law) and I, £1; and the other two (servants), 10s."

At the conclusion of this memorable service four Christians were baptized who have long been under preparation.

We feel that such events and such remarks by the native king and prime minister of the Barotsi should have a permanent record.

M'wanga, ex-King of Uganda

This king has recently died in exile at the Seychelles. He was the eldest son of M'tesa, the first monarch of Uganda who welcomed European missionaries to Equatorial Africa, and succeeded his father in 1884. He assumed an arrogant attitude toward the missionaries, tortured Christian youths who were pages at court, ordered Bishop Harrington to be murdered, and in 1886 began a series of massacres of native Christians. This provoked an insurrection which drove him into exile. Afterward converted to Roman Catholicism, the success of the Roman Catholic party in Uganda enabled him to resume possession of the throne in 1889. When the first caravan of the British East Africa Company entered Uganda, M'wanga accepted the British flag, but subsequently signed a treaty with the Germans represented by Dr. Peters. In 1894 Uganda was proclaimed a British Protectorate, but three years later M'wanga organized a rebellion against the British, but was defeated and fled. In 1899 he joined the insurgent chief Koborego against the British. A decisive battle was fought, and both leaders captured. M'wanga was thereupon deported to the Seychelles, where he has lived ever since. The message that Harrington sent to him proved prophetic: "Go tell M'wanga that

I have bought the road to Uganda with my blood."

An Awakening in Armenia

From Aintab, under date of March 12, 1903, we have from a private correspondent an account of a great awakening, which is both deep and widespread in the college and city. The wonderful movement was still going on at the time of writing, that being the ninth week since it began. The writer says:

There seems scarcely any abatement. The work is quiet but deep and widely extending, embracing all classes.

Our college has been greatly blessed, as nearly all the students have begun a new life.

Meetings are held in the evenings and several on the Sabbath, and are full of spiritual power.

There is much house-to-house visitation, our students being permitted to work in this way also, and they have been the means of leading many to Christ.

Russian Zionists

Whatever may be the present meaning or forecast as to the future, significant events seem to be taking place in the Jewish world. A conference of Russian Zionists, held at Minsk last September (4th to 10th), was attended by five hundred delegates from all parts of Russia, besides a crowd of sympathizing onlookers. The largest hall was not large enough, and the streets were blocked for four hours before the congress opened. Dr. Bruck, of Homel, opened it. The national fund and colonial bank schemes were prominent subjects of consideration, and three days were spent over educational questions. The utmost enthusiasm prevailed.

The same month there was a very large Zionist demonstration at Liverpool, Mr. Robson, M.P.K.C., presiding. This is the first time

that a prominent Christian man has presided over a Zionist gathering. He eloquently said that the Jewish question concerned everybody else and touched all creeds, for injustice and oppression are never independent or isolated facts, and British legislators could no longer stand by indifferent. He maintained that only faith could have kept the race alive for thousands of years. Abdullah Quilliam Effendi, Scheik-ul-Islam of the British Isles, addressed the meeting, in his official robes, and predicted a happy and prosperous future for the race of Israel. The Sultan of Turkey is said to have declared to Dr. Herzl his abhorrence of anti-Semitic legislation.

A Friend of Missions?

A clergyman's wife, writing in the *Atlantic Monthly* for 1901, speaks very disparagingly of the gifts for missions, declaring that in great measure they are simply tormented out of the givers. She also describes the woman's Boards as likely to prove great harm to religious union. However, she claims to be a friend of missions, explaining herself to mean a friend to developing the special religious life of each people. We conclude, then, that if she went to Africa she would cultivate the religious life of the negroes and Banta races on the foundation of the worship of ghosts and the dread of witches. If she went to Arabia she would probably cultivate the Arabian religious life on its specific foundation of fatalism, the sensual paradise, the holy war against Christians, polygamy, concubinage, free divorce, and the settled inferiority of women. If she went to Burma she would probably pursue her missionary work on the appropriate foundation of atheism and the blessedness of extinction.

What a pity she did not live early enough to restrain the apostles from turning the world upside down by the establishment of that "essentially original thing," as Renan calls it, the Gospel of Christ!

†

THE *Nouvelle Revue* lately had a very noticeable article on Cardinal Rampolla, whom many predict will follow Leo XIII. as pope. He is already known as the vice-pope. He is but sixty years old, belongs to an old patrician family, and took orders at twenty-three, shortly after becoming a canon of St. Peter's. Seven years later he was attached to the Spanish nunciature. Under the present pope he was made papal nuncio at Madrid, and for fifteen years has been papal secretary at Rome. He is a man of remarkable intelligence, tact, affability, yet positive, democratic, and influential.

France and the Vatican

A notable struggle between France and the Vatican is now in progress. It threatens entire separation of Church and State. The recent victory of Premier Combes over the religious orders in the chamber of deputies has been pronounced by an acute observer a greater event than the czar's recent manifesto. About two years since seven papal bulls, having in view the canonical institutions of as many prelates, were so framed as to assume for the pope absolute appointing power which, under the concordat, the French government claimed for itself. One Latin pronoun, *nobis*, was the center of the whole offense. Some sixty or seventy bulls, which immediately followed the concordat, did not contain the obnoxious pronoun, with two or three exceptions; subsequently it crept in, and lately uniformly appears. This act of assumption on the part of Rome led to a revolt in the chamber of deputies, and the end is not yet. The religious orders got the first blow, then the orders of females, and the entire sacerdotal system came in for review. The Vatican has dis-

played considerable resistance, and the war grows hot. We wait to see the issue.

Needful Qualifications

Mr. Montagu Beauchamp writes that the qualifications desired for those who wish to work in connection with the China Inland Mission are:

- A sound and healthy body.
- At least a good English education.
- A retentive memory and adaptability for languages.
- Soundness in the faith and accurate knowledge of the foundation truths of Scripture.
- Experience and zeal in Christian service.
- A sympathetic spirit and a willingness to take a humble place.
- Ability to have fellowship and to live happily with those of different views and tastes.
- Love for communion with God and the study of the Word.
- A life surrendered to God and controlled by the Spirit.
- A restful trust in God for the supply of all needs.
- And, of course, a cordial acceptance of the principles and methods of the mission.

Greed vs. Missionary Zeal

We fear that there is no form of selfishness more fatal to missionary consecration than the worship of the dollar. Avarice prevents abundant giving, and it hoards for the sake of gain what could be used with the most abundant profit in the wide harvest-field. Not only so, but the Scripture phrase is sagaciously accurate, gold "blinds the eyes." Men do not see the facts or feel the force of the appeal of God and of souls because the love of money intervenes as an obscuring medium. There are many professed disciples who hold a dollar so near the eye that they can see scarcely anything else in the world.

DONATIONS

No. 257.	Zulu Mission.....	\$8.50
No. 258.	Zulu Industrial Mission.....	5.00
No. 259.	South Africa General Mission,	8.00

BOOKS FOR THE MISSIONARY LIBRARY

AN INDIAN PRIESTESS: THE LIFE OF CHUNDRALELA. By Ada Lee. Illustrated. 12mo. 1s. 6d. Morgan & Scott, London 1903.

This is what Lord Kinnard well pronounces a "remarkable life story." We know no better illustration of Paul's words in Romans x:3—"Ignorant of God's righteousness, and going about to establish their own righteousness." It shows how a heathen—even an educated, high-caste heathen, from the stratum of the best society, wearily and painfully striving to accumulate self-merit, fails utterly of all inward peace, and after years of defeat and disappointment, finds immediate rest in the Gospel of God.

This book reminds us of Ecclesiastes: it is the story of one who was as well situated as any one could be to make the experiment of a life without the true God, and who tried every expedient that nature or culture could suggest, only to find all "vanity and vexation of spirit"—"no prophet under the sun."

Chundra Lela belonged to a family of priests. She was trained in the sacred Sanskrits and studied the Hindu hallowed books. Left both an orphan and a widow, she undertook to find God. First of all she vowed a pilgrimage to the four great shrines—Jagannath, Ramanath, Dwarkanath, and Badrenath. This took seven years, during which she bathed in all sacred waters, bowed at all idol shrines, and lavished money like water on the heathen priests.

Then at the residence of the king, near Midnapore, she became family priestess and remained another seven years. Then she began another pilgrimage. She spent three years as a fakir, traveling to Lamgunge, and choosing as her form of torture to sit all day in the hot

weather under a broiling sun with five hot fires burning around her, and during the cold season sitting in a pond all night with water up to her neck.

Slowly she discovered two things: first, the powerlessness of Hinduism to save her from sin or silence the voice of guilt; second, the positive corruptness of the priesthood and the whole religious life of India. She detected lying and fraud, greed and lust, behind all the external show of sanctity.

At last, at Midnapore, she heard for the first time the Gospel message, and was baptized by Dr. Phillips, and became not only a Christian disciple, but a prominent Christian worker in the zenana and schools, and is still absorbed in this service to souls. This truthful history has all the charm of a fascinating story of the imagination. Yet it is all sober fact.

THE EDUCATIONAL CONQUEST IN THE FAR EAST By Robert E. Lewis, M.A. \$1.00. net. Revells, New York, Chicago, and Toronto.

Mr. Robert E. Lewis has given us, if not an epoch-making, at least an epoch-marking book. It has been said that the Chinese wall is the only artificial object that would attract attention in a hasty survey of the globe. The educational development in Japan and China would certainly attract attention likewise from its very bulk. Five millions of students and pupils adopting suddenly entirely new curricula in education, revolutionary in character, is the phenomenal object claiming attention in Mr. Lewis' book. These are affirmed as having within about thirty years revolutionized Japan, and to have driven a wedge into the solidarity of China, of which Xavier cried: "O rock! rock! when wilt thou open?"

It would seem to be a theme sufficiently large to arrest the attention of even the mad money-getters and earth-grabbers of the civilized nations.

One asks at once, What does the writer who treats the topic know about it? With what comprehension and accuracy has he treated it? So far as Japan goes, he prepared the text for the State Department at Washington at the request of the American Minister at Tokyo, with access to all data which this semi-official authority gave him; and the work was at least so well done that the Chinese government ordered its translation into Chinese for the information of government officials throughout that empire. This has an aside significance, showing how much more readily China will learn through Japan than directly from other national channels.

Mr. Ibuka, of the Meiji Gakuin, Tokyo, says: "There is no work in the English language that gives such a thorough and lucid statement of what has been done and is being done by the State Department (of Japan) for the development and elevation of the people" as this by Mr. Lewis. Not even Dr. Griffiths nor Dr. Reins, he says, have given so critical and comprehensive statement of the subject under consideration as Mr. Lewis has given.

The author accentuates the indigenous element in this Japan movement as contrasted with the similar educational modifications in India and China. Advance equivalent to revolution has been made in the educational methods in India, but this has been under the inspiration and dominance of the British nation. In China are found the initial features of great educational reform, but Dr. Timothy Richards declares that nearly all modern colleges in Ceina have

been started by Americans. The chain of Christian literary and scientific institutions along the seaboard of China, from Swatow and Foochow to Peking, are the product of American missionary societies. But Japan has accomplished the work from within.

Mr. Lewis recognizes that the educational work of Japan, for which he claims so much credit for Japanese themselves, is yet in a crude state, while the work in China is at a critical and pivotal point, from which it may diverge for good or ill, so far as the evangelization of the land goes.

Dr. Arthur H. Smith commends this book as of exceptional worth. The dozen or so statistical tables are most authoritative and up to date. The woman's missionary societies who study China next year will find Mr. Lewis' work of special interest. * *

DIE DEUTSCHE BAGDAD BAHN. By Siegmund Schneider. Large 4to, pp. 144. 4 marks. Leopold Weiss, Leipzig. 1900.

This finely illustrated volume, with two maps of the projected railway from Constantinople to the Persian Gulf, is of interest to those who look for dawn in the Levant. The author gives in eight chapters, with an Introduction and Bibliography, an account of the importance, connections, survey, and promise of the new railway to be built by German capital and to foster German commerce. The road is to start from Konia (with a second alternative route from Angora) to Diarbekr *via* Adana, Aintab, and Urfa. From Diarbekr it goes to Mosul, Kerkuk, Bagdad, Busrah, and Kuwait. With no love for missions and expressing the opinion (page 141) "that this railway will do more to enlighten Turkey than all the Bibles and tracts of the British Bible Society," the author yet warmly praises the American missionaries for their

self-denial and philanthropy. If the Sublime Porte is half as interested as the Germans appear to be enthusiastic over the matter, the overland route will, as promised, be opened in five years. The railway schemes of Abdul Hamid include a line from Damascus to Mecca, and part of this has already been built. Chief Engineer Schneider does not minimize the sad financial and political condition of Turkey, but thinks that, with German supervision, the railway will, like an artery of civilization between India and Europe, put new life-blood into the Sick Man. The chapter on Kuwait and British influence there is out of date.

S. M. Z.

PROVERBS AND COMMON SAYINGS FROM THE CHINESE. By Arthur H. Smith. 6 x 9 1/4 in., pp. vii., 374, xxx. \$2.00. American Presbyterian Press, Shanghai. 1902.

This volume contains, in addition to proverbs and common sayings of the Chinese, "much related and unrelated matter, interspersed with observations on Chinese things-in-general," by one who understands the people very fully. For this reason it has a value for those who do not know a single Chinese ideograph. To such readers this volume reveals axiomatic and essential China; since "Chinese proverbs contain an almost complete chart of human nature as the Chinese understand it, every shoal, rock, reef, and quicksand being laid down." Moreover, a proverb is "a universal major premise, from which it is natural for Orientals to reason." Some 2,000 of these flashlights upon Chinese life and thought are here presented in the character, with accompanying translations, expositions, and Twain-like observations. They range from the stately classical *bon mot* to the commonest colloquial *dictum*, and deal with a wide range of Chinese experience, wisdom, and unwisdom. For the gen-

eral reader this work has attractions if "read in spots;" for the earnest Occidental student of this wonderful people it is indispensable; and for the missionary it is an invaluable aid to understanding his enigmatic Chinese constituency, and for the effective use of their language. Indexes, with over 3,000 references, "make it almost impossible not to find what is wanted." Previous collections by Doolittle, Scarborough, and others, can not compare with this one, either in fulness, accuracy of interpretation, wise selection, or general interest.

H. P. B.

STEREOPTICON LECTURES and Lantern Slides on Laos and India have been very carefully prepared by the Foreign Missions Library (156 Fifth Avenue, New York). These fields are both of great interest and importance, and there is certainly no way in which a missionary meeting can be made more certainly interesting and helpful than by the use of these lectures. In the pamphlets published by the library are hints on giving an exhibition or lecture, and much valuable information about the country, people, and missions.

There are also lectures and views on Africa, China, Korea, Persia, Siam, and Syria. They are loaned to parties desiring them for \$1.50 and cost of transportation. *

NEW BOOKS

- LOMAI OF SENAKEL. By Frank H. L. Patton, B.D. Illustrated. 12mo. \$1.50, net. Fleming H. Revell Co. 1903.
- THE ISLAND OF FORMOSA: PAST AND PRESENT. By J. W. Davidson, F.R.G.S. Illustrated, map. 8vo, 700 pp. Macmillan Co. 1903.
- A LIFE FOR GOD IN INDIA. Memorials of Mrs. Jennie Fuller, of Bombay. By Helen S. Dyer. Illustrated. 12mo, 190 pp. \$1.00, net. Fleming H. Revell Co. 1903.
- DAUGHTERS OF DARKNESS IN SUNNY INDIA. By Beatrice Harland. 12mo, 308 pp. \$1.00, net. Fleming H. Revell Co. 1903.
- THESE FORTY YEARS. By F. Howard Taylor, M.D. Illustrated. \$1.00. China Inland Mission. Philadelphia, Toronto, and London. 1903.
- EVOLUTION OF THE JAPANESE: SOCIAL AND PHYSIC. By Sydney L. Culick. Fleming H. Revell Co. 1903.
- MEDICAL MISSIONS: TEACHING AND HEALING. By Louise C. Purington, M.D. Paper, 16mo. 10c. Fleming H. Revell Co. 1903.
- THE WORLD'S CHILDREN. By Dorothy Menpes. The Macmillan Co. 1903.

GENERAL MISSIONARY INTELLIGENCE

AMERICA

Fifteen New Churches Every Day According to various statements which have recently appeared, somewhere between 12 and 15 sanctuaries are completed and dedicated in the United States *every day the year through*, with the larger number more likely to be nearest the facts. Of these the Methodists build 3 churches a day; the Baptists, 2; the Lutherans, $1\frac{1}{2}$; the Roman Catholics, $1\frac{1}{2}$; the Presbyterians, 1; Episcopalians, 1; Congregationalists, $\frac{3}{4}$; and miscellaneous, $1\frac{1}{2}$. The average cost is about \$7,000, or an aggregate of from \$85,000 to \$105,000 daily for church buildings.

Another Step Toward Unity Within a few weeks four denominations, the Christian Connection, Congregationalists, Methodist Protestants, and United Brethren, met in conference through representatives and discussed their differences and likenesses, in a spirit altogether sensible and fraternal and Christian, to ascertain if the three could not become one in every particular. Tho failing to arrive at a complete agreement, so that all could consent to bear a common name, they did vote to establish for the three denominations—for the Christian Connection fell out—a single General Council of the United Churches, in which they shall get acquainted, and in which certain common interests shall be attended to, very likely their mission work; while all legislative or judicial machinery shall go on for the present as it has in their several conferences. It is hoped that this will result in entire union.

An Industrial Missions Aid Society Proposed Mr. H. W. Fry, founder of the I. M. A. S., of London, is now in America to help form a similar society here. Preliminary meetings have been held, and the following suggestions were made:

First. That a society be organized under the name of the "American Industrial Missions Aid Society."

Second. The principal office of the association to be in New York.

Third. The objects for which the association is formed are:

(a) To cooperate with evangelical missionary workers in all parts of the world, and to assist financially and otherwise in the inauguration and development of missionary industrial effort.

(b) To consider any applications made for aid in respect of any scheme intended directly or indirectly for the extension or assistance of missionary work, whether such scheme be financial, agricultural, manufacturing, or otherwise, and to promote, finance, assist, and, if thought expedient, maintain and work any such approved scheme.

(c) To initiate, promote, take over and carry on at home or abroad, any financial, agricultural, manufacturing, industrial, or other work, business or undertaking of any kind, for the advantage and profit of the association, or having for its object the providing of suitable occupation for native Christians or for the furtherance of missionary effort in any way.

Fourth. That Mr. Fry be requested in conference with counsel to prepare a prospectus.

(a) To submit the same to one or two leading business men for their counsel, and after conference with them, to complete and print it and circulate it to each member of this committee individually for final approval.

(b) To submit the same to the missionary boards with the request that they authorize one or more of their leading executive members, in their individual capacity, to become members of the advisory council of the new society.

The names of those interested in this organization (Dr. Charles Cuthbert Hall, John W. Wood, H. W. Jessup, R. E. Speer, etc.) are sufficient guarantee of its character and usefulness.

What Baptists are Doing for Education The Baptists occupy 5 mission fields in the unevangelized world (Burma, Assam, South India, China, Japan, West Africa, and the Philippines), and as a part of their task sustain 1,482 schools, with 37,546 scholars of every grade, including 6 theological seminaries, with 354 students. Of the entire number under instruction, 18,700 are found in Burma and 12,011 in South India among the Telugus about Ongole.

Southern Baptists and Missions The Southern Baptist Convention met recently in Savannah, and the sessions which related to the work in foreign lands were full of stimulus to thanksgiving and encouragement. No less than 1,790 baptisms were reported from the various fields, with the Upper Kongo supplying a large fraction, and no former year had ever brought such gains. It had been hoped that the Foreign Board would this year reach \$200,000, but they did reach \$218,513, an increase of more than \$45,000 over the year previous. Georgia headed the column with \$33,658. The enthusiasm reached high-water mark, and it was decided to raise \$300,000 the coming year for this work.

The Oberlin Martyr Memorial Surely Christendom contains few if, indeed, any monuments more significant or more sacred than the memorial arch standing in Oberlin upon the college campus and dedicated May 14th. The cost was more than \$20,000, the gift mainly of one man. The structure is most beautiful, and for size imposing. Semicircular in form, the central arch, besides appropriate Scripture texts, bears upon bronze tablets the names of 19 men and women,

adults and children, slain in the Boxer outbreaks, and mostly belonging to the Shansi Mission, which was founded by Oberlin students. Through long years this memorial will stand a continual challenge to heroism and readiness to suffer in behalf of the Kingdom and in order that the lost may be redeemed.

Toronto Bible Training-school The Bible Training-school of Toronto, Canada, of which Dr. Elmore Harris is president, has recently closed a successful session, with an enrolment of 61 students in the day classes and 171 in the evening classes. Since last October 13 students have left for missionary services: 4 in China, 1 in South America, 4 in Nigeria, and 4 others in India. These young men and women are sent forth by five different missionary societies. The school has also furnished laborers for many fields of service in the United States and Canada. The tenth session begins on September 22d. For catalogues and all information apply to the principal, Rev. William Stewart, D.D., Toronto, Ont.

Missionary Blood in Hawaii An interesting table is given in *The Friend*, of Honolulu, in reference to the descendants of missionaries of the American Board in the Hawaiian Islands. From this table it appears that there are 155 sons of missionaries still living, 91 of them in Hawaii; 145 daughters, 73 of whom are resident in Hawaii; of the 224 grandsons 101 are in Hawaii, and of the 197 granddaughters 73 are also there. It appears thus that there are living 300 children and 421 grandchildren, and of this total number (721) 338 are resident in Hawaii. This is said to be about one-twentieth of the white population, exclusive of the Portuguese. It has been quite common to call

the whole white population of Hawaii "the missionary party," and it is commonly said that this party rules the islands. The descendants of missionaries take leading positions, and the vigor and spirit of industry inherited from their parents, as well as their Christian training, account for their prominence in public affairs. They form the best element in the population of Hawaii.—*Congregationalist*.

An Indian's Dream The Bishop of Caledonia tells of an old Indian in Western Canada who was dying and told him the following dream of the night before. He said:

I climbed up the stairs to heaven, all so weary and out of breath, but I reached it and knocked at the door. It opened at once. I stepped inside, and then an angel said, "You are not rightly clad for this place. Did they not tell you below? Your garments are stained and torn." Every word was true. What could I answer? I saw the golden steps and the golden crowns, and I heard the beautiful music; and as I looked round I did feel as if I had no business there. I said to him, "I have come to see my son." "He is over there," said the angel; and as I looked I saw Jesus and at once I strove to get to Him, but I could not. The angel, seeing me struggling, said, "What are you trying to do?" "I am trying to get to Jesus." "You can not get there like that—we never do." "How, then, shall I go?" "Go on your knees." I fell on my knees in a moment, and before I could attempt to go forward on my knees I felt that Jesus stood beside me, and as I looked up I saw nothing else in heaven. Oh! His face was so bright, and all the other glory passed away; and then He said, "Paul"—He knew my name—"what have you come here for?" All the harps stopped in a moment when Jesus spoke. I heard nothing else, because of the music of His voice saying to me, "Paul," and I had forgotten what I had come for, I was so pleased to have Jesus standing beside me.

That is what we have to do if we

want to see the face of Jesus clearly and hear His voice speaking to us. It must be on our knees we climb up the steps and approach the Throne, but all the time Jesus is watching and Jesus is helping.

Life Under the Arctic Circle Some of the world's most devoted missionaries have labored in the great wilds of North America, more than one of them living north of the Arctic Circle. The hardships they endure are very great. A recent letter from Rev. Mr. Peck, of the English Church Missionary Society, from Blacklead Island, gives a pathetic story of the death of a Christian young woman for whom they sought to give a Christian burial. First they made the coffin, but there was no possibility of burying in the soil, for there is no soil deep enough, and what little there is is thawed, even in summer-time, only 6 or 7 inches below the surface. The burial-place must, therefore, be on the rocks, with stones piled over the coffin. We expect to publish soon an article by Mr. Peck, written especially for the REVIEW.

Great Wrongs in Alaska The disease forced and the cruelty committed on the helpless natives of Alaska has reached such a stage that to be quiet is criminal. The matter has been laid before the proper officials of the territory, but they are unable to do anything under the present laws. I am told that the conditions in other parts of Alaska are about the same as those here described. I might multiply instances.

In 1899, when I first came to the village of Unga, there was an old Aleut, about fifty years of age, who was very sick and died soon after. His wife was a native, much younger than himself, and who

was liked by a young Norwegian fisherman. One night he came to the home of the couple, bringing liquor with him. After they had had a few drinks together, he began making advances to the woman which the old man resented; and the fight that followed resulted finally in the death of the old man and the marriage of the white man with the woman.

In the fall of 1901, when all the hunters of the village of Belkofsky were away hunting, and only the women and children remained, two white men came by, and, noticing a young woman who seemed to please them, went into her house one night and carried her off, and when through with her sent her back.

These are not isolated instances. It is the normal condition all along the Alaskan Peninsula. Some of the scenes can not, with decency, be described, but are witnessed by the boys and girls. In none of the above cases was any action taken, and the guilty parties are to-day continuing in their sinful ways.

Some of the United States commissioners and United States deputy marshals appointed to protect these people are models of vice. One United States commissioner, now in office, lives in open adultery, and for many other reasons would not be tolerated in a decent community. What protection can the natives expect for their wives and daughters from such officials? Since the government does not allow these officials any regular salary, they try and make it from fees and, perhaps, other ways.

We have societies for the protection of cruelty to animals, and yet no restraint is put upon the cruelties committed on the natives of Alaska.

F. A. GOLDER,

Treasurer of U. S. Public School at Unga, Alaska, 1899-1902, and U. S. Commissioner, 1902.

Bible-burning As readers of the **in Brazil Also** REVIEW have already been informed, a wholesale burning of Bibles occurred not long since in Fiji, under the impulse of Roman Catholic fanaticism and intolerance, but also about the time this same amazing spectacle was witnessed in Pernambuco, Brazil, when 214 copies were cast into the flames by a Capuchin friar in the presence of 2,000. However, in this case, as Rev. H. C. Tucker informs the American Bible Society, the deed is condemned by Catholics not a few.

The editor of one of the daily papers of the city, the *Jornal do Recife*, wrote a very striking and praiseworthy article, entitled, "Censuravel," strongly condemning the act. He expresses indifference as to whether or not the missionary, who had been very active in the circulation of the Scriptures in the city, should be successful in the propagation of his religion. He then adds:

If we thus think, and even if we understand that he (the missionary) is in the path of error, we can not then agree with the burning of the Protestant Bibles by the friar Celestino de Pedavoli. If it is right that the friar should defend his doctrines, exert himself for the triumph of the religion of the Divine Jesus, he certainly has no right to make such a spectacle as that to which we refer, and which might easily have provoked different lamentable results. It is incomprehensible how this intolerant friar, ingenious as he is, could have performed so censurable an act, offending even fervent Catholics. Moreover, the time has passed for stifling the human intellect by fire, by persecution, and violence, this bonfire of Bibles being a reminiscence of the fires of the ancient Inquisition, which caused so many evils to humanity, awakening even yet horrors when we call them to mind. These are not the precepts taught by the Divine Master, who was all discretion, all moderation.

EUROPE

Student	The annual report
Volunteer	of the Federation
Missionary	of Junior Clergy
Union	Missionary Associations contains

the following statement in regard to the work accomplished by this organization: The movement is

now nine years old. Sufficient time has not yet elapsed for any satisfactory estimate to be made as to what percentage of those who join will find their way to the mission field; but 35 per cent. are already working under nearly 50 missionary societies. If from the total number who have signed the declaration from the beginning of the union, we deduct those who have died and who have withdrawn, the present number of members is 1,698. Of these we have lost trace of 66; 102 are hindered from foreign service; 676 have already sailed. There are still in college 428, and 426 have left college and are in further preparation for the mission field.

**A Gift of
\$750,000**

Large gifts for missions will soon be the order of the day to a far greater extent than obtains at present. It is stated in the English papers that Mr. Robert Davies, of Menai Bridge, who is one of the most generous contributors toward various Calvinistic Methodist causes, last week promised £150,000 toward the foreign missionary society of the Welsh Calvinistic Methodists. The work of this society is carried on in the northeast of India, on the Khasia and Jaintia Hills, and at Sylhet, and Mr. Davies has previously contributed handsomely toward the funds of the society. He has also often helped the churches of his denomination to pay their chapel debts. A few weeks since he gave £10,000 toward the funds of the Calvinistic Methodist Orphanage recently opened at Bontnewydd, Carnarvonshire. This is princely giving. Twenty-two and a half lakhs of rupees in one gift for the prosecution of mission work in Assam is a magnificent contribution to the cause of evangelization in this land. We trust broad and comprehensive plans for

its administration will be matured by the society which has been so highly favored, and that the munificence of the one large giver may not close the fountain of benevolence among those of modest means, to whom the missionary cause looks for the bulk of its support.—*The Christian*.

**The British
Friends and
Missions**

This body of Christians appears to be a close rival to the Moravians for evangelizing zeal. Tho numbering less than 20,000, their missionary income is more than \$150,000 (more than \$7.00 for each one), they are represented in the foreign field by 87 men and women, and by 819 native toilers, have nearly 18,000 in their schools, and native Christians numbering nearly 10,000.

The Wesleys also Rejoice According to *Work and Workers*:

"Rarely has the missionary committee held so encouraging and important a meeting as that which closed with the Doxology on April 15th. The balance-sheet for 1902 was presented, and showed an increase in home contributions of £27,500. Remembering that the president's conventions have not been held yet in half the districts of the connection, it is a matter for great thankfulness and hope that the income should already have begun to show this decided upward tendency. And it is especially encouraging to note that, with a single exception, every district in the connection shares in the advance. The increase in income represents an advance of more than 7 per cent. upon that of 1901; so that in the mere beginnings—as we trust they will prove to be—of the missionary revival, the ideal of a 5 per cent. annual advance has been already outstripped." In the missions under the immediate direc-

tion of the British Conference, which are situated in Europe, Ceylon, India, China, South Africa, West Africa, Honduras, and the Bahamas, there are now nearly 400 missionaries, over 60,000 church members, 100,000 children and young people under instruction, and a total Christian community of about 200,000.

A Society Out of Debt By the grace of God and the gift of friends, the London Missionary Society is relieved of an embarrassing load, and largely through the last £500 promised by an anonymous friend, "Dernier Ressort," and an appeal from two Isle of Wight ministers, which brought in £2,000. Says *The Chronicle*:

It is an achievement of which our whole constituency may well be proud. Twelve months ago more than £33,000 remained to be raised—apparently an almost hopeless task, in view of the fact that the Twentieth Century Fund had only recently been closed, and that people were tired of special appeals. But the churches realized that it was through no imprudence or mismanagement that the deficiency had been accumulated; they took it not as a sign of failure, but as a token of the very real progress and vitality of the work; and by their magnificent response they have shown that their confidence in the society and their devotion to the missionary enterprise are unabated.

Zenana and Bible Medical Missions At the May anniversary of this society it was reported that the number of workers was 22 less than a year ago, when they had 157 European missionaries and assistants, 191 native Christian teachers and nurses, and 84 Bible women, making a total of 432 workers. They had 64 schools and institutions, in which were 3,208 pupils, as well as 226 women and girls in orphanages. The missionaries and

Bible women have access to 9,728 zenanas and houses, and 2,728 regular pupils under instruction. The Bible women also visit 1,012 villages. In the medical work they were greatly encouraged. In the society's hospitals at Lucknow, Patna, Benares, Ajodhya, and Jaunpur there were treated no fewer than 23,219 patients and 72,921 consultations were recorded.

The Belgian Missionary Church The operations of this body are among the Walloons in Brabant, Hainault, Liège, and Namur, and among the Flemish in Antwerp, Brussels, Ghent, and Ostend. It reaches chiefly the artisan class, and its members are miners, iron-workers, glass-workers, and small tradesmen. The Walloon section includes 29 churches, 55 districts for evangelists, 66 Sunday-schools, and 6 colporteurs and licensed Scripture readers. The Flemish section has 4 churches, 9 districts for evangelists, 9 Sunday-schools, 4 pastors and 1 evangelist, and 3 Scripture readers and 1 colporteur. There are altogether 36 ministers, 3 evangelists, 8 readers, and 4 colporteurs. The localities regularly evangelized are 100, and irregularly, 80. The adult membership (6,502) increased by 500 last year, and there are 3,050 children in the Sunday-schools. The average stipend among the ministers is only £80 for 1902. The amount of money expended on the entire work is £8,152.

The Moravians in Financial Straits According to B. Hitzer: "As the result of a recent conference, grants are to be curtailed in all those fields where poverty of result seems to point to doors as yet closed by the Lord. As far as funds are available, every furtherance is to be given to fields where the work is successful or promising. To give

practical effect to this resolution, each field was discussed separately on the lines laid down, with the result that there will be no further development in Himalaya West, California, and Alaska. The grant for Demerara is to be reduced; for the Mosquito Coast a maximum grant has been fixed, with the request to the Board to direct special attention, in view of the troubled condition of the country, to diminution of staff and reduction of expenditure. A diminished staff for Labrador was also agreed upon. Of the older fields, South Africa West is to be no longer chargeable upon the General Fund, but is to occupy an independent position—a step which it would have been preferable to defer for a few years, but which necessity demands. Surinam offers peculiar conditions: there is, on the one hand, a large negro church, and, on the other hand, the mission among bushmen and coolies—both important tasks, requiring vigorous support.

Contribution of Germany to Missions In *Allgemeine Zeitschrift* Pastor Döhler gives these figures in setting forth the zeal of the German Protestant churches: "Income of 25 societies last year, \$1,581,154 (an increase of \$51,164 over last year), 576 stations, 1,872 out-stations, 956 male missionaries (wives not being reckoned as missionaries), 114 unmarried women, 152 ordained and 4,346 unordained native missionaries, 2,025 teachers, 94,338 scholars, and 397,746 native Christians."

The Religious Faiths in Russia The announcement of the imperial decree, declaring religious toleration throughout the Russian Empire, has aroused considerable interest in the religious make-up of that nation. According to the latest available statistics, there are in Russia, in round

numbers, 95,850,000 orthodox Greek Catholics, 12,150,000 Roman Catholics, 12,150,000 Mohammedans, 6,750,000 Protestants, 4,050,000 Jews, 1,350,000 United Church and Armenians, and 2,700,000 followers of other faiths.

Miss Stone to Return to Macedonia Miss Ellen Stone's capture by the brigands brought her into such prominence before the public mind that the people in both continents are interested in her career. The report is now confirmed by the Rev. Dr. J. L. Barton, Foreign Secretary of the American Board, that Miss Stone plans to return and resume her missionary labors in Turkey. Dr. Barton says the American Board countenances Miss Stone's claim for indemnity, and denies that she has written to Washington a demand for damages, that missionary work in Turkey has been handicapped by the Stone episode, or that there is any division over her indemnity.—*Intelligencer*.

ASIA

The Blood Shed by the Turks Turkey's massacre account of helpless, inoffensive subjects during 75 years shows a total of 171,000 Greeks, Nestorians, Syrians, Bulgarians, and Armenians. The table makes no account of massacres with less than 10,000 victims, nor of the hundreds who are more quietly put out of the way in ordinary times. One hundred thousand have been slaughtered under the present sultan, Abdul-Hamid II., whose Armenian victims alone exceed all who perished in the 10 great persecutions of the early Christians under the heathen emperors of Rome.

Needs of Beirut College Beirut College, in Beirut, Syria, has reached a stage when its chief danger arises from

its phenomenal success. It was founded in 1866, and has had successive broadenings of its scope in 1867, 1871, and 1900. . . . The area from which the college's large body of students come extends from the Black Sea to the Sudan. Most of the physicians in the Egyptian army are said to be graduates of Beirut. The growth of the institution during the past 5 years has been such as to tax to the very utmost its resources. It has reached a point where it must provide for a constantly increasing number of applicants or lose the confidence of the community. Its present endowment is wholly insufficient to provide the adequate number of teachers required, altho many, perhaps most, of its faculty pay a large part of their own expenses out of their personal resources. An appeal for half a million dollars to add to its present inadequate endowment is put forth by the directors, of which body the well-known philanthropist, Mr. Morris K. Jesup, is president, and D. Stuart Dodge, son of William E. Dodge, and formerly one of the professors, is treasurer.—*Interior*.

The Jews in Palestine During the last three years 4 new Jewish colonies have been established in the Holy Land—namely, Sedjera Meska, Iama, and Dalayke. They are all in Eastern Galilee, not far from Tiberias, and are occupied by 58 colonists and 50 day laborers. The former are from older colonies in want of land. Another colony called Abadjeh is being formed near Mount Tabor. The number of Jewish settlements in the Holy Land will then be 29.

The *Jewish World* says that the question whether the Jewish agriculturists in Palestine are obliged to observe the command in the Pentateuch not to till the land

every seventh year has become of great importance to Jewish colonization in Palestine. This question practically arose for the first time in the year 5657 (1896-97). Then such famous rabbis as Rabbi Isaac Elchanan Spektor, of Kovno, and Rabbi Samuel Mohilever, of Bialystock, basing their decision on Maironides, declared that the command of Shemitah was dependent on the existence of the Temple. As the rabbis of Jerusalem were, however, of a different opinion, the pious colonists of Ekron refused to till their land, with the result that they have not been able to the present day to recover from the losses.

Sir Andrew Wingate on India

“Not till India possesses a Bible-permeated atmosphere may we hope that

Indian boys and girls will grow up with the moral fiber necessary to produce a race capable of a stable self-government and united to protect it. Comparing the India of to-day with the India I recollect thirty years ago, I can safely say that there is a higher respect for truth, that our public services are vastly more free from corruption, that there is a much healthier public opinion, and while many causes are operating to produce this all-round better tone, the improvement must, I think, be mainly attributed to the gradual introduction through various channels of the Bible standard into the India mind. It is one of the most encouraging signs of to-day that some of our foremost Indian public men are taking a fine stand on the side of right, and are putting forth efforts to arouse the national conscience to national sins.”

Indian Women Rising

Miss A. Abbott, in an address given in the recent Madras Conference, that “ten years

ago a Christian girl had only 3 avocations before her—that of a wife, a teacher, and a Bible woman. Now a bright, educated girl has open to her, besides, the professions of nurse, doctor, lawyer, author, editor, etc. Ability and perseverance need be the only limit to a woman's honorable professional career. In developing self-support among the large number of women and girls which recent successive famines have brought to missionaries, many industries have sprung up. To name some—rug-weaving, silk embroidery, phulkari, drawn thread work, lace, handkerchief making, crocheting, knitting, weaving sarees, spinning cotton, durrie and tape weaving, embroidering shoes, making of chairs, baskets, and chics, rope-making, gardening, and field work. Most of these employments are indigentous to the country, but hitherto have been the exclusive right of men."

A Hindu Paper on Pundita Ramabai "The Christians say they are doing a philanthropic work in taking so many homeless children of India under their care. Were it even so, would it not be shame to live upon another's charity, and especially so when the *sine qua non* of his charity is that we should bid adieu to our own religion. Ye advocates of early marriage and ye who oppose widow marriage, reflect for a moment, what consequences have followed your obstinacy and ignorance. Do not think that Ramabai has carried away only 1,700 girls whom the nation did not want much; she has laid the foundation of 1,700 new Christian families. And do you know where the new family makers will come from? From among yourselves, is our answer. Our heart burns with rage when we think of the tender, inno-

cent, helpless children confined within Ramabai's walls, crying to see their parents, silenced by her relentless hands. (!!!)"

A Hindu Denunciation of Hinduism If one wants vigorous and unqualified denunciation on

Hindu worship, one need not go to the Christian missionary. The Hindu himself, when in the mood for denunciation, is far more scathing than the missionary. Here, for example, is the way in which the *Hitabude* describes the famous Kalighat:

If we consider what takes place in this holy place we can only call it a place of sin. When we see in a Hindu country a place of Hindu pilgrimage in such a deplorable condition there is no limit to our shame. For this reason we mention this subject again and again, and shall continue to do so as long as it is not remedied. In the shops where fruits and sweets are sold all manner of sin is committed. Pilfering, stealing, pickpocketing are common occurrences, but, in addition to this, the modesty of women is outraged in this hell. In the adjoining rest-houses these sins are committed. Shopkeepers, by force or by trickery, rob the pilgrims of all their money. The Brahmins, with their marked foreheads, their bead necklaces, their clothes and garments stamped with the names of their gods (wolves in sheep's clothing), joining hands with the shopkeepers, make it their chief business to rob the pilgrims, sharing the gains with them. Being considered a holy people, they are allowed to enter any part of the temple; taking advantage of this privilege, they make it an opportunity to sin. The Brahmins are of the lowest character. Their daily custom is to drink and to make *gaija*. Such are the priests of our places of pilgrimage. We bow our heads with shame as we say it.—*Harvest Field*.

Hinduism Declining It is generally accepted by thoughtful men of the Hindu community that the Hindus as a community have seen their palm-

iest days, and are now on the decline. The *Indian Social Reformer*, among the most unprejudiced, outspoken, and progressive of the organs of native thought that India boasts of, faces this fact in a manly and courageous way. Quoting from unimpeachable census statistics, it is shown that "the Hindus are declining slowly, and some other communities (notably the Christians) are increasing rapidly." Four causes are instanced as operating to bring about this decline: a high death-rate, a relatively low birth-rate, religious conversion, and emigration to foreign lands. "It has been the boast and solace of our transcendental wordsmen (*sic*) that the Hindu race had endured for centuries, and that it will live on forever whatever we may do or not do," says our contemporary; "but this last refuge of intellectual imbecility is, at last, in a fair way of being destroyed;" that is, by the disclosures of the census. —*Indian Witness*.

The Outlook in Tibet I send a copy of the Russo-Chinese Treaty about Tibet, and ask that prayer may go up to God that this device of the evil one to keep the Gospel out of Tibet may be frustrated:

COPY OF RUSSO-CHINESE TREATY

Art. 1.—Tibet being a territory situated between Central China and Western Siberia, Russia and China are mutually obliged to care for the maintenance of peace in that country. In case troubles should arise in Tibet, China, in order to preserve this district, and Russia, in order to protect her frontier, shall despatch thither military forces on mutual notification.

Art. 2.—In case of apprehension of a third Power's contriving, directly or indirectly, troubles in Tibet, Russia and China oblige themselves to concur in taking such measures as may seem advisable for repressing such trouble.

Art. 3.—Entire liberty in what concerns Russian Orthodox as well as Lamaist worship will be introduced in Tibet; but all other religious doctrines will be absolutely prohibited. For this purpose, the Grand-Lama and the superintendent of the Orthodox Peking Mission are bound to proceed amicably, and by mutual consent, so as to guarantee the free propagation of both religions, and take all necessary measures for avoiding religious disputes.

Art. 4.—Tibet shall be made, gradually, a

country with an independent inner administration. In order to accomplish this task, Russia and China are to share the work. Russia takes upon herself the reorganization of the Tibetan military forces on the European model, and obliges herself to carry into effect this reform in a good spirit, and without incurring blame from the native population. China, for her part, is to take care of the development of the economic situation of Tibet, and specially of her progress abroad.

I thank God that He has enabled me to live here in this little corner of Tibet, and has brought to naught all the endeavors of those in Chinese employ to have me turned out. The Tibetans trust me and want me. They do not want Russian rule. Pray that wisdom may be given to our rulers in connection with the Tibetan question. God will do great things for this dark land if we only trust Him, and go right through with Him whatever comes.

ANNIE R. TAYLOR.

YATONG, Tibet, via Darjeeling, India.

The Religious Situation in Manchuria Mr. John R. Mott, the representative of the World's Student Christian Fed-

eration, who has just returned from Australia, has recently given interesting data concerning the Chinese province of Manchuria, to which the eyes of the world are now being directed. The area of Manchuria is three times that of Great Britain, and its population about 20,000,000. It is inhabited by a virile race, consisting of the Chinese and of the Manchus, the race which conquered China. Missionary operations were begun in Manchuria in 1870 by two Irish preachers. At first the natives were hostile, and the path of the missionaries was full of difficulties. In 1873 there were only 3 converts, in 1899 there were 19,000, and until the outbreak of the Boxer troubles they were steadily increasing at the rate of about 50 per cent. a year. There were at that time about 60 foreign missionaries in the field. Special attention has all along been given to the training of na-

tive helpers. The medical work has been the means of opening a way to the Gospel. The most recent reports are to the effect that Russia has put every possible obstruction in the way of reopening the abandoned mission stations. She has already put Manchuria under the Greek archimandrite of Peking, and has limited all Christian teaching to members of the Orthodox Greek Church. She has also appropriated existing mission buildings to the use of "the Orthodox Church."—*Christendom*.

Russian Intolerance in Manchuria Every Protestant Christian must view with deep concern Russia's seeming determination to possess this province of the Chinese Empire, since if her schemes are not thwarted our mission work therein will soon come to an end. These signs are most significant and alarming. Russia has not permitted the restoration of stations destroyed by the Boxers. Dr. Greig, a medical missionary, having broken through the cordon of guards to the north last year, was forcibly deported. The province has been put under the archimandrite of Peking, and all Christian teaching is strictly limited to representatives of the Greek Church, and chapels have been put into the hands of Russian priests.

The China Inland Mission As there may still be returns to come from very distant stations, the figures may not be finally complete, but so far as at present reported, the total number of Chinese converts baptized in connection with our work during last year is 1,016. It should be remembered that these figures do not represent the total number of souls saved, but only those who, after much testing, have been admitted to the fellowship of the Church.

These converts have been gathered in at 69 stations and from 13 of the 15 provinces in which our mission is at work. In view of the political unrest that prevailed in many parts of China during the year, this is a great advance over the previous year. During 1901 the admissions into Church fellowship numbered only 422. Do we not see in these figures great cause for thanksgiving to our God who has so graciously wrought through His servants to bring about this most gratifying result? The two provinces from which no baptisms are reported are Yun-nan and Chih-li. The provinces most fruitful in baptisms are Cheh-kiang and Shan-si—the martyr provinces—and Sich'uen and Kiang-si.—*China's Millions*.

Light Entering China Two recent events in Kayin, among the Hakkas of southeastern China, illustrate in a forceful way the interest in Western learning, which is universal throughout China. One of these is the opening of a free public reading-room in a portion of the Confucian temple, where dailies can be seen from Swatow, Hongkong, Shanghai, and Japan, also other periodicals in Chinese, and a few books. The room is a city institution, being supported by the wharfage rates. There are many who are regular patrons of the place, and keep well informed regarding leading events throughout the world. A recent visit of the missionary brought a flood of questions from the Chinese present regarding such matters as the Venezuelan trouble, the Panama Canal, etc. The other event is the completion of a hospital by a native society organized for the purpose, where it is proposed to have 2 resident physicians, with other helpers. Dr. Wittenberg, of the Basle

Mission in Kayin, has been asked to give two forenoons a week for the treatment of eye and surgical cases. The project is entirely a native one.—REV. S. R. WARBURTON.

Two Evil Omens in Japan We can not and must not shut our eyes to the many difficulties that ex-

ist. It can only be done at the expense of losing the help of the much-needed prayer they call for. It is to be feared, from the accounts which have appeared in various home papers and periodicals, that the glowing reports of the special meetings held last year have tended to minimize the difficulties of work in this country. Japan has been the first Eastern nation to be admitted to an alliance with a Western power, and has been described as having made wonderful strides in education, commerce, and general civilization; and many have been led to think this improvement has touched the heart and morals of the people. Far from that: not only missionaries of some standing have noticed the terrible decay of what morality existed previously, but Japanese statesmen, educationalists, journalists, and many other Christians and non-Christians alike, are repeatedly calling attention to and deploring it.

One sad feature in the work in Japan is the number of defections in all stages and the falling into sin of Christians, some after walking well, some after leading others, and sometimes of catechists—alas! there have been several instances of such in different districts this year. The Japanese frequently start in enterprises of all kinds, temporal and spiritual, with most sanguine hopes, but without full consideration of circumstances; and since lack of perseverance is a national characteristic, the number

of failures is legion. In time doubtless this will be altered, when they lay hold effectually on the power and grace given in the Gospel. In the meantime these facts need grasping at home, and much prayer should be offered that the fullness of God's grace may meet their needs.—*C. M. S. Intelligencer*.

AFRICA

A Difficult Mission Field In the central Sudan is a territory bounded by the Sahara Desert on the north, and by the two great rivers, the Niger and the Benue, which meet at Lokoja, 350 miles from the north-west coast of Africa. Its people, the Hausas, are a Mohammedan nation of 15,000,000, of whom it is estimated that two-thirds are slaves. They live mainly in walled cities, some of them having 200,000 inhabitants. They carry on extensive manufactures, smelting iron from native ore, weaving cloth, cultivating fertile fields. Their ruling classes are strong, healthy, able men. They possess a literature of their own, and maintain schools for their boys. Polygamy flourishes, and their women are uneducated. The English Church Missionary Society is making an effort to enter this wonderful country. Five missionaries penetrated the heart of Hausaland in 1900, a difficult journey of 600 miles, as far as Kano, a city of 200,000. But the king, fearing that the "praying men" would try to break up the slave traffic, expelled them. They retreated to a small town of 500 people, where one of their number died and another was sent home an invalid. After eight months their mission house was burned, and the survivors were obliged to withdraw. In February, 1902, one of the party, Dr. Walter Miller, obtained permission from the king to return, and is now try-

ing to establish a mission on the spot where the first attempt was made.—*Congregationalist*.

Love Among the Hausas

The Hausas near Lake Tchad, who are famous for their powers and energy, are aggressive Mohammedans. Recently the following remarks were heard from them referring to a missionary physician:

"Why does the *batuse* (white man) love us? Why does he suck the death-wound when our own kith and kin would leave us to die?" None ventures to reply. "It is because of his religion," says the first speaker, after a long pause. "It is because of his Jesus, the Prophet of the white man. He, this same Jesus, taught them in His sacred Book to love all men. Ah, what a Prophet is this Jesus! We have no love among us. We can not trust each other as the white man trusts. We would have fled and left the sick man to die—nay, was he not as dead? But the *batuse* would not leave him, for he loves his Prophet Jesus. What a Prophet is this! God is, indeed, great."—*Awake* (C. M. S.).

Inhumanity in the Kongo State

Rev. William Morrison, a member of the American Presbyterian Mission (South), stationed at Luebo, Central Africa, reports cruelty, slavery, and broken treaties on the part of Belgian officials in the Kongo State. Other witnesses, notably Sir Charles Dilke and Mr. Fox-Bourne, have also testified to the existence of the scandals, declaring that the Kongo State, as at present constituted, is in a worse condition than Portugal itself would have maintained. The Berlin Conference recognized King Leopold of Belgium as ruler of the Kongo. That monarch has now become a large dealer in the rubber, ivory,

coffee, and oil products of the country. His government of the million square miles of territory has been increasingly unsatisfactory on account of the acts of the Belgian officials there. In order to make a good commercial showing these officials have oppressed the blacks, have made many virtually slaves, and have introduced a reign of terror. The British and American missionaries are greatly hampered in their work by the greedy and cruel officers of the Belgian king. While there have been rich financial returns from the Kongo, the very purpose of the founders of that State has been nullified.

Missions on the Kongo

The 8 societies at work in the Kongo Free State, according to a recent *Regions Beyond Union*, are represented by 211 missionaries, 283 native evangelists, 327 native teachers, 5,641 in Sunday-schools, 10,162 in day-schools, 6,521 communicants, and 1,470 catechumens. Only so few in a state covering some 850,000 square miles, and containing (estimated) 20,000,000.

The Y. M. C. A. in South Africa

Recent advices from South Africa indicate a great forward movement by the Young Men's Christian Associations of that country. It is reported that no less than six buildings, costing \$500,000, will be erected for these associations in the near future. At Cape Town the association building has been doubled in size, at a cost of \$75,000. There is a membership of 1,500 young men here, a rapid increase from 400 having been made. This association is the headquarters for thousands of young men in the course of the year, who come to this city, the gateway to South Africa. Young men coming to the diamond fields are accommodated by the Kimberly Branch, which is to have larger

quarters. The frontier point of East London, Cape Colony, established an association a few years ago, and is doing valuable service to the young men coming there from England. The Mayor of Port Elizabeth, together with the clergy, is moving for the establishment of an association in that town. The Durban Association is about to expend \$85,000 for the erection of a building, toward which the merchants have given \$60,000. A membership of 1,000 is expected. Pietermaritzburg has a scheme involving the outlay of \$40,000 for a three-story building for the city center of the "Garden Colony."

In the Transvaal and Johannesburg plans involving an expenditure of \$250,000 for buildings and improvements are launched. The Johannesburg Association admitted 157 members in one month. These buildings will provide all that a young man needs in the way of home and club privileges.

Uganda Then and Now Says the *C. M. S. Gleaner*: "On a hill near the cathedral, a quarter of a century ago, 'thousands of innocent victims of the wrath and cruelty of former kings of Uganda would be slaughtered at a time. To this day their bleached bones are to be seen in quantities all over the hill. There are many other similar old execution places to be seen in Uganda. It used to be the boast of the king and of all great chiefs that they had absolute power of life and death over their subjects, and that they could use it with unbridled license. To the rulers of Uganda the glory of their country consisted in the quantity of blood they were able to shed.' The contrast seen to-day is certainly marvelous. The British Commissioner in Uganda has recently had a census taken of all the Church Missionary Society

churches and schools within the protectorate; the enumeration covers 1,070 church buildings, having a seating capacity of 126,851, with an average Sunday attendance of 52,471. Let it be remembered that the first Christian baptism in this country took place only twenty years ago."

An African Description of the Railway A native of Uganda, who accompanied the prime-minister on his way to the coronation of King Edward, wrote to his friend about the Uganda railway, giving the following description of it:

My friend, I can tell you the Europeans have done a marvelous thing to make the railway and the trains. They fasten 10 or 15 houses together and attach them to a fireplace, which is as big as an elephant, and the road it goes on is as smooth as the stem of a plantain. It goes as fast as a swallow flying, and everything you see outside flies past you like a spark from a fire. If it were to drop off one of the bridges not one in it would be saved, for it goes dreadfully quick. The hills it passes are as high as those of Koki, and they have bridged over great valleys so deep that you can not see the bottom when when you are going over them.

A French View of Madagascar The journal of the Paris Missionary Society has published a series of important articles by Mons. Bianquis, the leader of the French Protestant Mission in Madagascar. The author says that whereas the onward march of civilization has been very rapid in Madagascar since the French occupation, it has been far otherwise with the progress of the Gospel.

In 1895, on the eve of the French occupation, there were four Protestant societies at work—the L. M. S., the Friends, the S. P. G., and the Norwegians. Of these, the two latter were working chiefly in the

provinces, the S. P. G. among the Betsimisarakas on the east coast, and the Norwegians among the Betsileo, the Bara, and other tribes further south. Neither of these missions had much to do with the Hovas. The L. M. S. and the Friends had devoted themselves chiefly to the Hovas, the ruling race. Wherever there was a Hova colony, or garrison, there would be found a church of the "Independent" order. From this whole district the L. M. S. has now withdrawn, and no one has taken its place. The result of the French occupation was the ruin of these distant Hova colonies. The fall of the Hovas meant the disappearance of Protestant Christianity from the outlying districts, and the Jesuits took full advantage of the political situation to establish themselves in almost every part of the island.

It was under these circumstances that the Paris Missionary Society began its work in Madagascar. Its first representatives appeared chiefly as the protectors and sponsors of the English and Norwegian missions—a duty happily no longer necessary. Now the Paris Society has found other work laid upon it. The L. M. S. has been obliged to withdraw from nearly a third of its fields in Imerina and Betsileo, as well as from all the more distant missions, and much of this work has fallen into the hands of the Paris Society.

ISLANDS OF THE SEA

Christian Village in the New Hebrides The converts at the mission stations in Malekula have built a Christian village in which they live. All are clothed. They begin and close every day with praise and prayer, and are very happy with each other, giving a daily object-lesson to the heathen of the joy

and peace of Christianity. To their village they welcome all new converts, teach them and help to protect them; and if they resolve to live there, all unite and assist in building a new house for them after a given plan on straight streets running parallel with each other, and with streets at right angles. All houses built on strong wood foundations, wattled and plastered with lime, and white-washed. The cottages are neat, and are all kept clean—a great contrast to the heathen villages. The village is on a healthy site, bought for the purpose near the mission house, so that they may have the help and advice of the missionary in all difficulties raised by the heathen, and may also help the missionary in his work, and receive his constant teaching and care.

JOHN G. PATON.

Good News from New Guinea

On the unhealthy German coast of the great island of New Guinea the Rhenish Mission has been laboring since 1887. The labor cost many lives, and until recently it seemed to be fruitless. Now all at once the seed sown seems to be coming up, and we are able to report the following good news. Missionary Hoffman writes:

The grown people come regularly to service and the children to school. But not even yet have the adults come to a decision. The people all assent to what I tell them, and many appear to be also inwardly persuaded of the truth of the message; but they still shrink back from breaking with the ways of the fathers. But one thing appears to be certain: that the chief bulwark of heathenism here, the secret orgies of their worship, is breaking up. A small part of the people would be glad to abolish it altogether. These lately declared at our service that it is no longer these pagan mysteries which restrain them from becoming "Jesus people," but the fear that they

would then have to let everything go which is dear to them.

Missionary Bergmann writes that a man from Siar has said to him that the men had held an assembly, in which it had been determined to give up the heathen religion, and instead of it accept the Jesus "whom the white missionaries preach." Yes, they (the Siar men) would bring to him all such things, masks, etc., as appertain to the heathen cult, that he might burn them before the eyes of all. Similar resolutions, he said, had been passed in other villages. Nay, some Siar men had, in the missionary's presence, and in the hearing of the women, altho before them this whole system of spirit-worship is commonly made a matter of deep mystery, declared that all this is bad, and that they would take Jesus instead.

God grant that this may be a token that after the time of wil-some sowing, at last the time of joyful reaping is at hand!—*Der Missions Freund*.

**Self-Support
in the
Philippines**

Dr. Stuntz, the superintendent of the Methodist Episcopal mission in the Philippine Islands, who, in a letter just received, says that of the 58 Filipino local preachers and exhorters of the mission, besides 2 ordained members of annual conference, not one is paid from the missionary society's appropriations, and seven-eighths of them receive no support from any missionary source whatever, but are true "local preachers," earning their own bread "in the calling" in which the Gospel found them.

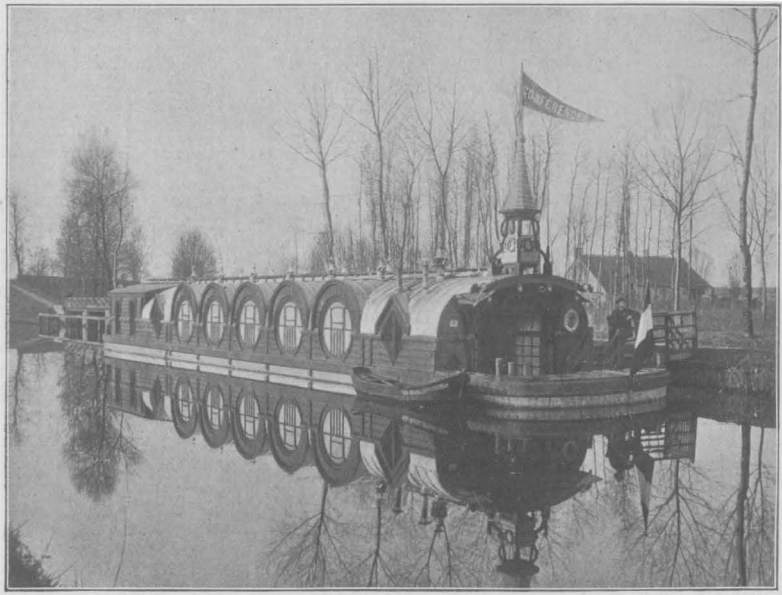
MISCELLANEOUS

Not Plethora, but Poverty When in Africa there is a section holding 40,000,000

people with but 5 missionaries; when in India a clergyman, native or foreign, meeting a brother clergyman, will see passing 139,199 other people before meeting another; and when our own country could send abroad 10,000 Protestant ministers, and yet have left, making allowance for the aged and infirm, one for every 1,000 inhabitants, it does seem that we are not in any thrilling danger of over-doing foreign missions.

The Story of a New Testament The Divine promise that the Word of God shall not return unto Him void

is fulfilled in many striking ways. Years ago, says the writer in *Le Prêtre Converti*, a Dominican priest, Alonzo Sattana, became a Protestant and translated the New Testament, the instrument of his conversion, into the Tagalog dialect. With the help of an agent of the British and Foreign Bible Society, he spread the copies through the Philippine Islands. He was, however, soon seized and put to death by order of the Romish ecclesiastical authorities at Manila, the Bible Society agent, an Englishman, escaping by reason of his nationality. The copies of the New Testament were carefully collected—all save one, which fell into the hands of a merchant, Paulino Zamora, who, with his family, was converted, and his son to-day is the first Protestant minister of the first evangelical Church in the Philippines.



THE McALL MISSION BOAT "BON NOUVELLE"



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ANDREW MURRAY AND "THE KEY TO THE MISSIONARY PROBLEM"*

BY THE EDITOR-IN-CHIEF

This, the latest, is, to our mind, the best of Dr. Murray's pen products. Its two hundred pages are aflame with intense missionary zeal, and it is a zeal according to knowledge. Its immediate occasion was found in the felt defect of the great Ecumenical Missionary Conference in New York in 1900, in *not sufficiently emphasizing prayer*, and in the equally manifest lack of the average church life, in *not emphasizing missions as the duty and privilege of every believer*, and, in fact, as Dr. Murray argues, the one great object for which the Church exists in this world.

The author of this book makes missions the true test of the state of the Church. He gives fifty pages to a succinct and suggestive sketch of the Moravian Brotherhood, a story which, like the story of the Cross, is always new and fascinating. He repeats those statistics which reveal at once the grand energy and habitual sacrifice of the *Unitas Fratrum*, and the sad, inexcusable apathy and inactivity of the rest of Christendom. If the standard of these poor and feeble few were the model of the many, missionary gifts would multiply fourfold, and the band of missionary workers would increase nearly fortyfold. If the vast money power of the Church at large were so put at God's disposal as that each member of Protestant churches should give one cent a day, it would aggregate over five hundred millions of dollars, or at least thirtyfold the whole sum contributed last year. These are a few of the facts, marshaled under Mr. Murray's skilful generalship, to prove that what some would have pronounced an impracticable ideal is, to-day, actually exemplified by a Church that, in numbers and resources, is less than a little Benjamin among the tribes, and of which such leadership, therefore, might least be expected.

* See "The Key to the Missionary Problem," by Rev. Andrew Murray. Published by the American Tract Society, New York, and by James Nisbet & Co., London.

Dr. Murray mercilessly exposes and unsparingly denounces the worldliness, formality, prayerlessness, and parsimony in the churches, which account for the awful apathy as to a dying world and Christ's command. He contrasts all this with the Moravian unworldliness, spirituality, ceaseless prayer, and intense zeal. We are reminded how the suffering of our Lord—the perpetual travail for souls, whose full satisfaction is delayed by a lethargic Church (Isaiah liii : 10–12)—is the main spur to Moravian activity. Their life maxim and battle-cry is to *win for the slain Lamb the reward of his sufferings!* We are reminded also how they seek to translate the Sermon on the Mount into daily living (Matthew vi : 33), and make everything secondary, putting first things first; how they accept their mission, even at price of martyrdom; how they lay no stress on numbers, money, worldly methods, or anything else but prayer, service, and sacrifice. The whole Brotherhood is but an expanded “order of the mustard-seed,” in which “no man liveth unto himself,” and in which Zinzendorf is indefinitely multiplied—the leader reproduced in his followers.

Dr. Murray calls attention to certain great days in Moravian history, of which five may be specially mentioned:

First, May 12, 1727, the *Day of the New Statutes*, when the Brotherhood at Herrnhut exchanged sectarian zeal and jealousy for the position and ambition of a true Church of Christ; self-will, self-love, self-seeking being renounced for poverty of spirit, surrender to the will of God, the presidency of the Holy Spirit, and unsparing service to a dying world.

Second, August 13th, the *Day of the New Pentecost, or Baptism of Power*. The whole night of August 5th had been spent in prayer, and the eight days following more nearly resembled Pentecostal preparation and blessing than perhaps any similar period since that first outpouring. The whole congregation was as one man on his face before God, like Daniel (Daniel ix : 10). Conversions multiplied in a remarkable manner, both as to numbers and the proofs of the power of God, and one marked feature was the ingathering of children. A spirit of grace and supplication was most of all characteristic of this new Pentecost.

Third, August 26th, the *Day of the New Prayer Vigil*. Against an unslumbering enemy there was absolute need also of an unsleeping Church. A ceaseless vigil or prayer-watch was resolved on, and twenty-four brethren and as many sisters entered into covenant to spend each one hour, as fixed by lot, out of each twenty-four hours in solitary prayer for a lost world and a needy Church—these watchers meeting weekly, to confer together and widen their scope of intelligent knowledge of both the need of prayer and occasion for praise.

Fourth, February 10, 1728, was the *Day of the Mission Dawn*, when Zinzendorf pointed to distant lands—Turkey, Morocco, Green-

land, and the West Indies—as fields of labor, and four years later the first two laborers left for the West Indies, setting out on foot and without purse or scrip. Within another three years, more than thirty additional workers had followed, two of them to Greenland.

Fifth, November 13, 1741, was the *Day of the Election of the Eldest*. This completed the organization of the Brotherhood. They had adopted the new statutes, sought and received the new endowment, consecrated themselves to the new vigil, entered upon their new mission, and now they formally chose their new Leader.

Leonhard Dober—hitherto the chief elder, known as “the eldest”—felt called himself to mission work, but no fit man was found to fill his vacant place at home. Then the happy thought was suggested to them by the Spirit that they should ask the great First-born to be the Eldest of the Brotherhood, and, with a strange and hallowed joy, they inaugurated the Lord Jesus into His office. Henceforth He alone was to be Head over all things to the Moravian Church, not nominally, but really and practically.

In view of such facts, which surely furnish a new chapter in the modern acts of the apostles, we can understand the history of the *Unitas Fratrum*. We are not surprised that, in the first twenty years, this Brotherhood sent out more missionaries than all the rest of Protestant Christendom had in ten times that period! A little Church, at a time when it could count less than three times as many members as the primitive one hundred and twenty in Jerusalem, entered upon the greatest enterprise of the Church of the post-apostolic age! The secret is plain: *personal passion for Christ* first of all, and this bearing its natural fruit in *passion for Christless souls*. Zinzendorf had said: “I have but one passion, and it is He! it is He!” and this holy zeal became contagious. As Dr. Murray finely says—echoing Chalmers’ motto: “The expulsive power of a new and mightier affection”—“the secret of detachment is attachment.” It is easy to loosen ourselves from the world and self so far as we feel an unseen world and a Divine SELF holding us with new cords. Once let primary things take their true place, and, of course, all else must be subordinate and secondary. One thing the Moravian Church learned thoroughly: that continual downpouring of blessing depends on a continual uprising of prayer. Supplication corresponds to evaporation, and the descending blessing to the condensation and rainfall which would be impossible but for the previously rising vapors. There is this reciprocal action between the Hearer of Prayer in heaven and the offerer of prayer on earth: as praise and prayer go up, answers and blessing come down. God thus responds to prayer in new bestowments of blessing; the believer again responds to God’s bestowments in new thanksgivings and entreaties.

Thus the Moravians became also the inspirers of zeal in others, as

in the case of John Wesley and George Whitefield, William Carey and William Ward, Jonathan Edwards and Adoniram Gordon, and hosts besides, of whom the world is not worthy.

The essential position of Dr. Murray in this arousing book is further illustrated by the story of the Church Missionary Society and of the China Inland Mission, which, at the crises of their history, have always advanced only by a new faith in God and new prayer for guidance and help. To each of these noble organizations Dr. Murray gives a chapter.

God's Purpose for the Church

Of one position taken by the earnest friend and advocate of missions in this little volume we have considerable doubt. The keynote of his appeal is found in less than a score of words, that "The winning of the world to God is the supreme, the one, end of the Church's existence" (p. 35). This keynote is heard everywhere, almost in every page and paragraph. While in deep sympathy with the main purpose of the book, we fear there is here not a little overstatement. He says: "To gather in the souls He (Christ) died to save is the one object for which the Church exists" (p. 56). Again Dr. Murray says the "three great principles taught by the Holy Spirit" are:

- "(1) That the Church exists only for extending the Kingdom;
- "(2) That every member must be trained to take part in it;
- "(3) That the personal experience of the love of Christ is the power that fits for this" (p. 66).

We hesitate to write one word which might lessen the force of this mighty appeal for higher personal consecration to missionary living and giving, praying and working. But we do not believe anything is ever permanently gained by an undue emphasis upon a particular truth. Indeed, out of its true proportion, even truth becomes error.

If we rightly read the New Testament, the heavy stress of all its teaching is not upon any form of *activity*, but upon *character*; not on *doing*, but on *being*. We should with strong conviction say that the one great object for which the individual is saved and the Church called into existence is to exhibit Christ, to exemplify godliness; and that the three great principles taught by the Holy Spirit are:

1. That the Church exists only to reproduce and perpetuate Christ among men;
2. That every member is to aid in securing this result by himself becoming as far as possible Christlike;
3. That all power in service ultimately depends on sanctity of character.

This we regard as indisputable. There is in the great parable of John xv.—the vine and branches—an extraordinary emphasis upon "*fruit*," which is referred to eight times, and in a variety of forms. For that fruit the Vine and Branch exist, and to promote increase of

fruit the Husbandman takes infinite pains and shows infinite patience. But what is the *fruit*? Surely not any form of outward activity, however desirable and useful, but the *Christlike image*. The only place in which the "fruit of the Spirit" is expressly put before us is in Galatians v: 22, 23: "The fruit of the Spirit is love, joy, peace, long-suffering, gentleness, goodness, faith, meekness, temperance." Nine separate grapes are in this glorious cluster, and all of them appear to be *frames of mind and habits of heart*—the permanent characteristics of a saintly soul. "Fruit of the Spirit," indeed, as reproducing His essential characteristics in the human spirit. For what is love but the Divine Spirit, in the human spirit, loving? What is joy but the Spirit in us rejoicing? What is peace but the Spirit reposing? What is long-suffering but the Spirit forbearing? What is gentleness but the Spirit soothing? What is goodness but the Spirit imparting? What is faith but the Spirit confiding? What is meekness but the Spirit condescending? or temperance but the Spirit subduing? All these are quite apart from any form of outward service—nay, they must alike prepare for it and survive it.

There are two great evils which come from any undue emphasis on any sort of work, however high and holy:

1. The danger of *externalism*—setting our thoughts on what is to be *done*, and in that proportion forgetting that the all-important matter is to be Godlike. The fruit depends on the root, but even the fruit is something more than the *seed* which the fruit contains. We grant that to extend the sway of God over other souls is of great importance, but it is not all-important. Christ puts before us as a double object, to be supremely sought, the Kingdom of God *and His Righteousness*, and we are not prepared to seek the Kingdom except so far as we embody the righteousness. Men are constantly seeking the short road to successful activity. They want to avoid and evade the necessity of being thoroughly Godlike, and so they try to make up in outward zeal and active effort what they lack of inward sanctity and conformity to Christ. On the other hand, if a thoroughly godly character is assured, all the most heroic and constant and self-denying work comes as a natural and necessary result. Once secure the full, ripe fruit of saintly character and the seed of other such characters will be found within the fruit after its kind.

2. The danger of *legalism*. There is a strangely persistent spirit of self-justification which prevents many a sinner from being saved at all, and survives even in saints to corrupt their simplicity in Christ. As tho not content to be "accepted in the Beloved," we must forever go about to establish our righteousness by some work of our own which we think will commend us to God. We vainly treat the work of Christ for us as tho it were not "finished," and needed some *supplementary or complementary* work of our own to fill up its

defects! The consequence is that we lose our assurance in just such proportion as we feel our activity to be deficient. Instead of finding in our gracious and unchanging judicial standing in Him the impulse and motive of all holy effort, we are striving to do something in order to make sure we are in Christ. Our very activities thus become tainted with self-seeking, and lose their charm. They become a part of the price of our acceptance, instead of the lavish and grateful outlay of love for a salvation divinely and perfectly bought and wrought for us.

But, with this word of caution, we can heartily commend Dr. Murray's book as one of the clarion calls of God to His Church for a new advance all along the lines. May He so use it to the arousing of the whole Church of God!

Four Commands with Promises

As to the great work of missions, we may here give the outline of a recent address by the writer before the China Inland Mission, May 12, 1903, at London:

Four commands or injunctions, with corresponding promises and encouragements, are found in the New Testament.

Matthew vi: 33—"Seek ye first the Kingdom of God and His righteousness, and all these things shall be added unto you."

Matthew xxviii: 19, 20—"Go ye, therefore, and disciple all nations; . . . and, lo, I am with you alway, even unto the end of the world."

I. Timothy iv: 16—"Take heed unto thyself and unto the doctrine; . . . for in doing this thou shalt both save thyself and them that hear thee."

Matthew vi: 6—"Enter into thy closet, and when thou hast shut thy door, pray to thy Father, who is in secret, and thy Father shall reward thee openly."

The first is the general law of all holy living: Put first things first, and secondary things will take care of themselves.

The second is the specific command of missions: Go do the work of the Master, and the Master will be with His servant.

The third is still more specific; it is the individual secret of service; it prescribes two conditions of effective service: Godly character and faithful teaching.

The last is, perhaps, the most important of all, and gives the innermost secret of all the rest: Habitual secret communion with God. In other words, here are four laws:

1. The Law of Supremacy or Precedence: The great *aim*.
2. The Law of Service or Obedience: The great *work*.
3. The Law of Success or Efficiency: The great *concern*.
4. The Law of Supply or Efficiency: The great *contact*.

THE McALL MISSION IN FRANCE

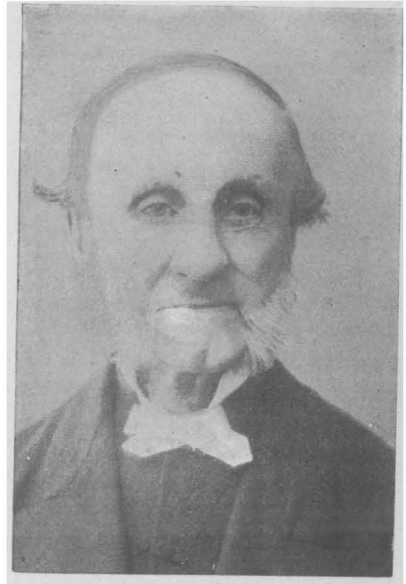
BY MRS. LOUISE SEYMOUR HOUGHTON, NEW YORK
Associate Editor of *Christian Work* and *The Evangelist*

It is nearly thirty-two years since, in October, 1871, two English Christians, man and wife, took up their abode in Belleville, one of the exterior *faubourgs* of Paris. This brief period, barely the life of one generation, has seen the development of the most remarkable mission work known since the Christianizing of Europe.

The time was barely six months removed from the day when that molten tide of passion which is known as the Paris Commune poured down the steep hillside of Belleville and Montmartre to overwhelm the fairest city in Europe. For three long months the most frantic anarchy had reigned. Priests and archbishop were murdered, noble monuments pillaged and burned, the wildest crimes were the order of the day.

The Commune had been put down with a strong hand, its flames smothered in the blood of hundreds of men and women, but beneath the thin crust of law and authority the old fires were hotly raging, and none could tell when the pent-up flames might not again break forth. Into the heart of this fiery crater Robert McAll and his wife threw themselves with the living waters of the Gospel of Peace, undertaking to do what the wisest statesmanship, the most absolute power of a hundred years, had sought in vain to do—change the mobs of the Parisian *faubourgs* from fiends into men. Will they succeed?

They had no thought of this when in August, a few weeks after the Commune, they went from their church in the South of England for a few days' holiday in Paris. No place within the limits of civilization could be more profoundly interesting to the thoughtful mind than Paris in that day of her desolation. But it was not her smoking ruins or her desecrated monuments that spoke most significantly to minds such as theirs; it was the thought of those multitudes of rebellious souls, sore from punishment, burning for revenge, bent under hated domination, who crowded the exterior *faubourgs* near those ghastly trenches in Père Lachaise where their dead were lying, scarce covered by the scant earth, as they fell when mown down by



ROBERT W. McALL

the avenging cannon of their own countrymen. To the hate-embittered survivors of that ghastly morning went the English minister and his wife—bearing tracts!

The amazing simplicity of heart which could suggest such an act would be ridiculous but for its sublime success. Tracts to communists, the milk of religious consolation to souls athirst for blood, the bread of the Gospel of peace to men starving for revenge! It was



MRS. R. W. McALL

like the consummate folly by which St. Paul changed the civilization of a world; and who shall say that its results will be less tremendous in the history of that new dispensation whose threshold we are crossing to-day?

It was by the word of a working-man in a blouse, standing at the door of a café on their last night in Paris, that God called His servants to this work. "It is said of us," he said, "that we are opposed to religion. *It is not true!* We will not have an imposed religion, a religion of forms and ceremonies, but *we are ready to hear* if any one will come and teach us the true religion of freedom and earnestness."

This was to Robert and Eliza McAll the call of God, and they obeyed it, fully realizing all they were giving up and the fearful risks they were incurring. Yet they acted with prudence, carefully surveying the field, assuring themselves of the cordial alliance of the French pastors, and securing from government the guarded permission to hold "moral meetings," in which, however, they might tell the people of "the love of Jesus Christ." Then they went to live in Belleville, scarcely a stone's throw from that fatal garden where six months before their neighbors had placed thirty priests against a wall and shot them, simply because they were priests.

On the January 17, 1872, a little brick-paved shop in the Rue Julien-la-Croix was opened for the first "Moral Reunion," under the ensign:

TO WORKING-MEN!

**Some English Friends Desire to Speak to You
of the Love of Jesus Christ**

ENTRANCE FREE

In this brief formula, which, with the substitution a few years later of the word "Christian" for "English," was for many years the device of the "Popular Mission," there were three striking appeals to the Parisian working-men of that time. In the first place, the hearts of the people of Paris were just then knit to those of England as never before or since by deep gratitude for the prompt and lavish generosity with which, so soon as the siege of Paris was raised, England had poured provisions and relief of all kinds into the stricken city. In the next place, it was a new and astounding proposition that



RUE JULIEN LA CROIX AND FIRST MISSION HALL IN PARIS

"entrance" to a religious meeting could be "free." They had not so learned of the Roman Catholic Church. And, in the third place, *the love of Jesus Christ* made a singular appeal to these tortured souls. It must not be overlooked that they did not connect it with religion. Religion, as they knew it, had little to say of Jesus Christ and less of love. To this day, in the vast majority of French minds, "religion" and "Catholicism" are synonymous terms, and Protestants are "the people who have no religion." "We want to be with you because you have no religion," was often and often said to Mr. McAll in the early days, and it is still sometimes said by the simple peasants who come to the mission boats. But then, as now, they felt that the love of Jesus Christ was what they needed.

Within a month it became necessary to procure a second shop and open a second meeting-place, and then a third and a fourth—eight,

eleven, nineteen. In six years, as Prof. Rosseeuw St. Hilaire, of the Paris University, said, Mr. McAll had "encircled Paris with an evangelistic girdle." The seventh year, when news came of the death of the prince imperial, and all France trembled with dread of a Parisian uprising, that girdle of humble shop missions proved to be as potent



A WORKING-MEN'S CLUB-ROOM IN PARIS
This is one of the helpful features of the McAll Mission
in France

as that other girdle of forts on the surrounding hilltops had eight years before proved impotent. The "*mission faubourgs*" were quiet! "You do half our work for us," the police of the *faubourgs* had been wont to say to Mr. McAll, and now the Préfet of the Seine learned how true had been his word to the English minister while yet the embers of the Commune were hot: "Open as many halls as you please, for I have discovered that where you open a hall, there I need fewer policemen."

So the work grew until, in 1885, there were thirty-six "stations" in Paris and its suburbs,

nine in Marseilles, four in Lyons, three in Nice, and others in the North, South, and West of France, in Algiers, Tunis, and Corsica, to the number of one hundred and twenty, with an aggregate annual attendance of over a million, and with activities which, however familiar to missions and settlements now, were new and original with this mission. Some of them, like the children's Thursday-school (Thursday being the school holiday), tho long ago adopted by all French churches, even the Roman Catholic, have not yet been imitated elsewhere. So original were works of social utility with the McAll Mission that it is worth while to remember that, tho France is the pioneer in free industrial education, the first industrial school in France was opened in a McAll hall, in 1873, by a volunteer worker in the mission, an American woman married to a Parisian, and that she was laureated by the French government for introducing industrial education into France.

Nevertheless, the work of the mission has always been chiefly evangelistic, and all other works, English classes, dispensaries, or whatever else, are strictly subordinated to this. Therefore, the French pastors, until 1878 forbidden by law to do aggressive work in their own churches, gladly threw themselves into the work of the mission. Such men as Edmond de Presensé, Georges and Auguste Fisch, Theodore and Wilfred Monod, Roger Hollard and De Coppet are only a few among many noted men who have worked, or still work, regularly in these halls. Eugène Bersier, the Phillips Brooks of France, from the first gave two evenings a week to the mission, and said that it was his most valued work, which he would lay down last. The words were prophetic, for the last public acts of this great pastor, within twenty-four hours of his unexpected death, were to sit on a McAll committee and preach in a McAll hall.



REV. EUGÈNE BERSIER, D.D.

This voluntary service of the pastors makes it easy to adhere to Mr. McAll's rule to found no churches. The converts, and they are many, are sent to the church of their choice—an easy matter, since they feel acquainted with the pastors, who have preached in the halls. Thus year after year, in many French churches, the majority of accessions are from the McAll Mission.

The whole history of the mission has proved the lasting truth of the unknown working-man's word. France is *ready to hear* the simple Gospel "of freedom and earnestness." This has been notably true of late in the extreme North and the extreme South of France, and very recently in that half-pagan island, Corsica, some account of which has already been given in this magazine. One of the earliest provincial stations was Boulogne-sur-mer, where a remarkably flourishing work has been carried on, not only among the people of the city, but among the very interesting, passionately devout, but darkly benighted, people of the fishing suburbs. Many of the fishwives, whose picturesque costumes are the admiration of travelers, have become enlightened and earnest Christians, while to the children, whose lives are peculiarly hard, the Sunday and Thursday schools are the two bright hours in the week.

From Boulogne the work has spread to the quaint old village of



A McALL MISSION MEETING IN DESVRES

Marquise, where a Reformed Church is the outcome of the mission; and from Marquise a working-man carried it to the factory town of Desvres, so telling his fellows of the good news that they insisted on hearing more. He himself paid the expenses of M. Nézéreau, a converted priest employed in the mission, to come and tell them more, and soon it proved necessary to open a permanent work. There was no suitable hall. A portable hall owned by the mission, which had done good service in the north, was brought to Desvres. It seated sixty; and thus wrote Mr. Greig, the present director of the mission, after a visit to Desvres a year ago: "When the inhabitants of a town of five thousand souls take turns, nights about, to stand inside or outside the mission hall, and when the only method by which a man can get from the platform to the door, once the meeting is begun, is by crawling over the heads and shoulders of the audience, one feels that the accommodation is insufficient." Desvres was evidently one of the anomalous cases where the mission, which invests no money in buildings, must put up a hall, and last January the chapel was dedicated, the mayor and his eleven councillors being among the most assiduous attendants. The curse of Desvres has hitherto been intemperance; but now, as the missionary remarks, "In Desvres the people consider that to say 'I am a temperance man' or 'I am a Protestant' is to use equivalent words."

As in the North, so in the South. Ten years ago a station was opened at Grasse, in the mountains above Cannes. Grasse is a barracks town, and in addition to a varied and rewarding work in the

mission hall, a very fruitful work has been done among the young recruits by means of the well-equipped soldiers' reading-room. Of late a wave of religious interest has swept over the whole district, largely owing to the itinerating work of the evangelist and his wife, in nineteen mountain villages and hamlets. In many of these places the Gospel was for the first time heard from the lips of M. Quéhen. The thirst for the truth is something intense. The meetings are held in the open air for want of rooms large enough to accommodate the people. M. and Mme. Quéhen begin by singing the hymns, and the people come running. In one village they found one Sunday afternoon a theater set up on the village green. The owner at once invited them to use his chairs for the service; so the town-crier announced the meeting, and all the chairs were filled. A great number of tracts are given away, and not a few Testaments are sold to these mountain people.

A large measure of the success of this mission is due to the eagerness of the people to spread the Gospel. Like the early Christians, wherever these converts go they go preaching the Word. A cobbler's wife, hearing the good news at an evening meeting, proclaims it next day in the omnibus, as she carries home a pair of shoes. A milk woman tells it to all her customers. A traveling pedlar gives a tract to every one to whom he opens his wares. A push-cart man gives away hundreds of tracts every year. An old soldier, crippled, gaining his livelihood by singing in the village streets, gives tracts to all who listen. A blind man carries them to the bench where he sits in



A GROUP OF McALL MISSION WORKERS IN GRASSE, FRANCE

the sun, and gets the passers-by to read them to him. Fifty-two families, living in one *cité* (tenement house), have a regular system of interchange of the tracts the children bring home from Sunday-school. The mission boats distribute thousands of tracts and Scripture portions every year, and sell great numbers of Bibles and Testaments. It is impossible to describe the eagerness of the people for this literature. "Never have I seen a tract dishonored," says a worker, who has had a quarter century of experience. Workmen read them as they sit under the trees to eat their lunch.

Probably there never was another mission so rich in romantic or even melodramatic incidents as this. Over and over again it has happened that some forlorn outcast in Paris or provincial town, on her way to the river to drown herself, has heard the singing of a hymn that seemed to be especially addressed to her, has entered the hall whence the singing issued, has been comforted, turned from her dark purpose, instructed, converted. Desperate men, even, seeking refuge in suicide, have been thus redeemed to life and usefulness.

The Gospel Boats

The true romance of the mission, however, will always be found with the boats, of which there are now two, *Le Bon Messager*, commissioned in 1892, and *La Bonne Nouvelle*,* the gift of an American woman, and now in its second year of service. These boats, plying on the inland waterways of France, open up almost new territory, and wherever they go they find that same readiness to hear, that same thirst for truth, which was so marked in Paris thirty-two years ago. People come from distances of three or four miles around, after their long day's work in the fields or vineyards, and if they find the boat filled and the crowd upon the bank keeping them out of earshot, they patiently wait for the second meeting, or even the third. When the boat moves on to the next station they follow it, and to the next and the next, walking in some cases fifteen miles and back before they can relinquish the privilege! In many cases the priests at first oppose and then are won over; in some they do not oppose. Often they advise the children to attend, one old *curé* going so far as to give his "catechism" at an earlier hour than they might be in time.

In nearly all cases, mayors and municipal councils are favorable to the boat work. They do not need to be taught that lesson which the Préfet of the Seine learned so many years ago; they perceive at once that the teachings on the boats make for good order, and times without number these officials have been among the most assiduous attendants.

In some cases, however, there is bitter opposition. For instance,

* See frontispiece.

at Nemours last winter the clerical party, with the aid of the newspapers, heaped insults upon the workers, and were eloquent in describing the soul-peril which would follow a visit to the boat. As might have been expected, they simply assured a "success of curiosity" for the work. It shortly became a more serious success, so that when the boat moved on, two Protestant ladies felt constrained to offer to bear the expenses of a permanent evangelistic work, which is now in operation.

The boat mission responds to a very widespread, tho inarticulate, need. The service of the priest counts for little in most of these villages and hamlets. Free thought is rife throughout France except



AN AUDIENCE ON BOARD THE BON MESSENGER

in certain localities, the people have thrown off the yoke of the Church, refuse to attend services, and content themselves with civil marriage and civil interment. Yet the soul-hunger within them is insistent. The word spoken by that unknown workingman of Paris, on the night of August 18, 1871, is as true to-day as it was then—"we are ready to hear." All through the length and breadth of France the working people are "ready to hear" him who comes to them with "a religion of freedom and earnestness," and the boats can touch at no small hamlet, no large city, without the entire working population and many of more exalted station crowding to hear the message that is spoken within its walls, and offering the free use of kitchens, barns, and municipal halls for permanent work. So far as possible the pastors of Paris avail themselves of these offers, and follow up the boats with occasional itinerating work.

Often they recognize that the boat has passed that way by hearing hymns sung in the street. It is impossible adequately to describe the boon conferred on the people of France by the mission hymn-book, "*Cantiques Populaires*," the love gift of Dr. and Mrs. McAll. It is used in all the more popular services of the French churches, and has even crossed the sea for use in New Orleans and in missions to French Canadians. France has no popular songs, and this, perhaps, accounts for the hold these hymns have on the people. One hears them everywhere, on the children's playgrounds, at the women's washing-places, along the streets when men come home from work, on the lips of



THE BON MESSENGER IN AN ICE FRESHET IN WINTER

young men who never entered a mission hall. Young people going home from fair or fête sing them as they pass along the silent roads at night. At a country ball, when the girls were challenged to sing, the dancing ceased and solemn silence reigned while a girl sang "*Plus pres de toi*" (Nearer, my God, to Thee). A fire brigade, out for parade on the festival of the village patron saint, started off singing:

"*Jusqu'à la mort nous te serons fidèles.*"*

The parish priest at Reuil, one of the boat stations, procured a hymn-book and greatly enjoys it. An old couple going from Paris to live in the country persuaded the parish priest to introduce it into the

* "*True-Hearted, Whole-Hearted*," by Miss Havergal.

service. A well-to-do couple from the country, converted by hearing in Paris the hymn,

“J’aime Jésus, il m’a sauvé,”

went back home, and for years, at their own expense, carried on meetings in their village like those of the McAll Mission.

Space fails to tell of the work of the mission at the three Expositions, of its loyal yet free cooperation with other organizations, temperance and Bible societies, and the various evangelizing works of the French churches, to which in unnumbered instances it has served as a pioneer. In return, the appreciation in which the work is held by the churches has been more than once signally illustrated by the readiness of these to take over or to enlarge the mission work. Thus in time of stringency, ten years ago, three churches in Lyons, of as many denominations, took the entire support of the five McAll stations. The most notable instance is the splendid new hall in Clignancourt, Paris, built for a Reformed Church, and adopting the neighboring McAll work.

As for the love and honor in which Mr. McAll was held by the French people and the French government during his life, and his memory cherished since his death, any adequate description is impossible. He lived to see the mission attain its majority, to be rewarded by medals from two French societies and by the cross of the Legion of Honor from the government, and to have his seventieth birthday celebrated by tens of thousands with love and enthusiasm indescribable. More important to him, and a more adequate revelation of his character, he lived to make the mission independent of him—so perfectly organized that his death caused no shock or break to the work. His successor, Rev. C. E. Greig, trained under his own eye, was by Dr. McAll himself seated in the chair of direction, and he himself inducted into the honorary presidency of the work a prominent business man of Paris, foremost in every good work, M. Louis Sautter. Dr. McAll had long been a great sufferer from agonizing headaches, due, it proved, from abscesses forming on the brain, and having thus completed his work, on May 11, 1893, Ascension Day, he laid it down. He was escorted to the grave by a military guard of honor and by thousands of weeping friends. He lies buried in Père La Chaise, his grave marked by a stone cross. Mrs. McAll, his second self through all his arduous work, “the secret of Mr. McAll,” as it used often to be said, still lives, and may be seen almost any evening in her old place at the organ, leading the service of song. Her presence there is a benediction, not less appreciated because she and her husband so well founded the work, so wisely, self-denyingly, fitly, that it will go on perpetuating their memory and continuing their work long after they have been reunited in the presence of God.

PREACHING THE GOSPEL IN FRANCE

THE STORY OF THE CONFLICT AND CONQUEST IN COULAURES

BY LOUIS DUPIN DE SAINT ANDRÉ, COULAURES, FRANCE

The best way of getting acquainted with the difficulties and possibilities of the work carried on in France among Catholics by evangelical churches is to study the life of one of the missionary stations. The difficulties found at Coulaures of building up an evangelical congregation in an altogether Catholic country, may be looked at as typical.

Périgord, in the southwest of France, bordering on Bordeaux, was never really in the north touched by the Sixteenth Century Reformation. Its capital, Périgueux, was long ago a Protestant city, but the country round it always remained a Roman Catholic country, and full of superstition and prejudice. Protestantism was absolutely unknown there, and I was surprised lately to learn that to the Périgord people "*Huguenot*" means "*a man who does not believe in God*"! This is the result of the priests' teaching in the past, and the same intolerance and misinterpretation remain to-day. Roman Catholic priests have preached in Périgord that Protestants are devil-worshippers, and most of the peasants thought that Protestants had an eye in the middle of their foreheads, and they were absolutely sure that ministers had cloven feet!

Such was the condition seven years ago. Except for a small congregation in the town of Périgueux, Protestantism was altogether unknown. In those seven years five stations have been founded in this region by the Société Centrale d'Évangélisation; there are at present seven pastors, thirteen chapels or halls, and five hundred souls have been rescued from the darkness of ignorance and sin.

A missionary from Madagascar, Rev. P. F. Martin-Escande, who visited Coulaures recently and spent several days in conversation with the peasants, remarked that we were doing the same kind of work here that he was doing in Madagascar—the same difficulties and ignorance of the people to contend with. This is, in very truth, pioneer missionary work.

First of all, the Gospel of Christ is absolutely unknown to them. "Reading the Holy Scriptures is a sin," say the priests. Consequently they are entirely ignorant of the life of our Lord. I have often asked children: "What does Christmas remind us of?" They all answer, "Of the birth of *God*." "Who was crucified on Good Friday?" "*God*." Such words are a touching testimony given to the divinity of our Lord, but they reveal a state of fearful ignorance regarding Jesus Christ. I was once called to the death-bed of a Roman Catholic who confessed that he wanted long ago to become a Protestant, but had not

dared to for fear of losing his means of livelihood. As death was near, he wanted to be shown by a Protestant pastor "how to die." I found that this dying Roman Catholic of the nineteenth century *did not know who Jesus Christ was!* He had heard of God, but never of His Son! And that man had all his life been called a "Christian"! This case is only an exaggerated instance of a general religious state. In the whole of Périgord for the worship of God and of Jesus Christ has been substituted the worship of the Virgin Mary and of St. Antony of Padua.

At the same time the superstitions have remained what they were in the years of long ago. All kinds of absurd ideas are prevalent. For example, they believe that if somebody washes linen during Rogation week, all the men in the parish must die; if one does not plant in the corn-fields a little bit of the boxwood blessed by the priest on Palm Sunday, the corn will not grow, and so on.

But the greater part of these superstitions are connected with the worship of saints. The credulity of these people a few years ago was astonishing. In what is called Black Périgord is a little town called Auriac, which possesses nothing remarkable but an old statue of St. Remy. This statue is in a little chapel, which is open only on certain days, once or twice a year. It is generally believed in the neighborhood that it has the power of healing rheumatism, if only one can rub the afflicted part upon it. The result is that, when the church is open, people rush in and begin to rub themselves on the statue. And there have been so many people doing that for ages that there is nothing left of the statue but the trunk—head, arms, and legs have been gradually worn away. During the morning, when everybody is sober, everything goes on with a fair degree of decency, but during the afternoon, when men and women have tested the village wine, everybody wishes to be first to rub. In the middle of the little chapel there is a real struggle, and blows are exchanged by the impatient worshippers, so that at night, when they close the doors, the chapel's floor is strewn with buttons and pieces of clothing which have been torn away during the fight!

On ordinary days, when the church is shut, people come from great distances to rub themselves on the outside wall of the building, near where the statue stands within. This superstitious belief is found also at St. Raphael, a little village near Coulaures, which is supposed to possess the grave of the same Saint Remy—a very old stone sarcophagus, on which is carved a bishop's crook. It is said to have the same miraculous power as the statue at Auriac.

The worship of Saint Remy is comparatively harmless, if not for religion, at least for health, but such is not the case for all superstitious beliefs in Périgord. Certain wells are supposed to heal suffering people if plunged into them, and many a time has a poor sick

baby died because during the winter it has been pitilessly immersed in the cold water of the well of St. Sulpice.

Such superstitions are publicly encouraged by the Roman clergy, which derives from it considerable money, so that it is easy to understand the feeling of disgust for the Church which prevails among the more intelligent people of the district. Priests in France are very scantily paid by the State, and have been led to make people pay innumerable fees for any ecclesiastical act: baptism, first communion, confirmation, marriage, burial, etc. Thus the Roman Catholic religion appears to many as a mere *mercenary religion*—the “religion of money,” as they call it.

There is also a very strong feeling among the more intelligent of the population that the Roman Catholic priests are doing their best to prevent the spread of education in the whole country, fearing lest their churches should be left empty when the people discover that these beliefs are mere superstitions and contrary to reason.

The Protestant work among Catholics is not the demolishing of their religious ideas, but an attempt to rescue from utter unbelief the many souls already disgusted with Romanism. We try to show them, instead of the way to atheism, the way to Christ. As missionaries among African Fetishists must make haste in order to save them from becoming Mohammedans, so we must make haste to organize Protestant congregations everywhere in Périgord, in order to save disgusted Roman Catholics from absolute infidelity. These facts explain the opposition we meet from the Roman clergy, and to what extremity things were carried to at Coulaures.

On the other side of the hills which surround Coulaures on the south is the village of Cherveix-Cubas, to which in 1895 many people called the Protestant pastor of Périgueux and accepted the reform.* From there the movement toward Protestantism had spread to St. Raphael, a delightful little village on the top of the hills, from where one can see an immense landscape extending as far as the blue line of the mountains of Corrèze. Three or four men from Coulaures went to some of the services held there, and coming back to their own village, asked the pastor of Cherveix-Cubas, M. Galland, to come and give them a talk on Protestantism. This was on April 25, 1897.

“Oh! what a grand meeting!” wrote M. Galland. “Three hundred and fifty people assembled in a barn which was all too small, so that they

* “One day,” writes the pastor of Périgueux, in December, 1894, “I received the visit of a man of Cherveix-Cubas, who bears the name of Charles Dupuy. Three or four priests, for reasons I can not mention, had been obliged to leave that village within a very short time, and in order to punish the discontented parishioners the bishop refused to appoint another. M. Dupuy said to me: ‘Will you come and give us some popular lectures; explain to us what authentic Christianity is; show that Romanism is not that Christianity, and I promise you a cordial welcome.’” The pastor went, and that was the beginning of the work at Cherveix-Cubas. Now there is a Protestant congregation, with a pastor and a church.

overflowed into the yard and the garden. A few days later we again had an audience of three hundred to three hundred and fifty, all listening with the greatest attention. Five hundred New Testaments and twenty-eight Bibles were sold in a short time by our colporteur."

Immediately, priestly opposition began. In the small "commune" of Coulaures, which has only one thousand three hundred inhabitants, are several large estates belonging to Catholic families. As many peasants are farmers on the estates, these families have a great influence in the country, and several prohibited their laborers from going to Protestant meetings, under penalty of being dismissed. At the same time the grossest calumnies were spread abroad. It was said that the Protestants had caused the last drought, or the fall of hail; that the taxes would soon be doubled in order to pay the high salaries of the pastors; that these were the emissaries of the British government sent to spy out the land; that they were traitors to their country, and had formed an alliance with the Germans to invade France, etc.

It was at that time (October, 1897) that I came for the first time to Coulaures. I soon discovered that a regular campaign was being carried on against us by a Catholic gentleman, and we found it necessary to call a public meeting, where M. Bianquis, Secretary of the Foreign Mission Society of Paris, and M. Pfender, Director of the Société Centrale d'Évangélisation, came to face our adversaries. The arguments of our opponents show the true nature of our difficulties. They said:

1. Protestantism is a foreigner in France, having been invented by a German, Luther.
2. In the Dreyfus case Protestants had made an alliance with the Jews to save an abominable traitor to please Germany.
3. In colonies, and especially at Madagascar, Protestants are always the enemies of France. In Madagascar one could always see the Protestant missionaries, the Bible in one hand, a bottle of rum in the other, trying to stupefy the Negroes, when the Catholic missionaries are what every patriot must be—a Frenchman first, a Catholic after, the religion of the motherland being the first of all.

Conclusion. One must not let Protestantism get a footing at Coulaures.

It would not have been difficult to answer these charges if the meeting had not been violently disturbed by a band of roughs, and if a running fire of jokes, whistles, grunts, etc., had not been kept up for two hours to drown the voices of the Protestant speakers. We had to retire at last, announcing another meeting for eight o'clock at night, under our own direction; and *there* it was possible to reply. At the beginning of this meeting the peasants who had decided to stay with us, threatened and insulted as they were by their friends and relations, asked the minister to let them sing the well-known hymn,

translated into French, "Hold the Fort, for I am Coming!" which rang triumphantly as a token of the victory to come.

Of course the greatest excitement prevailed in the village, and when a fortnight later * the appointed pastor came to hold service, the meeting-house was surrounded by a mob with clubs and stones, shouting: "*A mort les Protestants!*" (Death to the Protestants!) It was impossible to get out of the room till at last one of M. Galland's converts, a navy officer, arrived and took the minister in his carriage, and forced his way through the crowd. A man tried to stop the horse by seizing the bridle, but the officer gave the horse a sharp cut with the whip, the animal reared, and the man was flung to the ground. Some clubs rattled upon the carriage without touching the men. The situation was becoming serious; it was a question of life or death. For the next meeting the mounted police were required, and for some time things seemed to go on better.

Two months later a young theological student was sent to fill the post temporarily. As he was returning one Sunday morning from service a mob awaited him on Coulaures Bridge. As he crossed it he was jostled about, and cries were heard: "The Protestant to the river!" His presence of mind and the help of a young Roman Catholic saved him from the plunge.

The police made a very strict inquiry of the case, and since then (Easter, 1898) no more attempt against the life of the Protestants has been made in Coulaures, but the secret persecution has continued. A carpenter—who is now an elder in our church—has been obliged to go in search of work ten or fifteen miles from his village, because all the Catholics had boycotted him for being a Protestant. Some had not courage to face the persecution, but during the time of hottest opposition twenty dared to bear the sneers and insults of the adversaries of the Gospel by going to the evangelical service. After July 1, 1899, when I was appointed pastor of Coulaures, everything being quiet, the fearful took courage, and the number of Protestants passed gradually from twenty to one hundred and eighty-one,† and on February 4, 1900, we inaugurated our small church. Elders were selected from among the flock, and so the church of Coulaures was planted. The great fight was over, and we had only to increase our influence in the vicinity. The little church has grown so that its extension has obliged us to organize two new congregations, one twelve, the other eighteen miles from Coulaures, having each a pastor at its head.

Protestantism is strongly established in the Périgord, and is gaining ground every day. On the west side we join the new churches of Charente, on the east side the new churches of Corrèze.

* I was then serving my term in the army, and two pastors were coming alternately every other Sunday to give a lecture or hold a service.

† On December 31, 1901.

M. Merle d'Aubigné writes in a way greatly to encourage all those who throughout the world are fighting for Christ:*

What has been the origin of this promising work? About forty years ago a traveler could be seen driving from village to village through Périgord. He was a seedsman, and at the same time an earnest and faithful Christian. As he passed from house to house he engaged in conversation with the peasants on religious subjects, and often brought a few together of an evening in the village inn. It was the time of Napoleon III., and colportage was subjected to severe restrictions. Yet hidden underneath the bags of seed the emperor's gendarmes would have discovered a provision of books. Many of these were sold or left behind in the houses of those who had "received the Word," and it was one of these Bibles, read and pondered over for years—together with the memory of the good merchant—which first suggested to the inhabitants of Cherveix-Cubas the idea of calling the Protestant pastor. After nearly half a century of waiting, the seed sown in faith has born a plenteous harvest!

A REVIVAL IN INDIA

BY REV. JOHN McLaurin, D.D., COONOR, INDIA

Missionary of the American Baptist Telugu Mission

Many questions may arise in the heart of the reader of the above words. "A Revival in India!" When did it begin and where? How extensive is it, and what progress has it made? Tho we may not be able to answer all these questions to the satisfaction of all, yet we do rejoice that, in a very remarkable degree, the revival is here now.

I. *When and where it began.* To know this is not essential to our belief, tho it is interesting to trace God's hand in a movement of this kind. In May, 1902, in Coonoor, Nilgiri hills, South India, several Telugu missionaries and native Christians, who came to the hills as *munshis* and servants, held services in Telugu in an outhouse on Sunday afternoon. One of the subjects was: "The Needs of Village Christians." A remark was made that they so much needed the Holy Spirit, to cleanse, to enlighten, and to empower them to live holy and consistent lives before the heathen. This thought powerfully impressed one present. He began to pray for the village Christians. But the burden grew too heavy to be borne alone. He wrote to a fellow missionary, whose sympathy he could rely upon, asking him to unite with him in daily prayer for a revival of spiritual life among the Christians. The brother replied: "Before they call I will answer: the awakening has begun. I will gladly join you." Shortly after another and yet others joined this praying circle. About the same time, probably the same week, a similar movement, only on a larger scale, began in Kodaikanal, another hill station in South India. In

* "Gospel Echoes from Across the Channel," May, 1902.

the latter place the missionaries met together for prayer and fellowship in the matter of a revival. A great impetus was given to the movement by these meetings. It was not known to either party that the other was praying for this specific object.

During the same year a compilation was made from the lectures of the Rev. Charles Finney, called "A Spiritual Awakening," by the Indian National Council of Y. M. C. A. in Calcutta. It was translated into Tamil and Telugu, under the auspices of the Madras Y. M. C. A., and scattered throughout South India. Similar influences were at work in Northern India.

II. *The extent of the movement.* As early as August, 1902, the ever watchful Y. M. C. A. of Madras issued a "private prayer circular," containing requests for prayer from members of the circle. These members promise to bring the requests of the circular before God each day for a month. A new circular is issued each month. February circular contains thirty requests, March twenty-eight, covering all India and Ceylon, and representing almost all missions. In these requests all phases of work are represented. The movement is gathering force and spreading in extent daily. The present writer has been a missionary in India over thirty years, and has seen nothing compared to this awakening before.

Perhaps in no case has the power of this awakening been as conspicuous as in its effects upon the late Decennial Conference in Madras. The whole atmosphere of the conference was pervaded by the Spirit of God. The Spirit had presided over the appointment of the delegates, had followed them to Madras, and had presided at their meetings in committee, and guided their deliberations in the public assemblies. Note resolutions 1-4, under "The Native Church," and compare them with any former deliverance. The conference focused and intensified the revival spirit, and sent it into regions hitherto untouched.

The visit of Dr. Torrey and Mr. Alexander, fresh from the scenes of the triumphs of grace in Australia, had created a sympathetic feeling in Madras, and delegates from many lonely stations felt the spiritual glow of the late meetings in their places of entertainment. The presence of representatives of Sunday-school, Christian Endeavor, Young Men's, Young Women's, Student Volunteer, and other associations accentuated the spirit already present. I have been present at two ecumenical and three Indian missionary conferences, and many large gatherings of Christian workers, but never attended one where the spirit of catholicity, of devotion, of yearning for the elevation of the Christian and the salvation of the lost was so conspicuous. No human skill in organization can account for the results. Dr. Campbell White's impassioned call for one man and one woman missionary to each 50,000 of India's population from America and Europe was the

spiritual outcome of the previous meetings. Madras was only the Pentacost to which the Lord sent many a weary worker to be inspired and anointed afresh for their work in far-away cities and villages. The many calls for private and public prayer, the reports of the conversion of hundreds in far-separated places, the notes of praise for answered prayer in the awakening of native workers, the unusual number and activity of evangelists, both native and missionary, who have been moved to hold meetings in different places, together with the large number of evangelists and workers who have come from Great Britain and America during the past year to India, show conclusively that the Lord of the harvest is visiting this land.

III. *The field of operation.* (a) The Missionary. The awakening must begin with the missionary, and thank God it did begin with him. He must be filled with the Spirit, the spirit of holiness, of love, of pity, of patience, and self-sacrifice. Pentacost was for the apostles first.

(b) The Native Christians. It is impossible to exaggerate the importance of this point. And it is impossible to imagine a revival without their being in it. Who else would be awakened? There are well unto two millions of native Christians in India and Ceylon. They are scattered from coast to coast, they are more or less associated with and related to millions of their countrymen and countrywomen. They are better educated in proportion to their number than any other class. They can understand their fellow countrymen as no missionary can. Theoretically, at least, they all know the truth, and tens of thousands of them are lights in the world. Just think what a power they would be if cleansed, enlightened, and filled with the Holy Ghost!

(c) Anglo Educated Hindus and Mohammedans. There are millions of these also. Thousands of them pass through government, missionary, and Hindu universities and colleges each year. Almost every one of these knows enough of the religion of Jesus Christ to be saved if they would only believe. Besides these, there are tens of thousands who have been educated in Christian high-schools and village schools, and who have been influenced to become Christians by what they have been taught in these schools.

(d) I have not mentioned the large class of Anglo-Indians or Eurasians. Many of them are most devoted Christian workers, but large numbers are still only nominally Christian. A genuine spiritual awakening would benefit thousands of these. Many Anglo-Saxons also, both of the ruling and commercial classes, would be largely benefited. The above are the classes most open to the influence of a revival, but it spreads from class to class till many who have never heard the Name would be brought under its influence.

IV. *What, then, is our plea?* The words of the Man of Macedonia: "Come over and help us." We need more workers very much. We

need two for every 50,000, but what we need more than even that is unceasing, importunate, believing prayer. We want millions of people praying daily for India. And we want them to do it now. And we want them to keep on doing it till He hears us. I believe a crisis of missions in India is upon us. If we could concentrate the prayers of God's people upon India at the present time I believe we could do the work of centuries in decades.

Let ever child of God who reads this pray for India.

MISSIONARY TRAINING IN THE HOME

BY MISS BELLE M. BRAIN, SPRINGFIELD, OHIO

The missionary training of children should begin, first of all, in the home. Nowhere can so strong and sure a foundation for missionary interest and activity be laid as here. "I believe there ought to be education in missions from the cradle," says Dr. Pierson, "and then, as the child's mind and heart are inspired with a desire for the uplifting of mankind, the fire to be fed with fuel appropriate to the measure of the child's intelligence."

Too little importance has been attached to this matter and too little stress laid upon it. We have had books and articles, addresses and conferences galore, on how to interest the young people in the Christian Endeavor Society and kindred organizations, but practically nothing on how to interest the little people in the home. Yet this is a matter of primary importance. On it depends, to a great extent, the solution of the whole missionary problem. Note the significant words of Mr. John R. Pepper, of the International Sunday-school Lesson Committee, uttered before the New Orleans Missionary Conference in 1901:

I verily believe that the heathen nations can be converted to the religion of Jesus Christ in one generation if the Church will but rear a generation to do the work. . . . I am profoundly impressed with the fact that we will never have an irresistible, all-conquering line of royal givers of gold, silver, or selves, until we do rear them, and the first lesson of this culture in real, honest heart-yearning for the salvation of the whole world must be received in the springs and fountains of early childhood, if we would see the largest yield therefrom.

There are three great reasons worthy of careful consideration why little children should be early trained in avenues of service to Christ and the lost world He came to save: 1. For the good of the child itself. 2. For the sake of what it can accomplish for the cause. 3. To fit it for the responsibilities of the future. Each of these will be briefly considered as follows:

1. In these days when snares and pitfalls for the young abound on every hand, all active, loving interest that a child can be induced to

take in a great and noble cause that absorbs its thought and demands from it a portion of both time and money, is a positive safeguard to it. Then, too, the building of character begins at a very early age, and if that character is to be good and true and noble, the highest ideals should be laid upon it during the plastic period when the child is most easily molded. On this point Dr. Pierson has spoken most powerfully as follows:

Nothing is so subtly fatal to all true symmetry of character as simple *selfishness*. There is as truly peril in a self-indulgent home as in a positively vicious one. Let a child begin by being pampered, petted, indulged, taught to gratify whims and selfish impulses, and you have given a carnal tendency to the whole life. Now there is this precious fruit of very early training in the missionary spirit, that your boy or girl gets another center of revolution *outside of self*. Others' wants and woes are thought of, and the penny that would be wasted on sweets is saved for the missionary box. Where missionary songs are sung at the cradle and prayers for the heathen are taught to lisping lips at the mother's knee; where simple facts about the awful needs of pagan homes and hearts are fed to the children as food for thought and tonic for self-denial, and the habit is thus early imparted of looking beyond personal comfort and pleasure and feeling sympathy for lost souls, a new and strange quality is given to character. It is no strange thing, therefore, that in homes where a true missionary atmosphere is habitually breathed, we find children insensibly growing up to devote themselves and their substance to God.

2. Children, even very little children, are a greater factor in missionary work than we realize. What they actually accomplish is by no means inconsiderable, and far greater than we give them credit for. If their efforts should suddenly cease, many a missionary wheel would stop revolving. Since the day when the Lord Jesus used a little lad's five loaves and two small fishes to feed the hungry multitude He has been using children's gifts to bless the world. The figures are not at hand to show the amount given to missions by the children of Christendom, but it is undoubtedly a vast sum. In proportion to their income, children are the largest givers in the world. Nor are their prayers to be despised. Few among older Christians pray with the simple faith and loving confidence of a little child. If only the curtain were drawn aside, we should probably find that many of the blessings granted to the cause of missions have been given in answer to the prayers of Christ's own little ones. "Thank God for bairns' prayers," wrote James Chalmers from New Guinea; "I like best the prayers of children."

3. A study of missionary biography shows that many of those who have done the most for the cause received their first missionary inspiration from their parents in the home. The impressions gained during the formative period of childhood are never really lost, and seed sown in the nursery, tho it may lie dormant for years, will at length spring

up and bear abundant fruit. This was the case with Robert Moffat, David Livingstone, Alexander Duff, Cyrus Hamlin, Jacob Chamberlain, and other great missionary heroes. It is also true of many whose work has been to "hold the ropes" at home.

It is a solemn thought, freighted with no little responsibility, that from among the children in our homes to-day must come the great missionaries and missionary givers of to-morrow. Ere long these little ones, now so dependent upon our care, are to be entrusted with the money power of the Church, and upon them will rest the burden of preaching Christ in all the earth. There are endless possibilities wrapped up in their young lives. Dr. Lyman Abbott once used this illustration:

I pluck an acorn from the greensward, and hold it to my ear, and this is what it says to me:

"By and by birds will come and nest in me. By and by I will furnish shade for the cattle. By and by I will provide warmth for the home in the pleasant fire. By and by I will be shelter from the storm to those who are under the roof. By and by I will be the strong ribs of a great vessel, and the tempest will beat against me in vain while I carry men across the Atlantic."

"Oh, foolish little acorn, wilt thou be all this?" I ask.

And the little acorn answers: "Yes; God and I."

Borrowing Dr. Abbott's thought, Dr. J. R. Miller has applied it to a little child. We in turn apply it to the missionary possibilities of a little child:

I look into the face of a company of little children, and I hear a whisper, saying:

"By and by I will be a blessing to many. By and by I will give money to the Lord Jesus for His work. By and by I will teach many to love the cause of missions. By and by I will cross the ocean to carry the Gospel to those who have it not. By and by I will turn many from worshipping idols to serve the living God. By and by I shall finish my course and be among the glorified with my Redeemer."

"You, frail, powerless little one?" I ask.

And the little child makes answer: "Yes; Christ and I."

Some Practical Suggestions

The responsibility for missionary training in the home lies, of course, largely with the parents, yet it has frequently devolved upon some other member of the household. Count Zinzendorf, the illustrious "father of modern missions," owed his early training to his grandmother, the gifted and pious Baroness von Gersdorf, while the Earl of Shaftesbury, the devoted advocate of missions both at home and abroad, attributed his first interest in things spiritual to his devoted old nurse, Maria Millis. It is, however, the parents' rightful privilege, and those who, for any reason, allow it to be assumed by others, neglect a great duty and miss a great reward. "Take this

young child and nurse it for Me," is a command laid upon every Christian parent's heart.

The creation of a missionary atmosphere is a matter of primary importance. A child reared in a home where missionary books and magazines crowd the library table, where missionary maps and pictures adorn the walls, and where prayer for missions is daily offered at the family altar, unconsciously imbibes the missionary spirit, even tho no direct influence is brought to bear upon it. "I have always believed in missions," said an earnest Christian woman not long ago; "it would have been impossible for one brought up in our home to do otherwise."

The history of missions furnishes no more beautiful picture of early missionary training than that of Mackay, of Uganda. Both parents were deeply interested in missions, especially in Africa, where Livingstone was then making his great explorations. The "Proceedings of the Royal Geographical Society" came regularly to the house, and the works of Livingstone, Speke, and Grant were purchased as soon as published. On a map in the study the father traced with his boy the course of the newly discovered rivers, and explained the important part missionaries were taking in the opening up of the great continent.

On the long Sabbath evenings, when the father was preaching at some distant kirk, the mother taught the boy. The lessons were from the Bible and the catechism. If they had been well learned, the reward was a thrilling missionary story that filled his young heart with missionary zeal. "Would you like me to go to Africa, mother?" he asked on one of these memorable occasions. "Not unless God prepares you for it, my boy," was her reply; "but if the call comes, see that you do not neglect it." Small wonder is it that in after days the boy became, to borrow Stanley's phrase, "the greatest missionary since Livingstone."

Among the chief delights of childhood are stories, games, and pictures. These should be preempted for the missionary cause, and made to do duty as a means of imparting missionary inspiration and instruction.

Missionary literature abounds in fascinating stories of strange lands and peoples, and thrilling adventures of missionaries among them. Little children will sit entranced while such stories are either read or told to them, and stories heard at mother's knee are rarely, if ever, forgotten. With many parents the problem is where to find suitable material. As long as the child is willing to take his reading second hand, the solution is not difficult, for almost every missionary magazine and book contains one or more stories that can be retold in language suitable to the childish comprehension. But at the age of seven or eight, when the average American child begins to evince a

desire to read for itself, the problem grows more difficult, for there are almost no missionary books suitable for beginners. Herein lies the great lack in missionary literature. There are, of course, many excellent children's magazines and papers which should be in every home, but, as a rule, a child loves a book better than a paper. Twenty years ago there was a similar lack in secular literature, but in recent years many gifted pens have been at work, and there is now a long list of most attractive books for beginners on a great variety of topics. It is to be hoped that the need may soon be met in missionary literature also.

Of books especially attractive to children, "The Story of John G. Paton" undoubtedly heads the list. One little lad, whose mother applied to me for a book to interest him in missions, was so delighted with it that he insisted on hearing all of it twice, and begged his mother "not to stop reading the part about the sinking of the well until he had heard it a thousand times!" Egerton R. Young's "On the Indian Trail" and "My Dogs in the Northland," S. M. and A. E. Zwemer's "Topsy-Turvy Land," and Hannington's "Peril and Adventure in Central Africa," are also great favorites. Hamlin's "My Life and Times," Chamberlain's "In the Tiger Jungle" and "The Cobra's Den," Hotchkiss' "Sketches from the Dark Continent," Williams' "Missionary Enterprises in the South Sea Islands," Gale's "Korean Sketches" and "Mackay of Uganda," by his sister, are gold-mines of stories attractive to little folks, tho they also include much that is beyond their comprehension. Tho not especially missionary in character, Carpenter's "Geographical Reader of Asia," Jane Andrews' "Seven Little Sisters," and Isaac Taylor Headland's "Chinese Mother Goose Rhymes" and "The Chinese Boy and Girl," are invaluable in creating an interest in foreign lands and peoples.

Playing missionary games is one of the best ways of imparting missionary instruction in the home. It is said that knowledge gained in play is more easily acquired and longer retained than that gained in any other way. A prominent educator declares that his whole life has felt the impress of the old game of "Authors," played in his childhood, and attributes to it much of his love for books. And many a student of the Word is ready to testify to having gained his first knowledge of Bible characters through the Scripture games played in the home circle on Sunday afternoons. Missionary games similar to these would do much to remedy the woful ignorance which prevails concerning great missionary heroes and their notable achievements. Unfortunately there are very few missionary games available. Simple ones can, however, be easily made at home. In the matter of both books and games English societies are far in advance of our own. The Church Missionary Society provides a fine array of printed matter for little people, including missionary alphabets, painting-books,

and picture-books for the little ones in the nursery, and missionary lotto and other games for those who are more advanced.

Some one has said that "an ounce of picture is worth a ton of talk." This is, of course, a mere hyperbole, yet so great is the influence of pictures that it demands thoughtful attention from all parents who seek to train their little ones aright. Two illustrations will suffice to show their power. Not long ago there came to the Home of the Friendless, in one of our Western cities, a beautiful and accomplished girl, brought there from a Christian home of wealth and refinement by her bent and broken-hearted father. When the matron, in accordance with her custom, questioned the girl concerning the cause of her downfall, she answered, with sobs and bitter tears: "It was a picture, a nude figure, in my father's dining-room. It ruined me and broke my parents' hearts."

In marked contrast to this sad story of an impure picture that so terribly wrecked a life, is that of Count Zinzendorf and the *Ecce Homo* of Sternberg, showing the power of a pure and noble picture to uplift a life. In 1719 the young count, who was destined by his uncle for a brilliant social career, was sent on a tour of foreign travel to complete his education and wean him from his devotion to the service of God. It was a time of testing; but as the young nobleman stood before the famous painting in the Dusseldorf Gallery and gazed into the sad, expressive face of the crucified Redeemer, he renewed his consecration vows and returned home resolved to serve God as never before.

The power of pictures to plant a missionary purpose in the heart of a child is shown in the lives of Duff, of India, and Richardson, of Madagascar, both great heroes of the Cross. The former traced his first desire to be a missionary to pictures of idols shown him by his father at the age of four; the latter to a picture of the martyrdom of the native Christians of Madagascar, shown him by his teacher at the age of seven.

The wealth of pictures that make our present-day books and magazines so attractive constitute one of the best aids to the study of missions, and are a great delight to children. They can be used in many ways. Very pretty picture-books can be made by clipping them and pasting them in an ordinary scrap-book. Especially to be commended are the Orient Pictures issued by the American Baptist Missionary Union. Printed on heavy paper, and reproduced from the best missionary photographs available, they are true works of art, and worthy of a place in any home. Curios, as well as pictures, have a place in the missionary training of the young. For this reason a missionary museum is an excellent thing, especially for boys, in whom the collective spirit is usually so pronounced. A stamp collection, which brings the boy in touch with every foreign field, might form a part of this.

Hand in hand with missionary instruction in the home must go practical training in missionary work. If the child's missionary development is to be complete, it must be early taught to give its pennies to the Lord Jesus for His work, and to pray for the children of foreign lands and the missionaries who work among them. In the matter of giving, American mothers may learn a lesson from their Hawaiian sisters. In the early days of Christianity in the islands it was the custom of many a mother to put a bright coin in her baby's hand and hold it over the contribution-box. If the tiny fingers held on to the shining piece, she gently shook it until it fell, with a merry ring, into the box below. Thus trained, the Hawaiians became noted for their liberality. Surely a plan that worked so well will bear transplanting.

MISSIONARY WORK IN MEXICO: TWENTY YEARS AGO AND NOW

BY THE REV. LEVI B. SALMANS, B.D., M.D.

Methodist Episcopal Mission, Guanajuato, Mexico, 1885-

It would be a pleasing task to trace the splendid progress of the work of God in Mexico as carried on by thirteen missions; but as this would be all but an impossible undertaking, I will briefly outline the progress of one—that of the Methodist Episcopal Church.

Take, for comparison, the years 1882 and 1902. Then we had nine missionaries of the parent Board, with their families, and five ladies from the Woman's Foreign Missionary Society. Now we have eight and eleven respectively. While the field was pretty well preempted then, we have spread out greatly, both in detail and in the character of the work we are doing. It would be safe to say we have four times as many congregations and four times as many schools as then, besides some kinds of work we did not then carry on.

Our Press has developed greatly, being now a mighty power, as is shown by its over five million pages of religious literature published annually, besides a dozen newspapers and much job-work. Six of our schools have developed into large establishments, with ample edifices, accommodating over three hundred boarders and over one thousand two hundred day pupils, while the attendance in all our schools is about five thousand. The courses of study cover fourteen years, and lead through three years of theology to the ministry and four years of normal work to the profession of teaching. Some pupils devote their last three years to nursing, and others to Biblical studies, and work for the after-service of Christ and His Church. Two have finished their studies in the States, graduating in medicine, with the purpose of work in the Church, and an increasing number are heading their educational careers in the same direction.

Our self-support during these years has grown up from humble beginnings to about \$60,000 annually, while the whole sum expended in the mission in round numbers in 1882 was \$45,000 (Mex.), and in 1902, \$250,000 (Mex.).

Out of the seven native preachers found in the list published twenty years ago, two are still alive and grown up into the stature of men in Christ Jesus, holding positions of great importance in our work, and we have added twenty-five more to their number, while our schools are helping on in their preparation a constantly increasing stream of workers for the future, even adding two or three kinds of workers which did not then exist, such as doctors, nurses, and deaconesses.

This brings me to mention that the philanthropies are growing up among us, just as they did in the early history of Christianity itself, in the beginnings of Wesley's work, or in the home Church at the present time. Medical missionary work began among us twelve years ago. It has developed greatly, until now we have three dispensaries, a fine hospital, a training-school with ten nurses in it (the first in the Republic)—all manned (and womaned) by three medical missionaries from the States and two native Mexicans educated in this country. The first steps have been taken for the establishment of a school to train house-to-house visitors to work with the schools and in the pastorates, of whom we expect great things.

MISSIONARY PROBLEMS IN CENTRAL AFRICA

REV. DEWITT C. SNYDER, M.D., BROOKLYN, N. Y.

For Ten Years Missionary at Luebo, Kongo Independent State

After that glorious Sabbath mentioned in my previous article, everything took on a brighter hue. The missionaries were encouraged to greater zeal; the committee in the home land, cheered by the grand news, sent out more missionaries, and the people themselves, having a bright object-lesson before them, became more deeply interested.

The coming of new missionaries made it possible to open a day school, where the children and some older people, mostly men, were taught to read and write in their own language. Our first efforts along this line were hampered by the lack of books and other school materials. We had to begin at the very beginning, reduce the language to writing, and prepare the books. We were dealing with people who had never seen a book, knew nothing of a written language, and who had not only to learn the alphabet but also to learn its use. Our first "book" was a card containing the alphabet in large red letters, ending with "&." This was hung in a conspicuous spot, and the children were placed where all could see it. We began to teach them

the sounds of each character by repeating them all (except "&") one by one, responsively. This process of instruction they called "counting the book." After we had repeated each letter over and over, and finally came to the end of the alphabet, the whole school called out, in a despairing tone, "*Kabafwila!*" We soon learned that *they* had named the sign "&" which we had omitted and with one accord called it "*Kabafwila!*" which, freely translated, means "Oh, dear, not finished yet!"

"Advanced lessons" were all typewritten, a tedious and unsatisfactory method, and we longed for a printing-press. This was received a few years later through the generosity of a friend in Baltimore, and after we had mastered the art of composing and printing we kept it hot for many months. This press is still working to its greatest capacity, but is now too small to do the needed work, and we are hoping that in some way another may be secured.* The natives soon learned to set type, and have proved good workers, tho they are rather slow.

Catechumen classes were formed, and so eager were the people to be instructed in "*Buala bu Njambi*" (God's palaver) that many were necessarily turned away. The two classes formed averaged thirty persons in each, and if we had had more teachers at least two additional classes could have been filled.

Marriage Complications

Prior to the forming of the classes most of our converts had been from among the younger unmarried people, but now the married men and women came flocking to us, and this brought new complications. What were we to do when a man with several wives became converted and wished to be baptized? Could he join the Church while living in the sin of polygamy? If not, which wife was he to retain, and what was to become of the others? The varied questions arising from this condition of things, and the different opinions held by the members of the mission, made it very difficult to reach any final conclusion. At last we decided to compromise by allowing those already married to two or more wives to join the Church without divorcing any of the number, but they were forbidden to contract another marriage. We strongly taught the sin of polygamy, and trusted to the working of the Holy Spirit in the hearts of the Christians. We believe the time will soon come when the people will of themselves give up the practise. The enforced separation of a man from his wives is sure to work harm to some of them, and we must remember that these conditions were entered into before the people knew that it was a sin to have more than one wife. Of course we refused to baptize a man who had entered into polygamy *after* he had become acquainted with the teachings of the Bible from the missionaries, unless he first put away all

* Since writing this the way has been opened for securing the larger press, and it will soon be on its way to the heart of the Kongo.—D&W. C. S.



MRS. SNYDER SEATED AMONG A CROWD OF CANNIBALS

save the one he had first married. Such a man we considered as having sinned against light, and his wives also were looked upon as partakers in his sin. In other words, we made a difference between those who practised polygamy *before* the Gospel was preached in their midst and those who, knowing of the teaching of the Scriptures, entered into that state.

The question arose also as to whether we should allow a Christian to marry a heathen. The circumstances were such that we could do little else than advise our Christians not to marry out of the Church. We have known of cases where a Christian man married a heathen woman and was the means under God of her conversion, and *vice versa*; but do not recall a single marriage of this kind where the Christian went back to heathendom through the influence of the unconverted partner. Another question was: "At what age shall we allow marriage?" This was hard to settle, as no record of age is kept by the people; but, as far as we could judge of age, we refused to marry any girl under fourteen or any boy under sixteen. In view of their previous training, and to avoid placing them under too great temptation, our chief principle was to be assured they were no longer children.

As the church grew in numbers we were confronted with the question of admitting children into the fold, and the age at which a native African can fully grasp the fact of his sinfulness and the need of a Savior. As it was next to impossible to do more than to *guess* at a child's age, we were governed by the degree of intelligence shown in the catechumen classes. We have had some bright Christians from among the very young people, and invariably found them brighter than the mature men and women who for so long a time had been ruled by their superstitions. Four examples of young Christians may prove interesting.

The Story of Dick and Polly

It was difficult for us to remember their native names, so we renamed them Dick and Polly, John and Bella. The first two were our personal servants, and were inseparable; the other two worked on the station, and were also always together. Dick and Polly were born in the same Baluba village, many miles from Luebo. Their parents were quiet, inoffensive people, and, with the other inhabitants, lived the peaceful, indolent life of the African. Dick and Polly played in the streets with their little dark-skinned companions. Shut out from the world by dense forests on every side, they knew nothing of life other than that enacted within the small village and its immediate neighborhood. Very early one morning, Dick told us, the whole village was aroused by the noise of guns, and as they rushed out of their houses to learn the meaning of it all, they saw a great number of strange black people approaching, firing guns, and making a terrible noise. Too

frightened to run, the villagers stood as if paralyzed, and the next moment scores of them fell to the ground, pierced by the bullets from the guns of the enemy. Then they sought to escape by flight, but too late; those who were not killed were captured. Dick and Polly hid behind a tree and witnessed the death of their parents, who were shot down in front of their home. The houses were set on fire, while the men and women of the village were tied together like animals, and were corralled and guarded. The victors then prepared the usual cannibal feast, always held after a war or raid. Slices of flesh were carved from the bodies of the dead, the pots were filled, and the feast was on. After the enemy had eaten their fill, a quantity of flesh was dried over the fires to carry away for food on the journey. Dick and Polly saw the bodies of their parents thus mutilated, and afterward, on the journey, were compelled to eat the flesh they had seen cut from the bodies of father and mother. With twenty or more other children they were tied neck by neck to a long native rope, with a space of about eighteen inches between each child. In this manner they were compelled to walk over the rough paths through the dense forests day after day for ten days. When they reached the mission station they presented an appearance too pathetic to be described. Destitute of all clothing, their poor emaciated bodies looked like skeletons encased in parchment. Their feet were filled with running sores, due to the long-enforced walk and exposure. The rope had never been removed from their necks. They had walked by day and slept at nights tied together. They had not been permitted to bathe, so that they were as dirty a looking lot of children as could be imagined. We bought and liberated them. Soap, water, and clean clothes added much to their appearance, but it took the grace of God to change their faces. As near as we could judge, the four of whom we are writing were about nine or ten years old, tho no trace of child-likeness could be seen on their faces.

Dick was very bright and very much inclined to be tricky; he had a wonderful influence over Polly, and they would put their heads together and hatch all sorts of mischief. While they were fairly honest in most things, they could not resist the temptation to steal our salt. One day Polly left the pantry rather hurriedly as we approached. Telltale sprinklings of salt on the floor looked suspicious, but she denied all knowledge of how it got there. On examination the pocket of her dress was found packed full of the coveted article, so that she was taken into the bedroom and told to kneel down with Mrs. Snyder, while God was earnestly asked to forgive her for the theft and falsehood. This impressed the little heathen to such an extent that for some time Polly was a model girl. But the desire for salt again overcame her, and she had many a fall before she would stand firm against temptation. One may wonder why we did not give

her all the salt she wanted. This article, which is so common in America and Europe, was used for other than cooking purposes in Africa. There it was equal to gold as a medium of exchange. She had all the salt she wanted to eat freely given her, but we soon learned that Dick instigated most of the thefts and received the stolen article, which he bartered off for other commodities. Besides this, Dick was vicious. He and Polly were fast going the downward road to destruction when the Spirit of God intervened.

The conversion of both came gradually, but was complete. What a bright, happy Christian she became! As I write I can see her skipping across the compound as happy and light-hearted as any young girl in our homeland! One pathetic thing in Africa is to see the sad, careworn faces of the children. Polly's face was of that kind before her conversion. The poor girl became the victim of the dreaded *beriberi*, or sleeping sickness, and died. But oh, what a glorious death! So quietly, so peacefully, so trustfully she passed away! Hers was the first Christian death on our station, and the influence of that death-bed worked wonders. Dick still lives—impulsive, whole-souled Dick! He is now an earnest worker in the Young People's Society of Christian Endeavor of Luebo. He has still many a fight with his old sins, but he fights manfully, and usually comes off conqueror with the help of Christ.

John and Bella

John and Bella were workers on the station, and had not the direct care that came to those in the household. Bella was a thin, tall girl with a most unattractive face. She would never look at you squarely, and in the early days no smile ever illumined her hard features. She and John joined forces in housebreaking. John was small and could get through the small windows, while Bella waited outside to receive the stolen stuff. We tried to correct them with kindness, but it was thrown away. Then we used corporal punishment on Bella, who was the older. I will never forget the first punishment she received. We gave her ten strokes across the hand, and at the last she fell heavily to the ground and passed into what seemed an epileptic fit. As she lay there with muscles twitching we were filled with compunction, and worked over her most energetically until I discovered that she was feigning to be unconscious. The next time we had occasion to punish her she went off into a fit at the very first rap, and we left her to die at her pleasure while we watched her at a distance, and had the satisfaction of seeing her slowly open her eyes, look carefully around, and then jump up and run away.

She never tried that again with me, but later, when new missionaries arrived, and she was handed over to one of them as a personal servant, she tried the same trick. I was coming out of my house one day when the missionary came, white-faced and breathless, to tell me

that she feared that she had killed Bella. She said she had occasion to punish her very lightly, but it had seemed too much, and poor Bella lay dying. I heartlessly told her to let her die, as it would not hurt her any, and she would be around all right in a few moments. Then Bella tried a new game. One day the Baka Mbuya people who lived along the river, about two miles from the station, brought Bella to us stark naked, with the tale that they had rescued her from drowning. They had seen her throw herself in the river and had plunged in after her, and added that it was customary to pay to the rescuers a piece of cloth (eight yards of unbleached muslin) for saving the life. This seemed reasonable, and we paid. The next week the same thing happened, and we paid again. The following week another piece of cloth went the same way. But when the fourth week rolled around and brought the same rescuers with Bella in their midst, we began to "smell a rat," and refused to pay anything. We told them, moreover, to let her drown the next time, but Bella never died in the water. Her conversion was finally brought about through the earnest prayers of one of the colored missionaries. Tho her Christian life was of short duration, it was bright. She died in full belief of her Savior's power to save.

John was unique. Other boys were bad in spots. John was bad through and through. He cared for no one, and each missionary tried in vain to win John's heart. He resented kindness, showed not the least gratitude, and was so lazy that in comparison the other lazy natives seemed diligent and quick. During the daytime he would lie around in the dirt, so that his body was a home for the fleas and other vermin. The "jiggers" actually ate his toes off, and to-day he has not a toe on either foot.

John's besetting sin was stealing chickens. We traced him one night, and found him half a mile from the station, seated alone by himself, around him the dense, black forest, lit only here and there by the eyes of a prowling leopard or by the bright orbs of a passing python. Why they never killed him is marvelous. He had built a small fire of sticks, and, naked as when he came into the world, he sat before it with his feet in the ashes. In his hand he held a chicken, which he had killed and partly stripped of its feathers. No attempt had been made to draw the fowl, and he held it by the legs over the fire, gently roasting it. Not a gleam of intelligence lit up his face, and one could easily imagine that he was asleep, save for the fact that his eyes shone with a peculiar luster. When it was sufficiently cooked he ate it as a dog would, tearing the flesh off with his teeth.

It was next to impossible to keep John at home. We tried every way we could think of—kindness, love, persuasion, threats—but all were of no avail. At last we resolved to lock him up, but during the night he dug with his hands a hole under the walls of the house and

escaped, together with another chicken. He was caught, brought back, and again locked up. This time a chain was padlocked around his ankles, but the next morning he was gone, and with him a chicken. During the day the lock and chain were found beside a big rock at least a mile from the mission. He had dragged himself over the ground until he found a rock and a convenient stone, and had literally smashed the brass lock to pieces. It was several days before we caught him, and then one of the missionaries decided to lock him up in his cook-house, which was a very strong one. His hands were securely tied together, and his feet were bound fast. We found him there the next morning, but during the night he had in some way wriggled himself to the top of the stove, where he had managed to rise to his feet and was industriously chewing away at the end of a piece of smoked halibut that hung from the ceiling. He did not act thus because he was starving, for we gave him plenty to eat.

One day by accident John broke his arm. I set the bones and did it up properly, and told him he must keep the arm in the sling. The next morning John was gone, and a chicken! We instituted search, and at noon he was brought in, his arm flopping helplessly at his side, without a sign of bandage or splints. We set the arm again, and tied him fast to his bed. The morning found him away again, and the mission one hen the less. When evening came the people brought John in, minus the bandages and splints. This time we put him in a strait-jacket, and kept him tied fast until the arm was well. I fed him with a spoon during all the time, and labored for John's soul as never before. He talked beautifully, and I felt that at last he was saved. But, alas! for our fond hopes. No sooner was he free than the chickens and John again disappeared together.

But the day at last came when John was converted, and since that time he has been a changed boy. The chickens as well as the missionaries could henceforth sleep peacefully through the night. To-day he is a member of the Young People's Society of Christian Endeavor, and, under the guidance of Mr. Sheppard, is a hard, earnest worker.

The brief histories of these lives give but a faint insight into the work that the little band of missionaries have done in that dark spot in darkest Africa. Eleven years ago, when the writer first reached Luebo, the place was in the grossest darkness. To-day there are two organized churches and several outstations, and a band of earnest native evangelists, who travel for miles and miles around the country, proclaiming to their brethren the glad news. Schools flourish, books are written and printed, and the whole Bible will soon be translated. In the two churches there is a membership of over fifteen hundred, and scores are added every two months.

"Thine, O Lord, is the greatness, and the power, and the glory, and the victory, and the majesty: for all that is in the heaven and in the earth is thine; thine is the Kingdom, O Lord, and thou art exalted as head above all."

TIDINGS FROM MANY FIELDS

TWENTIETH ANNUAL MEETING OF THE INTERNATIONAL MISSIONARY UNION

BY REV. J. T. GRACEY, D.D., PRESIDENT

The International Missionary Union convened in its twentieth annual session June 3-9 at the Tabernacle, Clifton Springs, N. Y., one hundred and fifty-six missionaries being present. The accompanying roll is the only one furnished through the press, and is here printed because of the close affinity between this Union and this REVIEW. The Union now enrolls nearly twelve hundred living missionaries who have seen service on the field in periods varying from two to fifty years. Among those present this year, Rev. John T. Gulick has been thirty-six years in China and Japan, Rev. Dr. John A. House has served thirty-one years in Turkey, and Miss Gertrude R. Hance has done every sort of missionary work in Africa for a like period. Among the veteran women missionaries, less than a score had aggregated over five hundred years of service. The larger number had seen from eight to twenty years of hard work on fields from Siberia to South Seas and from the Cape to Cairo; they were survivors of the Peking siege, even of the India sepoy mutiny, and they had just arrived by the Siberian railway; they had experiences of the Boer war, and they had just come from the Philippines and from the forests of Brazil—a picturesque mosaic of personalities as well as of experience.

Notes from Afar

There were communications by the score from members now abroad, reporting the latest phases of missionary work. Rev. John G. Paton, D.D., reported from the New Hebrides that one missionary, after a few years' work among the nude savages at his station, has portions of the Scriptures translated into their language and 1,200 of them attending school and church. Another, after five years, has about 600 attending church and school; another pastor, who was ordained to the work in 1900, has now at his stations, on Paama and Ambrim, 1,200. On the island Ape another has 2,700 attending church and 2,300 in his schools, of whom are 587 educated church members. There are in the New Hebrides mission over 16,000 converts, and of them 330 native teachers. Malekula, the second largest island, is believed to have a population of from 16,000 to 20,000 cannibals. The men do not wear any clothing and the women very little.

Joseph E. Walker, of Japan, noted changes in twenty years on the Island of Kyu Shu, which has a population of 6,000,000. Twenty years ago there was one city in which, perhaps, a dozen missionaries worked and a half dozen evangelists. Now in ten cities some seventy missionaries live, with hundreds of Japanese evangelists. Then there were 100 native Christians, now at least 2,000.

Rev. S. M. Zwemer, of the Reformed Mission in Arabia, wrote that the last mission conference in Arabia issued a circular in the interest of a conference of all missionaries in Moslem lands—India, Persia, Egypt, and Africa—proposed to be called to assemble in Cairo or Bombay. Rev. John McLaurin, D.D., of the Baptist Mission, Nilgiri Hills, India, reported that the revival is resulting in hundreds of conversions in a dozen or more places (see p. 583). Miss Corinna Shattuck, of Turkey, says the impetus for education is seen by the rush of young women as well as men to the Christian colleges. Rev. J. H. Bruce, of India, called attention to the exclusion from government schools of children because natives of high caste object.

National Affairs and Missions

The topic of national and political current movements, as they are related to missionary interests, was gravely considered, and the most recent information given about the Russian Czar's proclamation of so-called religious liberty, which seems to pertain to freedom of worship only and not to freedom of propagandism. Interesting and important statements were made about the administration of the King of the Belgians in Kongo Free State, through concessions and syndicates, and the horrors of the abuse of these, with native cannibal police to enforce them "for revenue only."

The Union adopted resolutions and an address to the King of the Belgians, concerning the atrocious conduct of the concessionaires of the Kongo Free State, and also hitting back hard at the squeezing process by which the Kongo Free State endeavors to drive out the Protestant missionaries, chiefly because they expose the devilish deeds of the rubber agents.

The Kongo Bololo missionaries have been driven out of Juapa, and American Presbyterians threatened with eviction by force if they do not vacate stations they had opened on the Kassai River. The English Baptists have failed to secure any special favors and are refused land, tho Mr. Grenfel, their active leader, has rendered the state large service through his charts and surveys of the Upper Kongo. In fact, they hate Protestant missionaries as the only persons who dare expose their black arts, which are necessary to produce 200 or 300 per cent. dividends on their investments in syndicate rubber exploitations.

Rev. Henry H. Jessup, D.D., of Syria, was detained *en route* to the Union. The text of his communication will be found in part elsewhere in this number (see p. 605).

Woman's Work

One whole session was given over entirely into the hands of the ladies for consideration of Woman's Work. Among those who addressed this meeting were Mrs. Withey, of Angolaland, of the only Protestant mission in that country; Miss Ranney, of the third

generation of that missionary family; Mrs. Mix, twenty-four years in Burma, ten of them among the Shan tribes, sixteen days' journey by cart road from mail station. Mrs. Dr. Goodrich told experiences in the siege of Peking, and of the native Christian girls who gave themselves in calm martyrdom rather than deny their faith. Miss Marks related famine experiences in India, where, besides daily ministries amid starving millions, she herself received and disbursed \$40,000 in relief among over fifty thousand starving people walking the streets in her own locality, while Rev. J. W. Robinson, of the same Methodist mission, disbursed \$400,000 in similar attempts to rescue the dying. Most of this money came through the *Christian Herald* fund. Miss Ellen M. Stone spoke of the work in Macedonia and among the Greeks. She was followed by a young Bulgarian woman.

The interest of the week culminated in the farewell meeting to over forty of the missionaries present, now returning to their fields. Among these were: E. W. Clement, Miss Mabel Lee, to Japan; Mrs. Cowles, Miss Hance, Mr. and Mrs. Hill, to Africa; Miss Dunmore, to Mexico; Ira Harris, M.D., to Syria; Dr. Goodrich and Mrs. Goodrich, Miss Ross, Miss Allen, Mr. and Mrs. Partridge, Miss Sloan, Mr. and Mrs. Groesbeck, and Mr. and Mrs. L. Whittlesey, to China; G. W. Ray, to Brazil; Miss Isabella Watton, Miss Ranney, Miss Phinney, Mrs. Mix and Miss Craft, to Burma; L. B. Chamberlain, Miss Hatch, Mrs. Everett Smith, W. D. Valentine, M.D., Mrs. J. H. Gill, Miss Annie E. Sanford, W. O. Valentine, Mrs. S. L. Gates, Mrs. M. B. Carleton, M.D., Miss K. Fahs, J. W. Robinson, Mr. and Mrs. C. L. Bare, Miss Mary Means, Miss Lillian Marks, E. Horton, Miss Mary Low, Miss Jennie Rollier (eighteen), go to India.

A volume would be needed to give anything approaching a satisfactory synopsis of the information given during the week.

The sanitarium of Clifton Springs again entertained the missionaries free of all cost, and Mrs. Dr. Foster personally, and as superintendent of the sanitarium representing the trustees, proved, as heretofore, her courtesy and her competence as a hostess. The devotional meetings of the week, under Mr. David McConaughy, were "quite on the verge of heaven."

ROLL OF THE INTERNATIONAL MISSIONARY UNION

Clifton Springs, New York, June 3-8

NAME.	FIELD.	NAME.	FIELD.
Abell, Miss Annie E.	Micronesia.	Beall, Mr. A. W.	Japan.
Adams, Mrs. M. D.	India.	Bing, Miss Anna V.	"
Albertson, Miss L. Gertrude	China.	Bigelow, Miss Agnes.	Africa.
Allen, Miss Mary.	"	Bliss, Mrs. Isaac G.	Turkey.
Bare, Rev. C. L.	India.	Bond, Mrs. G. A.	Malaysia.
Bare, Mrs. C. L.	"	Boughton, Miss Emma W.	China.
Barlow, Miss Daisy D.	Japan.	Brewer, Miss Jessie.	India.
Barnes, Miss Mary L.	Africa.	Bushnell, Mrs. Albert.	Africa.

NAME.	FIELD.	NAME.	FIELD.
Carleton, Mrs. M. B.	India.	Knowlton, Mrs. L. A.	China.
Chapman, Miss Ella L.	Burma.	Latimer, Miss Laura M.	Mexico.
Chamberlain, Rev. Lewis B.	India.	Lee, Miss Mabel.	Japan.
Chamberlain, Mrs. Lewis B.	"	Leslie, William, M.D.	Africa.
Clement, Prof. Ernest W.	Japan.	Lowe, Miss Mary E.	India.
Clement, Mrs. Ernest W.	"	Luther, Rev. R. M., M.E.	Burma.
Cole, Rev. J. T.	"	Marks, Miss Lillian.	India.
Cowles Mr. George B.	Africa.	McConaughy, Mr. David.	"
Cowles, Mrs. George B.	"	McConaughy, Mrs. David.	"
Craft, Miss Julia G.	Burma.	McGuire, Mrs. John.	Burma.
Cushing, Rev. Charles W.	Italy.	Means, Miss Mary.	India.
Davis, Mrs. Lydia A.	China.	Mechlin, Rev. John C.	Persia.
Davissan, Rev. W. C.	Japan.	Melton, Miss Mary E.	Japan.
Davissan, Mrs. W. C.	"	Merritt, C. W. P., M.D.	China.
Dobbins, Rev. Frank S.	"	Merritt, Mrs. C. W. P.	"
Drake, Rev. D. H.	India.	Mix, Mrs. Huldah.	Burma.
Dreyer, Mr. F. C. H.	China.	Newcomb, Rev. John.	India.
Dreyer, Mrs. F. C. H.	"	Newcomb, Mrs. John.	"
Dunmore, Miss Effa M.	Mexico.	Noyes, Miss Mary F.	"
Easton, Miss Susan C.	India.	Osborn, Mrs. W. B.	India.
Fahs, Miss Katherine.	"	Owen, Rev. C. C., M.D.	Korea.
Ferguson, Mr. Henry S.	China.	Owen, Mrs. C. C.	"
Ferguson, Rev. William L.	India.	Palmer, Miss Frances E.	Burma.
Ferguson, Mrs. William L.	"	Partridge, Rev. S. B.	China.
Fife, Miss Nellie C.	Japan.	Partridge, Mrs. S. B.	"
Footte, Mrs. Frank W.	India.	Penick, Bishop C. C.	Africa.
Foster, Rev. John M.	China.	Phinney, Miss Harriet.	Burma.
Foster, Mrs. John M.	"	Price, Mrs. Rosina E.	"
Fritz, Rev. W. G.	Philippine Is	Priest, Miss Mary A.	Japan.
Gardner, Miss Sarah.	Japan.	Ranney, Miss Ruth.	Burma.
Gates, Mrs. L. S.	India.	Ray, Rev. George W.	S. America.
Gill, Mrs. J. H.	"	Riggs, Miss Mary E.	China.
Goodrich, Rev. Chauncey.	China.	Riley, Miss Celia J.	S. America.
Goodrich, Mrs. Chauncey.	"	Roberts, Mrs. W. H.	Burma.
Gracey, Rev. J. T.	India.	Robinson, Rev. J. W.	India.
Gracey, Mrs. J. T.	"	Rollier, Miss Jeanne L.	"
Graves, Rev. Roswell H.	China.	Rolman, Miss Eva.	Japan.
Graves, Mrs. Roswell H.	"	Ross, Miss Isabella.	China.
Griffin, Rev. Z. F.	India.	Salmans, Rev. Levi B.	Mexico.
Griffin, Mrs. Z. F.	"	Sanford, Miss Annie E.	India.
Groesbeck, Rev. A. F.	China.	Scudder, Rev. Ezekiel C.	"
Groesbeck, Mrs. A. F.	"	Scudder, Mrs. Ezekiel C.	"
Gulick, Rev. John T.	China, Japan	Shaffer, Mrs. Kate B.	"
Gulick, Mrs. John T.	Japan.	Shaw, Miss Kate.	Japan.
Gulick, Rev. T. L.	Spain.	Shockley, Miss Mary E.	China.
Hallam, Rev. E. C. B.	India.	Sloan, Miss Addie M.	"
Hallam, Mrs. E. C. B.	"	Smith, Mrs. Everett G.	India.
Hance, Miss Gertrude R.	Africa.	Smith, Miss Lida B.	Japan.
Harrington, Rev. F. G.	Japan.	Sparkes, Miss Fannie J.	India.
Harris, Ira, M. D.	Syria.	Spencer, Rev. David S.	Japan.
Hatch, Miss S. Isabel.	India.	Spencer, Mrs. David S.	"
Hill, Rev. Thomas.	Africa.	Spencer, Rev. J. O.	"
Hill, Mrs. Thomas.	"	Stein, Miss S. E.	China.
Hotchkiss, Willis R.	"	Stone, Miss Ellen M.	Turkey.
House, Rev. John A.	Turkey.	Taft, Mrs. George W.	Japan.
Howell, Mr. George.	China.	Thayer, Rev. C. C., M.D.	Turkey.
Howland, Rev. S. W.	Ceylon.	Thayer, Mrs. C. C.	"
Howland, Mrs. S. W.	"	Thompson, Miss Mary.	China.
Humphrey, Rev. J. L., M.D.	India.	Thoms, Mrs. Marion W., M.D.	Arabia.
Humphrey, Mrs. J. L.	"	Thomson, Rev. Robert.	Turkey.
Kelly, Mrs. E. W.	Burma.	Valentine, Rev. William D.	Burma.
Kingsbury, Rev. F. M., M.D.	Bulgaria.	Walker, Rev. U. L.	Africa.
Kingsbury, Mrs. F. L.	"	Walker, Mrs. U. L.	"
Kirkpatrick, M. B., M.D.	Burma.	Washburn, Rev. George T.	India.

NAME.	FIELD.	Women's Union Missionary Society.....	1
Washburn, Mrs. George T.....	India.	Friends.....	1
Watson, Miss Isabella.....	Burma.	Independent.....	1
Wherrett, Miss Gertrude.....	Assam.	Free Church of Scotland.....	1
Wheeler, Mrs. L. N.....	China.		
White, Mrs. Wellington.....	"	Total.....	156
Whittlesey, Mr. Roger B.....	"		
Whittlesey, Mrs. Roger B.....	"		
Williams, Mrs. Alice M.....	"	BY COUNTRIES	
Wilson, Miss Frances O.....	"	India.....	43
Winchester, Rev. Alexander B.....	"	China.....	36
Withey, Mrs. Irene F.....	Africa.	Japan.....	24
Worthington, Miss M. C.....	China.	Burma.....	14
		Africa.....	14
		Turkey.....	6
		Mexico.....	3
		Korea.....	2
		South America.....	2
		Ceylon.....	2
		Bulgaria.....	2
		Assam.....	1
		Syria.....	1
		Persia.....	1
		Italy.....	1
		Philippine Islands.....	1
		Malaysia.....	1
		Arabia.....	1
		Spain.....	1
		Micronesia.....	1
		Twenty countries represented.	
BY DENOMINATIONS			
Baptist.....	30		
Methodist Episcopal.....	35		
American Baptist.....	31		
China Inland Mission.....	11		
Presbyterian (North).....	9		
Evangelical Lutheran.....	6		
Reformed Church.....	5		
Free Baptist.....	4		
Presbyterian (South).....	3		
Baptist (South).....	2		
Protestant Episcopal.....	2		
Canadian Baptists.....	2		
Young Men's Christian Association.....	2		
Disciples.....	1		

A WORD FROM SYRIA*

BY REV. HENRY H. JESSUP, D.D., BEIRUT

Missionary of the Presbyterian Board, 1856-

1. The wedge is beginning to enter the Mohammedan world—the wedge of Gospel light and Christian civilization. A Moslem emir in Cairo has published a volume called "The New Woman," advocating the abolition of the veil, the harem, polygamy, etc., and the Mufti of Cairo has publicly endorsed the book. The author says: "This question is one of life and death for us and for the whole Mohammedan world." Mr. Michael Ibrahim, a converted graduate of the Azhar University in Cairo, is preaching to hundreds of Moslems. One week before I left Syria (on March 8), I baptized four Mohammedan young women, and the evening before I sailed I preached, together with my son William, to a room full of Mohammedan men, who listened with profound interest.

* A personal word accompanies the above, which we take the liberty to quote, begging pardon, but knowing it will be read with interest. Dr. Jessup says: "The missionary work is a joy and a privilege; it is unspeakably blessed, the noblest and best work ever entrusted to man. I am thankful nothing has ever tempted me to turn aside from it, and I hope to return to Syria, the Lord will, next spring. These past forty-seven years has been to me a season of high privilege, of mingled joys and sorrows, but of growing love for the work. The Lord sends us trials and discipline to sanctify us. I have one son, William, a missionary in Syria; two daughters, wives of professors in the Syrian Protestant College in Beirut, and my youngest son, Frederick, is about to go as a missionary to Tabriz, Persia. Surely I ought to be a very grateful man!"—EDITORS.

2. The Protestant community of the Turkish Empire is the most intelligent, the best educated, and has a smaller proportion of illiterates in proportion to its numbers than any community in the empire.

3. There is strong hope that ere many weeks have passed every American church, school, seminary, college, and hospital in the Ottoman empire will be *established* and *legalized* by imperial firman.

4. The demand for the Scriptures in the various languages of the empire is increasing so rapidly that it is difficult to run our printing-presses fast enough to meet it.

5. The six American colleges at Beirut, Assiut, Constantinople, Marsovan, Kharput, and Aintab are training the men who will one day be the leaders in the new age in Turkey. These colleges are already teaching young men of every sect in the land—Mohammedans, Greeks, Armenians, Jews, Roman Catholics, and Kopts—to work together, to respect and love one another, and to labor for the best welfare of their people in the future.

6. The Bible has returned to the East *to stay*. It will never be possible for priestly tyranny or scarcity of supply to blot out God's Word again from the lands of the Bible.

7. There is still much land to be possessed and much work to be done: translating, teaching, educating, training a native ministry, and conducting the higher education for young men and young women.

8. The work calls for the best men and women in the Church to go forth and sow the seed and gather the harvest.

DIFFICULTIES IN EDUCATING MOSLEMS

BY ONE WHO WORKS AMONG THEM

Direct Christian approach to Mohammedans is, by reason of their prejudices, limited mainly to the circulation of the Scriptures and medical missions, but these are of supreme importance, for the former contains the inspired foundation of our faith and the latter is its living example. Several indirect agencies, however, are slowly clearing the ground for Mohammedans ultimately to listen to the good news of the Gospel without prejudice, and one of them is found in the spirit and methods of modern education.

The spirit of modern education, or the scientific spirit, is that of seeking the truth. It reports phenomena without prejudice, believes according to evidence, and never quarrels with a fact. The spirit of Mohammedanism is opposed to free thought; it denies or distorts facts according to preconceived notions, and believes as directed by authority. The two are fundamentally at odds.

True education deals with principles; Mohammedanism, with rules. The scientist acquires information by induction; the doctor

of Islam acquiesces in the verdict required. Scientific methods of teaching lead to original investigation, enlarging the sphere of human knowledge; Mohammedan methods are chiefly restricted to memorizing, and their face is sternly set toward the past. The scientific teacher aims to direct his pupils to knowledge greater than his own; the Mohammedan teacher, to keep bright pupils from finding him out. Our students pass by examination; theirs by "a pull." Science, when possible, traces every event to the operation of natural laws; fatalistic Mohammedanism, to the operation of eternal decrees. Natural Science and Fatalism can not be yoked together in the same team.

Mohammedanism engages to take charge of the intellect as well as the conscience of a "true believer." Its historic temper is manifest in the burning of the great Alexandrian library, alleged to have taken place on this order from the Calif Omar:

The contents of those books are in conformity with the Koran or they are not. If they are, the Koran is sufficient without them; if they are not, they are pernicious. Let them, therefore, be destroyed.

The alternative has ever been, "Koran, tribute, or sword." Rigid censorship of the press in Mohammedan countries still allows the printing and circulation of only such books and papers as meet official approbation. The curriculum of a school or college is supervised and expurgated in the same way. If doubt arises, the Mohammedan way is to settle it by unsheathing the sword. Unwelcome argument or information is advanced at the risk of the neck. Pious frauds are at home in a system, the aim of which is not to be true, but to seem true.

More specifically, the Koran fixes the length of the year at three hundred and fifty-four days, without regard to scientific calculation. Acceptable prayer must be directed toward Mecca, and worshipers at sea sometimes rise from their knees disconcerted because their prayers have been vitiated by the veering of the ship. The call to prayer is to be given five times a day at periods regulated by the daylight. Would not a Mohammedan living in polar regions question his sacred book on the solar disarrangement of its hours for prayer? Mohammed stated that he had given "An Arabic Koran." Does not the founder thus seem to limit his creed to local acceptance, instead of making it universal, as truth from God must be? How can the Mecca pilgrimage, suited to Arab tribes, be practical for men at the other side of the world? How can an inspired book teach the existence of a host of genii? Such points contain seeds of doubt for the system which lays them down.

An Englishman who had embraced Mohammedanism once challenged the truth of Christianity on the ground of the narrative of the Bethlehem star. He claimed that the Bible stands or falls with the truth of the story of the star of Bethlehem which it contains, that Christianity stands or falls with the Bible, and that the narrative of

the star being scientifically impossible, the whole fabric falls together. His challenge was taken up by an evangelical Greek preacher, who adduced the well-known Mohammedan story how the moon one night descended from the sky and passed up one of the sleeves of the prophet's mantle and out the other. "To what size," asked the Christian, "was the moon reduced, or into how many fragments was it divided, when it passed through the sleeves of the prophet's mantle? How long a time was occupied in the transit, and what was the means by which it was effected?"

Mohammedanism mutilates geography and history. Armenian subjects of the Porte may not study these branches as related to their own nation. Pass a Turkish custom-house with a Bible, and the maps will be torn out, because they show territory now ruled by the sultan once to have been ruled by other sovereigns. Political economy, with its *quid pro quo*, is counter to the propensities of Mohammedans for pillage, which they have shown from the time of the prophet to that of the Armenian massacres. Constitutional science can not fellowship the uniform despotism of Mohammedan governments, the entire absence of democratic or representative institutions among them. Physiology and sociology are against polygamy, divorce, and slavery as legalized by the Koran and practised by its followers. The chastisement of women and mutilation as a punishment share in the same condemnation, while Ethics has a voice to raise on these and kindred subjects. Astronomy challenges the astrology of the Koran, and impugns the authority of the book that teaches it. Mohammedan medicine is connected by the people with magic, and results in the reputation of army surgeons knowing no more than how to give quinine and castor oil. And theology joins issue on that view of God which represents Him as a simple sovereign instead of as a moral ruler.

The progress of education among Mohammedans, therefore, is one of the means that will ultimately make Mohammedanism impossible to an educated man. Probably the educational system of the Turkish Empire has doubled in efficiency since the present sultan, Abd-ul-Hamid II., ascended the throne twenty-five years ago, and the spirit of inquiry has increased in proportion. Mohammedan patronage of schools where thought is free advances. Mohammedan educational conferences in India meet and discuss the organization of a Mohammedan university to supplement the schools already existing. The sultan has proposed an agricultural college in Turkey to be conducted by American professors, as the medical and military colleges are already conducted in part by French and Germans, while English is the predominant influence in the naval college.

Of great significance is the Gordon Memorial College, founded at Khartum, Egypt. Tho distinctively Christian teaching may be forbidden a place in the curriculum, tho attention may be confined to agricultural, technical, and industrial education, an institution on

British models and with a Moslem constituency will be a powerful Christian agency. The process will be long, but the result is not doubtful. The Gospel of Christ will yet show that it is the power of God unto salvation. Islam contains no article in its creed providing for amendments. The system contains fundamental error as well as fundamental truth, and hence carries the seeds of its own dissolution. It must be transformed by the "exact truth," which it is the province of modern education to discover and make known. Truth is mighty and must prevail. All study and learning lead to the Mighty Founder of Christianity, who said, "I am the Truth."

A RABBI CONVERTED IN JERUSALEM

BY THE LATE REV. J. M. EPPSTEIN, BRISTOL, ENGLAND

Many years ago Dr. Wolfe distributed in Jerusalem a number of New Testaments. The greater part were burned in the court of the synagog, but some remained in the pockets and reached the hearts of a few. One copy fell into the hands of a young rabbi of good family and means. He was married and had two children. For five long years he secretly studied the New Testament by candle-light in a cave outside Jerusalem, comparing it with the Old, and finally decided for Christ.

When at the missionary's house his wife came and implored him to return to Judaism. The matter was a serious one, he had to choose between his wife or Christ; but by God's grace the decision was given for the Savior.

The wife became exceedingly bitter against him, accused him of many crimes, had him imprisoned, others bribed the jailers to torture him by night, he was compelled by the consul to divorce his wife, one child died, and the wife took the remaining child with her to Russia.

A young cousin of the rabbi swore he would murder him, but he, knowing of his purpose, expostulated with him, "If you murder me, you send me to perdition," and induced him to discuss the question of the truth of Christianity with him. The young cousin began to find he could not hold his ground, and prayed to God for guidance. He usually carried any Christian tracts he was studying in his girdle, the Eastern pocket, and one day, in the synagogue, having, as a Levite, to follow the priest in reading a portion of the Law, while ascending the steps to do this, his girdle caught in the railing, the tracts fell out, and this sudden discovery would have had fatal results had not the young man sought and found safety in immediate and rapid flight.

The Rev. John Nicolaison, the missionary to whom he fled, had no room or bed to give him, so he slept in a stable, on a sack of shavings, with a horse-cloth for covering.

With further instruction he was baptized, and after varied experiences God opened the way for him to study at the college in Malta. He then offered himself to the Society for Promoting Christianity Among the Jews. God has abundantly blessed his labors in many lands. He is now located in England, and is the Director of the Wanderer's Home, from which Mr. Bergmann and many others has gone forth after experiencing the new birth. That converted Jewish rabbi is the writer.

THE BEST APOLOGETIC *

BY REV. GEORGE JACKSON, B.A., EDINBURGH, SCOTLAND

The last ten verses of Matthew's Gospel fall naturally into two equal sections. The first section contains what has been called the "program" of the enemies of Christ ("Say ye, His disciples came by night and stole Him away while we slept"); the second section contains the "program" of Christ Himself ("Go ye and make disciples of all the nations, baptizing them into the name of the Father, and of the Son, and of the Holy Ghost").

Set these two programs over against each other, and you will observe there is no point at which they touch. Christ's follows that of His enemies, but it does not meet it, it does not discuss it; it simply ignores it. He has His own work to do, and He does it without regard either to theirs or them. He might have turned upon them and rent them, and put their crooked policy to shame; but He chose rather to pursue His own ends and to fulfil His own purpose. He does a good work who overthrows falsehood; he does a better who establishes truth. And it was that better work to which the Master bid His disciples put their hands when He charged them, with no sidelong glances at their enemies' plan, to fulfil their own commission, and preach His Gospel to the whole creation.

This, then, is our lesson: that where the Gospel and the New Testament are concerned, propagation is at once our first duty and our best defense. There is no argument for the Scriptures like their circulation. The best "defender of the faith" is not faith's apologist, but faith's apostle. The one way to bring to naught the programs of the enemies of Christ is to carry out the program of Christ. Christian missions must always be the supreme apologetic.

This is not said, of course, in any spirit of depreciation of the Christian student and thinker. Never, perhaps, have these had graver responsibilities laid upon them than are theirs to-day. It is not only that the whole vast frontier of the Church has to be guarded against the incursions of an ever-watchful foe, but within the Church itself a thousand difficult problems await the worker. And we know now that the questions which scholarship raises, scholarship must decide. He must be strangely ignorant indeed of the facts and tendencies of his own time who can suffer himself to make light of the calling and duties of the Christian scholar and apologist. Nevertheless, there is a Divine order which may not be reversed, and we are not depreciating the second things when we insist that, important as they are, they are not the first things, and have no right to the first place. And in the Divine order the apologist stands always behind the missionary. Not to defend the truth, but to proclaim it, must be always the first obligation of the Christian Church.

Somebody once asked Charles Sumner, the great American statesman, to hear the other side of slavery. "Hear the other side!" he answered. "There is no other side!" That is how Christianity speaks; and the Church has need to-day to learn that same imperial accent. We have grown too apologetic. We have been too much concerned about the enemy and too studious of his programs. We have spoken too

* Condensed from *The [English] Methodist Recorder*.

often as men whose business it is to make the best of one side of a difficult argument. It is time to mind our own business and to do our own work. It is time to put away the fear of the skeptic from before our eyes, and to recover the lost note of authority. The New Testament is not the word of men who thought they had some little contribution to make to the discussion of a large and difficult problem, and make it modestly, deferentially, like men who hope, indeed, they are in the right, but know they may well be in the wrong. It is the word of revelation, final, absolute, authoritative. And toward such a word our first duty is not to defend it, but to declare it. It is for us to publish abroad what God has made known.

And it is in the declaration of the truth, I repeat, we find its best defense. Men speak sometimes of "proving" Christianity, as if it were a kind of mathematical problem through which, step by step, you could work your way down to the triumphant "Q. E. D." at the bottom. But you can not prove Christianity; Christianity must prove itself. The Gospel, St. Paul says, is a power of God; it is a Divine force, and, therefore, its proof must be, as some one has well said, not logical, but dynamical; it must be demonstrated not by argument, but by what it does. When John sent two of his disciples to Jesus, saying, "Art thou He that cometh, or look we for another?" we read that Jesus said—no, we do not read that Jesus said anything; what we read is this: "In that hour He cured many of diseases and plagues and evil spirits; and on many that were blind He bestowed sight. Then He answered and said unto them, Go your way and tell John what things ye have seen and heard." There is the real silencing answer—not in persuasive words of wisdom, but in demonstration of the Spirit and of power.

I am not afraid to trust Christianity anywhere. It will hold its own with the solitary thinker in his study; it will stand the cross-fire of experts in the witness-box; it will state the case for itself on paper to any man, and not fear the issue. But if you want to see it in the greatness of its strength you must see it at work. While it argues, others will argue with it; when it works it puts all its adversaries to silence. "And seeing the man which was healed standing with them, they could say nothing against it." Of course they could not. The God that answereth by healing men, He must be God. And, in the long run, that is the Church's one argument. The answer to its questions, the solution of its perplexities, the open door of escape from its enemies, have all been found in loyalty to its Master's great command to preach the Gospel to the whole creation.

The Logic of History

1. Turn, *e.g.*, to the Church of the first days, and the history of that momentous controversy by which for so long the Church was torn: Must a man be circumcised in order to be saved? To become a Christian must a Gentile first become a Jew? No more important question could well have been raised by the infant Church; for upon the answer depended whether Christianity was to become the faith of mankind, or remain but the creed of an obscure Jewish sect. How was the question settled? It was settled, as so many knotty problems have been settled, by the logic of facts. While the leaders at Jerusalem were debating, Christian Jews, scattered by the persecution which broke out on the death of Stephen, and yielding to the natural impulse of their new-found faith, preached Jesus, so that a great number, not only of Jews, but of

Greeks, believed and turned to the Lord. Philip baptized the Ethiopian eunuch. Barnabas saw with his own eyes what, without respect of persons, God had wrought in the Church at Antioch. While Peter yet spake in the house of Cornelius, the centurion, the Holy Spirit fell on all them which heard the Word. And in still more marvelous fashion, during Paul's first missionary journey, God opened a door of faith unto the Gentiles.

Of what use was argument in the face of facts like these? *Solvitur ambulando*. It used to be an axiom—if I may borrow another man's illustration—that there was no life in the sea beyond the limit of a few hundred feet. Pressure and absence of light, it was said, made life at greater depths impossible. Then came the *Challenger*, with her deep-sea dredge that went down five miles, and from that enormous depth brought up healthy living things with eyes in their heads. And after that, of course, the old theories had to be let out to make room for the new facts. That, I think, was the position of the early Church in the days of which I have been speaking. Peter's argument was simply unanswerable: "If," he said, "God gave unto them the like gift as He did also unto us, when we believed on the Lord Jesus Christ, who was I that I could withstand God?" Who could maintain that Judaism was the only way into the Kingdom of God in the presence of men who were manifestly within it, but who had not entered by that door?

But now mark where Peter had learned this argument. He had learned it, not in Jerusalem, but in Samaria, in Antioch, in Cæsarea. It was the logic, not of the school, or the council-room, but of the mission field. By preaching the Gospel the disciples discovered the true meaning and content of the Gospel which they preached. The thought of the Church widened with the work of its missionaries. It stretched forth its hands to save others, and in doing so it saved itself.

(2) Pass from the first century to the seventh, and again we see the Church saved by the missionary. It was in the early years of that century that Mohammedanism began its long career of conquest. Arabia, Persia, Syria—all fell in quick succession before the victorious Saracens. Then the tide of invasion rolled westward, and Egypt, Northern Africa, and Spain were swallowed up in the vortex of Islam. So swift and complete was the overthrow of their foes that within a single century the followers of the False Prophet had built up the greatest empire on the face of the earth. Over the archway of a mosque in Damascus may still be read the half-obliterated inscription, "Thy kingdom, O Christ, is an everlasting kingdom"; and above it, "There is no God but God, and Mohammed is His prophet." It is the history in mournful outline of those fateful years. And yet not the whole history, for the picture has another and a brighter side. Mohammed was still but a child on that day, of which every schoolboy has read, when Gregory the Great, then a Benedictine monk, walking in the slave-market at Rome, saw the fair-haired Saxon youths—"Not Angles, but angels," he said—and was moved with pity for the heathen land from which they came. A few years later Augustine landed in Kent, and that very century which witnessed the terrible incursion of Mohammedanism, became, as Dean Church says, "the age of one of the purest and boldest missionary efforts on record. The seventh century was the age of the conversion of England, the age of Augustine and Theodore of Tarsus, of Aidan and Chad, and Aldhelm. It was the age of the missions of Irish monks, Columba

and his followers, in Burgundy, and in the vast unknown heathendom beyond it, in the plains and forests of Central Europe, in the Alpine valleys, and on the Danube and the Rhine. . . . Toward the end of the century a burst of missionary zeal carried English teachers, emulating their Irish forerunners, to win to the Gospel the lands from which their fathers had come. Willibrord of Ripon preached to the heathen of Friesland, and founded the see of Utrecht. His greater follower, the Devonshire Winfrid, devoted his life, in the first half of the eighth century, first as a preacher and then as a martyr to the conversion of the Germans."

Now, link together these two sets of facts. Gregory probably did not realize the greatness of his own policy; he builded better than he knew. Nevertheless, the fact remains, as a recent Church historian has pointed out, that when Gregory definitely launched the Church on a career of aggression, humanly speaking, he saved Christianity. "On every hand her dominion was threatened and her borders straitened." But the new enthusiasm kindled by the missionaries beat back the tides of Moslem invasion and won Western Europe for Christ.

(3) Or turn yet again from the seventh to the eighteenth century, and the story of the great Revival. The illustration is hackneyed enough, but in the present connection—and for a Methodist—it is inevitable. And, indeed, it would be difficult to find in the whole history of the Church a more convincing illustration of the truth I am seeking to enforce. Of the religious condition of England, before the Revival had done its work, it is not necessary for me to speak. The mournful and oft-quoted words used by Butler in 1736, in the advertisement prefixed to his "Analogy," are confirmed out of the mouth of a thousand witnesses. Even so late as 1751 we find the same keen observer, in a "Charge" delivered to the clergy of his Durham diocese, lamenting what he calls "the general decay of religion in this nation," "which," he says, "is now observed by every one, and has been for some time the complaint of all serious persons."

But there is no necessity to dwell upon what is so familiar. What is not, perhaps, so often noticed is that this religious decline continued unchecked even when, as is now admitted on all sides, the logical victory lay with orthodox Christianity. The Christian apologists, with Bishop Butler at their head, had routed their Deistical opponents along the whole line. Yet still the tide of irreligion had not turned. As Canon Overton says, Christianity in England was in this strange position: "It had been irrefragably proved as against its then opponents; it was established speculatively on the firmest of firm bases; but speculation was not carried into practise. The doctrine was accepted, but the life was not lived." Again I say, I am not depreciating the work of the Christian thinker. Religion in the eighteenth century had need of a Butler that it might stand four-square to every wind that blew. Nevertheless, the true victors in that fierce fight with vice and error were not faith's apologists, but faith's apostles. It is not to Butler, but to Wesley, that, under God, we owe the Revival which changed the face of England, and created world-wide Methodism. Once again the Church was taught that her salvation lies not in defense, but aggression. The missionary spirit is the very breath of her nostrils. Faith dies when it is not diffused. "The Kingdom of God is not in word, but in power."

(4) My last illustration I take from the history of our own time. It is a well-known fact that about thirty years ago, in the early seventies,

the tide of unbelief in our country was again at the flood. Mr. R. H. Hutton wrote in the *Spectator* of what he called "The Approach of Dogmatic Atheism." Dean Church, of all men the least likely to fall a victim to mental panic, preaching in St. Mary's, Oxford, a few years before, said: "There are reasons for looking forward to the future with solemn awe. No doubt signs are about us which mean something which we dare scarcely breathe. . . . Anchors are lifting everywhere, and men are committing themselves to what they may meet with on the sea." It was in these days that John Richard Green, the historian, abandoned both his East End curacy and his Christian creed, and that Mr. John Morley used to write the name of God with a small "g"—an act of juvenile folly of which probably Mr. Morley himself has long ago repented in sackcloth and ashes. In one single year—the year 1874—Professor Tyndall delivered his famous Belfast defense of materialism; Professor Clifford declared that in a very little time evidence, "of the same kind and of the same cogency" as that which forbids us to assume the existence between the earth and Venus of a planet as large as either of them, would forbid our faith in a Divine Creator; and, lastly, the author of "Supernatural Religion" gave to the world his much-talked-of book, the result of which Mr. Morley believed at the time would be "the complete demolition" of the value of the New Testament as authentic testimony to the occurrence of the marvels which it relates. Bampton and Hulsean lectures, he declared, would vainly endeavor to restore evidential value to the fabric which had been so rudely damaged. And, if further illustration be required, it may be sufficient to call to mind that it was in the days of which I speak that the fiercely anti-Christian movement which we associate with the names of Charles Bradlaugh and his now abandoned "Halls of Science" reached its highest point.

Such was the condition of things at the beginning of the seventies. What turned the tide? Morley and Tyndall and Clifford and Bradlaugh were met and answered on their own ground, as it was meet and right they should be. But once more the real, silencing answer came not by the presentation of the Gospel as a system, but by its manifestation as a life. On June 17, 1873, two American evangelists landed at Liverpool to begin their marvelous campaign, the results of which are with us in all the churches to this day. What Moody's work did for Scotland may be learned from a chapter in George Adam Smith's "Life of Henry Drummond." What it did for England has yet worthily to be told. But the more closely that remarkable movement is studied, the more completely, I believe, will Dr. Philip Schaff's judgment be confirmed, that "as the Methodist revival, more than a hundred years before, stopped the progress of Deism, so these plain laymen turned the tide of modern materialism and atheism."

The Lesson for To-day

What is the lesson for us to-day from these chapters of the Church's history? Unless I have wholly failed to read their significance aright, surely it is this: that more than ever we must bend our energies to the work of propagation; at home and abroad, along the whole line of our frontier, expansion must be our watchword. Faith still has her problems, and still, as of old, she will find their solution in the path of unfaltering obedience to her Lord's command. Just because Christianity is what it is, not an abstraction, or a system, or an idea, but a life, there-

fore its ultimate, its final vindication must come, not from the world of thought and speculation, but from the world of conduct and life.

Look at some of the questions which are bandied about by the controversialists to-day. Is the Gospel for all men? By what right does Christianity claim to be a universal religion? Is it the final word concerning man, and man's relation to the Infinite? Or is it but, as one writer calls it, our "last great religious synthesis," to be by and by incorporated into some larger, wider Gospel? How can we prove—here is a question which I read the other day in the correspondence columns of a religious newspaper—how can we prove the superiority of the Christian ethic to the ethic of extra-Christian systems of philosophy and religion?

Now, all these are matters in regard to which, undoubtedly, scholarship has both its duties and its rights. But, primarily, they are problems not so much for the scholar as for the preacher, the missionary, the evangelist. They are not to be worked out like a schoolboy's sum on a slate; they must be worked out, and the answer must be got, in the life of the Church and the manifold activities of the mission field. The student of comparative religion may demonstrate with his parallel columns the immeasurable superiority of Christianity to every other form of religion which the world has ever known; he may argue from the contents of the revelation its perfect adaptability to every class and condition of men. But again I say, you can not prove Christianity; Christianity must prove itself; the final demonstration must be given in the facts of life and the experience of the world. As Henry Drummond used to say, the evidence for Christianity is not the "Evidences"; the evidence for Christianity is a Christian.

And even in face of present-day controversies concerning our Scriptures, controversies in which sometimes the knife seems to be pointed at the Church's very heart, our duty remains unchanged. It is not for us to stand idly by, waiting till scholarship shall give us back our Bible from the fires of criticism through which it is being passed. We have our work to do, and the unsolved problems of the study must lay upon us no arrest. The truth of truths for the Church, in days like these, is the self-evidencing power of its message. Let us not be overanxious for the safety of the ark of God. The Bible needs no propping by our fearful hands; it stands in its own unaided strength.

I have heard of a scientist who invented, several years ago, some new kind of light. Then, to protect it from the wind and the storm—which was one chief source of concern to him—he had put around it a guard of exceptional strength. But one night the fierceness of the tempest shattered the guard and left the light without defense. And the light went out? No; to the experimenter's astonishment, it still burnt on, with clear and steady radiance, as tho all the winds of heaven were asleep. I think some of us have had an experience like that. We were very fearful for our Scriptures, and we fenced them round with Watson's "Institutes," or Paley's "Evidences," or Butler's "Analogy." But the weather has begun to tell badly on some of our defenses. Nobody reads Watson now. I have heard even a Fernley Lecturer speak slightly of Paley; and the great Butler himself, some of his critics think, is getting leaky in places. Well, but the Bible is not at the mercy of our defenses; it shines by its own quenchless light; and what the hand of God has kindled the breath of man shall not put out.

It is in that faith that now, during a whole century, our great British and Foreign Bible Society has done its noble work. What an inspiration, and what a lesson, to remember that the years of its most abounding activities have coincided almost exactly with the years through which the modern Critical Movement has been making headway among us! Pronouncing no judgment upon that movement, resolutely adhering to its "sole object"—"to encourage the wider circulation of the Holy Scriptures, without note or comment"—it has now been the means of circulating nearly 170,000,000 copies of Scripture, in languages spoken by seven-tenths of the population of the world. The greatest of all missionary organizations, it has, literally, gone out into all the world and preached the Gospel to the whole creation. It has placed in men's hands the Word of God, trusting the secret spiritual energy that is in it, confident that it would establish its own empire over men's hearts and lives. And for every Church that bears the name of Christ this is still the supreme task. "The Kingdom of Heaven is like unto leaven, which a woman took, and hid in three measures of meal, till the whole was leavened." It is for us to bring the leaven to the meal.

A REMARKABLE CRISIS IN SOUTH AFRICA *

BY L. HOFMEYR

President Students' Christian Association of South Africa

One of the most remarkable events in the history of the Christian Church is to be witnessed in South Africa at the present time. As one of the fruits of the unfortunate war, which for two years and eight months has raged in South Africa, there are about two hundred young men who have offered themselves to be trained as missionaries for the foreign field. In addition to these, there are about fifty young women who have also volunteered their services. And this is not all, for the names of young men and women are still coming in as candidates for entrance to missionary training-classes. Student Volunteer cards are in great demand, and the numbers in our Student Volunteer Movement are still growing.

As another instance of this most remarkable revival of missionary activity, there is the fact that the circulation of *De Koningsbode*, the missionary organ of the Dutch Reformed Church in South Africa, has within a few months increased its circulation from two thousand to over six thousand copies.

Money is being given for missions as never before. Many Christians, who for years have opposed missions, have now confessed their sinful neglect, and are doing all in their power to make good the opportunities that have been lost.

Let it not be thought, however, that the Dutch Reformed Church is now for the first time realizing its responsibility toward the heathen. It has been persistently stated that the Boers hate missionaries and oppose mission work in every form; and, unfortunately, events have happened in history, such as the burning of Livingstone's house, which give color to this statement, and even support it to a certain extent.

* Condensed from *The Intercollegian*.

Let us take a brief retrospect over what the Reformed Dutch Church has done for missions since 1850. Its mission work is divided into two parts: *Buitenlandsch* (Foreign), and *Binnenlandsch* (Home) Mission Work. By the "Foreign" we understand work done outside of or on the borders of civilized South Africa. The foreign mission work of this Church includes mission stations in Banjailand (Rhodesia), Zoutpansberg, Mochuli, Sauls Poort, Waterberg, Mabieskraal, and Wakkerstroom. These last-named places are all on or near the borders of the Transvaal. A very flourishing work is also done in Nyassaland, British Central Africa. There at Mvera, in Central Angoniland, the first station was founded in 1889, by the Rev. A. C. Murray. There are now five head stations and twenty-five white missionaries of the Dutch Reformed Church. There are between eighty and ninety outstations, and the baptized Christians count over four hundred. Sixty trained evangelists assist the missionaries in carrying the Gospel to their own people. This year an evangelists' training-school was opened, in which eighty young men are in training as evangelists. Schools are established at all the stations and outstations, and the average attendance is over six thousand.

Summing up, we find that there are about sixty missionaries laboring under the foreign department of the Dutch Reformed Church.

By the "Home" department we understand work done among the Kafirs, Hottentots, and other native races of South Africa. In almost every district where there is a white congregation of this Church there is also a congregation for these natives, established and maintained by the Dutch Reformed Church. In this "Home" department we find a membership of 8,771, while 36,090 souls are brought into contact with the Gospel.

God has great things in store for a land and Church where such a love for missions is to be witnessed. The large number of young people offering themselves for the mission field has almost perplexed us. When we think of our churches in the late republic burned down, our congregations scattered and ruined, and many of our best church-members deceased or impoverished, we tremble lest, in this critical time, we, as a Church, should be found wanting. Again God has heard our prayers, and to meet the requirements of these volunteers the money is coming in well from the members of our Church. At Worcester, in the Cape Colony, a fine property of forty apartments and twenty acres of ground has been purchased for £10,000, and in February, 1903, a new training-institution for these young men is to be opened there. Over £3,000 has been promised annually for the support of the young men at this institution. In one congregation £1,800 was subscribed within three days for the purchase of the property. The Rev. A. F. Louw, who for nearly two years has been chaplain to the Boer prisoners at St. Helena, has been appointed at the head of this institution.

Such a love for missions is all the more remarkable when we bear in mind the fact that the Kafirs have, in many cases, murdered parties of Boers most brutally during this war. These brutalities exist not only "on paper," but are unhappily the most awful realities. For instance, in the district of Vryheid, in the Transvaal, fifty-six Boers were one evening surrounded treacherously and murdered with assegais. They were so mutilated that their friends could scarcely recognize any of them on the following day. The least number of assegai stabs that any one had was twenty-five. This band included pious office-bearers of the local

Dutch Reformed Church. Matters are made worse when we bear in mind that in that very district, containing some thirty thousand Kafirs, the Dutch Reformed Church has for many years carried on mission work. On the borders of Swaziland another band of sixty Boers was murdered by the Kafirs. In addition to this there are many other instances of the murder of single Boers.

Most of the young men who have volunteered for the mission field were fully aware of these terrible facts when they offered their services. Such consecration and devotion to the Master's service as constrained them to offer to go and preach the Gospel to the murderers of their fathers, brothers, and friends is indeed one of the most glorious triumphs of the Gospel in our time. The Master's command to "Love your enemies and bless them which persecute you," has been realized in some of these lives. To what causes do we ascribe this great revival of missionary interest? First and foremost it is a *gift of God*, totally undeserved and almost too great for the recipient. God is, as it were, giving us this as a compensation for all the suffering which our Church has endured during the past three years. For three long years we sat with the black cloud of war over us and cried unto God, "To what purpose, O God?" And now, with a glorious burst of light, the Son of Righteousness is revealing to us His great plan with us as a Church and people. Another answer is that this is God's way of sanctifying to us as a people the fearful sufferings of the past three years. Prayer flowed unceasingly to the Throne of Grace that this affliction might humble us and bring us back to the God of our fathers, and not pass away from us until God had fulfilled His divine purpose with us. God is answering even above our expectation, for also among our students and scholars there is a wave of revival passing through the land, and during the past two months many have found and confessed Christ for the first time.

Indirectly, the Concentration Camps have played a very prominent part in this revival. There in those camps thousands of people were brought together with the opportunity of meeting daily for service or prayer-meeting under the leading of deeply spiritual and devoted ministers. For many this was an education in itself. They learned more of God's word and more about missions; but of far greater importance than this is the fact that for many this meant a deepening of their spiritual life, and with that deepening a renewed consecration to Him and to the extension of His kingdom. In many of these camps there were revivals of large proportions, where thousands of precious souls found Jesus Christ for the first time. As is well known, missionary consecration depends on the spiritual life, and therefore it is only natural that many should hear the Master's call to the foreign field now for the first time.

We ask the prayers of Christians in other lands for our Church and for these mission candidates, that God Himself may fit them and in His own good time send them out to reap fields that are white to the harvest.

EDITORIALS

Belgians and the Kongo

Rev. William Morrison, of Lexington, Va., has undertaken a crusade against the Kongo horrors. He is a member of the American Presbyterian Mission, and after six years of work at Luebo, on the Kassai River, about 1,200 miles in the interior of the Kongo State, from personal observation reluctantly confirms all the accounts of the outrages reported under the administration of that miscalled "Free State."

Mr. Morrison declares that the forced labor exacted by the rubber monopoly is a virtual slavery, which depopulates villages and drives the inhabitants into the forest to escape their oppressors. The State officials will not redress these grievances, nor abolish these abuses; but through the London press Mr. Morrison aroused public attention, and the matter was brought up in the House of Commons, and a resolution offered and adopted, declaring that "the government of the Kongo State, having at its inception guaranteed to the powers that the natives should be governed humanely, and that no trading monopoly or privilege should be permitted, the House requests the government to confer with the other signatories of the Berlin General Act, in virtue of which the Kongo State exists, in order that measures may be adopted to abate the prevalent evils."

Mr. Morrison has appealed to the American and British ministers at Brussels, and the State Department at Washington. The hopes created by the Kongo Free State Conference eighteen years ago have been wofully disappointed. The Belgium government is now endeavoring to disclaim all responsibility for the present con-

dition of things, on the ground that the Kongo State is independent. As a matter of fact, however, it is governed from Brussels, and the king is largely to blame for the prevailing evils.

Wherahiko Rawei

The editors of this REVIEW feel compelled at least to suspend judgment as to the advisability of further aid to or cooperation with Wherahiko Rawei, who has been receiving no little encouragement and pecuniary help in his so-called mission among the Maoris of New Zealand, and partly through the indirect approval of his work by this REVIEW. We have received a number of letters from very intelligent, responsible, and trustworthy Christians in New Zealand and elsewhere, whose names we have not yet explicit permission to announce, but who have written under no cover of secrecy. In these letters Mr. Rawei is severely criticized as to both the accuracy and veracity of his statements, and, in fact, as to his general trustworthiness.

After further sources of information are available, we expect to put before the public a fuller statement of the facts, whatever they may be; but at present we feel that at least we are in duty bound to caution all parties not to put undue confidence in the genuineness of Mr. Rawei's mission work. It has been stated that he is not himself a native Maori, and that he can show no proper account of money committed to him for the education of Maori children, etc. He is, we fear, another "freelance," irresponsible to any board of control, and expending money at the least very unwisely, wastefully, and selfishly.

The National Drink Bill

The national drink bill of the United States has nearly doubled in twenty-two years. The total amount paid for stimulants, as beverages, in 1902 was \$1,370,000,000, an advance of \$130,000,000 over the average of five years previous. The above estimate includes coffee and tea, as well as distilled and fermented liquors. But the showing is significant and, in our view, alarming.

A prominent New York daily says:

Moralists will see in these figures a warning against the rapid pace which our people are setting in business and other affairs which induces the use of stimulants, and if they will compare the statistics of 1901, when the per capita consumption of alcoholic beverages was 17.90, with that of 1902, when it was 19.48 gallons, there will be some force in their argument that the drink bill of the nation is excessively high. There may be some little satisfaction to them, however, in the fact that the consumption of spirits was not so great in 1902 as it was in 1892. The increase in the past ten years has largely been in wine and in beer. It is one of the interesting phases of human nature, as shown by official figures, that panic years, such as 1893, saw a much larger consumption of spirits than did years of prosperity. Good times, when labor is employed and money is in abundance, stimulates activity in the wine and beer trade, while the consumption of spirits mounts high apparently in years of dissatisfaction and distress.

War on the Opium Traffic

The use of opium is even more harmful than the use of alcohol. It is, if possible, a more body-and-soul destroying poison. No friend of God or man could fail to work for the putting down of this habit at home and abroad. Recently it has become a vital subject to Americans in the Philippines. The International Reform Bureau has brought the opium question in three aspects before the War Department. The opium monopoly bill was to come up for final passage in the Philippine civil govern-

ment. This law forbids selling or giving opium for use "as a narcotic" (?) to anybody save a full-blooded Chinaman of full age, and confines the sales to these to an "opium concessionary" and his "opium dealers," who buy the monopoly once in three years at auction. Druggists, however, may import direct and sell to anybody on a physician's prescription, (?) of which sales they are required to keep no record by names. Punishment is fine or imprisonment, with no minimum penalty, so that it may be nominal if public sentiment or other influences dispose the judge to leniency. The revenue, by way of sweetening the poison, is devoted to education of Filipinos. The Clerical Union of Manila, in an \$80 cablegram to the Reform Bureau, through which they appeal to the American people and the President to defeat the bill, declare it "would increase consumption," and is at once "*bad morals and worse politics*." The bureau has urged that instead of dealing with the opium from the "revenue" standpoint, as Great Britain has done, to its own great dishonor, we should adopt the Japanese law, which the world applauds as right and wise, prohibiting not only the sale but also the importation.

In the United States also opium needs attention, and here Congress must act. The Bureau of Statistics shows an increased expenditure for opium from a quarter of a million in 1890 to more than a million in 1900. The President has been asked to bring this alarming increase to the attention of the next Congress, with a recommendation of legislation like that of Japan so far as possible.

Renewed attention is also called, while the opium question is up, to the petition of American missionary societies, asking that our government will initiate diplomatic

efforts to release China from treaty obligation to tolerate the blighting opium traffic.

The bureau proposes a world-wide warfare on the opium traffic, in the hope that it can be buried beside the slave-traffic in the limbo of crimes against civilization.

Ideas from John Wesley

John Wesley, at 24, wrote: "Leisure and I have taken leave of each other. I propose to be busy as long as I live if my health is so long indulged me." Three years later he added: "There are many truths it is not worth while to know. I look upon all the world as my parish; therefore I mean that, in whatever part of it I am, I judge it meet, right, and my bounden duty to declare unto all that are willing to hear the glad tidings of salvation. . . . Be sure to make accommodation for the poor. They are God's building materials in the erecting of His Church. The rich make good scaffolding but bad materials. . . . The best of all is, God is with us."

An Evangelization Society

The annual report of the Evangelization Society of London, England, is published, and shows grand work done on old Gospel lines.

The Evangelists number 264. They preach the Gospel simply, heartily and, as results show, effectively. A total of 1,212 places have been supplied with preaching during the year, including 50 summer tents; the money received from all sources, £12,011; total meetings, 21,000; estimated attendances, about 2,000,000; average cost of a meeting, about 11s. (\$2.75). This seems to us a very good showing for a year's work. It is refreshing to see how this society keeps close to the old Gospel. Here is its basis:

1. The Divine inspiration, authority, and sufficiency of the Holy Scriptures.

2. The right and duty of private judgment in the interpretation of the Holy Scriptures.

3. The Unity of the Godhead, and the Trinity of Persons therein.

4. The utter depravity of human nature in consequence of the fall.

5. The incarnation of the Son of God, His work of atonement for sinners of mankind, and His mediatorial intercession and reign.

*6. The justification of the sinner by faith alone.

7. The work of the Holy Spirit in the conversion and sanctification of the sinner.

8. The immortality of the soul, the resurrection of the body, the judgment of the world by our Lord Jesus Christ, with the eternal blessedness of the righteous, and the eternal punishment of the wicked.

9. The Divine institution of a Christian ministry, and the brotherhood of all true believers in Christ.

A Converted Rabbi Gone

Rev. John Moses Eppstein, an account of whose conversion appears in this number, died in Bristol, England, in April. For 46 years he was a missionary of the London Jews Society, and at the time of his death was superintendent of the Wanderers' Home at Bristol, England. The *Jewish Missionary Intelligence* says of him:

The society never had a more sincere convert, or a more earnest, able, and gifted missionary than our brother who has recently passed away. His spiritual children are to be found in every quarter of the globe, he having baptized as many as 262 converts during his career as a missionary in both East and West. During the last few months of weariness and suffering, Mr. Eppstein still gave attention to the work of the mission, and superintended a wonderful correspondence with rabbis in Russia. He was kept in perfect peace, and stated to the writer, who visited him shortly before his death, that he was the happiest man in the world!

Mr. Eppstein was known to the editor personally. He nearly forfeited his life when he became a follower of Christ. One of his near relatives attempted his assassination, and followed him for that

purpose, but was induced to examine into the claims of Christ, and himself became a disciple.

Rev. Joseph Angus

Another one of the band of profound and reverend scholars to whom we owe the Revised Version of the New Testament is broken by the recent death of the Rev. Joseph Angus, D.D., of London, at the ripe age of eighty-six. He had been for nearly forty years Principal of Regent's Park College, which owes much of its great prosperity to his zealous labors, and was the president of the Baptist Union so long ago as 1865. He was also one of the first elected members of the London School Board in 1870. Born at Bolam, near Morpeth, in 1816, Dr. Angus was educated at King's College, London, and Edinburgh University. The Baptist denomination loses in him a great teacher, and English non-conformity one of the most valiant of its members.

But not least among all his claims to the perpetual gratitude of the Church of God is found in his lifelong advocacy of foreign missions. It will be remembered that he was, so far as we know, the first to suggest that the world might be evangelized within one generation. He suggested a practicable plan—that the Church should send out one in every hundred of her membership, and that by the tithe system sufficient money would be furnished to support this great band of workers, and that by districting off the unevangelized population and by a proper distribution of laborers, every soul on earth might easily hear the Gospel, before forty years—the average life of a generation—had passed. His memorable sermon on “Apostolic Missions; or, the Gospel for Every Creature,” originally delivered in

1871 before the Baptist Missionary Society in London, we republished, with modifications by its distinguished author, in the July number of this REVIEW, 1892. Our readers will do well to peruse it again.

Result of the Haystack Meeting

In America how remarkable the stride since that Haystack meeting in 1806, when Samuel J. Mills proposed to his three fellows that they should undertake to send the Gospel to the heathen. Two years after he and others drew up the constitution of a society that was “to effect in the person of its members a mission to the heathen.” But so unpopular was the project that it was drawn up in *cypher*, so that no one who accidentally saw it could find in it food for satire. What a beginning for the work of missions in the new republic beneath the sunset! And now behold the churches of America, all moving in line of battle with thousands of missionaries, and in every land!

A Helpful Autobiography

The autobiography of Charles G. Finney should have a large number of readers. Mr. Finney's ruling passion was the winning of souls, and the publishers feel that vast good might be accomplished by awakening a new interest in this book among Christians. One lady has undertaken to gather funds to send copies to students in the graduating classes of the theological seminaries for years back, and over 15,000 have been thus sent already. We have long felt the power of this book, which has few equals in its line, and would gladly send out a million copies. We wish every missionary could read it. (A. S. Barnes & Co., New York. \$1.25.)

BOOKS FOR THE MISSIONARY LIBRARY

WILLIAM BUTLER, THE FOUNDER OF TWO MISSIONS OF THE METHODIST EPISCOPAL CHURCH. By His Daughter. With an Introduction by Bishop C. C. McCabe. 12mo, 230 pp. \$1.00, *net*. Eaton & Mains, New York; Jennings & Pye, Cincinnati.

Rev. William Butler, D.D., accomplished what rarely comes to one man—the distinguished honor of being the founder of two important missions: that of the Methodist Episcopal Church in India, and of the one in Mexico. The greater work, by far, was that of starting the work of his Church in India, under the wise direction of the greatest missionary secretary of Methodism, John P. Durbin, D.D., and of the inimitable Alexander Duff, D.D., then at the head of Free Church College at Calcutta. In many respects Butler was the peer of either of his counselors. In starting the Mexican mission he had the personal companionship and advice of the far-seeing and brilliant genius, the late Bishop Gilbert Haven. Butler built what probably Haven could not have done. He brought his long and varied experience as a pathfinder in India to the less complicated task in Mexico, and was a competent master of the situation from start to finish in “founding” the mission. The outline of the story in each case has been given by the loving hand of his daughter, who became familiar from infancy with the great work her father accomplished in India, and who accompanied him when he came to the lesser but intensely interesting and important work in Mexico. She was well furnished to seize and sketch the salient points of her father’s character and deeds, and she has done her work well in this biographical sketch of him. In the halo which surrounds missionary heroes, as the years go on, William Butler will stand out as among the foremost, and other generations

will be inspired by the worth of his achievements. The story abounds in the romance of Divine providence. * *

THE PROGRAMME OF THE JESUITS. By W. Blair Neatby. Hodder & Stoughton, London. 1903.

It is easy to deal in adjectives, and call any book “remarkable.” But within these 200 pages we have found packed a fulness and variety of information on the subject treated which it will be hard to find anywhere else within the same space. “The Jesuits,” by Griesinger, is a great book, but it takes probably nearly twenty times the space Mr. Neatby uses to tell us essentially the same story. Every man who means to be qualified to meet present-day problems in practical life will need to study Walsh’s “Secret History of the Oxford Movement,” Robertson’s “Catholic Church in Italy,” and this marvelously condensed and clear statement of the Jesuit program, and the amazing success with which it is being carried out.

LOMAI OF LENAKEL. By Frank H. L. Paton. Illustrated. 8vo, 336 pp. \$1.50, *net*. Fleming H. Revell Co. 1903.

The life story of Lenakel is one of exceeding interest, but we regret to say is very much handicapped by being too long drawn out. The book gives an excellent idea of the life of the missionaries in the New Hebrides, and of the character and conditions, the trials and triumphs, of their pioneer work on Tanna; but the author and editor have admitted too much that is not of general interest. Few except the author and his family care for a detailed account of each storm he encountered at sea, or for little personal family matters and details of every-day life that have found a place in the story of this native Christian hero. If the work were

condensed by one-half it would make an unusually fascinating missionary book. As it is, there are sections which well repay one for reading the whole, which make excellent passages for missionary readings, and furnish material for sermons and addresses. *

THE TURK AND HIS LOST PROVINCES. By William Eleroy Curtis. Illustrated. 8vo, 396 pp. \$2.00, net. Fleming H. Revell Co. 1903.

This is an entertaining but unreliable record by a newspaper man who made a journey through Turkey, Bulgaria, Servia, Bosnia, and Greece, as correspondent of the *Chicago Record-Herald*. In the style of the newspaper reporter, he gives graphic descriptions of life in these lands as he saw it. The information on political and financial lines seems based on reliable resources, but must be taken with caution. The aim of the writer appears to have been to tell all he heard and saw, without sufficient regard for the real facts. Twenty-nine full-page illustrations attractively help one to comprehend the situation. There is one chapter on Robert College and one on the Miss Stone incident. It is timely in view of the present disturbances in Macedonia and Bulgaria and Servia, and we wish we could more heartily commend it. **

LIANG—FROM CHINA. By Mrs. A. C. Murdock. 16mo, 78 pp. 35c. Cumberland Presbyterian Publishing House, Nashville, Tenn. 1903.

This is one of the best short stories we have seen to give an idea of the life and character of a Chinese child widow. It is brief and interesting and informing. To our mind, the second portion, relating to the heroine's experiences in America, is not so good, and the whole would have been improved by continuing the story in the first person. Some points in the plot seem improbable, but, as a whole, it makes an unusually good book

for Sunday-schools and young peoples' libraries. No one will regret the time spent in reading it. *

WINTER INDIA. By Eliza Ruhamah Scidmore. Illustrated. 12mo, 400 pp. \$2.00. The Century Company, New York. 1903.

Mrs. Scidmore has already written hastily prepared books of travel on Japan, Java, and China. The book has been, perhaps, justly criticized as without serious purpose or aim, written only for extension of the entertainment which seems to have been the exuberant personal experience of the author in a rapid run, kodak in hand, to collect the material for this literary menu. But whoever reads this volume for entertainment ought to find that, and more. The very involuted sentences seem burdened with cyclopedic statements of facts, woven together in strenuous sketches, with a snapshot breathlessness, as if the author were panting to tell everything all at once.

She says she went to India to understand Kipling and read Kipling to understand India. We hope she understands Kipling better than she does India. The constituency she wrote for was that to which Kipling catered—chiefly colonial English folk. The items relating definitely to missions are very few but not unfriendly. She realizes more than ever before, she says, "what an appalling task confronts the missionaries," and thinks that generations of bigoted Hindus must pass before "any change can be hoped for." She is sane enough to realize that a century of British rule must contend against twenty-five centuries of superstitious practices; and she is, at least, optimist enough to recall that Gautama won these same people from their idolatry and caste creed through eight hundred years, which, if not analytically correct, shows that she, after all, does not despair of the Christianization of India. **

GENERAL MISSIONARY INTELLIGENCE

AMERICA

Interest in Missions Increasing It is cheering to note the increased space nowadays allotted to missionary matters by the religious press. As a notable example, a recent issue of the *Christian Work and Evangelist* filled three entire pages with "News from the Missionary Field," by Eugene R. Smith, late editor of the *Gospel in All Lands*."

Methodist Growth in the Foreign Field It appears that of the net increase of the Methodist Episcopal Church in full members and probationers, amounting to over 50,000, a full fourth, or 12,899, is found in heathen lands. In Bombay Conference, more than 10 Christians added for every day of 1902; in Northwest India Conference, nearly 8; in Malaysia, including the Philippines, more than 4; in Korea, the newest of foreign missions, 3. In all India the net increase was 25 every day.

Work for Sailors At the end of seventy-five years of service for sea-faring men, the American Seamen's Friend Society is able to report that last year its chaplains and missionaries have labored in Denmark and Sweden; at Hamburg, Antwerp, Genoa, and Naples; in the Madeira Islands; at Bombay and Karachi, India; at Yokohama, Nagasaki, and Kobe, Japan; Valparaiso, Chile; Buenos Ayres and Rosario, Argentine Republic; Montevideo, Uruguay; Manila, P. I.; in Gloucester, Mass., in New York City, Brooklyn Navy Yard, Norfolk, Hampton Roads, and Newport News, Wilmington, Charleston, Savannah, Galveston, Mobile, Pensacola, New Orleans; in Astoria and Portland, Oregon; in Seattle,

Tacoma, and Port Townsend, Washington.

During the year ending March 31, 1903, the society has sent out 319 loan libraries, of which 116 were new, and 203 were refitted and re-shipped. The whole number of new libraries sent out is 11,018, and the reshipments of the same, 13,274, making in the aggregate, 24,292. The number of volumes in these libraries, 595,322, has been accessible by first shipment and reshipment to 425,498 men. The number of libraries placed on United States naval vessels and in United States hospitals up to date is 1,073, containing 39,209 volumes, and these have been accessible to 127,913 men.

What the Bible Society Did Last Year The total issues of the American Bible Society for the year just closed, at home and abroad, were 1,193,558, an increase of 269,767 over those of last year. Of these, 734,649 were distributed in the United States, counting Porto Rico and Hawaii, but omitting the Philippine Islands. The issues in foreign lands amount to 1,258,909, or 221,873 increase over the previous year. Of these issues, 993,454 were from the Bible House in New York, and 1,000,104 from the society's agencies abroad, being printed on mission presses in China, Japan, Siam, Syria, and Turkey. The total issues in eighty-seven years amount to 72,670,783 copies.

A Splendid Quaker Record At a recent gathering in the First Friends' Church, in Cleveland, to say farewell to 3 missionaries ready to set forth for East Africa to join others dispatched a year ago, it was stated that this organization had sent 43 of its members to foreign lands in its comparatively brief life, and the Friends' Bible Institute, which is

connected with the church, had sent 200 to the foreign field—to Africa, India, China, Jamaica, South America, and the islands of the sea.

What One Chinese Woman Learned in America Madam Wu, wife of the Chinese minister recently recalled to China, went back with unbound feet.

Her residence in this country so convinced her of the superiority of natural feet that she willingly endured the pain necessary to regain their normal shape. The toes that had been pressed back to the heels, and kept tightly bandaged all the time, were gradually allowed to assume the natural position, until finally the bandages were removed entirely, and she could walk with ease. She said, in speaking of her feet:

My feet are quite big now. But I do not care, for I am not in sympathy with the little-foot practise in my country. It is unnatural, and deprives a woman of so much that is beautiful and useful in life.

She also said:

There are many American customs which I like and shall introduce in China. The Chinese women are eager to take their places in life along with the women of other nations, and I hope it will not be long before they will be given a reasonable amount of freedom.

The Need of City Missions No phase of home missions is more important or more exigent than that connected with our great cities, with their rapid growth and the up-town movement of the churches and the astounding influx of foreign population. Take these three cases as specimens. Three-fourths of the population of New York is foreign born or of foreign parentage; 2,200,000 of the entire population of 4,000,000, or slightly over one-half, have no affiliation with any Christian body;

less than one-half the entire population are of Protestant affiliation.

The Protestant denominations of Chicago have only 8 per cent. of the population—160,000 in 2,000,000. Thirty-three per cent. of 600,000 foreign-born population have been but slightly touched by Protestant Christianity.

According to Rev. D. W. Waldron, city missionary, in 1900 72.2 per cent. of the population of Boston was of foreign parentage. Mr. Robert Woods, an authority on social settlement work in Boston, says that the North End has ceased to be English-speaking. It is Italian and Russian.

Our Jewish Fellow Citizens No less than 214,041 Jews landed upon our shores between 1890 and May 1 of this year, and more than 75,000 at the port of New York in the year preceding May 1, 1903. According to conservative estimates, there are 1,250,000 Jews in the United States, and according to Joseph Jacobs, the Jews of Greater New York number over 600,000, or 16.5 per cent. of the entire population, while in Manhattan Borough they number 500,000, or 27 per cent. The number of Christian workers among them is but 139, of whom 58 are found in Greater New York.

Congrete illustrations of the large Jewish element in the United States may be found in the facts that there were 2,000 Jewish soldiers in the Spanish-American war; there are 6 Yiddish theaters in the country; 72 Jewish periodicals are published, and gifts to Jewish denominations last year amounted to more than \$1,000,000.

The Anglo-American Mission to the Jews At a meeting held in New York, March 13, 1903, of the American Mission to the Jews, it was voted to change the name of that organization to the Anglo-

American Board of Missions to the Jews. William Cowper Conant was elected secretary. The president is the Rev. David James Burrell, D.D. This mission has labored through its missionary, Herman Warszawiak, at 424 Grand Street, since October 10, 1897, but this station was closed April 30, 1903, and since that time Mr. Warszawiak has started an independent mission at 2 Suffolk Street, New York, under his own control and responsibility. The Anglo-American Board do not wish to found another struggling mission in New York, but will endeavor to unite the friends of Israel to raise a fund to establish "a Hebrew Christian Institute" for evangelistic and philanthropic work.

We do not endorse Mr. Warszawiak, but give the above statements from *Salvation* as a matter of record.

Alaska as a Mission Field Rev. S. H. Young, Presbyterian missionary in Alaska, writes in the *Interior* of the new openings in that region through the discovery of rich gold diggings, and makes an earnest appeal for money wherewith to construct and maintain both churches and hospitals, including supplies of cots, bedding, sick-foods, and all equipments for 50 beds. He also names one stalwart soul, Rev. Dr. Koonce, who set out in early February, dragging his own sled, on a thirteen days' journey to Cheena, where he secured lots for a church and hospital, built a cabin with his own hands, in which both could be temporarily housed, and secured a promise from the miners to erect a suitable hospital.

What \$100 Did in Mexico Says Rev. J. W. Butler in *World-Wide Missions*:

During our last visit to the United States Mr. Edward Shaw, of Provi-

dence, R. I., heard the writer say in an address that for every \$100 gold we could build a church in Mexico, and asked if the missionary meant "just what he said." On being assured that he did, he forwarded the \$100 to the mission rooms, and in due time the money came and a church also, worth, with land, not less than \$1,200 Mexican currency. How is it done? First, the \$100 gold produced about \$250, Mexican currency, and the land was donated by a venerable Mexican recently led "from darkness to light." Then the small flock was called together, and the matter presented to them by the presiding elder. Under the enthusiasm created by the two facts above stated, all the stone needed for foundations was brought to the lot by willing hands, the sun-dried brick were secured in the same way, and the rafters for the roof were brought from the forests without cost to us. The money given by Brother Shaw was somewhat augmented by small offerings from the members of the congregation and their friends.

Polyglot Saints in South America Bishop Joyce, recently returned from an episcopal visitation to the "Neglected Continent," tells of a conference he attended in Rosario, Argentina, at which "testimonies" were given in one service in these several languages—English, Spanish, Italian, French, German, and Flemish, while the Doxology was sung in them all.

What a Hindu Coolie Did in Surinam Not long since, in *Missions Blatt*, appeared an article on the Dutch mission work among the coolies of Surinam. The translation of this article says:

In 1897 the Lord brought a man to our assistance who has been very faithful, and has been active and zealous in the work. This man was born in the neighborhood of Bareilly, North India, in 1843. He was converted in the Sunday-school of the Methodist minister Butler, and was later sent to the seminary in Benares to be educated. In 1862 he was baptized, receiving the name

of the American president, Abraham Lincoln. In 1873 he came to Demerara as nurse on a coolie vessel, and became superintendent on a plantation. From the very beginning he was interested in his heathen countrymen, taught them reading and writing, and preached the Gospel to them. On March 10, 1877, the baptism of the first of his converts was announced in a Demerara newspaper.

The "Methodist minister Butler" mentioned was Dr. William Butler, the founder of the Methodist Episcopal missions in India.—*Indian Witness*.

EUROPE

Church Mis- The last annual re-
sionary Society port of this society
to Date is full of interest,
and these figures
are full of cheer. The total receipts for the last year were £353,163—the largest income of any year except those which benefited by the Centenary Fund. The income was £100,000 more than the income of 10 years ago. The society has now 422 ordained and 149 lay missionaries, besides 375 wives and 382 other women, making a total of 1,328 European representatives. There were also 378 native clergy and 7,673 native lay teachers. The native Christian adherents numbered 301,096, and the native communicants, 81,553. During the year there had been 21,298 baptisms.

The Bible How indispensable
Society's Work Bible societies are
for Missions to missions appears
in these statements relating to the British and Foreign Bible Society, which has issued the Word entire or in portions in 367 different languages. The Church Missionary Society use 90 of these translations; the Society for the Propagation of the Gospel, 60; the various Presbyterian missions, 60; the London Missionary Society, 40; and Wesleyan missions, 40. The versions in Africa alone are 81 in

number. No missionary society's request to print and publish a properly authenticated version in a new tongue has ever been refused. The society has now 745 colporteurs, who sold last year over 1,400,000 copies, and 620 Bible women. If this society had not existed, many denominational versions might have been issued. It has brought together the best scholars and linguists in the different language areas, irrespective of sect or country, and its versions are, therefore, accepted and used by all the missions of Protestant Christendom.

J. Hudson At the annual meet-
Taylor Retires ing of the China
from the China Inland Mission in
Inland Mission London a letter
was read from J.
Hudson Taylor, stating that he was obliged to retire from the work on account of his health. He says:

With the concurrence of our mission councils in China, America, and Australia, I have, after consultation with Mr. Howard and the home council, requested Mr. Hoste to altogether relieve me from the work of general director, and Mr. Sloan has become assistant home director. I feel very thankful to God that, when I am no longer able to bear the responsibility, He has given great unanimity of feeling, and experienced help for the future carrying on of the work. I have every reason to believe that all the various departments will be carried on prayerfully and wisely. If spared to see the autumn of the present year, I shall look back on fifty years since I sailed from Liverpool to China, with grateful acknowledgment for all the way God has led me and for His sustaining and providing bounty, and be able to testify that in no good thing that He has ever led me from His Word to expect has He failed me.

Barbican The fourteenth an-
Mission to niversary of this
the Jews mission was held
May 14th. The
president, Prebendary Webb-Pep-

loe, presided, and a large number of prominent Hebrew-Christian and Gentile workers among the Jews were present. The secretary, Prediger C. T. Lipshytz, was able to report progress in every department of the work. The Convert's Home has been removed from Walthamstow to Mitcham, and 44 inquirers and converts have received hospitality during the year. The staff of workers has been increased, an additional lady worker having been engaged for work among women and children. The total income of 1902 was about \$9,400, 8 converts were baptized immediately before the annual meeting, 5 men and 3 children, whose father had been baptized some years ago.

French Protestants and Missions.—

The record of the Evangelical Missionary Society of Paris, which is the society of Protestants in France, during the last decade is very commendable. In all France there are about 600,000 Protestants, and during the past ten years their foreign missionaries have increased from 37 to 97, and their annual income from \$65,000 to \$225,000.

Missionary Zeal of French Methodists

Work and Workers
(English Wesleyan)
says: "It is interesting and gratifying

to note the extent to which our French Church is missionary. Besides maintaining its own mission among the Kabyles (the aboriginal race of North Africa), our little French Methodist work has furnished workers for various parts of the mission field. Within the last few years it has given a minister to Haiti, another to Dahomey, another to the Loyalty Islands in the South Seas. The Rev. T. H. Groves, at present laboring at Bulawayo, was brought out at Bolognesur-Mer by the Rev. J. Gaskin, while one of the lady workers in

the Zambesi is a sister of our late secretary of the French Conference. One of our minister's sons is now preparing for the mission field, presumably the Kongo, while a Breton, converted in the Channel Islands, labored as Methodist minister for some years among the French Canadians."

German Missions in German Protectorates

There are 18 Protestant and 12 Roman Catholic societies at work in the German protectorates, most of which have their domicile in Germany. The above 30 societies support 429 ordained European missionaries, 225 lay brothers, and 182 sisters. Wives of missionaries are not included in these figures. The financial contributions made through missions to the protectorates can not be given with accuracy, because the expenditure can not always be exactly apportioned; but so far as can be ascertained, it amounts to 4,000,000 marks yearly (£200,000), apart from what is spent upon the training of missionaries and upon home administration. The protectorates contain 1,278 mission schools (900 Protestant and 378 Roman Catholic), with 47,600 scholars in all gradations of progress, among which the manual instruction classes of the Basel Society deserve special mention.

Hopeful Signs in Italian Missions

The following signs are given by D. G. Whittinghill, of the Southern Baptist Mission, as promises of success in mission work in Italy:

1. A growing spirit of liberality and religious toleration seems to characterize the people of Italy. Education is becoming more universal every day, newspapers are more largely circulated, the spirit of inquiry is more evident. Men and women come to our Protestant churches and listen with respectful

attention. They read our Bibles and religious literature, and in other ways show signs of friendliness to the Gospel.

2. The present hostile attitude of the Catholic hierarchy toward the government. This has driven many of the best and more patriotic citizens to a point where the Church fails to influence them. This precarious state of affairs is advantageous to Protestants who are loyal to the government and have no political designs to foster, but are seeking only, with God's help, the salvation of the people.

3. The Roman Church, with the approval of the pope, has recently put into circulation an Italian translation of Acts, John, and other parts of the New Testament for the use of the people. There are millions of Catholics who know practically nothing of the Bible, and this translation, tho faulty and fragmentary, will be the means of enlightening many in reference to the work of Christ. Already more than 200,000 copies have been put into circulation.

4. An article, emanating from the Vatican, has recently appeared in several of our daily papers, calling attention to the rapid progress of Protestantism in Italy, and especially in Rome. As a consequence, a committee, consisting of 5 cardinals, has been appointed by the pope to consider our work, and to see what could be done to destroy or hinder mission work in Italy. On the contrary, this proposed inquiry will rather work for the furtherance of the Gospel, for it will not only recognize Protestantism as a religious force, but it will bring our work to the notice and consideration of the public.

5. Another hopeful sign is the work being done daily by the 6 denominations and the British and Foreign Bible Society in preaching and distributing the Word of God.

In addition to these, there are 3 theological schools, several weekly and monthly newspapers, 2 publishing houses, tract societies, and a number of private enterprises, all of which are being used of God for the evangelization of Italy.

Italy and Romanism The Mate Murri, an Italian priest, recently delivered

at San Marino, that most ancient European home of liberty, before an audience of Christian Democrats, a profoundly interesting and important discourse on Christianity and Liberty. In the course of it he speaks also of the necessity of recovering for Italy a clearer apprehension of the Gospel. He says (translated into French in the *Revue Chretienne*):

Heirs of eighteen centuries of history, we demand for Catholicism and for the Church a great deliverance. These Divine things, the Gospel and the society of believers, have, however, not been able with impunity to traverse so long a course of development and of human activities in the midst of which they found themselves. Always the same in themselves, givers of liberty, generous for whoever approached them and tasted their Divine substance, they suffer in us, in our changing human institutions and habitudes; in all that which we have added to them and in that which we have in part substituted for them and afterward venerated and adored as if this made a part of them: semi-pagan customs revarnished; periodical conceptions of Roman law; philosophical and theological ideas elaborated in our schools; monastic institutions fatally degenerated with time, and incapable of renewing their youth; political systems, views, sympathies; human advantages and privileges which are dear to us, and which it is hard for us to renounce; antiquated deposits, encumbered with old systems and old social elaborations; outward observances, good and important only when animated by a spirit of truth and of goodness; illusions which covered things unknown with the wing of the supernatural

abstract categories, which kill, like the letter of the law, a baggage of innumerable superfluities.

Let us return to the Gospel. Let us—oh, let us!—set free Christianity, almost concealed and covered over in the life of our people; let us restore it to itself and to us the Divine beauty of its features, in the warmth of its pure and spiritual flame. How deeply men and we ourselves would be astonished in recognizing it such, as it has appeared to us in the purest and most happy moments of our inward life, and with what new energy should we not learn to love it and apply it!

We need hardly say that the pope has solemnly raised his voice against the whole of this admirable discourse, and against all the tendencies of its author.

Jewish Converts in Hungary According to statistics published by the Hungarian government, 2,158 Jews separated themselves from the Jewish communities in Hungary during the last six years. Of these, 1,430 joined the Roman Catholic Church, 77 the Greek Catholic, 35 the Greek Orthodox, 188 the Evangelical Lutheran, 417 the Evangelical Reformed, and 11 the Unitarian. During the same six years 363 Roman Catholics became Jews. Altho it does not appear from the report whether these were in part such as had left the Jewish faith and later reunited, none familiar with the so-called conversions of European Jews to Roman or Greek Catholicism can doubt that probably the majority were backsliders.

ASIA

Medical Missions in Persia Dr. Day, a C. M. S. missionary in Yezd, in a letter written shortly before he was compelled through ill health to return home, said: "The work in Yezd is a striking illustration of the medical mission preparing the way for

the more direct preaching of the Gospel. Many of the influential Persians in the town, from the governor down, profess sympathy with the work done at the hospital, and in some cases practically help to support it. Thus the barrier of prejudice is broken down and an excellent opportunity given for making known the message of salvation. The Persians, for the most part, appreciate fully the benefits of Western medical science, but they are often prevented, by their native customs and the restrictions imposed upon them by their religion from taking advantage of it. Patients often seek the advice of the medical missionary, and they are told what to do, and perhaps medicine is given them to take; but when they get home they proceed to 'tell their beads.' If the beads come out a certain way the treatment prescribed is carried out; if not, they throw out the medicine and consult one of their own native *hakims*, or perhaps they will wait a few days and 'tell their beads' again. I remember one man who promised to come to the hospital on a certain day to have an operation performed on his eye. Preparations were made, but the patient did not turn up; the beads had not come out right. The same thing happened a second time. But he tried them again, and the third time they came out right, and he allowed the treatment to be carried out."—*Mercy and Truth*.

The Plague in India Bubonic plague has been steadily advancing all winter

and spring, and is now at its highest point, altho, on the whole, not quite so virulent as last year. According to the latest report more than 550 were dying every day in the Gujranwala district, and perhaps half as many in the Sialkot district. But, strange to say, cities

in the Punjab are this year comparatively free. It is published that there were, in 1897, 56,000 recorded deaths from plague in India; in 1898, 118,000; in 1899, 135,000; in 1900, 193,000; in 1901, 274,000; in 1902, 577,000; and during the first three months of 1903, 331,000.

**Industrial
Missionaries
Wanted**

The Industrial Evangelical Mission of Northern India calls for 6 lay missionaries to conduct industrial departments for working leather, tanning, printing, dairy, canning, and glass. Consecrated Christian expert workmen are asked for, and those interested may write to Rev. J. C. Lawson, care of *The Christian Herald*, Bible House, New York. This is a very important line of missionary work, and if rightly conducted will be a most efficient means of establishing the Kingdom of God in India.

Women's Dress in India

In her "Mosaics from India" Mrs. Margaret B. Denning gives a description of the Bombay Sorosis Club:

The Hindu women were attired in a tasteful and costly manner, but their garments were of sober hues. Their head-ornaments of gold were massive and beautiful, the hair being drawn smoothly back into a knot and fastened by these gold medalions. The Mohammedans wore rich costumes and fine ornaments, and were distinguished by embroidered turbans; but the brilliancy and light of the company came from the soft and shimmering silks of the Parsee ladies—white, rich red, peach, pink, blue, pale yellows, and lovely tints of light green blending and mingling in kaleidoscopic fashion. These graceful garments were trimmed with gold and silver braid, rich lace, and bands of embroidered ribbon. The necklaces, bracelets, and, in the case of the Hindus, the nose-jewels and anklets, made a soft tinkling noise as their owners moved about. It was an Arabian Nights scene.

Again, Missions Dr. Josiah Oldfield, a "Failure" of the Royal College of Surgeons,

has been on a jaunt to India, and while there held "friendly intercourse with not a few persons of high caste," "was at home in their houses anywhere," and "lived almost as a Brahman lives." From these witnesses he learned that "the influence of Christianity is *nil*" in that land. This is how the evangelists come short and transgress:

We always bathe before we eat; your missionaries do not consider it essential. We always change our clothes and put on a clean garment to eat in; your missionaries do not mind sitting down to dinner in the clothes in which they have walked the streets. We allow no dead body to touch our hands; your missionaries do not scruple to put them within their lips, and your missionaries are corrupting our young men by trying to teach that the spirit of humaneness is unimportant, that the sanctity of life is a chimera, and that animals may be slaughtered and eaten, wholly regardless of their sufferings, so long only as the appetite of man is pampered. Your St. Paul said that he would not eat flesh or drink wine if thereby he made his brother to offend; but your missionaries have a lower standard, and altho they know that thereby they offend our religious sense, they go on killing and eating and drinking things which revolt to our ideas of right and wrong.

Another Blow at Caste In May last a Mahar, by name Govindya Mokindya,

was charged with having corrupted the water of a public spring in Jamkhed, near Ahmednagar. The stream was used by high-caste people for drinking purposes, and the offense of the Mahar consisted in having drawn water from it, altho for this he used an iron bucket, which is a clean vessel. The second-class magistrate, Mr. Bapu Hari Godpole, convicted the Mahar, and fined him 8 rupees. But Mr.

R. A. Lamb, the district magistrate of Ahmednagar, thought the conviction unjustifiable, as the water of the spring was in no way rendered unclean or impure for drinking purposes, and he referred the matter to the Bombay High Court. On July 17th the High Court quashed the conviction and sentence, and directed the fine to be repaid.

The Hindu Idea of Sanctity There are about 5,500,000 men in India who have given up all earthly employment, who live apart as ascetics, and spend their time in roaming around the country as religious mendicants. These people are, in the main, doubtless possessed of the laudable ambition to be holy and to prepare themselves for union with Brahm. And yet, as a matter of fact, they are the most pestilential in their morals of all the people of the land. Many of them, at the same time, both regard themselves and are regarded by their coreligionists as the acme of piety. Nevertheless, they daily trample under foot every command of the decalog.

DR. J. P. JONES.

Mission Women in India The Bishop of Worcester has struck a true note in asserting the great importance of women's work in the mission field. After commenting upon the striking change in public opinion in regard to this development, he said at a recent meeting:

It is now generally perceived that there can be nothing of more transcendental importance than the development of women's work. The whole possibility of the Christian religion taking hold of such a country as India depends on getting at the hearts of the women, and that depends upon women workers. . . . The progress of religion depends on what is going on in the hearts and minds of the women, and nowhere more so than in India; and the advance of Christianity there will be very slow un-

til a rear attack is made upon that in which the whole social system of the country is imbedded—the zenana.—*London Christian.*

Good Doctrine Mr. Mackenzie, of from a Hakkaland, heard **Christian** from a Hakkalicensee, who is now **Chinaman** under call to the

Singapore Chinese church, an interesting application of a New Testament counsel of perfection—St. Paul's Christian ideal, "full-grown" manhood. After speaking of what that means for an individual Christian, he went on to tell what, in his judgment, it demands of a church. No church, he said, was progressing toward manhood which was not steadily aiming at self-support. He would refuse to call them "men," he told his Chinese Christian hearers, until they were maintaining their own pastor and their own Christian school without foreign support.

Gathering in the Devils A missionary in Honan relates the strange doings he once witnessed as follows: "When we entered the yamen (magistrate's) gate, the yard was full of men dressed up in masquerade costumes and strutting around on stilts. Some had false-faces on, others had their faces painted all sorts of colors. I was told these men were going out for a lark; but they were not, they were hired to dress and act this way to assist in the worship of Ch'eng Hwang, and they very soon left the yard to join the celebrations out on the streets. As I left the yamen gate again, who should I see but Ch'eng Hwang himself! Riding in a sedan-chair, with glass windows and brilliant get-up, carried by eight horses, and he himself sitting bolt upright, with eyes wide open, the figure of a man, a god made with hands! And this is the 'thing' which this

proud city turns out to honor, bringing their worship and their prayers, forming processions, beating drums, and blowing horns, escorting him outside the city gate to a certain temple which he visits, and there 'gathers in the devils,' keeping them within bounds till the harvests are all gathered, when he will come out again and liberate them for the winter months, when the devils can do very little harm. When the sun sets the officials come out in all their finery to meet Ch'eng Hwang and escort him back to his temple in the city, and there he rests till he is carried out again."

The Brighter Side of Things Chinese At least 2 missionaries in China of ability and large experience, Dr. Griffith John and Rev. W. S. Ament, are full of hope and courage as touching the future of that vast and populous empire. The former said in a recent address:

The Church of God of about 300 members, which I found on my arrival in China in 1885, has grown into a Church of 100,000 communicants at least. Ere long these will become a million, and the million will become ten millions, and so on, with accelerated speed, till the Christian church shall have become a mighty factor among the forces which shape the national life, and the principles of the Christian religion shall dominate the land. In the Church of the present we have the pledge and promise of the Church that is to be. With all its weakness and imperfections, it is the grandest thing in China to day.

Chinese Boys and Bible Study The boys' boarding-school in Ningpo, Central China, which last year had only 12 boys in the academy, this year registers 43. Of these about one-fifth are the children of the gentry. One of these boys recently started a movement for Bible study, and all these sons of the gentry, as well as the children of

Christians, get up every morning a half an hour earlier than required in order to have time for personal Bible study and prayer. This is a voluntary movement, and it is felt that the boys are beginning to measure their conduct by Christian standards. Over 10 of them have already applied for baptism.

A New Chinese Name for Christians A missionary, writing in *Faithful Witness*, says: "The Chinese name for Christians in our dialect is Ki-Tok-tu, which means 'a Christ disciple'; but quite a new name has been made for us by Confucian Chinese. An influential native paper—a strenuous supporter of Confucianism, in a sort of religious *résumé* of a historical kind, uses these words: 'Confucius indeed did not found any separate religion; only when Tauism and Buddhism came in to divide the field with his teachings it became necessary to designate his followers as the Religion of the Learned. Since then the Disciples of the Ya Family have come in like a flood and have added another religion which they call "The Blessed News."'"

AFRICA

The Africa of Our Fathers In the first edition of the Encyclopedia Britannica, which appeared in 1768, it was stated:

The prevailing religions here are Mahometanism and Paganism. Christianity only takes place (*sic*) among the Abyssinians and European settlements. The government of Africa is in general despotic, and the inhabitants black!

Good News from Egypt At Asyut, situated about half way between Cairo and the First Cataract, the United Presbyterians have a mission, with a flourishing school of 500 pupils among the means of grace. In a recent revival 112 volunteered for

missionary work. One of the college students, a Greek, receiving a bequest of \$6,250, gave it to the forward work in the Nile valley. The converts in Egypt paid \$30,000 last year for evangelizing work in addition to what they contributed toward sustaining the 180 Christian schools.

Conditions in Morocco Our announcement of the rumored abdication of the Sultan of Morocco in our June number has proved to be utterly without foundation. Our Morocco correspondent writes that "while disorders have prevailed quite generally for several months, the sultan has collected a powerful army which, under the command of the war minister, is at the present moment successfully engaged against the tribes of mountaineers who had accepted the pretender. . . . Among the sultan's forces are large contingents from those Berber tribes that last fall and winter were in insurrection. . . . The English missionaries returned to Fez in February."

Shall the Gospel Enter Hausaland? This is one of the burning questions in some circles, and all the more since the capture of Kano. A recent *Spirit of Missions* contained a sketch of the efforts of the Church Missionary Society to enter this country. Five missionaries penetrated the heart of Hausaland in 1900, a difficult journey of 600 miles, as far as Kano, a city of 200,000. But the king, fearing that the "praying men" would try to break up the slave traffic, expelled them. They retreated to a small town of 500 people, where one of their number died and another was sent home an invalid. After eight months their mission house was burned and the survivors were obliged to withdraw. In February, 1902, one of

party, Dr. Walter Miller, obtained permission from the king to return, and is now trying to establish a mission on the spot where the first attempt was made.

Traveling in Hausaland Dr. Miller is one of the few Christian toilers in the region of the Upper Niger, a missionary of the C. M. S. In a recent letter he gives the following experience:

Last week, on Friday, at 1 o'clock midday, a runner from Zaria came in with a letter, telling me that Major and Dr. S., at Zaria, both had blackwater fever and no doctor—would I come at once? I quickly packed 5 loads—bed, one box of cooking-pots, one of clothes, books, medicines, etc., Audu's bed, a bath, table, lamp, etc.—5 loads, got 6 men (1 for horses) from Girku, and within 2 hours we were off—3.30. We walked till sunset, doing 9 miles. In 20 minutes, you know, it gets quite dark. To you at home, or any one who has not traveled in Africa, it is quite impossible to describe the roads—they are about a foot broad (sometimes less), rocks, tree-stumps, holes, etc., all over the place; every 2 miles a torrent bed, in the dry season a simple deep ravine with almost precipitous sides, in the wet season a rushing river; trees everywhere, in some places overhanging the path, and at this season grass on either side 10 feet high, or at least it is over one's head—swamps everywhere. Sometimes one goes for 2 miles with fearful mud, water, and slime nearly up to one's knees, with deep bogs and pits; one's horse, however good, slips and falls and stumbles all the way.

India Sending Christians to Africa Rev. F. Kurtz writes: A recruiting station for coolies or laborers to go to Natal, South Africa, was opened in Vinukonda, South India, in February, 1900. A great many poor people were out of work, and at the same time a number of teachers had been obliged to close their schools, as their pupils had moved away. A few of these teachers gathered together a num-

ber of poor people and left for Natal. Some went first to Co-canada, where they attended the Baptist Church under the care of the Canadian Baptist mission; all were detained for some time at Madras, where they had to undergo a governmental medical examination, as a result of which quite a number were rejected. While in Madras 16 were converted and baptized into the Tondiarpetta Baptist church. About 500 coolies from Vinukonda and the surrounding stations went to Natal during 1900, of whom 300 were members of Baptist churches.

On one of the large estates at their new home a Baptist church has been organized, and regular services are held in a hall, which the proprietor has given them. It probably never occurred to Mr. Day or Mr. Jewett, the founders of the Telugu mission, that the work they began would extend into Africa. There are already 70,000 Hindus in South Africa, and they are rapidly increasing.

A Christian King in Bunyoro A. B. Lloyd writes as follows of the king chosen to succeed Kabariga, the great slave-raider of a few years ago:

One most important change that has taken place has been the giving of a new king to Bunyoro. A surprise and a delight this has been to everybody. Yosuja Kitaimba, the former king, was young and weak, and a very serious hindrance to the advancement of the country's good. So much was this the case that at last the big chiefs went in a body to the sub-commissioner and asked that he might be removed and a new king given them. They selected a young prince (son of Kabarega) about twenty years of age, a man full of power as a chief and leader of men, and above all a most devoted servant of Christ. There is no one in the whole of Bunyoro who has done more for the advancement of Christ's kingdom throughout the country than Andereya, who has now been made king in

place of his brother. He is a most zealous worker, and always ready to fill a gap, or walk eight or ten miles on Sunday to take a service in a little village. Constantly he did this, and it was delightful to him to give a report of his Sunday visits to those places. He always went quite alone, and would start off in the early morning, talk to the people in the village and collect them together, then have a short service with them, bid them good-by, and commence his lonely tramp home full of heartfelt joy at having done this Master's will.—*C. M. S. Gleaner.*

What Shall the Girls Study? Gertrude Ward, of the Universities' Mission, writes in *Central Africa* of a strange perplexity as follows:

Shall we teach them reading? They have no literature or books of any kind, and except for purely religious purposes, such as following the services in church and retaining by this means a hold on their faith, it may be doubted whether they make much use of their learning; *writing*—they have no occasion to use it; *arithmetic*—they have no accounts to keep, and they do not as a rule require to count higher than twenty; *sewing*—their clothes are the loose draperies thrown gracefully around them (in the Greek or Roman style) and do not require a single stitch; *laundry work*—is unknown and unneeded, each person washing her own draperies in the river and drying them in the sun; *housework*—scarcely exists, the people's houses being little mud huts, to shelter them from wild beasts; they contain no furniture and few utensils, and the people live almost entirely in the open air. It may surprise some of our readers to learn that sewing and the more complicated laundry work required for Europeans are the work of men in Africa, as in India and other Eastern countries, and should therefore be taught to boys and not to girls.

ISLANDS OF THE SEA

Hawaii Still in Need Rev. Frank L. Nash, in charge of the church in Hilo, Hawaii, sums up conditions in his

field as follows: "Hawaii is still a missionary field. The Orient has been pouring in its throngs until we have 70,000 Japanese and 30,000 Chinese; besides these there are Portuguese, Swiss, Danes, Norwegians, Belgians, Spaniards, French, Russians, Porto Ricans, and Africans, until 23 nationalities are counted—all needing the Gospel. At least a half-dozen Japanese missionaries are needed on this island alone. We have 1 Japanese church with a faithful, earnest minister, 1 Chinese, 1 Portuguese, and 1 native Hawaiian church in this city of Hilo. Some of our own members are doing faithful missionary work among the various nationalities, and once a month we have a union service, when the pastor of the "foreign church," as ours is called, has an opportunity of reaching some of the natives through an interpreter. A boarding-school for Hawaiian boys and young men is doing excellent work among the natives. Since annexation the liquor traffic has increased to most alarming proportions. There was then only one place in Hilo where liquor was sold, now there are six."

Pioneering in the Philippines Bishop Brent has promised an early article upon his trip in Northern Luzon.

From scattered references in his business letters it would seem that the journey was such as no American bishop has ever before made. It is an achievement to be compared with some of Bishop Selwyn's and Bishop Patteson's early experiences in the South Seas, or Bishop Hannington's and Bishop Smythies's journeys in Central Africa. Much of it was made upon foot through an otherwise inaccessible mountain country and among a primitive people. The opportunities for work in this region seem to be unprecedented if the right men can be se-

cured to render the needed service to the Igorrote people, whom the bishop describes as "a splendid people—domestic, industrious, full of trust toward us—in spite of their nakedness and savagery. The Spaniards did nothing but molest them."—*Spirit of Missions*.

Dr. Rossiter Goes to Manila The Rev Dr. S. B. Rossiter, who for twenty-seven years was pastor of the North Presbyterian Church in New York, and who since 1900 has been American Secretary for the McAll Mission of France, has been appointed pastor of the First Presbyterian Church in Manila, P. I. He will give up his secretaryship in August, and devote some time to the collection of funds for the erection of a new church in Manila. The First Presbyterian Church in that city, which was the first American congregation to be organized there, is worshipping in a rented building.

Dr. Rossiter will go under the auspices of the Presbyterian Board of Foreign Missions, but goes to perform purely pastoral duties.

Methodism in Borneo At the meeting of the Malaysia (Methodist Episcopal) annual conference, held in February, Bishop Warne appointed the Rev. James M. Hoover, of Penang, to Sibü, Sarawak, Borneo. This is the second appointment to Borneo made in the history of Methodist missions. The first appointment was made in April, 1891, when Bishop Thoburn sent Dr. H. L. E. Luering, then a young recruit of but two years in the field, to work among the head-hunting Dyaks. To fill the vacancies caused by the sickness of missionaries on the Malay peninsula, Dr. Luering was recalled after ten months of service, and in leaving the island made a promise to the headman of one of the Dyak villages that the Church

he represented would not long leave the natives of the island without a missionary. The headman, in turn, gave Dr. Luering one of the skulls that adorned the ridgepole of his house as a pledge that he would be a Christian. The promise on the part of Dr. Luering has not yet been made good to the Dyaks by our Church. However, the situation in Borneo has so developed that the sending of a missionary to the island has now become imperative. In March, 1901, Bishop Warne, after holding the Malaysia conference, canceled his passage to Manila and, instead, went to Borneo with a shipload of emigrants from the Fukien province, China, a large number of whom were Christians, and among these very many Methodists. The emigrants arrived in Borneo on a Saturday night, and on Sunday Bishop Warne preached to them through an interpreter, and in the evening baptized 12 new converts. These converts he left in charge of several Chinese local preachers, who were members of the colonizing party. There are 800 adult Christians in the colony.

Need of Industrial Missions in New Guinea	At the annual meeting of the London Missionary Society, Rev. F. W. Walker, from New Guinea,
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spoke strongly on the need of industrial missions in such a country. "The principal occupation of the people had been war, and now that fighting was being abolished they were a people practically reduced to idleness, for food grew so plentifully that little labor was needed to cultivate it, and nearly all that work was done by women. A native had come to him and said: 'Me good fellow now; me sing plenty; me no work.' The Church of Christ must teach the native that he had a duty to develop the great re-

sources of the country for the benefit of the world. At present no one engaged in commercial industry in New Guinea was identified with Christianity, and traders came who were actually antagonistic to Christianity. Work was, in the native mind, largely divorced from Christianity. What an awful situation was thus growing up!"

Tobacco as a Circulating Medium	A missionary writes as follows: "I heard yesterday from New Guinea. In that
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strange land, as you know, they do not yet know the value of silver coinage. The currency of New Guinea—it is a very shocking thing!—is a stick of tobacco. It is a very uncomfortable and dirty way of carrying small change, but you have to do it. Every one of our 120 teachers get, on an average, 5 lbs. of tobacco per month as a part of their pay. The tobacco costs one shilling a pound—it is not very superior stuff. The New Guinea government have hitherto charged a duty of one shilling a pound; but they have now raised that duty to one-and-sixpence. Now, that unexpected increase in the customs duty will make a difference this year of £300 in our New Guinea expenditure simply to provide small change for the native teachers."

MISCELLANEOUS

More Zeal for Home Missions	The Mrs. Jellybys, who have great solicitude for the population of Borriboola-Gha, on the right bank of the Niger, but none for their own neighbors, are by no means numerous, tho now and then met with. But notwithstanding, evangelizing zeal does <i>begin</i> at home. The Rev. Charles Stelze remarks in the <i>Sunday-school Times</i> :
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A curious phase of the situation is that, somehow, the Italian who

owns the banana stand on the corner does not appeal to us with as much force as his brother in sunny Italy. The colored man who lives near the railway track is not nearly so romantic a character as his relative who lives in Liberia. In New York, recently, they sold a fine church building in the upper part of the city because there were too many foreigners in the neighborhood. Then they sent the money to the Board of Foreign Missions.

Dr. Hale's In the *Christian*
Tribute *Register* Edward
to Missions Everett Hale
speaks thus of the

reactive influence of foreign missions:

A careful and wise observer of New England life, in the first half of the last century, used to say that the missionary movement which began with Judson's enthusiasm should be gratefully remembered by us here, not simply for the good it did in India, but by its enlargement of our life at home. It was a good thing to have a map of India or of Asia Minor hang up in the back part of the pulpit. It was a good thing then, and it is a good thing now, to have people's eyes and ears and hearts and hands occupied by something larger than their own working machinery. The historian of the century can not fail to see that, side by side with such interest in other lands thus excited, there came in the healthy Gospel of self-forgetfulness. Boy or girl learned what the Savior meant when he rebuked the selfishness of those who were satisfied in trying to save their own lives. It would not be dangerous to say that the A. B. C. F. M. has done more in this way to uplift the religion of America than its most successful apostles have done to uplift the followers of Buddha. Who reads thoughtfully the sad story of the victims of the witchcraft madness does not wonder that a few hundred people went mad.

A The Abbé Pisani, a
Roman Catholic canon of Paris (that
Book on is, we presume of
Missions the Cathedral of
Notre Dame), has
written a work entitled, "Protes-

tant Missions at the End of the Nineteenth Century," of which the *Journal des Missions* observes;

It is equitable, and even eulogistic study of Protestant missions written by a Catholic priest, and is a most agreeable surprise. We do not commonly expect flattery from this source. It is indifference or hostility which we have had to endure from those who have preceded us in the field of missionary effort, but whom we have in many cases equaled or surpassed in energy and perseverance.

We can not do better than to cite some brief passages to give a correct idea of the spirit in which this is written:

For men of good faith, who do not allow themselves to be paid off with mere words, there is the Protestant propaganda a great work to be studied. . . . There are thousands of men and women who consecrate themselves, outside of Catholicism, to Christian preaching, and they do not do this without arriving at results which we have no right to ignore or to deny. We should fly in the face of indisputable fact should we deny the zeal, the self-denial, the apostolic spirit of the members of the Protestant societies which labor for the evangelization of the unbelievers.

The Might The boldest thought
of the that ever entered
Gospel the mind of Alexander the Great,

Julius Cæsar, Napoleon Bonaparte, President Roosevelt, or any sane man, is insignificant in comparison with the purpose of Jesus Christ to subject this world unto himself, to regenerate the nations, to bring peace into the heart, and joy into the life of man. Men have succeeded in taming all sorts of wild animals and in physically subjecting their fellowmen, but this is nothing compared with the subjection of man's will and heart. To change a man's moral nature is the greatest miracle on earth. Again and again have I asked Mohammedan and Brahman to show me one case where a man's moral nature has been changed by their faith or worship. Nowhere have I seen this miracle performed except by faith in Jesus Christ, and this miracle wrought by Jesus has the same results among all classes of people,

whether they be English, Moham-
medan, Hindu, or Chinese.

REV. A. E. COOK.

Despise Not the Little Ones There is a very pretty story told of the late Earl of

Shaftesbury, who one day when out walking in one of the busiest streets of London with a friend, was accosted by two little street arabs. They had been standing on the edge of the pavement gazing half bewildered at the great sea of traffic rolling ever on and on.

As the earl approached them, maybe they saw by the kindly light in his eyes that their request would not be denied them, for fearlessly one little lad held out his dirty hand, saying, "Mister, will ye help us across to the other side, for we are afraid, and want some one to lead us."

The earl readily consented, and taking one little grimy hand of each child, led them until they safely landed on the other side. When he returned, his friend questioned him in a half contemptuous manner: "What ever made you do that, to take their dirty hands into your own? I should have been afraid to touch them."

His lordship smiled, replying: "One day when my work here is ended, and I get over yonder, I want to meet those lads, but no longer poor and dirty; and to hear my Master's welcome, 'Inasmuch as ye have done it unto one of the least of these ye have done it unto Me.'"

OBITUARY

Rev. Henry Blodget, D.D. A life of useful missionary labor came to its close Saturday, May 23d, when Dr. Blodget died in Bridgeport, Conn., where he has lived for the last nine years. Dr. Blodget was born in Bucksport, Me., in 1825, was graduated from Yale in 1848, then from Andover,

and arrived at Shanghai, China, September 1, 1854. For forty years he labored as a missionary, first in Shanghai, then in Tientsin, and later in Peking, which he made his residence in 1864, remaining there till his return to the United States in 1894. The larger part of Dr. Blodget's life in China was devoted to literary work. He was one of five persons who translated the New Testament into the Mandarin, the spoken language of the majority of Chinese people. Nearly half the hymns used in the Chinese hymnal were translated by him. Several other important works were given to Chinese readers through him; and yet he never turned aside from preaching the Gospel, while for many years he had a morning class for helpers and inquirers. His labor has been largely a seed sowing whose harvest, already noble, will be far greater in coming years.—*The Congregationalist*.

Rev. Benjamin Romig It is with deep sorrow we announce that Bishop Romig, of the Moravian Church, gently fell asleep in Christ on Sunday, May 31st, at his home in Herrnhut, Germany. In the death of Bishop Romig the Moravian Church loses a faithful and beloved minister, who spent the larger part of his life in active missionary work in the West Indies, and thus became a valuable member of the Mission Board.

Rev. I. W. Hathaway Rev. Dr. Israel Wister Hathaway, Secretary of the American Sabbath Union, died on June 16th in Pasadena, Cal., after an operation for appendicitis. Dr. Hathaway had been secretary of the American Sabbath Union for many years. At the time of the Paris Exposition he conducted the Sabbath conference on the exposition grounds, which attracted wide attention among Americans visiting in Paris. He lived in Orange, N. J., and went to California to attend the General Assembly.



A SCENE IN THE MARKET-PLACE AT PORT-AU-PRINCE, HAITI

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JOHN WESLEY AND HIS MISSION

BY THE EDITOR-IN-CHIEF

Had not that boy of six been plucked literally as a brand from the burning of his father's rectory, in 1709, the world would have lost one of its foremost spiritual forces, a great movement would have lacked a sagacious leader, and a noble denomination its unconscious founder. If battles, like Waterloo, have changed the map of the world, no less have the lives of a few marked men changed the moral and spiritual aspect of the age they lived in, and, under God, molded the history of the race.

The bicentenary of the birth of John Wesley has recently been celebrated by millions of his admirers throughout the wide world. Wesley died in 1791, and this eventful life of eighty-eight years had really no idle or useless period. He worked almost to the very last with scarcely diminished vigor, doing as an old man an amount of work which would exhaust many a young man of forty.

He reached mental maturity early, but he contradicted the adage that what ripens early decays early. At the age of twenty-three he was a fellow of Lincoln College, Oxford, and three years later, after acting as his father's curate, settled in that old collegiate center and began to take pupils.

In 1729, in November, he found his brother Charles and a few other students in weekly communion, the germ of that "Holy Club," afterward derisively known as "Methodists," from their rigid adherence to a set program of life. The main bond of this new brotherhood which he joined and energized was the Bible—the stated and systematic study of the Greek Testament. Fasting and prayer, with regular hours of work, visiting the poor and instructing neglected children, were the other features of this spiritual alliance. The membership was small, and, in fact, never grew large. With the two Wesleys were joined John Clayton, the Jacobite churchman; Benjamin Ingham, known later as the Yorkshire Evangelist; Gambold, who was poet and preacher, and afterward Moravian bishop; James Hervey, and George Whitefield—the last almost as great a name as Wesley.

It is interesting to note that out of the Bible study and prayer of that Holy Club, God developed the mighty moral and spiritual forces that so upheaved Britain and America in the eighteenth century. It was a time of deism in the pulpit and sensualism in the pew—a dead formalism in worship and apathy and lethargy in work. If Samuel Blair and Isaac Taylor and Blackstone, the lawyer, are to be trusted, “religion lay a-dying” on both sides of the sea, and as for Christian missions, even the form of missionary evangelism scarcely survived. God raised up John Wesley to be the reformer of the church life, Charles Wesley to give over four thousand hymns to be the vehicle of its new aspiration, and Whitefield to be the greatest evangelist since Paul.

For the present our survey is confined to John Wesley, who, in his sphere, has few, if any, competitors. In one view he reminds us of Thomas Aquinas or Thomas à Kempis; from another point he suggests Savonarola; from another Zinzendorf. He was more a controversialist than a theologian, more an organizer than either a preacher or teacher, more a leader and administrator than an originator; but he was a many-sided man, and from no side weak. As in many other cases, he moved unconsciously, obedient to a higher wisdom and will, and many of the most important measures became necessary from the pressure of circumstances which God controlled, and by which He forced him to move in one direction, because that was the only one providentially left open. At the outset he had no more idea of separation from the Anglican Church than Luther had of renouncing the papal. Open-air, or field, preaching he followed only when pulpits and churches were closed against him and he had to choose Nature’s free cathedral. God had a work to be done, and He had His man ready and the training that fitted him for his exact work. No man needs a grander study of Divine Providence and Sovereignty than Wesley’s career affords.

There were three well-defined periods in John Wesley’s religious life. Out of Wesley the Ritualist came Wesley the Enthusiast and Wesley the Evangelist. Had he remained the ritualist the world would never have felt so the touch of power from his hand. He might have been Primate of the Anglican Church, but no archbishop at York or Canterbury ever wielded the scepter that this Epworth curate did and still does. Up to 1738, when thirty-five, he had never begun his true work. Even the influence of William Law had not delivered him from legalism and ceremonialism, marked as was the influence of the author of the “Serious Call.” It was his brief stay in Georgia, where he had gone as a missionary of the Propagation Society, and especially his contact with the Moravians, and most of all Peter Böhler, that wrought such a revolution in his life that he publicly declared that he had not previously known conversion. Up to this time he had been a High-church-

man. To be born in a rectory, baptized, taught, confirmed by an English vicar; to read the Bible and pray; to go regularly to the "holy communion," and live a life "sober, steady, and free from scandal," was "religion." Faith, as Böhler showed him, was, up to his thirty-fifth year, a union of intellectual assent with voluntary obedience to churchly authority and conformity to ecclesiastical usage; and when to these were added voluntary self-submission to a missionary career, was not this the obedience and heroism of faith? Whatever traditionalists and ceremonialists may think, Wesley believed that when, on March 5, 1738, Peter Böhler showed him that in his faith the *supernatural element was lacking*, that such faith was no bond between him and God, and brought no newness of heart and life, he was "convicted," and nineteen days later "converted." Whether it was conversion, or only a new stage of illumination and sanctification and self-dedication, perhaps it is not possible to determine. In later life Wesley himself had his doubts. But certain it is that from this memorable date (March, 1738) a new light shone in his soul and a new love wrought in his life. He became Wesley the *Enthusiast*. Yes, Enthusiast is the word, for it suggests the en-theos-ism, the indwelling and inmoving of a Divine *heat* molding him for a new instrument and impelling to a new activity.

From this time the basis was laid for Wesley the Evangelist, for he had now a new evangel—a new Gospel to preach. He was on fire now to tell men that working and weeping and even praying and believing will not save them. There must be Christ in the heart—a new birth and a new baptism—regeneration and sanctification; these became his watchwords. Wesley the Ritualist was dead. Wesley the Evangelist, driven by opposition into the fields to deliver a message that was as a burning fire shut up in his bones, was born. And for more than fifty years he was weary with forbearing and could not stay. Not only so, but the things that he had heard and seen he must commit to faithful men who should be able to teach others also. At first he had no thought of any new denomination; and only when no ordination was possible, unless he did it himself, and no succession, unless an independent one was raised up, extra Anglican in character, did he venture to ordain ministers and bishops. Everything had to give way to the necessity for providing for the propagation of this supernatural Gospel of conversion and sanctification, which was to correct naturalism or counterbalance the decay of puritanism in the Church of England. Let us hear his own words, that we may understand the impulse of his new movement: "Only when we renounce everything but faith, and get into Christ, then and not till then have we reason to believe that we are Christians."

Of the denominational movement, thus unconsciously begun, *conversion* and *sanctification* are the *subjective* features—the manifesto

and inspiration; while the *objective* features (the grand motive and organizing force) are the pulpit and the classroom—the former for preaching, and the latter for organizing, drilling, disciplining.

For some years Wesley, the enthusiast and evangelist and incipient reformer, found a sphere among existing bodies of disciples, particularly the Moravians of Fetter Lane. But when antinomian quietism invaded their ranks in 1739 and gained too strong an influence, Wesley withdrew, and another step was necessarily taken toward the final separation which God seems to have decreed as the only way of attaining the ends He had in view.

In 1743 a new stage was reached, and the "*Rules of the United Societies*" were issued and published, the plural term including the three chief centers of Methodism—London, Bristol, and Manchester, with the "foundery" in Moorfields, the central meeting-place.

Again Wesley should be heard describing the "society." It is "a company of men having the form and seeking the power of Godliness; united in order to pray together, to receive the word of exhortation, and to watch over one another in love that they may help each other to work out their own salvation." An important feature was the minimum contribution of one penny a week or a shilling a quarter. The class-meeting was from 1742 a fixed feature of the societies.

Wesley was not so conspicuous as Whitefield as an orator. But he also was an effective Gospel preacher, colloquial, simple, unaffected, with strong common sense and terse ways of putting truth, calm but earnest, and with deep conviction behind all his utterances. He averaged eight hundred sermons a year during the greater part of his ministry. His buoyancy of spirits was a great secret of health and long life and continuous work. He said in 1790, within a year of his death, "I do not remember to have felt lowness of spirits for half an hour since I was born." Such a temperament, reinforced by a true piety, is worth a fortune to any man; but to a preacher like Wesley and a reformer such as he was, it was a staff and a stay amid many a trial of faith and patience. To this also we owe not a few of his holy hymns.

There are a few things which stand out conspicuous in Wesley's character and career, and which explain his phenomenal success. First of all, prayer, without which no great religious revolution in personal life or church life was ever wrought. With this, as we have seen, was linked from the first devout study of the Word in the original Greek.

On this foundation was laid the structure of a true life, in which was recognized the absolute need of a *divine and supernatural* element. The Spirit of God was habitually honored as alone competent to reveal Christ to the soul or introduce Him into the inner experience.

Wesley emphasized the privilege and duty of *holy living*. The actual state must correspond to the judicial standing. All may not agree with his ideas of Christian perfection, but the Church at large is much more in agreement with his practical teaching than it has ever been before; and among all bodies of Christians there has come to be a bold espousal of the truth that to continue in sin even that grace may abound is wholly unscriptural. God demands at least the perfection of *purpose*, of *abandonment of known sin*, and of *growth and adjustment to His known will*.

Wesley both taught and exemplified the grace of systematic and self-denying *giving*. One of the grand things of history is to see this great leader, when immense sums of money passed through his hands in later life, confining his expenses to the same modest thirty or thirty-five pounds as at the beginning—limiting his wants that he might not narrow down his benevolence. When Bradburn told him of his need, and he bade him, as he opened the Bible and put his finger on the proverb, "Trust in the Lord and do good: so shalt thou dwell in the land, and verily thou shalt be fed," at the same time covering the text with five-pound notes, Bradburn said, "I have often read that promise, but it was never accompanied with such helpful expository notes."

Wesley emphasized *holy serving*. His own sublime motto, "All at it and always at it," was the watchword of the societies; and he who said "the world is my parish" was not the man to limit evangelism to any local field at home or abroad. And so world-wide missions owe a lasting debt to the Holy Club at Lincoln College.

CHRISTIAN MISSIONS IN HAITI

BY RT. REV. JAMES THEODORE HOLLY, PORT-AU-PRINCE
Bishop of the Protestant Episcopal Church in Haiti

The religious societies occupied more or less in Gospel work in the Republic of Haiti, in order of their establishment, are: the Roman Catholic, the Methodist, the Baptist, and the Protestant Episcopal.

Roman Catholic Missionaries

The Roman Catholic missionaries were sent from Spain and France. Those from Spain came immediately after the discovery of the island by Christopher Columbus in 1492. Indeed, Las Casas, a Spanish priest, came with Columbus on his first voyage. The missionaries from France came after the conclusion of the treaty of Ryswick, in 1697, by which Spain ceded to France the sovereignty over the western part of the island, while still retaining possession of the eastern portion. Thereafter the missionaries from each country confined their labors to their own territory. Both missions were subsidiary to the

spirit of ambitious domination and the greed for gold which characterized their countrymen; hence, the principal care of the missionaries was that of ministering to materialistic European emigrants.

No salutary influence could be exerted under such circumstances to save, or even to ameliorate, the deplorable social conditions of the



ROMAN CATHOLIC CATHEDRAL, PORT-AU-PRINCE,
HAITI

natives, and still less could be done for their moral and religious elevation. They were inhumanely massacred by bloodthirsty adventurers in order to take their land and enslave them. Their masters worked them to death in the mines under brutal taskmasters, who were men bent on satiating their thirst for gold by the holocaustic sacrifice of the natives.

The clergy, being made subsidiary to these monstrous operations, even if so disposed, could

do nothing to curb the satanic policy of the European emigrants. The feeble and inoffensive race of natives was soon almost entirely exterminated. The advent of professed Christians from Europe, instead of bringing to them the blessed Gospel of salvation to both body and soul, brought only the hasty destruction of the bodies, and, so far as the foreigners were concerned, the damnation of their souls. The result was a state of utter moral depravity which God alone can fathom, but which is inconceivable by our limited human reason.

In 1517, just twenty-five years after the discovery of the island, the Caribbean aborigines had already become about two-thirds extinct under the sanguinary tortures of those Spanish marauders. The faint-hearted priest, Las Casas, ventured to timidly suggest that an effort be made to save the small residue of the vanishing race by importing negroes to replace them in the mines.

Accordingly, negro slaves were brought from Africa, not in reality from any consideration for the Indians, as they had nearly become extinct. The mines also were nearly exhausted, so that the other laborers were employed in more extensive agricultural labors to satisfy the greed for gold on the part of their European taskmasters.

The African slave-trade introduced into the colony a hardier race than that of the aborigines. The negroes were mostly brought to that part of the island settled by French buccaneers and afterward ceded to France. There, about a century ago, this hardier race became the avengers of their own wrongs and those of the Indians by emancipat-

ing themselves, clearing out their inhuman oppressors, and constituting themselves an independent nation. At one gigantic bound they thus took their place among the great family of nations.

Such an act on the part of an enslaved people was and is still highly distasteful to the nations which seek to enrich themselves and to extend their power by colonial domination. They overlook the moral lesson which God would teach them as to the result of their man-slaughtering, land-grabbing, gold-hunting iniquities, which they commit for the sake of mammon's filthy lucre; hence, the ecclesiastical bodies, which take their cue from the political spirit animating the nations, have also ignored the significance of the revolution. They, too, have wilfully neglected to bear an adequate Gospel testimony to the people in this island.

The moment that Haiti achieved her independence, in 1804, that event was made the pretext for the Church of Rome to withdraw its canonical clergy from the island, and she did not restore them again until sixty years later. Between 1804 and 1864 Haitians were left a prey to excommunicated Romish priests, who came to the country as religious adventurers.

The Protestant denominations of the world are no less culpable in this respect than the Church of Rome. In 1805, one year after the independence of the country was achieved, a constitution was adopted granting liberty of worship to all religious denominations. But no Protestant denomination took advantage of this splendid opportunity, because of their bitter feeling against the revolutionary acts of the Haitian people, by which they gained their God-given liberty and independence. Nevertheless, by one way or another, Protestant missions have been established in Haiti, apparently by chance, but in reality by the guiding hand of Divine Providence.

The Coming of Protestant Missions

There are two branches of Methodism in Haiti, viz., the British Wesleyan Methodist, and the African Methodists from the United States.

In 1815 the government of Haiti engaged and paid some teachers to come from England to establish schools. Some of the teachers were Wesleyan Methodists. Favorable reports from them induced the Wesleyan Missionary Society in London to send out three ministers in 1816, to begin missionary work. The Wesleyans have now four organized congregations in Haiti and four in the neighboring Republic of Dominica.

In 1824 the government of Haiti brought into the island eight thousand colored Americans, most of whom belonged to the African Methodist or to the Baptist denominations. There was among them one ordained elder and several licensed preachers, and four Method-



A MOCK STATE FUNERAL IN HAITI AT THE TIME OF THE ASSASSINATION OF
PRESIDENT CARNOT, OF FRANCE

ist congregations were subsequently organized. Later a Conference was established, but for want of material aid from abroad no aggressive missionary work could be undertaken among the natives. Moreover, the religious hold of that denomination on the descendants of those immigrants has been steadily relaxed because of this inadequacy of support.

There was also an ordained pastor among the Baptist immigrants, and for a time he carried on quite an aggressive work in the north of the island. Several Baptist congregations were organized among native converts, which still continue to drag out a more or less feeble existence for want of missionary succor from abroad.

The original Baptist Missionary Society in the United States sent out a missionary in 1835 to Port-au-Prince, and a few years later another to Port-de-Paix, but after a few years' labor they were withdrawn. The American Free Mission Baptist Society of the United States sent out a missionary to Port-au-Prince in 1847, and another to replace him in 1860, but two years later that society also abandoned the field.

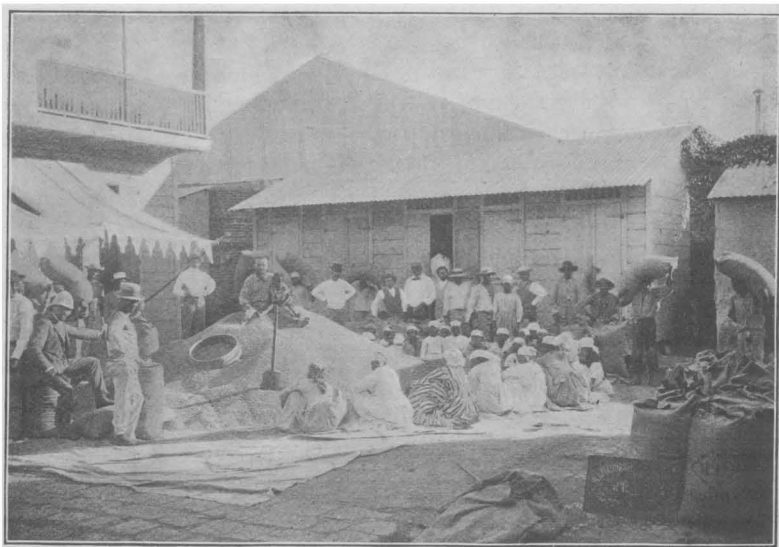
The British Baptist Missionary Society of London sent a missionary to Jacmel in 1847, and appointed successively two other pastors to continue the work. A third missionary was sent in 1863 by the same society to Grande-Revrière, a small town in the north of Haiti, where there was a native congregation that had been gathered by the labors of the Baptist pastor among the immigrants from the United States.

But in 1871 that society handed over its work to the Jamaica Baptist Union, which had been organized under its auspices.

This latter body appointed three pastors, natives of Jamaica, to labor at three different points where the nuclei of Baptist congregations had already been gathered. At present, however, the missionary at Cape Haitian is helped in his labors by a small stipend from the Jamaica Baptist Union. The rest of the field has been abandoned by that body, but four native pastors and one from Jamaica continue to carry on the Gospel work without foreign support.

The Baptist pastors now at work here, about six years ago organized the Haitian Baptist Union for cooperation in their missionary work in this field.

In 1861 a second immigration took place under the auspices of the Haitian government, when two thousand more colored people were brought from America. Among them was an organized congregation of Episcopalians with an ordained pastor. In 1863 the American Church Missionary Society adopted this mission by giving a small stipend to the pastor of the congregation. Bishop Lee, of Delaware, made an official visit in the latter part of the same year. In 1865 the regular Board of Missions of the Protestant Episcopal Church took charge of the field. Bishop Burgess, of Maine, made a second episcopal visit in 1866, and Bishop Coxe, of western New York, in 1872. Eleven ordained missionaries of the Episcopal Church having been set apart for work in the field, it was judged necessary to set a bishop



COFFEE-PICKERS IN HAITI

They separate the inferior grains from the superior after the coffee has been brought from the plantations in the country

on the spot to superintend the undertaking; hence, in 1874 the first missionary of that Church was consecrated for that purpose.

Six organized congregations, with sixteen outstations, are served by these missionaries. One of the organizations is in the neighboring Republic of Dominica. The stipends given to the missionary pastors have to be supplemented by the proceeds of other occupations. This hinders them in carrying on aggressive work, altho the field is literally white for the harvest, especially among the neglected rural population of the interior. Among them the Episcopal mission has so far obtained its best results.

The Net Results

The most important result of this propagation of the Gospel can only be briefly noticed, viz., the native converts who have been prepared and set apart for the ministry among their fellow countrymen. The perpetuation of the Christian Church in any given community under God depends upon carefully following the example of our Great Exemplar in raising up a native ministry.

The Church of Rome was officially reestablished by the consecration of the first Archbishop of Port-au-Prince in 1864. Among about one hundred and twenty clergymen of that Church now laboring in the island only four priests are natives. This is the clerical result obtained after forty years' renewed missionary work by the Roman Church in Haiti. It is only right to say, however, that several congregations, occupied with the education of youth of both sexes, have, during the same period, done a very effective moral and social work for the upbuilding of the urban population. But these benefits have not been extended to the rural population, which number four-fifths of the entire inhabitants of Haiti. European missionaries can not conveniently adapt themselves to the rude manner of living that prevails in the rural districts of this undeveloped country; hence, the necessity of training native laborers for all branches of missionary work wherever there is the greatest need for that work.

The Wesleyan Methodists, established here in 1816, have eight ordained missionaries, of whom only one is a native. A female high school, established by the Wesleyans at Port-au-Prince, offers advantages to the Protestant girls of that city similar to those offered by Roman Catholic schools.

The Baptists have seven ordained ministers, four of whom are natives. The African Methodists have three ordained ministers, of whom two are Haitians. These two denominations have been at work about three-quarters of a century.

The Episcopal mission has been at work about forty years. It counts thirteen ordained ministers, including the bishop, one of whom has charge of a church in the Republic of Dominica. Twelve of these

ministers are Haitians by birth or naturalization. During the past two years a theological school has been founded, wherein six native young men are in training for the Gospel ministry, altho the school has not yet a sufficient endowment, and we have only to trust in God for the procuring of pecuniary aid to enable the young men to preach the Gospel among their compatriots.

Influence of the Missions on Society

The leading class of Haitians, as a general rule, stand aloof from the active duties of Christian membership, tho they will freely contribute for any Christian work. This separation is partly owing to their independent feeling, which renders it distasteful to submit themselves to the tutelage of foreign pastors.

Moreover, freemasonry was introduced in 1809, when all the churches of the world were standing aloof from Haiti, leaving her solitary and alone. The independent thinking men have, therefore, adopted freemasonry as a substitute for religion. Each lodge builds a spacious temple surrounded by high walls, and Sunday is the day fixed for their regular meetings. Five such Masonic temples exist at Port-au-Prince, and one such, at least, in every other important city or town of the republic. Meanwhile their mothers, sisters, wives, and daughters are under the influence of the clergy of the Church of Rome; hence, from a religious point of view, the men and women of Haiti seem to be almost hopelessly separated from each other. On their death-beds some of the Freemasons, to gratify the entreaties of the women of their families, formally renounce freemasonry in order to be buried with the rites of the Church of Rome. But many others persist in this separation imposed upon them by the discipline of that Church against freemasonry, and are buried with the Masonic rites of sepulture.

Two advantages have accrued to Protestantism in Haiti from freemasonry. The first is the knowledge of Holy Scripture by the use of the Bible in the Masonic lodges, and the second the practise of religious toleration inculcated by the tenets of that institution.

Last among the social elements of Haiti is the great uneducated laboring mass of people in the rural districts. They are unfortunately still deep in the practise of their ancestral African superstitions, and the Church of Rome, so far from being able to wean these people from their idolatry, has, on the contrary, the humiliating sight of beholding some of the things belonging to its ritual mixed up with that of African voodooism. The voodoo priests exert more influence over the mass of common people than do the priests of the Roman Church, notwithstanding the fact that these people are, as a general rule, baptized members of that Church.

The great work of evangelization must, therefore, be carried on

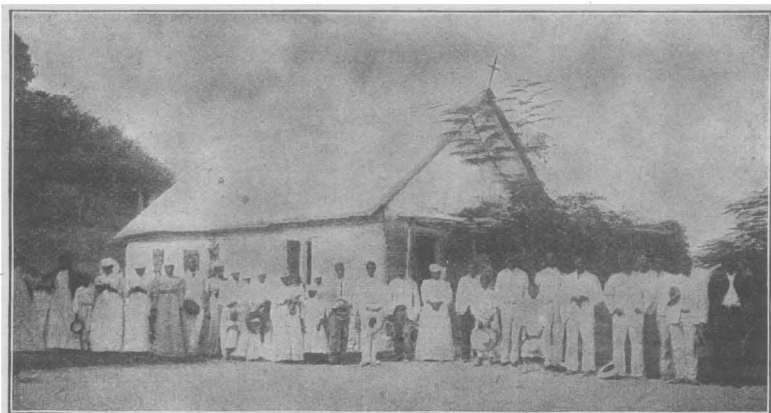
among these ignorant classes as the only effectual open door in Haiti for the propagation of the Gospel. Let us, then, begin at this bottom round of the social ladder, and climb gradually to the topmost round.

The most interesting Gospel work so far accomplished by the Episcopal Church in Haiti is being carried on among these rural populations in the interior, where the African mysteries prevail. More than a dozen of these priests of superstition have been converted to the Gospel, and others are being influenced to abandon their idolatry and embrace the truth as it is in Jesus. The first few converts became the instruments, through the Spirit of God and under the leadership of their pastor, to bring many others to a saving knowledge of the Gospel.

The Missionary Needs of Haiti

Much work still needs to be done for the evangelization of the masses in the rural districts. They are in a social condition similar to that of the emancipated negroes in the black belt of Alabama, where Booker T. Washington is carrying on his noble work with such wonderful success. That class here also need to be trained in domestic industry, along with elementary school instruction, in order that the spiritual seed of the preached Gospel may take deep root and bear fruit abundantly in their lives. The great Missionary Apostle of the nations informs us that that which is spiritual is not first, but that which is natural, and afterward that which is spiritual. Our Lord declared that He did not come to abrogate the commandments of the Father, but to fulfil them; hence, the commandment given at the very dawn of creation, to subdue the earth and have dominion over the beasts and birds, is still in full force if we would attain our highest estate. It is a Divine duty which the Church can only ignore at her peril, and it is a historical fact that the Gospel has taken a permanent root only where nations have made some progress in understanding and obeying natural laws of God. In such countries as China and Japan we do not need, therefore, to supplement Gospel work by industrial institutions, because those empires have already made notable progress in the arts of civilization. But among undeveloped peoples, such as the tribes in Africa and in the Isles of the Sea, the Church needs to teach them how to fulfil the commandment of civilization given by our Divine Creator along with the commandment of evangelization subsequently given by our Divine Redeemer.

General Armstrong and Booker T. Washington have been raised up by Divine Providence to give an object-lesson to the Church in these latter days as to the manner in which she should execute her mission among undeveloped races. All well-wishers of humanity should therefore pray that she may have the Divine grace to learn and put in practise that lesson.



THE CHAPEL OF THE "GOOD NEWS"

A chapel and congregation of the Episcopal Mission in one of the country districts of Haiti

Therefore, as an aid to the success of Gospel work in Haiti, we need the means to establish and endow industrial institutions, elementary schools, and hospitals for the scientific treatment of the sick and afflicted; and, as the crowning institution of all, a school to train a native ministry.

AN INTERNATIONAL MISSIONARY

A SKETCH OF THE LIFE AND WORK OF REV. GUIDO F. VERBECK, D.D., OF JAPAN

BY REV. EUGENE S. BOOTH, A.M.

Principal of Ferris Seminary, Yokohama, Japan

Guido F. Verbeck, the "man without a country," who died in Japan five years ago, was born at Zeist, Holland, in 1830. He had been a missionary to Japan, under the appointment of the Board of Foreign Missions of the Reformed (Dutch) Church in America, for nearly thirty-nine years.

From his father, a German, and his mother, a native of the Netherlands, he inherited the good qualities of both nations as well as two mother tongues. His early education was received in the Moravian seminary at his native place. How much those associations and the training there received may have helped to kindle the missionary spirit in the youthful Guido is not immediately apparent, but the linguistic knowledge obtained at this school, where German, Dutch, French, and English were taught by teachers who were native to the country to which each language belonged, eminently fitted him for the unique and important part he was destined to take in the regeneration of a great people.

In 1852, having completed his studies as a civil engineer, he went to America, and for three years followed his profession at Green Bay, Wisconsin, and one year in Arkansas. He became dissatisfied, however, with his profession, and upon the advice of a relative decided to enter the Gospel ministry, whereupon, in 1856, he entered the theological seminary at Auburn, New York.

During this period something was happening in the little-known and distant land of the Rising Sun which, in providence of God, was destined to shape the future course of this matured and abundantly equipped young man.

Three American gentlemen, Rev. S. Wells Williams, D.D., Rev. E. W. Syle, and Chaplain Wood, of the steamship *Powhatan*, met in Nagasaki in 1857, and wishing that Protestant Christianity should be introduced into Japan as speedily as possible, each agreed to write a letter to some prominent pastor or to the mission boards of the Episcopal, Presbyterian, and Reformed (Dutch) churches, urging the importance and desirability of immediately sending missionaries to Japan.

In view of the mercantile relations that had existed for a long time between Japan and Holland, in view of the recently successful efforts of Commodore Perry on behalf of America to open Japan to the commerce of the world, and in view of the origin and affinities of the Reformed (Dutch) Church in America, it was thought that a representative, or representatives, of that body would have special opportunities for introducing the Gospel to the people of Japan.

The Man Discovered

It is not surprising that the Reformed Church regarded this as a special call to her, that she responded to it without hesitation, or that she decided to send out three men as soon as they could be found. Inquiries for suitable men led to the discovery of Mr. Verbeek, who at the time was in the graduating class at Auburn Seminary.

About the middle of May, 1859, he and his bride, in company with Rev. S. R. Brown, D.D., and family, and Dr. Simmons and wife, sailed from the port of New York on board the good ship *Surprise*, amid the display of flags and the booming of cannon. Little did he realize then, in common with the other members of that party—the first embassy of the Prince of Peace to the land of Zippango—what an important and far-reaching career awaited him. They landed at Nagasaki on November 7th, where he found Rev. C. M. Williams, of the American Episcopal mission in China, who was paying a visit on account of ill health, and who was afterward appointed to Japan, and later became Bishop Williams. They became intimate, and formed a lifelong friendship. Such were the uncertainties of those times in this country that the husbands of this company prudently left their wives

temporarily in the care of missionary families at Shanghai, and they proceeded alone to their respective destinations in Japan. Mrs. Verbeck joined her husband at Nagasaki on December 29th. A pioneer, ignorant of the language, without facilities for acquiring a knowledge of it readily, he was cut off from the possibility of entering at once upon the work of evangelization.

This, however, had its compensations. He had come among a strange people, whose political and social conditions were unfamiliar, and whose individual characteristics were peculiar—perhaps unique. Time was needed, and careful study of the situation required, in order rightly to apprehend these new elements.

Amid Danger and Hardship

His situation was, indeed, a trying, perplexing, and often dangerous one; for it was a time of "attacks without warning, and of assassinations from patriotic motives." The prevalent hatred of foreigners, particularly of Christianity; the suspicion with which every action was regarded; the inability to obtain a personal teacher of the language even, except he were some emissary in the employ of the government—all of which, so far from discouraging him, were rather the means whereby these qualities of manhood and simplicity of life were developed that commended him as a trusted counselor to this, at that time, suspicious people. "The missionaries shared with other foreigners in the alarms incident to the disturbed state of society, and were sometimes exposed to insult and assault."

The following incident, which the writer heard him relate, illustrates how closely danger came to him in those early days. The samurai, or armed knights of the realm, were intensely hostile. Armed with two swords, they would cast scowling looks at the hated foreigner, whom they would have gladly expelled from the country. One morning two of these two-sworded gentry called upon him at his home, and soon after the customary salutations were exchanged they went out of the house, leaving their long swords on the floor. Doubtless their object in going out was to reconnoiter, so as to make sure their escape; but He who cares for the sparrows cares too for the missionary. A director of the school in which he taught called at that juncture, and much was the surprise of the would-be assassins, upon their return, to find their victim thus guarded. After some general conversation the two-sworded visitors swaggered forth, without having made known their purpose in calling. After they had gone the director asked if he knew these men, and on what business had they come. He replied that they were strangers and had not made known their business. "Truly," said the director, "you have had a narrow escape. They are dangerous men. I felt impelled to call upon you at this time, but had no special

reason, that I know of, for doing so. You have, indeed; had a narrow escape."

Many years later, in his "History of Protestant Missions," quoted above, he says: "But those who passed through these early experiences were mercifully helped in all their peculiar situations and perplexities, and delivered from all their dangers, so that not a few of them are permitted to be here to-day to testify in person to the goodness of the Master who called them to this field."

Overcoming Prejudice

In an old letter to Rev. Henry Stout, his successor at Nagasaki, also quoted from "History of Protestant Missions," he says:

We found the natives not at all accessible touching religious matters. When such a subject was mooted in the presence of a Japanese, his hand would involuntarily be applied to his throat, to indicate the extreme perilousness of such a topic. If on such an occasion more than one happened to be present, the natural shyness of these people became, if possible, still more apparent; for you will remember that there was then little confidence between man and man, chiefly owing to the abominable system of secret espionage, which we found in full swing when we first arrived, and, indeed, for several years after. It was evident that before we could hope to do anything in our appropriate work, two things had to be accomplished: we had to gain the general confidence of the people, and we had to master the native tongue. As to the first, by the most knowing and suspicious, we were regarded as persons who had come to seduce the masses of the people from their loyalty to the "God Country," and to corrupt their morals generally. These gross misconceptions it was our duty to endeavor to dispel from their minds, by invariable kindness and generosity, by showing them that we had come to do them good only, and on all occasions of our intercourse with them, whether we met in friendship, on business, on duty, or otherwise. A very simple Christian duty indeed.

Many years later, while living at Nagasaki, I found many evidences of the sincerity of the counsel contained in the above letter and the fidelity with which he followed these principles in his intercourse with the people, for the name of "Hakase Furebekki," by which he is known in Japan, was revered and had become almost a household word throughout that section, as it has since throughout the empire. On several occasions, when calling on Japanese, and happening to mention the name of Verbeck, the evident tone of pleased surprise in which the question "Do you know him?" was put, showed what a warm place he had in their remembrance. Occasionally the good housewife would retire and in a few moments return with a small lacquer cabinet, carefully wrapped in silk crape, and triumphantly produce a carefully preserved, tho often badly faded, photograph of him.

Seekers after truth, Nicodemus-like, would come at night to talk

and to obtain books for themselves and friends. Buddhist priests became alarmed or interested. At one time they purchased a whole invoice of four cases of Christian books before they arrived. At another time an old priest from a neighboring town placed three of his pupils under instruction to be taught Christianity, saying that he himself was too old to learn the new doctrine. For nearly three years the instruction went on. The old priest, to whom all the instruction was doubtless faithfully reported, frequently came to express his thanks for the kindness shown in teaching the young men. On one occasion, when the truth was pressed home, and he was urged to decide whether to accept it or not, he visibly squirmed, saying: "I have studied so many religions in my life, my mind is confused, and I am unable to decide as to their merits; but the young men will doubtless be able to decide." It is sufficient to say this brought matters to a crisis, and Mr. Verbeck was summarily relieved from planting more seed in that uncongenial soil.

One day, some three years after his arrival at Nagasaki, two young men to whom he had been teaching the Bible in English for about a year, brought him a basket containing two black suckling pigs as a thank-offering for his teaching, for they had surpassed all competitors in examinations held that day before the governor. The success of these lads, comparatively a trivial incident in itself, belongs to a chain of circumstances which led to those important relations with the government of Japan he held for a period of fourteen years, from 1864 until 1878.

The Prince of Hizen

Another link, or, more correctly speaking, series of links, in that chain, were the truly marvelous circumstances which led to his acquaintance with the Prince of Hizen, whose capital was at Saga, in the Island of Kiushiu.

The first event in this series of links was the discovery, by Murata Wakasa-no-Kami, a relative of the Prince of Hizen, of an English Bible on the shore of Nagasaki Bay, in 1855, while in command of the defenses at that port. The interest this event awakened in the mind of Wakasa led him to make diligent search to find out what this book was. He sent one of his men to Nagasaki, for the ostensible purpose of studying medicine, but in reality to find out the nature of this new book; and having learned it was the Word of God, the Gospel of Jesus Christ, he sent secretly to Shanghai and obtained a Chinese translation. In 1862 Wakasa sent his younger brother, Murata Ayabe, to Nagasaki, to seek aid in understanding the Bible. He unexpectedly met Mr. Verbeck. A Bible class of five persons, distant twenty miles, was thereupon organized, and conducted through the faithful services of Motono Shūzō, a trusted relative of Wakasa, who brought the questions and returned the answers. Excepting for an interruption of a

brief period, in 1863, when Mr. Verbeck, having been warned of danger by Ayabe, went with his family to Shanghai, this class was carried on for about four years. The fruitage of this labor, under such difficulties, was the secret baptism of Murata Wakasa-no-Kami and his brother Ayabe on May 20th, the anniversary of the day of Pentecost, 1866—the first Protestant Christians in Japan, with the single exception of an old man at Kanagawa.

These events led to his being sought for by the officials of the government school at Nagasaki, and also by the projectors of the school established, about this time, at the same place, by the Prince of Hizen, and, with the consent of the Board of Foreign Missions, he gave himself assiduously to teaching. In the latter school were two sons of Prince Iwakura (the elder of whom is the present Prince Iwakura), who, upon the recommendation of Mr. Verbeck, went to America and entered Rutgers College, where they were students in 1872, when their illustrious father visited America with his embassy.

In the midst of success he did not escape calumny. The hatred, due doubtless to traditions regarding the Jesuit propagandism of three centuries before, was rife, as a protest to which Mr. Verbeck is reported to have declared his willingness to give twenty years to prove to the Japanese that he was not a Jesuit. Surely his desire in this regard at least has been fully gratified. In illustration of the calumny I insert a few extracts from a pamphlet entitled "The Story of the Evil Doctrine," prepared perhaps by the priests who had been so carefully taught, which appeared in 1868, translated by Mr. Aston, of the British Civil Service:

Compared with the Roman Catholic religion, this Protestantism is a very cunning doctrine indeed; altho they try to make out that there is nothing abominable in it, they are really foxes of the same hole.

Another version puts it thus:

They are the same old fox looking out of two holes, . . . and it is really more injurious than the Roman Catholic doctrine. . . . The Jesus Doctrine and the Doctrine of the Lord of Heaven (Protestantism and Catholicism) are the same in origin and merely branches of one tree. . . . As the Roman Catholic religion has spread so widely, it behoved those of the Protestant doctrine to take their measures to increase the circle of their sect also.

The political elements were rapidly taking form which culminated in the "restoration"—i.e., the restoring again to the emperor those sovereign prerogatives which, under the shogunate, had been usurped. Mr. Verbeck not only had personal acquaintance with many of the leaders of the events of those days, but he had under his instruction many who, in a few years, became influential in the imperial government. Very soon after the restoration, in 1868, he was invited to

Tokyo to have charge of educational matters there. He remained in Nagasaki, however, until his successor arrived.

In March, 1869, he sent to Tokyo, and organized the *Kaisei-jo*, which was the first college in Japan, and the embryo of the present Tokyo University. His executive skill and administrative abilities, which were of a high order, were for a period of four years put to severe test. The faculty under him, numbering about a score, represented four nationalities, most of them, at first, not professional teachers, but such men as could be obtained in the open ports. His command of modern languages stood him in good stead; and besides looking after the great variety of details in connection with this school, he at the same time was called upon by government officials for advice and explanations upon all manner of questions relating to international usages.

In 1873 his connection with the college ceased, and he was engaged in the *Dajokwan*, which attended to the duties that are now divided among the several departments of state. Both there and in the Senate, later, his chief duties were those of a translator. "The Code Napoleon," Bluntschli's "Staatsrecht," and "Two Thousand Legal Maxims," with comments, he placed, by his versatile pen, within the reach of acquisition by the Japanese. Aside from his official duties, he had occasion from time to time to send to members of the government brief memorials on "Education," "Religious Liberty," and kindred subjects. On the day of his funeral a Christian Japanese layman was overheard to say: "To this man alone we Japanese are indebted for the religious liberty we enjoy to-day."

Japanese Honors

Four instances at least may be briefly cited to show that his eminent services are remembered and highly esteemed by the Japanese government. The first of these was the honor granted him by the emperor on July 2, 1877, when the decoration of the third class of the Order of the Rising Sun was conferred on him.

The second was the government's action, in 1891, in granting him a special passport, extending to him and his family the right "to travel, sojourn, and reside in any part of the empire in the same manner as the subjects of the same." The following is the letter that accompanied this, in itself, unique and highly appreciated courtesy:

TOKYO, July 4, 1891.

To the Hon. Guido F. Verbeck:

SIR,—In consequence of your having lost your original status as a subject of Holland, without having acquired the rights and privileges of a citizen of the United States of America, you are left without any national status; and, desiring to live under the protection of our imperial government, you did, in the month of March of the present year, make an application for this purpose to the former Minister of Foreign Affairs, which was endorsed by him.

You have resided in our empire for several tens of years; the ways in which you have exerted yourself for the benefit of our empire are by no means few, and you have been always beloved and respected by our officials and people. It is, therefore, with great pleasure that I send, on a separate sheet, the special passport which is desired, and which, I trust, will duly reach you. Furthermore, the special passport above referred to will be of force and effect for one year, dating from this day, and permission is granted you to renew and exchange the same annually.

Respectfully,

TAKEAKI ENOMOTO,

[Signed and sealed.]

Minister of Foreign Affairs.

On Dr. Verbeck's death the emperor sent his family a largess of yen five hundred, to defray the expenses of interment. And, finally, on the day of the funeral an escort of the Imperial Guards was in attendance, the emoluments and honors becoming one of his rank.

These, however, are but the material expression of the high honor and profound esteem in which this man of God is held by those in authority in this country.

May not time reveal that as Daniel was to the Medes and Persians, so was Guido F. Verbeck to the Empire of the Rising Sun?

In 1879 he was elected a member of the New Testament Revision Committee, took a share in the revision of the Japanese New Testament, revised the Japanese translation of the Old Testament, translated the Psalms, revised much material for the American Tract Society's committee for North Japan, preached at least twice on Sundays, lectured almost weekly, and was privileged to preside at the public meeting held in Tokyo upon the completion of the Japanese version of the Bible. For five years he taught regularly in the theological department of the Meiji Gakuin. During the past three years he was engaged particularly in touring, spending a month, six weeks, or two months at a time, tramping through various parts of this empire, preaching and lecturing daily; responding to every one's call—he was sought by all—he was seldom without invitations and engagements. It had been his intention to make such a tour during the past winter in Kiushin, his old and dearly loved field, but a chronic ailment, being somewhat aggravated, his physician persuaded him to cancel the engagement.

A word in regard to his mastery of the Japanese language and his facility in his use of the vernacular. Some time during the past year a series of lecture-meetings had been arranged in Yokohama. A neighbor of mine gave a Japanese domestic, an intelligent woman, permission to attend. Knowing that Dr. Verbeck was one of the speakers, upon her return he asked her if she could understand the foreigner who spoke. She replied, "No foreigner was there; only Japanese spoke." It was with difficulty the woman could be made to

believe she had been listening to a foreigner. An evidence of his devotion to his work is the singular fact that while in Japan he never preached or lectured in English or any language except Japanese. A single exception was an informal talk to a small company of missionaries in Tokyo, giving some reminiscences of early times in Japan. His use of the Japanese language for show was indulged in once, in a pulpit in Holland, where, at the request of the pastor, he repeated John iii:16 in Japanese, very much scandalizing an old Dutch elder, who thought God's house had been profaned by the use of such heathenish gibberish; nor was he much mollified when informed it was the Word of God.

A Remarkable Man

Dr. Guido F. Verbeck was a gifted, highly cultured man, as broad and liberal in his views as truth itself; cosmopolitan in his sympathies and love for mankind; a man literally without a country, whom three nationalities account it an honor to proclaim; delightfully entertaining to both old and young; modest and retiring, so far as his own personality was concerned; a man among men, he was esteemed by all and beloved by those who knew him. A painstaking and conscientious student of whatever subject he set about to investigate; undaunted by any task that appealed to him as duty; earnest and faithful in his conception and presentation of truth to all, rich or poor, high or low, who are seeking light, he was, in every respect, the model missionary to the Japanese. "We shall not see his like again." His place was made for him and he for the place by the Maker of all things, and it has been forever sealed against all comers.

The deeds of such a man! Who can measure the extent of their influence? For him, his deeds are the appropriate, suitable, and all-sufficient eulogy. And they speak and will continue to speak, as the years go on, in a language more eloquent than words. Surely a grateful people will one day arise who will call him blessed.

"He walked with God, and was not, for God took him."

THREE JAPANESE VIEWS OF RELIGION

BY REV. R. B. PEERY, PH.D., SAGA, JAPAN

Missionary of the Lutheran Mission; author of "The Gist of Japan"

Not long ago I embarked on a small coast steamer, at six o'clock in the evening, for a town farther down the bay, to be reached at midnight. There were three men besides myself in the second-class cabin. One was a young man employed in a large ship-building establishment in Nagasaki; another was a middle-aged man with a long, black beard, which always commands respect in Japan; and the third was an elderly looking gentleman, evidently of some wealth and culture.

Although perfect strangers, we soon threw aside all conventionality, and became sociable and communicative. After whiling away some two or three hours with talk about many things, I introduced the subject of religion, and asked each one his personal attitude toward religious questions. The free conversation that followed was an illuminating one, showing the attitude of many Japanese toward religion to-day, and how deeply some of them have thought about it.

The young man from Nagasaki spoke up readily, as follows: "That religion is necessary to individuals and to the state I have no doubt. Young men in a wicked city like Nagasaki feel great need of the restraining influence of religion to keep them from falling into temptation and enable them to lead clean lives. The present unrest and disorder in the moral and political world I believe to be due to the fact that the nation is drifting away from religion. We Japanese sorely need a religious faith, but whether Christianity or Buddhism is best suited to our wants I do not know. I have occasionally gone to the churches in my city, and the teaching I have heard there has seemed to me good, but personally it has made no deep impression on my mind."

The black-bearded man spoke next: "I am a government official and a Christian, having been baptized several years ago. In the town where I live there are no missionaries or evangelists. Personally, I try to lead a religious life, and I often speak to my friends about the true God and their duty toward Him. But all of them have been reading Nakue Tokusuke's books about 'No God!' 'No Soul!' and refuse to believe in the existence of God. Can you not give me some clear and unanswerable arguments for the existence of God with which I can convince them? I know enough to rest satisfied myself, but not to answer their atheistic speculations."

I gave him, as clearly and briefly as I could, some of the most intelligible and convincing arguments for the existence of God, and he carefully made note of them; but I fear they will not command immediate assent in minds that are filled with the atheistic ideas prevalent among Japanese thinkers to-day.

The elderly man listened respectfully to what the others had to say, but seemed loath to speak out himself. Finally he gave us, in a very deliberate and concise manner, his religious belief. He said: "I am an operator of a gold-mine here in Satsuma, and, being a business man, have not looked as deeply into philosophical and religious questions as some others; but I have certain convictions on the subject. The present disorderly and immoral condition of irreligious Japan bears eloquent testimony to the need of religion. Government and religion must go hand in hand, as father and mother of the people, before we can build up a strong and righteous state. As to the existence of God, I have never had any doubt. All nature speaks to me of

Himi, as well as my own heart. But as to what kind of a being this God is, and my relation to Him, I know nothing, and know no way of finding out."

Here I interrupted him by saying that the position he had attained was just where the light of nature has always led thoughtful men, and revelation is needed to give the further knowledge. That revelation Christians believe they have had through Jesus Christ, who came to reveal to us the otherwise inscrutable God whose existence nature shows us. He replied that Buddhism likewise professes to be a revelation from God; but he knew of no clear proof of such claims, and it did not seem to him there could be any, since they must necessarily lie outside the realm of sensual experience.

He then went on to speak of the comparative merits of Christianity and Buddhism. "I have talked with Dr. Murakami, a noted Buddhist scholar educated in the West, about Buddhism, and with Mr. Ebina, a leading Congregational pastor, of Unitarian faith, about Christianity. It seems to me that both religions are good, and that each has certain points of superiority over the other. Monotheism is surely superior to polytheism; but the leading Buddhists are agreed to-day that their faith, too, was originally monotheistic, and that the present idea of many gods is a corruption. It seems to me that the Buddhist pantheistic idea of God is more in harmony with the English Spencer's and the French (*sic!*) Haeckel's ideas of the Absolute and Unknowable Power pervading all things than is the Christian conception of a personal God. Also, the Buddhist idea of immortality through endless changing existences seems to harmonize better with the prevalent evolutionary hypothesis of the universe than the Christian conception of an endless and changeless personal identity. However, these are great questions, and not to be lightly answered either way. I have always been much interested in them, but have no expectation of solving them."

This man then drifted into a political talk with the government official, and this, too, was both interesting and instructive. The business man said he had taken some part in political affairs ten years ago, but had been disgusted by the corruption and venality of many of those in public life, and had resolved to have nothing whatever to do with political affairs henceforth. The official thought public life was not so corrupt as it was pictured, but the other spoke up with much feeling:

"I have seen, and know of what I speak. I can point to high officials over all this land who ought to be in jail to-day. Look at the wholesale arrests of educational authorities, and even governors of prefectures—more than one hundred of them—for bribery in connection with the text-book scandal. Do not many members of the Diet frankly and unblushingly acknowledge the taking of bribes and live

openly with bad women? Look at one of our greatest statesmen, who, by the way" [this to me], "was much feasted and praised in your honorable country last year. Is he not spoken of everywhere as a libertine and a corrupter of our youth by his open and flagrant immoralities? No, we have fallen on evil times, and they will not be bettered until the moral sentiment of the whole nation is elevated!"

To this rather vehement speech the official made no reply, and in a little while our boat was at the wharf, and we all went our several ways into the darkness. Just what thoughts the others carried with them I do not know; but the result of the conversation to me was a deepened sense of Japan's need of our blessed Lord Jesus and His purifying and saving Gospel?

ARCTIC EXPERIENCES

BY REV. E. J. PECK, BLACKLEAD ISLAND, CUMBERLAND SOUND *
Missionary of the Church Missionary Society of England

Cumberland Sound is one of the most remote and inaccessible mission stations on the face of the globe. The work was inaugurated here under the Church Missionary Society of England in 1894, when I sailed with Mr. J. C. Parker for these remote regions opposite Greenland. Upon the coasts of Cumberland Sound are scattered bands of wandering Eskimos, hitherto entirely unreached, and to them we were going to carry the glad tidings of a Savior's love.

Our departure for this new field took place on July 9th. The vessel in which we sailed was a small brig called the *Alert*, of only one hundred tons register. We reached Blacklead Island, on the southern shore of Cumberland Sound, on August 21st. The aspect of the country was forbidding in the extreme; indeed, the regions in which I had formerly labored seemed almost a paradise compared to the icy wastes of Baffin's Land.

Our island home, especially in the winter-time, may be truly styled a picture of complete desolation; barren rocks, swept by fierce gales; snow packed many feet deep in the gullies; ice along the shore, piled up in some places fully twelve feet high; no tree or plant to cheer or

* The author of this article was left an orphan forty years ago. He was first led to serve in the Royal Navy for ten years, and was there converted by reading a copy of the Scriptures, which one of his sisters gave him as a parting present. Later he was led to labor with a clergyman (the Rev. T. R. Govett, of Newmarket) as Scripture reader, and at the same time, with that clergyman's help, carried on his studies, and through his influence was led to join the Church Missionary Society. By this society he was finally sent out to labor among the Eskimos on the northeastern shores of Hudson Bay. Nearly eight years of toil and blessing were spent in that barren region. He then returned to England, but soon came back with a brave wife to share his joys and sorrows. For some seven years Mr. and Mrs. Peck lived in the same desolate region, at an isolated station called "Fort George." The nearest doctor was four hundred miles away, and the nearest post-office fully one thousand miles distant. In 1892 they were obliged to return to England on account of the ill health of Mrs. Peck. Leaving her and the children there, Mr. Peck went to Cumberland Sound, where he could not hear from them more than once a year.

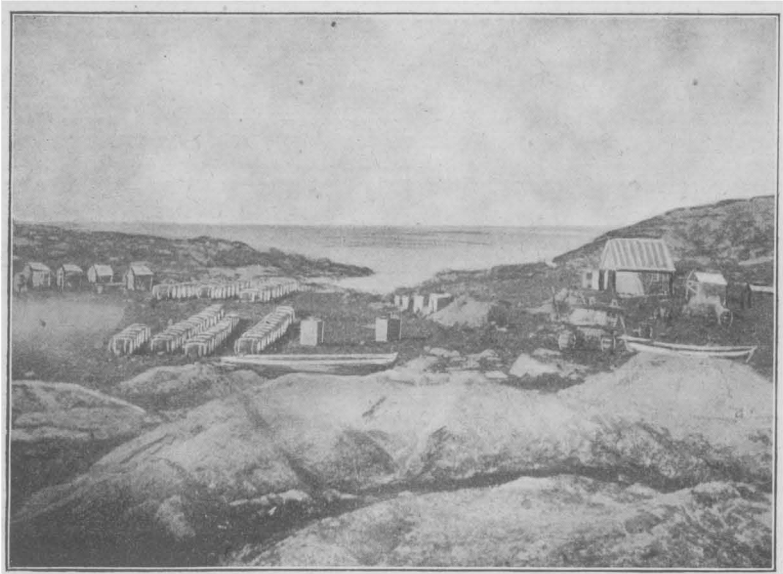


MESSRS. SAMPSON, PECK, AND BILBY. THE THREE ENGLISH MISSIONARIES ON
BLACKLEAD ISLAND

gladden the heart; Eskimo dwellings, like mounds of snow, scattered about in every direction; ravenous dogs ever prowling about, seeking something to satisfy the pangs of hunger; Eskimos—some, at least—looking more like wild animals than human beings in their bulky fur garments—such is the scene upon which the eye rests during the long, wintry days.

How could we maintain a healthy mental and physical tone in the midst of so much calculated to depress? We must have, in the first place, a proper dwelling. This we have been able, through the kindness of friends, to obtain, and the rooms in which we live are both cheerful and warm. Our house is divided into three compartments, viz., two dwelling-rooms and a kitchen, or what might also be called a general reception-room—all of which are on the ground floor. Our arctic home is made as follows: First, there is the wooden frame of the house itself, next a coating of tarred felt outside the frame, boards then cover the felt, and canvas, nicely painted, covers the boards. Coming now to the inside of the frame, we have between the inside boards and frame a good packing of moss. This we were able to collect in the summer-time. Tacked on the inside of the boards is

a covering of calico, and then a nice colored wall-paper is pasted on the calico. The windows of our house are double, with a sliding arrangement on the outside for ventilation. The inner window is fitted with hinges, and can therefore be opened or shut at pleasure. A slow-combustion stove, fitted into the partition which divides our dwelling-rooms, is used for heating both apartments, altho we have, when necessary, an oil-stove to augment the heating power. As every item of coal, firewood, and paraffin oil must come out from home in the little vessel which is our one connecting-link with the outer world, it is, of course, a matter of great importance to obtain as much heat as possible with a small amount of fuel. We think we have been



A GENERAL VIEW OF BLACKLEAD ISLAND, CUMBERLAND SOUND, IN SUMMER

fairly successful in this respect, as our yearly consumption of coal for two stoves (one of which is used in our kitchen) does not exceed *seven tons*.

Our daily routine did not vary greatly, except when we were touring. Our Eskimo servant (a man) lights fires at about 7 A.M. The cook for the week (either myself or my fellow-laborer) then prepares breakfast. This we have at 8 A.M. sharp. Then follow prayers, private devotion, study of language, etc., till about noon. Dinner, 1 P.M. After dinner, interesting reading. Our reading-matter, I should mention, is divided into monthly bundles; various periodicals, newspapers, etc., are read with intense interest, and the fact of their being *twelve months* old does not seem to make much difference to us. School for children, 2.30. Visiting till 5. Tea, 5.30. Evening service,

7.30. Reception of visitors (every night, except Sunday) till 10. Prayers and private devotion. Then to bed at 11 P.M.

Our food is somewhat monotonous but wholesome. We try to vary our diet as much as possible. Tinned meats, preserved vegetables, flour, biscuit, oatmeal, tea, coffee, soups, etc. (all of which articles have, of course, to be obtained from home), form our chief stock in hand, and are augmented by any fresh food we can obtain from the Eskimos. Sometimes we can obtain from them a supply of venison and seal's meat. We pay the people for these items with various articles, such as biscuit, oatmeal, etc. Money is unknown in the country, and, as a matter of fact, I happened, when I left home, to have sixpence left in my pocket; and after being away for over two years I found the same coin there in the same place when I landed once more on the shores of Scotland. So we have our compensations in the arctic wilds. No rents, rates, taxes, policemen, or money!

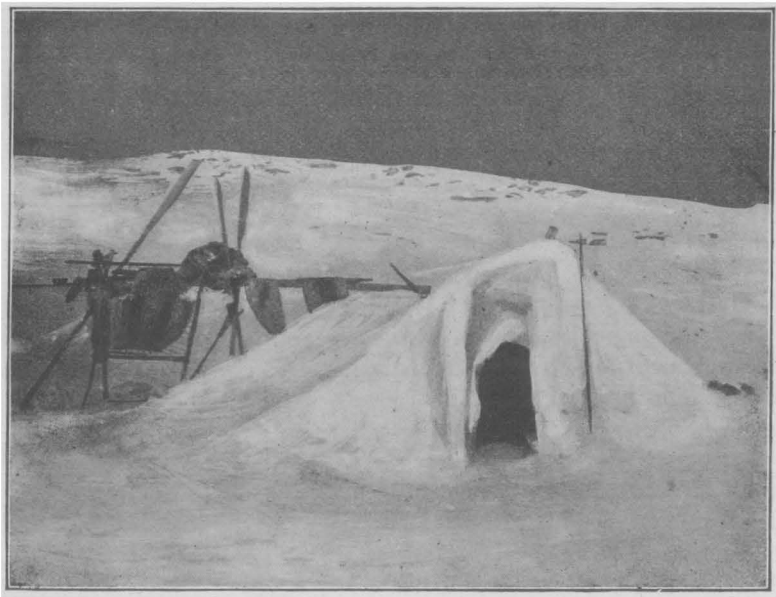
I now pass on to speak particularly of the spiritual side of our work in Baffin's Land. When we arrived at Blacklead Island we had the pleasure of meeting a large body of Eskimos. These were employed by Mr. Noble's agents in connection with the whale fishery—and I have seen whales which measured some sixty feet long and some twelve feet high. These huge creatures had been harpooned by the Eskimos (who follow them in whaleboats) and had been towed to the beach at high water, where, when the tide receded, the huge carcasses were stripped of the blubber (fat), the weight of which, even from *one* whale, is often fully *twenty* tons. As the Eskimos were thus gathered together, we had many opportunities of making their acquaintance and of giving them some idea of our real objects and desires. After a time they showed a considerable desire for instruction. But where could we gather our arctic friends? No wood had we to build a church, so I invited the people to give me some *common* sealskins. These skins were sewn together



AN ESKIMO WOMAN AT BLACKLEAD ISLAND

and stretched on a rough frame. Seats, which were made out of old provision boxes, were place inside. We also used a paraffin lamp and a small stove to give some light and warmth in our novel church.

Here, in this tabernacle in the wilderness, the people come together night after night to be instructed in the truths of the Christian faith. But here a question naturally arises. What do the Eskimos believe? What religion have they? The greater part of the Eskimos believe not in *one* Great Spirit, like, for instance, the Cree Indians, but they believe in a plurality of spiritual agencies; indeed, almost every object

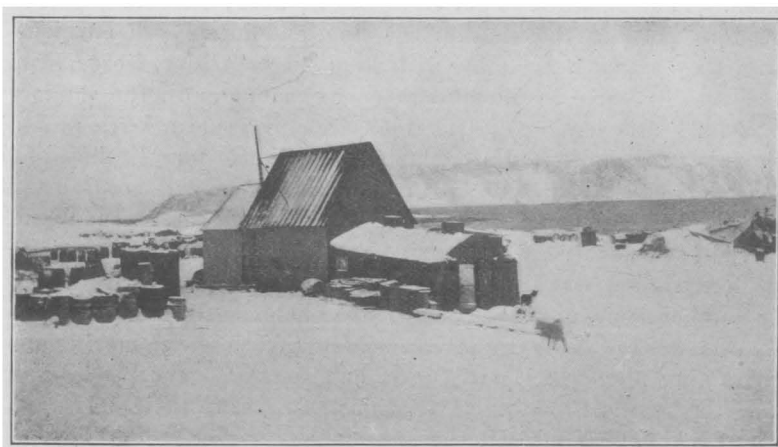


AN ESKIMO SNOW HOUSE ON BLACKLEAD ISLAND

may have its *innua* (viz., its being, its inhabitant), but besides this belief in what one may call an animate world they also believe in various spiritual beings which are called "*tongak*." They invariably look upon such spirits with feelings of fear and dread, and the business of the conjuror (*angakok*) is to find out by means of various incantations through the medium of his *tongak* (each conjuror has a familiar spirit of his own) the causes of sickness, storms, and other evils which may distress the community. Various abstinence customs which refer more or less to every animal captured in the chase (parts of such animals not being eaten), also to the every-day life of the people, are ordered by the conjurors. Now the transgression of these unwritten laws is considered a sufficient cause for the evils mentioned above. The conjuror's business is to find out the transgressor. This he is said to do through the medium of his spirit. The spirit, through

the conjuror, reveals the culprit. The spirit, again through the conjuror, orders the penalty. This may be the imposition of fresh abstinence customs. Frequent transgression of these customs may mean death. Thus we have a spiritual force brought to bear upon the people. It is this fact—a fact which, I think, I have never seen stated by writers who have studied the Eskimo character—which makes them cling with such tenacity to their heathen customs. It is this fact also which, beneath the seeming placid exterior of Eskimo life, proves an intolerable, galling, and injurious yoke to these brave but simple people, and it is our business, as the people of the living God, to set before them a loving, accessible, and almighty Savior, who alone can dispel, through the power of the Holy Ghost, the darkness, dread, and gloom which still covers this race.

But to return. Not only has a messenger of the King to deal with



THE MISSIONARIES' HOUSE ON BLACKLEAD ISLAND

The low structure on the right was the church devoured by the dogs

a system of superstition which is woven, so to speak, into the very life of the Eskimo, but when we come to explain to such a people—a people many of whom have never seen a tree, sheep, or cow—some passages of the Gospels or other parts of God's Word, then one finds that missionary work has, indeed, its difficulties and perplexities. We tried to solve these difficulties, at least in some measure, by giving our arctic congregation magic-lantern addresses. Never shall I forget the first lecture given in our sealskin church. The people came together in such force that they were almost piled one on top of the other, and altho the weather outside was bitterly cold, still the perspiration poured down their faces almost in streams, and for obvious reasons it was in many respects better to be *outside* that edifice than inside. Helped by the power of God, Mr. Parker and myself continued our work for

the Lord. Several of the adults and children learned to read the books God had enabled one to prepare for them, and in spite of many trials we had the pleasure of passing through our first winter's work with, at least, the assurances that we had gained the confidence of several of our primitive flock.

In August, 1895, the ship arrived, bringing news from a far country. Friends will, perhaps, be able to form some little conception of the joy which flowed into my heart when I heard, after an interval of fully *thirteen* months, that my dear wife and little ones had been kept in health and strength during that long interval. I must not pass on to speak of our recent work without mentioning the wonderful experience we passed through on the night of January 21, 1895, when our little sealskin church was *devoured* by a pack of hungry Eskimo dogs. These creatures, who were almost starved to death, made a raid on our church. They managed to get on top of the roof; once on top they soon tore holes in the sealskin covering, and in spite of our joint efforts they actually ran away with long pieces of dry, frozen skin, which they devoured in the most ravenous manner. In the summer of 1896 a heart-piercing disaster took from my side my friend and companion, Mr. Parker. He, with six companions—four Eskimos and two traders—went away in a boat for a little change and needful recreation. A squall of wind must have struck and capsized the boat, and, sad to say, every one perished. For a short time I was alone on that desert island, but I was glad, indeed, to find on the arrival of the ship another companion (Mr. Sampson) to help in the work. As we toiled on for the King we saw some few tokens of the moving and constraining power of Christ's love, but as regards the people as a whole they seemed to cling as tenaciously as ever to their old superstitions, and it was not till the autumn and winter of 1901 that we saw a *real* spiritual movement among our arctic friends. I now give some extracts from my journal, which will show how God led us out into the place of blessing. Mr. Greenshield (who joined the mission in September of the above year) and myself felt that we could not face our winter's work without power from on high, so on October 24th we set apart a "quiet day," during which we determined to seek such power by united prayer and the study of God's Word. The subject chosen was the person and work of God the Holy Ghost. Four times during the day we met together, and we both felt that God had been with us of a truth. We also agreed to draw up a list containing the names of the Eskimos we desired to pray for, especially some conjurors and others who opposed the truth. Five of these were taken definitely to God in prayer each day. The extracts I now give bear principally upon the direct spiritual results which were given in answer to prayer:

Friday, November 1st.—God has given us a wonderful time. We have had during the last five days an average attendance at school of

I must not close without asking the prayers of my readers. I hunger for the sympathy and prayers of God's people, and the fact of my going forward again to Baffin's Land in July of this year, leaving Mrs. Peck and four little ones—one of which is suffering from a grievous disease—will, I feel sure, call forth their earnest petitions on our behalf.

Another fact I wish to impress most firmly upon the hearts of my readers is this. There are still, approximately speaking, some eight thousand Eskimos in the arctic wilds to be evangelized. These cover a coast-line of some four thousand miles. The only way to reach them,



MR. PECK AND THE FIRST CONVERTS ON BLACKLEAD ISLAND

especially in the western regions, is to have what we may call *an arctic expedition for Christ*. We need a good strong vessel, not necessarily new, manned by a Christian crew who would press on from place to place and plant the Gospel in those barren wastes. One, of course, conversant with the Eskimo language ought to accompany the expedition, and Christian Eskimos from parts now evangelized ought, if possible, to be placed at different places as teachers for their own people. The uttermost parts of the earth belong to our King. No man ought to withhold the Gospel from the inhabitants thereof, and I ask the people of the living God to stand shoulder to shoulder with us in this arctic enterprise for Christ, and never rest until the Gospel has been preached as a witness in those icy wastes.

CHRISTIAN AND CHURCH UNITY

BY REV. ROBERT E. MCALPINE, NAGOYA, JAPAN
American Presbyterian (Southern), 1885-

I. Is external unity of organization possible, or even desirable?

The writer fully believes in Church organization, government, and order, and yet he is persuaded that both the above questions must needs be answered in the negative. If possible, it certainly has never been actual since the very early centuries, for many of the so-called heretical bodies were certainly part of the Body of Christ. Then why strive after that which has become impossible? For

II. It does not even seem desirable.

The only body known to the writer which seems striving after world-wide unity of organization is the Roman Church. But within that body the unity is only formal. There is no heart unity of the whole; on the contrary, the well-known feuds and struggles among the various religious orders are matters of history from ancient times, both in Europe and in this land of Japan—these rivalries being largely responsible for extinguishing the Christian religion here three hundred years ago.

And even the external unity of organization and administration is largely in paying Peter's pence, or else is pure fiction, as any one may readily see who will take the trouble to open his eyes and observe how different in different lands are the parts of this ostensible one Church, and how almost entirely separate they are from one another. So much negatively.

Positively, what is suggested as in line with the Savior's wonderful prayer in John xvii?

It has often been said, and often experienced in fact, that when Christians draw near to their Lord they draw near to each other. But this is usually regarded as only a thing of the heart, and of the Church Invisible, being altogether apart from, if not actually opposed to, the visible organized Church. In other words, when experienced, this blessed union of heart seemed a little out of order, if not almost clandestine, from the decorous standpoint of their Church Articles and Orders.

Now the writer humbly believes that this heart-union of God's true children constitutes not only the real union of the Invisible Church, which is Christ's Body, but that herein is actually realized the real unity of the visible Church. Not that the brotherly love will produce unity of the Church Visible, but that this is such unity.

The above conviction has been reached, not from theorizing what should be, but from experiencing that which is. From the beginning of mission work in this city, now nearly twenty years ago, this sort of

Church unity has existed—not from any special planning, for we were all too young to have any very elaborate theories; but it just naturally grew up under the guidance of the Holy Spirit, as we believe. We were all Christians first and churchmen second—and there is a vast difference depending on this order being as thus stated. One result, apparently very simple and natural, was that we early formed the habit of gathering together every Sabbath afternoon to worship God in our own mother tongue. Four different (and often at home antagonistic) communions were represented, but seeing we loved one another we never dreamed of church differences making any difficulty to worshipping together. A second most natural result was that we were careful not even to seem to rival or compete with one another. Without any formal agreement, or even consultation at first, we each noted where the other was working and quietly broke ground elsewhere.

Later, when lines were pretty well established, if any consultation seemed needful, it was freely done; but usually a few words sufficed to reach a conclusion, agreement being already present in both hearts. And now that the field is practically mapped out, little acts of Christian courtesy are constantly occurring. To give a few illustrations: On the train A will meet a man and have an opening to present Christ to him. Exchanging cards, it proves that the man lives near B's church or chapel. But A calls on him to establish the friendship, and then introduces B to him, urging him to attend B's church.

Again, a countryman falls in with B, and presently invites him to come to his village and teach the people. B takes out his map, and finds the village lies in the direction where A mostly works; so, giving him a note of introduction, he sends him round the square to visit A, whereupon A willingly takes in that village on his next tour, has a fine meeting, begins an interesting work there, winning many souls.

Again, A and C each have a group of Christians in the city nearly ready to be organized as churches. But not far from each group a street chapel, belonging to the other group, has somehow been located, as none could foresee in what direction their lines would extend. As time goes on, it becomes apparent that B's chapel, near to A's group, could be worked to good advantage by A, while A's chapel is far off from any other work he has. A consultation reveals certain difficulties as to men and means; but by waiting, these are overcome, and A and B exchange chapels, each going to the other's chapel and being formally introduced to that neighborhood.

In the monthly union prayer-meeting of all the Christians; in united effort for theater meetings, tent meetings, etc.; in going to help preach at a brother's chapel, or in preaching-bands for district preaching; in distribution of tracts or Scriptures—in fact, wherever

and whenever possible, we work as one organization. This is not merely Christian comety, but it is actual Christian unity.

For suppose the four missions should all be merged into one organization under the direction of one Board, what results would eventuate? There would likely be some increase of complicated machinery, red-tape, and official fussiness, without any corresponding increase in efficiency, but, on the contrary, probable loss, in repressing individual responsibility and spontaneity, and compelling procrustean uniformity.

THE KONGO: TWENTY YEARS AGO AND NOW

BY REV. W. H. LESLIE, M.D., BANZA MANTEKE, AFRICA
Missionary of the American Baptist Missionary Union

Twenty years ago scarcely a ray of the heavenly light had penetrated Kongoland, the great new world of Central Africa. The Kikongo tribe of the Cataract district, among whom we labor, Henry M. Stanley said, were more like a tribe of demons than human beings, so sunken were they in superstition and immorality.

Twenty years ago there had been completed but four of the seven weary years of seed-sowing that elapsed ere any apparent impression had been made. The people were living without hope for this world or the next. Their religion, fetishism or demon worship, held the people in bondage through fear of the malign influence of evil spirits. All disease, all accidents, were supposed to be directly due to demon possession of the person affected, brought about by some human enemy in league with the evil spirits. If a person was stricken with smallpox or pneumonia, or was losing his sight through cataract, some one possessed of power with evil spirits was producing this affliction. If a man fell from a tree, was gored by a buffalo, trampled by an elephant, or eaten by a crocodile, some demon indwelling these things at the command of some one who wished to do the victim evil had brought about the catastrophe. This person must be sought out and destroyed as they would a deadly serpent—in self-defense. The witch-doctor summons the people with the beating of his drum. They come, realizing that some one of them will probably die before they separate, but each knowing his or her own innocence thinks it will be another and not himself. After the usual amount of mystery, some victim is pointed out by the witch-doctor, who not infrequently is himself demon-possessed. The one indicated may have incurred the ill will of this fiend incarnate, or may possess wealth—wives, cloth, or ivory—that has aroused his cupidity. The accused loudly protests his or her innocence, and is told that if this is so the cup of poison—the usual method of killing—will not harm him. Occasionally an overdose is

given and it is vomited; then it is said that some mistake has been made. But the usual result is death, preceded by hours of terrible agony; this, in the minds of the people, being conclusive proof of the guilt. During my first year in Kongo an old chief was brought to me suffering from ulcers on his hand. The administration of the proper remedies soon relieved his suffering and in time healed the ulcers. I learned that during the two or three years of his suffering sixteen people from time to time had been poisoned, or buried alive, or had their throats cut, because they were said to be eating his hand.

Thieving and lying were viewed in the light of accomplishment, the only disgrace being to have done it clumsily so as to have been found out. Polygamy prevailed; a man bought as many wives (virtually, female slaves) as he could, oftentimes going heavily into debt to pay for them. A woman was reckoned to be about the value of a large pig, which not infrequently was given in exchange for the same. They are subject to their brutal masters, to be treated as his unrestrained evil passions would suggest. Suffering at his hand during his life, they were sacrificed at his death. He spends his time sitting about the town drinking palm wine, talking their endless palavers, where robbery and crime are justified, and slight violations of their native laws are punished often by death. For instance, the people of a town have bound sixteen women of other towns to force them to put pressure upon one of their number to give up a man to be buried alive because he had broken one of the market laws.

Morality is an unknown quantity. Unmarried girls are almost common property; married women are so unfaithful that tho the chief's wives, especially the favorite one, are reckoned "holy," separated, yet the successor to the sceptre—to make sure that he has royal blood flowing in his veins—is chosen from the family of the chief's sister. So immoral are the heathen that very few children are born to them.

There was a knowledge of God (Nzambi) as Creator; but as one old chief expressed it, when he was told the story of the love of God as manifested in the gift of His well-beloved Son: "We know that Nzambi made the world and all that is therein, but that was centuries ago; and having completed the creation, He let it pass from His hand and forgot all about it. That he thinks of and loves us now is great foolishness."

The marvelous language (Fioté), a dialect of the great Bantu tongue, with its wonderful powers of expression, had no character to express a sound.

The great interior, with its millions of inhabitants, could only be reached by a long march overland through the rough Cataract district of three or four weeks—a journey, the effects of which frequently killed the missionary before he had really accomplished any permanent

results. The steamers on the upper river were few and poorly equipped, the geography of Kongo tributaries unknown.

To-day there is a railway connecting the upper and lower reaches of the Kongo, so that the journey from the ocean steamers to the small steamers, which navigate about five thousand miles of the Upper Kongo and its tributaries, can be made in two days, and that with comparative comfort, making this vast region easily accessible.

The language has been reduced to writing, and the New Testament and parts of the old have been translated, as have also numerous text-books for schools. This has not only been done in the Fioté, but in several of the dialects of the upper river tribes. Thousands of Christians are learning to read the Word of God for themselves, thousands of others have already become more or less proficient in this art.

In many sections polygamy and slavery are fast passing away. Women are being raised to their proper level as the companions and helpmates of the men. Where children were few, owing to the terrible immorality that existed, so that the population was decreasing at an alarming rate, to-day the Christian villages are full of children (the Gospel is the physical salvation of Kongo), strong and healthy, full of life and spirit. These are gathered into the village schools, learning to read the Scriptures, many of whom are becoming Christians during their childhood days, giving evidence of real change of heart by their lives of honesty and truthfulness, which are never found in Kongo, where the natural heart remains unchanged. The knowledge of the New Testament that these children have acquired surpasses anything I have found in Christian America.

The men are becoming more industrious, working large plantations of corn and plantains, and acting as porters—transporting the barter-goods, provisions, etc., for the missions, traders, and the government. They are also working coffee plantations for the government and for individual planters. On the railway they do the work of laborers and train-hands, some even driving freight and passenger engines. They are building better houses, and clothing themselves and their families decently. The man now appreciates his responsibilities and privileges as head of the family—provider and protector for his wife and children.

Large districts on the Lower Kongo are now evangelized in the Cataract district, and many stations established along the upper river and its tributaries. At Banza Manteka, where I am located, a great church of two thousand members has been gathered, and many hundreds more have been taken out of the church militant to join the church triumphant—the death-rate is high, even among the natives. About two thousand pupils are being taught in about forty village schools conducted by consecrated, spiritual natives—a small army of

blood-bought little ones, for whom Christ died and of whom he said: "Suffer them to come unto Me and prevent them not."

The terrible alarm of the war-drum and the fatal summons of the witch-doctors has given place to the deep-toned church bell as it sounds forth its message of peace and love, and in response to its invitation come men and women to sit at the Lord's table who a few years ago were constantly at war.

The only native intoxicating drink of the Cataract district, the palm wine, was the fermented sap of the palm-tree, the drinking of which was mixed up with all the old superstitious rites and ceremonies. About twelve years ago the church voted that all its members should abstain from the use of it as a beverage, so that we have a temperance church. The healthy palm-trees, upon which the natives depend so much for food and shelter, are object-lessons to the heathen round about us and to visitors passing through.

The shameless, immoral dance and obscene songs have given place to the quiet prayer-meeting, where the God of the universe is worshiped in spirit and truth, and where the same glorious hymns and songs of praise that we have sung in English for years are heard in the soft, sibilant Bantu tongue.

To-day men and women, instead of sacrificing even friends and relatives for the preservation of self, are showing that love greater than which can no man have by laying down their lives for their fellow men. Christians—men, women, and children—who go to heathen towns to preach the Gospel are often reviled, bound, beaten, and sometimes terribly wounded with knives and spears. They crawl back to their towns bearing in their bodies the marks of the Lord Jesus, but as soon as their physical injuries will permit, they return to the same people with the same message of love and pardon. The heathen say among themselves, "What manner of people are these that they avenge not their wrongs, but return blessing for cursing and love for cruelty?" The Gospel so emphasized and illustrated is soon comprehended by their hearers and soon bears fruit in their hearts, and they in their turn are ready to toil and suffer in a like manner that those beyond them may be brought to a knowledge of the truth and be saved.

Native evangelists go to distant places where they are hated by the people and where food is scarce, and will endure hunger for weeks, tightening their waist-belts to lessen the cravings for food, rather than desert the post where the church has placed them.

Thus is the promise of Christ being fulfilled when He said: "And I, if I be lifted up, will draw all men unto me."

PRACTICAL WORK FOR MISSIONARY SOCIETIES

BY BELLE M. BRAIN, SPRINGFIELD, OHIO

A missionary society, to attain the highest ideals of efficiency, should have both food and exercise. In spiritual growth as well as physical, these two things are essential to perfect development. Yet in many societies this fact is totally ignored. Food of the best quality, served in the most appetizing manner, is provided in abundance, but rarely, if ever, is there exercise enough to make it digest well. For this reason many a society that might be large and active is small and weak, and in a state of lethargy from which it seems impossible to arouse it.

In the old days God greatly blessed the work of willing hands and put a high value upon it. It is a significant fact that in the strongest Old Testament texts about consecration the marginal reading of the word is "fill the hand." Thus, Moses says, in Exodus xxxii : 29, "*Fill your hands* to-day to the Lord, that He may bestow a blessing upon you this day," and David asks, in I. Chronicles xxix : 5, "Who, then, is willing to *fill his hand* this day unto the Lord?" In the building of the tabernacle there was need not only of gold, silver, and precious stones, fragrant woods, sweet spices, and anointing oils, but of the blue and purple and scarlet, the fine linen and the goats' hair, which the wise-hearted women did spin with their hands. In the building of the spiritual Kingdom of our Lord to-day there is a place for the work of the hands as well as of the heart and brain.

There are thousands of societies within the Church—women's, young peoples', and childrens'—that are already rendering noble service along the line of practical work for missions, but there are thousands of others that are neglecting it. In the hope of enlisting these, the following plans are outlined.

Home Missionary Boxes

Sending boxes of clothing, table-linen, and bedding to home missionaries is such an important part of the work that every society should have a share in it. Supplies of this kind are most acceptable to these overworked and underpaid servants of the Church, and in many cases are an absolute necessity to them. The salaries they receive are usually inadequate unless supplemented by a well-filled box.

By applying to its own denominational Board of Home Missions any society can secure the name of a missionary in need of such assistance, together with a list of things needed, the number in the family, measurements for clothing, and sizes for hats and shoes. Filling such a box is not only a great pleasure and a sacred privilege, but

also a solemn obligation which should not be carelessly assumed. Sore disappointment, and in some cases bitter suffering, has resulted from societies undertaking such work and doing it inadequately. The *Home Mission Monthly* recently published two letters which illustrate this. One was from a minister in a section of the West where the winters are very cold. He had asked for a coat and overcoat, but the church was unable to provide these *because it was sending out five other boxes at the same time!* Most of the articles sent were second hand, and notwithstanding the careful measurements given, many of them were much too small to be of use. Yet the missionary adds: "We are extremely thankful for what has been given, and have so informed the givers."

The other letter came from the wife of a missionary who had felt obliged to give up his work because of the impossibility of supporting his family on the salary received. At the urgent request of the Presbytery, however, he had consented to remain and ask for a box, hoping that, with its assistance, he could keep the wolf from the door. But, alas! when it came it proved to be of little value. With the exception of a small list of bedding and a few articles of underwear, everything in it was not only second hand, but so much worn and soiled as to be unfit for use. Besides this, many things were too small by several sizes. The writer adds:

I trust you will not think we are complaining at all, for we are not; but we are very much disappointed, and the children had looked forward with so much pleasure to the box for their their new clothes, and not one thing for them. We don't know what we are to do, as our salary is so small that we haven't money to get necessary clothing. Do not understand me to say that I object to a part of it being second hand. Anything that is good, and can be made over for myself or the children, I would gladly receive. I suppose the ladies did the best they could, and I have thanked them for their kindness.

In marked contrast to these inadequate and disappointing boxes are the countless well-filled ones that are a source of great delight and untold comfort to their recipients. To be ideal, a box should contain not only every article asked for by the missionary, correct in measurement, and either new or only slightly worn, but also a roll of rag-carpet, books for every member of the family, candy and toys for the children, and little things to brighten the home—a picture to hang on the wall, a bright bit of drapery for the mantel, a new cover for the couch-cushion, an embroidered centerpiece or a dainty bit of china for the tea-table. Some societies have a beautiful custom of putting an envelope containing a bank-note into the vest pocket of the missionary's suit and pinning another to the dress of his wife.

In societies where box work is new, or the interest in it lagging, it is a good plan to have some one read "God's Box," "The Box from

St. Mark's," or some similar story, showing the need of such work and the blessings it carries with it. Another good plan in vogue in many societies is to display the contents of the box at the mid-week prayer-service shortly before it is packed. This not only serves to create an interest in the box and the missionary to whom it is going, but also prepares the way for a more intelligent interest in the letter of acknowledgment that sooner or later will be received.

Boxes should be sent by freight, *prepaid*, and fully covered by insurance. Neglect of the latter point is likely to result in serious loss. A well-filled box, valued at more than \$200, sent out by a society that neglected to insure it, was completely destroyed in a wreck. All they were able to collect from the railroad company was \$20—less than one-tenth of its value.

Boxes of clothing somewhat different from the foregoing are very acceptable in home missionary schools, especially among the freedmen of the South, where it is often a problem to provide clothing for students too poor to buy it for themselves. Second-hand shoes and garments of all kinds, too much worn to be sent to a home missionary family, can be utilized here. "We can use anything you are pleased to send," writes the superintendent of one of these schools; "shoes, pieces of carpet, small pieces for quilts, anything along the line of house-furnishing or wearing apparel. We have needy boys, ranging from six to eighteen; girls likewise. They are taught in the sewing-classes to mend, darn, cut, and fit, and do all kinds of plain sewing. The pupils will make over material, and find use for whatever is sent."

Distributing Good Literature

In Christian homes throughout the land there are large quantities of books and papers lying idle that would be invaluable to the missionary in the field. Collecting and distributing these is excellent work for any society. In an address recently delivered at Northfield, the Rev. Charles W. Gordon ("Ralph Connor") said:

I believe in literature. I used to carry on my saddle-bags loads of illustrated papers and magazines, and all the miners' shacks were decorated with them. They were always glad to see me with that pile at my back. In our country [Canada] we owe a very great deal to an organization which was set in motion by Lady Aberdeen—the "Aberdeen Society," which gathers magazines from all the towns and cities in eastern Canada, and sends them out to missionaries and others in the West.

Supplies of literature for distribution can be obtained by public notices from the pulpit, supplemented by private solicitation. Everything sent in should be carefully sorted, and all that is worthless or hurtful in tendency be cast aside and burned. Books not in good condition should be carefully mended, and all that are worn or faded

in appearance be brightened by the addition of neat covers of percaline or cambric in various tints and shades.

Part of this literature may be reserved for city missionary work, but the bulk of it should be sent to needy portions of the great home missionary field. A box containing forty or fifty books suitable for a Sunday-school library, sent out West or down South, would be a great help to some struggling little Sunday-school, especially if it is in a district destitute of good reading-matter. One society that sent out several such libraries found that they had been the means of keeping three Sunday-schools open all the winter in a region where no other religious services were held. It had been customary to close the schools for several months each year on account of the severity of the weather, but such was the eagerness of the people to read the books that they were willing to brave both storm and cold in order to obtain them.

Boxes of papers and magazines are, as Ralph Connor says, of great service to missionaries in rough mining districts and on the frontier. The address of some worker to whom they may be sent can be obtained by writing to the denominational Boards of Home Missions, or to the headquarters of the American Sunday-school Union in Philadelphia. Mailing copies of papers or magazines to individual addresses regularly once a week or once a month is a very helpful plan. Names and addresses will be gladly furnished by any home missionary. One young girl to whom a copy of the *Herald and Presbyter* was sent every week wrote that it was the only paper received in her neighborhood, and that it was eagerly read from cover to cover, not only in her own home, but in several others to which it was loaned in turn. Those who have a wealth of literature in their homes and hear the postman's knock three times a day, little guess of the dearth of reading-matter in these less-favored homes, nor of the interest and pleasure excited by the advent of a piece of mail-matter regularly once a week.

Foreign Missionary Boxes

Sending boxes of small articles, suitable for Christmas gifts and school prizes, to missionaries in the foreign field is fascinating work, but not always advisable on account of the expense involved. The cost of transportation is so heavy that it frequently exceeds the value of the contents of the box. Thus, a missionary in India reports having paid \$30 freight on a box worth much less than that amount, and a worker in Japan tells of receiving one containing a lot of old Sunday-school quarterlies, a few picture papers, and some antiquated Sunday-school books, such as her father read when a child. Nothing could be used excepting a few of the picture papers, yet the freight amounted to several dollars.

So grievous has been the experience of the missionaries, and so

serious the waste of money, that many missionary leaders discourage the idea of sending such boxes at all. Others, knowing that there are societies in America that need the stimulus of such work and missionaries on the field that need such help, advocate it strongly. Perhaps the wisest course is not to omit it entirely, but to do it in so judicious and economical a way that it will cease to be unprofitable. Societies undertaking such work should give careful attention to the following directions, which the writer is enabled to give after an extended correspondence with the various women's Boards:

1. Do not take money from the treasury, either to purchase articles for the box or to pay the cost of transportation. Many of the things called for can be provided without cost from materials found in every household, and, as large and expensive things are less useful than small and inexpensive ones, those that must be purchased can easily be secured as donations from the members of the society. A very good plan is to give a mission-box party and make the admission any article needed—a small toy, a box of marbles, a towel, or a spool of thread.

2. Do not send worn-out articles or old books. These are quite useless, as are also garments of any kind unless specially asked for by the missionary. Things that melt should never be sent to warm countries unless protected in some way. One box that went to India was a total loss, because it contained a large quantity of soap, which melted and spoiled the entire contents.

3. Do not forget that the needs of the fields differ greatly. Things that are useful in one country are comparatively useless in another. The following articles, however, seem to be wanted everywhere: Small work-bags, needles, pins, needle-books, thimbles, scissors, spool cotton, lead and slate pencils, pens, crayons, erasers, small note-books, writing-pads, beads of all kinds, picture-books, scrap-books, Christmas-tree decorations, balls, marbles, tops, knives, mouth-organs, remnants of pretty calico or other material two or three yards in length; cut and basted patchwork four or five inches square, for teaching the children to sew; handkerchiefs, towels, combs, brushes, and cakes of soap, each carefully wrapped in a wash-cloth.

Dolls are in universal demand, and are greatly prized in every missionary land. They should be about nine inches in length and strong enough to stand fairly rough handling. Those sent to Oriental countries should have dark hair and eyes, as light hair and blue eyes are not admired in either dolls or people. "I don't want this light-haired dolly," sobbed a little girl in India; "only ugly old women have light hair!" The dolls should be simply dressed in clothes that will wash, and that can be taken off and put on again. They should, too, be dressed in gay colors (the gayer the better), but never in white, as in many lands this is the symbol of mourning. They should all be about the same grade, for there are never enough handsome ones

in elaborate costumes to go around, and two or three children can not be favored above the rest. Tiny dolls, not more than a finger in length, dressed in ribbon, are regarded as great prizes by the kindergarten children.

Picture-cards of all kinds are also in great demand, and can be used in unlimited quantities. It is usually best to send them by mail, carefully and strongly tied, and with the *postage fully paid*. Care should be taken to send nothing objectionable. Missionaries can not use advertisements for liquor or tobacco, comic cards which might be misunderstood, nude figures, or pictures of women in corsets or low-neck dresses. Where there is writing on the back of a card, clean white paper should be pasted over it.

4. Select for packing a strong wooden box, made of boards at least one-half or three-quarters of an inch thick, free from knot-holes and well joined. Scrape off all marks, either of ink or paper pasted on, and line it with tar paper or some waterproof material. Table oilcloth is recommended, because it is so useful afterward. Pack the box closely and carefully, so that nothing can rattle around and be broken. Do not fill empty spaces and corners with old paper, but use instead small towels, dusters, wash-cloths, or short remnants of material of any kind.

5. Send the box, not direct to the mission field, but to the headquarters of the Mission Board, where it will become part of a general shipment and be forwarded at much less cost than if sent alone. Accompanying the box should be a letter sent by mail, containing the receipt from the railroad or express company, and a list of its contents with estimated values, for use in the custom-houses of foreign ports. All expenses of transportation and duty should be met by those who send the box. The slender salary of the missionary must not be allowed even to share in this burden. Some Mission Boards wisely refuse to forward boxes that are not prepaid, unless an order is shown from the missionary. The cost of sending is usually made up of three items: 1. Transportation from the local society to the Mission Board, which must be prepaid. 2. Transportation from the Mission Board to the missionary, which can be paid as soon as notification is received of the amount. 3. Charges for duty, which usually can only be met at the other end. To make their gift complete, the society should ask the missionary for this bill and make reimbursement as soon as it is received.

This work undoubtedly involves a great deal of time and trouble and no little expense, yet in some fields at least it is work that pays. "Think of the help to the missionaries," writes a worker in India, "think of the encouragement to the teacher and the scholar, and be not weary in this grand work, making people on both sides of the globe happier and better."

Wonder-bags

Filling a wonder-bag is delightful work for any society that desires to brighten the life of an individual missionary or a missionary family, either in the home or foreign field. This consists of a large bag filled with gifts and letters which are to be drawn out, not all at once, but at certain specified times—once or twice a week, or on special dates, according to directions. The bag itself should be made of cretonne, denim, or canvas, and finished with draw-strings of tape or ribbon. As it will be useful afterward, it should be not only strong and durable, but pretty and attractive. Wrap each gift in tissue paper, mark it with the name of the donor and tie it with narrow ribbon, leaving one end long enough to be used in drawing it out of the bag. Pack the parcels carefully, placing heavier ones at the bottom and letting the long ends of the ribbons hang out at the top. Gifts appropriate for special days, such as Christmas, New-year's, Easter Sunday, Fourth of July, the missionary's birthday, "a weary day," or a "discouraged day," may be designated by tiny cards attached to their ribbons.

The California Yearly Meeting of Friends recently sent wonder-bags to their missionaries in the Kotzebue Mission in Northern Alaska, who receive mail but once a year, and work so much of the time in cold and darkness. Each bag contains fifty-two articles, one of which is to be drawn out every Wednesday, at the time of the mid-week service, when the church at home is remembering them in prayer.

In selecting gifts for a wonder-bag it is well to remember that whatever would please a friend at home would be acceptable to the missionary in the field. There seems to be an impression abroad that being a missionary makes one so heavenly minded and so "other-worldly" that the love of the beautiful is entirely lost. But this is not so. "Do send me a pretty blue dress," wrote the wife of a home missionary who had been asked to tell frankly just what she longed for; "I am so tired of the dull browns and somber blacks that come every year in the box." People seem to think, too, that missionaries care for nothing but religious literature. Some years ago, being in search of a bright, new book for a friend in India—something that would rest and refresh her, and take her mind off the depressing sights and sounds of her work—I appealed to a clerk in a bookstore for help. She thought awhile, and then brought me a copy of "Pilgrim's Progress," saying she could think of nothing else appropriate unless it was a Bible! "Pilgrim's Progress" was good, and I knew the missionary loved it dearly, but for the purpose in view "Mrs. Wiggs of the Cabbage Patch," with its wholesome fun and sunny philosophy, would have been far better.

MISSIONARY INDUSTRIAL TRAINING *

BY MISS CORINNE SHATTUCK, OORFA, TURKEY

The question is sometimes asked: "Why have we not more missionaries from the United States—men and women—to promote the development of industries as a means of evangelization in foreign mission lands?" The answer is: First, because there has not been much call for such, until recently, in connection with American mission fields. Second, because of the prevalent opinion that the Gospel alone is the need of the world; or, the Gospel given, all other difficulties will be immediately solved.

Now, it is quite true that none is of worth as a missionary who does not hold that the dissemination of the Gospel is his paramount business; but the methods of its dissemination may be varied. Not a dozen years ago, here in Oorfa, the estimate for general education for girls was that of a mother, who, on being urged to continue her daughter in school, asked: "Will arithmetic help her in the way of salvation?" The impetus given, the desire for not only general education, but higher education, has so increased that young men and young women are flocking to the colleges whenever they can find the gold or silver as wings to carry them; but, alas! the development of industries has not kept pace with the intellectual progress, and in too many cases the higher education must be carried by foreign funds. More pitiful still is the condition of these highly educated when left without occupation through means of book or pen; in other words, they are not educated all round, but in line for special employment. We are beginning to wake up to what some of our European missions early accepted—namely, that *manual training is an important factor* in general, and in higher education among the undeveloped races more than those of long culture. We want help in this line for the orphans committed to us to be trained as leaders of the Armenian race. We find ourselves, for instance, here in Oorfa, four days distant from other Americans, two women only, with more or less of practical ability ("Yankee ingenuity" might express it), but trained in the line of school work, sent out as teachers. We two ladies have both of us been in school work in some or all of its varied forms of responsibility: direct classwork, supervision of schools, members of school board for Protestant community, or for mixed Protestant and Gregorian schools, with 1,100 to 1,700 pupils in charge. We have also unlimited work in Sunday-schools, Christian Endeavor work, and evangelistic work through Bible women, *teaching two hundred and fifty to three hundred* in the homes regularly and systematically. We have also the charge of workshops for carpentry, shoemaking, iron-work, and weav-

See also Editorials.

ing. These tax in ways for which we are ill prepared. We long for a skilled American man to look out after the interests of our orphan boys, and put these industries so far beyond the general training of boys that we could feel they were properly benefiting in skill of hand as well as mental and religious training, through having a home opened to them in their unfortunate state by American and English funds. Such improved training in line of trades could easily be made available for certain of the other schoolboys, as well as our orphans, had we the proper missionary leader in manual training. The difficulty has been less one of money to support such (on the same basis as others in missionary work live) than that of finding one of proper ability and experience, who was willing to come here for the love of Christ and help up a needy race—a race that has proved its capability in all sorts of skilled work when entering upon it in other lands, yet not most capable in bringing up the work here, lacking in the adaptivity that our own American people possess, expecting full equipment at the outset instead of working up to the same from simpler beginnings.

The problem for girls and women is being solved through employment given to eight hundred or more in this city by needlework developed by us through the press of hunger during the past seven years. It is touchingly painful to have some—and of late not a few—of our married girls, skilled in fine handkerchief work, return for work, saying, very bashfully, that the husband had been without work so long she must herself earn, since she could do so and he could not. Must it remain thus, that the training shall be confined more especially to the girls, and consequently the skilled workers be the mothers, who must carry double burdens? It is tending in that way at present. Who will be found to work with us for the boys and young men?

STATISTICS OF KOREAN MISSIONS FOR 1902

NAME OF MISSION	Date Founded	Men	Wives	Single Ladies	Total	Communicants	Non-com- municants	Total
Missions Etrangères de Paris	1836	40		8	48	52,539	11,011	63,550
American Presbyterian Mission	1884	28	25	7	60	5,481	14,862	20,333
Methodist Episcopal Mission	1884	9	7	15	31	1,296	4,746	6,042
Baptist Mission	1889	1			1	50	400	450
Church of England	1890	10	22	12	24	117	259	376
Australian Presbyterian Mission	1890	3	3	3	9	122	150	272
American Presbyterian Mission (South)	1892	9	5	3	17	205	645	850
Methodist Episcopal Mission (South)	1894	8	5	6	19	474	479	953
Canadian Presbyterian Mission	1898	4	4	2	10	160	419	579
Orthodox Greek Church	1898	2			2	50	40	90
Plymouth Brethren		1	1		2			
Y. M. C. A.	1901	1			1			

WHAT THE POSTMASTER DID NOT KNOW *

BY THE REV. LAURENCE B. RIDGELY

Recently the assistant postal officer in the Chinese imperial post-office at Hankow was talking with his superior. The latter, a Scotchman, was expressing himself on the subject of Chinese Christians, as foreign officials, tourists, and others who know little about the subject generally do. "The minute you tell me a Chinaman is a Christian," said he, "I want nothing more to do with him. He's no good."

Now the assistant postal officer happened to be not only a Christian (a Wesleyan and an Englishman), but also well acquainted with the facts. So he asked the postmaster a question: "What do you think of Mr. Liu, our *shroff*?"

"He's a good man," said the postmaster, "a very capable man. We couldn't do without him." (In fact, every cent of the post-office money passes through his hands.)

"Well," said the assistant, "he's a Christian—a Roman Catholic."

"H'm," was the postmaster's only comment.

"What do you think of Yang?"

"Thomas Yang, in the Registry Department?"

"Yes."

"He's good. We've just promoted him to entire charge there!"

"Here's another," said the assistant. "What do you think of Tsang?"

"You mean John Tsang, that big fellow in the Registry Department?"

"Yes."

"He's a first-rate fellow—very trustworthy."

"He's another Christian. He and Yang are both communicants in the American Church Mission."

"Oh!" said the postmaster.

"What about Joseph Tsai, at Han Yang?"

"Well, we've given him entire charge at the Hang Yang office," said the postmaster.

"He's another Christian; belongs to the American Episcopal Mission."

"Indeed!" said the postmaster.

"How about Tsen?"

"You mean Tsen Hua-P'u, whom we've just sent to Hunan, to take charge of the new office at Hsiang-t'an? There's nothing the matter with him!"

"Well, he's another communicant in the American Episcopal Mission."

"Oh, keep still!" said the postmaster. "That'll do."

The facts are even better than this incident indicates. Of eight Chinese employees in the Hankow office four are Christians, and these four are the ones who have steadily earned promotion and now occupy the highest positions—they are the best men in the office. The men chosen from this office to send to responsible positions in other places have all been Christians.

This incident is a fair illustration of the complete ignorance of what

* From *The Spirit of Missions*

missions are doing, which characterizes a large proportion of the foreigners who live in China outside of missionary circles. They not only do not know what missions are doing, nor how they do it, but they do not even know the facts about their own employees. Many of them pride themselves on understanding no Chinese and knowing nothing about the people. It is well to remember this when "people who have lived in China" tell us that missions are doing harm rather than good, and that "there is no such thing as a real Chinese Christian."

A HINDU TRACT ON MISSIONS *

OURSELVES AS OTHERS SEE US

BY REV. ALFRED SMITH, WORJUR, TRICHINOPOLI, INDIA

The following is a translation of a remarkable Tamil tract that has just been published and scattered broadcast in this town. It is published by a society calling itself "The Hindu Enthusiastical Society of Beema, in the town of Trichinopoly," and professes to be "written by a member of that society."

It will give some idea of the kind of opposition we have to face, but we are glad to know what our enemies think of our success. Hindu enthusiasts have begun to see and to fear that their religion is in danger of sinking into decay.

But let the tract speak for itself:

Should Hindu Children Study in Mission Schools?

The Christian religion is one of the lowest religions on the face of the earth. It teaches to tell lies, steal, drink, gamble, commit adultery, practise hypocrisy, dishonor and deceive one's parents, utter evil words, practise treachery against one's brother, and many other evils. It does not speak of the perfections of God, of the soul, the world, heaven and its character. It is contrary to reason and experience. It is stolen and copied from other religions, and written by men alone. In this age of learning, intelligence, and civilization, it tells us that only six thousand nine hundred years have elapsed since the creation of the world. It has been renounced and censured by all the great scientific men of England, France, America, etc. It is full of worms and many faults.

When there were no other religions in Europe which taught that revelation was one of the three means by which the Deity graciously instructs souls in faith and experience, they regarded the Christian religion as a great religion—according to the proverb that "A man without teeth praises the meal of parched grain." Let them regard their religion as a great one, if it is their will to do so. I do not care to say anything more about it. But instead of looking after themselves, they have come to India to ruin us. I therefore put to you the following question: "Should Hindu Children Study in Mission Schools?"

While the Hindu religion, which teaches revelation, faith, and piety, was spreading widely in this country, the Christian missionaries entered the land and established schools in which they teach the erroneous doctrines of the Christian religion, thereby deceiving the poor, fool-

* Condensed from *Work and Workers*.

ish people who do not know their own religion. They entice them with deceptive words, feed them with the things of this world, and so have already drowned several hundreds of thousands in the pit of Christianity, and are still drowning many more.

In order to entice our females, whom, owing to their seclusion and their daily observance of religious rites, they could not entangle like men, they have established girls' schools in towns, districts, villages, and taluks, and introduced what they call First, Second, and Third Readers and Bible Catechisms to revile the Hindu religion. They also teach Christian lyrics. If our girls are trained in these evil things in the mission schools, when they grow up they will neither believe nor observe our religious rites and rules. Not only will they believe the Bible, but they will revile our own religion, and teach their children and friends about that simple man Christ, who was crucified on the cross for treason and blasphemy. Boys and girls who study in mission schools do not inquire into the truths of our own religion, but having heard from the missionaries that it is false, they believe and observe Christianity, saying that it is the only true religion. The result will be that our religion will die out. Who will go to our temples for worship? Who will go on pilgrimages to sacred waters? Who will go on pilgrimages to sacred places? Will our sacred and religious rites have any existence? Shall we ever hear religious men praising God by chanting our sacred poems? Shall we ever see men abstracted from all human passions and feelings, preparing for emancipation by studying the philosophy of the universe? No. All our religious rites and observances will be done away, and barbarism and immodesty will undoubtedly fill our land.

Girls who have been taught in mission schools will never walk in the path of virtue. They will not honor their fathers and mothers-in-law. They will not distribute food and respect sages. They will do things contrary to their caste rules. They will bring disgrace to their families by doing such things as are prohibited by our great men. They will deviate from the path of moral rectitude. Immorality will increase. Women will go out alone according to their own will, and neglect their husbands. They will go alone to strangers' houses. They will be intimate with strange men. Our young women will walk and play with young men, having their arms linked, and they will not regard it as wrong to sit and talk secrets with young men in retired or private places. Thus chastity will die, and many ceremonial defilements will increase.

We do not as a rule send our girls to school after they have attained womanhood. Knowing this, and fearing that the girls will embrace the Hindu rites and forget the immoral things that have been taught in their schools, the missionary ladies go to their houses with soft, smooth words, and inform the parents that they will now teach the girls in their homes. They then send Christian women who speak to them artfully, then gradually take to reviling our religious rites, and get the girls to embrace their barbarous religion. Thus they deceive and then entice our girls away. But especially when our girls see the white lady missionary come to their houses do they think it a great honor, and are happy to meet them. The lady alights from a carriage with her maid, and when our girls see her beautiful dress and her white skin, and hear her sweet words, they forget the venom that is in her heart. So they fan her, show her all respect, fully believe all she says about our religion, and soon abandon it for Christianity.

European lady missionaries, pretending to educate and teach our girls needlework, gradually and cunningly enter the houses of high-caste women, advise them to renounce their daily rites and ceremonies, and by imparting to them Christian doctrines, soon cause them to embrace Christianity. By these things our own religion is disappearing. Am I able to describe the manifold deceptions and duplicity practised by the male and female missionaries upon our girls? They go to all parts of India, and carry on their work with swiftness and cunning. Thinking that perhaps Hindus will ere long open their eyes, they carry on their deceptive practises secretly and swiftly, so that we may not notice them. We only know that we are sending our darlings to mission schools for education. We do not suspect the ill advice and bad practises that they are being taught. For what purpose do you suppose missionaries have come eight thousand miles across the seas, with immense wealth, and established schools in our land? Is it to impart education gratis? If so, they should not introduce their Bible as a lesson book in the schools. No religious instruction should be given. Is it not clear that they have come to establish schools solely with evil intent? They tell their own congregations plainly and openly that they have come to make Christians, and that they establish schools for this purpose. Is it not foolishness on our part to compel our children to go to them, and so cause them to fall into this pit which they have dug? Is it not a disgrace to us to do so? Is it justifiable, is it manly, that we who hold the religion which has no beginning, should adhere to the delusive Christian religion, which is but of yesterday and may be no more to-morrow? We are men, are we not? Then is it not a shame to show such effeminacy? Why do not our own wealthy people establish schools for our children? Why are the members of Hindu monasteries quiet at this juncture? Can they not establish schools so that the missionaries who have come eight thousand miles across the ocean may not make all our children Christians? What is the use of monasteries which do not establish schools? Is it no disgrace to us when we see our children in mission schools learn to pray to and esteem the man Jesus as God? Is it not utterly foolish on our part to allow our children to neglect the worship of the true God, and voluntarily go and worship the God of the barbarians?

These things being so, oh! religious and devoted Hindus! do not leave your children in these mission schools which are kept for such evil purposes. Do not be deceived by the presents of dolls and books which the missionaries give your children. Do not imagine that they educate your children gratis. Look at their secret intentions. Do not be deceived. Is it the fate written on our heads that we should give our parrots (children) to the missionary cats? Alas! alas! If there were unity among us we should not leave our children in these merciless Christian schools. In future let us send our children to government, or Hindu, schools. If we were to think of this matter seriously, we ourselves should establish schools for our boys and girls. The funds raised by our ancestors for the promotion of the Hindu religion are in the hands of members of the *Hindu monasteries*. *They are not spent judiciously; they should be spent in establishing schools for our children.*

Oh! Hindu friends! The Christian missionaries know that in their religion no estimable qualities are found, and that our religion is the true one; yet, because they are employed to make converts, they dare not profess it. They have already made millions of converts. We are sleep-

ing. We have not yet opened our eyes. How much longer will you sleep? Oh! awake! The day has dawned: the time is up. Our enemies will rejoice if they find us sleeping. They will come upon us and plunder us. Therefore, Awake! Awake!! Awake!!!

The tract is written and circulated in the neighborhood of one of our most flourishing girls' schools, and with the obvious intention to shake the public confidence in us. But the "man" Jesus, whom our author so heartily despises, has conquered fiercer opposition than this, and He will conquer this. In Him is our trust. We quote our author's last sentence with all confidence and cheerfulness. It is our challenge to Hinduism and the world: "Truth will certainly win. Truth will certainly win."

SOME MISSIONARY PROBLEMS, EXPERIMENTS, AND CONCLUSIONS IN CHINA *

BY REV. WILLIAM H. LACY, FUCHAU, CHINA

Missionary of the Methodist Episcopal Church.

For centuries rigid examinations have stood as closed doors to government office in China, and yet the government has done nothing to provide the education without which its subjects could not enter these doors. In America we have come to expect the government to provide the schools in which aspirants for government office should receive their education. The reason why this has never been done in China may be found in the theory that the people of China exist for the government rather than the government for the people. Taxes are paid to maintain the government, tho it is generally believed that the income is not used for the benefit of the people, but rather for the benefit of those holding office. Those who would gain any of the "fat offices" of the empire must struggle against all odds and crowd themselves in where they are not wanted. The people who would be educated have a twofold struggle: to pay the excessive taxes levied at every turn, and to provide their own schools out of their grinding poverty.

All that can be said of the importance of education in other lands is emphatically true in China. A mere knowledge of Chinese characters sufficient to enumerate them on a placard posted in a village street, as an American might spell out the letters of a sentence with no idea of the sense, would distinguish a man in a gaping crowd of his illiterate associates and increase his influence for good or evil.

Most naturally, then, when Christian missionaries study the situation, they realize that education must go hand in hand with evangelization. How far the Christian Church in America should give support to schools, and to what extent Christian missionaries should devote themselves to educational work, were most perplexing problems to the missionary body in China during the earlier years of missionary efforts in this empire. Some societies still believe much more importance should be attached to the command "to preach" than is allowed to that "to teach." Some interpret the command to "evangelize all nations" as merely meaning to deliver the message of salvation in Christ to every man, woman, and child, and then pass on to other nations which sit in dark-

* Condensed from the midsummer magazine number of *The Bulletin*, published at Fuchau, China.

ness. The leader of one of these societies has estimated how many years it will require to "evangelize" China if *fifteen minutes* is given to every family in the empire. When it is remembered that this people have no word in their language corresponding to the true idea of God, and no knowledge of the world's Savior, it is easy to see how fifteen minutes of instruction utterly fails in fulfilling the Savior's command to evangelize all nations, "teaching them to observe all things, whatsoever I have commanded you."

Many of the European missionaries laboring in China are engaged in educational work, but it is the American missionaries who have taken the lead, and those of the Methodist Episcopal Church are in the forefront of these leaders. Our universities at Peking and Nanking, and the Anglo-Chinese College at Fuchau, with its several departments, stand foremost among the institutions of learning maintained by Christian missions. The Methodist Church has the largest number of adherents and of native preachers and teachers of all Protestant missions in China.

The importance of day-schools in this educational system can not be overestimated. Day-schools are necessary feeders to the higher schools. When students trained in the private heathen schools enter our higher schools they are seriously handicapped in their prosecution of studies, in the rudiments of which their classmates have been trained in Christian schools.

The Fuchau mission has passed through a series of experiments in day-school work, and out of these experiments has come the present system of Special Gift Day Schools. It is an encouraging fact to our faith that we are now prosecuting the right system, to find that the missionaries of the English Church Missionary Society, working in this same field, have come through their experiments of fifty years with similar conclusions, and are carrying on their primary education on similar lines to our own, maintaining a large number of day-schools by funds received through special gifts.

In the early years of the mission's history all the expenses of the boys' day-schools were provided by the missionary society. With the girls' school it was found that even more than this was required, and rewards of money were given for attendance and examinations, for to the non-Christian, and even to the uneducated believer, there appeared to be no advantage in the girls being educated. The results of maintaining all the expenses of the boys' day-schools were not satisfactory. The benefits so easily received were not appreciated by the patrons of the schools; the teacher's support coming entirely from the mission made him too independent of the patrons.

These facts led to the next experiment, which was a withdrawal of all mission aid from the schools and an attempt to persuade the Christians to maintain their schools entirely out of their own resources. For several years these attempts were made with unsatisfactory results, on account of the extreme poverty of our Christian community. In 1877 an appropriation of \$150 was made to cover a grant-in-aid of \$10 each to fifteen schools.

This principle was followed for twenty years, the grant-in-aid being kept at the same low figure, but the number of schools being multiplied as our work grew, until 1899, when about fifty schools were thus assisted. In the meantime three facts were becoming more and more evident. First: Many of our Christian communities were not enjoying the advan-

tages of these schools, for our growth as a church had far exceeded the growth of our appropriations from the missionary society, and, small as the grant-in-aid had been, its absence often resulted in a failure of the local church to maintain any school among its members. Second: If the schools were to be directed as to course of study, and the teachers kept up to a high standard of efficiency and Christian character, something more must be done toward meeting their expenses. The mission aid must be sufficiently increased to improve the quality of teachers by offering more inducements to men of ability to accept the position, and also to give the missionary in charge more of a check on the management of the schools. Third: the value of these day-schools as an evangelizing agency had become apparent. Many regions of gross darkness were within our reach and the day-school would be welcomed as a center of light, even tho it be the center of evangelistic work from which active influences should radiate for the destruction of heathenism.

This was the situation, these were our opportunities; and to Brother George S. Miner belongs the credit of acting on the conviction that the church at home would sustain special efforts for the salvation of China beyond what our funds for day-schools would maintain. In 1893 he opened the first Special Gift Day Schools, providing the necessary funds out of his own salary, and appealing to the church at home to back him up in this new attempt to take advantage of our unlimited opportunities. In order to guarantee sufficient control of the schools, and secure suitable teachers, a grant-in-aid of about \$40 per year is made to these schools, and with this sum we are often able to plant a school in a region of dense superstition and make it so attractive as to gain support from most devout heathen.

Thus it will be seen that we are striving after a twofold object in the maintenance of these schools: First, to furnish our Christian communities with primary schools at a cost within their reach; second, to open schools in heathen neighborhoods into which we may find entrance, and there establish centers of evangelistic work. All friends of China, including the most radical advocates of evangelistic work, will find in our system of Special Gift Day Schools an excellent opportunity to invest some of the money which they hold as stewards of the Lord.

Some of these schools are powerful allies to the pastor in developing an enlightened church; others are real pioneers of missionary effort among superstitious heathen. Our aim is to associate some Christian pastor with every one of these schools, and also, so far as is possible, employ teachers who are themselves real evangelistic workers. Fifteen years of study of the missionary problems in China have confirmed me in the opinion that our day-schools are an exceedingly important arm of our work, and I cordially commend this department of missionary activity to the consecrated liberality of the home church.

THE CLAIMS OF THE MAORIS*

BY REV. F. A. BENNETT, CHRISTCHURCH, NEW ZEALAND

According to the last census of the native population, in February, 1901, the Maoris numbered 43,101, distributed as follows: North Island, 40,665; Middle Island, 1,916; Stewart Island, 112; Chatham Island—

* Condensed from the *Church Gazette*, New Zealand.

Maoris 181, Morioris 31; Maori wives living with European husbands, 196. Total, 43,101. Males, 23,100; females, 20,001.

The Future of the Race

There are 3,100 more males than females. This fact in itself, to those who are familiar with the history of aboriginal races, gives grave cause for anxiety as to the future of the race. The gravity of the case is still further accentuated when we reflect that these figures merely represent the remnant of what was once a more powerful and a more numerous race. In days gone by the ancestors of the Maori crossed the great sea of the god Kiwa from the distant but unknown Hawaiki. They were strong and powerful, and as generations passed by they became very numerous. When the Pakeha (European) first came into contact with them, their number was variously estimated at from 100,000 to 150,000. What, then, has led to this sad and awful diminution in their numbers? With the advent of European civilization came many pernicious customs and vices previously unknown to the Maori. The Maori has his own peculiar laws to regulate his social and moral life. If any one transgressed against the laws of morality, in many cases death was meted out to the offender, for Maori justice demanded retribution with spear or tomahawk. European law stepped in and said "No!" Native law ceased to have any power, while European law could not reach the mass of the Maoris. Thus the Pakeha took away and gave nothing in return.

Then, again, those who are familiar with the life of the Maori will understand that the greatest obstacle that the missionaries have had to contend with in more recent years has been the far-reaching and demoralizing effect of the drink traffic. Drunkenness was unknown to the Maori, for he possessed no intoxicating liquor. He was led to emulate the Pakeha in this vice as well as in others. Having little idea of moderation, he went on rapidly to excess. Drunkenness became rife, and in many parts no tangi—or, indeed, any important tribal meeting—was considered complete without cases of spirits and barrels of beer.

Another factor for evil has also been introduced by the white man. I refer to the spirit of gambling which is rampant among the Maoris. Just recently one man received £50 for some land. He went to a race at Wanganui and lost every penny. Another Maori spent £12, and yet another £5. These men had not even enough money left to pay their fares to their respective homes. One could multiply instances which indicate the great hold which gambling has over the Maori mind.

I have referred briefly to the subject of morality and gambling, but sufficient has been stated to show the grave responsibility which rests upon you as representatives of the Pakeha. Not only have we, as missionaries, to contend with the weaknesses peculiar to the Maoris, but also with the subtle and deep-seated vices introduced by the Pakeha. Can you wonder, then, that some among us should have come to look upon the advent of the Pakeha as a not unmixed blessing? While recognizing the blessings introduced by the Pakeha, we must not close our eyes to the vices.

The Young Maori Party

What, then, is to be the future of the Maori? There are some who think that they are doomed to become extinct. If we leave them as they are perhaps that may come to pass. While there may be signs of decay

externally, yet, thank God! from the very heart of Maoridom there has sprung into existence a movement full of vigorous life and enthusiasm, known as "The Young Maori Party." In this movement are united those who have received the benefits of European education, and whose hearts are filled with the hope that Christianity alone can give. Mr. Ngata, M.A., LL.B., traveling secretary to the association, is a man who has qualified as a barrister and solicitor, and who stood on the threshold of great temporal prospects; but he gave up his position on account of his love for his race, so that he might devote his time and talents to the work of uplifting his people. This organization works on a wide platform. Its program includes the social, moral, physical, intellectual, and spiritual welfare of the Maori people. The influence and power of The Young Maori Party is already felt. Annual conferences are held, at which the burning questions which affect the Maori race are fully discussed. In the year 1900 the New Zealand government passed what is now known as the Maori Councils Act. This act confers on the natives a limited measure of local self-government, and enables them to regulate and control habits and customs which are harmful to the individual and to the community. One of the most interesting by-laws under this act is that which prohibits the introduction of intoxicating liquors into the villages under the supervision of these councils. A number of the by-laws incorporated in this act were first of all formulated and drafted by the members of The Young Maori Party met together in conference at Putiki, Wanganui. With such an organization as this, which has for its object the amelioration of the condition of the Maori people in every department of its existence, may we not look forward hopefully to their future destiny? There are many of us who do not believe that the Maori will become extinct, but if the Maori is to be lost to the world it will be by absorption. If, then, absorption be their inevitable destiny, let us so work and labor that the future New Zealanders may have the purest, the noblest, and the best of Maori blood.

How can this be done? By the interest, by the sympathy, and, above all, by the prayers of Christians. The Maori is worth saving. He has been referred to in terms of admiration by each and all of the various governors of this colony. His fame as a warrior was well known. In the turbulent days of the early settlements the friendly natives proved true and loyal to the British. In 1864 a fanatical sect called the "Hauhaus" had determined to make a raid upon the English settlement of Wanganui. On the arrival of the Hauhaus at the Wanganui River, they entered into negotiations with the friendly natives for permission to pass down the river. Not only were their overtures indignantly rejected, but they were told that to attack the Europeans they must first pass over the dead bodies of the friendly natives. The challenge was accepted, and on the little island of Moutoa was fought one of the most desperate struggles between Maori and Maori. The friendly natives were victorious, but not until a large number had laid down their lives upon the field of Moutoa. Such was the price voluntarily paid by the Maori for the protection of Pakeha life. The scene has somewhat changed. They laid down their lives in the days of your necessity. What are you prepared to do in the day of their dire need?

EDITORIALS

The Death of the Pope

On Monday, July 20th, Pope Leo XIII., after seventeen days of pain and illness, heroically borne, passed away at a very advanced age. Science had summoned to his aid the highest medical and surgical skill, and he had shown unusual tenacity of life; but the Roman Pontiff, like the meanest slave, succumbs to the foe that every man must meet. He was a remarkable man, with the instincts of a statesman, and probably no one of his predecessors has ever surpassed him in the rare combination of traits fitting him for the tiara. He evinced remarkable sagacity, liberality, and administrative skill, and withal was a man of rare culture. But he died, clinging to the rites of Romish superstition, invoking the virgin and saints, and with his mind bent on Rome's supremacy and monopoly. He was a thorough papist, and made no concessions to Protestantism that were not, in his judgment, politic for Roman Catholicism's ultimate domination. He was gifted, versatile; and but for the narrow and cramping fetters of his religious system might have been a benefactor of the race. But as the protector, defender, propagator, and bigoted champion of Romanism, he was intolerant of Protestantism, and the pledged foe of all missions prosecuted by Protestant missionaries. The Christian world will look with no little interest to see how far his successor will venture to inaugurate a more progressive and liberal policy, conformed to the advanced ideas of the twentieth century.

The conclave of cardinals, after a session of four days' balloting, have finally elected Giuseppe Sarto, Patriarch of Venice, pope to succeed Leo XIII. He is said to be like the

preceding pope, and likely to carry out his policy. Sarto has taken the name of Pius X. We hope he will be more true to the title than some of his predecessors.

Industrial Missions

We give elsewhere a suggestive paper by Miss Shattuck, of Turkey, on Industrial Missions. This branch of work is more and more coming to the front, especially in countries where the problem of earning a living is made more difficult by the persecution and isolation to which Christian natives are subjected. Rev. Robert Hamill Nassau, D.D., M.D., in a communication relating to mission growth in West Africa from the Gaboon, treats incidentally of industrial missions. He says:

Rejoicing at a view of the undeniable growth of our mission is somewhat checked by the thought of how much greater it would have been if certain things had been different.

I believe our growth would have been double had the mission and our Presbyterian Board recognized the importance of *Industrial Education*. For thirty years I have written and lectured and begged and prayed and got angry in my effort to have our indolent natives taught carpentering, brickmaking, blacksmithing, etc. When thus I spoke long ago, one secretary said: "Dr. Nassau, I'm afraid you're becoming secularized." I replied: "No, doctor. I know I was sent to preach Gospel. But Gospel is not simply a series of moral truths: it is also to materialize itself in concrete life. I see Gospel in a sawmill, just as I see cleanliness in soap. Sinners in New York City slums are not converted only by sermons; they must be given honest work to help them, and to round out the Gospel in its fulness. And while the African negro needs all this, because of his low stage, the Hindu and the Chinese do not so greatly need it, for they are half civilized."

Another secretary agreed with me, but said I must first get all my missionary associates a unit on that subject. I did so. And now, our present secretary, Rev. Dr. A. J. Brown, agrees entirely with me, and the mission is a unit. But we can not find the needed educated mechanic of missionary spirit.

In the same letter Dr. Nassau makes some caustic allusions to the misgovernment of Africa by the so-called Christian powers of Europe. He continues:

Another big "If." The rulers of the foreign governments that have parceled out Africa have sent men to govern who do not know how to govern. Belgium is the worst, in all atrocity worse than the worst of Arab slave-trading in the old days of export slavery. Germany, France, and England are not atrocious, but they all three, especially Germany, are cruel and murderous. England is the least sinner. But, under Germany, the forced labor question has made both men and women practical slaves. At the slightest resistance, or even objection, they are shot down. All the Germans and French encourage Roman Catholic rather than Protestant missions. They object to our Protestant protests.

Notwithstanding, we grow. In these seventy years we have doubled the number of our church members and churches, and have largely increased the circulation of the Bible.

Missionaries and Biblical Criticism

One of our valued correspondents in India, James Monro, Esq., writes on a subject which has caused much uneasiness in the minds of some at home and abroad. We think it well to give our readers the result of his thought and observation. Mr. Munro says in part:

On page 375 (May) again I find an answer given by Dr. Cuthbert Hall to the question, "Have you found that educated Hindus and Mohammedans have been confused, or that missionaries have been caused to stumble by the so-called 'Higher Criticism' of the Holy Scriptures?" Dr. Cuthbert Hall answers this question in the nega-

tive, and I wish, from the bottom of my heart, that I could support him in thinking that missionaries, as well as the native Church and inquirers among non-Christians, had escaped injury from the pernicious doctrines of the so-called "Higher Criticism."

I can testify from my own experience that missionaries have been carried away by the *critical* views. Only the other day a conference was held in Calcutta to discuss the question in connection with the native Church, and at that conference the most unsound views, *quâ* criticism, and its effect on the acceptance of the Bible, were enunciated by more than one missionary. The Mosaic authorship of the Pentateuch was of course denied. The forgery of Deuteronomy (as maintained by critics) was accounted for by the supposition that the men of those days had a lower standard of literary morality than we have, and that notwithstanding God did not refrain from using men of such "crude morality" in preparing the Bible. The book of Jonah was, in the usual critical style, declared to be an allegory. The fact of their being a Samaritan Pentateuch was accounted for (?) by an altogether improbable suggestion—in short, critical views of a decidedly advanced type were expressed, and a native pastor who attempted to maintain the old doctrines was evidently by no means a *persona grata* to the critically minded missionaries. I am sorry that I can not send you the report of the proceedings of the conference, and of the correspondence which followed and appeared in the columns of the *Indian Witness*.

Now comes the Qadiani Mirza with his article in the *Review of Religions*.* In it he practically claims the Higher Critics as his allies. They, he says, have at last arrived at the proper estimation of the Bible—viz., that of the Koran, which treated it as corrupt—and he asks them to help him in avowing the *truths* (?) which the critics have discovered, and to follow the example of Professor Schmiedel in denouncing belief in the divinity of our Lord as a false belief.

The Mirza of Qadian, from a Christian point of view, is a blas-

* See page 391, May Review.

phemer; viewed as a Moslem, he is a heretic; but orthodox Moslems will not scruple to use *any* weapon, forged even by a blasphemer and a heretic, if it can be employed *against Christianity*. And this weapon has been forged not by the Qadiani blasphemer, but by the higher critics, who are professing Christians. To my mind, it is simply deplorable that the work of missionaries, among Moslems especially, should be thus hindered by professing Christians. The Mirza grasps the inconsistency of the *critical* position, and he asks two questions which, I should think, *missionaries* who are adherents of the Higher Criticism would find great difficulty in answering. "When," says the Mirza, "your so-called Bible is mostly false; when it contains error; when, for example, the Pentateuch was not the revelation given to Moses; when the Psalms are not Davidic; when Jonah, as regards the *person* of the writer, is a myth and the book an allegory; when David is a Biblical romance, etc.—why do you missionaries continue to use it as if it were a revelation? Why are you missionaries at all? What message have you got to give non-Christians? And when, having rejected much of the Bible as not inspired, what test do you apply to determine the truth of the remainder?"

I am not often found in accord with the Mirza of Qadian, but I am bound to say that his questions put to *critical* missionaries are reasonable and call for a reply. It is a new thing to find a Moslem holding Christians as allies, and it is a mournful thing that such an alliance (as interpreted by the Moslem) should be based upon an avowal of the untrustworthy character of the written Word and a denial of the divinity of the living Word of God.

The Russian Stundists

The "Stundist" movement in Russia is traced to the disturbances following the emancipation of the serfs. The German Baptists rapidly spread their teachings over Southern Russia, and the name "Stundist" is from *stunde* (German for "hour"), referring to a set time for Bible study. For the first

time the Word of God reached the Russians in their vernacular, the Bible used in the Greek Church being the "Church Slavonic" in ancient Bulgarian. The Russian Bible came to the people as a sort of first book, laying a foundation for personal and social life, and acted as a powerful reformer. Ecclesiastical persecution has driven what was at first simply a quiet religious movement into the field of politics. These Russian Baptists began to contrast their restrictions with the liberty of faith and worship enjoyed elsewhere, and intelligence and love of freedom naturally took the place of ignorance and of apathetic contentment with bondage. There is growing a moderate Liberalism which insists on separation of Church and State, and a constitutional instead of despotic government. There is also a more radical party that favors revolution. What was a limited movement is spreading: autocracy is opposed in rural districts as well as in cities, and the Stundists are becoming more or less connected with the labor movement and Socialists. So says Dr. Hourwich in the *Arena* for May.

A Good Work in Paris

The "Belleville Mission," in Paris, was begun some thirty-two years ago by Miss De Broen. In 1871, after the siege of the French capital, she and Dr. McAll both began their distinct yet similar work. Josephine De Broen, young, frail, timid, invited by friends to make a tour of France, felt herself so full of pity for the misguided communists that she could not be indifferent to the needs of this awfully destitute class. One terrible night 600 of these rioters had been shot and their bodies rudely cast into three trenches. She visited the cemetery of Père Lachaise, and saw the crowd

about the ghastly scene of the execution. She tried to comfort a frantic woman whose husband and son were among the victims of that tragedy, and who declared she had "lost all," by reminding her that she had "not yet lost the love of God." Miss De Broen did not go on with her tour, but stayed to work for God and the despairing and destitute souls in Belleville and Lavillette, the communist quarter, with its 300,000 inhabitants. She started a sewing-class for women, where she read to them the Word of God. She gave away tracts and testaments, food and raiment, sympathy and love, until there were those who called her an "angel sent from God." She built a mission hall and orphanage, established Gospel meetings, a medical mission, Sunday-schools, a training home for girls, etc., and God set on her work His seal. Any who wish to share in this noble work will find the Editors of this REVIEW willing to act as channels without any cost of transmission.

Mrs. Ingalls, of Burma

Mrs. M. B. Ingalls, of Burma, who died December 17th, had for over fifty years devoted herself to the work of Burma's regeneration. When a little lassie of nine she heard, in the Baptist chapel in her home village in New York State, an appeal from Burma, and saw a specimen of an idol from that land. She that day told some of her companions that if she were grown up she would go and tell these poor heathen that what they worshiped was not God. In 1851 she sailed to the East as the wife of Mr. Ingalls. Six years later, as his widow, she made her home in the village of Thonze, where there were but two or three Christians. Twenty years

later there was a hundredfold increase, and from her own converts she had trained a strong band of evangelists and native workers. She went through much privation and isolation, and twice her mission premises were burned. She braved the Dacoit uprising, when her life was in great peril, determining, if captured, to use her opportunity to preach the Gospel to her captors. When they did come she took out a revolver, and showed them that she could put a bullet into a given mark a score of times in succession, and the Dacoits departed and left her unmolested!

She had always an intense horror of idolatry, and from a large cast-iron dog, the gift of a friend, which she had placed before the mission house, she preached many a sermon on the folly of worshiping idols.

Through her, Queen Victoria sent a splendid English Bible to the Queen of Burma, with an autograph inscription. When railroads were being built in the neighborhood, Mrs. Ingalls founded two circulating libraries and reading-rooms for the employees, which still remain as a tribute to her large-heartedness. For a year her health had been failing, but she worked to the last, and even in her delirium was planning a preaching expedition. Her last conscious words were: "Tho I walk through the valley of the shadow of death, I will fear no evil." To her devoted friend and coworker at Thonze, Miss Evans, her loss is great indeed! Crowds of Hindus, Mussulmans, and Buddhists, as well as her own much-loved Christian converts and school-girls, flocked to her funeral. She lies buried among her own people in Thonze, but her life lives on in lives won for Christ that are now winning others, and in the heritage bequeathed to Christ's Church of a noble example and a blessed memory.

Donations Received

No. 260.	Mission work in Africa.....	\$ 7.00
No. 261.	Narsingpur School, India.....	15.00
No. 262.	Missions in Africa.....	8.00

BOOKS FOR THE MISSIONARY LIBRARY

EVOLUTION OF THE JAPANESE. Social and Psychic. By Sidney L. Gulick. 8vo, 457 pp. \$2.00, net. Fleming H. Revell Co. 1903.

This is not distinctively a missionary book, but it is written from the viewpoint of a Christian missionary, and is a valuable contribution to our knowledge of the Japanese, their past progress and probable destiny. The author has made a thorough study of his subject, and his presentation is full and clear. After some preliminary considerations and an historical sketch he comes to the question of Japan's social and intellectual progress: its character, cause, and method. The peculiarities of the Japanese are many, and they can not be judged entirely by Western ideas and standards. They are extremely emotional and sensitive to environment. They are more brilliant but less profound than the Chinese. Their progress in many directions have been phenomenal, for they have shown unusual ability in adopting and adapting the best ideas and methods of other nations. If they were as ready to perceive and receive spiritual truth as they are to welcome that which makes for temporal advancement, the day of salvation for the Japanese would be near. Mr. Gulick's subject is a large one, embracing home life, industrial progress, mental characteristics, morality, ideals, religious thought and practise, etc. It is one of the most valuable books on Japan of recent years.

THINGS AS THEY ARE. Mission Work in Southern India. By Amy Wilson-Carmichael. Illustrated. 8vo, 303 pp. 6s. Morgan & Scott, London. 1903.

The actualities of Hindu life and worship can not be described, even as seen by the missionary and the traveler. "*The whole truth can never be told,*" says Mrs. Wilson-Carmichael. It would not be print-

able in a civilized country. But the author of this vivid and stirring description comes as near as possible to picturing "things as they are" in this sin-cursed land. She often stops short of telling all, but she tells enough to make the heart ache and the blood boil at the suffering and helplessness of the women and children, and the cruelty and beastliness of men who claim to be religious. The outstanding characteristics of the book are its vividness and its sympathy, for the author has used both her eyes and her heart in seeing "things as they are"—else she would have failed. Her style is clear and graceful, and has a force which few can fail to feel. We know of no better book from which to make selections for readings for missionary meetings. *

UNDER OUR FLAG. By Alice M. Guernsey. 12mo, 192 pp. Paper. Fleming H Revell Co. 1903.

This is a "study of conditions in America from the standpoint of Woman's Home Missionary Work," or, in other words, it is a Christian view of the industrial, moral, and religious state of our country, and of what is being done and should be done for its salvation. Woman's work is *Home* missionary work in a double sense, for their aim is to make the home ideally Christian by training the children and in every way cooperating with parents in leading the coming generations to fill their place in God's world. This brief study considers not only frontier work among white settlers, but in cities, among the negroes, mountaineers of the South, the Mormons, foreign settlers, the Indians, Chinese, Porto Ricans, Hawaiians, and Filipinos. The problem of training all these diverse elements into harmonious Christian citizens

is immense; it is, indeed, a work of faith and labor of love for which the women are preeminently fitted. This volume is suggestive, and splendidly adapted to lead Home mission study. *

APOSTOLIC AND INDIAN MISSIONS COMPARED.
By Robert Stewart, D.D.

This little volume consists of three lectures, delivered at a meeting of missionaries of the United Presbyterian Church of North America, held at Sialkot, and published by the Sialkot Mission. The three lectures compare apostolic and Indian missions as to conditions, methods, and results. These lectures are thorough and searching, going particularly into detail, setting forth at full contrasts and resemblances, finding often essential likeness under apparent diversity, but facing nothing by mere ingenuity. They ought to be widely read by all who would know the real state of God's work in the vast continental peninsula of Southern Asia. †

GOD ANSWERS PRAYER. By John Wilkinson.
Marshall Brothers, London. 1903.

This is a few living experiences of that venerable and venerated worker among the Jews. Here is a record of answers to prayer which would be remarkable if they were not simply what faith claimed and expected on the basis of definite promises. But the facts are sufficiently notable to have been a blessing even to infidels and professed atheists, not to say thousands of believers. We have watched Mr. Wilkinson's work for a score of years, and believe in it and in him thoroughly. He has spent over a half century in Jewish work, and probably no living man has such a long story to tell of such work. In this booklet of less than one hundred pages we have found not one page that is not full of ripe experience, sententious wisdom, and inspiring testimony. It is frag-

rant with trust in God, and will strengthen the faith of any man who reads it. It shows another human being in close touch with the living God.

RECOLLECTIONS OF REGINALD RADCLIFFE. By His Wife. Morgan & Scott, London. 1903.

Mr. Radcliffe was a Liverpool barrister who, as far back as 1849, at the age of twenty-four, was earnestly at work for souls, and who rapidly developed into an evangelist of singular power. This book reveals him from the inside. He died in 1895, after almost uninterrupted work for his Master through forty-seven years. He was not very gifted intellectually, but what he lacked of genius or originality he more than made up in simplicity and unction. His whole life was immersed in prayer, and here his greatest secret lay. No difficulties dismayed him, and no apparent defeat discouraged him. He lived in God, and turned like a little child to his Father in every crisis. One illustration may show both how helpful the book is, and how powerful his prayers were.

In Old Meldrum, Aberdeenshire, great expectation had centered in his visit; and when after a disappointing address, not one anxious soul remained to the after-meeting, he faced the discouraged handful of workers, and simply said: "Friends, have faith in God." He then talked with God as a child, asking Him to *send back* the audience which had dispersed. And as he prayed, one by one the people who had left dropped in until, before the prayer was finished, the big kirk was a third full (p. 73).

REPORT OF THE FOURTH DECENNIAL INDIAN MISSIONARY CONFERENCE, December, 1902.
Christian Missionary Society, Madras.

This is a valuable report of one the best missionary conferences ever held on foreign missionary soil. *

A SHORT HISTORY OF KRIPA SADAN, OR HOME OF MERCY. By Pundita Ramabai. Pamphlet. Mukti Mission Press, Kedgaon, India. 1903.

This is a stirring account of the work for fallen women of India by one who is giving her life for them. The picture of the conditions is terrible and heartrending, but the story of the work of rescue that is going on is most encouraging and glorious. As in other countries, women, more sinned against than sinning, are branded, while their tempters (the men) are allowed to go free. "Child marriage, polygamy, and enforced widowhood are the great sources of the social evil, and force thousands of young girls and women either to commit suicide or live a life of shame." Their Hindu religion also fosters impurity, and the temples are houses of ill-fame, where fornication is committed with the sanction of the priests, who receive the proceeds of sin. Ramabai was first led to plan a work of rescue for her unfortunate sisters by seeing a similar work in England. Ramabai's noble work needs support and has our heartiest commendation. *

THE STORY OF THE CONQUEST FLAG. By Rev. S. M. Johnston. 12mo, 124 pp. Paper. The New Era Publishing Co., Chicago. 1903.

The author has dedicated his life to the movement described in this book. The aim of it is to make and unite true Christian citizens who shall by life and influence fulfil their whole duty both to Christ and to country. It is a noble enterprise which deserves support. *

MEDICAL MISSIONS. By Louise C. Purington. M.D. Pamphlet. 10cents, net. Fleming, H. Revell Co. 1903.

Teaching and healing go hand in hand in the program of Christ. Dr. Purington describes woman's work in medicine and the need of woman's ministry to the sick in foreign lands. It is in brief what has been more thoroughly set forth in larger volumes. *

TEN YEARS IN BURMA. By Rev. Julius Smith. Illustrated. 12mo, 326 pp. \$1.00. Jennings & Pye, Cincinnati. 1903.

Any account of missionary life and labor in Burma is a welcome addition to the literature of missions. Burma is comparatively neglected by missionary writers, having been absorbed by India. The life there is, however, very different from that in India proper, and there are many and diverse peoples and conditions to be met and brought under the influence of Christ. Mr. Smith tells his story with overmuch detail, but has some interesting facts and incidents which make his book worth reading. His contrast between Buddhism and Christianity is excellent. *

HIRANO: A Story of a Japanese Town. By John E. Hall. 16mo, 56 pp. Cumberland Press, Nashville. 1903.

This little book, unique in its contents, might have been made worth more than many larger volumes whose story is extended by words rather than by ideas. The incidents which center around Hirano give us a fairly clear picture of how missionaries work in Japan—the sowing and the reaping. The author evidently had not enough interesting matter in hand to make the story of especial value. *

STATION CLASS SKETCHES. Stories of Women in Foochow, China. By Emilie Stevens. Pamphlet. Illustrated. 12mo, 33 pp. C. E. Z. M. S., London. 1903.

These are interesting stories of women of the Fu-chau station of the C. E. Z. M. S. They are worth reading and worth repeating. *

HISTORICAL SKETCH OF THE MISSIONS IN INDIA. By Rev. C. A. R. Janvier. Pamphlet, 64 pp 10c. Woman's F. M. S., Presbyterian Church, Witherspoon Building, Philadelphia. 1903.

This is, in brief, a masterly sketch of India—the land, people, history, and missions. There is an immense amount of information here, which makes an excellent basis for a study class. There is especial reference to Presbyterian missions, and some valuable statistical information. *

Tracts for Jewish Work *

THE JEWISH VIEW OF JESUS REVIEWED. By Rev. A. R. Kuldell, Pastor of St. Paul's Evangelical Lutheran Church, Allegheny, Pa. 8vo, 48 pp. 15c. Lutheran Book Concern, Columbus, O. 1902.

AN OPEN LETTER TO THE CHILDREN OF ISRAEL. By the same author. 20 pp. 5c.

THE RIGHT ATTITUDE OF CHRISTIANS TOWARD THE JEWS. By the same author. 24 pp. (German.)

SOME HINDRANCES IN JEWISH MISSIONS AND HOW TO REMOVE THEM. By the same author. 16 pp. 5c.

A CONVERSATION WITH JEWS ABOUT CHRISTIANITY AND CHRIST. By the same author. 20 pp.

We earnestly recommend these pamphlets of an author who, being a Hebrew-Christian himself, is thoroughly familiar with the subjects of which he writes. "Some Hindrances in Jewish Missions and How to Remove Them" deals very frankly with the personal experiences of the writer, who has been engaged in evangelistic work among his Jewish brethren for many years. "The Right Attitude of Christians Toward the Jews" is, in a certain sense, supplementary to "Some Hindrances," and we wish that that the author would see his way clear to publish an English translation in the near future. "The Jewish View of Jesus Reviewed" is really a review of a lecture by Rabbi L. Levy, of Pittsburg, "A Jewish View of Jesus." Fearlessly but courteously it meets the rabbi's denial of Christ's divinity, atonement, and Messiahship, and thus not only makes interesting reading for the believer, but also a tract which, placed in the hands of modern Jews, will cause them to stop and consider the truth presented. "An Open Letter to the Children of Israel" and "A Conversation with Jews About Christianity and Christ," the latter in the German language, are very strong appeals to the Jews in behalf of Christ and of the truth.

* Those who wish these pamphlets for distribution can secure them at special rates from Rev. A. R. Kuldell, Fleming Avenue, Allegheny, Pa.

We hope that those who want to stir up either their Christian neighbors to increased efforts among the Jews, or the Jews to a fresh search of the Scriptures for the truth as it is in Christ, will avail themselves of these fine pamphlets, which we do not hesitate to pronounce the best of those published for the specific purposes on this side of the ocean. L. M.

OPEN AIR PREACHING. By John Galt. S. W. Partridge & Co., London. 1903.

Mr. Galt is a missionary to cabmen. This is a booklet intended to give hints as to what to do and what not to do, and the subject is briefly treated under seven heads: The Work, the Audience, the Preacher, Management, Matter, Method, and Manner. The advice given is born of experience, and is characterized by common sense. For instance, Mr. Galt says that in every open air congregation there may be expected to be the indifferent, the opponent, the backslider, and the fallen, and he seeks to give counsel how to reach all. The book lays no claim to exceptional merit, but it is earnest, suggestive, and helpful. He advises brevity, simplicity, directness, earnestness. He is evidently a sincere, straightforward, sensible, and spiritual man, and in many things evinces a high standard of good taste. He evidently has a high opinion of his calling, and justifies it.

NEW BOOKS

A MIRACLE OF MODERN MISSIONS. The Story of a Kongo Convert. By John Bell. 12mo, 139 pp. 2s. Religious Tract Society, London. 1903.

INDIA AND DAILY LIFE IN BENGAL. By Z. F. Griffin. \$1.00. Morning Star Publishing House, Boston. 1903.

MOROCCO AND THE MOORS. Booklet. Southern Morocco Mission. London. 1903.

DAWN IN THE DARK CONTINENT. By James Stewart, D.D. 8vo, 400 pp. 6s. Oliphant, Anderson & Ferrier, Edinburgh. 1903.

WEST AFRICA AND CHRISTIANITY. By Rev. Mark C. Hayford. 8vo, 68 pp. 2s. 6d. Baptist Tract and Book Society, London. 1903.

GENERAL MISSIONARY INTELLIGENCE

AMERICA

Southern Baptist Enlargement The Baptist Church South already has missions in China, Mexico, and Brazil, and is soon to enter the Argentine Republic, one of the most hopeful of fields. The religion is Roman Catholic, tho not of so severe a type as in other South American countries. In many cases the people have turned against the tenets of Catholicism into infidelity or in-differentism. Any religion is tolerated. The American and the British and Foreign Bible societies have been doing a great work giving out God's Word to the people. The Methodist Episcopal brethren have done a good work. The Salvation Army is also at work there.

The Baptist Ground for Rejoicing The Baptist Missionary Union is able to report an advance of \$42,249 in receipts over last year, or from \$680,519 to \$722,765. Its missionaries in heathen lands number 535, with 4,100 native toilers, all kinds included. The number of baptisms was 7,553 (over 20 for each day), raising the membership of the churches to 113,418. In addition, 6,255 were baptized in Europe.

What Episcopal Sunday-schools are Doing The following sentences from *The Spirit of Missions* speak well for the Episcopal rising generation:

To June 15th the amount received from the Easter offering is \$101,586 from 3,210 schools. If this average of \$31.64 a school is maintained, and if as many schools give this year as last, the total offering will be well over \$115,000. As in past years, the Sunday-schools of the West are, on the whole, making excellent returns. Bishop Morris, in sending \$1,024 from the Oregon schools, regrets that "some of the items have been late in coming

in from the remote missions. It is a little below last year, but is still at the rate of 64 cents each for our 1,600 Sunday-school pupils. If the whole 430,000 Sunday-school children in our Church give at this same rate, you will have this year over \$275,000! Or if the 43,000 of the Diocese of New York do the same, you will have \$27,000, in place of the \$8,399 of last year. Altogether, the Sunday-school offering is one of the most inspiring features of the Church's missionary giving.

Parting Counsel to Outgoing Missionaries For six years in succession the Presbyterian Board of Foreign Missions has held in New York City a conference for the especial benefit of missionaries under appointment and soon to sail. This year 50 men and women were together for a full week for social and spiritual communion; with these, among others to bestow sage counsel, were Dr. H. H. Jessup, of the Syrian Mission; Dr. A. J. Brown, Robert Speer, and J. W. Baer. Of the half hundred, 15 were destined for China, 6 each for Korea, India, and the Philippines, 3 each for Persia and Japan, 4 for South America, and 1 for Mexico.

"A Study in Diamonds" C. R. Watson, Secretary of the United Presbyterian Board, plans for three mission field days during the year, with Sunday-schools as the center of activity. He says:

During the months of July, August, and September, Egypt, India, and the Sudan are to engage, in a special manner, the prayers, the gifts, and the attentive study of the boys and girls of our Church. The cause of Christ needs the prayers of our 100,000 Sabbath-school scholars; prevailing prayers because of a child-like love and a simple-hearted faith which takes Christ at His word, both in commands and His promises. The

cause of Christ needs also the gifts of 100,000 scholars. We set our mark for this year at \$25,000, and if those who have been giving nothing will give in proportion to those who are giving, we shall have it. For July the subject will be India. A missionary program has been prepared, dealing with our India field, under the title of "A Study in Diamonds." This program includes appropriate selections for praise and responsive reading, together with a study of the work under 5 headings: (1) Our Field. (2) Our Mining Methods. (3) Our Diamonds. (4) Unclaimed Jewels. (5) Diamond Dust.

Baptists Baptists are reaping great success in the Antilles their efforts in Cuba and Porto Rico. The

organizations North and South divided Cuba into mission fields, and Baptists North are finding the eastern section religiously wide awake. One mission in Santa Clara County, Cuba, recently received by baptism 52 accessions on a single Sunday. Baptists of the United States have just been asked for \$35,000 with which to erect chapels, 3 of these to be in Porto Rico and 2 in eastern Cuba. In the first named there are now at work 3 American Baptist ministers and their wives, 3 American women missionaries, and about a dozen native helpers.

EUROPE

The Oldest Bible Society The British and Foreign Bible Society is gathering

its forces for a notable achievement during its centennial year. These figures will help to an appreciation of the magnitude of its world-wide operations. The last year's issues exceeded 5,900,000 copies—nearly 900,000 more than any previous year's total. The figures show an increase in Bibles of 58,000, in Testaments of 127,000, while Portions are half a million in advance. Of these China received

872,000 copies; India, 500,000; Russia, 555,000; Japan, 176,000; Malaysia, 133,000. Among minor circulations, 93,000 copies are reported for Brazil, 44,000 for Ceylon, 44,000 for Kingston, Jamaica; 40,000 for Egypt, 31,000 for Turkey and Greece, 28,000 for Korea, 19,000 for Central America, 15,000 for Argentina, 12,000 for Algeria, and 10,000 for Portugal. Each million copies issued last year cost less than £43,000. In 1900 the cost per million copies was £47,000; in 1885 it was £57,000, and in 1871 it was £63,000.

Formation and Reformation Under this heading St. Giles' Christian Mission in

London, in presenting its forty-third report, is able to make this setting forth of its doings: "During 25 years the mission has provided 433,000 free breakfasts to discharged prisoners, 109,000 such have been assisted with tools, clothing, and employment, 37,500 have signed the pledge. Last year 22,127 ex-prisoners were provided with free breakfast; 5,426 were induced to sign the pledge; 4,839 ex-prisoners were assisted; 273 convicts were received and assisted on their release from penal servitude; 300 maternity cases were dealt with; 206 adults and children had a holiday at Maldon (some of them for from 8 to 12 weeks); 4,167 Gospel services were held. Every year about 500 friendless juvenile offenders are admitted into the boys' homes, and 500 homeless and destitute women are admitted into the women's homes. Every day a stream of deserving applicants is seeking urgently needed assistance.

The Gospel Postal Mission This is one of the latest agencies for the extension of the Kingdom of God. Its object is to send by post a free copy of the Gospels to every householder in the

United Kingdom, America, Australia, Europe, and ultimately throughout the world. Mr. H. Musgrave Reade, the founder and director, contends that this is the quickest, surest, and most economical method of obeying our Lord's command to spread the Gospel to "every creature" and to "all nations," thus utilizing the machinery of the various States, and turning every postman into an involuntary missionary for the evangelization of the world. By this means millions of the people who are inaccessible to the ordinary evangelistic efforts can be reached, and thus the way made clear for the future work of the evangelist to a somewhat prepared people.

The mission is not associated with any sect or denomination, nor does it circulate anything of a controversial character, but relies upon the Gospel itself as "the power of God unto salvation to every one that believeth," as the Lord God saith, "My Word shall not return unto Me void, but it shall accomplish that which I please, and it shall prosper in the thing whereto I send it."

No direct appeal or collections are made for the support of the mission, but reliance upon the providence of the Living God through believing prayer for means and workers to carry out His work.

For further information, apply to Mr. H. Musgrave Reade, at the office of the Gospel Postal Mission, 45 Wally Street, Higher Broughton, Manchester, England.

S. P. G. The Society for the
Activity Propagation of the
Gospel (formed in

1701) in various ways is endeavoring to interest the young in missions. An organization has recently been formed, called the "Association for Missionary Study." It does not collect money, but de-

votes itself to prayer and the study of missions, and is meant in the first place for educated young women. Of the S. P. G. Children's Association—known as "The King's Messengers"—there are now over 750 branches. Twenty-one clergymen and 20 laymen have during the past year sent in applications as candidates for missionary service, and 35 of these have been accepted. The number of ordained missionaries, including 10 bishops, now on the society's list is 729—in Asia, 253; in Africa, 198; in Australia and the Pacific, 35; in North America, 148; in the West Indies, and Central and South America, 59. Of these, 128 are natives laboring in Asia, and 56 in Africa. There are also in the various missions about 3,000 lay teachers, 3,200 students in the society's colleges, and 40,000 children in the mission schools in Asia and Africa.

"Half as Many Again" The Church Missionary Society is

nothing if not aggressive and venturesome. It knows not how to be satisfied or how to stand still. With a most commendable and remarkable union of faith and works it is steadily aiming and striving for enlargement at every point. The increase in twenty years has been more than threefold, or from 280 missionaries to 953; clergymen from 223 to 422, laymen from 34 to 189, and unmarried women from 15 to 382. But now the call goes out for 500 more missionaries, and for \$2,000,000 this year, with an increase to \$2,500,000 inside of five years—that is, half as many again at every point.

The Church of Scotland Missions This Church sustains 4 missions in India, 1 in Africa

(Blantyre), and 1 in China. The income was almost \$150,000 last year. The mission-

aries number 50, of whom 28 are ordained and 214 natives are employed (10 ordained). The communicants number 3,789, the adult adherents 3,434, and the baptized children 4,760. The total for these 3 classes is 11,983. The 225 schools have 11,362 students. This same Church has a Jewish mission, with a medical adjunct in Constantinople and a boarding-school for boys in Beirut, with 1,640 pupils.

Work of the Berlin Society This society has 9 missions (7 in South and East Africa, and 2 in China) with 83 stations, 248 out-stations, and 337 preaching-stations. Of the 110 missionaries, 95 are ordained. Natives are employed to the number of 924, of whom 293 are paid. The number of baptized persons is 43,240, and of communicants 21,978. Last year 4,495 adults were baptized. The schools contain 8,301 pupils.

The Jesuit Record of Banishment This mischievous and pestiferous order has been expelled from various countries as follows: In 1561 from the Grisons; in 1570 from England, on suspicion of an attempt to murder Queen Elizabeth; in 1578 from Portugal; in 1578 from Antwerp; in 1594 from France, on account of an attempt to murder King Henry IV.; in 1595 from all the provinces of the Netherlands, as a sect dangerous to the life of the princes and to the peace of the State; in 1606 from the Republic of Venice, as enemies and calumniators; in 1607 from Sweden; in 1610 from the Canton Valais, Switzerland; in 1618 from Bohemia, for sedition and as disturbers of the public peace; in 1619 from Moravia and Silesia; in 1620 from Hungary; in 1621 from Poland; in 1622 from Naples; in 1645 from Malta; in 1706 from Hungary and Transylvania; in 1715 from the two Sicilies; in 1725 from

Russia; in 1759 from Portugal; in 1762 from France; in 1767 from Spain, Naples, and Sicily; in 1768 from Parma; in 1815 from St. Petersburg and Moscow; in 1822 from the whole of Russia; in 1847 from Switzerland; in 1872 from Germany; in 1880 from France.

The Los von Rom Movement A pamphlet, entitled, "A Review of the Evangelical Movement in Aus-

tria from the end of 1898 to December 31, 1902," has been published at Leipsic. It records that in the year 1899 Protestant worship was begun in 29 places in Austria, where it had not previously been held; in 1900, in 23; in 1901, in 40; and in 1902, in 26. In 100 of them ordinances now are regularly administered, and in the other localities there are Protestant societies. The number of persons who have left the Church of Rome during the period named to join the Protestant churches, either Lutheran or Reformed, has been 24,304, and to join the Old Catholics, 9,400. Taking into account those who left to join the Methodists or the Church of the United Brethren, the total number who have left, it is said, may be stated as 34,000. The number of new churches erected has been 37; of prayer-houses, 13; and of churchyard chapels, 2. The number of pastors or vicars who have been brought to minister to the new congregations has been 75. A very large proportion of the converts have naturally joined the Lutheran Church, which has done so much to help them, but a certain number has become attached to the churches of the Helvetic Confession.

Glad Tidings from Austria Rev. A. W. Clark, American Board missionary, writes:

To-day I am preparing the April report for the Scottish Bible Society: Sales, 215 Bibles, 655 Testaments, and 642 parts. Considering

the opposition of priests, this is a good record. Since Christmas we have received some 40 members; 3 more are to join soon in Smichow, and 6 in Kladno—a branch work of Smichow. The English service, which I conduct every other Sunday, is always crowded. German and Bohemian teachers, Jews, business men from banks, English governesses and teachers of English, the British and the American consuls and families are among the listeners. I am glad to turn my native tongue to good account. Next Sunday I preach in Bohemian. Formerly I preached much in German, but our work has developed more in Bohemian channels. One of our choice young men has just reached Oberlin for training in the Slavic department—will be a preacher in America. One of my colporteurs feels called to work among Slavs in Canada. He leaves me next month. We have 10 members of our Vienna church already in Canada. We are sorry to part with such men, but they are needed in America.

Revolution in Macedonia The Macedonian Committee has announced that a revolution was proclaimed in the Vilayet of Monastir on Sunday, August 2d, in conformance with the decision of the Central Revolutionary Committee.

The committee states that all the revolutionary forces in the districts of Monastir, Rezen, Okhrida, Debros, Ketchero, Poretchka, Kronchero, Prilep, Seres, Kaylari, and Demir-Hissar simultaneously commenced hostilities. All telegraphic communication was cut in the districts mentioned, and during the succeeding week dynamite outrages were reported in the vicinity of Monastir. It is a critical time in the history of this restive region.

ASIA

Gospel Light on the Bosphorus The American College for Girls at Constantinople (Scutari, on the Asiatic side of the Strait) was incorporated by the State of Massachu-

setts, and has a teaching force of 7 American women. Among the 200 students are found Bulgarians, Armenians, Greeks, French, Germans, Austrians, Hebrews, English, Italians, Russians, Danes, Roumanians, Albanians, Moslems, and a few Americans—15 nationalities, and almost as many languages taught, though English is the language of the institution. This school is to be ranked among the foremost forces for the enlightenment and Christianization of the Orient.

The Turk as a Bible Translator It seems that the Turkish censor at Constantinople has raised difficulties as

to the use of the word "Macedonia" in the First Epistle to the Thessalonians i : 7, 8, and iv : 10, and demands that in versions of the New Testament circulated in Turkey, "Macedonia" shall be replaced by "the vilayets of Salonika and Monastir." The use of ancient geographical names is generally prohibited in Turkey on political grounds; but now the Turkish authorities appear to have discovered for the first time that the word "Macedonia" occurs in the Bible.

Missions in Turkey Threatened About two months ago the senior professor in Euphrates College, an Ameri-

can institution located at Harput, Asia Minor, and incorporated under the laws of Massachusetts, was arrested upon a verbal charge of sedition. This professor is a Turkish subject, as are nearly all of the professors and teachers in the American colleges throughout Turkey. The senior American at Harput, who has known him from childhood, declares that the sultan has no more loyal subject in his empire than this professor, who, according to last advices, was confined in the common prison and

was in danger of becoming insane. Rumor says that he has been urged by Turkish officials to declare that the college was a hotbed of sedition, and that the Americans in charge are the leaders of the movement. It is easy to see that if such an attack upon the various American colleges is not immediately checked it will be a simple matter for the sultan to order all native professors and teachers thrown into prison, and thus the schools will be closed.

—*The Outlook.*

Missions in Palestine and Syria There are in Palestine and Syria 327 missionaries (exclusive of wives), working in the American, English, and German societies in these lands.

The native agents would swell the list to many times its size. A very large proportion of the whole are engaged in educational and medical work. The American staff of the great Syrian Protestant College in Beirut contributes 31 names to the total.

Of the 33 societies with which these mission agents are connected, the United States is represented by the Syrian Protestant College, the Presbyterian Board of Foreign Missions, the largest and best organized mission in Syria; the Reformed Presbyterian Church; the Friends of New England, and the Christian Missionary Alliance. Great Britain supports 3 Church of England societies, 8 Presbyterian and 6 unsectarian missions, not to mention several independent workers; 8 German missionary committees, mostly Lutheran, and 1 Danish, make up the total.

That there should be so many rival Protestant organizations in so small a field is one of those faults in our missionary organization which it may be hoped the twentieth century may see wisely and lovingly dealt with, for few can

doubt the harmful results. The Oriental may learn slowly to appreciate the fact that each nation may have its own peculiar Church organization, and through long familiarity he has learned to tolerate the idea of Greek Orthodox and Greek Catholic, of Roman Catholic and Maronite, of Armenian and Armenian Catholic, of Syrian, Abyssinian, and what not else, but that Protestants, those who stand for a purer faith and a more liberal spirit, should be divided into dozens of little sects—this must for years to come bewilder his mind and stagger his enthusiasm.

The Church Missionary Society, with a staff of about 60 English workers, is the largest agency working in Palestine. Their work is educational, medical, and evangelistic.

A very important decision has recently been arrived at by the home committee of the Church Missionary Society in consultation with their representatives in the Palestine mission field. This is no less than to put the affairs of the Arabic Protestant Anglican Church into the hands of an elected native church council—in other words, to let the native church manage its own affairs.—*Christendom.*

Beirut College President Bliss, of
as a the Syrian Protes-
Light-Giver tant College at Bei-
rut, says it is the

direct outgrowth of missionary work which rendered necessary an institution for the higher education not only for Syrians, but for people of all races throughout the Ottoman Empire. Students come from all parts of the Turkish Empire, from Egypt, Armenia, and Persia. Among the number are Greeks, Mohammedans, Druzes, Jews, Roman Catholics, Copts, and Maronites. There is no attempt made to change the denominational rela-

tions of any of the students, but to create a Christian atmosphere which all shall recognize. It being necessary to use one language, the English was chosen as the one most useful to the students and most helpful for the promotion of civilization in the country. Of the 40 instructors in the college 25 are Americans or Europeans, and the rest are Syrians, mostly graduates of the college. There is a very active Christian organization among the students. The sight of some 600 young men gathered at evening prayers, or on a Sunday, representing as they do so many different religions and races, is a most inspiring one.

A Work of Grace in Syria

A letter from Dr. C. Piper, missionary of the Presbyterian Church of England at Aleppo, Syria, describes a remarkable accession of converts to Christianity in and around Aintab. No preaching has been done in the district for several years, but Bibles have found their way there. The practical nature of the conversions is shown by the fact that many converts have restored to tradesmen the value of goods obtained by fraud, and paid bad debts of several years' standing. Most of the converts are Moslems, but they include a number of Jews.

Massacre in Southern Persia

The London *Times* publishes information of most serious disturbances in the city and province of Yezd, Southern Persia. The disturbances culminated after a fortnight in a popular outbreak against the Babis. On June 27th and 28th every Babi falling into the hands of the rabble was butchered, and the mutilated bodies were drawn through the town, followed by exultant crowds. Houses were searched and plundered. The high

priest enjoined the populace to bring all the Babis before him or the governor. The latter refused at first to yield to the threats of the mob, but when his palace was fired he gave way, and had one Babi blown from the cannon's mouth. Order was finally restored, but the province is very disturbed.

It is as difficult to estimate the real causes of the bloody outburst of fanaticism in Yezd as to gauge those underlying the similar movement at Kishineff. In both cases the victims, members of an unpopular religious faith, were accused, in the main unjustly, of political agitation hostile to the government.

Help Needed for Ramabai

This brave woman is now in great need both of earnest prayer and of practical sympathy. Rev. Gregory Mantle writes:

On my second visit I noticed that the dress of the widows was, in many cases, showing signs of wear and tear. I learned through Ramabai's secretary that it would be possible to purchase a new "sarée" for each of the 1,800 widows for £100. Having a sum of money at my disposal for distribution in India, I resolved that each of the widows should have a new "sarée" as a Christmas gift. Judge my surprise when Ramabai came to see me, and asked: "Is it your special wish that this money should be spent in 'sarée'?" I replied: "No, Ramabai, if there is anything else that is more urgently needed." To my astonishment, she said, while her eyes filled with tears: "We want food! We can do without 'sarées,' but we can not do without food!"

Nor is this insufficient support the only difficulty that Ramabai has to face. She is the victim of much petty persecution on the part of the Brahmins and government officials.

In a recent letter Ramabai says: "If the funds are not forthcoming, the girls in these homes must be sent somewhere else. I have no choice in this matter. I can not go on into debt, but, try as I will, I

can not maintain this large company of 1,800 with less than £600 per month. To try to do with less is to starve the children, and send them about almost naked." The sum mentioned means less than 6 cents per head per day for food and clothing. I am confident that it is only necessary to state these facts to secure for Ramabai prompt and substantial support.

This noble woman needs help now. She is in danger of breaking down under burdens that she ought not to bear. Let us show sympathy with her in this Christlike work. Do it now!

What India Needs A learned Hindu gentleman, the editor of a dramatic

paper, conversed with me on various topics, philosophical and religious. He seemed to be perfectly familiar with all the books I had ever read or heard of. He had read several Lives of Christ, and was conversant with the letter of the New Testament. He had attended the Haskell lectures, given by Dr. Barrows and Dr. Fairbairn. At the end of our conversation he made a remark that humbled me, and convinced me more than ever, if that were possible, of the evidential value of a consistent Christian life: "Sir," said he, "I am glad to have met you, and I hope we shall meet again. You have encouraged me to speak freely; I know you won't be offended at what I say. But, believe me, India doesn't need to be instructed in the philosophy of the Christian religion; what India wants is to see a Christian life."

REV. T. H. BARNET.

A Hindu Urging Bible Study A Hindu gentleman, in one of the native papers in India, advocates the teaching of the Bible in the native schools and colleges. He says: "If the teaching of the Bible be substituted for that of the Puranic theology our students will be freed from the

trammels of bigotry, and will learn to reason, generalize, or investigate like rational men. I am not a Christian, but I think the more Christlike we become the better for us and our land. And toward securing this happy end nothing can be more effective than the practise of placing before the minds of our students, daily and repeatedly, the ideal of love, self-negation, and suffering for others' sake that is presented to us in the pages of the Gospels."

Moslems and the Water-supply The Mohammedans of Bombay are said to be exercised because it is proposed

to introduce the meter system in mosques for the payment of water used. They claim that it is contrary to their religion to pay for water used in the religious services of mosques. Religions that have degenerated into formalism certainly present many curiosities. How far removed from the true ideas of religion popular Mohammedanism must be when it is claimed that it violates religion to pay for what water they use. The moral sense has become distorted when such a claim is possible. We give the text of a petition sent by the Mohammedans to the Standing Committee of the municipality, which appeared in the Bombay *Dnyanonaya*:

We regret very much to bring it to your notice that the proposed measure has excited a very bitter and undesirable feeling among the Mohammedans. It must be so because the use of water in the mosques touches the question of religious injunctions of the Mohammedans. Our objections to the proposed measure are summarized in the following paragraph: No other communities except Mohammedans have to use water in mosques under religious injunctions. We, the Mohammedans, have got religious texts about the use of water for prayer and other religious purposes. The prayer is a positive injunction upon every Mohammedan. *Wazoo*, or ablution, is an imperative condition precedent to the prayer. In these matters the Mohammedans have to follow the religious in-

structions very strictly. It is distinctly and authoritatively stated that the Alamgiri (an important book on the Mohammedan religious questions) which contains the summary of several other religious books, such as *Hidaya* and *Duru-Mukhtar*, that the water shall not be purchased or sold for *wazoo*, in the mosques. The mosque funds are strictly prohibited from being used for the purchase of water by measurement. Thus it would be evident to the committee that the Mohammedans are enjoined not to purchase water or use purchased water for *wazoo* in mosques. We firmly believe that the committee would therefore be pleased either to cancel or modify the resolution by which the commissioner has been authorized to issue the notices in question so far as they relate to the introduction of meters in mosques, and thus remove the cause of heart-burning excitement, discontent, and commotion.

How the Kingdom Grows in India In 1845 Gossner's Mission to the Kols was begun with 4 missionaries; now there are 37 at 18 central stations. The present-day result is a native church of 56,389 baptized Christians, with 26,201 inquirers, having 25 native pastors, 674 assistants, and 349 voluntary unpaid workers, and raising out of deepest poverty—the Kols are one of the poorest peoples in India—about \$3,250 per annum. Were it not for a large emigration to Assam, the numbers would be larger. The mission includes a high-school, with theological seminary, 21 upper primary schools, and 169 village schools. The total annual sum received from Berlin for the support of missionaries, native agents, and schools is only about \$35,000.

Growth in Another Mission The last report of the Marathi Mission of the American Board compares the statistics of 1902 with those of 1898, showing the growth in the mission during the last five years. In that time the number of communicants have increased from 3,718 to 6,163, and in addition to these, 3,625 have been gathered into catechumens' classes, who are under special religious instruction with a view to church membership. During the five years the Christian community has increased from 6,579 to 14,327, more

than doubling in that period. This does not mean that these 14,000 are all Christians, but they have broken away from their Hindu surroundings and professed themselves to be Christians, and many of them are enduring persecution because of the name they bear. Five years ago the number of teachers was 226; it is now 411. Then there were 1,782 Christian pupils in the mission schools, now there are 3,925. There were then a total under instruction of 5,052, there are now 8,638. There are 143 more Sunday-schools now than there were five years ago.

Great Asiatics

Dr. Arthur J. Brown says: "In my recent journey around the world, the five men who most profoundly impressed me were all Asiatics—Chatterjee, of India; Yuan Shih Kai, then Governor of the Province of Shantung, China, and now the successor of Li Hung Chang as viceroy of Chihli; Kataoka, the President of the Lower House in Japan; Chao-lalongkorn, the King of Siam, and last, but not least, a subject of that king, Boon Boon Itt."

It may be interesting to our readers to know that Boon Itt, who has recently died, was one of two Siamese lads brought to this country by Dr. Samuel R. House, of Waterford, N. Y., when he returned from Bangkok, and by him trained as his own son. The editor had the pleasure of knowing these lads well. They were in his own congregation at Waterford, and he has their photographs, presented by themselves.

Recent Conversions in China

In the Scottish mission at Ichang, China, in 1902, there were 339 adult and 65 infant baptisms; in the China Inland Mission, at 58 stations, in 13 provinces, there were 963 conversions in contrast to 422 in 1901; in

the Berlin Mission, in South China, 700 adults were baptized, and 101 in North China. The March number of *China's Millions* reports 155 baptisms, the April number 163, and the May number 70.

Men Wanted for South China The Christian College, in Canton, China, is looking forward to a great future. During 1903 they ask for a principal and one other man for the preparatory department; one man also to supply for two or three years in the preparatory department, and then teach in connection with the fitting class, which is meant to fit pupils for entering the preparatory department; one physician, to act as physician to the school and teach in some of the lower departments until the medical department is started, which it is hoped will not be later than 1907.

During 1904 they ask for one superintendent and one other person to take charge of the fitting class above mentioned. During 1905 they expect to need two more men for preparatory work. During 1906: One more man for preparatory work, one professor of physics, two physicians to make up a faculty of four for the medical department. During 1907: One professor of mathematics, one professor of economics, one professor of pedagogy, one professor of chemistry, two men for preparatory or supply work. During 1908: One professor of mechanical engineering, one professor of history, one professor of philosophy and allied subjects, one assistant in pedagogy, one man for preparatory or supply work.

In addition to these the development of the present scheme may call at any time for a professor of biology, professor of geology, five more men for preparatory work, a

dentist, a pharmacist, and a business manager.*

Great Growth in Canton There has been a large in-gathering in the Canton mission of the Presbyterian church. The past year was the greatest in the history of the mission, for the additions on examination were 747. During this period 6 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 Chou and Yeung Kong. Dr. Beattie and Mr. Fulton report 197 baptisms for the first quarter of the new year—the largest number ever received in one quarter.

Great Growth in Fuhkien Also In 1861 two China men were the first fruits of C. M. S. work in this province. But now the number has increased to 20,000, including all classes. Literati, expriests of both Buddist and Tanist religions, sit side by side with artisans, farmers, laborers, sailors, and soldiers. In a region 200 by 100 miles 150 churches are found well supplied with pastors and catechists, 200 schools, 4 boarding-schools, 1 theological school, and 7 hospitals.

A Loud Call for Help The Bishop of Central China (American Episcopal) has recently sent to his committee a list of the most urgent requirements of the mission. The bishop's modest request (described as "essentially for business men") is for 6 new doctors, 5 clergy, 2 lay lead-

* Men who are personally interested in the work of the College are requested to put themselves into communication with the secretary and treasurer, Mr. W. Henry Grant, 156 Fifth Avenue, New York.

ers, and 4 lady missionaries. He also asks for the sum of \$80,000 for new buildings. "We make no apology," he says, "for the bigness of our plans. The mission has passed the day of small things, the experimental stage. We have found our feet; all we ask is permission to advance."

**Rebuilding Dr. Homer Eaton
in Peking is able to report in
this hopeful strain:**

"Three years after the Boxer uprising, what do we see to-day? The buildings that were destroyed in our compound are being replaced by larger and better ones, *and the Chinese government is paying the bills!* The beautiful and commodious church, the great hall of the university, the hospital, and 4 new residences have already been completed and reoccupied. Other buildings are rapidly going up, and will be ready in the early autumn, then we shall be better equipped than ever before for aggressive and successful work."

**"Saving I saw a proclama-
the Sun" tion in one of the
public places of this
city, to the effect that on the 1st
of the 10th moon there will be an
eclipse of the sun. All classes—
scholars, tradesmen, soldiers, offi-
cials, etc.—are therefore com-
manded to unite in "saving the
sun." The idea is that a voracious
animal in the sky has swallowed
the sun, and all must combine in
making the greatest possible noise,
frighten the beast, and thus get
him to vomit the sun, that China
may not be deprived of its light
and heat. In talking the matter
over with a Christian teacher, he
assured me that from the emperor
down to the lowest subject this was
believed. On the day named tem-
ples will be sounding with the
chanting of priests and beating of
tom-toms; officials will set off**

crackers and bombs, while the poorer people will beat tins, blow horns, and make all manner of noise to "save the sun."—*China's Millions.*

**The Bible in An edict promul-
Demand in gated in China, that
China sons of Manchus
and Mongols should**

be sent out of the country for foreign study, has led to an extraordinary demand for the Word of God. Rev. J. R. Hykes, the agent of the American Bible Society, states: "One government college has applied for a grant for 50 Bibles for the use of its students. One of the signs of the times is a remarkable movement to make a retranslation of the Bible with the view of putting it into what they consider a more worthy literary form. This work is now in progress with imperial sanction. It is hoped to acquaint the official class with the Bible and remove prejudice against it, and thereby against Christianity."

**The Bible in Mr. Turley, the
Manchuria agent of the British
and Foreign Bible**

Society in Mukden, writes:

Our bookshop man here informed me of many visitors who, Nicodemus-like, would not be seen entering a mission chapel or church, and dare not have intercourse with missionaries, or even enter a Bible depot. Yet they will go, especially at night, and buy our literature, and are thereby led to purchase Scriptures and discuss Christianity. We have at last the whole of Manchuria organized once again, and a staff of over 40 colporteurs traveling around, besides depot and bookshop men. I am just now restarting work in two districts, which until recently have been in such a state of anarchy as to render the possession of our books unsafe. We have, especially for our Bible work, many good friends among the Russians. Many of the high officials are fine and decided Christian men, and lovers of the Bible;

while among the soldiers, even among the Cossacks, are very many reverent purchasers of the Scriptures.

Christian Progress in Japan The latest statistics concerning the work of Christian missions in Japan

show a total of 133,000 communicants. Of these 50,500 are classed as Protestants; 55,300 as Roman Catholics; 27,200 as Greek Church. Of the 23 Protestant bodies having missions in the empire, the Presbyterians and Congregationalists have the largest number of converts, 11,500 each. The Episcopalians, including both English and American missions, have just short of 11,000. In all three cases the baptisms for the year show an average gain of about 9 per cent. In the matter of self-supporting churches, both Presbyterian and Congregationalists are far ahead of the Episcopalians, having 34 and 23 respectively, as against 2 self-supporting church congregations.

The Gospel at the Osaka Exhibition Rev. T. S. Tyng writes of the Gospel being preached

at a Japanese national exposition, opened March 1st. The Missionary Association of Central Japan includes nearly all Protestant missionaries within reach of Osaka, and a year before evangelistic work was proposed in connection with this "Fifth Pan-Japanese Exposition." Then new Japanese houses near the entrance were rented, and a small hall seating about 120 extemporized, one of the houses being used for the Bible societies. Those who worked, lodged in these buildings also. The enterprise began with ten days of joint work, and the rest of the five months of the exposition divided so as to give a fortnight at a time to each of the various Christian bodies. The time was one of very abundant seed-sowing, but in the

nature of things could not be a time of harvest. This was not expected. During the first ten days 84 meetings were held, over 13,000 people in the aggregate were assembled, and about 250 names were handed in of persons desiring to be further taught. It is hoped that wide results will be the ultimate outcome.

New Life for Ishimoto O Ume San Miss Adeline D. H. Kelsey, of the American Presbyterian Mission in

Japan, sends us the following interesting communication:

One of the most remarkable women I ever met is Ishimoto O Ume San. She was paralyzed from birth. The only part of her body that she ever could move was her head. Her conversion to Christianity is a marvelous revelation of the quickening power of the Holy Spirit upon the human intellect. Until nineteen years of age she led a life full of trouble: deserted by her father, and then by her mother, her whole soul was in rebellion against her sad lot. She was a heathen, and without hope or comfort.

When she was nineteen she heard of the loving Savior and what He had done for her. Her heart fled to Him at once for refuge, and she gave Him all her love. She could neither read nor write, and no one thought it possible for her to learn. When she became a Christian she could not rest in inactivity. The "new life" within was insistent and an impelling force. All one night she lay awake agonizing in prayer for some light on the problem of her life. Like an inspiration the thought burst upon her at break of day that she could use her mouth. She soon learned to read her Bible and Hymn Book, and conducted the prayers in her ward in the hospital. She learned to write, holding the pen in her mouth, taught herself to make many little articles, such as book-marks, etc.; learned to sew, dressed dolls, using her mouth to hold the needle, and to use the scissors. She is now one of the most cheery and joyful women in Japan. To spend a few moments with her is to get a blessing, for she rejoices in the Lord always.

AFRICA

The First Baptism in Eastern Sudan

The United Presbyterians have recently opened a mission far beyond Khartum on the Upper Nile, and Rev. R. E. Carson writes of the first communion Sunday:

Mr. Giffen spoke first on "Fear not, little flock, for it is your Father's good pleasure to give you the Kingdom." He also spoke and prayed in Arabic on account of the servants, and we sang in English from the Bible songs. Then we had the first baptism under the Sudan Mission—one of the servants, named Abbas, a boy of perhaps eighteen, who has been Mr. Giffen's cook. He is not a Shullah, but of some Arab family (Darfur) who emigrated to Khartum at the time of the Mahdi. The father and mother died or were killed, and Abbas worked as a servant on the Nile steamers until one and a half years ago, when Mr. Giffen got hold of him. He shows real evidence of being a Christian. Nevertheless, he will remain for a time on probation. During the service the breeze blew softly through the fan-like trees. The shadows of the palms in the sunlight checkered the ground, and during the solemn moments I could see through the door the naked and half-naked natives flitting among the trees, marching along the fields, with their spears and feathers, or peering through the door curiously at the (to them) strange performances of these queer, friendly foreigners.

An African Benediction

Writing in *Regions Beyond* from the Upper Kongo, A. J. Bowen says of starting on a tour:

At last we are ready for the journey, and immediately after sunrise start on our way. For a few miles we walk through villages, and as we pass the natives emerge from their tiny grass huts to bid us farewell. It is exceedingly touching to see how these men and women love us because we came to them in love and have done our best to help them bear their troubles. The untold influence of the white man also does its part, and thus it is not surprising that the "Bendele bea

Nzakombe" (White men of God) win real affection, and that many of these people would almost lay down their lives for their beloved friends. The villagers easily become excited, and ask eagerly if we are going far. When we tell them we mean to travel through the forest to preach the Gospel in many different villages, they ask if they may give us their parting blessing. Of course we willingly accede, and then one after the other says, "Swa-a-a bokaku, Swa-a-a bokaku" (May you be blessed with my blessing). "Baisu senzelelelele" (May your eyes be perfectly bright and clear). "Esungu ng'ai" (May the snags and dangers be at your side and not in your path). "Nko nzala" (May you have no hunger). "Nko nkangi" (May you have no illness). "Kenda la wai" (May your journey be one of peace). "Uta la wai" (May you return in safety and peace). "Swa bokaku" (A blessing to you).

What the Mr. Charles H. Allen, late secretary to the British and Foreign Anti-Slavery Society, writes as follows to the *Times*:

The recent announcement that slave-raiding and slave-dealing will be put down in the Hausa country may convey more to the general public if you will allow me to give a few facts recorded by Charles H. Robinson, one of the very few European travelers who have penetrated into Kano, the great political capital, which he calls the Manchester of Central Africa. In his most interesting and instructive book, *Hausaland*, published in 1896, Mr. Robinson states that it is generally admitted that there are at least 15,000,000 Hausa-speaking people, and that of these, 5,000,000 are slaves, or, as he forcibly puts it, "one out of every 300 persons in the world is a Hausa-speaking slave"! There being scarcely any currency in this great country excepting cowries, which are too bulky for large transactions, it has become the custom to pay in slaves; so that when a merchant goes on a trading expedition he takes with him a number of slaves, with which to buy goods and to pay for the expenses of his journey. These slaves are not brought from dis-

tant outlying countries, but by raiding neighboring villages and people of their own tribes. Thus there is always civil war in the land, especially as all the smaller kings have to pay a yearly tribute of slaves to the Sultan of Sokoto.

The Basuto Mission The Basuto Mission, a jewel in the crown of French Protestantism, has now 14,168 souls in membership, of whom no less than 1,492 were added during the year. There are also 7,352 candidates for baptism throughout the country, and 12,734 children at school. The whole population of Basutoland amounts to 272,770. Last year, by the aid of the London Auxiliary for the support of native Basuto evangelists, no fewer than 27 new out-stations were started.

Reconstruction in the Transvaal Over \$1,110,000,000 was spent by Great Britain in destructive work in the Transvaal. At the conclusion of the war it expended \$15,000,000 as a conciliatory gift to the Boers. It now begins its constructive work in South Africa by issuing at par a loan of \$175,000,000 to bear 3 per cent. interest, to run fifty years, and to be secured by the common fund of the two colonies. Of that amount the sum of \$65,000,000 will be used for the purchase of the existing railroads, \$25,000,000 for railroad development, \$12,500,000 for land settlement, and \$10,000,000 for public works. This represents expenditure on a very liberal scale, with the purpose of bringing the soil and subsoil of the Boer republics into productive activity, and recalls the generosity of the British outlay in Egypt. The rush for prospectuses of the Transvaal loan, which were issued May 7 in the Bank of England, was unprecedented. The loan

is said to have been over-subscribed 20 times, altho it is probable that no large amount of the allotments will go to Americans.

A Religious Colonization Scheme Africa has been the graveyard of a great variety of religious colonization experiments, but many refuse to benefit by the experience of the past. The latest colonization scheme of religious effort, as announced by its promoters, is "primarily and principally evangelistic." The Evangelistic Colonization Company is to have a capital stock of \$100,000, in shares of \$1 each. It is to form self-supporting colonies, which are to be the centers of missionary activity. That the colonists are not to be blind to the advantages of native labor is evident from the following words of their prospectus:

While it is true the natives are generally poor as poverty, they are rich in muscle and time, and many of the countries are rich in undeveloped resources. The missionary with his brains might combine these elements into means of self-support. Such development is subordinate to spiritual development, and is made coordinate thereto. "If we sowedun to you spiritual things, is it a great matter that we shall reap your carnal things?"

South Africa has been selected for this experiment because of its climate and resources; the prevalence of the English language; the friendliness of the English government; the inducements offered to settlers; the strategic point of support for missionary activity; and lastly, the fact that "deficiencies and dangers of adulterated Christianity" emphasizes the importance of providing the pure article—a duty which the company feels competent to fulfil. One can not but admire the faith of men who thus combine prospective dividends with "that pure Christianity which

alone is equal to the task of effective Christian conquest," but any serious departure from present methods ought to be supported by better arguments than those set forth by the Evangelistic Colonization Company.—*Christendom*.

The Zulu Industrial School John L. Dube, called the Booker Washington of South Africa, and

a graduate of Union Missionary Training Institute, of Brooklyn, N. Y., is the founder of the Zulu Christian Industrial School at Incwadi, South Africa. It now numbers 219 pupils. On account of the great lack of room more buildings have been added. Most of the work of the new chapel and schoolroom, built of wood and iron, has been done by the students. This practical work has been a great delight to the boys, who love to handle tools. They have also made all the tables, benches, doors, and some seats and desks for the new chapel. The students have quarried stone used in building cellars, and in building a new kitchen in place of the temporary one. They have made brick on a small scale, improved the roads, cultivated more than thirty acres of land, and planted fruit trees. They also assist in dish-washing, setting of tables, carrying water, splitting wood, etc. The girls assist in sewing and housework.

During the year, 52 of the boys have accepted Christ, among them Mugoni, who had come from the Batyopi tribe, 700 miles away. This has gladdened their hearts, for they aim to lead them to Christ.

The Bible for Africa *The Reporter*, of the British and Foreign Bible Society, recently gave an interesting account of a number of new issues of the Scriptures which the society has issued for foreign missions in

Africa. One of these was an edition of the New Testament for the London Missionary Society laboring near the southwestern shore of Lake Tanganyika, another was for the Kongo Balolo Mission, still another for the French Protestant Kongo Mission, another for the Rhenish Mission in British East Africa, and still another for the Scottish Missions on Lake Nyasa. Far more important than railways for the opening up of Africa are these silent messengers carrying the message of the Great King.

ISLANDS OF THE SEA

A Chinaman Adorning the Gospel I found in Singapore a Chinese Christian who has made a sacrifice for

Christianity and for Christian work which is in advance of anything I have yet met. He was converted some years ago, and has suffered much trial and persecution, but he secured an education and went into business as shipping clerk in a European firm. He has been industrious and frugal, and has laid by enough to produce an income that will support himself and family. Goh Cheng Lim offered his service to the mission, with the understanding that he would support himself upon the interest of the money he has earned. He resigned a salary of \$80 (Mexican) a month, and without salary has given his time to the work of the Lord and received an appointment as a Christian worker at the session of the Malaysia Conference.

BISHOP WARNE.

The Gospel Significance of Soap Bishop Brent, writing about some of the incidents of his journey in

Northern Luzon, says:

The first thing the Igorrote needs is a simple lesson in the laws of cleanliness; he is willing to learn, and to-day will take a cake of soap

in preference to food, if offered the choice. Many of the skin diseases could be prevented among the children, and cured among those who are sick, if they had soap. I could use a ton of it to advantage. The Igorotes are so poor that they could not buy soap; of course there is none to be had in their country. Manila is eight or ten days' distant from Bontoc, and the people live on the rice which they grow in their *sementeros*—wonderful fields—mounting terrace upon terrace, from valley to mountain-top. They have no clothing but a loin-cloth, and the children run naked.

The editor is glad to be able to say that through the kindness of the Bishop of Southern Ohio and Mr. T. A. Procter, of Cincinnati, the needed soap has been supplied.—*Spirit of Missions*.

The Gospel in the Philippines The Rev. W. A. Brown writes from San Fernando, Pampanga Province: "Evangelism is working its way into the homes of the people in this province. In Santo Tomas there is a home where the members of the family are divided over religious matters. On one side of the room are two verses of Scripture: 'This is a faithful saying, and worthy of all acceptance, that Christ Jesus came into the world to save sinners,' and 'There is one Mediator between God and man, the man Christ Jesus, who gave Himself a ransom for all.' Across the room are pictures of the saints and images. I believe that house will soon cease to be divided; and I am persuaded that the Word of God will prevail, and the images will come down. Yesterday afternoon I was made glad with this vision: in the corner of a front

yard in Mexico I saw two stone images, one of St. Peter, and for several years these good people have turned from their idols to serve the living God, and now the only use made of the statues is as a roost for the chickens!"

The Gospel Can Reach the Lowest The island of Nias, situated opposite the west coast of Sumatra, offers a

striking testimony to the transforming power of the Gospel. The inhabitants had a very bad reputation as wild, bloodthirsty savages, notably the Irauno Huna tribe along the western coast. In the year 1900 the Gospel was introduced here by the Rhenish Mission, and after some eighteen months 87 members of this turbulent tribe applied for baptism, while last Christmas 84 more were received into fellowship, among them 2 notable chiefs, whose names were symbolical of the terror they had inspired.—*Neue Nachrichten*.

Steamer for the Melanesian Mission An interesting event in connection with the Melanesian Mission took place at the East

India Dock on May 23—the dedication of the steamer *Southern Cross*, a vessel of over 400 tons. The staff of the mission, which was founded in 1849 by the then Bishop of New Zealand (G. A. Selwyn), consists of a bishop, 16 English clergymen, and 8 laymen, 10 native clergymen, and over 400 native teachers. There are also 8 English women on the staff. A training college for native teachers has been established. There are more than 200 mission stations in the islands.



ORPHANS MAKING A RAG CARPET AT AINTAB



ARMENIAN BOYS AT THEIR TRADES, MAROSH ORPHANAGE

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INTERNATIONAL SERVICE OF MISSIONS *

BY REV. JAMES S. DENNIS, D.D., NEW YORK
Author of "Christian Missions and Social Progress," etc.

Have missions proved a factor in the development of international ties? Have they had a part to play in the drama of modern history in its interracial phases? If so, they are proving themselves to be among those evolutionary forces which work for the growth of friendship, commercial contact, industrial exchange, diplomatic intercourse, and the kindly recognition of mutual obligations among the nations of mankind. The contact of Western Christendom with the races of Asia, Africa, and Oceania has become a matter of unwonted importance during recent years. The nations of the Far East are no longer obscure and unknown factors in the arena of world politics. It is clear, therefore, that every agency which aids in the establishment of mutual confidence and good-will is of high value.

It is true that missions were not established to promote diplomatic amenities or aid backward nations in assuming international functions. They have, nevertheless, accomplished much incidentally in these directions by forging connecting-links of contact and intercourse, cultivating good will, solving difficulties, giving friendly advice, facilitating acquaintance with Western administrative systems, mediating between foreign diplomacy and native misunderstandings, encouraging that status of mutual confidence which promotes peaceful relationships, and often ministering as the almoners of international philanthropy in periods of calamity and distress.

Illustrations of this can be discovered not only in modern times, but in the history of missions during earlier centuries. It is the missionary quite as much as the political or commercial motive which seems to assert itself in many of those initial ventures which have led on to the exploration of an unknown world and the making and

* This article was written for the new "Encyclopedia of Missions," which is to be published by Funk & Wagnalls Company, New York, with Dr. H. O. Dwight, Dr. E. M. Bliss, and Dr. H. A. Tupper, Jr., as editors, under supervision of the Bureau of Missions. The author will use the material in an extended form in Vol. III. of "Christian Missions and Social Progress."—EDITORS.

molding of new nations. The apostolic age of the Church was international in the expansiveness of its evangelistic aims and in the scope of its missionary activities. Subsequent centuries bear witness to the outreaching touch of Christianity, bringing nation into contact with nation. The Nestorians pushed boldly into China as early as the seventh century, and into India probably at a date still earlier, following Pantæus, who had preceded them in the latter part of the second century. Ulfilas was a messenger to the Goths in the fourth century, as were Cyril and Methodius to the Slavs in the ninth. In Central and Northern Europe, including the British Isles, we can trace the entrance of Columba, Augustine, Columbanus, Gallus, Eligius, Boniface, Willibrord, Ansgar, and many others equally zealous, though less conspicuous, in the annals of those formative centuries. Hans Egede linked Denmark with Greenland in the eighteenth century. The Moravian missionaries followed, and from that time Herrnhut became an active factor in the international contact of the world. Labrador was reached by Jens Haven in 1764; Francis Xavier linked Portugal with India in the sixteenth century; Heurnius was a connecting bond between Holland and the Dutch East Indies in the seventeenth century; and in the eighteenth century Ziegenbalg, Plutschau, and Schwartz brought Denmark into spiritual relations with India. These were all international messengers upon an errand of peace, good will, and friendship.

The maritime discoveries of the fifteenth century were undertaken, among other motives, with a definite and pronounced missionary purpose. That ponderous work entitled "The Jesuit Relations and Allied Documents" reveals the immense and prolonged contribution of Roman Catholic missionaries toward the establishment of international intercourse between France and America for nearly two hundred years. The footsteps of those indefatigable missionary pioneers can be traced during the seventeenth and eighteenth centuries along the St. Lawrence, and on both sides of the Great Lakes, on into the Far West. They deflected southward into Maine, into Illinois, and even as far as Louisiana, and penetrated northward toward the inhospitable, icy wilderness of Hudson Bay. The British colonial establishments in North America were, moreover, missionary in spirit to an extent which makes them almost the forerunners of the foreign missionary societies of a later age. Their charters usually had a strong missionary clause, and their noblest men were Christian pioneers as well as statesmen. They sought not only religious liberty and opportunity for themselves, but they were in many conspicuous instances intent upon the dissemination of the Gospel among the aborigines. In the first Charter of Virginia, given by James I., in April, 1606, it was stipulated that "the Word and service of God be preached, planted, and used as well in said colonies, as also as much as might be among the savages bordering

among them." In a letter to Sir Walter Raleigh, referring to the project of the Virginia Colony, Hakluyt writes expressing his pleasure in Raleigh's plans, because "you meane to sende some such good Churchman thither [to Virginia] as may truly say with the Apostles to the Sauvages, wee seeke not yours but you." Bradford declared the propagation of the Gospel of the Kingdom of Christ as one of the great hopes of his pilgrimage. Winthrop confessed to the same motive, and in his journal are numerous references to his desires for the conversion of the aborigines. The Charter of the Massachusetts Colony emphasizes the missionary motive as one of the inspirations which prompted its establishment. Macdonald's "Select Charters and Other Documents Illustrative of American History, 1606-1775," pages 2, 3, 16, 25, 42, 126, and 184, gives the text of some of these chartered asseverations of missionary aims in our early colonial history. The colonial official and the Christian missionary seemed much of the time to walk arm in arm in a happy alliance of mutual respect and sympathy during the prenatal period of American history.

The Missionary Link between India and Christendom

Those mighty ties of spiritual interest which now link India with all Christendom are the outcome of missions. In their own sphere of moral and religious influence missionaries have cooperated with English statesmen, and rendered a service of value both to Great Britain and to India. The strange and unwarranted attitude of the old East India Company toward missionary effort has long ago changed, and the value of missions to British interests in India is now freely recognized. Since the days of the Mutiny it has become more and more apparent that a native Christian community is a valuable ally of English rule, and, so far as its influence goes, a moral guarantee of fidelity and good will. The sailing of Captain James Wilson and thirty-six missionaries in the *Duff*, which was owned and sent out by the London Missionary Society in 1796, opened the South Pacific to those largesses of light and civilization which missionary effort has sent there during the past century. The West Coast of Africa first felt the touch of Christian sympathy when English and Scotch and Moravian missionaries went there late in the eighteenth century. The cooperation of the Church Missionary Society, the Wesleyan Missionary Society, and the United Presbyterian Missions of Scotland, has contributed in no small measure to the opening up of the vast regions of the Niger Basin, and has been a factor in furthering the present political supremacy of Great Britain throughout Nigeria. The marvelous story of African colonization during the nineteenth century is indissolubly linked with missionary devotion and achievement. Such names as Vanderkemp, Philip, Krapf, Rebmann, Moffat, John Mackenzie, Livingstone, and Bishop Mackenzie of the Zambesi, as well

as many others later in the century, certify to the truth of this statement. We may almost reckon the Uganda Protectorate as virtually the outcome of missions, with that colossal achievement of a railway from Mombasa to the Victoria Nyanza as a necessary result. Khama's Country, and the whole of British Central Africa, including the upper waters of the Zambesi, where the French Mission labors among the Barotsi, serve the same purpose of illustrating an international value to missionary enterprise.

Turning to China, we find Morrison and Gutzlaff, the former in the double capacity of missionary and interpreter for the East India Company, serving in international affairs before its formal opening to the foreigner. The Rev. E. C. Bridgman and Dr. Peter Parker were associated with the Honorable Caleb Cushing in negotiating the first treaty which the United States made with China, in 1844. Both these men were masters of the Chinese language, familiar with the customs of the country, and acceptable media of communication. The aid which they rendered was extremely useful. Mr. Cushing declared that "they were invaluable as advisers." It was in the early British negotiations that Morrison and Gutzlaff rendered a similar service. The former was associated with Lord Amherst in 1816, and was for some years interpreter and secretary to the British ambassador, and Gutzlaff was his successor in the same position. When the Treaty of Nanking was made, the latter participated in the negotiations, and rendered important aid. It would thus appear that the initial word of friendly diplomatic intercourse between China and two great governments of the West was spoken through the medium of missionary secretaries and interpreters.

A few years later, in 1858, when the notable Treaties of Tientsin between the four governments of the United States, Great Britain, France, and Russia were drawn up with China, in the case of the United States treaty two American missionaries whose services in the negotiations were of historic importance and value were associated with the Hon. W. B. Reed, the Minister who represented the United States on the occasion. Dr. S. Wells Williams and Dr. W. A. P. Martin, both missionary scholars and diplomatists, took an active part in the preliminary conferences, and in fixing the provisions of the document as well as securing its acceptance. It was due to Dr. Williams that the memorable Toleration Clause, afterward included substantially in the British treaty, was inserted. Thus to American missionaries belongs the credit of securing a treaty incorporating the policy of a tolerant recognition of Christianity on the part of the Chinese government. Dr. Williams was given to understand at the time that no Toleration Clause would have been inserted in the British treaty had it been left out in the American. This concession had not been before included in formal treaties, altho the French Minister, in 1844, had

secured from the Emperor Tau Kwang an imperial rescript revoking the persecuting orders, and proclaiming an edict of toleration. This, however, was practically a dead letter, and would have been of little value so far as any permanent international policy was concerned. It should be remarked, also, that the British missionaries at Ningpo and Shanghai had addressed Lord Elgin on the subject of toleration before the British treaty was drawn up, but, judging from his reply, the appeal was of little avail. The treaty concession of Tientsin may therefore be called the Magna Charta of religious freedom in China. Dr. Williams, and in a measure Dr. Martin also, were its sponsors, and thus to American missionaries belongs the high honor of establishing the principle of religious freedom in a permanent historical setting before the view of "almost the two halves of the human race." Dr. Williams was subsequently appointed to the office of Secretary and Interpreter of the United States Legation in China, and served in this capacity—chiefly at Peking—until his resignation in 1876. It was he who secured official quarters for the United States ambassadors in Peking, and his efficient executive discharge of his duties was an important service during those early years of ministerial residence at the Chinese capital. He was on many occasions left in charge of the legation as acting ambassador.

Missionary Diplomats in China and Japan

Another Presbyterian missionary, the Rev. D. B. McCartee, M.D., had a long and useful career in diplomatic positions both in China and Japan. He accompanied Flag-Officer Stribling, of the American navy, on an expedition to treat with the rebels at Nan'king at the time of the Taiping troubles, and through his personal influence with the Chinese leaders he was largely instrumental in securing a "sealed guarantee of protection for all Americans against violence from the rebels, and for all natives in the employ or care of American citizens." In connection with his services in the mixed court in Shanghai, in 1872, he was appointed on a special mission to Japan to treat for the return of three hundred Chinese coolies, who, in the Peruvian vessel *Maria Luz*, had been driven by a typhoon into the harbor of Yokohama. The Chinese authorities presented him with a gold medal and a complimentary letter in recognition of the successful issue of the mission. He subsequently became Professor of Law and of Natural Science at the University of Tokyo, and from that time his services, for a period of some twenty-eight years, were given to Japan. He was instrumental in establishing a Chinese embassy in Japan, and became himself its foreign secretary and adviser. At the time of General Grant's visit to Japan, when the general was asked to arbitrate the respective claims of China and Japan to the possession of the Liu Chiu Islands, Dr. McCartee, who was thoroughly acquainted with the historical

facts and their diplomatic bearing, placed such information before General Grant that he was able to give the matter his attention. The Chinese government acknowledged his services in the Japanese Legation by appointing him to the permanent rank of Honorary Consul-General.

In those memorable negotiations which signalize the entrance of modern Japan into the comity of nations, at the time of Commodore Perry's expedition, we find Dr. S. Wells Williams accompanying, at the special request of the commodore, both the first and second expeditions, in 1853 and 1854. He took an active and influential part in the negotiations, and it was at his suggestion that the Most Favored Nation Clause was introduced into the Japanese treaty—the first compact of Japan with Western nations. His serious and vivid appreciation of the historic significance of his diplomatic services appears in private letters and extracts from his journal. He writes of the scene in the Bay of Yeddo: "It was the meeting of the East and West, the circling of the world's intercourse, the beginning of American interference in Asia, the putting the key in the door of Japanese seclusion." Speaking of the presence of the American ships, he writes: "Behind them and through them lie God's purposes of making known the Gospel to all nations, and bringing its messages and responsibilities to this people, which has had only a sad travesty of the truth as it is in Christ Jesus. I have a full conviction that the seclusion policy of the nations of Eastern Asia is not according to God's plan of mercy to these peoples." Surely this missionary diplomatist, with his faith and foresight, was an instrument chosen of God to participate in those momentous events which inaugurated the opening of both China and Japan to an era of modern progress destined to be the most wonderful in their history. The memorial monument to Commodore Perry, erected in 1901, on the shores of Japan, was an appropriate and graceful tribute, but the services of Dr. Williams most assuredly deserve also a grateful commemoration on the part of Christendom.

Several distinguished missionaries in Japan have rendered services of international import. Dr. Guido F. Verbeck and Dr. Samuel Rollins Brown were especially useful and helpful to the Japanese during the critical period of the reorganization of their national life, since the introduction of those monumental changes which have characterized the *Meiji* era of modern times. Dr. Verbeck suggested the plan of the now historic embassy sent by the Japanese government to America and Europe in 1871, and the project was finally executed, in large part under his advice and cooperation. Its results proved to be of decisive influence in permanently establishing the friendly relations of Japan with the nations of Christendom, and was a factor of practical moment in securing that religious toleration which has distinguished

the Empire of Japan in the modern history of the East. It is a matter of further interest that the recent revision of Japanese treaties, which has established a basis of equality with Western nations since July, 1899, has been both favored and facilitated by resident missionaries out of a sense of justice and fairness to Japan. By manifestoes, resolutions, and public meetings, as well as by private influence, they have made it known that they regarded the aspirations of Japan in this matter with sympathy and favor.

The diplomatic relations of the United States with Korea have been also facilitated by the services of Dr. Horace N. Allen, who was the first American missionary to arrive in Korea. He went there in 1884, and was soon appointed physician to the court. He subsequently, in 1887, accompanied the first Korean Embassy to Washington as its secretary, returning to Seoul in 1890, as Secretary of the United States Legation. In 1897 he was appointed United States Minister to Korea, a position which he still occupies.

Missionary Diplomatic Service in Oceania

Not only have the treaty relations of Christian nations with the great Asiatic governments of China and Japan been facilitated by missionary cooperation, but diplomatic negotiations with smaller tribes and kingdoms—especially in Oceania—have received aid from the same source. Missionaries have often prepared the way for the establishment of such international ties by initial intercourse and friendly residence, thus becoming pioneer media of information and contact. A capital illustration of this is New Guinea, where Chalmers and Lawes, and other missionaries of the London Society, became the forerunners of the present British protectorate. The services they rendered in anticipation of the British occupation of Southern New Guinea, in 1884, have been cordially acknowledged by Sir James E. Erskine and Sir Cyprian Bridge, both high officers in the British navy. In the same way missionary labors in New Zealand brought Maori hearts into touch with Christianity and civilization to an extent which no doubt greatly facilitated its peaceful political attachment to the British empire. The earliest mission was especially successful among the Ngapuhi tribe; and it was the chiefs of this important and powerful clan who, in February, 1840, at Waitangi Falls, were the first signers of the treaty accepting British supremacy. Nearly two-thirds of the entire Maori population had professed Christianity in 1859. Marsden, as early as 1814, and Selwyn later, were all-unconsciously pioneer empire-builders in New Zealand. The peaceful, and even cordial, ceding of Fiji to Great Britain by its chiefs and people, in 1874, followed long years of successful missionary toil by the English Wesleyans, resulting in a marvelous preoccupation of native hearts throughout the islands by the Gospel which the Wes-

leynans brought. A British protectorate was established over the Tonga group by peaceful negotiations in 1900, but years before that English missionaries had labored there in friendly contact with that proud and vigorous race. The Samoan Islands, now portioned out between Germany and the United States, were annexed to Christianity half a century or more before their political destiny was determined. The Cook, or Hervey Islands were Christianized and civilized by the London Society missionaries over a generation before the British protectorate was established, in 1888. As early as 1864 the natives petitioned Great Britain for annexation, but a protectorate only was instituted, in 1888, which, at the request, again repeated, of the native chiefs, was changed to annexation to New Zealand in 1900. Thus a reclaimed race was made ready by missions for relations of peaceful diplomacy with a great nation of Christendom. The Santa Cruz group, now a part of the British empire, was the scene of the martyrdom of Young and Nobbs, in 1864, and of John Coleridge Patteson, in 1871. Thousands of hearts throughout Christendom have read the story with tender interest, and some day no doubt a fitting memorial of Patteson will commemorate under the British flag that pathetic incident which, as Gladstone said of Patteson himself, was a "pledge of noble destinies."

The virtual preemption of the New Hebrides as destined in all probability to have its political future linked with the British empire may be regarded as the outcome of a missionary occupation which has been sealed by martyrdom and crowned by the uplifting transformation of savage tribes into aspirants for political order and moral civilization. In 1820 two English missionaries—Ward and Burton—endeavored to secure a foothold in Sumatra among the fierce Battaks, but were unable to do so. In 1832 two American missionaries—Munson and Lyman—made another attempt, but were martyred by cannibals. Thirty years later a third endeavor on the part of the Rhenish Society was successful, and a region in North Sumatra, previously wholly inaccessible to the white man, was opened by a peaceful occupation. From that martyrs' seed has sprung a Christian population of some fifty thousand native Battaks, now living in a state of peace and good order which promises a developed civilization. The Dutch government in the East Indies is surely a debtor for this missionary achievement.

Hawaii, now United States territory, was largely molded and fashioned for her destiny by missionary pioneers whose labors have assumed an importance which may fairly be regarded as of international interest. During the whole of the nineteenth century, while by the irresistible growth of economic and political ties, and the manifest trend of history, it belonged *in posse* to the United States, missionary toil was fitting it for the consummation when it would become

so *in esse*. Ex-Secretary of State, the Hon. John W. Foster, in his admirable volume, "American Diplomacy in the Orient" (p. 108), places a high estimate upon the beneficial effects, social and political, of American missions in Hawaii. There are other groups whose political destiny is now linked with European nations—the Gilbert Islands with Great Britain, and the Marshall and Caroline with Germany—which have long been under the careful training of missionary teachers from America. Whatever opinion may be held of the political wisdom of the occupation of the Philippines by the United States, there is no valid reason to doubt that beneficent results are most assuredly to follow in those islands from this foreign occupation. The recognition of a missionary obligation on the part of American Christianity is, moreover, a strenuous and clearly manifest duty, which, let us hope, will be fruitful in moral good and social betterment to the people of the islands.

Missionaries in Times of War

Not only in connection with diplomacy, but in times of war and public calamity, the services of missionaries have been of benefit. During the mutinies and uprisings in Uganda they have sought to protect life and property. At the siege of Peking the conspicuous and brilliant services of missionaries in defending the legation, during that perilous summer of 1900, were universally acknowledged. The successful issue was due in no small measure to the skilful and heroic participation of missionaries in that victorious defense. Not only were the lives of the ambassadors saved, but international consequences were averted which might have precipitated unparalleled calamities. There is a manifest value, moreover, to the services of missionaries in the sphere of philanthropy. In times of famine, earthquake, epidemics, and great disasters, sympathy and help are given and charitable funds administered. That international scourge and scandal of the slave-trade has been checked and all but abolished largely through the helpful cooperation of missionaries. In the promotion and establishment of peace among the nations there is also an undoubted value to the service and influence of missionaries. They neither strive nor cry, nor is their voice heard in the streets, nor have they the power of diplomats or rulers to determine issues; but they nevertheless do a quiet and often effective and unique service of counsel, conciliation, and restraint. The work that they do in promoting good government is, moreover, in the interests of peace. Mission converts are men of peace, not the advocates of massacre and disorder. They are inclined to friendliness and forbearance rather than to treachery and violence, and in the face of some very appreciable Oriental perils they may at times safeguard as hardly any other agency can do both the lives and property of foreigners. The Moravians in their work in Dutch Guiana, during the latter half of the eighteenth century and until the middle

of the nineteenth, achieved a victory over the Bush Negroes which was a boon to the Dutch government. The work of early missionaries in South Africa was an influential factor in solving native problems and promoting their peaceful solution. In times of disorder and massacre in the Turkish Empire they have acted as mediators, pacificators, and saviors of lives and property, as in Mount Lebanon during the troubles of 1860, and in Armenia throughout the massacres of 1895-96.

The exposition and accentuation of the principles of international law have also been a feature of missionary service. Verbeck did important preliminary work in this direction in Japan, and Martin in China. When the latter went to reside in Peking in 1863 he carried with him a translation into Chinese of Wheaton's "*Elements of International Law*." This was welcomed by the Chinese Foreign Office as a timely guide amid the perplexities arising out of the new international compacts into which they had just entered. Dr. Martin supplemented the above translation by Chinese versions of Woolsey, Bluntschli, and Hall, on international relations. Chalmers taught the very alphabet of the law of nations to the natives of New Guinea, and in 1899 Secretary Wardlaw Thompson, of the London Missionary Society, reported the curious fact that Mr. Abel, one of their missionaries in New Guinea, was instructing the people, and especially the school children, "to repeat a brief statement of the British laws which has been prepared for the benefit of all the inhabitants of British New Guinea. These simple rules of conduct are learned as the commandments are learned, and thus law and order are associated with religion." It is certainly a novel feature of education and of religious worship to associate the commandments, the creed, and the laws of the land in an all-round summary of human duty. Here seems to be an admirable hint for the reformer and the earnest advocate of higher standards of citizenship.

The immensely effective and beneficial influence of Christianity in evolving throughout Christendom that remarkable code of national chivalry—voluntary in its sovereignty and sacred in its dignity—which we have come to designate as international law, has been perpetuated and extended among Asiatic and other foreign peoples largely by the initiative of missionary teachers and statesmen. They have sought to introduce the humane provisions of that code in times of war, and they have secured also among many savage tribes the practical recognition of another of its requirements—the safety of shipwrecked mariners. On the other hand, missionaries have not been unmoved spectators of infractions or dubious applications of the international code by Western powers in their contact with Oriental nations. The missionary protest in the face of some notable lapses in these respects, especially in China, has been vigorous and uncompromising. On the

subject of opium the missionary body is a unit, and this is substantially true also of their opposition to the territorial dismemberment of the Chinese Empire.

Contributors to International Friendship

It would thus appear that to the messengers of the Gospel in mission lands has long been assigned an international rôle—not, to be sure, in any formal or official capacity, but as contributors incidentally, and sometimes unconsciously, to the sum total of good will and friendship among the nations. They have borne their part in promoting kind feeling between widely separated races, and in breaking down barriers between distant and alien peoples; they have also struck the note of brotherhood—stirring on the one hand generous impulses, and on the other awakening gratitude. They have facilitated diplomatic relations, and aided in establishing peaceful and mutually beneficial ties between the nations. This remarkable service, it may be noted, has been coincident with monumental changes in world politics and ethnic intercourse brought about by discovery, colonization, and commercial enterprise. Missionary expansion has thus given a certain impetus, as well as kindly tone, to that interchange of intellectual, spiritual, and material commodities which has become the unique glory of our age, and is leading on as much as any other single influence to the goal of universal peace and unity. Imperialism—the irrepressible note of the age—is given an ethical significance, and directed toward a sublime ideal, by this international leaven of missions. Paul's conception of the relationship of superior to inferior races has hardly been taken seriously among the nations. The spirit of missions, however, like a voice crying in the wilderness of international selfishness, has sought diligently to promote kindly consideration, good will, and fair dealing, and endeavored faithfully to exemplify them in its own sphere. That great missionary apostle and statesman regarded himself as "debtor" even "to the barbarians"—an aspect of interracial obligation which has been to a surprising extent a negligible consideration in the diplomatic intercourse of the nations.

Some who may be inclined to regard this view of the matter as not within the range of possible politics may, moreover, take exception to it on the ground that there seems to be evidence that missions are distinctly a disturbing element in international intercourse, and therefore they can not be regarded as contributing toward the establishment of friendly relationships. We shall not undertake to call in question the fact that in exceptional circumstances, under the pressure of misunderstandings, or as the outcome of religious fanaticism, the entrance of Christianity has been unwelcome and awakened more or less violence. This is natural, perhaps inevitable, and historical precedents would lead us to expect it; it seems to be incidental

to the propagation of Christianity. And yet, so long as the missionary teacher is within recognized and acknowledged treaty rights, and does not transgress international agreements, he is not called upon to refrain from pursuing his calling by any purely diplomatic restraints. So long, also, as his appeal is only to the reason and free moral nature of man, without attempting to exact an unwilling adherence by any expedient which forces the conscience, he is strictly within the bounds of that universal exercise of moral freedom which belongs to man as man. It is not in fairness or justice within the sovereign rights of any government, despotic or liberal, to exercise lordship over the conscience in the realm of religious freedom, so long as that freedom is not made an instrument of criminal license. That would be to usurp a power which belongs to God alone, and which He has never delegated to human rulers. As a religious teacher of God's truth and God's law of righteous living, using only the moral instrumentalities of appeal and persuasion, the Christian missionary has the right of way the world over. Within his proper limitations he is unimpeachable as a moral force among men. The highest authority which mankind is called upon to acknowledge has commissioned him to discharge a duty which is *sui generis* in history. He may be hindered, opposed, persecuted, and martyred, but his credentials are authoritative and can not be destroyed. He may be silenced temporarily, or banished for a time, but his opportunity is certain to come, and he is bound to avail himself of it.

The Missionary's Opportunity

It becomes him, under these exceptional conditions, to discharge his duty with meekness, patience, and tact, to exemplify in his own character and conduct the wisdom, gentleness, and sincerity of the religion he teaches, and to seek only moral victory by legitimate spiritual means. Where the missionary service is rendered in this spirit it is rarely, if ever, offensive, and any possibility of disturbing international good will is reduced to a minimum. In fact, the charge which has sometimes been indiscriminately made, that missions are the cause of international alienation, has been greatly exaggerated. There has been much misunderstanding on this point and some considerable misrepresentation. The conspicuous illustration, of course, has been China, and on the basis of a false induction a sweeping and railing accusation has been made against missions in general as a cause of trouble among the nations. While it is no doubt true that the political assumptions of Roman Catholic missions in China are offensive to the Chinese officials, yet it can be safely said that Christianity, as exemplified in Protestant missions, exercising its simple and legitimate function as a teacher in the sphere of morals and religion, is guiltless in the matter of political meddling. In reference to the

recent Boxer disturbance in China, and other similar outbreaks which have preceded it, it is sufficiently clear that the aversion of the Chinese to foreigners, and especially their resentment at foreign encroachments upon official prerogative, territorial integrity, and native industries, are adequate explanations of the uprising, which was aimed at the foreigner of whatever class as an intruder, but chiefly in his official and commercial character, rather than at the missionary as a religious teacher. In fact, the missionary, all things considered, has made it safer and more possible than it would otherwise have been for all foreigners to reside in China. Numerous friendly acts and proclamations by high officials of the empire, since the convulsions of 1900, have indicated a specially kindly feeling to missionaries. The Missionary Peace Commission of 1901, in Shansi, is a remarkable evidence of the respect and consideration shown to missionaries by many Chinese officials since the troubles of 1900. The recent opening of Hunan and Hupeh by the missionaries of the London Society has reclaimed, in a measure, an immense section of China to foreign residence, which will be a boon both to missions and commerce.

At the Seventh Annual Conference of Foreign Mission Boards of the United States and Canada, held in New York City, January, 1899, a report was presented embodying the results of a careful canvass of mission fields throughout the world as to the attitude of civil governments toward Christian missions and missionaries wherever they had been established. The report revealed the fact that almost without exception the world over the attitude of local governments was friendly and helpful, with few signs of friction and opposition. In view of the many regrettable incidents in the contact of Western nations with Eastern peoples, and the objectionable personal example and conduct of many foreigners residing in the East, the outcome above indicated is especially significant, and speaks much for the respect accredited to missions and their representatives.

QUINTIN HOGG AND THE LONDON POLYTECHNIC*

BY THE EDITOR-IN-CHIEF

The recent death, by asphyxia, of this well-known man, a public benefactor, demands more than a passing comment. His was an illustrious career of philanthropy.

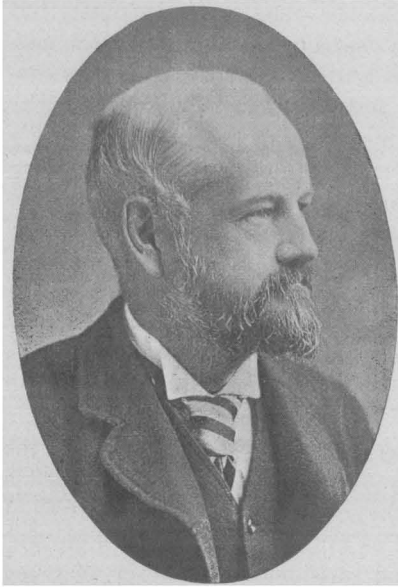
He was the youngest son of the late Sir James Weir Hogg, the last chairman of the old East India Company, and was born in 1845, and

* A brief sketch of Mr. Hogg's life and work was published in the *Polytechnic Magazine*, and this furnishes material for our brief tribute to his work and memory.

educated at Eton, a fellow student with his life-long friends, Hon. T. H. W. Pelham and Earl Kinnaird.

Mr. Hogg, at Eton and always afterward, was a lover of athletics, and for seven years, 1864-70, was captain of the Old Etonians' Foot-

ball Club, during which period his team always beat all competitors. But far more important was his Eton experience in laying the basis of his life-work among boys and young men. While at school he had a Bible-class for boys, and felt that passion to benefit young men which was the impulse of the London Polytechnic.



QUINTIN HOGG

In 1863, leaving Eton shortly after, he was painfully and powerfully impressed with the condition of street arabs in the metropolis. They had no means or hope of elevation. Education, save in poverty and crime, they had none; and even innocent recreation was beyond their reach. He says:

“There was a place off Bedford Bury, called Pipemaker's Alley, inhabited almost entirely by Irish immigrants, where I remember, on one occasion, finding in all the houses in the court only two bedsteads; the rest of the people were sleeping on bundles of rags, old brandy cases and the like being used as seats, and two or three old cases serving the purpose of a table.

“I had never been brought into contact with real poverty and want before, and felt almost as tho I should go mad unless I did something to try and help some of the wretched little chaps I used to find running about the streets. My first effort was to get a couple of crossing-sweepers, whom I picked up near Trafalgar Square, and offered to teach them to read. In those days the Thames Embankment did not exist, and the Adelphi Arches were open both to the tide and the street. With an empty beer bottle for a candlestick, and a tallow candle for illumination, two crossing-sweepers as pupils, your humble servant as teacher, and a couple of Bibles as reading books, what grew into the Polytechnic was practically started. We had not been engaged in our reading very long when at the far end of the arch I noticed a twinkling light. “Kool esclop!” shouted one of the boys, at the same moment dousing the glim and bolting with his companion, leaving me in the dark with my upset beer bottle and my doused candle, forming a spectacle which seemed to arouse suspicion on the part of our friend the policeman, whose light it was that had appeared in the distance. However, after scrutinizing me

for some time by the light of his bull's-eye, he moved on, leaving me in a state of mental perturbation as to what the mystic words I had heard hollared out meant. Afterward, when I became proficient in slang, I knew that "kool esclap" was "look (out for the) police," spelt backward, the last word being evidently the original for the contraction "slop," the word generally applied to the police of London to-day. Altogether I did not think my first essay a very successful one, and I cast about to know how in the world I could learn the language of these boys, and ascertain their real wants and their ways of life. I went down to the New Cut, on the south side of the river, and bought a second-hand shoe-black's suit, also a box with a strap to go over the shoulder, brushes, and all the necessary fittings. With this I used to go out two or three nights a week for about six months, blacking boots and sleeping out with the boys, on barges, under tarpaulins, or in the so-called "Punches Hole," on a ledge in the Adelphi Arches, and elsewhere. Of course, my father knew nothing at all about it, and sometimes, if I found my companions in these holes particularly full of vermin, I would go and roll myself up in a blanket on the table in our mission room and sleep there. My real object, of course, was to learn how the boys lived, what they fed on, what it cost them to live, and how they could be best reached. Of course, I was not bootblacking all the time; sometimes I would go out about Covent Garden Market, or holding horses, or doing any odd jobs which I saw boys doing. The following winter the Ragged School began in real earnest, at first only as a day-school. The room—the rental of which was £12 a year—was situated in Of Alley (now York Place), a name which it was just beginning to bear, off the Strand. It was a part of the old Buckingham estate, on the site of the old palace of George Villiers, Duke of Buckingham, whence the names of George Court, Villiers Street, Duke Street, Of Alley, and Buckingham Street.

"I had a very earnest female teacher in charge of the Ragged School, and she used to beg me to open the room in the evenings, when it was not required for mission purposes, for the purpose of teaching the elder lads. I did not myself feel in the least called upon for this kind of work, but I told the good woman that I would let her have the use of the gas and of the room, but that she must undertake to keep the boys in order for herself, as I could not promise to help her. On the following Monday the experiment was to be commenced, and I was in bed with a heavy, feverish cold. Suddenly, about eight o'clock in the evening, one of the elder boys living in Bedford Bury came racing up to my father's house in Carlton Gardens (the same house which Mr. Arthur Balfour now occupies), where I lived, to beg me to come down at once, that there was a row in the school with the boys, who were fighting the police and pelting them with slates. In about three minutes I had huddled on just sufficient clothes to suffice me, and, slipping on an overcoat as I ran through the hall, I made for the Ragged School as hard as my legs could carry me. On arriving, I found the whole school in an uproar; the gas fittings had been wrenched off and used as batons by the boys for striking the police, while the rest of the boys were pelting them with slates, and a considerable concourse of people were standing round in a more or less threatening way, either to see the fun or to help in going against the police. I felt rather alarmed for the teacher, and, rushing into the darkened room, called out for the boys to instantly stop and be quiet. To

my amazement, the riot was stopped immediately. In two minutes the police were able to go quietly away, and for the first time in my life I learned I had some kind of instinct or capacity for the management of elder boys. From that day to 1868, when I had to go abroad for the first time, I scarcely missed the Ragged School for a single night. The class prospered amazingly; our little room, which was only 30 feet long by 12 feet wide, got so crammed that I used to divide the school into two sections of sixty each, the first lot coming from 7 to 8.30 and the second lot from 8.30 to 10. There I used to sit between the two classes, perched on the back of a form, dining on my "pint of thick and two doorsteps," as the boys used to call coffee and bread and treacle, taking one class at reading and the other at writing or arithmetic. Each section closed with a ten minutes' service and prayer.

"During all this time the boys had been getting of a very different character and appearance to those who first came. When we first opened the school, no less than five boys came absolutely naked, except for their mothers' shawls, which were pinned round them, and one of the boys, named Flannigan, never could be persuaded to come in any other dress. There were five separate gangs of thieves that attended the Ragged School, all of whom, within six months, were earning their livelihood more or less respectably. Those who showed any desire to get on were passed through the Shoeblack Society and apprenticed to various trades. The young mechanics began to bring their fellow apprentices and other mechanics to the school, so that the truly ragged, unkempt boys of 1864 had been succeeded by the orderly and fairly dressed lads of 1868. In the meantime we had also increased our premises. In 1865 we added a second room to our first; in 1866 we took the next house, at a rental of £30, and turned it into what our boys called a "Twopenny doss house." The intention was that boys who had been picked up in the street and started at the school, and who had no homes, could be kept from bad surroundings, such as thieves' kitchens and low lodging-houses, and housed under respectable and improving influences. The house was in a state of utter dilapidation when we took it over, but the boys and myself set to work as amateur painters, carpenters, and whitewashers, and we were very well pleased at the result, tho even to this day I can not think of the job we made of the doors and, indeed, of our whole carpentering altogether, without laughing. I had a little room in the attic, which had been inhabited by a man who used it for the double purpose of a habitation and a place in which to dry fish. The smell of the latter clung about the walls in spite of all we could do, and the boys declared that to come into my room made them hungry for supper. By this time a master had become necessary, in addition to the female teacher, and he ultimately took up his residence in the room I had occupied. In 1869 we moved into Castle Street, off that portion of Endell Street which was then called Hanover Street, from whence we got our first name of the Hanover Institute. In Castle Street we had a fine dormitory, capable of holding forty boys, and I had a little place partitioned off from this where sometimes the master and sometimes I slept, it being part of our duties to wake the early boys at 5.30 or 6 o'clock, and see that they started off for work at the right hour. All this time services were carried on in connection with the mission, partly in Bedford Bury and partly in our own premises.

"In 1871 such a number of respectable young fellows had taken to coming to the night-school that it became a question to my mind whether we were justified in encouraging them to attend what to all intents and purposes was a Ragged School; so I interviewed a number of them, and suggested to them the formation of an institute, which should have the sole use of the front house in Hanover Street, while the Ragged School should be carried on, as heretofore, in the Castle Street portion of the premises. The boys agreed enthusiastically, thirty-five joined that night, and for years afterward they did a great deal of the teaching for me in connection with the Ragged School. The institute, however, thrived amazingly, the little house was packed every night, and in 1878 we were obliged to make a further move, this time to some very much larger premises in Long Acre. Here we were able to increase our numbers to five hundred, and it took at least a year before a candidate would come up for election, so anxious were the boys to come and so loath were they to leave. Here also we started classes of a more ambitious character than any we had attempted before, and got in connection with the Science and Art Department. It was at Long Acre that Mr. Robert Mitchell, who had worked for some time as Hon. Secretary for the institute, agreed to give up his entire time to the place, and he undertook the office which he still holds, and which he has fulfilled with such immense ability and self-devotion. Our other helper at this time was the late Mr. W. T. Paton, whose genial and kindly influence is still gratefully remembered by numbers of our boys.

"By this time I had got pretty well into my mind what it was I wanted in the way of an institute, the idea in my mind being that no institute then existing was sufficiently catholic in its tastes and aims. There were purely religious associations, like the Y. M. C. A., most of which had neither athletics, nor even sufficient educational attractions. There were educational institutions, of which the Birkbeck may be taken as a notable example, which made no effort at all, either on the spiritual or physical side; there were athletic clubs, but these, too, confined themselves solely to athletics. What we wanted to develop our institute into was a place which should recognize that God had given man more than one side to his character, and where we could gratify any reasonable taste, whether athletic, intellectual, spiritual, or social.

"At the end of 1881 the Polytechnic came in the market. It struck me that this was exactly what we wanted, and, after consulting Mr. Paton and Mr. Mitchell, I bought the place from the trustees. Mr. Mitchell threw himself heart and soul into the preparation for our first syllabus, and on Sunday, September 25, 1882, we moved into our new premises. The great hall was packed as full as it could hold with members and their friends at the Sunday afternoon opening service, and it was packed again in the evening. The first night we began to take in new members, over one thousand new fellows booked—in those days I used personally to see every member who joined the institute, and on the night in question I booked our first new Poly. member at a quarter past five in the evening, and worked steadily on until a quarter past one next morning, when the last fellow left the building.

"I had designed the place for two thousand members, but during our first winter the number reached six thousand eight hundred, and every

season since then the increase has been continuous, until we reached our present number of eleven thousand."

More About the Work for Boys

Such is Mr. Hogg's modest account of the rise and development of his work. It is interesting as structural history, but the half is not told. He says nothing about the many hundreds of boys whom he has helped at home and abroad, giving them education, money, and personal assistance to start them in life. He was always doing this, but always privately and personally—his name rarely, if ever, figured on a subscription list. "When thou doest alms let not thy left hand know what thy right hand doeth," was to him a guiding principle.

The Polytechnic grew so rapidly and successfully that in 1888, when the Charity Commissioners gave their financial assistance to ensure the work being continued, it was recognized by them as the best model for other Polytechnics.

As to the growth of the institute, during recent years the average attendance throughout the winter months amounts to nearly four thousand daily, while nearly six hundred different classes in various subjects are held weekly, and over forty clubs and societies are formed in connection with the recreative and social department. All the world knows of the progress made, for the work begun in such humble circumstances has grown mightily on all hands, till in London alone there are now many kindred institutions for young men, while every provincial town has followed his example, and far away throughout the Colonies and States the work which Mr. Hogg began is being copied and continued, to advance the sum of human happiness on earth and lead men to a clearer appreciation of eternal love.

The full story of Mr. Quintin Hogg's life is inscribed in the hearts of his boys, and is scattered to the four quarters of the earth. It can never be fully written. From here and there we may get illustrative chapters, but his was essentially a personal influence. Many a man with half the commercial work that fell to his lot would count his life a busy one, but Mr. Hogg was no ordinary man, and he contrived to so detach himself from his City life that at the Polytechnic they scarce realized that he had any other occupation than that which lay nearest his heart, for he was never too tired to be thoughtful of others or too busy to be kind. When in town he was almost always at the entrance to the institute from 9 o'clock till the school opened, welcoming his boys as they came. After this he generally conducted the school prayers, and then left for the City, always making an effort to be back again in time to take leave of the lads as they left school. His evenings, too, were fully occupied with personal interviews in the early hours, and later by intercourse with his elder boys in the institute.

In his youth Mr. Hogg longed for wealth, in order the better to carry on his work. When it came to him, true to his early wish, his wealth was ever expended in efforts to improve the lot of the boys. In the very early days he assisted some 1,500 boys to emigrate to Canada, and from time to time his heart would be cheered by the good uses that his lads had made of opportunities. As an instance of this, he has himself recounted the following:

"Sometime ago in America I was met by a man who thanked me for

having sent him to the States. I failed to recognize him, and then he told me this story. Years previously I had sent out a poor boy, once a thief in the streets of London, to seek his fortune in the great republic, telling him that it cost me £10 for his passage and outfit, and that if ever he could repay me he ought to do so for the purpose of enabling me to send out others. The lad worked and prospered, and then proceeded to put out at interest, in his own way, the £10 entrusted to him. First one and then the other of his old comrades were brought out, the immigrants looked after, and the £10 got back as rapidly as possible, until that one £10 had brightened the lives and helped to easy circumstances some twenty of his needy comrades. My informant was one of these twenty. 'You see, sir,' said he, 'Jack used to say that, as he had been helped himself, he felt bound to pass it on.'

This side of Mr. Hogg's work was so private that, altho always engaged in it, never losing an opportunity of stretching out a helping hand, it is practically impossible to get together at short notice more than a few instances. One boy writes: "In 1885 I was an 'odd man' at a very large manufacturing concern just outside of London, but largely through the inspiration received from Mr. Hogg and Mr. Paton I have now climbed up to the position of a principal." In "little" acts of kindness he was always expressing thought for the boys. A lad has called in to say how, five years ago, he used to attend at the gymnasium in the early morning to help to clear up. Mr. Hogg asked him one day who called him, and finding that it was his mother, he bought him an alarm clock to save her the trouble.

As illustrating Mr. Hogg's solicitude for his boys, one of them now writes:

"One night Mr. Hogg missed me from prayers, and, inquiring, found I was ill. Directly after prayers he came and took me to another room and made me comfortable. Happening to wake about two o'clock in the morning, I found him sitting at the foot of the bed." When *he* was ill our anxiety knew no bounds. Some of the old boys were on a visit to him when he was suddenly taken ill with typhoid fever, and the day came when practically every one thought he would die. He called the boys in one at a time and said "Good-by"; and the doctors were sent in, but the boys could not leave him. The boys went about the place in their socks so that they should not make a noise, and slept in hay-lofts rather than enter the house and disturb him.

Nothing but the most imperative business or serious illness would prevent Mr. Hogg keeping his engagements with any of his boys. He was most punctual and methodical himself, and encouraged these virtues in others. Without method he could not have got through half his work. He invariably showed the greatest respect for the feelings of his boys in the smallest matters. After dining with his friends at home, he would change his clothes again before coming to the institute, lest his boys should regard him as a man apart from them, and again, when attending a club dinner outside, he would don his evening clothes out of respect to their feelings.

He never liked to see boys smoking, and at one time had a playful habit of taking all pipes from their mouths—when he could get them!—and these were all carefully preserved in his "museum" at Holy Hill till the place was burned down. Some few years ago he found one of the

schoolboys round the corner struggling with a cigarette. He advised the lad to give it up, but he did not. They met again some years after, and the boy spoke with an indistinct voice. "Have you a cold?" asked Mr. Hogg. "No, sir," was the answer, "it's through too much smoking. The doctor tells me I've permanently injured my throat." Mr. Hogg did not "rub it in" with an irritating "I told you so"; the sadness of his silence was quite a sufficient reminder of the first meeting.

Mr. Hogg was never happier than when he could take the members by surprise, and on no occasion was he more successful than on the opening night of the Long Acre Institute. The number of members of the institute at Endell Street had grown to such an extent that large numbers were unable to obtain admission. Mr. Hogg therefore purchased the lease of 48 and 49 Long Acre, and as secretly as possible had the premises converted into a model institute, with fine hall, games room, reading-room, and library, the latter splendidly furnished. At Christmas, 1878, every member had an invitation to the New-year's reception at the opening of the new premises. The whole three hundred turned up, and were met at the entrance by Mr. and Mrs. Hogg and their friends. As each entered he was handed a ticket with a number, and then passed through into the large hall, where a sumptuous spread had been prepared. After tea there was music, and then the tables all around were uncovered, and the place presented a veritable show-room, for there was a display of clocks, watches, dressing-bags, writing-cases, and other valuable articles which Mr. and Mrs. Hogg had selected, and each had a number attached. Every member then had to find the article with the number corresponding to that on his ticket, and this was his New-year's present. With each was a New-year's Wish. Many of those present on that occasion still cherish their present, and retain it as a souvenir of one of the happiest evenings of their boyhood.

It is not strange that such a man was in every way a very marked man in the community. On leaving Eton, in 1863, he entered as junior partner an old-established West Indian house, afterward becoming senior partner, and retiring only a few years ago. He was also a prominent member of other companies, insurance and industrial, and was, quite apart from his Polytechnic concerns, one of the very busiest of men. At one time he was strongly urged to enter Parliament, particularly in 1866, when only twenty-one years of age. His health, however, and especially his work among London boys, seemed to him to forbid public life of this sort. Twenty-two years later, however, he was chosen as one of the first aldermen for the six-year period in the London County Council.

This brief sketch of Mr. Hogg and his work will whet the appetite for his biography, the materials of which are in preparation, and meanwhile may stimulate self-sacrificing souls in their endeavors to reach the destitute and degraded members of the community where they dwell. If this beautiful life teaches us anything, it is the old lesson that the grand secret of uplifting man is *to go down to their level*. Mr. Hogg's first efforts have a peculiar grandeur. He lost sight of himself, and all personal comfort, ease, and indulgence, for the sake of

those he passionately yearned to help. He was a young man of education, refinement, culture; he belonged to a noble family, with all its traditions; yet he faced hunger, cold, privation, exposure, dirt, and vermin—all to learn the dialect of those street arabs, study their habits and needs, and find out the secret of their uplifting. It was another illustration of the spirit of Him who emptied Himself for man's sake; who came down to our level to lift us to His own; who, tho he was rich, for our sakes became poor that we, through His poverty, might be rich!

THE WORK FOR THE ORPHANS IN ARMENIA

GOD'S FORWARD MOVEMENT IN TURKEY

BY MISS EMILY C. WHEELER

If there is any place on God's earth where a "forward movement" is most sorely needed to-day it is in Turkey.

It is impossible in a Christian land for us to realize how Moslem rule, with its bribery, treachery, superstition, fatalism, stagnation, and rottenness, can oppress a people. Only God, who sees the end from the beginning, can understand such conditions, and He it is who has begun this "forward movement" for Turkey. He has begun to work with the "weak things" of this world—with the orphans—the children of martyred fathers and mothers, who gave up their lives by thousands in 1895 rather than deny their faith. Their children have been brought one by one to the orphanages opened by the English, the Germans, and the Swiss, and specially by the American missionaries. He who knows the worth of a child as no other can, began His movement quietly but surely until hundreds of children have joined His band of those who, we believe, are to be trained as His workers to regenerate Armenia.

The money needed for buildings and support has come, not so much in large sums, but in the faithful continuous gifts of the few who send a prayer with the gift. Some, indeed, support ten, twenty, fifty, or a hundred orphans—God bless them—giving annually \$1,500 or \$2,000, but since 1899, in the work of the National Armenian Relief Committee, it has been the support of single orphans by individuals, Sabbath-schools, churches, or societies, and the gifts of from \$1 to \$10, often with large self-denial, that have mainly furnished the funds for the orphan work.

God has blessed those who labor with Him in this cause, as no one who has followed the work can doubt for a moment, but some of the largest givers have recently been called to lay down the earthly work and to enter into yet closer fellowship with the Great Master Workman. Who will take their places?



DINNER-TIME AT THE EGIN ORPHANAGE

Would that the unaccustomed eyes of Christians in America and England might take in the sight of vagabond children in a land where there are no truant or health officers, no refuges, poor farms, and no orphanages supported by the people of the country. Then they would be able to sympathize more fully with children who have not had a change of raiment for three years, and who can not afford to use five paras (half a cent) to buy a comb, since that half cent might buy a loaf of bread. Would that you could look in at the church porch at night and see the orphans asleep on bare stones, or as they crouch, shivering and crying, close to a wall of a house that the eaves may shield them from the cold, driving rain. That orphan is happy who finds a refuge of which she writes later on: "I slept in the barnyard with the cows. Oh, it was such a nice hot, hot place for winter!" Think of the disease, physical and moral, that must be battled against when such a child enters a Christian home! The contrast between those who have been in our orphan homes and those who have not is wonderful. We sometimes call these children of the missions "home-made orphans," for it sounds like home-made bread and cake and candy which find such favor with this generation. The obedience, love, and purity of some of these little waifs who, when first admitted to the home circle, used language too shocking to repeat, and were absolutely uncontrolled, would cause you to rejoice with the missionaries and the angels. The changed lives stand the test as they go back to their home life, or to support themselves, or are called to pass through the gates of death. Girls who become

brides in non-Protestant homes are often allowed to teach, and to hold meetings, and lead family prayers, yet they observe at all other times the strict rules governing the life of the Oriental bride in a land where the Turkish harem has modified the habits of the once free Armenian people. No wonder these orphans are sought frequently as wives, when on every hand the report spreads of loving tempers and of good housekeeping, which the girls have learned in the Christian orphanages.

But our orphans are "home-made" in another way: they spin the wool with which they knit their stockings, the boys make the shoes, the little girls wind the bobbins, and the older girls weave cloth for making clothing, bedding, and nappery. Sewing-machines have been sent out, and girl dressmakers and boy tailors are busy and happy. Where money and circumstances make it possible, the girls and boys raise their own flowers as well as vegetables and wheat. In Van and Zeitun farming has been done more largely than elsewhere. Boy copersmiths, tinsmiths, masons, blacksmiths, book-binders, and carpenters also learn to be not dependent paupers, but manly Christian workers, and while the Orient does not give much chance for women's industries, and few girls can safely go out to earn their own living, the missionaries are opening industries, such as cloth and rug weaving, embroidery and lace-work, for those who must support themselves. We also hope to educate some of the most promising for teachers and Bible readers. Many rugs made by these girls have been sold in England and America, and dozens of the handkerchiefs and collars have found a ready market in England and America. Local merchants at Harput have offered to furnish the necessary



ALTOON

An Armenian orphan girl as first received at the orphanage

material and pay girls by the day for weaving cloth for the general market. A building is needed in Harput where this work may be carried on, and from other stations come requests for industrial furnishings, garden plots, and looms which we can not at present supply.

These orphans are being prepared as rapidly as possible to go out and support themselves, as many have already done. At Van a number of graduated orphans are preparing for the ministry. But many of these wards of Christendom were of tender years when first received at the orphanage, and some have only recently entered. In a land where there are no factories and no work for cash girls or errand boys,



ORPHAN GIRLS AT MARSOVAN

The cloth is woven by the girls from thread which they have spun. The cradle was also made by the orphans.

we can not expect children of nine, ten, or thirteen years to support themselves, and even in the East we surely would not wish to marry off our girls before they are sixteen or seventeen. Hence, for a number of years to come we must keep our orphanages open and rejoice as we see how the training is developing the children. Even the youngest has work (play-work, you may call it), but it keeps busy the fingers and minds which Satan might otherwise lead into mischief and sin. In most of the orphanages the children are furnished with simple tools and materials, and are expected for a part of each day to make some articles of paper, clay, wood, or cloth. Their inventive power, skill, and taste are drawn out in this way, and in a few simple words they must report their progress to some teacher or older orphan.

They are thus encouraged to go on and do better from day to day. In Urfa, Bardezag, and Marsovan the plan has been worked out most completely, and we read not only of the manufacture of balls and bags, kites, baskets, and carts, but of chairs and shoes, of a velvet hat made for a missionary lady, fountain pens that are fit for use in school, violins of pasteboard and wood from which music can be drawn, a panorama for Bible pictures, and a toy cannon that fires tiny balls out of the window, using matches for powder. Thus the missionaries learn the bent of the child, and the right industry is chosen for a life-work. Can any one estimate what the result will be in ten or twenty years from this new life thus springing up in the sleepy Orient?

The happy home life and the quiet daily training will also show itself in future homes. As the children go out from

these Industrial Homes to live strong, true Christian lives, shall we not follow them with our prayers that they may be messengers of the Lord to many a mountain hamlet and town never reached before? It may be that through them God's Word will come to those who have hitherto done despite to the Spirit of Grace, and through these children many a proud unbeliever will yet bow before the Cross of Christ. God's forward movement for the land of the Crescent has begun to make more rapid progress. We see dimly the glorious outcome and call to the Church of God to help carry on this new crusade for the sake of Him who said: "Suffer the children and forbid them not to come unto Me, for of such is the Kingdom of Heaven."



SOME DESTITUTE CHILDREN WHO HAD TO BE TURNED
AWAY FROM THE HARPUT ORPHANAGE

THE CALL TO MISSIONARY WORK

BY J. T. GRACEY, D.D., ROCHESTER, N. Y.

Most of the foreign missionary societies are now calling for men. The Church of England Missionary Society has issued a call for "five hundred more missionaries." There are hundreds, possibly thousands, of young men and women who are perplexed to know whether they are "called" to go to service on the foreign field. With the hope of helping some of these and comforting some others, the following collation is presented.

Dr. Pierson, the Editor-in-Chief, preached the annual sermon before the English Baptist Missionary Society, at its anniversary in May, 1903. The full text of the sermon appears in the *Missionary Herald* (June-July) of that society. A portion of it is given here, as it especially bears on the topic under consideration:

And what about the being "sent"? The duty of the Church to send out missionaries is often urged on the basis of this expression, but personally I doubt very much whether it refers to the Church at all except in a very secondary sense. Jesus Christ taught us a great lesson, in the ninth chapter of Matthew (36-38) when He looked abroad and saw the multitudes fainting, being harried as by wolves, as sheep that had no shepherd, and His great heart went out in infinite compassion for them. What Did He say? "Go and urge men to tell the story." Not a word of the sort. "Go and make missionary appeals, and what some people call 'rousements'?" No. "*Pray ye, therefore the Lord of the harvest, that He would thrust forth labourers into the harvest!*" If I, by the turning of my hand, could induce every one of you to go to a foreign mission field, I would not dare to do it; it might be a damage for some of you to go. I am not saying this except in deepest seriousness. No man is competent to judge of the gifts and graces of any believer, and especially of the field to which any believer might appropriately go; but our Heavenly Father makes no mistakes. He knows the man, the woman, the field, the circumstances, the exposure—climatic exposure, exposure in the way of false faiths, persecutions, oppositions. God alone knows the needs, He knows the demands, the requirements, and He knows the capacity—mental, physical, and spiritual—of any disciple to meet those demands. Therefore, our Lord turns all attention to Him who alone can thrust forth into His harvest-field laborers that are fitted to endure the burden and heat of the day. And in the thirteenth chapter of the Acts the principle of the ninth of Matthew is illustrated and enforced. The church at Antioch was spending its time in fasting and praying, and, during this period, the Holy Spirit said: "Separate Me Barnabas and Saul, for the work whereunto I have called them," and when the Spirit had first designated Barnabas and Saul, then the Church sent them forth with blessing.

But the last glimpse we have of them is in these words: "So they, being *sent forth by the Holy Ghost*, departed." One great mischief and mistake of the Church's history has been that of deciding too much on

the qualifications of candidates by human wisdom, and not sufficiently waiting on God to know what men and women He has sealed and anointed and is ready to send forth. There is no time when the Church needs to wait on God in lowliness of spirit, and with profoundest prayer and most humiliating fasting, more than when looking around for men and women to go to the foreign field. One of the greatest of modern missionaries told me that, in a projected tour round the world, which I had in mind at that time, I would be bitterly disappointed. And he said: "I want to prepare you in one respect for disappointment. A great many, attracted by the romance of missions, have gone out to missionary fields without proper waiting upon God and without any true anointing of the Spirit; and when the romance fades away, and they have to face the bold, bare, rugged crags of what had been to them a violet-clad prospect in the distance, they are too proud to acknowledge that they are not in their place and come home, and so they stay, and go round in a perfunctory fashion doing the duties that require an angelic devotion to perform properly." God's method of missions is for Him to do the sending, and for you and me to do the waiting to find out whom He will send; and there is no question that if He sends He will raise up the means to support.

Some "Calls" in Missionary Experience

From the experiences of several, briefly told at a meeting of the International Missionary Union, the following are culled:

Rev. J. W. Waugh, D.D., forty years in the service, had no vision; he only read the command "Go!"

Rev. Henry Mansell, D.D., was moved at seven years of age by reading "Little Henry and His Bearer"; he thought then that he was to become a foreign missionary, and the "call" came with his conversion, ten years later.

Dr. Dobbins, at the end of his term in the theological seminary, asked the president where he should go. On being asked where he wanted to go, he said: "Not far from home." The president told him he was then not fit to go anywhere—to go to his room and pray. He did so, and became willing to go anywhere.

Rev. E. M. Bliss, D.D., of Turkey, was born on the mission field, and grew up with the idea that he was to work there for God. After his graduation from college and theological seminary he returned to Constantinople.

Rev. E. C. B. Hallam (Free Baptist), of India, when a child, was drawn to missionary work by reading the English *Penny Missionary Magazine*. He went, after conversion, before a missionary Board, who asked: "Why do you want to go to India?" His reply was: "I don't want to go to India; I came here to see if the Lord wants me to go to India." They sent him.

When W. L. Ferguson, of the American Baptist Missionary Union, was six years old, a visiting minister put his hand on his head and said he was to be a preacher. When he was eighteen the same minister

was at his home, and said it didn't look much like it then, but he would become a preacher. He was doing well in business, but felt called to the ministry, and later yielded to it. At a conference in Chicago, Mrs. Ingalls, missionary from Burma, passing him in the aisle, said, "Who are you?" "I am Ferguson," was the reply. She took him forward and presented him to the missionary secretary, and said: "When this young man comes before the Board to be sent to a foreign field, I want you to remember that 'Mother Ingalls' introduced him." He had never thought of foreign work. He entered the pastorate, and praying one day that God would honor his little church by sending from it a missionary, the thought came: "Perhaps he wants you to go." Later he was sent.

Mrs. E. M. Harris, of Burma, daughter of missionaries, was living in Omaha, when Dr. Witter, of Assam, came to their home, and at evening worship prayed that God would thrust out those who ought to go, and the result was that her husband, then a pastor, gave up his church, and they went to Burma.

"HOW I WAS LED INTO THE MISSION FIELD"

BY REV. G. H. HOUSE, D.D., ENGLISH BAPTIST, CALCUTTA

Forty years in India, at present superintending the stereotyping of the Revised Bengli Bible

Many say that no one has a call to the ministry, or to the mission field, unless he has such a strong drawing to it that he could not be happy in any other work. If this be true I, for one, ought never to have entered either field. It seems to me that such a statement ignores the differences which exist in the mental constitution of men. Some are marked by deep feelings, others by a tendency to reason out everything; and this difference, I think, ought to be recognized in regard to the call to the ministry, whether at home or abroad.

I decided to study for the ministry simply because I thought I could best serve God in that way. If I had not had a drawing to the work itself, that, of course, would have made me unfit for it; but the drawing never made me feel that I could not be happy in any other occupation. At one time the question arose whether I should not take up the law as a profession; had I felt that God, in His Providence, called me to that, I should have been quite happy in following His guidance, and seeking to live the life of a Christian lawyer.

The same thing happened in regard to my entering the mission field. When I was studying at college for the ministry my feeling was this: I am the soldier of Christ, that is to be my life-work; at present I am learning my drill. When that work is accomplished I wish to go wherever the Great Captain sends me; and wherever He sends

me, I will seek to be happy in His work. The field of labor was chosen rather by my judgment than by my feelings. There were several things for consideration: one was that the proportion of workers abroad was so infinitesimally small as compared with the number of workers at home, and therefore, *prima facie*, a person ought to show reason why he should stay at home rather than why he should go abroad. Another thing was that many were prevented from going abroad by ill health, by home ties, by inability to properly learn a foreign language, and so forth; and if none of these difficulties came up in my case, the probability that it was the Captain's will that I should serve Him abroad rather than at home became stronger still. Thus calmly weighing the matter according to the best of my judgment, and earnestly seeking Divine guidance, I offered myself for foreign mission work, and was sent to India. Tho it was mainly my calm judgment that sent me out, yet I have been happy in my work. What of enthusiasm there is in my nature expends itself mainly in efforts for the spread of God's Kingdom, and especially for its spread in India. It is forty years since I first landed in Calcutta, and I am heartily glad for the step I took in coming here. I thank God for guiding me here and upholding me in the work He has given me to do. Were I beginning life again, I should again seek His guidance, and I believe that He would lead me once more to life in the foreign mission field.

"MY CALL TO THE FOREIGN FIELD"

BY REV. SAMUEL G. WILSON, D.D.
American Presbyterian Mission, Tabriz, Persia, 1880-

You set me several hard tasks in your letter. How shall I go back in memory for a quarter of a century and sketch my call to the foreign mission work? My recollection is that it was largely a heart work, and that my decision was not influenced by any special appeal on the subject. As early as my "middle" year in the seminary at Allegheny, Pa., and about two years after my conversion, in the great revival of 1876 in Princeton College, my mind had been definitely made up. I remember that during the year (1878) Dr. Sheldon Jackson made a stirring appeal for the home field, and that the senior class, almost *en masse*, offered themselves to the Home Board, but I told my classmates that I felt called to the foreign field. The presence of Dr. A. A. Hodge and Dr. Kellogg, both formerly missionaries in India, among our professors helped to strengthen missionary interest in the seminary. When I returned to Princeton for a post-graduate year there was there a band of earnest advocates of foreign missions, and from our discussions emanated the proposal for intermissionary correspondence on the subject of missions, which finally issued into the Interseminary Alliance,

As to my *call*, I wrote to the Board, in answer to their questions, as follows:

For more than two years the subject has been before my mind; I have daily asked Divine guidance and wisdom in reaching a decision; I have thought and read much upon the subject. As I entered the ministry to preach the Gospel for the salvation of souls and to make myself useful to my fellow men, so I would go abroad in the hope that God will use me as an instrument of blessing among those to whom I may go. The lost estate of the heathen, when first discussed in our classroom, made a deep impression upon me. Their need and the command to 'Go into all the world' weighed upon my heart as direction to me to go abroad. As there is nothing which prevents me from going, my conscience has not allowed me to put away the question. I would gladly have shrunk from its consideration, but that seemed disloyalty to my Master and disobedience to His commands. I feel that if I do not go I shall be culpable in preferring self and my comfort to Christ and His cause. I feel that I ought to go, that where duty calls I should not be wanting. I trust it is the spirit of Christ and the love of Christ that constrain me, and that I may be willing to be spent for Him and not to count my life dear unto me.

My coming as a missionary was made easy by the attitude of my parents. My mother wrote me: "Go in peace, and the Lord go with thee. You must know that it is a great thing for me to have you separated from me, but I am not giving you up to man but to God. It is with cheerfulness that I give you up. If you can be the means of bringing but one poor heathen to the knowledge of Christ, it will more than recompense me for any sacrifice I make. I long to have my children engaged in Christ's cause, and, if it be His will, to have them all missionaries. What a privilege, my son, to be one of His ambassadors! Go and be faithful; go where duty calls you, and the Lord go with you." When I reread the letter, of which this is an extract, I can not but feel that I am a missionary because my mother consecrated her Samuel to the Lord.

"WHY I ENTERED THE FOREIGN FIELD"

BY REV. JAMES L. HUMPHREY, M.D.,
Methodist Episcopal Mission, India, 1856-

I received my first decided and clear convictions of duty to enter the work of the ministry when in my nineteenth year. I was at that time living in Belvidere, Ill., and was expecting to enter the office of Stephen A. Hurlbut, with a view of studying law; but my convictions became so strong that it was my duty to prepare for the sacred ministry that I gave up what had been my purpose hitherto, and turned my attention to making ready for the work to which I felt God called me. In my early life I was much interested in the subject of missions, and read with avidity every thing that came in my way on the subject; but the thought of becoming a missionary never once

entered my mind. I thought it something far too high and sacred for me to aspire to. About two years after giving up the design to take up the law, I was received into the old Black River Conference, and placed in charge of Hopkinton Circuit, which included Lawrenceville and what is now North Lawrence. In the early winter of my first year, while conducting a missionary meeting in our church in Lawrenceville, after a very inspiring address by Rev. Thomas Richey, who was a classmate and pastor on an adjoining charge, the choir sang the hymn:

Ye Christian heralds, go proclaim
Salvation in Immanuel's name;
To distant climes the tidings bear,
And plant the rose of Sharon there.

While singing this verse it flashed over me that the command to go was for me. The thought alarmed me, and I began to think of difficulties and dangers, and to say: "It is impossible; I am not good enough or brave enough for such a great and glorious work."

Then followed the next verse of this, to me, very precious hymn:

He'll shield you with a wall of fire,
Your heart with holy zeal inspire;
Bid raging winds their fury cease,
And calm the savage breast to peace.

These words seemed to me to have been sent from Heaven to me at that time. I have always thought they were, and from that moment I had no doubt but that God had chosen me for this work, and had put this great responsibility upon me. I felt that all I had to do was to hold myself in readiness, and that in due time the way would be opened for me to go. About three years later a call was made for two young men to go out to India. I responded, and signified my readiness to go if wanted. Some time afterward I was notified that I was accepted, and that I was to hold myself in readiness to go when all should be arranged for our departure. In the fall of 1856 I received my appointment from Bishop Simpson, to take effect at the close of the conference year.

I have never doubted my call to this work; I have never regretted that it came to me. I have been unspeakably happy in making Christ known to the people of India as far as I have been able. I baptized Zhur Ul Haqq, our first convert, in 1859; we now have a Christian community of over one hundred and thirty thousand, and a hundred thousand more asking Christian baptism, and a great host of blood-washed souls from among the dark pagans of India up in heaven, whom we have seen come to Christ and die in the precious faith of Jesus.

"POINTS OF MY CALL TO THE MISSION FIELD"

BY REV. CHARLES NEWTON RANSOM

American Board, Natal, South Africa, 1890-

I was specially dedicated to the Lord's work before I was born. My first conscious ambition as a little boy was to be a missionary. It seemed so natural that I remember how strange it seemed to have a merchant in New York, on my first visit to that city, express surprise at my answer to his question: "What are you going to be?" Alas! sin came in to mar the vision and the will, and tho I never got away from the plan, I kept God waiting long. In Germany, in 1883, I passed through deep spiritual conflicts, and having come to firmer ground, I received on a little bridge over the river Plesse, in Leipzig, a distinct call to Africa, which seemed as clear as a voice out of heaven. My health broke down, and it was three years before I could renew my studies and go to the theological school. The missionary idea, and Africa as a field, did not lose a place in my thoughts. A short experience in home mission work made me long to spend my life in that work in Colorado, but I could not escape the sense of a call to Africa, and yielded, with the understanding that in some way God would let me do as much for the home land as if I stayed in it. It was easy to sign the volunteer-card when Mr. Wilder made his first trip to Chicago, and this helped to steady me. I offered myself to the Board before graduating to go anywhere, but with preference for pioneer work in Africa. Indirect influences, very potent, came from the fact that many of my kindred were noble workers in the foreign field. My grandmother and mother were intensely interested in Africa, and especially Livingstone, and his *Life*, by Blaikie, was one of the most impressive books I ever read, and, in a measure, formative. The very thought of God's regal call would overwhelm me with confusion as I think of my delay to obey, and of all the consequent loss, only I turn again with praise to Him as I think of His grace and compassion in giving me a little share in the wonderful work after all.

"HOW I BECAME A MISSIONARY"

BY REV. C. B. WARD

Independent, Central India

I was converted to God on November 15, 1869. My father being a farmer, I was schooled in all the arts of farm life. I was at that time yet short of 17 years of age. I was soon led to go to work for the Lord as best I could in the prayer-meeting and Sunday-school. But I had for some time no idea whatever of ever becoming a preacher of the Gospel. You will remember the great World's Evangelical Alliance meeting in New York City—I think it was in 1870. Our Dr. Baldwin made an address there that was afterward published in the old

Methodist Missionary Magazine or *Christian Advocate*—I forget which. My pastor gave me the paper to read. I read it and reread it. It took a powerful hold of me. He appealed for men and women, and spoke of the difficulty to get such to volunteer to go for Jesus' sake to the foreign field. He appeared to me to upbraid the young Christians with their love of ease and home, while the heathen were perishing for want of the Gospel. One day I took the paper and went up into my father's hay-loft and prayed over it, and there promised the Lord *if ever the door opened before me I would go as a missionary.*

In 1871 I had decided I should go to school somewhere. All my people and my pastor advised my going to Bloomington, Ill., as it was only thirty miles away. But I was strangely led—and I could not tell why, either—to go to Evanston. I was considered headstrong for my dogged decision to go to Evanston, where I knew no one, and against all advice. But the more I prayed about it the more I felt that I should go to Evanston, and go I did. I was a local preacher, and entered the Northwestern as a student for the ministry. That very winter Dr. Waugh and Peachy Wilson, of India, visited the Biblical Institute, and tho I was in the Preparatory I heard them, and no sooner did I hear them than I felt I knew why I had been led to come to Evanston.

I had determined that nothing should deter me from completing a college course of study. So, lest I should be diverted, I declined to join any conference and would take no preaching work, but preferred to lean on the Lord and my faithful buck-saw for my board bills. I took up the classical course, and ran so well that no Grecian stood ahead of me all the time I was in Evanston in my classes. In my second year in school in Evanston I began to go to Chicago to spend one day a week in Christian work. I went to the city every Saturday night and returned Monday morning. My first work was, for a few months, in the Eighteenth Street Hospital. Then I became connected with the Halsted Street Mission, under Rev. S. A. Kean, son-in-law of the well-known Dr. Hatfield. I was for over two years studying in Evanston, sawing wood for my board, and working for Christ in Halsted Street Mission.

In '75, one Sunday, in Chicago, Mr. Kean asked me if I was going to hear "California" Taylor. I said, "Who is he, what is he, and where can he be heard?" Among the many things that I then heard for the first time of William Taylor, none hit me so forcibly as the statement that he was just recently from India, and was to speak on missions at Clark Street. I went; I saw; I heard; I was conquered. I had no notion of going as a missionary till my college course was finished, but I wanted to see William Taylor and learn more about missions. I was told by one of the city pastors that if I were at the

preachers' meeting on Monday morning he would get me an introduction. I went, and was introduced. My interview the next day at the Book-Room ended about as follows. William Taylor said:

Brother Ward, go home and pray over the matter for three days, and come and see me again. If God wants you to go to India, I had rather send you now than after six more of the best years of your life are gone, and you then would have to go out there and begin to learn A B C, like any other boy. Good-morning. Come and see me here after three days. God bless you!

I could have answered him on the spot that I was not at all ready to go. I left the Book-Room and walked on Washington Street and then over on Madison Street, and was walking musing, my mind in no little whirl of excitement. As I approached the Madison Street Bridge over the river, the hay-loft pledge I made to the Lord years before came like a flash before my mind. That old bridge could tell a story of a mighty conflict fought for about three minutes, and in it Jesus won. My Greek, my prospects, my valued education completed, my purpose for years to enter the work well furnished—oh, how they marched back and forth before my mind's eye with lightning swiftness! But one voice I heard with such distinctness: "Will you keep your covenant with me?—the door is open." On the bridge I settled it for Christ and India. I so reported three days later to William Taylor, and was booked for India, to come out in '76. I gave my last year of work in America to Halsted Street Mission, and there secured the best training I ever had for the work which God has given me to do in India.

In Conclusion

The experiences thus far inserted are those of ministers of the Gospel and of those who, accepting what they believed to be a call from God to foreign missionary work, were satisfied that they were "sent forth by the Holy Ghost."

But there are others than ordained men "called." The Church of England Missionary Society held in May last its second convention of laymen, organized by the Lay Workers' Union for London. At this Sir John H. Kennaway said the question of foreign or home service must be settled by each one; the important thing was to see that we are in the place the Lord has chosen for us. "As He is real to us, let us see to it that we are real to Him."

There was something well-nigh pathetic in the appeal of the Bishop of London at this convention of laymen, that men should give themselves to thoroughgoing earnestness in examining the question whether they should not go to carry the Gospel among the eight hundred millions who have never heard it. A lengthy quotation from that address may be helpful. The bishop said:

I should feel an element of unreality in speaking at this meeting if I

had not, about the age of thirty—which I dare say is about the age of some here—at a time when a man has got his life in his hands to settle what to do with it, made up my mind, after long and prayerful thought, to go myself out as a missionary. It was only because the bishop who ordained me, and under whom I was serving, said, “Before God, I think your duty is to stay where you are,” that, having gone through much hesitation and questioning, I stayed for a time where I was, and within a few months came the mission call to East London, where, thank God, it was mission work with a vengeance! And so God has guided me to make this the greatest missionary diocese in the world, which I will do if you will help me. And because I in my own way faced the question I do not hesitate now to ask you to face it, and I say in this meeting to you young men whose lives are in your own hands, that God is calling by name one by one, and pointing to the great crowding mass of souls who are yet unsaved, and have never heard the Gospel. He is saying, “Whom shall I send, who will go for Us?” The Holy Trinity seems to be crying from heaven, “Who will go and tell of Christ to the great multitude?” Is there any one here who will say from the heart to-night, “Here am I, send me. I am not eloquent, I am only a plain man; but I will at any rate go and be a witness of these things. I do believe in God and in my Savior and in the Holy Spirit and in the glorious missionary Church, and I will go if God will take me!” It will be an awful thing, I always feel, if we have to face Him at the last and find that we had missed our vocation. Our vocations are very various. It is impossible for one man of us to say what the next man’s vocation is, but it will be an awful thing if at the end of life you find that you had kept out of the place which God meant you to be in. Therefore, do face this question on your knees to-night. In your hearts, while you are listening to what is being said to us, say, “Here, Lord, am I; might I not go?” And I have never seen a missionary yet who was not happy. I have seen missionaries from every part of the world. I used to make my house in Amen Court a place where missionaries came when they returned to this country, and I write to them now all over the world; and they are all happy because they have given their lives in obedience to their Master’s command.

There must be thoroughly honest, unshrinking examination of our hearts, of the providential indications, and of the Holy Ghost’s impression and lead. Young Collins, the first missionary appointed to China by the Methodist Episcopal Church, was told, on his application for appointment, that his Church Society had no money to send him thither. To this he replied to the bishop whom he was corresponding with, asking that he would secure passage for him “before the mast”—that is, as a common sailor, on the first ship sailing for China, adding: “My own strong arm can pull me to China, and can support me after I get there.” The result was that the society found the funds and sent him. This may not be the way in which the Holy Spirit will lead all.



THE MOSQUE OF OMAR, JERUSALEM

This Mohammedan mosque is on the site of the ancient Hebrew temple

THE STRENGTH AND THE WEAKNESS OF ISLAM

BY THE REV. ARTHUR J. BROWN, D.D.

In spite of all that one knows of its injurious influence, it is impossible for the traveler to deny that there is a certain fascination about the Moslem faith. We have been repeatedly told that the Orientals are fond of images, pictures, gorgeous vestments, and elaborate rituals, and that non-liturgical Protestantism is not suited to their temperament because of its lack of these things. But Mohammedanism out-puritan Puritanism in the severe simplicity of its worship. Its mosques are, as a rule, devoid of ornamentation. While I saw a few that were beautifully decorated, particularly in Cairo and Constantinople, I saw hundreds in India, Egypt, Syria, Palestine, and Turkey that were as plain as the old-fashioned meeting-houses of New England. Nor has Mohammedanism any idols or images of saints. Its whole architecture and worship are in striking contrast with the gorgeousness of the Roman churches.

One of the most impressive scenes in Asia can be daily witnessed in any Moslem city. Five times a day, from innumerable minarets, the clear, penetrating tones of the *muezzin* vibrate through the air, and at that summons men prostrate themselves in silent prayer. It matters not where they are, or what profane eyes may be curiously watching, they turn their faces toward Mecca and reverently worship. In the

ancient city of Sidon, I stood one evening at sunset on a housetop, and I was thrilled as I heard the sweetly solemn calls to prayer sounding from scores of mosques in that venerable city, and as I saw multitudes making reverent response.

Mohammedanism is a power to be reckoned with in Asia. It appears to be more compact and aggressive to-day than ever before. Indeed, it is practically the only religion, except Christianity, which is still making conquests, for it is spreading persistently and rapidly in Africa, India, and even China.

The secret of its power is undoubtedly its majestic and oft-reiterated declaration of the unity and sovereignty of God. But the moral effect of this sublime truth is destroyed by making the worship of God consist of merely perfunctory observances, and by a belief in the impotence of man's will which acquiesces in the most enervating self-indulgence. Whatever it may be in theory, Mohammedanism is, in effect, a fanaticism rather than a vital spiritual faith, an appeal to the baser passions under the form of ostentatious piety. It has never regenerated, morally, socially, or politically, any people that it has conquered, but everywhere it has sensualized man, degraded woman, corrupted society, strangled liberty, and paralyzed progress. There is no hope for humanity except where there are freedom of conscience, an enlightened public opinion, a press that is permitted to voice it, and a government which deals justly with its citizens; and all of these essentials are wanting in every land which is controlled by Islam.



THE COURTYARD OF THE MOSQUE OF AMARYADE, DAMASCUS

INDUSTRIAL TRAINING FOR INDIA'S CHRISTIANS

BY REV. AND MRS. J. C. LAWSON

Founders of the Industrial Evangelistic Mission of Northern India

"Training the head and heart creates a wholesome discontent; training the hand gives the power to satisfy that discontent." So said General Armstrong, the founder of Hampton Institute for the industrial training of negroes and American Indians. For this and other reasons we believe that manual training is a great and growing need in the missions of India. When the famines of 1897 and 1900 swept over Central and Northern India, and seventeen hundred orphans and widows were gathered at Aligarh, the station at which we were then located, we took it as a call of God to act on our belief and to train them for self-support. Four hundred came too late to be saved, and some three hundred more were reclaimed by friends. These returned to their homes, carrying back the Gospel seed to scores of villages, for many of them had learned of the Savior. A full thousand were added to the Church of Christ.

Industrial missions in India are, indeed, a difficult problem; there, as in no other land, we meet with the caste system, which in these later days means especially trade-guilds. Ask a man's caste, and the answer is usually carpenter, blacksmith, or weaver, as the case may be. It is the business and religion of each caste, or trade-guild, to keep its occupation within its own limits. It is possible to hire heathen workmen, but next to impossible to get them to impart to others the knowledge of their craft. If natives are to be trained, the missionary must constantly stand over these workmen and see to it that the desired instruction is given. Even then he is defeated. After a few months' association with these Hindu craftsmen, the pupils are well instructed in deceit, theft, and other forms of immorality, but not in the desired trade. Of several rather fair shoemakers who have been trained in one mission shoeshop (now extinct), all are drunkards and unreliable, simply from having heathen teachers. Every heathen shoemaker is a drunkard. It is a characteristic of his caste. By distributing a few coppers to the pupils as hush-money, the heathen teacher can help himself to mission property, and grows rich thereby. Such leakage frequently accounts for the expense and failure of industrial departments. It is much the same in every other line of work. Our carpenter boys complained that they were not learning anything; and this was true, tho we had the best heathen carpenter obtainable, and were giving the work close supervision. By the timely arrival of our Christian American cabinetmaker in the field we were able to hold the pupils, and to give them the desired instruction. A very happy set of boys they are now, and are making rapid progress. We believe

that lay missionaries must be employed for industrial work. There are already too few ministerial candidates among missionary volunteers, and clergymen should not be taken away from work they can and need to do for work they can not do. In Christian lands skilled workmen are crowding each other for employment. It would prove a blessing to them and to missions were some of them to enter this needy field as teachers of useful industries.

Objections to Industrial Missions

In missions, as elsewhere, there are many men of many minds. A few hold that we have nothing to do with things temporal, but only with the spiritual. They do not recognize how closely the two are connected, and apparently forget that in Acts vi. the most spiritual men were chosen to care for the temporal interests of the Church. General Armstrong was the son of a Hawaiian missionary. He has said:

The missionary plan in Hawaii had not, I thought, considered enough the real needs and weaknesses of the people, where ignorance alone was not half the trouble. The chief difficulties with them was deficient character. They were what their past made them. To preach the Gospel rather than organize living was the missionary idea, but houses without partitions and easy-going tropical ways, after generations of licentious life, made virtue scarce. They did not have the conditions of living which make high standards of morality possible.

Speaking of the negro, he said:

The thing to be done was clear: to teach respect for labor; to replace stupid drudgery with skilled hands, and to these ends to build up an industrial system for the sake, not only of self-support and intelligent labor, but of character.

All of which may be applied to India.

There is also occasionally a missionary who derives satisfaction from Kipling's lines on the "fool who tried to hustle the East."

But Kipling is scarcely a good leader for Christians to follow, and gives bad advice for the lethargic man, who says: "Let us not try to introduce any new ideas. We do not want Western machinery or Western methods. Industrial work on the Oriental plan is the only thing for Orientals." This is exactly the argument of the Hindu when we ask him to accept our Christian religion. He says: "Whatever my forefathers followed, that I follow." Perhaps the missionary of this class wishes to counterbalance the foolishness of the enthusiast who finds nothing good in the East, and expects on short notice to abolish the customs of centuries. Let us avoid the error of both extremes and "keep to the middle way"—the common-sense way of making use of opportunities, and quietly adapting to the country our successful Western methods. Machinery will succeed with competent foremen to run it. It has already been introduced in India, and its

utility has been proved. An experienced industrial missionary to the negroes says:

The effect of improved and rapidly working machinery on the boys is excellent. They used to drive the machinery (out of date), and took their time; now the machinery drives the boys. They move quickly, and the education of it is wonderful.

Some missionaries who were once strong advocates of manual training now discourage it with every breath, because with no qualifications for it whatever, they dabbled at it, and, of course, failed. Things have been undertaken sometimes that no business man in America or England would dare attempt. Three or four departments have been set up with one untrained superintendent over them all. He knows little or nothing about them, and he has also on hand all his other forms of mission work in the city and district. Alas for the work as well as the worker! One missionary superintendent declares that all the industrial work they have ever undertaken has failed. He praises the success of the Germans (Basel Mission), thinks they can do it, and yet condemns the method by which they succeed, viz., the utilizing of laymen specialists for the various departments. This Basel Mission stands as a splendid example of business methods, resulting in self-support. Lay missionaries are now coming more into favor with some of the great missionary societies.

It stands to reason that the progress of industrial missions depends largely on the attitude taken by missionaries and missionary societies. The majority of missionaries believe in introducing manual training, but they are hindered in various ways. The Home Board has usually a struggle to keep up its current expenses, and is not inclined to encourage new enterprises; or, perhaps, the committee on the field is composed of some who have experienced industrial failures, and who feel it their bounden duty to discourage evermore work on that line. Every time a famine occurs a great many industrial schools are organized by the ordained men on the field. After a few years most of them cease to exist, because the funds of the mission are short, the industrial work has not been self-supporting, and the clerical missionaries are needed for other work. The one who organized the work and felt its great need goes on furlough, and his successor does not see the necessity of the workshop and the farm.

But without any of the above hindrances, industrial attempts after the crude methods of the Orient will be sure to collapse sooner or later. While India has for centuries excelled in the finer arts, as work in gold, silver, ivory, etc., yet in the common, every-day trades there is a positive lack, and efficient native teachers can not be found.

"You make shoes in your mission, do you not?" was asked of a missionary who employed only native workmen. "Oh, yes," was

his reply; "we make shoes, but nobody can wear them." One would suppose that even India's ancient arts were on the decline also, else why has she given to a firm in Philadelphia a contract for the manufacture of brazen idols? All of these things go to show the necessity of a distinct organization for industrial developments and the wisdom of business-like methods.

Industrial Training and Self-support

The contributions of the Church do not keep pace with the increasing demands of missions. The need for self-support is emphasized on every hand. The sooner converts learn self-help the sooner they will have the desire and ability to help others. Laziness is characteristic of the inhabitants of warm countries, and we have to meet and overcome it in our converts. Most of the people of India are poor, so poor that millions of them never know what it is to have their hunger satisfied. But even if they were the possessors of wealth they must leave it all behind when they become Christians. Read Amy Wilson Carmichael's latest missionary book on India: "Things as They Are," and see what many must pass through to come to Christ and to be identified with His Church. Just before we left India a high-caste young man besought us for days to give him work in our shop. He and his wife were ready to be baptized. He was then earning a good salary as a Hindn, but was willing to give it up and come to us if we could give him work to support his family. We knew his relatives well, and we knew that he would be cut off from all employment the moment he openly accepted Christ. We could do nothing for him then, but we believe that he is still waiting and hoping. There are many secret disciples in India, babes as yet in things spiritual, who for the sake of dear ones depending upon them, hesitate to accept a life of certain privation. Outcasts for Christ's sake, to whom can they turn if not to Christians? All can not be preachers and teachers, and yet this is about the only sphere of service that the missions have to offer them. If some are mere hirelings, who is to blame?

Sometimes there are openings in business for Christian Indians, but often business men say, "We can not take time to train your converts; besides, they have depended so long on the mission they are lazy." The superintendent of a mission press declared he found the Christian youths so unsatisfactory he could not be troubled by them. A young man applied to us to learn shoemaking, but on account of his vicious ways we could not allow him to come near our boys. To grow up in idleness means ruination to these boys just as it does to any in America or England.

The Uganda mission is a splendid example of beginning right. Founded not long ago by a layman, it stands to-day a model of self-

support and self-propagation. Example is more than precept, and a wonderful influence is exerted by the consecrated layman, who works *six days of the week with his own hands, teaching Christian living*, as did Mackay, of Uganda. A business man in India said to us: "Missions play at work. If they had to depend on it for subsistence they might succeed, but there is always the mission to fall back on, so there is no incentive to succeed, and failure is the usual result." This man went to India ten years ago with nothing; to-day he has a business worth a hundred thousand dollars, yielding a net income of at least a thousand a month, with the prospect of doubling shortly. He uses foreign machinery, all run by steam-power.

It must be remembered that India is fast becoming Anglicized, a result of having an English government. There are thousands of educated natives who dress and live entirely in European style, and the number is rapidly increasing. The European population, too, is growing yearly, and the demand for European goods increases daily. India is rich in raw materials. These are largely sent out of the country, made up in foreign factories, and brought back again. India loses much by the transaction. Here is the opportunity for industrial missions if rightly conducted, for as yet there is almost no competition. We could find work for scores of shoemakers if we had them trained. In many places it is almost impossible to get a shoe made or mended, and it is difficult to hire a carpenter for twice the amount that is paid to a native teacher.

The government is greatly interested in the manual labor question, and through it our Industrial Evangelistic Mission was able to secure a fine site of twenty-three acres for its first settlement. The lieutenant-governor, Sir James La Touche, did not wait for the usual red-tape formalities to be gone through, but wired us at once to take possession. He planned to visit the mission recently, and is greatly interested in our plans and prospects.

It is not the intention of our mission to begin on a large scale, but we have started simply and are looking for a gradual healthy growth. We have undertaken to supply those things for which there is a great and growing demand. We have three departments. Our cabinet-maker is on the field, and is calling earnestly and prayerfully for a traction engine with saw and planing-mill attachments, so that he may be able to release the boys from the work of hewing and sawing for finer work, which will enable them to supply the demand. This engine is all we need from outside sources to make this department self-supporting. It will cost \$2,000 to put it on the field. Will not you help us?

We have seventy-five boys learning shoemaking, but we can not push this work till we get our leather-foreman. We have to refuse many orders. For the printing, too, we need a foreman. We have

been promised all the printing we can do with a big staff, but there must be proper supervision. For these positions we need trained Christians, whose first aim is the salvation of souls.

Our aim is to gather in all the orphan boys and girls and all the young widows that need a home and are willing to work. We have now in industrial training, under the care of an earnest young missionary, one hundred and fifty boys rescued from the recent famines. There is always a local famine in India. The world hears of only the great ones. Not only orphans and widows, but all converts will have here an opportunity to receive manual training. At the same time they will receive a simple education in books, so they may become Bible students, and be able to conduct business intelligently. All these pupils will also be taught to become voluntary Gospel workers—a thing scarcely known as yet in India. Industrial missions should hasten the day of self-support, so that many more missionaries may be sent forth. The training of native Christians in self-help will also deepen the spiritual life, so that India may the sooner be redeemed. With this aim in view we have undertaken this difficult work. Of industrial missions now existing in India, fully three-fourths are in the southern third of the peninsula. Of the remaining fourth only about one-half can be found in northern India, and most of these are run on the old plan without the facilities for making them successful.

The work we are doing now is what we have been doing for the last seven years, but it is now on a broader, more permanent basis. The I. E. Mission is interdenominational and undenominational. We shall work with and for all evangelical missions and churches. The workers that go out will be united on the basis of the Evangelical Alliance. We need sound, evangelical scriptural teaching for the mission fields. *Our work has been supported in answer to prayer.* Mission Boards may be bankrupt, but God never is. While we look to Him for the supply of all our needs, yet we feel that everything should be done in a business-like way; we have, therefore, a board of trustees to hold all property, and a committee and treasurer to receive and disburse all funds. As much of our help has come from England, our central committee is in London. On the British and American Boards are only earnest Christians—those who will help and not hinder, and who are working and praying for the coming of the Kingdom. Every Christian has an opportunity to help in this much-needed work. We call for workers and for funds to give these young and feeble Christians of India the training which will help to develop strong character and will make self-support a fact. Shall we not help India's converts to help themselves?*

*The committee controlling this mission in England consists of R. C. Morgan, David J. Findlay, R. Caldwell, Henry Varley, A. S. Dyer, William Quarrier, Richard Cory, Mrs. Lydia Walshaw, and Charles W. Cotton (secretary). In America the referees are: Rev. Thomas Tracy, Miss Emily C. Wheeler, and D. L. Pierson. Any contributions or communications for Mr. and Mrs. Lawson may be sent to the Managing Editor of this Review.

THE KONGO GOVERNMENT AND MISSIONARY WORK

BY REV. W. M. MORRISON, D.D., LUERO, KONGO STATE, AFRICA

The Kongo Free State was formally recognized, in 1884, by the Berlin Conference, as an independent and sovereign power. Tho this conference gave to Leopold II., King of the Belgians, absolute power as sovereign, yet the rights of natives and foreigners were carefully guarded by treaty stipulations. The most important of these were freedom of trade for all nations, the suppression of slavery and inhumanity toward the natives, and the encouragement of philanthropic enterprises and missions of every creed, without placing in their way "any impediment or restriction whatsoever."

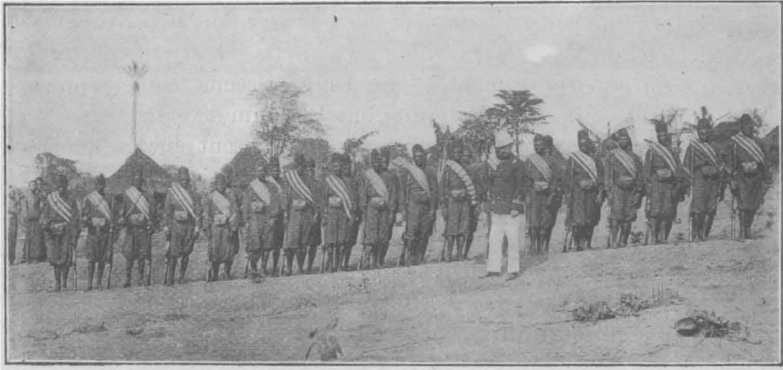
About eighteen years have passed, and it is a source of deep regret to those who had such bright hopes of the success of the State, that they are compelled to admit that every important stipulation is being openly and defiantly violated by the administration as carried on by King Leopold. The growth of this violation has been gradual, and every effort has been made to cover up the real facts of the case. These facts are now so well authenticated by many reliable witnesses, that all the protestations of righteousness made by the King himself, or by his "interested" press, both in Europe and America, can not longer blind the civilized world to the real situation.

Freedom of trade is now at an end, and the whole country, save perhaps a small strip on the West Coast, has been farmed out to great land companies, with the State itself holding half the stock in most of the companies. It is also an equally well-authenticated fact that instead of suppressing slavery, the State has gradually made itself *the largest slave-dealer in the world!* It has forced upward of eighteen thousand men into its military service, and has caught and forced many thousands of others into involuntary servitude on its plantations, on its steamers, in building posts, public works, etc. Unspeakable atrocities result from such a system of forced labor and military service. At first the King and his press, such as the *New York Herald*, denied these charges, and simply laughed at them, hoping to divert the attention of the public. When they saw that this would not do, they took the bold and "bluffing" attitude of saying that the King was absolute sovereign, and he had a right to do as he pleased; the natives belonged to him, and he was "civilizing" them by making them work. As a result of their work the King of the Belgians is now the largest dealer in rubber and ivory in the world.

But it is not directly the purpose of this article to discuss the matter of trade and cruelty to the native races. The government of the Kongo State now systematically interferes with mission work. In the

early years of the State's history there was little serious interference, but within the past seven years it has become so serious that the very life of Protestant missions is threatened. This condition of things has come about gradually, and missionaries are doubtless to blame for not sooner speaking out and demanding the fulfilment of treaty rights. It is with deep sorrow that I must confess that some missionaries, perhaps through fear of the absolute power of the King, have systematically kept quiet, and some few have even gone so far as to defend the State in its system.

One way in which the State has attempted to interfere with Protestant missions is by exorbitant taxation. We are taxed on imports; taxed most outrageously for the transportation of goods on the little Kongo railway around the Cataracts; taxed for every laborer; taxed on all property owned by the mission; taxed on our mission steamer;



A BELGIAN OFFICER AND NATIVE SOLDIERS OF THE KONGO STATE

taxed on firearms for personal use. Every effort being made to squeeze out of us systematically all that can be obtained on any possible excuse. Of course, there is no appeal, the decree of the King is absolute and unchangeable.

Something over a year ago a conference of the Protestant missions was held at Leopoldville, and a petition was sent to the government asking for a reduction in taxation on mission property. Some reduction was granted and all rejoiced until the next steamer arrived from Brussels, bearing a decree to the effect that import duties had been raised from six per cent. up to ten per cent., thus practically nullifying the former reduction. In fact, the king enormously gains by it, for he now receives the additional import duties on the goods of traders as well as on those of missionaries.

Another most vicious way of interference with missions is the terrorizing of the natives and driving them away from the mission stations. I could name a number of stations belonging to different

Protestant missions which once had a large native population near them, but from which the natives have been driven away by being terrorized by the State. Several attempts have been made to do this at Luebo, and many times I have seen the people living in the forests for many days, fleeing from the State officers and native soldiers, who were armed with repeating rifles. I have been there for over six years, and I can truthfully say that everything is done to prevent us from getting any influence over the people. In every way we urge the natives to submit to the State, because we know that at present it is the only thing for them to do, yet we are constantly held in suspicion by the government.

Another impediment to the development of mission work is the unsettled political future of the country. Leopold II. is the sovereign and absolute owner of the country, but what will become of it at his death? He claims to have given France a sort of preemption right in case he ever wished to dispose of the country, but it is by no means a settled fact that the powers which signed the Treaty of Berlin will agree to such an arrangement. The King, it seems, some years ago, willed over the country to Belgium, but Belgium two or three years ago refused to take the responsibility. At present she is a neutral power, does not have to keep up an expensive navy, and knows that over-sea possessions will practically destroy the advantages which she now enjoys by her neutrality.

Whether the country will pass to the successor of King Leopold, whether it will be taken over by Belgium, whether France will attempt to assert preemption rights, whether the whole region will be divided up among the powers interested in that section of Africa, or whether the government will be controlled by a commission appointed by the powers—all is problematic. It can be easily seen that this feeling of uncertainty must affect disadvantageously the progress of missions.

But undoubtedly the most flagrant and dangerous method of interference is the refusal of the State government any longer to sell land to the Protestant missions for opening new stations. In the early years of the State the missions secured land without much difficulty. Gradually, however, this right has been taken away, and now for the past four years the State has absolutely refused to sell land to Protestant missions on any condition. This situation of affairs is most alarming. It means that our missions have been brought to a standstill, and if we meekly submit to this high-handed outrage against justice and our treaty rights, it will only be a short step to our total expulsion from the stations which we already occupy. This situation of affairs has been brought about not only by Roman Catholic influence, but also by the cupidity of the King, who desires to keep us out, in order that he may be able to do as he likes with the natives and to drive a better bargain in disposing of the State without too

many American and English missionaries in the country to hinder him.

Leases of land for a short term of years have been offered to missions in some cases, but it can be distinctly seen that this is only trickery. At the expiration of the lease all the buildings and the result of the labor of years will pass into the hands of the State, and thence into the hands of the Roman Catholics. While in Brussels a few weeks ago, consulting with the State officials about this matter, I was informed that if I applied for a lease we would not be interfered with at its expiration; but when the official was asked to put this promise in writing in the name of the State, he refused, with a shrug of his shoulders.

Our mission has made four applications for grants of land in the past four years, and all of them have been refused. Several other missions have had similar experiences; some have taken leases, but they did it under protest, knowing that trouble would probably result.

One other form of interference is the special favors and privileges given to Roman Catholics. They are free from all the interferences which I have mentioned; they receive special rates on the railway; their taxes, so I have been informed, are refunded in some form; instead of driving away the people from their stations, they are given thousands of boys and girls who have been caught in raids by State soldiers and allies; instead of terrorizing the people in the vicinity of their missions, special protection is given, and they are exempted from the payment of tribute; they have been given land grants for new stations since the decree was promulgated refusing land to Protestants, and they are not disturbed by the uncertain future of the country, because they know that even if a Protestant power should come into possession of the land they would not be molested.

These are some of the most flagrant ways in which the Kongo government openly and defiantly, in the face of sacred treaty stipulations to the contrary, interferes with the progress of Protestant missions. The King and his press will continue to deny *in toto* these statements; they will doubtless even go so far as to offer to "investigate" the charges; but when it is known that the judges are only puppets of the King, it can be seen that such "investigations" count for nothing. We simply ask for the investigation of the situation by an impartial international commission. In the meantime the King refuses to submit his government to the scrutiny of such a commission, and it remains to be seen how long the Christian civilized powers of the world can be persuaded to put up with this "open sore" in the heart of the Dark Continent.

THE MONEY PROBLEM IN MISSIONARY WORK

BY BELLE M. BRAIN, SPRINGFIELD, OHIO

Money is an important factor in winning the world to Christ. Without it the wheels of missionary activity would soon cease revolving. With it, in sufficient quantities, the work could be widely extended and rapidly pushed in all directions. "One thing alone hinders the progress of the Kingdom," says the Rev. W. D. Sexton, "and that one thing is lack of money. The whole world is ready and waiting for the Gospel, the Boards of the Church are organized to meet the need, and men are offering themselves for the work; but the treasuries are empty, the officers compelled to call a halt, and the whole line of Christ's army forced to rest upon its arms."

The relation of money to missions is a vital one. The gold of the universe is not sufficient to purchase pardon for even one immortal soul—"Ye know that ye were not redeemed with corruptible things as silver and gold"—yet in a sense money can buy salvation for millions of Christless souls. It bears much the same relation to soul-saving that it does to life-saving. A bank-note would make a very poor plaster to alleviate bodily pain, and it is powerless to wipe away the stains of sin, yet in the one case it can effect a cure by commanding the skill of a physician and the potency of the drug, and in the other by sending forth the heralds of the Cross and scattering broadcast the leaves of the Book which are for the healing of the nations.

Giving the Gospel to every creature is the greatest work in the world, the most colossal enterprise ever undertaken by man. For its successful prosecution it necessarily requires vast sums of money—not vaster, however, than the Church is abundantly able to supply. Owing to the rapid increase in the financial resources of Protestant Christians during the last half century, the money power of the Church is practically unlimited. It is estimated that in the United States alone the wealth of the evangelical Church members aggregates more than twenty billion dollars, and that it is increasing daily at an amazing rate. A mere fraction of this sum would suffice, with God's help, to give the Gospel to every creature within a brief period of time.

Yet no phase of the missionary problem is more difficult to solve than the financial one. Notwithstanding the enormous money power of the Church, there are few missionary organizations that are not perplexed concerning money, and seriously hampered for lack of funds; and of the inadequate amounts that do find their way into missionary treasuries as the result of endless effort, a large proportion is given grudgingly and of necessity—wrested from unwilling purses, sometimes by methods dishonoring to Christ and belittling to the cause of missions. There is surely something wrong with the whole system of missionary finance.

But difficult as it is, the money problem is not incapable of solution. The Moravians solved it long ago, and so did Pastor Harms. "If the Moravian standard were reached by the other Reformed churches," says Mrs. Isabella Bird Bishop, "they would contribute £140,000,000 a year." The Central Presbyterian Church of New York City is solving the problem at the present time; so is the First Presbyterian Church of Wichita, Kansas; so is an increasingly large number of churches, young peoples' societies, and Sunday-schools that have brought their gifts up to an almost ideal standard. How has it been done? In every instance prayer has been the key. Yet not prayer that sits by with folded hands and waits for God to perform miracles, but prayer accompanied by tireless effort and faithful work.

Some Secrets of Success

A thorough study of the underlying causes of the remarkable results attained in individual churches and societies has revealed the following secrets of success, which should be thoughtfully pondered:

1. The inculcation, through prayer, the study of the Word and the dissemination of missionary information, of a spirit of obedience to Christ's command to give the Gospel to every creature. This should always be the first step in the solution of the money problem. It is a serious mistake to push the financial side before laying the foundations for a deep and abiding interest in the cause. In too many churches m-i-s-s-i-o-n-s spells money. The people hear nothing whatever of the work, save in connection with the contribution-box. On this point two well-known missionary leaders have spoken forcibly as follows:

Great harm is done by hammering on the money question when hearts are not touched and news of the work is not given. If I became pastor of a very narrow-minded and anti-missionary church, I am inclined to think that I would not ask for an offering for missions until the people proposed it. But they would have to take the facts, or stay at home, or have a farewell sermon!—REV. JOHN W. CONKLIN, *Field Secretary of the Reformed Church in America Board of Missions*.

Mission literature, mission meetings, and mission preaching have had so much of the ring of the dollar in them that people have begun to shun them. We who push the work must never lose sight of the dollar, of course, but the sooner we learn to bait the hook, so that people will not see the silver until they are on it, the better it will be for the work. We should have more mission sermons that people do not know are mission sermons, more missionary meetings without collections, more deepening of the spiritual life, more to interest and instruct pleasantly without bringing up the idea of finance—until missions have such a hold on the people that they will not shrink from "closing the bargain" when we name to them the price.—ALVA M. KERR, *Treasurer of the Board of Missions of the Christian Church*.

2. Thorough instruction concerning stewardship. This is the second step in solving the money problem. The great majority of

professing Christians have not as yet learned even the first principles of Christian giving. Not many, perhaps, go as far as the old woman who thanked the Lord she had been a church-member fifty years and it had never cost her a cent, but comparatively few recognize God's claim upon their money, and render an amount adequate to the benefits received. Yet the Word of God clearly teaches that money is a trust and that we are stewards responsible for the wise use of every penny entrusted to our care. When Christians realize this there will be no more deficits in the treasury of the Lord. A Baptist pastor who was recently asked to give the secret of his remarkable success in promoting Christian giving, said:

Our method is based on the thorough indoctrination of the people in the matter of stewardship. That work which can only be done by the pastor in sermons, Bible-readings, question-boxes, prayer-meeting talks, etc., really requires many consecutive weeks of hard and painstaking labor. But once done it is the foundation on which everything is built. There is no sure and quick way. It is all work and work with God's Word, brought home to the consciences of the people.

3. The promotion of systematic and proportionate giving. The principle of stewardship involves the practise of systematic giving—the giving of a definite sum regularly and from principle, rather than spasmodically and from impulse—and of proportionate giving—the systematic giving of a fixed percentage of the income to the Lord. The difference between the two is illustrated by the story of the young man who decided to give fifty cents a week to missions. His salary at the time was \$10 a week. In the course of a few years it was increased to \$50, yet he still continued to give fifty cents—no more, no less. This was systematic giving, but not proportionate. The amount he gave away bore no relation whatever to the amount he was receiving. Wherever systematic and proportionate giving is faithfully practised there is money enough and to spare. The percentage given must, of course, be left to the individual conscience, but God's Word seems clearly to indicate that the tenth is the minimum proportion. In a little pamphlet telling how the First Presbyterian Church of Wichita, Kansas, increased its contributions from \$500 to \$5,500 per annum, the pastor, the Rev. Charles E. Bradt, says:

I hold constantly before my people the Scriptural idea of stewardship—namely, that all we have is entrusted of God, to be used for the extension of His Kingdom and the salvation of men through the preaching and teaching of Jesus Christ; that, however poor, they should pay into the Lord's treasury not less than a tenth of their income; this tenth to go to distinctively Christian lines of work; that the tenth is only the beginning of what most persons should contribute.

4. Enlisting every Christian in the work. Enlarging the number of contributors is one of the most potent ways of increasing the revenue

for missions. If every Christian, young and old, rich and poor, could be induced to give even a small amount, the money problem would be quickly solved. If the one hundred and forty million Protestant Christians in the world gave an average of five cents a week—the price of a cigar, a street-car fare, or a glass of soda—it would aggregate more than \$360,000,000 a year! Too much reliance has been placed on the large gifts of the few, too little on the small contributions of the many. Dr. Josiah Strong tells of a church that took up a collection of \$1,100 for home missions. Of this sum, \$600 came from one member and \$300 from another, leaving but \$200 from the remainder of the congregation. The people congratulated themselves on their generosity, but in reality they had not done well. Small gifts are needed as well as large ones—the one no less than the other. Even in the sight of man ten dimes aggregate as much as one dollar, and in the sight of God they are often more precious. It was the mite of the widow, not the millions of some merchant prince, that received the commendation of the Master—not because it was a mite, but because it represented such rare self-sacrifice and true devotion.

5. *Appealing to right motives for missionary giving.* This is a matter of primary importance, for motive largely determines both the quantity and quality of missionary money. Appeals should be based on love to Christ and obedience to His command rather than on harrowing stories of terrible suffering in heathen lands. Compassion is a legitimate motive, but owing to the innate selfishness of man it is apt to be short-lived. Dr. William Ashmore used to tell a story that illustrates this. A wealthy old lady who lived in much comfort awoke one morning to find it bitterly cold and the fire gone out in her room. "Mary," she said to her maid, "I am afraid those people in the alley are suffering. When you have lighted my fire and given me my breakfast, you may carry them a bucket of coal and a basket of food." An hour later, when a cheerful fire blazed on her hearth, she said, as she sipped her hot coffee in bed: "Mary, you need not take anything to the people in the alley. The weather has moderated so much they can not be suffering now." Appeals based on pastoral pride, church reputation, denominational loyalty, can not foster true liberality. Dr. Pierson declares that gifts secured in this way are not gifts at all, but simply purchase moneys, and illustrates his point as follows:

If you give a hundred dollars because your neighbor has given the same, and you are too proud to seem behind him, you have given nothing; you have simply *bought* your own respectability. Again, if you give a hundred dollars to have your name appear in the published list of generous donors, you have given nothing; you have *paid* so much for popular applause.

6. *Reviving the spirit of self-sacrifice.* Comparatively few Christians of the present day know the meaning of the word sacrifice from

practical experience. This is largely because there is little in twentieth-century Christianity to call it forth. "It is a real sacrifice to give my tenth," said a Christian woman recently, "and I do not feel that my church is in special need of sacrifice." The missionary on the field, however, is expected to make great sacrifices for the salvation of the world; why not the well-to-do Christians at home? The same obligation rests upon both. In the sight of God the millionaire Christian has no more right to a mansion on Fifth Avenue than the humble missionary to a palace in India. When Christians at home practise the same self-denial as the missionary on the field there will be no money problem to solve.

7. Giving money instead of raising it. One of the most serious mistakes of the past has been the raising of money for missions by means of fairs and festivals, lectures, concerts, and what-not. In the first place, they do not pay very well, and, in the second, they are diametrically opposed to the methods taught in the Word. Imagine the church at Antioch eating ice-cream or giving a concert to help pay the expenses of Paul's missionary work! In a recent article in the *Assembly Herald*, Mr. John Willis Baer says:

Money for the Lord's work: shall we *give* it, or shall we *raise* it? When money is wanted, usually the first resort is not to "fasting and prayers, but to festivals and fairs." This is *raising* money, not *giving* it. I appeal for a spirit of consecration which will compel us to *give* more and *raise* less. The net result in the end will be very much more money available for the Lord's work.

8. Assuming the support of a missionary. Chaining churches and societies at home to needy fields of work abroad is proving one of the most fruitful ways of increasing missionary revenue. During the last few years the Missions Boards have changed their policy of insisting that all contributions shall be paid into the treasury without restriction as to object. This is, perhaps, the ideal way, but human nature is weak, and the average man is more easily interested in concrete giving to a special object than in abstract giving to a general fund. Wherever a church or society has assumed the support of a missionary, undertaken the erection of a building, or taken a share in the work of a station, the increase in contributions has been very great, ranging, in many cases, from fifty to twenty-five hundred per cent. There are, of course, drawbacks to the plan, but the burden of proof goes to show that the disadvantages are largely overbalanced by the advantages.

9. The adoption of a systematic and business-like method of collecting funds. This is one of the essentials of success. Too many societies simply pass the basket at their meetings, the members giving or not, as they please, and too many churches depend upon an annual collection, which is at best a precarious plan. If the pastor is not specially interested, and no notice is given beforehand, the people

come unprepared to give. If the weather is bad, or an epidemic of sickness prevails, or many persons are away from home, the percentage of attendance is small and the offering correspondingly poor. Unless special effort is made to reach the absentees (and this is seldom done) the result is a loss which is never retrieved.

Successful Methods of Collecting Funds

Almost every successful method of collecting money for missions is based on a system of definite pledges, payable once a week or once a month. The reason for this lies in the fact the small sums frequently contributed amount in the end to a surprising total, they are much more easily secured than larger sums paid at one time. Thus two cents a week is more readily promised than \$1 a year, yet in reality it amounts to four cents more. And ten cents a week seems a trifling sum compared with \$5 a year. Many will cheerfully give the former sum to whom the latter would seem an impossibility.

Two cents a week. The simplest of all pledge systems is known as the two-cents-a-week plan. It has been widely and successfully used as a starting-point in systematic giving by women's organizations and young peoples' societies, and its vindication lies in the enormous sums that have been paid into the treasury as a result of its use. The giving of a penny a week—two cents in our money—was first proposed by William Carey in his famous *Enquiry*, published in 1792. It is a pitifully small sum, yet largely in excess of the average amount given for missions. "The churches, whether by themselves or by societies," says Dr. George Smith, "have yet to organize themselves up to the level of Carey's penny a week."

Five times two is ten. An enlargement of the two-cents-a-week plan, devised by Mr. W. L. Amerman, and successfully used by many Christian Endeavor societies, is known as the five-times-two-is-ten plan. It is based on the principle that the best way to interest people in missions is to put them to work for it, and that the best results in giving come from the collection of small contributions regularly from many people. In the five-times-two-is-ten plan each person takes a pledge to give two cents a week himself, and collect a like amount from four other persons, preferably those who are not already giving to missions. Ten collectors constitute a division, and are assigned to a division treasurer, who thus becomes responsible for ten times ten cents—a dollar a week. "The first year we tried it," says Mr. Amerman, "we had fifty members of our Christian Endeavor Society and fifty outsiders working on it—one hundred in all. At the end of the year the receipts amounted to about \$500. Here were one hundred workers influencing four hundred people—a total of five hundred doing something for missions."

Proportion pledges. Societies that have already taken the first

steps in learning to give should introduce a system of pledges in which the amounts promised are proportionate to the ability of the giver. The usual method is to circulate pledge-cards with blank spaces for the name, address, and amount contributed. When these are signed and returned, the subscriber is furnished with a series of envelopes, or a mite-box, in which to deposit his offerings.

Taking shares. Where the support of a missionary is assumed or other special work undertaken, it is a good plan to divide the amount needed into shares and issue certificates of stock. The value of this plan was demonstrated half a century ago, when the Congregational Sunday-school children built the *Morning Star*, contributing the entire cost in ten-cent shares. There are many still living who attribute their first interest in missions to part-ownership in the little vessel, and still cherish the worn and faded certificates issued to subscribers years ago. That the share plan is still workable is proved by the experience of the Thirteenth Street Presbyterian Church of New York City. A few years ago, being in need of \$850 for the support of a missionary, a blackboard was divided into one hundred and seventy squares, each one representing ten cents a week, or \$5 a year. This was displayed at the church prayer-meeting, and the members asked to take the shares. As each share was taken an X was placed in a square. In less than an hour every square was filled, the whole amount having been quickly and enthusiastically promised. In another church where the share plan was used, the unique idea was conceived of making the shares equivalent to the salary of the missionary for one day.

The treasurer. The success of every system of collecting funds depends largely upon the committee in charge. The treasurer, especially, must thoroughly understand his business. Upon him devolves the duty of keeping strict accounts, making clear and accurate reports, and preventing payments from becoming irregular. Reminding people of their obligations and keeping them up to their promise is the most difficult part of the task. This, however, can be easily accomplished by issuing a report in which numbers appear instead of names. This plan was successfully tried in the Christian Endeavor Society of the First Presbyterian Church, Springfield, Ohio. When the pledge-cards were signed they were handed at once to the treasurer, who entered them on his books, and assigned a special number to each. Sets of envelopes were then given out, bearing these numbers instead of the names. At the end of the term (the pledges called for six monthly payments) the treasurer mimeographed a report, showing what each number had pledged and paid in, and sent a copy to each member of the society. As no one knew the identity of the numbers save the treasurer and the individuals to whom they had been assigned, no exception was taken to the publicity of the published report; but those who were in arrears promptly paid what they owed.



THE CAUSE OF THE TROUBLE IN MACEDONIA*

THE POLITICAL, SOCIAL, AND RELIGIOUS CONDITIONS IN THE NEAR EAST

BY REV. J. HENRY HOUSE, SALONICA, MACEDONIA
Missionary of the American Board, 1872-

The principality of Bulgaria and the kingdom of Serbia have made wonderful progress in the outward conditions of civilization in the last twenty-five years, since they obtained independence or autonomy under the Treaty of Berlin. In this respect they have left Macedonia far in the rear. It is to be feared, however, that no commensurate advance in morality and religion can be recorded. The simplicity and (to a great degree) purity in the family life, which tended toward remarkable thrift and fidelity in the home, have given place in a lamentable degree, in the larger towns especially, to what are called more modern and liberal views of family life, and in certain circles to a sad degree of intemperance, luxury, and profligacy.

In Macedonia the conditions which obtained in Bulgaria thirty to forty years ago still prevail. The *khans* (inns), for the most part and with only few exceptions in the larger towns, are miserable almost beyond belief. Travelers, in order to have the least comfort, are obliged to carry bedding and provisions with them. All the conditions of life are more like those which prevail in Turkey in Asia.

Socially, the Christian populations of Macedonia are, as a rule, far less attractive to travelers than their Turkish rulers. Many of the latter are courteous, especially to Europeans and Americans. They are men of more or less education, and some have traveled in Europe. Their position as rulers for so many hundred years has given them advantages over the subject races. They are the officials or the men of leisure of the

* Condensed from *The Congregationalist*.

country. The village Mohammedans, however, resemble in outward appearance the villagers of the subject races, only they are usually rather more ignorant. Their religion, however, gives them certain advantages before the government which often makes them a terror to their neighbors.

The Christian subjects of the Moslems in Turkey look upon themselves as in the most galling bondage. The tenets of the Mohammedan religion tolerate only those Christians who submit and pay tribute. To peoples who accept these conditions the Turkish government proffers a certain paternal care and freedom of action, especially in regard to religious beliefs and practises, which often strikes the European visitor as remarkable. The Turks themselves often claim that no other government in the world surpasses theirs in tolerance to other faiths. An intimate acquaintance, however, with the situation in Macedonia reveals the following unsatisfactory conditions.

The Courts and the Prison System

In the courts, even if the judges were not corrupt (as unfortunately in many cases they are), the testimony of a Christian does not count as against that of a Mohammedan. For this reason the courts can never be satisfactory in cases between Moslems and Christians. On the other hand, in cases between one Christian and another, the venality of the judge, as a usual thing, gives no assurance of impartiality and justice.

In the criminal courts the dictum that obtains in practise is: The accused is to be treated as guilty until he can prove his innocence. Those arrested may be kept in prison for almost any length of time without a trial, and sometimes even without being informed of the nature of the accusation against them. So a man who has a spite against another may succeed in getting him imprisoned for an indefinite period by simply bringing a serious accusation against him. When the man proves his innocence (if he is able to do so) he has no means of obtaining redress for his unjust imprisonment. Now, this indiscriminate imprisonment of the innocent and the guilty has perhaps justly taken away the disgrace which in Western countries attaches to those who have been lodged within prison walls.

There are other considerations which make condemnation to imprisonment less of a terror to evil-doers than it ought to be. Before the culprit comes to trial it is often quite possible to bribe his keepers so as to get himself free. The Turkish police and officers of the law seem less intent upon exercising the vigilance which will reduce crime than upon multiplying cases of arrest by means of which they may increase the possibility of their getting money from their victims. Even if an evil-doer is convicted and condemned, there is always the hope of imperial clemency, especially as it is customary to reduce the term of imprisonment of convicts at every birthday of the sultan or upon every anniversary of his accession to the throne. The longest sentence for murder is imprisonment for fifteen years, but by imperial clemency this is sure to be considerably reduced, so that murder becomes in the eyes of people of a low civilization a trivial crime.

One can see why crime is frequent and the prisons filled with the innocent as well as the guilty.

In the civil administration the venality of all sorts of officials is too well known to be dwelt upon. There are most praiseworthy exceptions,

especially among recent governor-generals. The present Vali Pasha of Salonica, Hassan Fehmeh Pasha, seems so be an upright man with the best of intentions. However, the power of such an official is small to stem the general tide of corruption which is all around him. Above him is the absolute rule of the sultan, without whose permission nothing important can be done, and who has his spies everywhere, and beneath him a great multitude of officials, many in places distant and inaccessible, and all skilled in ways of despoiling the people which can not easily be discovered.

Iniquitous Taxation

The trouble is with the system. The taxes are auctioned off to the highest bidder, and may be sold for more than they are worth, in which case the buyer must recoup himself with large interest upon his investment. But however this may be, the *spahis* (tax farmers) have purchased the taxes for gain and not for the purposes of benevolent government. The normal tax is nominally a "tithe," but it may be in fact any proportion up to a half. The latter proportion is said to be the tax upon rice in the district of Strumitza. There are many ingenious ways of making the taxes yield well. For example, a man has raised beans one year; he may be made to pay the same tax on beans the next year, altho he may not have planted any that year. Again, an apple tree produced a crop last year, it may be taxed the same this year, altho it has not yielded an apple.

Under these conditions it is not strange that agriculture and horticulture languish. The military tax levied on all males of the subject races furnishes another means of oppression. It is much less of a tax upon them than the military service is upon the Moslems, but it is unfortunately often collected in ways which produce exasperation. The whole amount is thrown upon a village in a lump sum. Now while efforts are made to add to the list all the new births of male children, on the other hand, it is often impossible to get the names of the dead taken off, and so the people are often forced to go on paying military taxes for the dead!

But one is not sure that the exorbitant but regular taxes of the government are not after all the least heavy of the burdens which the people bear. The government is always on the verge of bankruptcy. It would be interesting to know the actual per cent. of the taxes collected that reaches the central treasury. It is all too little for the government expenses, and the pay of the lower officials is often months in arrears. This is the class of officials who come most in contact with the people. Left thus without pay for long periods they still must live, and they are compelled to prey upon the communities which they are sent to protect; and it would often seem that they are expected to do this, and so do it with impunity. It is difficult for any one who does not live in the country to understand the exasperating levies which are made upon the people from this cause.

A still greater cause of hatred to their rulers is the danger to the honor of their women, to which the people are always exposed when the villages are visited by Turkish policemen and soldiers. When Miss Stone was carried off, the remark was more than once heard: "If such excitement is caused by the kidnapping of one woman, let the Americans think of our suffering, when so many of our wives and daughters are continually exposed to something far worse."

All these things will show the reasons which the Christians of Turkey have for feeling bitterly the bondage to which they are subject. These evils are so widespread, and the misery of the villagers is so great, that any one of sympathetic nature finds it hard to go about among them and be compelled to hear the oft-repeated tales of suffering.

An Unsustaining Faith

We turn now from these outward conditions of the people to those *moral* and *religious*. The nominal Christians, for the most part, belong to an ancient Christian Church which they call the Eastern Orthodox Church. This Church is not able to meet these outward sufferings and miseries with any counterbalancing spiritual uplift. We must not, however, speak with too much haste or prejudice. It is difficult not to have a certain love and respect for a Church whose traditions run back so many hundreds of years. The Orthodox Church has obtained a remarkable hold upon the affections and upon the imagination of these simple peoples. But no serious student of the Bible and Church history can repeatedly and understandingly visit the services in the churches of Macedonia without being overwhelmed with sorrow. He seems to see a body from which the spirit has fled. He looks upon a barren desert of form and ceremony with hardly a scrap of living green to comfort the eye. Imagine a service three hours long, with usually not a word of instruction or comfort in it all, unless perchance a word or two of the portion of Scripture may have been understood. The liturgy is in the ancient Slavic language (or the ancient Greek), which is not understood by the people, and there is, as a rule, no preaching. And should there be found an enlightened priest who wishes to preach, he is soon stopped by the bishop if his sermons should show the least tendency toward evangelical truth. The prayers and services before the *icons* (holy pictures) of the Virgin and the saints attribute to the creature the glory which only belongs to the Creator. Prayers to the Virgin occupy the chief place in the liturgy, and are longer by far than those offered to the triune God. The attribute "most holy" is applied to the Virgin, while that of "holy" is sufficient for God the Father and Christ, and she is appealed to to "save" them. These things, together with the prayers and offerings for the dead and a multitude of other superstitious observances, awaken the deepest sorrow in the mind of the intelligent student of the Word of God.

If now you turn from the Church to the daily life of the people, you will find what you would naturally expect under such circumstances—that religion is an *opus operatum*, not a God-fearing life inspired by the indwelling of the Holy Spirit. A bad man may be in the eyes of the community a good orthodox Christian; a priest may be a bad man, but a good priest. Formalism reigns—a disease fatal to the life of any Church. All the Biblical teachings of the Church are either unknown or largely unheeded. The Bible, though not a forbidden book, is for the most part an unread book.

This, then, is the justification of evangelical missions among them. As Christians we must lift up a fallen brother before we go on to raise a fallen foe; in fact, the people often suffer as much from nominal Christians as they do from their Moslem rulers. Christians who occupy petty offices under the Turks are often the greatest agents of oppression, not

to say anything about the narrow bounds which encircle commerce from the want of faith in each other.

Soil Ripe for Revolutionary Teachings

It is, then, in such a soil as this that the seeds of insurrection and revolution, when planted, most surely grow. The inception of the movement was doubtless largely due to Macedonians who had fled from their native land to Bulgaria. Many were educated in the schools of that freer land. Whether the first attempt to organize a revolutionary committee was made by such Macedonians as were unable to obtain employment in their adopted country, or by those who were moved only by patriotic motives, the committee once formed was a popular organization for the unemployed, and the cry for the freedom of Macedonia was a popular one to all Bulgarians from the predominance of Bulgarians in that province. Any one who opposed it seemed to be little better than a traitor.

This committee seems to collect taxes from all the Bulgarian inhabitants, rich and poor. A Macedonian Bulgarian put the case in a nutshell when he said: "We are now living under two governments, and both collect their taxes by violence." The two governments were those of the Turks and the committee. It should be said here that there are two committees, the old and the new, or the so-called Centralists and Verhovists. The new committee appears to deprecate such deeds of violence as the kidnapping of women, bomb-throwing at foreigners, and the like, but it must be said that the old committee, or the Centralists, seem to have the money and the influence in Macedonia.

The armed bands of this committee, traversing as they have for several years past with wonderful impunity all parts of Macedonia, must have collected large sums of money, and probably have hidden in the mountain fortresses large stores of guns and ammunition; at least, they are supposed to have done so, and some think that when the general insurrection takes place they can put thousands of villagers into the field—villagers who are not without some drill in the use of firearms. It is difficult to know just how much truth there is in these reports. The committees, however, have already made the Turks much trouble, and have, in spite of the diplomats, brought about the present crisis in the near East. They seem to be fully decided not to yield to the demands of Russia and Austria, but to call out a general insurrection and fight to the bitter end for the autonomy promised them in the Treaty of Berlin.

This is the sad condition of this province, now absorbing so much of the attention of the world. The American Board has missions in European Turkey. As a result of this mission work, there are several thousands of Protestants in Bulgaria and Macedonia. Tho small in numbers, these evangelical communities are a power for the moral and spiritual uplifting of the peoples of these provinces. It is hoped that the missionaries and Christians will not be in special danger unless the Turks should be allowed to invade and conquer Bulgaria, which does not seem likely, if we recall the history of the recent Græco-Turkish War. Every one seems to doubt the power of Bulgaria alone to stem the march of the Turkish army, but they may be able to make a better showing than is usually expected of them, especially when it is remembered that they claim to be able to put 250,000 soldiers into the field in

case war should be declared. Our duty is one of earnest prayer to God, not only for our brethren who are stationed in these provinces, but for all the distressed peoples of this unhappy region.

The population of Macedonia numbers, probably, something more than 2,000,000, of which we estimate the Bulgarians as about one-half of the whole, the Turks one-third, the Greeks one-tenth, and Wallachians, Jews, Albanians, Servians, and Europeans make up the remainder. It should be noted here that Albania proper (the old Illyricum) and Thessaly are not included in Macedonia. The Bulgarians are more or less equally distributed over the northern, central, and western portions of the province, and in the west they extend as far south as Lake Kastoria. The Turks, while they are more or less numerous in all the cities, are especially strong in a large central strip of some breadth, which extends from the Gulf of Orfany in the southeast to the city of Uskub in the northwest.

There are also large colonies of Turks in the southeast, on the mainland to the north of the island of Thasos, and in the southwest extending from Lake Ostrovo toward the southeast as far as the River Bistritza, near the border of Thessaly. The Greeks occupy the extreme southwestern portion of the province, as well as the southern and southeastern seashores along the *Ægean*.

The recent sufferings of the Macedonian Bulgarians, the reports of which often become exaggerated when published in the newspapers of the principality, have evidently awakened the greatest excitement and sympathy in Bulgaria, and this makes the preservation of peace more difficult. One can readily believe, however, that the Bulgarian government does not desire war. Turkey, on the other hand, seems to be deliberately preparing for war. She naturally feels deeply the provocation which the revolutionary committees have given her. She has gathered large armies in Thrace, to the east of Bulgaria, and in Macedonia, to the south. She may have as many as 250,000 or 300,000 men under arms, and seems only to be awaiting some overt, unfriendly act on the part of Bulgaria that she may declare war. Probably the only thing that is keeping her back from a declaration of war is the knowledge that the great powers will not permit her to profit by victory.

The problem of government in these regions is rendered more difficult by the fact that every race keeps itself as far as possible distinct from every other. If autonomy should be given to Macedonia, an important part of the government would naturally fall to the Bulgarians, as being more numerous than any other one nationality there.

One thing seems reasonably certain, that no government not guaranteed by the powers will be able to meet the difficulties of the situation and bring about contentment and peace. At present it is next to impossible to forecast the future. The strain upon the people living in these regions for the past few years has become so great and the uncertainties for life and labor so continuous that doubtless something must be done, and it may be that war, however much to be deprecated, would be considered by many as a sort of relief, and in the end it might clear the air.

EDITORIALS

The Turkish Problem

The Sultan of Turkey is one of the problems of our day—insoluble, so far. We are never quite sure what will be his attitude on any particular question, and when he takes any attitude we are not sure it is not that of an actor, merely for stage effect. He is constantly calling forth remonstrances, and in not a few cases threats, from leading powers, but he always adroitly shifts his position only to take another equally objectionable. Russia, Austria, and France refuse to allow Turkey to hold Bulgaria responsible for recent atrocities, and seek to compel reform in administration. But the powers seem to forget that the past action of the governments of Europe is largely to blame for Turkey's present territory and authority. A writer in the press trenchantly discusses the course pursued in upsetting the Treaty of San Stéfano, and robbing Russia of the advantages of the war of 1877. But for this, Turkey would now control only a narrow belt of land in Europe, and Bulgaria would rival the old Bulgarian Empire. To prevent Russia's control of a small Mediterranean port, the Treaty of Berlin was signed, which, when once signed, became a dead letter so far as the moral obligations of the sultan went, and to its death the powers were consenting. Nevertheless, if there is any force in political cooperation, Turkey should be compelled promptly to do her duty, for no existing government is more practically hostile to human well-being, or the more frequent source of political and social disorder and disaster. The cause of missions in the Turkish dominions is especially imperiled by the sultan's subtlety and treachery.

What Shall be Done?

How far a monarch shall be allowed to misrule the people entrusted to his care is a question which puzzles even the best of statesmen. When the problem is complicated by international relationships and obligations, it is, of course, still more difficult to settle. There is, however, to our minds no doubt as to the principle on which such questions should be dealt with, tho there are difficulties in its application. A ruler is responsible, first, to God, and, second, to the people for his administration; when this ceases to be righteous, or he proves himself unfit for office, he should be deposed. It is more difficult to accomplish this without evil consequences in national than in international affairs. We shall welcome the day when there shall be an international court which fears God and regards man, and which has both prestige and power to decide and settle national and international difficulties.

The King of Belgium is at present by international agreement absolute monarch of the Kongo Free State, as it is called. Recent disclosures prove that it should more appropriately be designated the "Kongo Slave State." The territory is governed manifestly solely for the sake of the king and his officials. By taxation, enforced labor (which amounts to slavery), by favoritism toward Belgian monopolies, and fiendish cruelty toward the natives, the country and its native population is being reduced to poverty, and a reign of terror is in progress. Treaty rights and agreements are ignored, and missionaries and merchants are unable to engage in their legitimate calling in the enjoyment of their rights. Belgian investigations and reforms have been mere farces. We believe

that the time has come for international interference and the deposition of King Leopold as the ruler over the Kongo State. He has proved in many ways his unworthiness and inability to rule in accordance with the laws of God and of humanity, and has thereby forfeited any rights which he has possessed. The nations of Europe are loath to take such a step, for they are themselves not beyond reproach; but it would nevertheless be a wholesome step to take—wholesome for Europe, for Leopold, and for Africa.

The British minister has already expressed to the Belgian government the dissatisfaction of Great Britain with the administration of the Kongo Free State, and we hope that this will be followed up in a forceful manner. Let every other nation which deserves the name "civilized" join in the protest and demand for a new order of things on the Kongo. We recommend for a thoughtful perusal the article in this number by Dr. William Morrison, of Africa, who writes from personal experience, with carefully guarded statements. *

The Word of God in Heathen Lands

At Calcutta, the Bengal Christian Conference held discussions on April last on the "Higher Criticism." We confess to no little surprise that, on heathen territory, ministers of Christ should feel it wise, not to say needful, to vindicate the positions of critics, and silence alarm as to the attacks they are making on faith, by referring to the "honor" with which the most advanced of them are treated in Christian lands. A leading speaker at the conference espoused the cause of the critics, apologizing for Job as merely a drama, Jonah as an allegory, even Christ's "mistakes" as the echo of popular errors, and

if Deuteronomy is a forgery, it might be accounted for by the lower standards of literary morality prevailing in those days! It was refreshing to hear speakers at the Northfield conference quietly contending for the integrity of Scripture, like Willis R. Hotchkiss, of East Africa, and Dr. W. L. Ferguson, of India. Dr. Ferguson said that the language of the Ongole district furnished no literary equivalents for such words as "evolution," "protoplasm," "composite documents," "redactor," etc., and that the students at Ramapatam and other institutions were trained in the old theology, and taught to accept the Bible as the Word of God and in faith preach it, and that God's conspicuous blessing rested upon this course. He gave as one of the greatest proofs that the new theology is not of God that it is *not workable* on the mission field, that it would be destructive of the simple faith and loyal obedience of the new converts, and that the attempt to vindicate the position of destructive criticism would be undermining instead of underpinning the whole work of missions. A prompt offer was at once made from the audience of financial help in promoting such Christian training in India.

A Needed Work in India

The one aim of Christian missions is to bring men to Christ and to train them in His teachings. But to do this effectively more methods than the preaching of sermons are necessary. They must be taught intellectually and trained industrially that they may develop strong Christian character and grow into self-supporting, Christ-propagating communities. In India one of the greatest difficulties in establishing a strong native church is the poverty of the people and their

inability, through the caste system in which they have been trained, to support themselves by honest labor. Many natives will send their children to study books, but refuse to have them learn trades. This opposition must be overcome, and is being overcome gradually. Some missions have industrial departments, but few of them are adequately manned, and many have failed because not conducted by skilled superintendents on business principles.

A work has recently been established which, we believe, should succeed on these lines, if supported by the sympathy and cooperation of Christians at home. Mr. and Mrs. J. C. Lawson were led to care for a large number of orphans during the late famines in India. They began to train these children in industrial pursuits, that they might become self-supporting. In time, however, the missionary society under which they were laboring decided to close this department of the work. Rev. and Mrs. Lawson were convinced that the care of the children had been entrusted to them by God and that they could not let them go. They therefore decided to resign from the mission and to carry on this work, trusting in God for the necessary funds. It was not their wish to establish a new and independent mission, and we can not but feel regret that such a step was made necessary. Rev. and Mrs. Lawson have the hearty commendation of their fellow missionaries in India. Some 1,500 orphans are now under their care in Philibit, North India, and these they expect to train for usefulness as native Christian tradesmen and mechanics. The evangelistic spirit pervades their work, but they are con-

vinced that industrial training is necessary to the development of a strong native church. We believe them to be right.

The account of this work appears on another page, and we commend it to the prayerful and sympathetic interest of our readers. *

Dr. Maclaren's Retirement

Rev. Dr. Alexander Maclaren has retired from the pulpit in Manchester, England, which has been for so long the throne of his power. He has a reputation that is world wide, as the greatest of modern preachers. We have never read one foolish word from his pen. He has for more than half a century stood for the old Bible and the old theology. Whatever may have been his own inward questionings, he has never made his pulpit or the press the channel for negatiops. He has preached a positive Gospel. He has given men convictions always, and promulgated doubts never.

Among all his other great qualities, he has been an earnest and intelligent advocate of missions at home and abroad, and his sermons have been mighty formative powers for the making of evangelical preachers and evangelistic workers. We pray God that for many years his bow may still continue to send out sharp arrows from a full quiver!

DONATIONS RECEIVED

No. 263.	Missions in Africa.....	\$ 8.00
No. 264.	Industrial Evangelistic Mis- sion, India.....	5.00
No. 265.	Army and Navy Department, Y. M. C. A.....	10.00
No. 266.	Industrial Evangelistic Mis- sion, India.....	10.00
No. 267.	Industrial Evangelistic Mis- sion, India.....	5.50
No. 268.	Pundita Ramabai.....	5.00

BOOKS FOR THE MISSIONARY LIBRARY

THE LAOS OF NORTH SIAM. By Lillian Johnston Curtis. Illustrated. 8vo, 338 pp. \$1.50. The Westminster Press, Philadelphia. 1903.

This is the only book which deals at all adequately with the Laos people. Some travelers and missionaries have written on Siam, and have spoken incidentally of the northern tribes, but Mrs. Curtis, after some years work among them, has here given us an interesting and informing description of these people, their history, characteristics, customs, religions, beliefs, and the missionary work among them. The book fills a vacant place in our missionary library, and fills it well.

Mrs. Curtis has used her eyes and ears and note-book to good advantage in Laos-land. She appreciates the picturesque character of the people and their country, as well as their low moral and intellectual condition, and their need of the Gospel. The extracts from her diary tell of long, tedious journeys, but not in a long and tedious way. The descriptions of the unique customs which she saw show artistic as well as moral appreciation. Incidents enliven the narrative, and the illustrations from photographs add materially to the word pictures. The chapter on child-life is charming.

About one-third of the book is taken up with a history of missionary work for the Laos. It is one of the most successful missions of the Presbyterian Church. The people are wild children of nature, simple minded and impulsive. They are largely under the influence of Buddhist priests, and most of them are nominally Buddhists, but the greater part of their religion consists of demon-worship. The story of the establishment and growth of Christian missions is full of romance and of instruction.

Strong self-supporting schools and churches have been established among these people, who a few years ago were ignorant and indifferent, and seemingly incapable of such progress. Dr. A. J. Brown calls the late Rev. Boon Itt, a native pastor, one of the three finest men in Asia. We hope that many beside Presbyterians will read this volume, and will thereby be led to take a deeper interest in the Laos.

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A LIFE FOR GOD IN INDIA. By Helen S. Dyer. 12mo, 190 pp. \$1.00, net. Fleming H. Revell Co. 1903.

This is a sketch of the life and work of Mrs. Jennie Fuller, of Akola and Bombay. She was one of the most consecrated and highly honored of the recent women missionaries to India, and in her book on "The Wrongs of Indian Womanhood" has left a lasting memorial of her ability and her Christ-like compassion. Mrs. Fuller was a remarkable woman without a remarkable career. Her character was more noteworthy than her achievements, but her twenty-five years of work in India were fruitful both among the missionaries and among her sisters in brown. The story of her life is full of interest, for it tells of her contact with the women and children, and is another striking evidence of what a woman of faith, with a heart full of love and a well-balanced brain, can accomplish through the Spirit of God.

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INDIA AND DAILY LIFE IN BENGAL. By Z. F. Griffin. Second Edition. 12mo, 203 pp. \$1.00. Morning Star Publishing House, Boston. 1903.

The author was for ten years a missionary of the Free Baptist Church in Southern Bengal, and has put forth this volume to answer questions about India, its peoples, religion, and missionary work. It is a brief, popular account, and in no way a standard work.

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GENERAL MISSIONARY INTELLIGENCE

AMERICA

Railroad In three years the
Y. M. C. A. number of Railroad
Growth Young Men's Christian Associations has increased from 161 to 195, and the membership from 41,794 to 62,288. The number of buildings owned or set aside by railroad companies is 113, and these have a valuation of \$1,663,450; 306 men are employed as secretaries and assistants, and the average daily attendance at all the association rooms is 27,125. During the past year the railroad companies contributed \$244,717 toward the current expenses of the local associations, and the railroad men and their friends gave \$373,183, making the total amount of current expenses for the year \$617,900.

A Railroad The Brooklyn street
Y. M. C. A. railway men have
Club-house a new Y. M. C. A. club-house, built and paid for by the Brooklyn Rapid Transit Company at a cost of \$160,000, for the use of its 10,000 employees. Tho in the most central situation to be found, it is to be supplemented by small club-rooms in 15 other localities, so that all the railroad men will be, at the ends of their runs, near Y. M. C. A. rooms. The main building has lavatories, amusement-rooms, reading-rooms, educational classes, bowling-alleys, gymnasium, etc., and is in charge of Mr. J. M. Dudley, secretary, of long experience in Y. M. C. A. work. This is the first club-house of its kind in the country. It will be open day and night.

Young People The Young People's
and Missions Missionary Move-
at Lake George ment Fourth Conference, at Silver Bay, Lake George, was rich in interest and influence. Two hundred and forty-four women and 133 men

came together for Bible study and the consideration of missionary topics. Three hundred were lay workers of 41 different occupations, including clerks, stenographers, salesmen, dressmakers, upholsterers, and many other classifications too numerous to mention. This council of war was conducted under the leadership of Luther D. Wischard, Harlan P. Beach, and Dr. A. L. Phillips, and others, and among the speakers were Bishop Thoburn, President Goucher, Rev. Henry C. Mabie, D.D., John Willis Baer, and Harry Wade Hicks. The Missionary Institute discussed topics such as the extending of missionary committees, conducting missionary study campaign, work among the junior societies, the problems of the local missionary committee, the mission study class, the library, giving, and the Sunday-school and its relations to missions. Three classes were also formed, one to study foreign missionary biographies, under Harlan P. Beach; another to study how to conduct a home missionary study class, and a normal class under Dr. Sailer. This movement reaches throughout the country and into all denominations; it is bringing some of our best young men and women into line for the foreign field, while others, who will "hold the ropes" at home, help to carry out the great commission of our Lord.

GEORGE B. PETTIT.

Hartford The Hartford School
School of of Religious Ped-
Religious agogy, in affiliation
Pedagogy with the Hartford Theological Seminary, offers some excellent opportunities to those preparing for home and foreign missionary work. The distinctive aim of the school is the training of religious teachers.

What the theological seminary does for the minister, the teachers' college for the secular teacher, this school seeks to accomplish for the religious teacher. In the training of future leaders in religious and moral education, this school takes four ideas as central: (1) the Bible; (2) the child; (3) the home; and (4) the teacher, and provides training in four departments of study: (1) Bible; (2) Psychology, with special emphasis on childhood and youth; (3) Home Economics; and (4) Pedagogy. The seminary courses in Hebrew and Greek exegesis, church history, apologetics, doctrinal theology, comparative religion, and missions, are open to the regular students, together with the use of the seminary's excellent missionary library and museum. There is a full three years' course, open to graduates of colleges and normal schools, and a special course of one year, open to any recommended by pastor or Bible-school superintendent.

Growth of the This organization, **Volunteers of** beginning in New **America** York City in 1896, with only 5 field officers, the organization has now 6 regiments under the direction of 6 sectional officers. These embrace 14 companies and 100 self-supporting posts scattered over the country. During the past year these posts raised \$86,819 for the support of their work. They reached by their Sunday and week night meetings an aggregate of over 3,000,000 persons. Their varied work is performed through these instrumentalities: (1) Homes for unfortunate and destitute men. (2) Homes or hotels for workingmen. In these homes over 250,000 men were lodged during last year. (3) Homes of Mercy, where all young women are welcomed without distinction of creed or condition of

life, and employment is found for them. (4) Homes for deserted children. In these homes 406 children were cared for last year. (5) Prison work. This work, which has been remarkable in its results, is under the supervision of Mrs. Ballington Booth, who reports that the organization has now leagues formed in 16 state prisons, embracing 14,000 prisoners, who are serving terms within prison precincts. There are 2 Homes of Hope for discharged prisoners, one in Chicago, the other in Flushing, and thus far seventy-five percent. of the men from these homes have given satisfaction in the places of occupation and trust to which they have been drafted. (6) Tenement work.

Student Volunteers

A very encouraging feature of the Student Volunteer

Movement is the fact that the number of "sailed volunteers" does not decrease except as the churches are unable to provide the funds for missionaries to go to the field. Since the last published list of outgoing volunteers, published in April, 1902, 211 persons have sailed. Of these, 19 went to Africa, 56 to China, 37 to India (including Burma), 26 to Japan, 10 to Korea, 7 to Mexico, 9 to the Philippines, 5 to Siam and Laos, 11 to South America, 7 to the West Indies, and 24 to other countries. These missionaries go out representing all the prominent foreign mission boards.

Tuskegee Institute

The total number of students enrolled at Tuskegee for the

year 1902-03 was 1,497—1,015 men, 482 women. They represented 30 states, 3 territories, and the District of Columbia, besides Africa, the West Indies, Bahama Islands, British Honduras, and Central America. The total number who received diplomas and certificates was 113; 62 normal graduates and 9

post graduates left the school to begin work; the other 42 were undergraduates, and for the most part will remain and complete their literary work.

New Departure of the American Board This society has set apart the 12 colleges and 12 theological schools in the various fields where it is conducting its educational operations into a higher educational department, to be provided for, as far as possible, by funds received specifically for that purpose. This department, which provides for the higher and theological education of 2,528 choice young men in Africa, Bulgaria, Ceylon, China, India, Japan, Turkey, and Mexico, who are to be the true missionaries and Christian leaders among their own people, and in which 46 American missionaries and 144 trained native Christian professors are engaged as directors and teachers, costs the society annually \$49,000. For this important educational work special gifts are earnestly requested by the Board.

New Recruits for the Field The United Brethren in Christ have, under appointment, to go out the coming autumn, 6 new missionaries to Africa, 2 to China, and 2 to the Philippines—10 in all; these to strengthen the hands of the 20 toilers already in those fields.

Another Secretary Going Abroad It will soon be deemed necessary that officials who direct missionary operations shall have personal knowledge of the fields with which they have to do. Now it is the United Presbyterians who are sending out Secretary Rev. C. R. Watson to visit India and Egypt, the Eastern Sudan included, to be absent some six months.

Canadian Baptist Missions The Baptists of the dominion for missionary work are divided, for convenience,

into Ontario and Quebec, and the Maritime Provinces, and each one of the two societies has a mission in India among the Telugus. As a result of the combined work, 5,101 communicants and 6,205 adherents have been gathered, a total of 10,193. Work is done in 237 villages. The additions last year numbered 532.

Canada Presbyterian Indian Work Mission work is carried on by this church among the Indians of Manito-

ba and the Northwest at 17 different points, exclusive of work among the Indians in British Columbia. In these 17 stations there are 1 industrial school, 6 boarding-schools, and 5 day-schools. On the different reserves occupied there is a population of about 2,200, of whom 560 are children. About 370 children are on the school roll. There were 45 baptisms last year and there are 375 communicants.

The Latest from Alaska Here it comes—the first mail by reindeer post from Point Barrow, Alaska! The mail was carried a distance of 1,000 miles from Point Barrow to Nome, the return trip making the reindeer travel 2,000 miles for this one service. The letter states that there has been a continual round of measles and pneumonia, carrying off many of the natives. The epidemic, writes Dr. Marsh, left many widows and widowers. The native's time for deep mourning is not a fixed period. Indeed, it is usually a minus quantity altogether. Accordingly, there has been much remarrying. "Why! who would make my boots if I waited a year?" says the practical and unsentimental Eskimo. Sure enough, for

boot-making is a distinctly feminine accomplishment in the Far North.

Alaska has its oil fields. The daily press reports that a syndicate owns 28,000 acres in the Kayak district, and that a crew of Pennsylvania drillers of many years' experience has been sent out to develop the field. The same authority estimates that over 1,000 men had reached the oil fields in May.—*Home Mission Monthly*.

EUROPE

Roman Catholic Leakage At a recent meeting of the Catholic Truth Society, held in Liverpool, it was stated that the Roman Catholic population of Liverpool, despite the remarkable growth of that city, "is less, not merely proportionately, but numerically, than it was forty years ago." As the population doubles itself in twenty-five years, the statement is a striking one; but it is borne out by the fact that forty years ago the Romanists numbered 135,587, and that last year they were 175 below that figure. There has, however, Father Pinnington claimed, "been a deepening of religion," and he asserted that the leakage is that of the children of ignorant and hopeless and criminal parents. They redevote themselves to such work. Only some are naturally gifted to take it up; but those who have heard or may hear the call in this direction, will welcome gladly the opportunity for acquiring such special training as will greatly enhance the value of their efforts.—*London Christian*.

Medical Arm of the C. M. S. The great Church Missionary Society not only does "regular" work through its clergymen and teachers, but sustains a large medical auxiliary, with *Mercy and Truth* as its special

organ. In Africa, Palestine, Persia, India, China, Japan, etc., are found 45 stations and 25 outstations, or branch dispensaries, with 1,831 beds and manned by 70 physicians and 34 nurses. Last year 15,648 in-patients were ministered to, and visits were made to 809,573 out-patients.

The Guinness Training-Homes In making a brief statement recently of the work accomplished by Dr. Guinness's Training-Homes, Dr. Harry

Grattan Guinness stated that 45 workers had been helped out to the foreign field during the twelve months. The band of 10 who hope to proceed to the Kongo in September next is the largest that has ever gone forth to that mission. Special emphasis was laid on the present joint effort of special prayer at home and activity in the field. The students at Harley House number 43, the deaconesses at Doric Lodge 26, and the nurses at Bromley 16.

A New Phase of Industrial Missions The United Free Church has taken an advance step in regard to its mission industries, which will be followed with interest by other societies that wish to know the most desirable methods of prosecuting industrial work. The "Scottish Mission Industries Company, Limited," has been organized with a nominal capital of £10,000, but at present only 6,000 shares of £1 each will be issued. The company will be conducted on a strictly commercial basis, entering only on such lines of business as promise financial success. The first institutions to be taken over will be the mission presses at Ajmere and Poona. All profits, after payment of 5 per cent. per annum on paid-up capital, and after the formation of a reserve fund equal to one-half the paid-up

capital, will go to the foreign mission committee; and should the company be wound up at any time, the surplus assets will in like manner be handed over to that committee. The primary object of the organization is to provide a means of industrial livelihood for the famine orphans who are now growing up and passing out of the stage of training, and for others whom a Christian profession has deprived of their former means of subsistence. Its object is *not* to provide industrial *training*, for that is to remain a department of educational missions.

George Muller It appears that the **Yet Speaketh** spirit of this man of heroic faith still survives and is active, since £1,120,000 (\$5,600,000) in answer to prayer is the showing of the Muller Orphanage, Bristol, England, since its beginning, £41,792 being last year's contribution. Notwithstanding many prophecies that after the death of its founder the work would needs be carried on by new methods, it has continued for five years under Mr. Muller's plan of nearly sixty years. The list of gifts is lengthy and peculiar, the most notable of these being the proceeds of "an old set of false teeth." The report says that many hundred pounds have come into the treasury from this source in different years.

English Presbyterian Missions The principal fields are found in India and China. In these in December, 1855, there were only 25 communicants. In October, 1902, there were 7,844. In December, 1877, there were 56 native preachers, and only one native pastorate. Now there are 177 and 33 respectively. The increase of communicants for the year 1901-02 was 303. The medical mission statistics show that there are 12 medical missionaries, 13

native assistants, with 53,000 male and female patients; and the educational statistics are: Primary schools, 100; high-schools, 12; native teachers, 97; pupils, primary schools, 1,487; high-schools, 577.

The Paris Society's Loss In the recent death of Rev. Charles Viencot, the French Protestants have lost "the soul of the Tahiti Mission," for to that field he had given his energies for 40 years. When he first went to Tahiti the Protestant work was greatly hindered by the intense zeal with which the Empress Eugénie pushed Roman Catholic interests. Taking note of this, Mr. V. returned to France to plead with M. Guizot, then Minister of Public Instruction, and with such success that he was sent back as superintendent of education, and from that time on was able to do much for the spread of true intelligence among the natives.

The Hebrew Zionists' Scheme In spite of all discouragements, these ardent souls have not given up their hope of rescuing the Land of Israel. It is proposed to arrange for the purchase of a tract of land in Egypt, bordering on Palestine, to afford a refuge for the 400,000 or 500,000 Hebrews now suffering persecution in Southern Russia. The section now in view is under British protection. The real object of the Zionist movement is to purchase Palestine and use it as a refuge for all oppressed Hebrews of the world. Leading Zionists have for some time past been in communication with the Turkish government regarding this project.

The Moravian Achievement This earnest body of disciples is able to give the following statement as the result of missionary toil:

The total number of souls in the

care of our missionaries is 98,599. There are 19,917 pupils in our mission Sunday-schools and 24,198 in our mission day-schools. The number of foreign missionaries is 402, including 183 wives of missionaries. There are 26 ordained native ministers, of whom 16 are married, and there are 21 assistants not yet ordained. The total missionary force is therefore 465. In addition to these, there are 1,803 native helpers in various capacities. Last year witnessed a net increase of 1,794 in the baptized membership of the mission congregations.

A Well-earned Furlough Last May, Mr. and Mrs. Heyde arrived in Herrnhut, after fifty years' service in the West Himalaya mission of the Moravian Church. During that long period they never took a single furlough to Europe. It was in July, 1853, that Heyde and his companion Pagell left Herrnhut for India. They had been called to service in 1851, and had undergone a course of training at Königsfeld and Berlin. Sailing round the Cape of Good Hope, they reached Calcutta in November. After several journeys to reconnoitre the land, Kyelang was selected in 1855 as the starting-point of the mission; and in 1858 Miss Hartmann, the daughter of an eminent Surinam missionary, went out and was married to Mr. Heyde. There has been a long trial of faith and patience in seeking to gain an entrance among the Tibetans. The language is peculiarly difficult, but it is in the preparation and circulation of a Christian literature that the most tangible results have been achieved.

Congregationalists Are Christians The supreme court in Austria has recently decided that Congregationalists are Christians, which decision is of great importance to the prosecution of our mission work in that country. In 1897 a member of a Congregational church in Bohemia

married a member of the old Reformed church. The marriage was solemnized by the civil authorities and then by a Congregational pastor. A few months ago the family in question moved to Prague, when it became necessary to show the certificate of marriage to the mayor. He at once declared the marriage illegal, as Austrian law allows no marriage between a Christian and a non-Christian. The case was brought before the highest court. Experts were called, prominent lawyers, the Roman Catholic professor of theology at the university, the pastor of a Reformed church, and the pastor of a Congregational church. The confession of faith used by our mission was carefully discussed. The judge rendered his decision that "Congregationalists are Christians," and so the marriage is legal. Dr. Clark reports that this decision is very important and far-reaching. Officials now in Austria will have no right to class our 1,500 church-members, as they so often have done, as atheists.—*Missionary Herald*.

"Evangelical" Rome There is really an "evangelical" Rome (at least, in beginning) as well as a papal one. Thirty-three years ago not even a Bible could be sold or bought in this city, and no Protestant could preach the Gospel. Now there are 6 evangelical denominations at work here—the Waldensians, Methodists, Wesleyans, Baptists, Free Church of Italy, and the Plymouth Brethren. These have between 15 and 20 churches and preaching stations, several schools for boys and girls, orphanages, 3 religious newspapers, 2 theological schools, a printing establishment, a branch office of the British and Foreign Bible Society, a Young Men's Christian Association, and several book-stores. These agencies are all doing

well, and are protected by the Italian government.

Conditions in Servia Alas, poor Servia! How quickly her troubles have crowded upon her! In 1888 there came the wretched quarrel between King Milan and his consort, Queen Natalie, which ended in their divorce. Next year King Milan was forced to abdicate his throne in favor of his son, Alexander. Then came the new Constitution of 1889, which deprived the Gospel of even the very small amount of liberty it enjoyed. Religious liberty was now confined to "recognized confessions," and, by a special clause, "any work injurious to the Orthodox Church" was strictly prohibited. Next there broke out religious persecution. Twelve men and seven women belonging to the "Nazarenes" were imprisoned for over a hundred days for "expounding the Scriptures contrary to the dogmas of the Orthodox Church." Zealously has the Gospel been excluded from Servia, and the fruits of a policy so disastrous have now luridly come to light in the awful midnight assassination of King Alexander and Queen Draga, and the utter callousness and cold-blooded complacency of the populace, which have shocked the feelings of the civilized world. The only cure for Servia's woes is the Gospel, and the sooner her statesmen recognized this the better for their country. — *The Missionary Record*.

ASIA

Christian Endeavor in Turkey Miss Johanna L. Graf, now home on a furlough, writes: "The work in Mardin, Turkey, is rapidly advancing; in less than three years the senior society has grown from 25 members to 68, the junior from 60 to 78 members, and this with no missionary

to superintend them. The business meetings and missionary collections have continued as when the foreign helpers were there. The juniors have been graduated into the senior society as of yore, and the junior meetings conducted by the seniors—all, or nearly all, ignorant Syrians a few years ago.

Medical Missions in Persia In the *C. M. S. Intelligence* Miss M. McClure writes as follows:

Our little hospital was well filled during the summer, and it was most encouraging how the women listened to the teaching, and asked questions; some of them were such dear, simple village women. On several occasions, when I was having prayer with them at the end of the "hospital reading," on hearing the last sentence ("We ask these things in the name and for the sake of our Lord Jesus Christ"), with which they grew familiar, I was interrupted with: "Oh, Khanum, you haven't asked anything for me! You've asked that So-and-so's leg and So-and-so's arm might be healed, but you haven't asked anything for me." On one occasion, when I said, "Oh, yes, I have prayed for you; I asked that all our hearts might be washed and made clean by the precious blood of Jesus Christ," the woman replied, "Oh, but I want you to pray and say my name!" A dear little girl, who remained in hospital for months, used often to put in, in a hurried voice, when she would hear the last sentence: "Oh, Khanum, you haven't said So-and-so's name!" One day a nice village woman came quietly up to my chair, put her hand on my shoulder, and whispered: "Before you stop, please put in a petition for my husband; he left me years ago, and went away to another town. You ask God to bring him back to me." Another woman said to me: "What must I do to be a Christian? Mrs. Malcolm has told me, but I forget. Tell me again; I do want to be a Christian. I do believe in Jesus Christ; but what must I do?" I explained as well as I could what it means to be a Christian. She said: "Oh, but do you mean to say

if my neighbors abuse me, or use bad language, I must not do the same to them in return! Oh, Khanum, I couldn't; no, I couldn't keep quiet!" I explained about the power God could give to keep quiet, and she was very silent. Some hours later that woman came to me and said: "Please God, one day my heart will be baptized with that Holy Spirit."

The Trials of The Reformed Building in (Dutch) Church has Arabia an interesting mission in Eastern

Arabia, at Bahrein, on the Persian Gulf. Last year a hospital was erected, and Dr. S. J. Thoms tells us of some of the trials endured while the walls were rising:

The stone used is of a semi-coral formation, broken out of the sea and brought to us on donkeys. The lime is brought from a neighboring island, and we have to burn and prepare it on the ground. A man who owns a boat comes to get a contract for a boat load of unburned lime. He will tell you that his boat holds twice as much as it does, and as no two boats are exactly alike it is often difficult to tell how much it will hold and how much it is worth. Then comes the disagreeable process of bargaining. He will not come down to your terms, and if he thinks you are in a hurry for the material, be it lime, wood, or stone, he will go away; then it is your turn to bluff. He may come back; but if you are in immediate need of the material, and are not quite sure that you can get it elsewhere at your price, you would better advance your price a little; then he will begin all over again and come down nearer to your figures; then you have to split the difference and finish the bargain. You must give him an advance and take a receipt from him. Now he is ready to move, and promises faithfully to start the same day and return in three days; but in three days you will probably hear that he has not yet departed. You send for your boatman and give vent to your righteous wrath, but you do not accomplish anything, for he has at least two or three plausible excuses ready for you, etc.

Mohammedans In the Bombay Mohammedan Mission Turning to Christ News a list is given of 10 Mohammedan

converts baptized within the last eighteen months, and some interesting notes concerning them. One of these, the Indian doctor, Gulam Saiyad Paul, the "Hakim Sahib," has been appointed to help in spreading the Gospel in Persia, and a "dismissal meeting" was held to bid farewell to him. Before sailing he was confirmed, together with some Marathi-speaking converts, in Girgaum church, by the Bishop of Bombay. On Easter Sunday a Mohammedan was baptized. He is about twenty years of age, and had been living for five years with Christian people and learning the Gospel. On the following Sunday a Khoja Mohammedan, in a good business position, was baptized. He had been a seeker for about eight years.

The Same Old Centuries since the Objection question was asked:

Have any of the rulers or of the Pharisees believed on Him? as though a negative answer would be fatal to His claims. And now, behold, we read:

A Mr. Naidu, a Vedantist from Ceylon, is on a trip around the world. In an interview he criticizes the efforts of Christian missionaries in the East. He said: "Christians do not begin right. When we seek to gain converts we begin with the royal family and the nobility. Your missionaries begin with the lowest caste."

Evidently he has not heard that Christianity always begins at the bottom of society, and thence its leaven works upward to the top.

A Boon to Missionaries Anything which tends to lessen the strain on the personal life of missionaries is to be welcomed and encouraged. Most of them would say that their greatest trial arises from the necessity

of sending their children home to be educated at the comparatively early age of twelve or fourteen years. A way to obviate this sorrow to some degree has now been found through the establishment at Kodaikanal, in South India, of a school for the children of missionaries. This is a mountain settlement 7,000 feet high, where no less than 250 missionaries every summer spend their vacations. They have now devised a plan of opening a school there, and Mrs M. L. Eddy, who has been a prominent mover in the undertaking, will be the admirable principal. The place is easily accessible to the 35 Protestant missions in South India, and workers in all denominations will avail themselves of its privileges. The property is to be in the name of the American Board, while the Board of the Reformed Church in America, whose Arcot Mission is in that region, cooperates in its support.—*Congregationalist*.

Prosperity The American in One Mission United Presbyterians have a prosperous mission in Northwest India, as this authoritative statement shows:

The increase of the India mission on profession of faith during the year 1902 was 1,178. This is the largest number reported since 1889, and the fourth largest within the history of the mission. In 1889 there were 1,230 received on profession; in 1888, 1,470; and in 1886, 1,936. There seems to have been a steady upward movement during the past few years, and it is hoped and expected that this advance will be continued.

India The Bombay C. M. "Provoking" *Gleaner* has the following interesting note concerning Works Pundita Ramabai:

It will be within the recollection of many of our readers, that after the Boxer rising of 1901, acute distress was felt by thousands of

Chinese Christians rendered homeless and penniless by persecution. To alleviate their suffering Pundita Ramabai—with whose remarkable work at Khedgaon all are familiar—sent the noble sum of Rs. 5,000. Of the amount Rs. 1,000 were entrusted to the C. M. S. missionaries. The Chinese government, however, has paid an indemnity to the suffering Christians. In consequence of this step Bishop Moule, of Mid China, has returned the Rs. 1,000, together with a thank-offering of his own toward Ramabai's work.

Medical Work Dr. George Whitefield Guinness, of K'ai-feng-fu K'ai-feng-fu, China, sends us some interesting facts about medical missionary work. He says:

On June 11, 1902, we opened a station here. We first sought for premises suitable for temporary residence, pending the selection of a hospital site. In our present house we fitted out a small room, 12 feet by 10, as a dispensary, with shelves for drugs. Opening off this is a 30 feet long waiting-room, or chapel, for the patients who, while waiting, are preached to.

On July 14th we commenced "out-patient" work, and 25 men came on the first afternoon, each paying a fee of 50 cash (2½ cents).

We felt it wise to charge from the commencement, and arranged as follows:

1. Dispensary patients, 50 cash a visit; drugs free, bottles charged for.
2. Patients coming at other than dispensary hours are charged 300 cash.
3. Those visited in their own homes send a cart and pay 1,000 cash.

The numbers increased so rapidly and the confined space was so inconvenient that we had to limit the attendances to 30 men and 15 women respectively. On July 28th there were 35 women patients, and as each brought a number of friends and relations, we were much overcrowded. Diary note for July:

29th.—Fifty men; decided to limit attendance.

31st.—Visited a patient in the K'ai-feng-fu College; case of "urticaria bullosa"; met some of the teachers, one of whom greeted me in French and two others in English. The college is a fine building, temple-like in general form. In the large central lecture-hall a

Confucian tablet occupied a prominent position. The worship of this is demanded of the scholars, therefore Christian men are excluded. Afternoon.—Two cases of *tinea imbricata*, very widely spread; one, double synostosis of elbow joint, due to inflammation during an attack of small-pox; one, of the heart beating on the right side, probably old pleurisy; a case of lunacy; several of phthisis, rheumatism, paralysis, and various nervous troubles. Evening.—Gospel meeting held in front courtyard, as the chapel is too small. Fully 150 must have crowded in. Dense throng of men gathered under the sound of the Gospel, and that in K'ai-feng-fu, which has so long resisted the entrance of a missionary.

We have ventured to do a little surgical work, such as the removal of tumors, etc. A large lipoma which, owing to past needling by a Chinese doctor, had become inflamed and very adherent, was removed without an anesthetic beyond cocaine. The patient read hymns and the New Testament to divert his attention from the pain. He bore the operation splendidly, and has made an excellent recovery. A long parotid tumor was similarly removed. The former case was a Mohammedan. I am told there are 10,000 Mohammedan families in the city. I think this figure too high.

One or two cases have interested us peculiarly, as the Lord has used their stay to the conversion of their souls. One, that of a man who suffered in the troubles of 1900. Burglars attacked his house and smashed his leg. The tibia united in a very bad position, and he was quite unable to walk. We operated, and now he can use the limb, and goes home, 300 English miles, *with a knowledge of Christ*. He said, ere leaving: "Jesus bid us turn the other cheek also. I have determined, therefore, not to go to law with my enemies."

Another, a blind man, has clearly come out on the Lord's side, a very definite encouragement.

I have visited 20 houses in search of suitable property for the work, but in vain. Everywhere courtyards are low and houses damp. Our own courtyards have been like lakes for days together during the recent heavy rains. We may settle to build outside the South Gate. The railway, "when it comes," will probably terminate there, and it will be convenient to be near to it.

With better premises for the church work in the city, and a hospital properly appointed, established outside the city, and good assistants, much progress may be made.

It is a grand sphere for work full of possibilities—a center of strategic importance, influencing the whole province. K'ai-feng-fu is the capital of Honan, once capital of China; 10 square miles in extent, city wall 12 miles long; population, 100,000 to 200,000. A number of gentry and several officials come from time to time, and all seemed favorably disposed.

A Rare Viceroy **A missionary**
writes from Cheng-tu, Szechuen: "Our

viceroy here is pushing ahead on the path of progress. He has had the names of all the streets in the city prominently repainted, the houses all numbered, and lamps placed at more or less regular intervals along the streets. He has also devoted much attention to the sanitary arrangements throughout the city, with the result that these are vastly improved. He forbids bribery, so far as his own retinue is concerned, and discourages it all round. He is also giving decided preference to officials who do not smoke opium. Also, he has established a very efficient police force, the members of which are everywhere in evidence. He is encouraging the growth of schools, and gives much money to various charities, native and missionary. He is, without doubt, a very enlightened man, and one of the coming rulers of China."

A New Hos- **Dr. Arthur Peill**
pital with **and Rev. D. S. Mur-**
a Good Name **ray send accounts**
of the opening of

the hospital at Tsang Chow: "We must have had nearly 10,000 people about our place that day. The civil and military officials turned out in their robes, escorted by a band of soldiers. They brought a dozen ornamental tablets and about 60 silk or satin scrolls and banners with complimentary inscriptions. Then followed the gentry of the town, then the village gentry and

headmen (some 300), then about 200 Mohammedans, and about as many Vegetarians. We had to entertain nearly 1,000 people—no light task, but absolutely necessary from a Chinese point of view. The big tablet, presented by the gentry, states that our place is hereafter to be known by the name of 'Lo Shan Yuan,' which means 'The place of those who delight in doing good.'"

The Kingdom Advancing in China In 1842 the converts numbered but 6; by 1853 they had only increased to 350; but by 1893 to 55,093, and seven years later to 112,808 communicants, with 91,864 adherents besides, a total of 204,672. Rev. A. H. Smith is of the opinion that fifty years should be enough for a fair beginning, the lapse of three centuries for a general diffusion of the Gospel, and five centuries for the setting aside of all other religions and the general adoption of Christianity.

China Inland Mission Progress Says *China's Millions*: The record of baptisms which we are enabled to print will, we are sure, call forth much thanksgiving; 71 of the 377 were reported in April, and 306 in May. The number reported in May has been exceeded only once since 1896 (July, 1897), and then there were 239 reported from one district alone. The number of provinces represented has been exceeded only once (September, 1897), and the number of stations is the largest on record. Surely this should be an encouragement to us to continue our supplications in behalf of those who are at the front of the battle in China.

Two Japanese Testimonies Baron Maejima, an ex-cabinet officer of Japan, says of Christianity: "No matter how

large an army or navy we may have, unless we have righteousness at the foundation of our national existence, we shall fall short of success. I do not hesitate to say that we must rely upon religion for our highest welfare. And when I look about me to see upon what religion we may best rely, I am convinced that the religion of Christ is the one most full of strength and promise for the nation."

Viscount Watanabe, a prominent statesman and a Buddhist, warns Christians against the idea that Christianity must be modified to meet the needs of Japan. One reason for the deterioration of Buddhism, he says, has been its modification to suit Japanese ideas. His conclusion is a striking testimony to the religious decay of his own faith: "I do not say that Buddhism is not a religion, but when I ask myself how many modern Buddhists there are that have religious life in their souls, I answer, None!"

AFRICA

Awakening in Egypt In March last Mr. Asyut College, J. Campbell White, formerly engaged in Y. M. C. A. work in Calcutta, but now financial secretary of the United Presbyterian Church of America, visited the Mission College of that Church at Asyut on his way home from Calcutta. Arriving on Wednesday, he addressed the college boys on Thursday morning on the vital differences between Christian and non-Christian religions. After the morning service most of the teachers made lessons a secondary matter in the classes, and went over the points of the address with the boys. In the evening Mr. White spoke on the nature of true religion. The junior classes were then dismissed, and any others who

wished to go. About half remained. Mr. White then laid before them in a thrilling way the new campaign that the missions are wishing to inaugurate for the speedy teaching of the entire population of the world. The needs were an awakened, vivified, obedient Church, an increased mission force, and an increased native force. Some time was spent in prayer, and Mr. White said that he would like any who were ready to give their life to this work to write on a slip of paper, "I purpose, God helping me, to devote my life to the evangelization of Egypt and the Sudan," sign it, and hand it to him. Forty handed in papers that night, and by next day the number had reached 81. The professors have been profoundly moved by some of the cases. For a considerable time events have been preparing the way for the result brought about by Mr. White's visit. There is great joy in the college. A letter telling of this awakening was read at the first Students' Annual Conference of the United Presbyterian Church in America, and before the conference closed upward of 50 students definitely offered themselves for foreign service.—*The Missionary Record*.

Pets of the Zulu Girl The little Zulu girl has plenty of leisure. She has no clothes to put on, no beds to make, no floors to sweep, and very few dishes to wash. She does not attend school, and, therefore, has no lessons to learn. Sometimes she is sent to drive the monkeys away from the garden patch, when they have come to steal the pumpkins, or she brings water from the spring, or digs sweet potatoes for dinner. These small duties, however, do not occupy much of her time; and how do you think she spends the bright

days in her pleasant summer land? Let me tell you. She plays with dolls, just as you do—not waxen ones, but clay and cob dolls, which she makes with her own little black fingers. She mixes the clay and molds it into small figures, baking them in the sun. Then she takes a cob and runs a stick through the upper part for arms, thus finding herself the owner of two styles of dolls. It is not the fashion for either the little mother or her dolls to be dressed, owing to the great heat, so there are no clothes to be spoiled by wading in the brook or rolling in the sand.

How Some Officials Serve In an account of a recent journey in East Africa, Mr. C. E. Hurlburt, of the Africa Inland Mission, says: "The next morning we pushed on again over the hills, and at 4:15 reached Nyeri, where we were welcomed by the assistant district officer, stationed there alone, 26 miles from Fort Hall, 86 miles from Nyeri, and yet cheerfully performing the duties assigned to him by his government. We wondered a little whether his friends talked to him, on his departure from home, of the great glory of acquiring a great country for his government, or of the great and foolish sacrifice he was making.

The African as a Trader A missionary writes in *The Soul-Winner*, from British East Africa, of his experiences with the natives:

One and all would be interested in watching the natives trade with the white man. I can scarcely untie my tent in the morning without being met by some dusky brother who has one or more pice (a coin worth about one-half cent) to spend for salt before beginning his day's work for us, or perhaps it may be an early comer from some near-by village bringing a small basket of native flour, a few eggs, a chicken or two, or bananas to trade for salt,

cloth, or soap. Salt is the most popular, as cloth and soap can be dispensed with very easily by these people. The eggs may be good or not. We are often obliged to reject more than half or all contained in a basket carried several miles by a poor barbarian. One day a chief came five or six miles with about 40 eggs. We began examining them, but he laid his hand on our arm and protested that we need not look at his eggs, because they are all good. We went on, however, and found less than half fit for white folks to eat. Here comes another man with a basket containing 8 or 10. We soon ascertain that they are all utterly bad and tell him so. He don't "color up" or show any surprise or embarrassment, but takes it as a matter of course and turns away.

The Story of Rev. Donald Frazer
a Tour writes from the
Livingstonia Mis-
sion in Nyassaland:

We have just closed a tour round all the out-schools of this station. It has involved a journey of 600 miles, extending over three months, with a fortnight's interval of work on the station here. I have inspected 44 schools and about 5,000 scholars, examined 200 candidates for the catechumens' class, held the communion 9 times in different districts, baptized 65 adults and 98 children, preached about 80 times, and visited in their homes over 400 of our church members. Such a journey with so varied a program was not lacking in talks, incidents, novelties, and inspiration which one might write of and cover much paper.

These are among the incidents he gives:

The opening of the new brick church at Milala was a fine time. The crowds were very great and the services impressive. The program of the Saturday and Sunday included an ordination of elders, session meetings, baptism of adults and of children, communion, admission of catechumens, visiting, etc., and was just as heavy as human flesh can bear. It is all very well to say, "Take it easy," but if one has an audience of 1,500 waiting in great quiet to hear you, and a people among whom there has

been a religious movement for the past year, one can not preach listlessly, and one must wear one's self a bit. We had 3 mighty Sundays on this last half of the tour—that one at Milala and the one at Tembwe, when the Senga were baptized. And again at Chinde's, our last Sabbath, there was an audience of 2,000 round the communion-table, and so still. When it was all over, and I had spoken 3 times, and the audience was still there quiet and ready, and the heathen men and women looked on like little children, I got up on a chair for one last appeal to them to come into the Kingdom.

Dr. Moffat's Dr. Robert Moffat,
Grandson a grandson of the
in Africa famous missionary
of that name, and

a son of the Rev. J. S. Moffat, has been appointed principal medical officer of the East Africa and Uganda Protectorates. Dr. Moffat went to school in South Africa, but graduated in medicine at Edinburgh, and for the last ten years has been pioneering in the East Coast of Africa.

Wonderful Returning to Ugan-
Uganda Mission da at the close of
last year, Bishop
Tucker set out at once on a five months' tour of inspection and confirmation, and tells of confirming 2,412 persons;

Of these no fewer than 1,313 were women. The fact is, the work of our ladies is telling on the country, and more women are under instruction than ever before. But it has also to be remembered that the necessity of working for the hut-tax has, without doubt, drawn away for the time a number of the men from the confirmation classes. At the same time, the grand total is one for which I am profoundly thankful. Never in the history of the mission have such numbers been confirmed in so short a time as five months. For the whole of the year 1900—a record year—only 2,232 were confirmed, as against 2,412 in the past five months. Many districts I have not been able to visit—such as Busoga, the islands, Koki, Nkole, Kisalizi, etc.

During the same period 11,740 Bibles and portions were sold, 8,042 catechisms, 637 commentaries, and 46,028 First Readers.

Presbyterians The Presbyterian in the mission in the Philippines numbers 10 churches and about 5,000 members. Besides the 4 stations—Manila on Luzon, Iloilo on Panay, Damaguete on Negros, Cebu on Cebu—2 others are authorized. One of these is to be at Santa Cruz, on the east shore of Laguna de Bay, a large inland lake of Luzon. The other will be in Luzon, either at Albay or Sarsogon. In Manila are an American church and 2 Filipino congregations.

MISCELLANEOUS

If Only There Were Proportion In an article on the Church missions in *The Christian*, Rev. John Stewart, of Madras, says: "If the churches of Christendom sent forth their missionaries in the same proportion as the Moravian Church, there would be on the field 400,000 instead of 14,000, and if only a quarter of the members and adherents of the Protestant Church gave one-half penny per day, the amount raised would be \$25,000,000 instead of \$1,000,000." As it is, the Church is at present in touch with less than one two-hundredth part of those for whom Christ died, and 30,000,000 are dying without a knowledge of salvation.

What Missions Have Accomplished To the question, What have missions accomplished for humanity and for the progress of mankind? Dr. Mirbt, of Marburg, answers: "Missions have had the most essential part in the abolition of slavery, in the removal of cannibalism and massacre; they mitigate wretched-

ness and poverty, sickness and famine among the heathen peoples; they protest against ruining of the heathen nations by the imports of rum and opium; by their well-ordered social and religious labor, they exalt family life and contend against polygamy and premature marriages; and, above all things, by their educational efforts they raise even the most degraded peoples into wholesome morality. It is no matter of chance that missions work everywhere for humanity, for Christian morality is the religion of perfected humanity."—*Der Missions-Freund*.

Religion Plus Parks Somebody says that Jacob Riis preaches a gospel of religion *plus parks*. He says that Christianity, without the robin and the dandelion, is never going to reach down into the slum. Well, that is a good gospel if the constituent parts are kept in proper proportion.

American vs. British Saints Rev. R. A. Torrey gives, in *The Interior*, some of his impressions, after a tour of evangelization around the world. He speaks thus of what he found in Great Britain:

The question is asked, "Are foreign Christians more spiritual than American Christians?" I think not. It is difficult, if not impossible, to characterize the Christians of any nation as a body. In all nations there are all kinds. I think that at the present time there are in Great Britain and Ireland more leaders in commercial and political life who are men of deep spirituality and intense aggressiveness in soul-winning work than in America. The humility and love for their Master and activity in His service on the part of many members of the nobility in Great Britain are occasions for abundant thanksgiving to God. Prominent men in professional and political life take a more prominent part in evangelistic meetings than is customary in this country. One might wish that we should see in

America more of that deep concern for the salvation of their tenants and household servants on the part of Christian landholders which we so often noticed across the water.

A Marvel of a Missionary

One secret of Schwartz's great influence was his thorough knowledge of the native languages. He was a born linguist. German was his native tongue, and we have seen that he acquired English chiefly for the purpose of ministering to the British troops. He had a good acquaintance with Hebrew and Greek for Biblical study. He understood Tamil thoroughly, having spent five of his freshest years in India in reading the sacred books of the Hindus. He learned Portuguese at Tranquebar, so that he might address the descendants of the early conquerors of that race. He learned Persian, because it was the court language in the palace of the Nawab; Hindustani, because it was the common tongue of the Mohammedans; and Marathi, at the request of the Raja of Tanjore. He translated into this language a dialogue between a Christian and a heathen, which he had composed in Tamil.—*C. M. S. Intelligencer.*

A New Missionary Text

Some boys were asked what they knew about the Pharisees. "They are a mean lot, sir," said one boy. "Why do you say so?" "Because some of them brought a penny to Christ once; and he took it in his hand, looked at it, and said: 'Whose subscription is this?'"

Britain's Offer to the Jews

At the sixth Zionist Congress at Basel, Switzerland, recently, about five hundred Jews were in attendance as delegates. Among the most prominent were: Dr. Theodore Herzl, Max Nordau, Sir Francis Montefiore,

Israel Zangwill, and Prof. Richard Gottheil. The sensational feature of the meeting was President Herzl's statement of an offer made by the British government for the use of a section of land in the Uganda district of British East Africa as a Jewish colony. The country produces ivory, rubber, cattle, hides, and other valuable products. It has now 2,500,000 inhabitants. Of course such a product would present very grave difficulties to the Zionists, and probably would not be very attractive to most of them until the possibility of a Jewish state in Palestine is more completely excluded. East Africa has undoubtedly a climate which would prove very trying to Europeans, altho it is said that portions of the interior are sufficiently elevated to be thoroughly healthful. A Jewish state in that part of Africa, if competently governed, would prove far more advantages to British interests than any ordinary colony of natives managed by a few English officials could possibly be.

The Zionists Buy Land in Pa'estine

Jerusalem has never seemed so near salvation from the hands of the infidels as now. Dr. Herzl has purchased from the sultan a great tract of land, extending from Succoth to Ezza, which is large enough to amply accommodate a colony of 70,000 souls. This news has electrified the Jews of Jerusalem and all over Palestine, who are now beginning to realize the full significance of modern Zionism, and see now that Zionism means business. A great stir has been created by the arrival of Dr. Herzl's representatives, Dr. Hillel Jaffe and Dr. Zinkind, who have settled in Jerusalem. That is accepted as a sign that many important developments may be expected shortly. Dr.

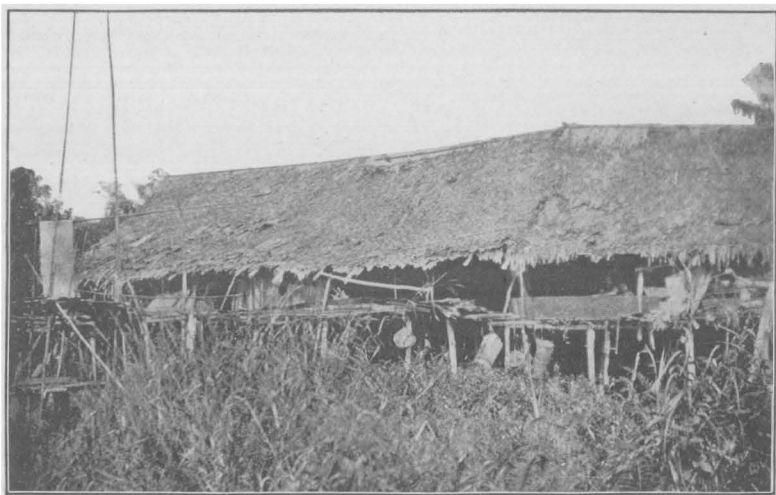
Herzl seems to have obtained some very important concessions from the sultan. Before the land purchase was made the tract was carefully examined by a commission whose report was favorable. The purchase was not completed until Dr. Herzl had obtained the sanction and approval of the Egyptian government, which in reality means the English government.—*Jewish Daily News.*

OBITUARY

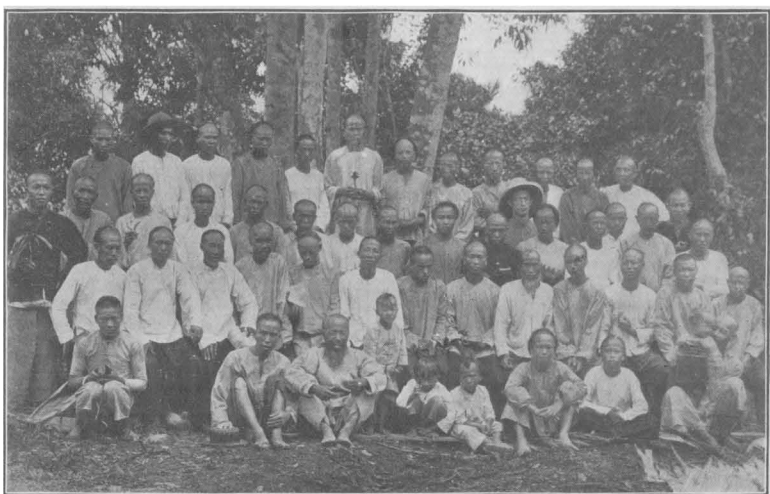
Rev. Emmanuel Boetticher, July, Rev. Pastor Bethlehem, Boetticher, director Judea of the German Lutheran Mission in

Bethlehem, set out with two German archaeological explorers to visit Kerak (Kir Moab), east of the Dead Sea. On their way they crossed the Jordan valley at Jericho, and camped one night in the gorge of the Arnon. Leaving his companions, he went down into the gorge to bathe in the stream. Alarmed at his long delay, his companions set out to search for him. They found his clothes on the bank, and below, far down a precipice, discovered his body. He had evidently slipped over the edge and fallen on the rocks below, and then into the water, in which he was drowned, as there were marks of the fall on his head. Dr. Johnson, of the C. M. S., was at Medeba, and a messenger was dispatched to him, but it was too late for human help to afford relief. The body was prepared for removal and taken to Jerusalem, where, after appropriate services, conducted by Rev. O. J. Hardin, of the American Presbyterian Mission in Sukel Gharb, Mt. Lebanon, who was visiting Jerusalem, he was buried in the Protestant cemetery. The

funeral was attended by a large concourse of foreigners and natives. Pastor Boetticher had been laboring in Palestine fourteen years—two years in Jerusalem and twelve in Bethlehem. In the latter city he extended the Evangelical Church work with great success, and founded an orphan house, which was dedicated by her majesty, the Empress of Germany, on her visit to Palestine. This orphanage was erected as a thank-offering to the Babe of Bethlehem. Pastor Boetticher had mastered the Arabic language, and was fond of the people and their customs, and won their confidence and affection. At the Brummaria Conference of Christian Workers, in 1901, he was a warm advocate of cooperation between missionaries of all Boards and societies in the East, and was appointed on the permanent committee to promote this object. Two of his leading Syrian helpers, Rev. Scander Haddad, native pastor in Bethlehem, and Mr. Ibralin Ata, helper, were trained in the theological school of the American Mission in Syria. His loss is deeply felt. He was a kind and loving husband and father, a faithful friend, gracious and courteous, a wise and prayerful pastor, and a counselor and guide to all who were connected with him as helpers or teachers. He was benevolent, open-handed, kind to the poor and unfortunate. He was fond of music and delighted in many of the beautiful Arabic hymns, now becoming so familiar throughout that land. Missionaries of all societies in Syria and Palestine will deeply feel his loss. May the Lord comfort his widow and raise up a successor in the work who shall hold up the standard of the Gospel in the birthplace of Jesus Christ. H. H. JESSUP.



A HOUSE OF DYAK HEAD-HUNTERS, BORNEO



A CHINESE CHRISTIAN CONGREGATION, SANG O CHANG, BORNEO

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"THE YEAR OF GRACE"

BY THE EDITOR-IN-CHIEF

Such is the title of a book of 436 pages, written by Rev. William Gibson, of Belfast, in 1860, giving a history of the Ulster Revival of 1859. It is a compact book, containing about one hundred and eighty thousand words. Now out of print, and difficult to obtain, it is a valuable account of one of the notable Pentecostal outpourings within the memory of man.

Fifty years before, the cause of evangelical piety had fallen very low in Ulster, and there was general indifference throughout the Protestant churches which had scarcely more than a name to live; even where no immorality existed, practical deadness in spiritual things. Laodiceanism prevailed. There was specially a *disinclination and disrelish for prayer-meetings*, always a very bad sign of church decay. There seemed more desire to win a half-crown than the crown of glory, and the prayer service was treated as a waste of time that might better be given to money-making. News of the great revival in America reached the people, but they seemed unmoved if not unbelieving, and some of the pastors began to ask whether God had given over their people to a reprobate mind. Meanwhile there was no deficiency of doctrinal soundness or of outward propriety. The Sabbath was observed and family prayer. There was organization, but little life; truth, without power. Capital crime was rare, and fanaticism unknown; but true piety and spirituality were quite as unusual. A yearning among the godly ministers of Ulster for a revival of God's work was one of the precursors of the coming rain. But there were many discouragements. The warnings and invitations of the Gospel fell on listless ears; the arrows of God's truth struck a shield of impenetrable hardness. The growing conviction took possession of God's heralds that all merely human effort was in vain. They became deeply impressed with the absolute impotency of man, and began to long intensely for God's own hand to be made bare. And as is always the case when such conditions prevail, there was a preparation for blessing, and finally an expectation of it. Church courts began to discuss the need

of a revival, and a deputation of two ministers was sent to visit America, Dr. Gibson himself being one of that deputation, who, on their return, reported to the listening thousands at home what they had seen and heard of the gracious work of God there.*

The starting-point of this Ulster revival can not be fixed, nor can its progress be fully traced, nor its full results be told; for its currents were often through hidden channels, and its fruits too widespread. A rural district in County Antrim has, more than any other, been identified with the beginnings of this gracious work which rapidly spread over the entire North of Ireland. There was no assignable cause why this district should have been the prominent source of blessing, except that there the Gospel seed had been faithfully sown by such men as Henry Henry, David Hamilton, and others like them; and that in some cases there had been definite prayer for a great revival, stimulated by the reference to such mighty workings of God as Wales had seen under Daniel Rowlands, America under Jonathan Edwards and the Tennents, and Scotland under such men as the Erskines and Chalmers.

In the spring of 1855 pastor Moore, of Ballymena, urged a young man in his Bible-class to do something more for God, suggesting that he might at least gather a few of his careless neighbors in his own house or elsewhere for an hour, on the Sabbath, to search the Word of God. From this suggestion came the "Tannybrake Sunday-school," and in connection with it, two years later, a prayer-meeting much blessed of God. Subsequently an effort was made, after the closing of the school, to hold a special meeting for parents and others. At the first meeting one solitary visitor was all that attended. But, undiscouraged, they persevered, and at the second meeting this outside audience increased thirtyfold, until some weeks later the house was filled. Everything sectarian was avoided, and whatever was controversial: Christ crucified and risen was the one theme. Among others interwoven with this history were four young men who worked and prayed together, and who, living some miles apart, chose an old school-house near Kells as a meeting-place for fellowship, and here in October, 1857, those exercises were conducted to which, as far as to any definite source, the great revival is traced. Three of these four men were born anew in that Tannybrake Sunday-school prayer-meeting. There began to be a growing and general anxiety about salvation, often much deep conviction of sin, and a fear of wrath, followed by peace and pardon.

In the spring of 1858 the "fellowship-meeting" above referred to began to be enlarged in numbers and deepened in interest. There were importunate prayer and wrestling for souls. In December the first conversion occurred—a marked case—and others shortly followed,

* It was my privilege to meet this deputation, who were guests of my uncle in New York City, himself an Irishman, at whose house I was then living, pursuing my theological course.

some, of persons wildly immoral. Prayer-meetings previously almost deserted were now thronged, and many eager to take part. This blessed influence was confined to *one district* of the congregation, and not until more than twelve months later did it extend over the other districts. By the spring of 1859 hundreds had been savingly converted.

Dr. Gibson personally visited the scene of this reviving work in May, 1859. He found a company were wont to meet on the Saturday evening to pray for Sunday's services. The place was a butcher's shop. The butcher himself, two years before, ignorant and godless, had found Christ, taught himself to read, and became, at his own cost, a large tract distributor and a chief worker in revival scenes. The secretary was, like Carey, a simple shoemaker, and others were day laborers, a stone-breaker, and a blacksmith's boy. The stone-breaker was one of four brothers, once the pests of society, but all converts of grace. Dr. Gibson found the congregations on the Lord's Day devout, crowded, solemn, and the people reluctant to leave the place of assembly. Mr. Moore told him that scarce a sermon was preached or a meeting held without definite results, and already marked changes in the community were noticeable. Three out of nine public houses had been closed—two by the conversion of their owners, and a third by lack of patrons, while the liquor sold by the other six was less than what was before sold by one. There was a corresponding decrease in pauperism and crime. Surely God's work had indeed begun.

The details of this great movement we can not here follow, but it was marked by several prominent features which, we think, should be emphasized. They were prayer, preaching, lay effort, hand-to-hand work for souls, witness on the part of converts, dependence on the Spirit of God rather than on distinguished evangelists, and—what was more marked—there was a peculiarly sovereign operation of grace, manifesting blessing *out of all proportion to means used*. In a word, God was greatly magnified and glorified.

In the minds of many we are on the eve of another and world-wide revival. Rev. R. A. Torrey and Mr. Alexander came back from a years' tour in Australia, Japan, China, India, and Great Britain, and both are very hopeful. The testimony they give to the work they have wrought in and witnessed emphasizes similar features with those of the Ulster revival of nearly a half century ago. Prayer was the great preparation and basis of the Melbourne work, over two thousand private houses being opened simultaneously for prayer. The preaching was that of the old-fashioned Gospel—the terrors of the law, of an accusing conscience, and of retributive wrath being unusually conspicuous. Mr. Torrey is especially strong on the plenary inspiration of the Word of God, the deity of Christ, the necessity of blood atonement, and the work of the Divine Spirit.

According to his testimony, very remarkable results everywhere followed his ministry. For example, in Australia, at his final meeting, six thousand persons testified to conversion during the course of that mission. And, in beginning his work in England, he prophesied that with the same fourfold conditions, similar fruits would be gathered. There was no doubt or hesitancy about his forecast, and it was refreshing to hear such a testimony to the uniformity of God's working when His conditions are met. Thus far his forecast has been justified by results.

Hindrances and Help in Soul-saving

We venture, with modesty but with deep conviction, to suggest to fellow pastors and the churches of Christ some possible hindrances to the highest success in saving souls, and some helps.

First of all, there is a *kind of preaching* that directly tends to salvation. It is of first importance to aim at a definite end, and then adjust means to the end. Pulpit essays and popular lectures may entertain and instruct, and many a good exposition of the Word may edify disciples, yet all these may have not the least tendency to bring a lost sinner to Christ. There may be nothing to arouse or awaken, to convince of sin or lead to repentance and faith. Many a sermon does not even appeal to men for a decision; the preacher expects no such movement among his hearers, and makes no effort to induce it. On the other hand, a man who is intelligently a fisher of men will see that all his method is adapted to catch them; and if there is a time of fruitless toil, will at least mend his nets and see that they are not unfit for his calling. A man who preaches should definitely frame sermons with reference to constraining his hearers to a choice of Christ, and should insist on instant and decisive, if not visible, action on their part. A sermon is so far a failure that does not *grip* the conscience, using conviction and emotion as channels to *resolution*.

Again, too great emphasis can not be laid on *prayer*. Over and over again has God taught us that on supplication and intercession everything else depends—power to present truth, to arouse and win souls, to conduct inquiry meetings, to feel the grand impulse of a mighty passion for souls. Prayer alone can command Divine resources of thought and power, open the floodgates of heaven, awaken the careless, restore backsliders, quicken dead prayer-meetings, kindle the fire on broken altars—in a word, a revival of prayer is a revival of all else that is most precious and needful. And yet prayer is the *most neglected* part of personal and church life. Andrew Murray went to a great annual convention whose professed object is to stimulate spiritual life, and he said, sadly, that the one thing that startled him most was that he found there no atmosphere of prayer, and no prayer hour of preparation even for the speakers. All revivals that are heaven born have been preceded by prayers that are heaven inspired.

Once more we add, with deepest solemnity, that there must be a distinct revival of the *sense of the supernatural*. We have fallen on days when naturalism, that twin brother to materialism, is having unusual sway. There is, even on the part of professed disciples, a decay of faith in the Divine element in the Word of God, the work of Christ, and the operation of the Spirit. The days of the Ulster Revival were days when, whatever may have been the coldness of the churches, this awful blight of scepticism about the supernatural did not prevail. For ourselves, we have no confidence in any signs of a coming revival which are not attended by a new faith in God as an active, actual worker among men. While the Bible is assaulted, the infallibility of Christ's teaching disputed, the reality of the Holy Spirit working doubted, if not denied, we are dishonoring the very means and conditions upon which all true, genuine, reforming, transforming spiritual work absolutely depends. Let us learn a lesson from the past.

WHO'S WHO IN MISSIONS

BY BELLE M. BRAIN, SPRINGFIELD, OHIO

One of the serious hindrances to the cause of missions is the deplorable ignorance which prevails in the Church concerning great missionaries and their notable achievements. The large majority of professing Christians do not even know the names of the great heroes of the Cross that have gone forth, at the command of Christ, to plant the Gospel in heathen lands. "Every boy of fifteen is familiar with the achievements of army and navy heroes," said S. Earl Taylor at the Ecumenical Conference, "but if a company of young people is asked to name the heroes of the Cross, embarrassing silence follows."

Missionary heroes, with perhaps a few exceptions, have never been the world's heroes; but they are God's heroes, and the children of the Church should be taught at least their names. To assist in this, the following list of questions has been prepared, the answers to which are the names of great missionaries. These questions can be used in many ways, among them the following:

1. Once a month, on Missionary Sunday, have the children of the Sabbath-school learn from three to five of the questions and answers, and at the end of the year conduct a review of the whole. If there is time, a short, bright story might be told about each missionary, and one of his famous sayings be committed to memory.

2. Print or mimeograph the questions on slips of paper, distribute them in the Sunday-school or young people's society, and offer a missionary curio or book to the one handing in the best list of answers by a given date. This is an excellent plan for pastors and Sunday-school superintendents.

3. For a missionary social prepare lists of questions, with spaces for answers opposite, and give one to each guest, together with a pencil. At the end of a specified time (half an hour or more) read the correct answers and have the guests correct their papers. If desired, a suitable prize may be awarded to the victor. Another way is to select as many of the questions as there are persons present, and write them on cards tied with narrow ribbon. Pin these on the guests, and have them make lists of the missionaries represented. Paper and pencils must, of course, be provided for this purpose.

4. A very instructive game, appropriate both for the mission band and the home circle on Sunday afternoon, can be made by writing fifty of the most important questions on plain white cards. In playing the game, seat the children around a table in a circle and deal out the cards until each has the same number—two, three, or four, as seems best. Place the remainder of the pack on the table, face downward. Let A (the first player) ask B (the player on his right) the question on one of the cards. If B can answer correctly, he takes the card and A draws another from the pack. If B fails to answer, A passes the question to C (the next player on the right), and so on around the circle. Whoever gives the answer gets the card. The one who holds the most cards at the end wins the game. Another way to use the game is to choose a leader and give him all the cards. Then let him ask the questions, one at a time, and call for volunteer answers. The one answering first gets the card. It is sometimes a good plan to conduct the game like a spelling-match.

Questions on Africa

Who was the first missionary to South Africa? George Schmidt, the Moravian Brother.

What skeptical Dutch physician became a Christian and went to Africa as a missionary when over fifty years of age? Theodosius Vanderkemp.

What great missionary was the means of attracting David Livingstone to Africa? Robert Moffat, the "Hero of Kuruman."

What schoolmaster, in seven years' time, formed the rescued slaves of Regent's Town into a model Christian community? William Johnson, of Sierra Leone.

Who discovered Kenia, the highest mountain in Africa? Johann Ludwig Krapf, a German missionary.

Who discovered Kilimanjaro, the great snow-capped peak of equatorial Africa? Johann Rebmann, a German missionary.

Who was the greatest discoverer of the nineteenth century? David Livingstone, a medical missionary.

Who was the first black bishop of Africa in modern times? Samuel Adjai Crowther, Bishop of the Niger.

Who was the first leader of the Universities' Mission to Central Africa? Charles Frederick Mackenzie, the "Martyr of the Zambesi."

Whom did Stanley pronounce "the greatest missionary since Livingstone"? Alexander M. Mackay, the engineer-missionary.

Whose last words were: "Tell the king that I die for the Baganda, and purchase the road to Uganda with my life"? James Hannington, the "Martyr-bishop of Uganda."

What heroic French missionary has labored for more than forty years among the Basutas on the Upper Zambesi? François Coillard.

What family gave to Kongoland six of its members, each of whom lies in an African grave? The Comber family.

To what missionary on the Kongo were pentecostal blessings granted when he stopped preaching the Law and began to proclaim the Gospel? Henry Richards, the "Hero of Banza Manteke."

What world evangelist who preached the Gospel in every continent endeavored to establish self-supporting missions in Africa? Bishop William Taylor, the "Flaming Torch."

What African ruler is a strict prohibitionist—"probably the only royal prohibitionist in the Dark Continent"? Khama, the "Temperance Apostle of South Africa."

America

Who translated the first Bible printed in America? John Eliot, the "Apostle of the Red Men."

What prominent colonial family, through five successive generations, engaged in mission work among the Indians? The Mayhew family.

Who was the most gifted native missionary of the eighteenth century? Samsom Occum, the Indian preacher of New England.

What missionary to the Indians was adopted by the Iroquois and enrolled in the Clan of the Turtle? David Zeisberger, the "Apostle of the Delawares."

What devout young missionary to the Indians spent much time in the woods alone with God, interceding for his work? David Brainerd, the "Missionary of the Wilderness."

Who invented the Cree syllabic alphabet, by means of which thousands of Indians have been taught to read the Word of God? James Evans, the "Apostle of the North."

Who opened the first wagon-road across the Rocky Mountains? Marcus Whitman, the "Hero-martyr of Oregon."

Who established a model village of Christian Indians in Alaska? William Duncan, the "Hero of Metlakahla."

Who founded missions in Alaska? Dr. Sheldon Jackson, now the United States Commissioner of Education in Alaska.

Who is the first native missionary to Alaska? Edward Marsden, a Tsimshian Indian.

Who has greatly enriched missionary literature by his stories of work among the Cree and Salteaux Indians? Egerton R. Young.

What famous frontier bishop was a life-long friend of the Indians of his diocese? Henry Whipple, the first Bishop of Minnesota.

What Austrian nobleman of the seventeenth century laid aside title and estates to become a missionary to Dutch Guiana? Baron Von Welz, the "Apostle to the Gentiles."

What officer of the Royal English Navy was a pioneer missionary to two continents? Allen Gardiner, the "Hero-martyr of South America."

Who laid the foundations of Protestant missions in Mexico? Melinda Rankin.

China

Who baptized the first Protestant convert in China, and ordained the first native Chinese evangelist? Robert Morrison, the "Apostle of China."

What Scotch shepherd boy shared with Morrison the honor of translating the entire Bible into the Chinese tongue? William Milne, the second Protestant missionary to China.

What learned missionary to China served as Commodore Perry's interpreter on his famous entry into Japan? S. Wells Williams, author of "The Middle Kingdom."

What early missionary to China obtained a government position and carried on a great work at his own expense? Karl Gützlaff.

Who "opened China at the point of the surgeon's lancet"? Peter Parker, the first medical missionary to China.

Who founded the "largest mission to the largest mission field in the world"? J. Hudson Taylor, of the China Inland Mission.

What Scotch evangelist spent twenty years touring through China dressed in native costume? William C. Burns.

Who established the first Protestant mission in Central China? Griffith John, at Hankow.

Who won great favor for medical missions in China by his successful treatment of the wife of Li Hung Chang? John Kenneth Mackenzie, the "Beloved Physician of Tien-tsin."

Who invented a system of characters by which the blind in China can be easily taught to read? William H. Murray, of Peking.

Who spent twenty years in lonely wanderings among the nomad Mongols? James Gilmour, the "Hero of Mongolia."

Under whose leadership has Manchuria become one of the most hopeful fields in China? John Ross.

Europe

Who made the first missionary journey to preach the Gospel in Europe? The apostle Paul.

Who laid the foundations of Teutonic literature by inventing an alphabet and translating the Bible? Ulfilas, the "Apostle to the Goths."

What soldier-missionary became the "Apostle of the Gauls"? Martin, of Tours.

What missionary of Scottish birth accomplished the evangelization of Ireland? Patrick, of Tara.

What missionary of Irish birth won Scotland for Christ? Columba, of Iona.

Whom did Gregory the Great send to England to Christianize the Anglo-Saxons? Augustine, of Canterbury.

What English missionary laid the foundations of Christian civilization in Germany? Boniface, the "Apostle of Germany."

Who was the first medical missionary? Anskar, the "Apostle of the North."

What artist-missionary painted a picture of the Last Judgment which led to the establishment of Christianity among the Slavs? Methodius, with his brother Cyril, the "Apostles of the Slavs."

What Scotch pastor of an English church, while on a vacation in Paris, heard a Macedonian cry that led him to establish a great Protestant mission in France? Robert W. McAll, founder of the McAll Mission.

India

Who were the first Protestant missionaries to India? Bartholomew Ziegenbalg and Henry Plütschau.

Who was the most prominent figure in India during the latter half of the eighteenth century? Christian Friedrich Schwartz, the "Councillor of Tanjore."

Who was the greatest scholar in India in the early part of the nineteenth century? William Carey, the "Father of Organized Missions."

Who composed the "Serampore Trio"? William Carey, Joshua Marshman, and William Ward.

Who was the first woman missionary to India? Hannah Marshman.

Who is called the greatest of American missionaries to foreign lands? Adoniram Judson, the "Apostle of Burma."

Who were the first American women to go as foreign missionaries? Ann Hazeltine Judson and Harriet Atwood Newell.

Who wrote the greatest of all missionary hymns? Reginald Heber, Bishop of Calcutta.

Who was the most eloquent missionary orator of the nineteenth century? Alexander Duff, pioneer of higher education in India.

Who was the first American physician to become a medical missionary? Dr. John Scudder.

Who trained so many native girls that she was called the "Mother of a Thousand Daughters" in Ceylon? Eliza Agnew, principal of Oodooville Seminary for forty years.

Who "opened the zenanas of India at the point of an embroidery needle"? Hannah Catherine Mullens.

Who established the *Indian Witness*, one of the most important Christian periodicals of India? James Mills Thoburn, M. E. Bishop of India and Malaysia.

Who founded the first woman's college in India? Isabella Thoburn, at Lucknow.

Who was the first woman to go as a medical missionary? Dr. Clara Swain, of Barielly, India.

Who was pastor of the largest Baptist church in the world at the close of the nineteenth century? John Everett Clough, the "Hero of Ongole."

What veteran missionary is called "The Prince of India's Story-tellers"? Jacob Chamberlain, of the Arcot Mission.

What American missionary who contracted leprosy in India is devoting her life to the lepers of Chandag? Mary Reed.

Who has the most remarkable memory of any woman in the world? Pundita Ramabai, the "Hindu Widows' Champion."

The Islands

Who was the founder of Godthaab, the capital of Greenland? Hans Egede, the "Apostle of Greenland."

What chaplain of a convict colony in Australia introduced Christianity among the Maori cannibals? Samuel Marsden, the "Apostle of New Zealand."

Whose first duty on the mission field was to bury the heads, hands, and feet of eighty victims of a cannibal feast? James Calvert, of Fiji.

What missionary is said to have won the greatest number of con-

verts to Christ of any since the days of the apostles? John Williams, the 'Apostle of the South Seas.'

Whose memorial tablet bears these words: "When he landed in 1848 there were no Christians here; when he left in 1872 there were no heathens"? John Geddie, of Anietyum.

Who was pastor of the largest church in the world in the middle of the nineteenth century? Titus Coan, of Hilo, Hawaiian Islands.

Whom did Robert Louis Stevenson wish to outlive, that he might write his biography? James Chalmers, the "Martyr of New Guinea."

Whose diocese in the South Seas, through an error in transcribing, was the largest ever assigned to one bishop? George Augustus Selwyn, Bishop of New Zealand.

What Eton schoolboy, who became a great missionary, was saved from a tragic death by Queen Victoria? John Coleridge Patteson, the "Martyr-bishop of Melanesia."

Among modern missionaries, whose life furnishes the greatest number of miraculous deliverances from danger? John G. Paton, the "Hero of the New Hebrides."

Who celebrated the twelfth anniversary of his arrival on the mission field by partaking of the Lord's Supper with twelve hundred of his converts? George Leslie Mackay, the "Hero of Formosa."

Japan

Who first preached the Gospel in Japan? Francis Xavier, the "Apostle of the Indies."

Who founded the Imperial University of Tokio and served as confidential adviser to the Japanese government for nearly fifteen years? Guido F. Verbeck, "A Man Without a Country."

Who compiled the great Japanese-English Dictionary and was the chief translator of the Japanese Bible? James C. Hepburn, the first medical missionary to Japan.

What native Japanese, educated in America, was founder of the Doshisha, the great Christian college of Japan? Joseph Hardy Neesima.

Mohammedan Lands

Who was the first missionary to the Moslems? Raymund Lull.

What chaplain of the East India Company was the first missionary to Moslems in modern times? Henry Martyn, in Persia.

Who founded a famous school for Nestorian girls at Urumia? Fidelia Fiske, of Persia.

What medical missionary, who completed the translation of the Arabic Bible, was regarded as the greatest Arabic scholar in the world? Cornelius Van Dyck, of Beirut, Syria.

What missionary to Syria gave to the world the most important and trustworthy of all books on the Holy Land? William M. Thomson, author of the "Land and the Book."

Who is the first woman to whom permission was granted to practise medicine in the Turkish empire? Mary Pierson Eddy, medical missionary to Syria.

Who founded Robert College, the great Christian College at Constantinople? Cyrus Hamlin, missionary to Turkey.

What daughter of an English archbishop devoted her life to work among the children of Cairo? Mary Whateley, the "Lady of the Book."

What champion bicycle-rider and eminent scholar of Great Britain founded a mission to the Moslems of Arabia? Ion Keith-Falconer, the "Martyr of Aden."

Miscellaneous

What ancestor of the present Empress of India was the first Protestant king to support and originate missions to the heathen? Frederic IV., of Denmark.

Who published the first regular missionary periodical? Augustus Herman Francke, professor in the University of Halle.

Who laid the foundations for the missionary activity of the Moravian Church? Count Zinzendorf, the "Father of Modern Missions."

Who conducted a prayer-meeting in the shelter of a haystack that resulted in the birth of the first American missionary society? Samuel J. Mills, the "Father of American Missions."

What American college president exerted so strong an influence for missions that more than seventy of her pupils became foreign missionaries? Mary Lyon, of Mount Holyoke.

What popular English authoress devoted the proceeds of one novel to fitting out a missionary ship, and of another to building a missionary college in New Zealand? Charlotte M. Yonge.

Who were the only two medical missionaries in the world at the close of the eighteenth century? John Thomas in India, and Theodosius Vanderkemp in South Africa.

What Moravian family, through six successive generations, has sent representatives to the foreign mission field? The Bonisch-Stach family.

TWENTY HINTS TO YOUNG MISSIONARIES *

SOME WORDS OF PARTING ADVICE TO A BAND OF NEWLY APPOINTED MISSIONARIES

BY REV. HENRY H. JESSUP, D.D.

For nearly fifty years a missionary in Syria

When Christ says, "Go into all the world and preach the Gospel," He also says, "Lo, I am with you always." Our Master calls us to tread no path that He has not Himself already trod or that He is not ready to tread with us. I gladly bear testimony to the fact that Jesus Christ our Lord is a faithful promiser. He *is* with us always, and He never will leave us.

1. Your success as missionaries will depend on your *likeness to Christ*. A Christlike character is always lovable. Heathen, Mohammedans, and other non-Christian people know the difference between a Christlike man and a selfish, haughty, unsympathizing man. If men love the messenger, they will learn to love the message. If a herald of the truth wishes to win men's minds, let him first win their hearts. The logic of controversial argument never convinced men half so much as the godly lives of Christian believers.

* Extracts from a sermon and an address delivered in New York, June 13 and 14, 1903, to the outgoing missionaries of the Presbyterian Church.

Rev. Simeon Howard Calhoun, for thirty years a missionary in Mount Lebanon, Syria, was called "The Saint of Lebanon." He gained such an influence over the warlike and haughty Druzes that, had he died in Syria, they would no doubt have made his grave a holy shrine of pilgrimage. In April, 1860, I was in his house when the dreadful war of that massacre summer began between Druzes and Moslems on the one side and Christians on the other. We had entered the church on Sunday morning, and I was reading the hymn "My Faith Looks Up to Thee" in Arabic, when a Druze shot a Christian in the street near by, and in a moment every person had left the church. The men of the village, Maronites, Greeks, Catholics, and Protestants, ran for their lives down over the cliffs and mountains six miles to the seashore, and then on to Beirut. Their wives ran home, and in a few minutes came in crowds to Mr. Calhoun's house, bringing their jewels and money; these they threw in bundles inside the door without marks or labels, not even asking for receipts. Three months later, after fifteen thousand Christians had been massacred in Damascus, Deir el Komr, Hasbeiya, and other towns, a French army came to Syria and marched into Lebanon. Then the Druzes in turn were terrified, and they also came in crowds to Mr. Calhoun's house, bringing their money and valuables to Mrs. Calhoun.

Last August, at the funeral of the Rev. William Bird, long the colleague missionary of Mr. Calhoun, the Druze begs and sheiks came in large numbers to attend the services in the church of Abeih. At the close, the leading Druze beg addressed the missionaries present, as follows:

Sirs, Mr. Calhoun and Mr. Bird were our brothers and friends. They loved us, and we loved them. On behalf of the whole people of Lebanon, we entreat you to allow Mrs. Bird and her daughter Emily to remain here among us, for we need them, and Abeih would be orphaned without them.

Among the Druzes was one haughty warrior, Ali Beg Hamady, who took a regiment of rough-riders to the Crimean War in 1854. At the massacre of Deir el Komr, in June, 1860, when two thousand two hundred unarmed men were hewn in pieces, the house of Mr. Bird was spared, and a Druze guard was placed at the door. He had left two days before by order of the United States Consul, and thirty Protestant men had fled there for refuge. The next day the Druze begs of Abeih, nine miles away, took Mr. Calhoun and Mr. Bird to Deir el Komr to bring away these imprisoned Protestants. This they effected by the help of Ali Beg, climbing over piles of dead bodies to reach the door.

Twenty-five years later, in 1885, I called on Ali Beg in Baaklin. He was a tall, stately man, with a white turban, a long beard, and flowing robes. He received us with that beautiful courtesy for which

the Druzes are so famous, and asked: "Do you know why Mr. Bird's house was not attacked during the massacre of 1860? It was because of the character of Mr. Calhoun and Mr. Bird that I saved that house."

Years afterward a Druze called at my house in Beirut one day before sunset. He brought a message from Ali Beg, who was ill and wished to see me, and requested me to bring the New Testament. I hastened to the house, and found him lying on a bed on the floor, and bolstered up with cushions. Fixing his piercing eagle eye on me, he said: "I am a dying man. I honored and loved Mr. Calhoun and he loved the *Injil* (New Testament). Read to me the passages he loved." I read the sweetest of the Gospel invitations and promises. He listened like one hungering and thirsting. "Read more and more. Is there pardon for a great, a mighty, sinner like me?"

I was deeply affected, and asked him to pray to Christ for pardon and salvation. He repeated the prayer after me. After a long interview, I left the New Testament with him. The next morning, as I started to call on him again, I met his funeral procession in the street. Mr. Calhoun had been dead for nearly fifteen years, but I doubt not he welcomed to glory this aged man of war and blood, ransomed through their common Savior, Jesus Christ. The whole history of missions is full of instances of the melting and molding influence of a Christ-like life.

2. *Be courteous to all.* The Golden Rule is the key to true courtesy. Treat the people as you wish to be treated. A Christian should be a model of courtesy, as were Christ and St. Paul. The late Rev. Gerald F. Dale, Jr., was styled by Dr. A. A. Hodge, of Princeton, "The model scholar, the model Christian, and the model gentleman of Princeton." He won his way to the hearts of the townsmen and peasantry of Syria as he would have done to the polished people of his native Philadelphia. Be assured that no gifts, graces, or talents are superfluous on mission fields.

3. *Be willing to go where you are sent.* Neither the Board of Missions nor the mission to which you are going will be likely to designate you to a post where you can not do good work for the Master. But be willing to go anywhere.

4. Let us go in *a tractable spirit*, ready to take advice and yield to the voice of a majority of our brethren. Dr. Rufus Anderson, of the American Board, told me, in 1857, that a young man once came to the missionary house in Boston as a candidate for the foreign mission field. Dr. Anderson invited him to walk with him to Roxbury and spend the night with him, as he was accustomed to invite new candidates in order to satisfy himself with regard to their character. As they were walking, the young man suddenly said: "I prefer to walk on the right side." Dr. Anderson at once yielded the point, and soon

inquired: "May I ask why you prefer to walk on the right side—are you deaf in one ear?" "No," said the young man; "but I prefer to walk on the right side, and *I always will walk on the right side.*" That young man was *not* sent abroad. It was evident that a man who was bent on having his own way without giving reasons would be likely to make mischief, and *his* right side would be pretty sure to be the wrong side.

Some men can only work when alone. Let us rejoice to *work with others* and yield to others. One self-opinionated, arbitrary, wilful man may bring disaster upon a station. The majority should decide every question. Intractable men make trouble enough at home, yet in a Christian land they more quickly find their level under the tide of public opinion; but in a little organized, self-governing body in a distant corner of the earth such men work great mischief.

Let us also be ready to *do anything* in our power to help on the work—teach, preach edit, translate, travel, build, or print.

5. Let us go forth as *hopeful laborers*. A class once graduated in Cambridge consisting of three men, "a mystic, a skeptic, and a dyspeptic." The missionary work does not want pessimists who, like cuttlefish, darken all the waters around them with inky blackness. Mr. Moody said, at the meeting of the American Board in Madison, Wis., in 1894: "Pessimists have no place in the Christian pulpit. We want hopeful men." And we can say with equal truth, pessimists have no place in the foreign missionary work. We want hopeful men in this glorious aggressive warfare. There is quite enough to weigh you down without carrying lead in your hat.

Christian Common Sense

6. Let us go with level-headed, *Christian common sense*. Nothing will supply the want of this. A misplaced and misnamed "missionary" in India once wrote home to his friends that he could get on well enough but for these miserable natives, who kept crowding into his house; but now he had a bulldog and hoped to keep them off.

A missionary once sailed for the East from an American port. He had packed and marked all his boxes, and shipped them in advance of his own sailing. When half-way to his field he was attacked by a serious illness, which obliged him to return to his native land. As his boxes contained various articles for missionaries already on the field, he wrote to them the following lucid directions: "Observe, when you open the boxes, that No. 1 contains only my goods; No. 2, my goods and books for Mr. —; No. 3 is all for Mr. and Mrs. —; No. 4 is for Mr. — and Dr. —," and so on up to twenty boxes. Then he added a postscript as follows: "The boxes are not numbered."

Do not be carried away by visionary dreamers. Use wisdom, patience, and good sense in selecting a sight for the permanent

mission station. Avoid low, malarial spots as well as inaccessible locations.

A few years ago a medical student in Toronto wrote to me, inquiring about *Jericho as a proper site for a medical mission*. A certain Dr. — proposed to send out twenty-five medical missionaries to Jericho, promising to pay their expenses and guarantee them an income from the natives of \$25 a week and great opportunities for doing good. The writer said that his father doubted the soundness of the enterprise, and wished my opinion of the scheme. I wrote him somewhat as follows:

I have been to Jericho, and know all about its surroundings.

Jericho is the *lowest* spot on the earth's surface, geographically, intellectually, and morally.

It is the hottest place, being one thousand three hundred feet below the sea-level, and uninhabitable for white men six months in the year.

The inhabitants number from one hundred to two hundred, and are half-naked, savage Arabs, who make a living by highway robbery and by dancing around the tents of travelers for *bakhshish*.

The inhabitants north of them, in the Jordan valley, are not inferior to them in degradation and thievery, being all predatory Bedouin.

The inhabitants of Moab, on the east, and the swampy plain south of the Dead Sea, even surpass other Bedouin in poverty, robbery, and wretchedness.

As to the proposed doctors supporting themselves from fees from the people, it is not probable that the entire population of Jericho could raise \$5 in cash any month in the year.

It is usual to send missionaries to places where there are men, not to a howling wilderness.

If you and your companions come, I would recommend that you bring pine boards enough to make coffins for all, as you would probably all die within a year, and not a foot of lumber could be found within ten miles of Jericho.

7. Again, as you enter on your work, *begin humbly*. The message you bring is Divine, but the messenger is human. You are a stranger in a strange land. You can not speak a word of the language. The people think that because you do not know their language you do not know anything. They pity you, and perhaps despise you. You will be wise if you gracefully accept the situation, and take the attitude of a learner, not only in language, but in social customs, business relations, and even in regard to their religion.

The three years spent in language study will be no loss. If you could plunge into your work on your first arrival, knowing the language, but knowing nothing of the habits, prejudices, customs, courtesies, proprieties, religions, tenets, superstitions, and national tastes of the peoples, you would make more enemies in a month than you could unmake in years. Your blunders would be associated with you in the minds of the people, and they would give you a nickname which you

could not shake off. A stranger in any land needs to walk cautiously, especially if he comes as an avowed reformer. Study the national customs while you study the language, and remember what you learn. A few colossal blunders will promote your growth in humility. It would be of more value to you to hear their remarks about *you* than for them to understand your remarks about them. It takes men of different nationalities a long time to understand each others' tastes, customs, and virtues.

8. Let us perfect ourselves in the *native languages*, and not trust to an interpreter in preaching. Dr. Wolff traveled in the East some eighty years ago, and on reaching Tripoli, in Syria, he employed one Abdullah Yanni to act as interpreter. One morning he said: "Abdullah, I am going to the bazaars to preach to the Moslems." Abdullah said: "I beg you not to go, for they will mob us." But the doctor insisted, and Abdullah himself told me of the incident in 1858. He said:

"We walked around to the bazaars, and Dr. Wolff mounted a stone platform and said: 'My friends, I have come to preach to you the Gospel of Christ. He that believeth shall be saved, and he that believeth not shall be condemned.' I translated as follows: 'The Khowaja says that he loves you very much, and that the English and the Moslems are *fowa sowa*' (all alike). Whereupon the Moslems applauded, and Wolff thought he had made a deep impression."

I said to Abdullah: "How could you deceive a good man in that way?" He replied: "What could I do? Had I translated literally we should have been killed; and Wolff may have been prepared to die, but I was not."

In learning the language, aim to read, speak, and write it. I have known many missionaries who read the language and preach in it, but who could not write a letter in the vernacular, and had always to employ a scribe to write their Arabic letters. This is a bondage and an embarrassment which you should avoid. Be sure to master the language, or it will master you.

9. *Identify yourself with the people* as far as possible. You can not well imitate the dress of African savages, or eat the food of Bedouin Arabs, but you can become one of them in the higher and nobler features of sympathy and service, of helpfulness and brotherly counsel. Avoid disparaging remarks about them as contrasted with your own people and country. In matters of morals and sanitary rules be firm, but in things unimportant be charitable and kind.

10. *Avoid partiality* and favoritism in dealing with people, whether in the parish, the church, or the school. Treat all alike with uniform kindness and courtesy. Some are more lovable and attractive than others, but do not please yourself, for even Christ pleased not Himself. In teaching the young you will be sorely tempted to show

partiality to the bright, docile, and studious. But keep your head level. You belong to them all, and they all alike have a right to your love and care.

11. *Music is a power for good.* If you are fond of vocal or instrumental music, you have a gift which ought to be used with great effect. If the people find it difficult to learn our Western music, then learn their tunes and adopt them to Christian hymns. I heard a missionary say in 1856 that "The stately Arabic could not be brought down to the level of a Sunday-school hymn." But it has been brought down and yet is still pure Arabic, and thousands of children are singing children's hymns in Arabic all over the land.

Physical Health

12. *Care for your bodily health.* You would be surprised to read a catalog of the missionaries who have broken down prematurely through want of care or ignorance of the laws of health. It has been said that "the best thing for the inside of a man is the outside of a horse." You must take proper and regular exercise. It is your duty to live as long as you can. Your years of preparation, outfit, and initiation into the field have been expensive to you and to the Church. Care, then, for your bodily health, and avail yourself of such personal comforts as really contribute to your welfare and the success of your work. I have known men come to Syria determined to "endure hardness" by walking unprotected in the sun; but the hardness was of their own making, and they succumbed to it and died. Such a death is suicide, not martyrdom.

Vary your employments. If you have a mechanical bent, get carpenter's tools and use them. If you are fond of botany, geology, entomology, or zoology, develop this Heaven-implanted taste. You will see new plants and flowers, strange birds and animals, curious land snails, and grotesque and brilliant colored fishes. The study and collection of these will refresh your mind, give pure and wholesome recreation, and help you in directing the apathetic minds of the people to habits of observation, and of admiration of the wonderful wisdom of God. This will also enable you to devote the spare intervals of travel and monotonous itinerating to profitable, wide-awake, and inspiring, and yet restful, mental exercise. Of course it goes without saying that such recreations should not become exacting or engross too much of one's attention.

Canon Ball, of Calcutta, in a recent address to new missionaries, gave some excellent advice: "A young man should not be nervous about his health. Some are constantly resorting to their medicine-chests and frequently taking their temperature." Dr. Bethune, in an address before Yale Phi Beta Kappa, in 1849, on the premature death of literary men, said: "The world says, 'Died of too much study';

but the truth is, died of too much meat and too little exercise." Prevention is better than cure. Adapt your diet to the climate. Beer and beef have covered India with British graves.

13. As we value our usefulness, let us *keep out of politics*. Some men are born statesmen or politicians, and are tempted to meddle with political affairs. This is not our business. We may live under a despotism, as Paul lived under Nero, but our business is spiritual—Christ's Kingdom is not of this world. It is neither wise nor safe for a missionary to meddle with the local politics of the land he has adopted. You may enter an orchard and overturn the beehives—this would be easy—but I could guarantee that you would not do it a second time. Missionaries who rush into politics generally rush out again, and stay out. He enjoys the protection of his own flag, and at times, when he sees natives oppressed and unable to secure justice, he is tempted to interfere in their behalf. But it is not wise. It was the bane of the missionary work in Syria, in the early years of the mission, that the Syrians thought that becoming Protestants would secure them English or American consular protection. Many "false brethren" in this way professed Protestantism, expecting the missionary or foreign consul to defend their law cases, right or wrong. This misconception is now passing away. It should never have existed. Let the local civil authorities understand that Protestant Christians are as amenable to the laws of their own land as are others, and that no missionary will ever even speak in behalf of a convert unless he is sure the convert is right, that justice has miscarried, and that he needs sympathy and help. Above all, do not attempt to browbeat the officials or carry a case by foreign influence. The Jesuits interfere in courts, and intrigue to get foreign influence for their converts, right or wrong.

Always pray for the "powers that be." Teach the people loyalty to their sovereign. Teach them to speak the truth and avoid litigation, if possible. Local officials often stand in terror of foreigners, and will pervert justice to please them; but never use your influence or prestige simply to gain power. Let the officials know that you are a man of peace and of inflexible integrity, and that you have respect for law. If Christians are so persecuted or defrauded that you are obliged to interfere, do it by private interviews with the local officials and in the most respectful manner, showing confidence in his sense of justice and right. But never use threats of a foreign flag or battleship. Christ lived under Cæsar and Paul under Nero, and yet both taught obedience to Cæsar. Your converts can hardly have as cruel a ruler as Nero. Let them be patient and loyal, and you should be their example.

14. *Remember the devil*. Satan will gladly assure you that a missionary is all right. Perhaps he has stirred up your admiring friends and relatives to flatter you because of your great piety and devotion in

going abroad. Doctor Post, of the Beirut College, asked a stonemason if in taking a contract for erecting a stone building he would agree to lay up the walls for so much a square yard, and furnish labor, stone, sand, and lime? He replied: "All but the lime; you must furnish that, or the full quantity may not get into the mortar." The doctor asked: "Why, are you not honest?" "Yes," said he, "I'm honest; but, then, *Sabhan Allah, es Sheitan moujood*" (Praise to God, there is a devil). It will not do to imagine that this "roaring lion" has lost either his teeth, his claws, or his brains!

Spiritual Life

15. *As to Bible study and your own spiritual life.* The two go together. You must know the Bible, digest it, and assimilate it. Study it to use in preaching, but study it more to use in practising in your own life and experience. You will have to study the Scriptures in a new language, and this will be a great advantage. Old truths will appear in new lights. Familiar texts will have new meaning when rendered in the idioms of another tongue.

Your Bible study must be done systematically. During the summer season in Syria, when teaching theology every forenoon in a Lebanon village half an hour distant, I have risen with the sun every morning, and spent two hours in Bible study and classroom preparation before the family breakfast. How sweet and refreshing these quiet morning hours, when one can commune with God before the active duties of the day begin! Saturate your mind and thoughts with the Bible. Commit to memory all the choice Gospel texts and passages in the language of the people, and thus arm yourself with the panoply of God's truth at the very outset. Remember that your office and work will not sanctify you. They may blind your eyes, and even hinder your spiritual growth by leading you to neglect Bible study and prayer. Those who compare themselves with others are "not wise." Compare yourselves with Christ, our only model, and this will keep you humble.

16. It is well to *keep in touch with the home churches*. Write down your first impressions, and send them to your pastor and church at home. While you are studying the language, and not yet able to do much, you can write of what others have done and what needs to be done. You can describe scenery, manners, customs, products, and the occupations of the people. Some one has said that every educated man must sooner or later write a book. Alas! that it should be so. But if you do write a book, wait until you have been at least ten or fifteen years in the service, and then be sure that you have something to say that is worth saying, and that you know how to say it.

17. *Hold on.* Doctor Van Dyck was once asked: "What is the most important qualification of a missionary?" He said: "Do one

thing, and stick to it." Regard your work as a life-work. The successful men are those who begin right and persevere. You may have offers from home churches, or professors' chairs, or diplomatic office, or lucrative commercial posts, but "set your face steadfastly" forward. Let it be understood that nothing but the hand of God can separate you from the work. It is a life enlistment. Trials and bereavements may come; they will come. But let them fit you the better for more sanctified and holier service, and not frighten you away from your post. I know of a missionary who was invited to a theological professorship at home after being less than two years in the field. They said to him: "We want a man of a genuine missionary spirit in this seminary." He replied: "I could not open my mouth on missions if I took this post; for when I would say to the students, 'You ought to go abroad,' they would say, 'Why didn't *you* go?' I would reply, 'I did go.' 'Then why did you return?' 'To take this professorship.' 'Very well, we'll stay and take professorships without all that expense to the churches!'" No man should leave the missionary work unless driven out of it by the clear indications of God's Providence.

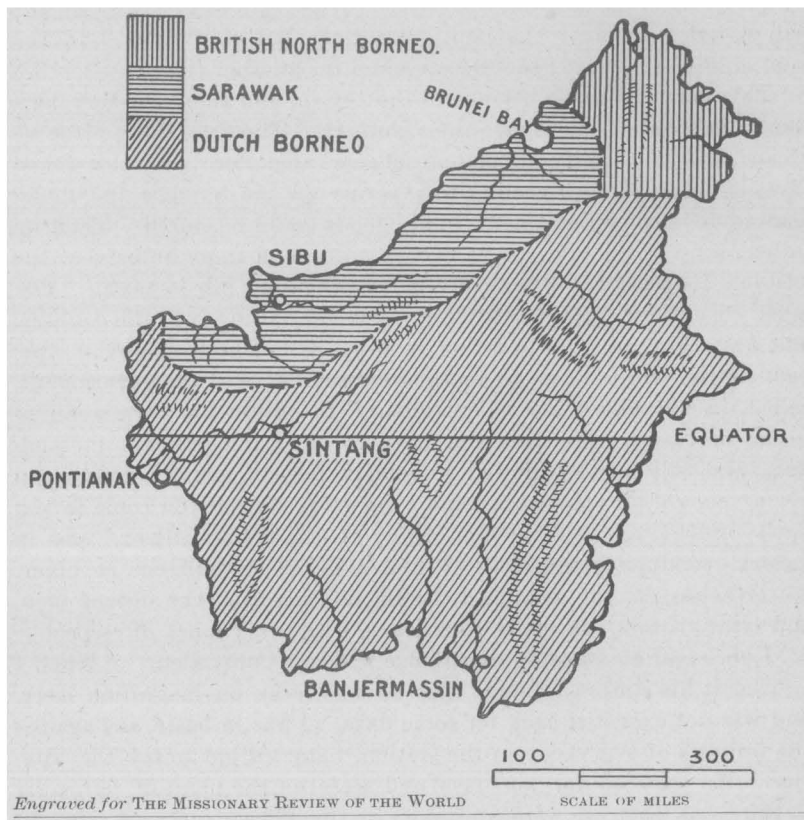
When your mind is fixed you will be happier. Now you can say: This is to be my country and my people; here will I live and die, and all I am and have shall be devoted to their interests.

18. Let us *love the people* as we have never done before, not shrinking from the lowly and degraded. The unevangelized nations are not all besotted and repulsive in their habits, but there are tribes of half-naked, filthy, and imbruted children of Nature from whom a civilized man involuntarily shrinks. Yet they are men for whom Christ died. Can you go and live among such men and women? Do you say, I am not called to such a degradation; this is too great a sacrifice, too exacting a condescension? Think what Christ has done for you!

In the year 1854, when a theological student in New York, I attended the ordination of a young missionary just setting out for Africa. The charge was given by Rev. Dr. William Goodell, of Constantinople, who said: "When your whole nature revolts from contact with degraded and naked savages, and you feel that you can not bear to associate with them, remember what a demand you make every day when you ask the pure and sinless Spirit of the eternal God to come, not to sojourn, but to *abide* in your vile, sinful heart!"

19. Let us preach the "old, old story." No better can ever be devised.

20. Finally, let us *have strong faith in God*. In the lonely hours when, without society, surrounded by the surging mass of heathen, despised, misunderstood, hated, deceived, imposed upon, then hold on to Christ. Think of His patience, His toils, His prayers, His faith, and His quenchless love!



MAP OF BORNEO

A JOURNEY INTO BORNEO

BY REV. B. F. WEST, STRAIT SETTLEMENTS, SINGAPORE
Missionary of the Methodist Episcopal Church

In the year 1891, in company with Rev. H. L. E. Luering, I made my first trip of exploration into Borneo. Cold figures as to area and population do not give one a very vivid idea of this huge island and its inhabitants. Geographers tell us that Borneo has an area of two hundred and eighty-nine thousand square miles—twice as large as Italy, and ten times the size of Maine—but this furnishes a very inadequate idea of its almost continental proportions. “Wallace’s History of the Malay Archipelago” gives a much more realistic picture. He says that we might take England, Scotland, Ireland, and Wales, and set them down in Borneo, and they would be lost in a sea of forests. Most of the rivers in this part of the world have a bar at the mouth which makes some altogether unnavigable for steamers of any size, and others may be entered only at high tide. Once over the bars, however, the water is deep enough to float any size ship. On our first

trip we tried to enter the Pontianak River, but got "stuck" in the mud, and had to wait twenty-four hours for another tide.

This part of Borneo belongs to the Dutch, and they are very particular as to what comes into their country. The first thing after we crossed the bar a party of customs officers came aboard and stretched threads, fastened with sealing-wax, across all the hatches and doors leading to any compartment where goods could be stored. Then we sailed on up to the city, about twenty miles, and there underwent the customs inspection. Practically everything one has is taxed. You must even show how much money you are taking into the country. The first thing one has to do on landing in a Dutch colony in this part of the world is to go to the representative of the government, called the "Resident" or "Contrôleur," to obtain his permission to reside or travel. For this you have to pay a few guilders in stamp duty, and will only be allowed to remain for six months, unless you get a renewal of your permission. At every station you come to you must present yourself the first thing to the "Contrôleur," and in general conduct yourself as if under police surveillance at home. Nevertheless, for the most part, Dutch officials are very decent men, and treat visitors, especially Americans, with every mark of respect.

I once had an amusing experience with a "Contrôleur." When I arrived at his station I found that he was away on inspection duty, and was not expected back for some days. I was in haste, and against the protests of everybody in the station, I started out to see the interior. We traveled for ten days, and were on the point of returning to the coast when we were overtaken by the officers sent after me by the "Contrôleur," who had returned the same day that I had left. They told me very firmly that we must return at once with the officers to the coast and answer to the "Contrôleur" for my offense against the laws of the land. My expedition being finished, there was no objection to returning to the coast, and this I did at government expense and in much better style than usual. The "Contrôleur" was very angry, but after explanations he was considerably mollified, and finally let me off with paying only the same amount in stamp duties that I would have paid in the first place for a permit to travel.

We found Pontianak to be a very large city, having a mixed population of Malays, Chinese, Tamils, Eurasians, and Dutch. Some days after our arrival a minister for the Dutch community arrived at Pontianak, but no Protestant missionary has ever labored there. In 1841 the A. B. C. F. M. had missionaries at some distance away on one of the rivers (the Landak), but this station was abandoned when China was opened in 1842, and has never been reoccupied.

Pontianak has the distinction of being situated on the equator. The life there is quite different to that found in a British town. The Dutch begin the work of the day at 7 A.M., when all the public offices

and stores are opened for business. At 11 A.M. business ceases, and all the foreigners go to breakfast. Then they sleep and after that lounge about until 5 P.M., when every one in town appears on the public promenade for a walk and friendly chat. Dinner is served at 6.30, and then if there is an entertainment, everybody goes to it. If not, then the evening is spent in visiting, but practically every one is in bed before 10 P.M. It is a common saying among the Dutch that "Only dogs and Englishmen are abroad after 11 A.M." This style of living undoubtedly tends to prolong life in the East, and probably enables them to accomplish as much work also.

Among the Dyak Head-hunters

We hired a native Malay boat with six rowers, and started up the K'puas River. We took with us a stock of canned meats and crackers, our mattresses and mosquito curtains, and a supply of Malay and Chinese Scripture portions. For the most part we had to sleep in the boat. This meant close quarters, for the boat was barely wide enough for two to lie side by side. We ascended the river for two hundred and seventy-five miles, and found it navigable for large steamers for the whole distance. It is a magnificent stream, with a current flowing at the rate of four miles an hour. We found numerous Dyak settlements. These people are not yet Mohammedanized to any appreciable extent. They live in most primitive style. The inner bark of the K'puas tree is used for clothing and for coverings at night. Their houses produce a feeling of insecurity at first, for in front of every door you will see a collection of from fifty to five hundred human skulls tied up in rattan. They represent the enemies who have been killed by the inhabitants of that particular house or village. A closer acquaintance, however, renders one more at home, for I have always found these people very hospitable and kind-hearted. They seem to be grateful for any kindness shown in the way of medicine for their numerous ills, and many times on leaving their houses I have had gifts of rice, chickens, eggs, bananas, pineapples, and other fruits bestowed on me, even to such an extent as to nearly swamp my boat. Of course the government is doing all it can to discourage the practise of head-hunting, but it is not likely to succeed altogether until missionaries have established schools and churches, and have given the people other ideas of the sacredness and responsibility of life, together with the Gospel message of salvation through Jesus Christ. We found the Malays and Chinese very anxious to buy Gospels, and so we quickly disposed of all our stock. The Dyaks have no written language, and can not read the Romanized until they are taught.

This K'puas River offers a magnificent opportunity for missionary work. A missionary family, together with one or two single men, stationed at Pontianak, and a like number at Sintang with a steam-

launch could work this river, and have access to many thousands of people. The Chinese are also easily reached, but the government has some restrictions as to work among the Mohammedan Malays. The German missionaries of the Barmen Missionary Society have had most encouraging results in South Borneo on the Banjermassin River. The sources of this great waterway are in the same region as the headwaters of the K'puas River. What has been done in South Borneo can certainly be done, by the help of the Lord, in West Borneo.

The first Saturday afternoon on the K'puas River found us at a lonely spot distant from any human habitation, so far as we knew. We told our men to seek a high plot of ground where we could land and stop for the Sabbath. They did not understand our purpose, but when we had found a dry place we landed, and, cutting some small trees, we soon had put up the framework of a shelter. This we covered with palm leaves and grass, and here we spent our Lord's Day. On Sunday morning our men wished to go on, but we told them that we would not travel on the Sabbath. This opened the way for a very interesting talk, and for several hours we tried to explain to them the way of life. Then we retired into the jungle to be alone, and prayed that there might soon be sent out to Borneo the men and women to proclaim the "glad tidings." At the conclusion of our prayers we together sang:

There is a fountain filled with blood,
Drawn from Emmanuel's veins.

Our eyes filled with tears as we realized that, tho Jesus died for the people of Borneo, there was as yet no one to tell them, and that the devil and his agents had been busy for ages in leading them into all that destroys men's soul.

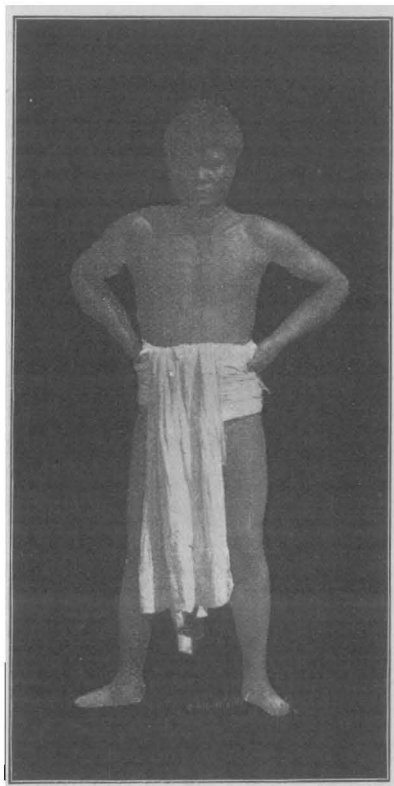
There are a number of Roman Catholic missionaries, men and women, in this part of Borneo. How strange it is that the Roman Catholics are often so much more zealous in missionary work than are Protestants! The papal religion does not appeal at all to Mohammedans, for they look upon the images of the Roman Church as idols, and for everything approaching idolatry they have the most inveterate hatred. Nor does the Roman Church seem to touch the Dyaks, tho the more simple faith in Christ does, as is proved by the success of the German missionaries in South Borneo and the Church of England missionaries in Sarawak. The Chinese find no difficulty in taking up with Roman Catholicism, for its images and spectacular parades, etc., all harmonize with Chinese ideals.

There is a romantic story of a young British naval officer named Brooks, who went out to the Far East in 1842 in search of adventure. By a strange series of what seemed accidental happenings he was offered and accepted the place of rajah (king) in that part of North Borneo known as Sarawak. The story is too long to tell here, but it

is to be found in missionary annals. Suffice it to say that from that day to this a white rajah has ruled over a Mohammedan state. He made one stipulation on taking over the country, and that was that he would guarantee religious liberty to all his subjects, but that the Mohammedan religion should not be interfered with. Consequently there has been nothing done to Christianize the Malays. The rajah was, however, thoroughly convinced of the utility of missionary work, for he had seen something of its effects in India; so he set to work to bring missionaries into his domains, secured from the Church of England, who began the work. They have now some six or seven missionaries (with a bishop in charge), and six thousand converts among the Dyaks. They have several schools for both boys and girls. The Roman Catholics have also entered the country in large force. The rajah has tried to prevent rivalry between the Church of England and the Roman Catholics by confining them to separate rivers.

The rajah (both the first one who died in 1866 and the present one) has used every endeavor to break up the habit of head-hunting, tho without complete success, as parties are continually going out on head-hunting expeditions from the more remote parts of his kingdom. Indeed, the rajah himself has to take advantage of this propensity in order to induce the Dyaks to fight on behalf of the government. On a government expedition the Dyaks are allowed to take the heads of the enemies of the government, and so when an expedition is announced by the rajah, there is usually not much trouble in getting out a strong force of Dyaks eager to join in the hunt for the enemies of the rajah, and incidentally to share in the chance of lawfully getting a head to adorn their door posts.

There are large tracts of the country which the missionaries have not yet touched, in which the rajah would be glad to have them settle. Medical missionaries would be especially useful, for from my own ex-



A DYAK HEAD-HUNTER

perience I believe that one who could relieve their sicknesses would not be long in winning them to hear and believe the Gospel message.

There is one prominent difficulty in missionary work in this land, and that is the multiplicity of languages which are found. The Dyaks are not one great people speaking one language, but are broken up into numerous small tribes speaking different dialects. These have doubtless arisen because of the fact that they have no written language, and so changes might easily arise. There are, besides, no roads and scarcely any paths through the jungles, and communication is only possible by means of rivers and boats. As most of the streams are swift, and as visits would entail a journey more or less lengthy by sea from one river's mouth to another, it may readily be seen that there would not be much intercommunication. This isolation would inevitably bring about a change in the language spoken at the various places. There are two great divisions of the Dyaks, the Sea Dyaks and the Land Dyaks. It is possible for one who knows the language well to understand the people in several different districts, as the number of words common to the language as a whole is very considerable.

Beside the Dyaks there are people in the interior who are not head-hunters. They inhabit the country about the head waters of the rivers, and are smaller in stature and whiter of skin. They do not live in a community house, and do not practise tattooing. This practise seems universal among the Dyaks. There are also people living near the coast who are not Dyaks—for example, the Kdayans, who inhabit the country to the westward of Brunei Bay. These people are much more advanced than even the Malays, for they build a better house, and cultivate more land, and raise more cattle, and show more taste in dress and adornment than do the Malays. Some of them have been won to the Mohammedan faith, but most of them are still pagans. They have a very remarkable resemblance to the people of Bengal, and it is difficult to look upon them as anything but Bengalese. The Dyaks, on the contrary, look very strikingly like North American Indians, having the high cheek-bones, the stolid countenance, and the reddish skin.

Borneo is almost a continent in size, and is rich in minerals. Gold and diamonds are found in many places, and in one place in Sarawak there is a seam of soft coal twenty-seven feet in thickness. Oil has also been found, and there is said to be an abundance of iron. Nowhere in the Far East have I seen such a rich soil. There is, undoubtedly, a great future before this island. The Church of God must not be behind the spirit of commerce in sending forth men and women to win this land for the Lord Jesus. There must be missionaries to the Dyaks, to the non-Dyak tribes, to the Malays, and, not least, to the Chinese. Churches, schools, hospitals, industrial farms, all the varied instrumentalities which go to lift up a people and make

of them all that redeeming love renders possible, must be put in operation here in this great hitherto neglected field.

The Lord has various ways of leading His people into the fields which He would have them occupy. Missionaries went out to the Fu-chau region in China, and after long years of labor they gathered together a people for the Lord. Then came the Hwasang massacre, and this, combined with other causes, lead these Chinese Christians to look about in search of a better home. They decided on Borneo, and one thousand emigrated to Sarawak. They were Methodists, and so it seemed imperative that the Methodists should look after their spiritual welfare. These Chinese Christians arrived in Borneo in 1901. That year we had no preacher, either native or foreign, to give them, so they were placed under the charge of the presiding elder of the Singapore district of the Malaysia conference, in the hope that he would be able to visit them during the year. The most that he could do was to send a



A SIBU NATIVE AND A DYAK CHILD

native brother to make a short visit, but the next year (1902) the presiding elder made two visits, and placed local preachers over four congregations. This year (1903) we sent a missionary there to live, tho up to date (May 12th) we have no money with which to support him. The Chinese have already built five churches, and we have established a school for them. They are making friends with the Dyaks, and it is not uncommon to see Dyaks at our Sunday services. Several of the Chinese brethren have already taken Dyak wives. It seems to me that God has sent these Christians to this land to plant a Christian colony with Christian homes, churches, and schools right in the midst of these head-hunting Dyaks. May it not be that from these people will go forth the evangelists of Borneo? Rev. J. M. Hoover is stationed at Sibu, Borneo, the only American missionary on that great island. He is at a place where a steamer calls once in two weeks to bring news of the outer world, and if he were ill he would have to wait until this small steamer came, and then go a journey of from twenty-four to thirty-six hours before he could reach a doctor. Pray for Borneo and its people, that the Lord will quickly send forth more workers into this inviting field of labor.

THE CASTE SYSTEM OF THE HINDUS

BY REV. W. E. HOPKINS, SECUNDERABAD, DECCAN, INDIA
American Baptist Missionary Union

"Caste is the bulwark of Hindu idolatry and the safeguard of Brahmanical priesthood." Such is the testimony of a leading Indian writer. The caste system early impressed me as the leading feature of Hinduism. A brief business career before entering the ministry, and some years of evangelistic work in the home land, prepared me in a special manner for the study of just such a system.

And after eight years of investigation on the field—in continuous and intimate association with Brahmans as well as the lower castes—and a careful study of leading authorities on the subject, I am convinced that caste sustains a vastly more vital relation to Hinduism and to the progress of Christianity in India than is generally understood.

If the picture here drawn is not bright, it is not more dark than leading Hindu writers depict. If the revelation of the conditions which attend the missionary enterprise to India seems overwhelming in its magnitude—a barrier insurmountable—it is not greater than His Cross. Be not afraid to match over against the greatest obstacles and the mightiest undertaking the risen, conquering Lord!

During the last decade the Christians of India increased 28 per cent., while the population gained but 2½ per cent. Caste is weakening and ever modifying its laws to meet the new conditions of Western civilization and the resistless flood of Christian enlightenment. Many educated Hindus have broken with the system, and more eagerly await an auspicious moment to follow. Men of highest rank are secret believers, and only delay an open confession of Christ for the sake of their caste-bound families and friends.

Caste Divisions *

There were but four original castes. Each lived in its own section of the town, drank from its own well, and had its own social life. They might neither eat together nor drink from the same vessels. If the shadow of a Sudra fell upon a Brahman or across his path it defiled him, and the offender was punished. The Sudra's look contaminated his high-caste neighbor's well, and the water had to be purified before used. Even the foreigner was a contamination, and Sir Monier Williams found that the Pandits who read Sanskrit with him were obliged, immediately upon leaving him, to bathe away the pollution of his presence.

One of the fundamental laws of caste was the prohibition of inter-marriage. When a youth and maiden of different castes did fall in

* We regret to be obliged to omit the writer's able discussion of the origin of caste.—

love, no priest was allowed to marry them; but if they persisted in their desire, they were obliged to be a law unto themselves, and live together as husband and wife without a ceremony. They were forthwith excommunicated from their caste and driven from their home. In time these, with other offenders, came to be called "outcastes," and now, with other lower classes, form one of the most numerous communities of the Hindus. They formulated their own system, and to this day enforce their laws as rigidly as any of the higher castes.

This intense caste feeling among these outcastes is strikingly illustrated by an experience related by Mrs. W. B. Boggs, of the American Baptist Telugu Mission. While on a tour with her husband, she had walked to a village some miles distant, and stopped before a house to speak to the women and children who immediately gathered about her. Being weary, she asked permission to sit upon a bale of hay which the woman of the house (an outcaste of the lowest order) had just brought in from the jungle. The house was also the cattle-shed, pigsty, chicken-yard, dog-kennel, and breeder of all sorts of vermin. The woman herself was but partially clad in the remains of a garment so filthy that the original colors could not be discerned, while her naked children reveled in these delightful surroundings. At the request of Mrs. Boggs, who is a queen among women, this slave of caste threw up her hands in dismay and replied: "No, no! If you sit on my grass it will be defiled and none will buy it! And if I touch it after you sit upon it my caste will be broken, and what can I do?" The very treatment accorded these outcastes has driven them to this state. Dr. Murdoch states that in Travancore "certain castes may not come nearer to a Brahman than seventy-four paces. They are required to make a grunting noise as they pass along, that if necessary, on the approach of their superiors, they may retreat from the high-road." What wonder that they are sunken so low!

The jealousy of priests, the intrigues of princes, and the combined wickedness and selfishness of all, together with many conditions of occupation and other causes, have resulted in a general break-up of the original castes. There are two thousand sects of the Brahmans, no two of which eat together or intermarry, and each claiming to represent *the original* caste. The military caste is divided into some six hundred sects, the commercial into thousands, while of the Sudras and outcastes there seems no end.

There is a caste for the farmer, shepherd, mechanic, weaver, jeweler, artist, musician, dancer, thief, and robber. There is a caste for the nautch-girl, or public prostitute, and for the muralis, devadasis, and vaishnavis, who are, as a rule, temple harlots. And each of these is as truly a part of the religious system as is the priest himself. These, in turn, are subdivided. The barber caste alone is divided into eighty-five sects, each having its own prescribed class to shave. The

barber who shaves a Brahman is not allowed to shave a man of lower caste. It is estimated that there are in all no less than one hundred thousand sects, no two of which will intermarry, and caste is the guiding star of each.

Dr. Wilson thus sums up the system in its twofold nature:

To give some idea of the minute regulations of this system of caste, and how its laws are framed to regulate the life of its slaves, it may be mentioned that it has for infancy, pupilage, and manhood its ordained methods of sucking, sipping, drinking, and eating; of washing, anointing; of clothing and ornamenting the body; of sitting, rising, reclining; of moving, visiting, traveling; of speaking, reading, listening, and reciting, and of meditating, singing, working, and fighting. It has its laws for social and religious rites, privileges, and occupations; for education, duty, religious services; for errors, sins, transgressions; for intercommunion, avoidance, and excommunication; for defilement and purification; for fines, and other punishments. It unfolds the ways of committing what it calls sins, accumulating sin, and putting away sin; of acquiring, dispensing, and losing merit. It treats of inheritance, conveyance, possession, dispossession of property, and of bargains, gains, losses, and ruin. It deals with death, burial, and burning; and with commemoration, assistance, and injury after death. It interferes, in short, with all the relations and events of life, and with what precedes and follows, or what is supposed to precede and follow life. It reigns supreme in the innumerable classes and divisions of the Hindus, whether they originate in family descent, in religious opinions, in civil or sacred occupations, or in local residence; and it professes to regulate all their interests, affairs, and relationships. Caste is the guiding principle of each of the classes and divisions of the Hindus, viewed in their distinct or individual and associated capacity.

The Results of Caste

Let us examine some of the results of this system which has obtained for three thousand years, and still binds together and rules with an iron hand two hundred million people. There are those besides Hindus who apologize for caste and advise its tolerance—yes, its encouragement and protection. They claim that it results *beneficially* to all classes, and, as my Brahman pundit would point out, as follows:

First of all, the frequent religious bathing and cleansing of vessels, both for temple and household use, aids sanitation. While impressed with this benefit, one's sense of cleanliness suffers a rude shock when he recalls scenes of these bathings and washings of vessels in wells and pools from which the pious devotees afterward fill these same vessels for drinking and cooking purposes! But dark are the mysteries of the Orient, and we draw the *purdah* to shield the subject of Kipling's lines:

The poor Hindu he does the best he kin do;
From first to last he sticks to his caste,
And for pants he makes his skin do.

A second benefit of caste arises from the division of labor. Each sect represents a different occupation, and it is claimed that "the skill of the father descends to the son." At first thought this seems reasonable, and doubtless is true in some degree. The carpenter's son, for instance, observes his father's work, and handles his tools until he is old enough to imitate the parent, when, at the age of ten or twelve years, he is commonly quite skilled in the trade.

The third benefit of caste, and in this our Brahman friend presents a stronger argument, lies in the village system, with its protection, its "community of interests," instead of the isolated position and interests of the independent citizen; with its *elders*, or *headmen*, to whose experience and wisdom each one of the caste family may appeal, and for whom there is a general respect. That this system also engenders pride and jealousy, suspicion and bribery, slander and hatred, is everywhere apparent.

But it takes the Brahman priest to crown these arguments in favor of caste. "You can not *control* these people without the laws of caste," he contends. His chief objection to the missionary is that Christianity delivers the Hindu from caste, *i.e.*, from the Brahman's power, and educates him into an intelligent citizen. Even an English statesman advised the encouragement of caste as an aid to the government of India. He says: "If England continues to rule with justice, moderation, and impartiality, with clean hands, and an honest and eager desire to work for the good of the people, there is no fear that the Hindus will ever turn against her. And the explanation of this security is chiefly to be found in caste, which, *by depriving people of ambition*, has left each man content with his position in life." Suffice it to say that such restraint as makes of man an ox, content so long as he is housed and fed, has no place in the Christian conception of manhood, and is not encouraged by the British government.

Of vastly greatly importance are *the evils of caste*. And in approaching these conditions, it must be borne in mind that the Hindus *are not a nation*. Caste has no place for nationalism. The very genius of the system is division—disintegration. The Brahman at the head as priest and teacher separates the rest of humanity into smaller groups, each one so foreign to the other that there can be no true union, and his policy is to foster and ever keep strong the spirit of antagonism, but each party well within his own control. In the light of this view, the first result which caste presents has to do with:

1. The commercial and industrial welfare of the people. Caste has given to India the name: "The Land of Beggars." The beggar caste provides an army of men, women, and children (many of them able-bodied) who are religiously compelled to beg. But poverty is not confined to these. It is to be found everywhere, and largely as the result of this system. For, altho the commercial caste forms a mighty trust,

the laws controlling commerce and industry are clearly defined by Manu. He first brands all people outside of India impure *mlechhas* (foreigners), and then forbids all intercourse with them. "People born without the excellent land of India, whose ears are not bored, who are cruel, daring, invincible in battle, impure in practise, violent, and without religion. In their country the regenerate must not even temporarily dwell." Even to cross the "Black-water" (as the sea bounding India on three sides is called), whether a merchant for trade or a student in search of learning, was punished with excommunication. The Brahman thought by thus prohibiting foreign commerce to keep his people to himself, and even to-day no Hindu is allowed the privileges of his caste after a journey abroad until he has first been cleansed from the contamination of the impure foreigner; and so vile is that defilement that only the swallowing of "penitential pills," made from the five products of the cow (milk, curd, ghee, urine, and dung) can restore him to caste purity.

2. Caste binds its victim more securely by making his profession hereditary and unchangeable. The farmer's son must follow the plow; his daughter must be married to a farmer. There is no possibility of a change to more congenial work, or to a profession for which nature may have qualified him. There is no place or time ahead when a man may hope to advance. He is born in an iron groove and bound there by religious sanction. Some contend that this makes skilled mechanics, develops specialists. It may where the child is endowed with the required faculty. But the fact is that they are not all so born, and the weaver's son who is a born mechanic must be chained to the loom and his God-given faculty must die. The beggar is not allowed to work; the thief may not become law-abiding; the nautch-girl may not abandon her life of shame without doing violence to religion and incurring excommunication. "The Hindus improved their arts, sciences, and social institutions up to a certain point: they left some of their neighbors behind them in the scale of civilization, and there they stopped. Their caste prevented the full development of their faculties."—(The late Dr. Krishna Mohun Banerjea.) They have not maintained their standard, but have degenerated in every department of their civilization. The history of progress in every age condemns the hereditary profession. The men who have achieved most in the progress of nations have come from other walks of life, and have become experts in a realm quite unexplored by their parents.

3. But, lest some might attempt to escape from this position in which birth and religious fate had placed them, the Brahmans have branded many of the professions with shame so degrading that none will care to seek entrance to their fellowship. I will only quote on this point the writer above named:

In civilized countries, every encouragement is held out to the cultivators of the arts, especially the fine arts. Their professions are esteemed honorable, their labors are amply rewarded by men of taste and refinement. The pernicious system of caste taught a different lesson to the Hindus. The civil architect was branded as a bastard. The carpenter and the goldsmith are accursed, because the Brahmans chose to take umbrage at them. How could the arts flourish in such a society? How could a person of sensibility aspire to distinction in the cultivation of arts which are considered so low? I have myself heard the Brahman fling at the farmer that Indian proverb: "By two things you can distinguish a bullock from a plowman—by its horns and its tail."

Would it be possible for a people to prosper under such laws? England is not the cause of India's poverty, *but the cure*, if the Hindus will allow this blight of caste to be replaced by the righteous and progressive laws of the English.

4. It requires but a glance at the Hindus to discover the low type of their physical life. One cause of this condition is the fact that their one hundred thousand sects may not intermarry. So narrow has the circle of legitimate marriage become that a man must ordinarily marry a blood relation in order to be sure that he is within his caste limits, and it is not uncommon to see a boy, or even a grown man, married to his own sister's daughter. Need we wonder that the average life is under twenty-five years? Or that weakness, lassitude, a stagnant calm take the place of the sturdy vigor, bouyant life, and flowing spirits of the West?

5. Along with this physical condition follows intellectual decline; for the caste system decreed that only the Brahman might be educated. Trace the intellectual development of India along this line for ages when the temple hall constituted the school, the priest the teacher, the Brahman's son the pupil, the religious writings and traditions the text-books. Even at the beginning of this century but one in twenty-five can read and write, altho it is a hundred years since Carey introduced Western learning, and there are in the country to-day, open to all classes, thousands of private and public schools, colleges, and universities. In contrast to the proud boastings of Hindus who visit this country, let a Bengali writer describe the present-day sage of India:

None but a Brahman, declared the Shastras, should read the Vedas, or impart religious instruction, and as the Vedas and their Angas included all the literature and sciences of the country—grammar, versification, arithmetic, and mathematics—the law thus effectually enjoined ignorance to the rest of mankind. The consequence has been a total prostration of intellect and of mental energy, not only in the general mass of the community, but even among the favored class itself. Learning has dwindled down to childish frivolity and religion to ceremonial purity. Our bandits of the present day are a set of lazy, superstitious, weak-minded men, living mostly on the community, without contributing at

all to its welfare, having, some of them, a little dexterity in threading the dreams of metaphysics, and the unenviable ability of framing specious arguments for perplexing the plainest truths. The cause of so much deterioration is easily explained. When literature and the sciences were insured in perpetuity to the Brahmans, it became no longer their interest to acquire real knowledge, and the means of making themselves and their brethern wiser and happier. The arts of imposition held out to them more lucrative employment. To cheat and elude the mass, whom the laws had consigned to ignorance and misery, promised them palpable advantages, and they possessed by birthright the means of deceiving with impunity. The temptation was too great for human nature to resist, and it was not resisted.

6. Against this dark background of poverty and oppression, of outraged physique, of weakened intellect, we have to place the *social* conditions of this caste-bound people.

The *enforced ignorance* of women lays the foundation to the entire social structure. The Brahman priests early discovered that the security and permanence of caste lay in the ignorance of the mothers. It was the women who could be made to believe the most contradictory fables of the power and wisdom of their "mortal gods on earth"; this credulity begat superstition, and fear welded the chain of slavish obedience. The mother, thus taught and domineered over, instilled into the minds of her children the same fable, superstition, fear, and secured the *men* of each generation to a similar bondage. If at times the husband rebelled against this tyranny, he was won over by the flattering titles and lordly position he held in relation to his wife, and one of the "sacred" books was made to declare (see "Skanda Purana," IV., 35):

Let a wife who wishes to perform sacred oblations wash the feet of her lord and drink the water, for a husband is to a wife greater than Siva or Vishnu. The husband is her god, her priest, her religion; wherefore, abandoning all else, she ought chiefly to worship her husband.

It is true there have been some noble exceptions in the history of India. A few women have been taught and have attained to high positions in literature and learning. Pandita Ramabai of this generation is well known as a Sanskrit scholar and a lady of highest ability. At the same time, we are compelled to believe that the only classes of Hindu women educated under the sway of caste were certain sects of dancing girls and temple women, and then only as an added attraction to their shameful (tho religious) profession. While there are to-day Hindu girls' schools in India where the number of attendants is increasing every year, it is under the protest of caste. Many, it is true, are placed there by parents who really desire to educate their daughters; but very many are sent as the only way to save them from the Christian schools. The caste system has not yet sanctioned the education of women.

7. Upon such a foundation one is not surprised to find the custom of *child-marriage*. The apologists for this practise say that it originated in the age of invasion, and was resorted to as a means of

saving the maidens from captivity. But the more reasonable explanation is found in the policy of the Brahmans in preserving the system by marrying off the girls before they knew enough to fall in love or wish to marry outside their caste. Aside from the outrage of marrying children in infancy and uniting a ten-year-old girl to a man of eighty years, this is one of the most fruitful causes of Hindu degeneration. You seldom see that stalwart independence even in the young men that characterizes the Western nations. One of their own writers has given the reason: "The children of children must ever be the slave of slaves."

Enforced Widowhood and Its Results

8. *Enforced widowhood*, in the average Hindu home, is the crowning device for the torture and degradation of women. And why this enforced widowhood? Because the priest teaches from the "sacred" books that in some former birth (none can tell when) she committed a sin (no one knows what), and so incurred the displeasure of one of her three hundred and thirty million gods (the priest can not tell which one), and this offended deity now takes vengeance upon her by striking her husband in death. She is the property of that husband, body and soul—hence has no place upon earth after he dies. She was formerly burned alive on his funeral pyre, therefore, and so atoned for her own sin and expiated the sins of "her father's line, her mother's line, and the family of him to whom she was given a virgin." When the British Indian government abolished this crime they left her in a life of worse torture for a quarter of a century, and then sought to deliver her by enacting a law legalizing the remarriage of widows. Up to 1900 but five hundred such marriages had taken place, and now, altho the State of Baroda passed a similar law some two years ago, they average only twenty-five to thirty a year. And why do not more Hindus practise it? Manu gives the answer. Book V., 157: "But she (a widow) may at will emaciate her body by (living on) pure flowers, fruits, roots. She may not, however, when her husband is dead, mention even the name of another man." 162: "Nor is a second husband anywhere permitted to good women."

There are many educated Hindus who would at once reform these practises, but they are held in check by the threat of excommunication. Indeed, the spirit of reform is not so manifest in the country now as ten years ago, and this revival of Hinduism means a return to the past ages. Sir Monier Williams tells of an incident which he witnessed twenty-eight years ago, and the same sentence is passed where possible to-day. He says: "When I was in Gujarat, in 1875, a man named Lallu-bhai, a cloth merchant of Ahmedabad, was proved to have committed a heinous caste crime. He had married a widow of his own caste, and to marry a widow is, in the eyes of a Hindu, a most awful offense. A woman once married, belongs to one husband for

time and eternity. Forthwith, he was sentenced to complete excommunication. No one, either of his own or any other caste, was to be allowed to associate with him; no one was to eat with him; no one was to have any trade dealings with him; no one was to marry any of his children; no temple was to receive him as a worshiper; and if he died, no one was to carry his body to the burning-ground. On the morning after the sentence was passed he went to the bazaar as usual, but not a person would buy from him or sell to him; he could get no home to live in; and none of his debtors would pay him their debts. It was impossible to sue them, as no one would give evidence. He was a ruined man, and had to leave the country, and obtain government employment in a distant city."

9. The caste system changes benevolence and all social obligations into *unfeeling selfishness*. The Hindu boasts of his charity, and reminds you of the army of beggars which curses the land. But he gives to these, *as a rule*, for religious merit. He points to his "joint-family" system as a refuge for the aged and infirm (and might have added the lazy), but forgets that its only purpose is the preservation of *his own*. He recalls the noble examples of charity which famine calls forth, but they are the rare exception. The fact is that his generosity is mostly lavished upon his individual family, and if there is an overflow it seldom goes beyond his *caste* family. Outside of this he has no cares. He knows neither public spirit nor cares for the common weal. When he speaks of the "Brotherhood of man" he has reference to his own caste. Rev. J. Vaughn bears testimony to this claim:

Outside their own caste the weal or woe of their fellows affect them in no degree whatever. We have again and again witnessed along the great pilgrim routes of India harrowing illustrations of this sad truth. We have seen poor creatures, smitten with disease, lying on the roadside, passed by hundreds of their coreligionists with no more concern than if they were dying dogs; we have seen poor parched sufferers with folded hands and pleading voice crave a drop of water to moisten their lips, but all in vain. Hundreds thus perish, untended, unpitied, unaided; perhaps even before death does its work, the vultures and jackals begin theirs, and thus lines of whitened bones and blackened skulls border the roads leading to the sacred shrines. And whence this worse than brutal callousness? What has dried up the springs of human sympathy? It is caste. This first of all taught the people to look upon differing castes as different species; it next taught the lesson of defilement by contact; thus utter isolation and heartless selfishness account for the whole of the sickening scenes described.

10. Caste creates jealousy, pride, hatred, and strife. Many a missionary has borne testimony to the village quarrels, sectional feuds, and even strife between neighboring towns, which were traced directly to caste feeling. Comparison of the rights, privileges, and position of the different castes, and even of sects within castes, form an ever present source of heated controversy. The most trivial distinctions are sufficient to precipitate a quarrel which often embitters a whole village.

Dr. Cornish, of South India, tells of a disturbance which resulted in the village arming, taking sides, and, had not police intervention arrived in time, would have ended in a bloody battle, simply because a shoemaker insisted upon wearing a red flower in his turban, which the parish caste claimed as their privilege.

Not only does caste interfere in these public affairs, but it enters the home life and makes privacy impossible. A Bengalic writer says on this:

Each of these divisions (the lower orders) has a class of men called paramaniks, members of which exercise the most unlimited inquisitorial powers, each within his own jurisdiction of one or more villages, prying even into the minutest circumstances of life, and interfering with every domestic incident, unless bought off with a bribe. Thus domestic happiness, the dearest of all dear things on earth, is subjected to the vulgar intrusion and despotic interference of men who make their inquisitiveness the source of their wealth.

11. Overshadowing and permeating the entire system is the religious nature of caste. As has already been shown, it enters every sphere of life and arrogates to itself supreme authority to regulate all affairs. And this it does on the ground of Divine sanction. Caste blights man's best and holiest instincts, and perverts his highest God-given functions. Caste makes out of the Supreme God a giant deity, possessed of and exercising the organs and functions of fallen men; giving birth to offspring from his own body; practising and giving sanction to vice as well as virtue, authorizing oppression, violence, dishonesty, thieving, and even murder; making the prostitute as essential to the religious body as the priest; prescribing for religious worship practises as vile as ever polluted the slums of any city; substituting empty ceremony for religion, and formal hypocrisy for holy character. The caste system is an outrage of justice between man and man, and is an insult to a just and holy God. Caste presents the strongest barrier to the progress of education, of social reform, and of Christianity itself in this land of death. Let all friends of India join with Babu Keshab Chandra Sen in his appeal to "Young India":

Next to idolatry, and vitally connected with its huge system, is caste. You should deal with it as manfully and unsparingly as with idolatry. That Hindu castism is a frightful social scourge no one can deny. It has completely and hopelessly wrecked social unity, harmony, and happiness, and for centuries it has opposed all social progress. But few seem to think that it is not so much as a social but as a religious institution that it has become the great scourge it really is. As a system of absurd social distinctions, it is certainly pernicious. But when we view it on moral grounds it appears as a scandal to conscience and an insult to humanity, and all our moral ideas and sentiments rise to execrate it and to demand its immediate extermination. Caste is the bulwark of Hindu idolatry and the safeguard to Brahmanical priesthood. It is an audacious and sacrilegious violation of God's law of human brotherhood. It makes civil distinctions inviolable Divine institutions, and in the name of the Holy God sows perpetual discord and enmity among His childaen. It exalts one section of the people above the rest, gives the former, under the seal of Divine sanction, the monopoly of education, religion, and all the advantages of social preeminence, and visits them with the arbitrary

authority of exercising a tyrannical sway over unfortunate and helpless millions of human souls, trampling them under their feet and holding them in a state of miserable servitude. It sets up the Brahmanical order as the very vicegerents of the Deity, and stamps the mass of the population as a degraded and unclean race, unworthy of manhood and unfit for heaven. Who can tolerate this woful despotism, this system of abhorrent slavery, this robbery of Divine authority? Fellow countrymen, if you abjure idolatry and rally under the heavenly standard of the true God, you must establish and organize a new brotherhood on the basis of enlightened thoughts and sentiments; in this reformed alliance you must discard and discountenance all caste distinctions, that truth may be freely embraced by all, Brahman and Sudra alike, and both by virtue of birthright may secure access to the blessings of spiritual freedom, progress, and happiness without let or hindrance. Abandon idolatry, and seek the worship of the true God; kill the monster caste, and form a rational and religious brotherhood of all your reformed countrymen.

A GREAT OPPORTUNITY IN SOUTH AFRICA

BY REV. CLINTON T. WOOD, WELLINGTON, SOUTH AFRICA
Superintendent of the Young Men's Institute

God has given a wide-open door of opportunity in South Africa for the sending of the Gospel light out among the heathen of the Dark Continent.

The common notion of Africa is that it is next to impossible for the white man to live there because of the deadly fever. This is true of many districts, as is shown by the roll of martyrs in the story of African missions. But the God of Creation had upon His heart the problem of African heathendom, and made a way to attack that problem when He extended the land of Good Hope southward into the temperate zone. There He furnished a vantage-ground of healthful country for the heralds of the Gospel. In that sunny southern home Europeans have been living and thriving since the middle of the seventeenth century, and to-day Hollanders, Englishmen, and Americans find there a climate finer than that of their own native lands. English physicians send their consumptive patients to South Africa much as American physicians send theirs to Colorado, and many such have found life and health there.

It is only a step onward to point out that the God of History, following out the plan laid down in creation, controlling the comings and goings of the races, led thither a people who knew Him and who could fulfil His purpose. In the seventeenth century Hollanders and Huguenots went from the martyr churches of Europe to make the Land of the Southern Cross their home, and to plant in South Africa "the Church under the Cross." There the sturdy adherence to the Bible of the former, and the religious devotion and enthusiasm of the latter, have blended and borne fruit in the missionary zeal of the Church of the Boers at the dawn of the twentieth century.

The Reformed Dutch Church of South Africa is a sister of the Reformed Church in America. She has the same standards, and

upholds them with unflinching faithfulness. No Church in the world to-day stands out more clearly for evangelical Christianity. Ministers and people alike are upon the solid ground of an inspired Bible and the safe rock of an atoning Savior. The forms of government and of worship in the South African Church are essentially the same as in the Reformed Church in America, but in South Africa the language of Holland is almost universally retained for the purposes of worship. The membership of the Church of the Boers is about two hundred thousand. She is blessed with such a man as the Rev. Dr. Andrew Murray as her spiritual leader, and he is supported by a ministry of like views and spirit with himself. Thus the future promises faithful, earnest, spiritual leadership for the Church.

Dr. Murray's leading message some years ago was on the subject of prayer. Without taking the emphasis from that subject, his teaching and influence have of late been used to lead his Church deeper into the mission field. No less than fifteen of his own immediate relatives—sons, daughters, nephews, nieces—are workers of the Reformed Church of South Africa among the heathen. The Murray family is one of the great missionary families of the world. On the front wall of Dr. Murray's prayer-meeting room is a map of Central and South Africa, with the words of the dying Savior printed in Dutch across the face of the continent: "*Mij dorst*" (I thirst), and the purpose which is coming to possess the heart of that Church in South Africa is the one expressed in the Moravian battle-cry: "To bring to the Lamb that was slain the reward of His sufferings."

The Boer Church and Missions

Much misunderstanding and misrepresentation exists about the attitude of the Reformed Church in South Africa toward missions in the past. Some books published for missionary study in American churches are not only entirely lacking in sympathy, but also exceedingly unjust in presenting the story of South Africa.

No consideration is given to the fact that the Church in South Africa was not reached by the influence of the movement which began with William Carey, until much time had elapsed, chiefly because of the isolation of South Africa, both in situation and language, from the English-speaking world.

It has not been noticed that the Church of the Boers had no institutions for training her own Christian workers until 1858. Before that time her ministers had to be sent to Scotland or to Holland for their education, and such was the expense that few were sent. Not only did the Church have none of her own young people to be missionaries early in the nineteenth century, but she was herself in such need of ministers that she had to send to Scotland and Holland to secure men to fill her pulpits. The father of Dr. Andrew Murray was

one of a company thus sent out from Scotland to the Church of the Boers. He took the parish of Graaff Reinet, married a daughter of the Boers, and brought up his family in the midst of that large Dutch congregation.

Another consideration should be kept in mind in viewing the missionary history of the Church of the Boers. The pioneers in South Africa, like our forefathers in America, were winning the wilderness. They were compelled to stand in much the same relation to the black savages as that of our American pioneers to the red Indians. David Brainerds and John Eliots were neither very numerous nor very warmly supported by the churches in the early days in America. The fact is deplorable—but let the story of South African missions be written with sympathetic understanding of such facts as these. The Boers, it is true, were once slave-owners, and they objected to the manner in which the institution of slavery was abolished; but they are not, nor have they been for long years, advocates of slavery. Before the late war it was as much against the laws of the Orange Free State and of the Transvaal Republic to hold slaves as it ever was against English law. It is a mistake to represent the Boers as the enemies and enslavers of the native races of Africa. They are not a cruel people. Their faults are rather those of excessive kindness of nature. The fact is, that the spirit of Jan Anthonie van Riebeeck, the first of the Hollander leaders at the Cape, has never been lost. When he landed on the shore of Table Bay his first act was a prayer. Kneeling upon the sands, he asked that the coming of his race to that country might result in giving the light of God to the heathen.

Work for the Blacks by the Boers

The Rev. J. H. Neethling, one of the fathers of the Dutch Church in South Africa, said, at a recent stirring missionary conference: "It is nothing new for our Church and our Boers to do mission work." He declared that \$1,500,000 had passed through his hands as treasurer of one of the foreign missions of the Church. The Dutch Church of Cape Colony gives at the rate of fifty cents per member for the work among the heathen. There are two missionary societies which send out workers, and six affiliated societies which assist in gathering funds and disseminating information. There is a Dutch missionary magazine, *De Koningsbode*, published monthly at Wellington, which reaches seven thousand families in South Africa. Its editor is the Rev. A. C. Murray, one of Dr. Murray's nephews.

The existence of a large Dutch-speaking church of colored people in White Man's Africa, adhering to the regular standards of the Reformed Church, is evidence that the Church of the Boers has not neglected the blacks at her doors in her ministrations of the Gospel. In many South African villages these colored people have their own

separate organization and church property, and are ministered to by a white missionary; in other places the blacks worship in the same church together with the white Dutch congregation.

In 1860, only two years after the Theological Seminary at Stellenbosch, Cape Colony, was opened, the Reformed Church of South Africa sent Rev. Stephanus Hofmeyr to the Northern Transvaal to work among the heathen in the Zoutpansbergen. Since that time the interest has increased and the work extended, until to-day the missionary map of South and Central Africa shows fourteen important foreign mission stations of the Church of the Boers, where sixty of the young people of that race are doing earnestly the work of the Gospel, assisted by hundreds of native evangelists and teachers.

In securing these workers the Student Volunteer Movement has served the Church well. This movement found its largest sphere in South Africa in the Reformed Church. In 1899 more than four-fifths of the Volunteers in South Africa were members of the Dutch Reformed Church. Much as this shows the ante-bellum interests of the Dutch Church in missions, the most remarkable evidence of God's blessing upon the Church comes forth from the burning, fiery furnace of the war itself.

Missionary Volunteers from the Prison Camps

During the war England carried the Boer prisoners away as exiles from South Africa. There were prison camps of these exiles in Ceylon, in several places in India, in Portugal, in the Bermudas, in St. Helena, and in South Africa as well. Among prisoners it is a common thing to find evil tendencies in life prominently asserting themselves. But be it acknowledged as God's own testimony to the character of these men of South Africa, that the most prominent feature of their life in prison camps was the Church of Jesus Christ, fully organized and doing splendid work, while side by side with the Church stood the school. It is interesting to trace the course of this movement. Among the prisoners deported were members of the *kerkraads*, or consistories of Dutch church congregations in the Transvaal and the Free State. These good men felt that they were under holy orders, and no sooner did they find themselves in camp among their fellow prisoners than they showed that they realized what it meant to be ordained to their holy office. They felt that the Divine hand had led them there to work for Christ and for the souls of their fellows. So they came together, deacons and elders, from different congregations, and formed the *kerkraad* of the prison camp. Then, feeling that they were handicapped without leaders, they sent word to the Church in Cape Colony telling of the need, and that Church in response sent out some of its ablest ministers to be chaplains for the prisoners. Then the church was organized in full—minister, consistory, catechization classes,

schools, Christian Endeavor societies, all at work for the Lord of Hosts. The result of this surprising work was that hundreds of men were converted, and that two hundred of the converts gave themselves to God for His work among the heathen of Africa. Two hundred missionary volunteers from the Boer prison camps! Has the world a parallel to this record? Let it stand as a splendid tribute to the character of these people, who have always been a credit to their noble synod of Dort ancestry!

These volunteers have come back to Africa, and the Reformed Church there faces the problem of training and sending them to the mission field. Moreover, the volunteering spirit has gone abroad among the other young people, and numbers are continually offering themselves, so that there are between three and four hundred of the young people of the Boers who look forward to missionary service. But it is one thing to say that a man is willing to be a missionary and it is another thing to say that he is fit to be a missionary. Are the young people of the Boers fitted for missionary service? God does not work at random. He did not form a healthful part in a fever-cursed continent, send a people there from martyr churches in another continent, and give them as a people two hundred and fifty years of training in their knowledge of the heathen for nothing. There are no men in the world better fitted for missionary work in Africa than these sons of the Boers.

First of all, it is a piece of good missionary financiering to find white men in Africa to send to the heathen there. It does not require the expense of an ocean voyage to put the worker in the field or to bring him home for rest and recovery in case of sickness.

Again, these young people of South Africa are acclimated and better fitted than any others to resist the hardships of Central Africa. The Dutch Church Mission, on the shores of Lake Nyassa, has a good record for keeping a large proportion of its missionaries alive and at their posts for nearly twenty years.

Thirdly, there is no race which understands the African native as well as the one which has had the opportunity to learn his ways and thoughts through an experience of two hundred and fifty years. Even in Johannesburg, when they want some one to handle the gangs of natives in the gold-mines, they say: "Get a South African Dutchman for that work, because he understands the blacks so well." God has given these people their experience and knowledge of the blacks, and He is to-day taking hearts possessed of this knowledge and setting them on fire with devotion to Jesus Christ and with love for the lost, and he is thrusting these young people out as laborers into His harvest field.

Moreover, tho many of these farmer boys of South Africa have not had opportunities for an education, yet, as a class, they have

another remarkable fitness for missionary service, and that, too, in the line of intellectual equipment: Dutch South Africa is essentially bilingual. The children learn the language of Holland in the home circle and the language of England in the schools. More than that, many of the young people spend much of their time, in early days, with farm and household servants who use a native language, such as the Sesuto or Sechuana. Thus a third language, and one akin to those required in missionary service on the frontier in Central Africa, becomes theirs. The fact that most of the native tongues of South and Central Africa belong to the great Bantu language family, of which they are really dialects, makes it a comparatively easy matter to pass from one to another, especially for these Dutch young people, who may almost be called natural linguists.

With such a band of such volunteers offering themselves, what is the spirit of the Church at whose door the commissioning Jesus stands thus knocking? She has been much in prayer during the war that God might bring her through the fire purified and with a better knowledge of Himself and of His will. To-day she sees that will made most clear by the working of God's Spirit among her "young men and maidens." And she is not slow to respond with her means, impoverished tho she is by the ravages of war and of martial law. One congregation in Cape Colony, that of Fraserburg, has undertaken the support of twenty-one of the Prisoner of War Volunteers for a a three years' course of training. This means a contribution of \$10,000 to the cause of missionary education by one congregation; for this cause \$15,000 had been promised annually last February, and contributions have been steadily flowing in ever since. A part of the money comes from the poor women and children of the concentration camps, who, in some cases, sold a portion of their daily bread in order that they might give, and, in others, earned money by sewing. Thus the widow's mite, as well as other gifts, finds its way into the Lord's treasury in South Africa. The cost of training this band of volunteers has been estimated at \$125 for each man per year.

Mission Training-schools for Volunteers

All these workers are to be trained for service in South Africa. For this purpose the Dutch Church has three institutions: The Theological Seminary at Stellenbosch, which does work in educating the ministry of the Church as thoroughly as our American theological schools; the Mission Institute at Wellington, founded twenty years ago by Dr. Murray, to give a more simple course of Bible training preparatory to missionary service; and the Industrial Institute at Worcester, which was opened by a thrilling missionary conference in February of this year. More than one hundred of the volunteers from prison camps are now in course of training at this school, where it is

proposed to give some, who are not prepared for advanced intellectual work, the training to be farmers or mechanics, to help the ordained missionary in Central Africa; others will be found capable of doing the work required at Wellington, or even at Stellenbosch, and will be passed on to one or the other of these institutions, after a preparatory course at Worcester. The Wellington Institution has between thirty and forty mission students, some of them from the prison camps. A fivefold increase in the number of the students there in the last five years, an increase which went on steadily all through the war, shows that there was the same spirit among the young men who remained in South Africa as among the exiles. The leaders of the Reformed Church missionary work are trained in the excellent theological seminary at Stellenbosch, which has regularly about fifty students. These three institutions, together with the Huguenot College and Seminary at Wellington for the daughters of the Boers, which has also its missionary department, are all situated in the southwestern corner of Africa, within sixty miles of Capetown, the three places, Worcester, Wellington, and Stellenbosch being within thirty-five miles of each other. They are beautifully located among mountains, and are ideal educational centers.

Thus has God provided, in many ways, that the Reformed Church of South Africa should be a power in the field of African evangelization. It is a noble thing for a race of men to establish themselves in political liberty and to maintain such institutions when once erected; it is a nobler thing for a race of men to be used greatly in carrying out the Divine purpose of world-wide evangelization, and to hasten the coming of Christ's Kingdom. Some of the leaders of the Reformed Church of South Africa say that God has taken away their republics only that He might give them Africa for Christ.

It is a great boon in doing work of any kind to have the confidence and trust of others, to know that others feel that one is the right man in the right place. As of individuals, so of churches. This Church of the Land of Good Hope has suffered with the men who are her members in the misrepresentation which was recently sent broadcast throughout the world. She has realized the promise of her Lord that she should be blessed even in being reviled, and in having all manner of evil said against her falsely for His sake. When her ministers were being imprisoned or hindered in their work by the exactions of martial law; when her men were sacrificing life for liberty on the battlefield, and her women and children were languishing in concentration camps; when her buildings were, in some cases, being destroyed by fire or dynamite, and robbed of the communion plate, she was being tried by fire. But she has stood the test, and has come out more than conqueror through Him who hath loved her, the Church under the Cross again triumphant.

SIGNS OF THE TIMES IN ISLAM

BY HENRY OTIS DWIGHT, LL.D., ROSELLE, N. J.

The ferment of unrest which has stirred all Mohammedan lands during the last twenty-five years has attracted the wide attention which it deserves. It has been reviewed from the cosmopolitan standpoint, and interpreted as the beginning of a benign reform which can make Islam useful to the world, after all—from the political standpoint, whence it seems an insidious danger to the peace of Christendom, and from the standpoint of the Christian Church, which shows it to be a challenge and an obstacle to missionary operations. Nevertheless, some aspects of this movement invite further consideration.

The source of this ferment is found in general admissions of degeneration in Islam, revealed by impotence and loss of political power. The *Review of Religions*, a Mohammedan magazine published in India,* thus describes present conditions in the Mohammedan world:

Forms and ceremonies have again got the upper hand, while the inner life, the essence of the Law, and the spirit that gave life to the form is quite gone. There is not that faith, not that righteousness, piety, purity, not that sincere observance of the ordinances. Divine commands are set at naught, and the corruption of licentiousness, atheism, and transgression is widespread.

If a Christian should use such language respecting Islam he would be charged with fanatical partisanship, yet any one may hear such uncompromising strictures in almost any Mohammedan land. Furthermore, the first traces of such discontent go far back into the past. To take a comparatively recent instance, when the military power of Islam, represented by Turkey, was evidently falling before the aggressions of Christendom in the eighteenth century, the Wahabi movement for reform arose in Arabia, which was based upon indictments of current practises almost identical with that above quoted.

The result of this ferment of dissatisfaction has been a general activity for the improvement of Islam. One instance of this activity is the Senoussiyah movement in North Africa, which has carried Mohammedanism throughout the continent as far south as the eighth parallel of latitude; and which, as was shown by Canon Sell,† is in the direct line of descent from the Wahabi movement in Arabia, so far as the means are concerned by which it seeks to reform Islam. Another instance is the Pan-Islamic policy of Sultan Abd ul Hamid, of Turkey, which had its origin in the defeats of the Russian war of 1877-78, and in which, by the way, the sultan followed the advice of

* A brief notice was given of this publication in the November (1902) number of the *Missionary Review*, page 870.

† See his article in the October (1902) number of this *Review*, page 732

certain Shazili sheiks connected with the African Senoussiyah movement, who made the lessons of disappointment effective to the monarch's mind. A third example, which loses none of its weight by being found among the Shiite Mohammedans, is the rise of Babism in Persia, with adherents steadily increasing, notwithstanding repression and persecution. The flocking of pious Moslems into the various orders of dervishes, the sober enterprises of a body of liberal Moslems in India, sometimes referred to as the "Aligarh movement," and the reactionary efforts of men like Mirza Gulam Ahmed, of Qadian (who calls himself the promised Messiah), also in India, are lesser examples of the same activity. The growth of that vaguely defined body of heretics who torment the Turkish Sultan under the name of the "Young Turkey Party," may also be classed under the same head, altho one naturally calls their intermittent strenuousness political rather than religious, until one remembers that Islam is political quite as much as religious in its essence. In short, the movement resulting from the ferment of discontent extends to-day throughout the greater part of the vast area occupied by the adherents of the Arabian prophet. Such a situation is big with portent and arouses more than curiosity to know what it portends.

A nebulous connection appears in many of these movements in Islam with the doctrine of the Mahdi—the man guided by God, who is to lead the reform of religion in the last days. The followers of the Sheik Senoussi in North Africa are now looking for the Mahdi. The discredited Mahdi of the Eastern Sudan, whose followers laid waste the regions about Khartum during fourteen years, appeared for a time to have proved to narrow eyes his claims as the man of God; but he is dead, and the infidel is opening colleges of Western science in Khartum. Therefore, the Senoussiyah people hope that their own Sheik will prove to be the true Mahdi. In another direction the founder of Babism gave a name to his following by leading them to believe that he was the Bab (the door), or Forerunner of the Mahdi, and his successors claim like importance. In the section of the general movement whose center is Turkey, the sultan-caliph can not well claim to be the Mahdi, for that personage is to be a "come-outer" by rejecting allegiance to mundane rulers. The sultan does, however, claim to be preparing the way for the Mahdi, as a good caliph should. To go from great to small, the Indian reformer, Mirza Gulam Ahmed, of Qadian, is another claimant to be the man guided by God, who is to lead Islam to greatness; and he emphasizes his claim by a challenge, open to all the world, like that of the great Philistine, for men either to submit to or destroy him.

The Moslem theory of administration in its social and religious organization is much like that accepted by the Israelites in Egypt, when God told Moses that he should "be instead of God" to Aaron,

representing the untaught multitude. The idea of a divinely guided leader is inseparable from the idea of a theocracy. An organization so directed must necessarily supplant human theories of conduct, as well as human political systems. Islam carries this idea even into its rules of worship. Worship is man's demonstration of submission to the will of God. To serve this end it must be offered in the form decreed by God. Exact conformity is the proof of submission which insures God's favor. But the ignorant people, like well-meaning sheep, require a shepherd to lead their every step. Mohammed, during his lifetime, was this shepherd and leader, perfect through direct acquaintance with the will of God. Him the caliphs tried to copy, performing to this day the duties of Imam, or leader, so far as they can remember the instructions of the prophet. In a smaller sphere the Imam of the parish is leader of the people in the things of God, supervising their morals and standing before them when they worship, in order to show them the forms divinely appointed. If things go wrong, it is not the people, so much as the leader, who is to blame, and great craving for a perfect guide ensues. Piety for the ignorant masses in Islam, therefore, is submission to a responsible leader who speaks for God.

The Mahdi Reformers

Under this theory the lifetime of Mohammed becomes the Golden Age of Islam. Caliphs and imams, as time goes by, must necessarily lose the precision of their view of the appointed forms of religion and rules of conduct, the clue to God's favor must gradually be lost, degeneration must set in. Mohammed himself prophesied this degeneration, but declared that in the last days, when it was at its height, a man guided by God would appear to lead the people back to the perfect observances. Tradition calls this latter-day reformer the mahdi. He may come as a ragged goat-herd on the mountains, like one of the great saints of the fourteenth century, or he may be a hard-working cobbler, as the dead mahdi of the Sudan is said to have been. Therefore, the people watch keenly all men remarkable for piety and gifted in winning men; for in each they hope to see proof that the great leader has appeared. Such tension of expectation is the characteristic of a Mohammedan revival.

The Christian ideas of prayer and of a sense of personal responsibility for growth in character as the natural fruits of a revival of religion are almost unthinkable to the Moslem, for he is bound to his leader in both. This fact appears on asking why the pious so flock into the dervish orders at such a time as this. The answer is that the head of the order is, in his own sphere, a perfect guide. Unauthorized prayer would be an arrogance almost as near to blasphemy as unauthorized forms of worship. An orthodox Moslem view of prayer is given by Jami, in his *Salaman and Absar*, when the dervish says to

the man who has been so foolish as to make a petition to God on his own account:

Remember
How that very day I warn'd you
Not with blind petition Allah
Trouble, to your own confusion;
Unto whom remains no more
To pray for, save that He may pardon
That so rashly pray'd before.

So Moslems, under stress of religious revival, attach themselves to the best leader they can find, redouble their strictness in ritual observance, and finally, if they thus win God's favor, they will surely see His power working in some peculiarly pious man, who will become the divinely chosen instrument to lead the groping people. The effect of the doctrine of the Mahdi is to stir all hearts with warm and anxious desire to yield implicit obedience to a man who shows that he is guided by God. This touching hope that God is about to lift them from impotence by the hand of a man appointed for the purpose rules the thoughts of Moslems everywhere, who have been moved by the causes of the revival of Islam, and their reasonable expectation can not fail unless the basis of their faith is a dream.

Another feature of this activity is its political aspect; for political activity and political supremacy is the corollary of the Mohammedan idea of a theocracy. Some twenty years ago I was earnestly invited to visit the African Sheik Senoussi, who was then living near Wadai. The dervish who gave me the invitation urged that the interview was easily practicable by a dash on camels from Tripoli; that it was safe, because the word of the great sheik outweighs that of tribal chief, petty ruler, or caliph in all Africa; and that it was desirable, because the sheik and the missionary, equally desirous of the reform of the race, might both profit from a free exchange of views. The invitation brought temptations, but it was not accepted. According to my amicable tempter, the aim of the Senoussiyah movement was to restore Islam to its first principles by inducing all Mohammedans to submit to the guidance of the Sheik Senoussi. Such an aim was not unreasonable. Union of all Moslems is presupposed if their leader has been divinely chosen.

While Islam was compactly contained in Arabia, an effective union under one dictator might be realized. Even in the vast expanses of North Africa, a distant view seems to show that such a union of the Moslem population has been nearly established under the Sheik Senoussi. Yet there is reason to doubt the perfection of the unity. The dervish who described the Senoussiyah movement met me again about five years later. He was devoted to the Sheik Senoussi, but he had much to say of the unfitness of a certain Sheik Ismail, ruler of a small district in the Sahara, and also a supporter of the Senoussiyah movement. "I have made my preparations," he said; "the most of

the people favor me, and in six weeks from now I shall either be ruler of that district or I shall be dead." Two months after this conversation my enterprising friend died with some two hundred of his supporters, and his rival still rules the district. Until men are perfect, organic union in the field of a world-wide religion is impossible.

The doctrine of the Mahdi prepares the way for the irruption of adventurers, for the dissension of leaders distant from one another, who honestly think themselves divinely moved to help the ignorant and stumbling people by leading them in the right way, and for violent collisions between groups who differ as to which way is the right one; for conscience compels a Mohammedan ruler, who encounters a blatant promulgator of blasphemous doctrine, to foam with rage until he has silenced him. If Mohammed Sarfaraz Khan, a reformer of Islam in India, whose views were summarized in this REVIEW in August, 1902, were to say in Turkey the things attributed to him, he would be imprisoned for life, while in North Africa he would be lucky if he escaped with a head on his shoulders.

The mass of Islam is vast, and the idea that its general upheaval through a passion for improvement will result in bringing it new strength is a fascinating one. But new strength for Islam is not what the present activity portends. Moslem historians often regret failures which have befallen the enterprises of powerful Mohammedan monarchs through anarchical proceedings caused by dissension. They have not realized that to follow the requirement of their doctrine, and attempt to place at the head of these hundreds of millions one man invested with a power that belongs to God, is in itself anarchy.

The Failure of Islam

But the existing ferment of dissatisfaction in Islam has yet another aspect. It expresses the human yearning for progress and growth. It is fed by world-wide observation of the masterfulness of Christian civilization, which shows that in this twentieth century Mohammedans do not invent or use machinery, that they make no scientific research, and that they own ships, railroads, and telegraphs, to say nothing of arms, by the grace of Christendom alone. More than this, Mohammedans who are in contact with Christian peoples have a habit of unconsciously testing their own doings by Christian standards. It was this habit which showed itself in the bitter sarcasm of a Mohammedan of Constantinople whom I once heard denouncing the ferocity shown by his people toward religious dissenters. Said he:

We have found the most convincing of all arguments. For instance, suppose that a Christian falls into friendly conversation upon religion with one of our theologians. He says:

"Where do you locate God?"

"God is everywhere,"

"Do you believe that God is one God?"

"Yes; He is one Most High."

"But He is three persons in one substance."

"No; you blaspheme; He is one only God."

"I too believe that God is one God, but in three persons."

"You are a scoundrel of an infidel; I will kill you!"

The theologian then falls upon the Christian with a club and beats him into helplessness. He has thus proved that his theology is true!

It is only necessary, also, to become acquainted with the Moslem reformers of to-day to see that they urge Christian, or non-Mohammedan, ideas for the improvement of Islam. The Maulvi Seyyid Ali, one of the liberal Moslems of India, speaks of Islam as "*One* of the manifestations of the Divine wisdom." The proposals of Mohammed Sarfaraz Khan, of the same faction, are to modify Mohammedan rules of ablution and worship, of the Ramazan feast, and of the Mecca pilgrimage in such a way as to accord with the "existing usages and conditions of business success." Mirza Ahmed, of Qadian, the "Messiah" of an opposite faction of the Indian Moslems, while declaring that the destruction of Christianity is a first essential to the restoration of Islam, and therefore calling upon Islam to prove that Jesus Christ is nothing but a dead man, adds that it is also essential to promulgate a doctrine for Islam which shall insist that Mohammed is not a dead man, but lives, and is the present advocate of his people! Babism, the most prominent Persian branch of this movement, openly professes to unite Pantheism and Islam and Christianity in one religion suited to the needs of the age and the demands of the brotherhood of mankind. Such utterances attack the very foundation of Mohammedanism. They point not to revival or reform, but to disintegration, which may be the true portent of the present activity in Islam.

In the second and third centuries of the Christian era, when heathenism was tottering to its fall, one of its last efforts to recover its footing was its adoption of Persian, or Christian, or Jewish teachings as having always been a part of the principles of the ancients. This was one of the signs of the times—what Dr. Schaff calls "the sunset glow" of heathenism, when "men turned wistfully to the past, and especially to the mysterious East, the land of primitive wisdom and religion . . . and all sorts of religions, and all the sense and all the nonsense of antiquity found a rendezvous at Rome." The probability that history is now repeating itself is supported by the fact that the sole places where like tokens of disintegration are not now visible in Islam are those where isolation, as in North Africa, or where a rigid police control, as in the interior of Turkey, prevent ideas from reaching the minds of the people, so that the masses yet cling to their leaders, still dreaming that in them they will soon see one who will take a sword and purge the earth in the name of the Lord.

MISSIONS TO THE MOHAMMEDANS*

BY PASTOR ABR. AMIRCHANJANZ, VARNA, BULGARIA

Immediately before the ascension, Jesus gave His disciples the command: "Preach the Gospel to the whole creation." We know how the apostles, in the fullest sense, made this the aim of their lives, and what wonderful results were attained. But this command applies also to all those who view themselves as Jesus' disciples. Of the 1,500,000,000 human beings that are supposed to inhabit the earth, 1,000,000,000 are non-Christians. Of these, some 6,000,000 or more are Jews, 200,000,000 Mohammedans, and about 800,000,000 heathen. Professor Warneck, in his book, "History of Protestant Missions" (1900), gives the number of Protestant male missionaries as 6,000 (about 4,500 ordained), and the annual sum total of all Protestant missionary gifts as \$15,000,000. This is very encouraging, if we compare the nineteenth century with earlier days after apostolic ages, altho these high figures neither in quantity nor quality correspond to the deep necessities of the now Christian world.

A very surprising and wholly inexcusable disproportion in the arrangements of missionary societies at once claims the attention, if we compare the relative number of missionaries at work in the three great missionary fields of Judaism, Mohammedanism, and Heathenism. These 6,000 missionaries labor almost exclusively among heathens and Oriental Christians. Some 40 societies work entirely among the Jews, and 17 of these in London. For the 200,000,000 Mohammedans, the nineteenth, the so-called "missionary century," accomplished almost nothing, and little seemed to be undertaken for them in real earnest. The Scottish mission in Ciscaucasia, and the Basel mission in Transcaucasia, which, during the first half of the last century were at work among the Moslems on the island of Malta, and a similar mission in Cape Colony, lasted but a little while. Henry Martyn, Dr. Pfander, Dr. Zaremba, Dr. Kölle, and other enthusiastic missionaries to the Mohammedans, had no successors who were able energetically to continue their work. In Caucasia, Turkey, and elsewhere the mission work among Moslems is like the house in the Lord's parable, which the owner began to build, but was not able to finish.

It is often assumed that the missionaries in India, Africa, and wherever they labor, preach, whenever opportunity offers, to the Moslem also. This, no doubt, is true to some extent, for every believing missionary regards himself as obliged to preach the Gospel to the whole creation. But he who knows missions can not be content with such an accidental preaching to the Mohammedans. *Islam requires special missionaries.* The great missionary apostle became to the Jews a Jew, to the Greeks a Greek. He accommodated himself to the ways of thinking of each class, that he might win some of all. In just this way every preacher of the Gospel must be able to initiate himself into the views and moods of his hearers, in order to be understood by them. How greatly is this needed, especially among the professors of Islam?

The Mohammedan, be he Turk, Persian, Tartar, Arab, Hindu, or what not, believes everything contained in the Old and the New Testament. He has from childhood grown up in the faith that God has given to men one hundred and four Holy Scriptures, whereof He has revoked one hun-

* Translated and condensed from the Swedish translation in *Facklan*, Tidskrift för Kristlig tro och forskning.

dred, their main contents being found in the remaining four; that is, in the Law of Moses, the Psalms of David, the Gospel of Jesus, and the Koran of Mohammed. Even of the Law, the Psalms, and the Gospel, God has reserved the chief part for the Koran, and has, moreover, given to Mohammed His last commandments and precepts of immutable obligation till the world's end. These are now found in the Koran, so that this is God's last and most perfect revelation, and all the others are repealed and need not be used.

There are in the Koran more than one hundred and thirty different references, which not only bear witness that the whole Bible, in both Testaments, is inspired of God, but which also denounce those who do not hold these books to be sacred revelations as godless unbelievers.

Of the Koran's many testimonies to the Bible we adduce only a few:

"Say: We believe in God, and in that which He has revealed to us, and in that which He has revealed to Abraham, Isaac, and Jacob, and to the Twelve Tribes; and in that which Moses, Jesus, and the prophets have made known from their Lord; we make no distinction among any of them. We are Moslem."—*Sura iii*:83 (compare *ii*:137).

"O, believers, believe in God and the bearers of His Commandments, and in the Scripture which He has revealed to His ambassadors and which He has already revealed aforetime. But he who believes not in God and His angels, in His Scriptures and His messengers, and in the last day, he has fallen into great error."—*Sura iv*:135.

"We have revealed the Torah (Moses' Law), containing light and learning; according to it did judge the God-inspired prophets of Judah; moreover, the rabbis and the scribes judged according to God's Book, which was committed to their custody . . . but he who utters not his sentence according to God's revelation, he belongs among the unbelievers."—*Sura v*:43.

"We have caused Jesus, Mary's Son, to follow after the prophets, witnessing to Torah, which was found in their hands, and we gave Him the Gospel, containing leading and light and confirmation of Torah, which was already found in their hands, as guide and memorial for the God-fearing. They who own the Gospel should now judge according to God's revelation therein, but he who judges not according to God's revelation therein, he belongs among the transgressors."—*Sura v*:45.

"The messenger believes in that which has been revealed to him, and all believers believe in God, His angels, His Scriptures, and His messengers. We make no distinction among His messengers."—*Sura ii*:286.

"Say to them: O, ye owners of Scripture, ye found yourselves upon nothing before ye consider Torah and Gospel, and what else hath been revealed to you by the Lord."—*Sura v*:72.

From the passages cited, we see that Islam by no means bears itself as negatively toward Christianity as the Jews and the heathen. The Koran even believes that Jesus did more miracles than the four Gospels relate. In *Sura v*:109 we read:

"Thereupon, says God, think upon My grace toward Thee and Thy mother; I have endued Thee with the Holy Ghost, so that even in the cradle, and since Thou hast grown up, Thou mightest know how to speak to men; I taught Thee the Scripture and wisdom, Torah and Gospel. Thou, by My will, didst shape the form of a bird out of clay; Thou didst breathe into it, and by My will it became a veritable bird. By My will Thou didst heal the blind, the lepers, and by My will thou didst bring forth dead men out of their graves."

The Koran confesses Jesus with almost Biblical terms, altho without considering the full force of its words. In *Sura iv*:169 this confession runs thus:

"O, ye owners of Scripture, overstep not the bounds of your religion

and say not ought concerning God than what is true. Verily, Messiah Jesus, Mary's Son, is a Messenger of God and His Word, which He has caused to be born through Mary and spirit of Him. Believe, therefore, in God and in His Messenger, but say nothing about a Trinity. Avoid that, and it shall be the better for you. There is only one God."

Jesus is Messiah; He is God's Word and Spirit of God. This recognition of the Lord on the part of Mohammed appears to have been so beguiling for a part of the Christians of the seventh century, that Mohammed could say to the unbelieving Arabs:

"Whether now ye believe thereupon or not, yet those who already have obtained knowledge thereof when it (the Koran) is read before them, fall down and worship on their faces, and say: Praise and glory be to our Lord! Our Lord's promises have gone into fulfilment. They fall down weeping; and while they listen, they advance in humility."—*Sura xvii*: 107.

Very remarkable expressions proceed immediately from Mohammed. "I stand," says the Prophet, "in this and the other world just next to Jesus, Mary's Son; no prophet is betwixt us." Thus, we see, Jesus does not stand next to Mohammed, but the reverse; so that the latter must be accounted inferior to Jesus. Another utterance of his is yet more remarkable: "No one is found among the children of men who was not at his birth invested of the devil, except Mary and her Son." Therewith, we see, Mohammed acknowledges that even at his birth the devil had hold on him, and consequently that Jesus and Mary stand higher than he.

In view of these utterances of the Koran and of the Traditions, it is fully conceivable that the Mohammedan, when one would propose to him to accept the Christian faith, answers wonderingly: "What more shall I still believe about Jesus?" Every Mohammedan, learned or unlearned, assumes that it is through the Koran itself that he has come to this extraordinary faith in Jesus' exaltation; if, now, you shake his ground, the Koran, on which he stands, with it his apprehension of Jesus collapses. This is almost universally the case with Mohammedans who, by their own reflection, or by outside influence, have become convinced that the Koran is untenable. They give up Mohammed and his Koran as untrustworthy, but with them they also surrender everything which the Koran affirms concerning Christianity and Judaism, and, indeed, all God's revelations.

By this exposition of the relation of Islam to the Bible in general and the Christian religion in particular, we come to the view that missions to the professors of Islam ought to have a thoroughly special character. The Mohammedan is not as the Jew or the heathen, altho even among them missions must be very decidedly specialized and individualized, if they are not to be pursued in a merely perfunctory way. But the heathen we may, in a certain sense, view as *tabula rasa*, and, without taking great account of his religion, simply proclaim the Gospel to him. So it is not with Islam. In fact, Islam might almost be called a Christian sect—a sect, for instance, standing nearer the essence of Christianity than Rationalism, even if this does boldly, in the midst of Christendom, mount the chairs of theology, nay, the very pulpit. The Koran believes that Jesus was born of the *Virgin Mary without* human father, by the inbreathing of God's spirit; that He did many miracles, and was even, without seeing death, taken up living to heaven by God. He who was crucified and slain, says the Koran, was not Jesus, but another man resembling Him. Mohammedan tradition, which has almost the same

authority as the Koran, teaches that Jesus *shall come again*. Islam, it is true, presents the returning Savior otherwise than as the Gospels portray Him, but at all events Mohammed had a very exalted conception of Jesus, which his adherents also have hitherto cherished. What Mohammed rejected of Christianity was doubtless his own erroneous conception of the doctrine of the Trinity, by which he understood the three persons—God, Jesus, and Mary (Sura v : 116).

During his converse with Mohammedans the missionary must not only well understand their language, but must also know their whole conception of Christianity, and of many particulars of Christian doctrine and of the Biblical narratives. He must know how to place himself at their point of view, in order to produce on them the desired impression. Only then can a missionary within Islam reckon on success if he has made thorough preparation, and works as we have pointed out. True, in every mission the positive teaching of redemption alone through the crucified Savior is the aim and goal, but in mission work in the Moslem world there come up a great number of questions which the missionary can not avoid answering if he would see fruit.

From the above we draw the following conclusions: 1. The missionary to Islam, besides his Christian theology, must also understand Arabic well. He must know the Koran in all its parts, and know by heart sundry specially important passages. Besides, he must of necessity know the Koranic commentaries or the traditions on which the whole of Islam rests, as well as the Mohammedan theology generally. We by no means go too far when we affirm with full conviction that a missionary to Islam must know its origin, dogmas, and history as well, if not better, than the same things in Christianity. For in Christianity, for Protestant missionaries, as also in missions among the Mohammedans, the Bible is owned as the one foundation, while in Islam the Koran, the biographies of Mohammed, his innumerable utterances, the commentaries and the theological schools, with their systems, are very closely knit together. Islam is like a great fortress, consisting of many towers, moats, subterranean galleries, and outworks, of which the missionary must have an all-embracing knowledge in order to attack them with comprehensive strategy. It is as clear as day that the utter lack of method in the mission among Moslems is the reason why, to this day, we see so little fruit of it.

2. But single missionaries, even if they know Islam to the very bottom, like a mollah himself, will accomplish as little as great Moltke would have done had he essayed alone, without the mighty German army, to lay siege to Paris. Almost every century has had its zealous, inspired missionaries to Islam, whom John Mühleisen Arnold, in his book "Islam," has named in detail. But with all their zeal, which often led them to martyrdom, and their eminent written words, they have effected almost nothing, because those valiant champions stood *alone*. Even during the past nineteenth century such eminent men as Henry Martyn, Dr. Zaremba, Dr. Pfander, Dr. Kölle, and the above-named Dr. Mühleisen Arnold, have vanished like great brilliant meteors, leaving only vanishing traces. They stood alone; with their death died their work.

Therefore, in three or four lands, where Islam's political power is broken, there ought to be founded three or four vigorous, viable, *permanent missionary centers*, where *several* capable, learned men, who know

Islam well, should prepare missionaries specially for Islam. These workers, so needed for the Mohammedan mission, should be chosen by preference from among converted Mohammedans, but also from among Armenians, Syrians, Copts, Greeks, Bulgarians, and other Christian nations living among the Mohammedans.

3. These missionary centers should take up the work on the spot, but also by journeys through the land should proclaim the Gospel to the Mohammedans. This will occasion religious disputes, more or less, for the Mohammedan is greatly given to these; but the mission might well rejoice over such. Besides oral preaching, these centers should develop a vigorous literary activity. Polemical and irenical writings, more or less extensive, with and without illustrations, highly rhetorical, as the Mohammedans like to have them, and also sober in European style, critical and positively edifying, religious, historical, scientific, and practical, periodical and occasional, in Turkish, Arabic, Tartar, Hindustani, should be published in great masses, so that all Islam, from Morocco to Java, and from Kasan to the Cape, may be inundated therewith. 200,000,000 souls are worth such an energetic, altho somewhat costly, work. Thereby—and only thereby—Islam would be shaken to its foundations.

4. These missionary centers should from time to time institute general conferences, to be carried on only by missionaries to the Moslem.

5. Experienced, capable men from England, America, Germany, Scandinavia, and other Protestant lands, should journey hither and thither, give special discourses on missions to Islam, and gradually bring Christians to a consciousness of this, their long-neglected duty.

6. In the Protestant countries societies and committees should be established, especially for the Mohammedan work, to awaken interest, orally and by the press, for this mission.

The author of these lines, born and brought up among the professors of Islam, is persuaded that they stand in need of a vigorous and special mission. As Protestant Christendom has 6,000 missionaries, provided with 55,000,000 Ricksmarks, laboring among the 800,000,000 heathen, they ought at least to send 1,000 missionaries, and spend 10,000,000 marks among the Mohammedans. Christendom has hitherto viewed Islam as something by the way, but this is a great mistake. Islam needs a special, special, special mission. The Reformed Church in America appears to have understood this, and has formed a committee, whose secretary, Dr. Zwemer, is active at Bahrein, on the Persian Gulf. God bless this good beginning, and guide it in the right course, so that by means of it there may originate a genuine Mohammedan mission!

DIFFICULTIES OF WORK AMONG THE MORMONS*

BY REV. JOHN D. NUTTING

Secretary Utah Gospel Mission, Cleveland, Ohio

Christian work among the Mormons not only has to meet all the difficulties found elsewhere, but a whole set of peculiar difficulties besides.

1. The natural prejudice of one system against another. This may be understood somewhat by the prejudice between Catholics and Protestants, tho Mormonism is vastly further from Christianity than Romanism is, and its antagonism is greater.

*Condensed from a leaflet.

2. The numbers, wealth, and organization of Mormonism compared with Christianity in the same regions. In Utah there are about 5,300 members in all the Christian churches together, while the Mormons number about 220,000. The Christians have small financial ability, while Mormons have practically unlimited resources of both tithing and power over their adherents.

3. The Mormon "priesthood." Mormonism is probably the most complete ecclesiastical system ever set in operation. Because the priesthood claims to be "part of God," and is believed to be such by all good Mormons, it is able to make effective their antagonism to the Christian Church and faith. It has one or more resident representatives on every block of a city or village, whose duty it is to visit every family at frequent intervals, and if possible to keep them under its control in every department of life. It is easy to see how such a power, with such an inquisitorial knowledge of the affairs of its people, can of itself almost entirely prevent them from even attending Christian services. Its usual manner of doing this seems to be not so much by direct prohibition as by a seeming liberality, which is more than neutralized by certain teachings.

4. Systematic, priestly slanders against the Church of Christ. Every Mormon is indoctrinated with the following ideas:

(a) That the Christian churches are not really churches at all, but base impositions designed by men for selfish gain, the true Church and Gospel having been taken back to heaven shortly after the death of the Apostle John, and only restored to the earth through Joseph Smith about 1830.

(b) That the Christian ministry is "spurious priesthood, destitute of Divine authority, Divine inspiration, and Divine power . . . set up by ambitious and designing men . . . base counterfeit of the true and heavenly coin"—[which is the Mormon "elder!"]

(c) That the Christian work done among them by this spurious ministry is for two selfish ends: (1) To build up a sect which shall by and by overthrow theirs. (2) To get "the money there is in it" for the worker (his salary).

Such teachings are unceasingly dinned into the ears of the people through their "church" paper, their services, in their text-books, and in conversation.

Was there ever a more satanic plan to rob the true Gospel message of its power by blackening the characters and motives of its messengers? It is perfectly clear that we need not expect many Mormons to attend our churches as long as their minds are filled with such falsehoods as these. When one does attend, the Gospel message will usually be able to reach his mind only after it has been blackened and scorched and distorted by passing through several mental strata of these slanders, which were intended to prevent him from attending at all.

5. The seclusion of the people. Largely as a result of the causes already noted, the Mormon people are almost entirely secluded from direct Christian influences. About two-thirds of their present number were born into their faith, and have grown up in an almost exclusively Mormon atmosphere, while most of the others have been so long under such influences that earlier teachings have become nearly obliterated. In Utah and Southern Idaho alone there are 145,000 people, mostly Mor-

* "Mormon Doctrine," p. 21

mons, who have no sort of Christian services in the places where they live, while the almost equal number who live where they might attend will not do so. Besides this, the peculiarities of Mormon belief and practise are such as very generally to render them clannish, and so the more to separate them from better influences.

6. Mormon changes in the meanings of Christian words.' Mormonism changes the meanings of almost all the fundamental Christian words, so that they carry very untrue ideas to its people. The very Word of God is thus robbed of its message and made to speak falsely, and the Christian sermon may become almost a Mormon message before it reaches the thought of its Mormon hearer. To them the word "God" carries the idea of one of many polygamous flesh-and-bones beings who were once men; "Christ," that of a son of such a god (Adam) and Mary; "faith," either a mere head-belief or a semi-miraculous power; "sin," only an inexpediency; "repentance," regret at such inexpediency; "baptism," immersion by a Mormon "elder" to wash away such a sin; "salvation," bodily resurrection; "atonement," making such resurrection possible; and so on. The results of such perversion of terms can only be realized by one who has had long experience with it.

7. The difficulty of meeting Mormon error from the pulpit. The fundamental need of the Mormon is not exhortation to do what he already knows, for his ideas are so distorted that it means little to him. His crucial need is to have the fallacies of his peculiar beliefs laid before him, with the corresponding truths of Christianity in contrast.

8. The sincerity of the Mormon common people. After visiting in about twelve hundred Mormon homes and talking with them about their beliefs, the writer is convinced beyond a doubt that the common Mormon is generally sincere in his belief of even the most repulsive features of his system. Most likely having been born into Mormonism, and having been trained into it by an assiduity which shames most modern teaching of Christianity, rather how can he help being so? Every atom of this sincerity is an atom of opposition to anything which discredits either the honesty or the contents of his belief. We have hardly given the Mormon people credit enough hitherto at this point, but the fact is fundamental to any proper understanding of the case.

9. The doctrine of "testimony" and continuous revelation. It is hard to deal with a system having a "private wire" to heaven which any one may tap under easy conditions. Such supposed communication renders the people altogether too independent of the Bible and the every-day facts and logic and common sense and history and experience which govern ordinary people. Many a time Mormons have said to the writer that it made no difference what he said or brought to their notice against Mormon errors, "they had a testimony from God that Mormonism was true and Joseph Smith a prophet sent from God, and nothing whatever could shake it." By a psychologic and, perhaps, partially hypnotic process of excluding contrary facts, concentrating attention upon falsehoods taught as facts, and subjecting himself to the influence of strong Mormon characters, multitudes of this people reach a genuine conviction of the truth of one of the greatest frauds ever perpetrated upon suffering humanity; and this constitutes one of the most stubborn difficulties with which we have to deal. It supplants the Bible by later and more pertinent messages; it makes the Mormon think and say: "We have all that you have and much more; why should we come to you for any truth?" The "private

wire," instead of running to heaven as it is believed to do, is the means by which the arch-enemy himself lures these blinded souls to their own destruction.

These are some of the special difficulties which confront any who would rescue the three hundred and ten thousand Mormons from their crushing delusion and our nation from the menace of this evil. In the twelve years from 1890 to 1902 Mormonism doubled its numbers and more than doubled its power, in spite of all we have done. But if we do not awake, in another twelve years we shall be in danger of having an educated Mormonism instead of an ignorant one, probably doubled again in numbers and power, holding political control of the whole region from Canada to Mexico and a balance of power in Congress, while the grip of this deadly false religion upon the souls it now blinds is stronger than ever before; and meanwhile at least one hundred thousand Mormons will have passed on to eternity without the Gospel light which we are commanded to send to them. God has never made a people which could not be reached with His Truth in some way. From mere motives of self-preservation it were most foolish to leave the Utah work without reinforcements at such a critical time as this.*

AMERICAN INDIAN PRESBYTERIAN CHURCHES†

LOCATION	TRIBE	Min- isters		Churches				Sabbath-schools				Mission Schools	
				Number of Ch's		Mem- bership		Number of S. S.		Mem- bership		Teach- ers	
		Native	White	Native	Mixed	Native	Mixed	Native	Mixed	Native	Mixed	Native Helpers	White
Washington	Puyallups		1	3		157		3		250			
"	Spokanes		1	2		146		2		160			
"	Mekahs												2
Idaho	Nez Percés and Shoshones	5		5		612		5		436			3
Oregon	Umatillas		1	1		59		1		40		1	
Colorado	Utes		1		1		39	1	1	52			1
Dakotas, Minnesota and Montana	Sioux Nation (6 tribes)	13	3	20		1222		18		628		1	15
New Mexico	Lagunas		1			67		1		90			
Arizona	Pimas and Papi- goes		3	5		1018		3		722		6	14
"	Navajos		2									1	1
"	Mojaves												
Nebraska	Omahas		1	2		68		2		212			
"	Winnebagoes		1		1	34		1		122			
Indian Territory	Choctaws	2	7	13	5	392	137	9	4	234	265	3	
"	Cherokees		7	6	10	116	336	5	8	268	558	1	17
"	Creeks	5	2	5	1	116	119	5	1	109	115	1	25
"	Kiowas		1		1		39		1		60		8
"	Seminoles		1		1	55							
New York	Troquois		2		6	534		5		233			
Kansas	Iowas and Sacs												1
California	Hupa												3
"	Shasta												1
		26	34	69	19	4562	694	59	16	2383	1172	14	91

† From *The Assembly Herald*.

* The Utah Gospel Mission, incorporated at Cleveland, Ohio, is making a special effort to reach the Mormons. Its methods thus far have met with unexpected success in coping with the problems presented. Its workers are both unsectarian and unsalaried, living in and working from special Gospel wagons the year round, and doing a peculiar and evidently self-denying work along both colporteur and evangelistic lines.—EDITORS.

EDITORIALS

Mr. Fred. S. Arnot and Garenganze

It will interest many readers to know that that heroic missionary, Mr. F. S. Arnot, whose name is inseparable from Garenganze, in Africa, after nearly nine years' waiting—perhaps to him more trying than as many years' working—has received the doctor's consent to his returning to the Dark Continent. Major R. Ross, the great malarial specialist, has given consent without any reserve, and Mr. Arnot hopes to leave Bristol, England, in the early spring for Bihè, the old base of operations, where there are now a number of promising converts. The railway, now in process of construction, from Benguella, is to pass through Bihè and right on to the Garenganze copper mines, opening up a district hitherto comparatively inaccessible. Mr. Arnot leaves wife and children for the present at the Bristol home, his wife cordially consenting, for the sake of Christ, to the separation from her beloved husband for a season, their engagement and marriage having been with perfect mutual understanding that such separations might be necessary, even for long periods, if the Lord should seem to call Mr. Arnot to pioneer work. These wise and consecrated missionaries have been mindful how, as the cost of any one item in a building is somewhat discounted through its having been foreseen and fully provided for in the first estimate, so God's servants may settle great principles which include all minor details, and make them easy to settle as they arise. But Mr. and Mrs. Arnot are grateful for these nine years without a break.

The work in Central Africa is losing two valuable men, Swan and Dr. Fisher—but it is hoped

only for a few years; and both of them report striking encouragements in their work. The 43 laborers left in the field between Bihè and Lake Mweru are full of hope, and God is marvelously using them.

Mr. Arnot, during his stay at home, has prepared a new edition of "Garenganze—West and East," published by W. G. Wheeler & Co., Paternoster Row, London, E. C. It is a small volume of but 130 pages, but full of interest, and has 6 valuable maps and illustrations. It gives a graphic account of more than twenty years' work carried on by a succession of servants of Christ in Central Africa.

Where Islam Finds Allies

A correspondent in D'Arjeeling, India, sends a marked copy of *The Review of Religions*—June issue—as edited by a blaspheming Moslem in the Punjab, in which he *claims the Higher Critics as allies*; and this fact raises with our respected correspondent, who is himself a medical missionary, some grave questionings as to the tendency of the extreme critical attitude of some Biblical teachers to hinder, if not destroy, the work of missions. There is an irreverent tampering with the inspiration and authority of the Written Word which leads inevitably to the rejection of the true Deity of the Living Word. The "*Kenosis*" theory has already blossomed out in the daring position taken by Schmiedel and others in the *Encyclopedia Biblica*. It is certainly a startling phenomenon when an intolerant Moslem claims as allies, in his assaults on Christianity, professed Christian teachers and even missionaries.

But what disturbs us even more is the tendency of extreme critical

views to rob the missionary of his message to Moslems and Hindus. A mutilated Bible and a fallible Christ leave little authority in the missionary's message, and little enthusiasm in his proclamation of the Gospel. The Bible sinks to a level with the Vedas and the Koran, and the Lord Jesus Christ is scarcely more than another Zoroaster, Confucius, or Buddha. Of course, whatever is *true* must ultimately triumph, and we have no desire to hush Truth's voice, however contrary to current notions. But there seems to be an irreverent haste to reach conclusions hostile to the infallibility and authority of the Holy Word and of the great Divine Teacher. We fear that much fallacy and some sophistry hide behind the veil of so-called scholarly criticism. This torrent, whose current is so rapid and reckless in sweeping away the old landmarks, is, we fear, not a river of God, and floats much that is plausible but really delusive and deceptive. Assumption often takes the place of argument, and emphasis does duty for originality and accuracy. Fancies are made to rank with facts, and there is sometimes a perverse determination to eliminate the supernatural from the Word of God. We see signs that a reaction has already set in; the tide is turning in favor of more moderate and temperate views. Surely we can afford to "hasten slowly." And let every devout reader pray that missionaries in the field may be emboldened to stand by the old Bible and the old Christ, to whose old-fashioned Gospel we already trace millions of converts.

Missionaries in Turkey

The domain of the Sultan is, perhaps, the most difficult mission field on the face of the globe. Not only do the messengers of the Gos-

pel of Christ have to face there the natural sinfulness and perversity of non-Christian men and women, but Islam is a bitter and undying foe to the teachings and spirit of Christ, and the Ottoman government places every possible obstacle in the way of liberty of conscience and loyalty to God. It is not surprising, then, that, in spite of the carefulness of missionaries to keep out of politics and teach their pupils loyalty to the government, we hear frequent accusations that missionaries are teachers of sedition and the Protestant schools are hotbeds of rebellion.

The Turkish Minister in Washington has recently stated that "but for the missionaries the present insurrection in Macedonia would not be what it is." In Euphrates College, Harput, there is also trouble, and one of the teachers has been thrown into prison on alleged but unfounded charges of sedition. Any one who is at all acquainted with the character of the Sultan and the oppressiveness of his government, knows how little faith to put in these charges. It is true that a Christian can not *teach the Bible without causing* his pupils to be dissatisfied with bad government and religious intolerance, but to blame the missionaries for this is like objecting to a doctor because he has cured a disease. Let the Ottoman government reform, and they will find in the missionaries their strongest allies, and in their pupils the best citizens. In the meantime pray for the work of God in Turkey. *

Religion in the Philippines

The Philippines offered a unique field for Protestant missionary work when America replaced Spain in control. The Roman Catholics had for centuries been in absolute power, no other religious teaching

being allowed. With the exception of wild tribes and Mohammedans of the south, the inhabitants were Roman Catholic. But they were *not* Christian, and tho they had papal forms and ceremonies, had no intelligent apprehension of the Gospel, and lived in superstition and sin. Spain and the priests had failed to transform the Filipinos into enlightened Christians. Now American Protestants were given an opportunity, and, as a preliminary step, the leading missionary societies divided the territory. Pioneers entered and began to preach. Much seed was sown; some took root and sprang up. It is still bearing fruit. Later a Protestant union was formed in Manila, and the workers of various societies have been laboring together in harmony. There have been, and are still many, difficulties in the way of the American missionaries—difficulties other than those due to the opposition of Roman Catholics and the natural hardness of unregenerate hearts. American officials are reported to be unfriendly to missionary work, to disregard religious principles and practises, and to interfere with the religious work of the school-teachers. Bishop Brent, of the Protestant Episcopal Mission, writes to the *Outlook* of the present religious condition in part as follows:

1. The governor and his associates on the commission make every effort to be impartial and just in all their dealings with religious bodies. The commission indicates a desire to foster any work that has the welfare of the people in view. I have no doubt at all that the commission has at times been overcautious in handling questions in which Roman Catholic matters were involved. But, on the whole, it has threaded its way along a difficult and intricate path with fairness and commendable wisdom.

2. As to the attitude of government officials. The fact—and a

deplorable fact it is—is that the majority of government officials, great and small, are not regular church-goers. The temptation is to impute evil motives; but I do not think we have any more right to guess at motives as to why men stay away from church than we would have to guess at those which lead them to church. So contemptible a thing would it be for a man to suppress his convictions and his duty to God for the sake of the applause of the majority, or to gain some petty advantage in temporal government, that any one guilty of it, *ipso facto*, would be disqualified for holding the reins of authority. Many of our warmest supporters are of the families of men high in office, and this has always been so from the inception of our work, long before I arrived on the scene. Naturally, I wish that more of our public men, men of mind, character, and influence, were prominent also in church matters; but I would deprecate their becoming so because it was politic, respectful, useful for temporal ends, almost as much as I would resent their abstention on similar grounds. The real drawback to mission work here is the same that exists elsewhere—the indifference and wickedness of nominal Christians. If we are to criticize those who happen to hold office for being non-religious and irreligious, it should not be *qua* officials, but as belonging to that class, which is large in Manila, who are so absorbed in the affairs of this world that they give no thought to the deep things of God.

3. I am conversant with the case—the freedom of a school-teacher. Shortly after he arrived here he was asked to speak at a Sunday evening meeting of the Young Men's Christian Association. Months later the Evangelical Union invited him to give an address on "our work." He assented. The commissioner of education led him to understand that he would displease the authorities if he did not cancel his engagement. Such action was unjustifiable, but it was the action of an individual commissioner and not of the commission.

It seems from this and other communications that American officials stand aloof from missionary

matters, and injure it more by indifference and non-Christian living than by direct opposition. *

Binding the American Continents

A monster project is now taking definite shape for a great intercontinental railway, the purpose of which is to develop the central and southern parts of the American continents. It is interlinked with the Isthmian Canal scheme, and contemplates also branch railways extending along the great waterways, such as the vast Amazon basin, which, with its tributaries, embraces over four million square miles. This would be a grand Pan-American railway system, extending practically from the Great Lakes of the north to Terra del Fuego, and from the Atlantic to the Pacific.

Its motive and impulse is, of course, commercial, political, and, in a sense, philanthropic. The garden of the world is potentially in the great plateau where Mexico city stands, and where almost any altitude, with its peculiar temperature, fauna, and flora, may be reached within 250 miles by going down to the lower, or up to the higher, levels within easy reach. The richest mines of the world are along the Cordilleras and Andes. Vast districts, irrigated by some of the grandest rivers of the globe, are in South America. There is no wonder that human greed and enterprise yearn to develop such resources and make them available and marketable.

The railways of Mexico, Peru, and Brazil look forward to the completion of the final network covering the vast area of Central and Southern America. In Guatemala, Argentine Republic, Chili, and Bolivia the railway building era is already well inaugurated, and be-

fore the year 1904 over five hundred miles will be practically subtracted from the more than five thousand which the intercontinental route needs to give us the main trunk line of this gigantic system. Congress has entered into the project, and masters of capital and leaders in enterprise are taking hold of it with the firm grip of resolve to carry it through.

We have outlined the plan mainly because it promises to open up to the Gospel a vast territory hitherto comparatively inaccessible. One great discouragement hindering the prosecution of missions in Central and South America has been the imperfect facilities for travel and communication. Other fields which, like India, present the attraction of rapid transit with all the companion advantages of advanced civilization, naturally draw laborers, because the results are likely to be both correspondingly quick and large. To open up this whole continent below the Gulf line, and make access to all parts of it easy, means a practically new field for missions and greatly multiplied force of workmen. We therefore look upon this new movement as a part of the strategic plan of our great Captain—the penetrating of this vast territory with Bibles and the living seed of the Kingdom; and we can heartily pray for the speedy march of the railway from Mexico to Patagonia. Let the Church be ready to follow and occupy the open doors!

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BOOKS FOR THE MISSIONARY LIBRARY

DAWN IN THE DARK CONTINENT. By James Stewart, D.D., M.D. 8vo, 400 pp. Maps. 6s., Oliphant, Anderson & Ferrier, Edinburgh and London. \$2.00 *net*, Fleming H. Revell Co., New York and Chicago. 1903.

Dr. James Stewart is well known as the honored head of Lovedale Institute. He is one of the great men among living missionaries, and in this volume of Duff lectures has given us a great book. It contains a brief history of missionary work in Africa, as begun and carried on by the various leading missionary societies, an excellent chapter on the missionary situation today, one on the cause of the slow progress of missions, and another on the future of Africa and the African. Dr. Stewart writes with the knowledge of a student and the experience of a missionary worker. The maps are excellent, the style is lucid and forceful, and the facts, for the most part at least, indisputable. No mission field offers such an opportunity to tell of hardship and heroism, of wonderful transformations and innumerable difficulties, as does Africa. We have here, in brief, the story of Samuel Crowther of the Niger, David Livingstone, Mackay of Uganda, François Coillard, and Bishop Hannington; the story of Uganda, of Lovedale, and other missions. Statistical tables are added, and an excellent Index. *

A MIRACLE OF MODERN AFRICAN MISSIONS. By John Bell. 12mo, 139 pp. 2s., Religious Tract Society, London. 60c. *net*, Fleming H. Revell Co., New York. 1903.

In this story of Matula, a convert in Central Africa, we have a most interesting sketch. It tells of the life of the Kongo native, of his temptations and habits, his gradual growth in knowledge, his final acceptance of Christ, the persecution that followed, and his growth in grace, until he was finally called Home. There is not

the amount of "padding" in this story that is unfortunately found in many others. It is concise and interesting throughout. No better story can be found for Sunday-school libraries or for an illustration of the miracles that are continually being wrought by the power of God among the darkest Africans. The book is well worth reading. *

WEST AFRICA AND CHRISTIANITY. By Rev. Mark C. Hayford, D.D. 8vo, 68 pp. 2s. Baptist Tract and Book Society, London. 1903.

Dr. Hayford delivered this lecture on the Gold Coast Mission to the students of the Rochester Theological Seminary. It is a thoughtful consideration of some of the problems which face the effort to Christianize West Africa—such as native marriage institutions, polygamy, heathen customs, and the value of training Africans in America and Europe for work in Africa—a point on which we differ with the author. It is a discussion especially helpful to those who expect to work in West Africa. *

THESE FORTY YEARS. By F. Howard Taylor, M.D. Illustrated. Map. 8vo, 435 pp. \$1.50. Pepper Publishing Co., Philadelphia. 1903.

The many friends of the China Inland Mission will welcome this history of the work by the son of the founder and director. The story is an instructive one, showing the faithfulness of God in fulfilling His promises to those who trust and obey Him. Doors have been opened, workers raised up, funds supplied, and converts won in answer to believing prayer. The mission has been from the beginning conducted entirely on the "faith" principle, and the results are manifest and magnificent. There is no doubt that mistakes have been made and opportunities for criticism given, but the work

has been honored by God and has been a tremendous force in giving the Gospel to China. Dr. Taylor's book is, of course, written from first-hand knowledge, and in a truly Christian spirit. It tells the facts in a straightforward way, giving all honor to God and emphasizing many lessons learned by the way. There are some inelegancies of style (such as "let the matter slide") and much unnecessary repetition, but it is a valuable record and will repay a thoughtful reading. It is, of course, the only up-to-date history of China Inland Mission. *

REX CHRISTUS. By Arthur H. Smith, D.D. 12mo. 256 pp. Paper, 30 cents. The Macmillan Co. 1903.

No one could have been chosen better fitted to write this text-book for the United Study Mission Course on China. While Dr. Smith may not have made a statistical study of the subject as full and careful as some others, he has the ear of the public and his style is attractive. This volume is not an exhaustive study, nor does it touch on all points, but it is suggestive and stimulating for mission study classes. It deals with country, people, religions, missions, and the outlook, and besides a well-written chapter under each of these divisions, gives statistical information, striking paragraphs from other writers, and a list of references to books and magazines. Neither the map nor the statistics are up to date. The former has also a number of errors, but these are not due to Dr. Smith. *

THE LIGHT OF THE MORNING. By Mary E. Darley. Illustrated. 8vo. 251 pp. 2s. 6d. C. of E. Z. M. S. and Marshall Brothers, London. 1903.

Miss Darley here gives the story of the C. E. Z. M. S. work in the Fuh-kien Province, China. It is a sample of the great work which women missionaries are doing in many other centers.

FIRE AND SWORD IN SHANSI. By E. H. Edwards. Illustrated. 8vo. 325 pp. \$1.50, net. Fleming H. Revell Co. 1903.

This is a very different book from "Fire and Sword in the Sudan"—different in purpose, character, and influence, but scarcely less thrilling and bloody. A score or more of volumes have already appeared dealing with the Boxer uprising and the terrible experiences of missionaries and native Christians. None of them are more vivid and heartrending than this. Dr. Edwards has been a medical missionary in Shansi for twenty years, but was not there at the time of the massacre of his associates. Many tear-stained and blood-stained letters came into his possession, however, and he had, from survivors, a detailed account of their own trials and the massacre of their fellow Christians. He tells us the story of Christian heroism that is not surpassed in the annals of history. It was in Shansi that the most cold-blooded and wholesale massacres occurred, but the seed then sown is already springing up for the harvest. *

NEW BOOKS

A HUNDRED YEARS OF MISSIONS. By D. L. Leonard, D.D. Revised edition. 12mo. \$1.20, net. Funk & Wagnalls. 1903.

INTO ALL THE WORLD. By A. R. Wells. Illustrated. Maps. 12mo. 231 pp. Cloth, 50c.; paper, 30c. United Society C. E., Boston. 1903.

ALGONQUIN INDIAN TALES. By Egerton R. Young. 12mo. 258 pp. \$1.25. Eaton & Mains, New York. 1903.

SOULS OF BLACK FOLK. By W. E. Burghardt DuBois. 8vo. 264 pp. \$1.20, net. A. C. McClurg, Chicago. 1903.

A DOCTOR AND HIS DOG IN UGANDA. By A. R. Cook. Illustrated. 12mo. 262 pp. 2s. Religious Tract Society, London. 1903.

MOROCCO AND THE MOORS. Booklet. 3d. Southern Morocco Mission, London. 1903.

REX CHRISTUS. An Outline Study of China. By Arthur H. Smith. 12mo. Cloth, 50c.; paper, 30c. The Macmillan Co. 1903.

STRADFAST UNTO DEATH. Memorials of Thomas, Wellesley, and Jessie Pigott. By C. A. Pigott. Illustrated. 12mo. 255 pp. 2s. 6d. Religious Tract Society, London. 1903.

THE ISLAND OF FORMOSA. By James W. Davidson. Illustrated. Map. 4to. \$8.50, net. The Macmillan Co. 1903.

GENERAL MISSIONARY INTELLIGENCE

AMERICA

The Growth Ten Years Have Seen The following facts connected with the work of the American Board indicate

substantial progress toward self-support and independency. In 1893 the number of native helpers was about 2,600, but in 1903 the number had increased to about 3,500, including preachers, pastors, evangelists, catechists, teachers, and Bible-readers. The number of churches in 1893 was about 430, and now there are 525; and the churches and Christians which in 1893 contributed about \$92,700, this last year contributed over \$167,500.

Seventy Years' World-wide Mission Growth for the Methodists *Missions* supplies this toothsome food for reflection. Melville

B. Cox, the first foreign missionary of the Methodist Episcopal Church, reached Liberia in 1833. Seventy years have passed since then, and note the contrast:

FIELDS OCCUPIED, 1902.

Africa—Liberia, Angola, Rhodesia, Portuguese East Africa, Madeira Islands.

South America—Argentina, Bolivia, Brazil, Chili, Ecuador, Paraguay, Peru, Uruguay.

Asia—Borneo, Burma, China, India, Japan, Korea, Malay Peninsula, Philippine Islands.

Europe—Austria, Bulgaria, Denmark, Finland, Germany, Italy, Norway, Sweden, Switzerland.

North America—Mexico.

Foreign Conferences.....	30
Foreign missionaries.....	673
Native ordained preachers.....	851
Members in foreign lands.....	201,288
Churches and chapels.....	1,210
Theological schools.....	10
High-schools.....	58
Other day-schools.....	1,113
Sabbath-schools.....	4,196
Dollars expended.....	1,187,053
Dollars expended, 1892.....	824

It will be noticed that several countries in Protestant Europe are included in the above list, and it should be remembered also that

probationers as well as full members are counted.

"Own Missionaries" for Home Fields As the *Congregationalist* remarks:

The Presbyterians seem to be applying the personal relationship plan, which obtains so largely now in foreign missions, to the home work. Strong churches in St. Paul, New York, Cleveland, Philadelphia, and elsewhere have assumed the support of individual missionaries or missionary superintendents. This may result not alone in increased remuneration, but it ought to deepen the interest of these churches in the Western work. We should think this idea might be applied with profit by other denominations. It has certainly brought about a considerable increase of benevolence in individual churches who have related themselves to foreign missionaries.

What the United Brethren Are Doing At the twenty-eighth annual meeting of the Board of Managers

of the Woman's Missionary Association of the United Brethren in Christ, the general summary of the secretary's report was as follows:

American missionaries: in the field, 14; at home, 8; under appointment, 5; total, 27.

Ordained ministers, 6.

Medical missionaries, 3.

Native workers, 36.

Number of branches, 34; locals, 431.

Membership, 7,825.

Young women's bands, 47; membership, 1,093.

Children's bands, 95; membership, 2,501.

Total membership, 12,419.

Total receipts for the year, \$24,502.

Total receipts since organization, \$359,849.

The unevangelized fields occupied are Japan and West Africa.

The United Presbyterians and Missions Upon this Church in India, Egypt, and the Sudan more than 15,000,000 are

entirely dependent for their knowledge, and not less than 12,000,000 are beyond the reach of the present working force, which includes 37

ordained and 5 medical missionaries and 31 unmarried women. Into the churches 16,273 members have been gathered, who contributed last year \$33,671. The conversions reported last year were 1,697.

"Elijah" Dowie Credible rumor and the hath it that from **Mormons** his Zion on the shores of Lake Michigan, Alexander Dowie is in due season to launch and to lead a crusade against the follies and iniquities which center in Salt Lake, with the cooperation of not less than 4,000 of his followers gathered from the North and the South, the East and the West. Surely, if this project is carried out, the world will behold a spectacle, for Greek will meet Greek.

Salvation Army The Salvation **Cavalry for** Army frequently **Kentucky** branches out into novel but practical methods and fields. The whole country has been shocked at the lawlessness that exists among the feudists in the mountain counties of Kentucky. Now a cavalry of Salvationists have gone there to preach the Gospel, and to endeavor to banish crime and establish peace. Colonel Holz, of Cleveland, with his band of soldiers, has met with encouraging success. The people have churches in those counties, but many assassinations have occurred while men were on their way to church or even at church. Colonel Holz has endeavored to get the people to accept the Gospel as a reality and not simply as a theory. The Army workers have gone from town to town, and at some of the *more important places they hope to establish permanent barracks.* These humble men are attacking this appalling evil at the right point with the right weapon. Legislation and law can do little for

such people until they get Christ's spirit in their hearts, and only the Gospel of Christ can transform their characters.

First Fruits A few years ago **in Peru** two young men went to Cuzco,

Peru, to proclaim the Gospel. Persecution began, and soon ended in their being expelled from the city. A second attempt was made, but again it was necessary to leave. The third effort has been crowned with success by the Lord who led the men to establish industrial work, and thus gain a place in the hearts and lives of the people and priests. Now there is no talk of expulsion, but many privileges are granted the workers.

The first two who entered the city, Fred J. Peters and John L. Jarrett, are now in Cuzco. A recent letter from Mr. Peters gives an account of the beginning of the first Protestant church in the old Inca stronghold, now the stronghold of the Roman Church.

Mr. Payne, the young carpenter, who came out with Mr. Jarrett, desired baptism, and I thought this would be a good opportunity to invite those whom we believed to confess the Lord in baptism. Two natives, Augustin and Ramon, declared their willingness to follow their Lord in baptism. Señor Recharte asked for a day to think it over, and then declared he was ready, and resolved to be baptized. Our beloved Augustin, however, declared that his wife and family were so opposed to his baptism that he could not take the step. My heart was so filled with sadness and sorrow that I could hardly speak. We pleaded with him, but the fear of persecution was too great for him, and he refused even to go and see his brethren baptized. We praise the Lord, however, that at the last moment he came, and after the others had been baptized he yielded. It was like the morning sun dawning upon the horizon of my soul.

Dressed in Recharte's wet clothing, he came down the slope into

the water. The tears were running down his face, and he was crying aloud: "God be merciful to me, a sinner!" Oh! the peace that filled his soul after that, and the joy that filled our hearts and flowed from our lips. February 22, 1903, was a great red-letter day in Cuzco, inasmuch as it is the day on which we baptized our first three native converts and formed the first church of Christ in old Inca Cuzco. At night we formally received the newly baptized ones into the church then first formed, and all took the Lord's Supper together.

The Industrial Mission in Cuzco, Peru The industrial work, started as a means to gain a foothold in this fanatical city, has proved a wonderful success and blessing. It was started by the "Regions Beyond" missionaries, but since January has been conducted as a self-supporting mission. At present there is a commercial house (imparting and exporting), a photographer's, a carpenter's shop, and a machine shop, and they expect soon to establish a foundry. On every hand there are openings for work, and workers are presenting themselves, but the mission is much cramped for space, and the workers, Messrs. Jarrett and Peters, appeal for \$2,500 to enlarge their plant.

The darkness and need of the district can be understood a little when we mention that the nearest mission station is La Paz, in Bolivia—300 miles away; and the nearest in Peru is at Lima, 1,100 miles, or 8 days' journey.

Around Cuzco, besides the Spanish-speaking people, live the Quechua Indians, entirely unevangelized, and reachable from here on the different branches of the Amazon, are tribes upon tribes of savages who have never heard of Christ. Who will help to establish the Gospel in this place, which, from its position, is so suited to becoming the center of activity in many directions?

EUROPE

A Missionary Indeed, why not?
World-Tour How admirable the scheme! A "personally conducted" missionary tour has been arranged by the London Christian Tourist Association. The travelers were to set forth October 8th, crossing from Liverpool to Boston, visiting also Philadelphia, New York, Chicago, and traveling west to San Francisco. Thence they sail to Yokohama, spending a day at Honolulu. Three weeks in Japan; then on to Shanghai; down the China coast to Hongkong, calling, no doubt, at Amoy and Swatow; on to Singapore, Penang, Colombo; then into India, to which a good deal of time will be given; thence homeward by the Holy Land and Egypt, and across the Continent, reaching London, April 16th, everywhere seeing as much as possible of Christian missions. This is a new and most efficacious method of stimulating evangelizing zeal, and let American saints make haste to emulate this example.

Good Cheer As the London *for Missionaries Christian* reminds us:

The desire to give a cheer to the missionaries in their isolation led a year ago to the formation of the Missionary Association, which has put itself into communication with every known member of the 10,000 missionaries abroad, by sending them three numbers of an occasional paper entitled "The Missionary Association Letter," which has received the warmest thanks from more than 1,000 of them, for the interest shown in their spiritual welfare, and the sympathy expressed in the many difficulties and trials of their position.

And, in order to assist in this good work, *The Christian* purposes "to issue, probably once in three months, a missionary association number, specially designed to interest missionaries abroad and

their most earnest supporters at home. This special number will be sent by the Missionary Association, as far as the kind contributions of their friends render it financially possible, to every missionary in the world."

A New An international
Salvation Army university for the
Project 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."

The Zenana This society is one
and of England's
Medical Mission noblest and most
useful for the up-

lifting of India. The women at work have been recently cheered by a considerable number of baptisms, and by a large increase in the number of those who have confessed Christ in their own homes. The official figures presented in the last annual report are:

European missionaries, 104, with 53 assistants.

Zenanas and schools: Native teachers, nurses, etc., 191; Biblewomen, 84.

Zenanas visited: Houses, 4,375; pupils, 2,728.

Biblewomen, visits paid: Villages, 1,012; houses, 5,383.

Schools and institutions, 64; pupils, 3,208.

Under training in Normal schools, 226.

Hospital in-patients, 1,892; out-patients, 21,083; visits, 1,293; total attendance at dispensaries, 72,921.

A Missionary Mr. and Mrs. B.
Family Indeed Broomhall, so long
and intimately con-

connected with the China Inland Mission, are making another offering to that work in the sending of their youngest son, a surgeon of great promise, to take up work in Shansi, North China, where Mr. and Mrs. Piggott laid down their lives. He has been honorary surgeon at the London Hospital, Bethnal Green, and St. Marks, and taken a course at the Tropical School of Medicine. He is the fifth child that Mr. and Mrs. Broomhall have given to the mission field in China. He will labor in Taiyuan and Shoyang, where the Piggott Memorial Hospital will be built.

The Finns The only Protest-
and Missions ant missionary so-
ciety 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*.

Work for Girls A lot and building
in Spain in Madrid, destined
to be the home of

the International Institute for Girls in Spain, has been purchased. The property is situated in one of

the most desirable parts of the city, near the National Library and the National Gallery of Paintings, and within easy communication with all the national schools and centers of public instruction, and is in every way admirably suited to the present and future needs of the Institute.

Roman Catholic Bibles in Italy Rev. J. Campbell Wall, of Rome, writes that he regards the publication of the Gospels and texts by the Society of St. Jerome as one of the greatest triumphs achieved by Protestant work in Italy. The Word of God, which enlightened Savonarola and Luther while they were still Romanists, may enlighten others and lead them to forsake superstition and formalism. The translation is biased, of course, and the notes are often artificial and full of error, but this edition should nevertheless be a great help to the progress of the Gospel of Christ. The British and Foreign Bible Society edition of the Scriptures should be distributed as widely as possible, but where these are refused the St. Jerome edition may prove of use. In time the people of Italy will learn that the Scriptures do not teach Mariolatry, papal supremacy, and infallibility, and other peculiar Romish tenets, and that the Epistles are as important for spiritual growth as the Gospels are for the foundations of Christian faith. *

Still at Work in Macedonia The missionaries are going about their work as if nothing unusual were taking place. Last week a letter came from one of the American missionaries at Monastir, a woman working in the very heart of the Macedonian disturbances. She speaks calmly of the endeavors now being prosecuted there, especially of the plans

for reopening this autumn the schools. She then says:

We are more quiet than some of our friends are, probably. Whatever comes to us, it is right that we should be here. We can leave the future with God.

The Monastir missionaries have expressed no thought whatever of withdrawing from the disturbed country, altho several months ago the American Board gave them permission to do so, if it seemed wise. The missionaries write that their withdrawal would probably produce a panic among the native Christians. Their presence is essential also to help the suffering and discouraged. Many of the terror-stricken natives sleep on the missionary premises at night, not only at Monastir, but even at Salonika. —*The Outlook*.

ASIA

Again the Turk as a Press Censor Rev. G. H. Herrick, of Constantinople, writes that such strict supervision is exercised over printing that it is scarcely possible to publish a volume without mutilation of some pages, and especially if the books be Christian. The very latest action of the Board of Censors has been to cut out these verses:

Envy thou not the oppressor, and choose none of his ways. Enter not into the path of the wicked, and go not in the way of evil men. Rob not the poor because he is poor, neither oppress the afflicted in the gate; for the Lord will plead his cause, and spoil the soul of those that spoil them.

The Significance of American Schools in Turkey The Boston *Transcript* lately published an article from the pen of Vladimir Andreieff Tzanoff, in which he has this to say of mission schools:

All over the Orient the name

"American" has a living, breathing, stirring significance which it exercises nowhere else. Wholly apart from any abstract question of liberty, the vast American missions in the Turkish Empire are an absolute necessity there, because for many parts of Armenia and Syria the American schools supply all the schooling that exists. The Syrian Protestant College at the very city of Beirut has an influence extending a thousand miles. The same is true of nearly a dozen American colleges scattered over a huge territory, with their network of American missionary schools. The Turks do not make provision for the study of anything except the Koran. They do not allow the enslaved Christians to open schools of their own; it remains, therefore, for these missionaries from Europe and America to provide schools. And they have a huge territory to cover. The Euphrates College at Harpoot, which the Turks tried to set fire to a short while ago, has some 1,100 students in its collegiate and preparatory departments. The colleges at Aintab, Marsovan, the Central Turkey College, the recently organized "American College" at Smyrna, the famous Robert College, overlooking the fortresses of the Bosphorus, all these and others, with their attendant common schools, represent a field of work at which devoted missionaries have toiled for nearly a century, with increasing success and with immeasurable beneficence. Aside from their cash value of \$6,500,000 (multiply 10 times to appreciate the Oriental standard of money), these American missions have received not far from \$20,000,000 current expenses since the beginning of the work. Even if the commercial and political elements of the country neglected to protect these vast interests, it would be the duty of public-spirited citizens to champion them. They represent to the world, when the time comes for a final judgment, the largest single contribution of the country to a cause from which it could never hope for the slightest material return, in a remote corner of the earth. America could not afford to repudiate this signal contribution of her own to the cause of Christianity and civilization. The institutions which she has founded she must protect.

Zionism in Jerusalem

The Jews in the Holy City are passing through a period of great excitement and highest anticipation. Jerusalem has never been so near salvation from the hands of the infidels as she is just now. The cause of the excitement is the news that Dr. Herzl has purchased from the Sultan a great tract of land, extending from Succoth to Ezza, which is large enough to amply accommodate a colony of 70,000 souls. This news has electrified the Jews of Jerusalem and all over Palestine, who are now beginning to realize the full significance of modern Zionism, and see now that Zionism means business. A great stir has been created by the arrival of Dr. Herzl's representatives, Dr. Hillel Jaffe and Dr. Zinkind. Dr. Jaffe has been prominently connected with the administration of Baron de Rothschild's colonies, and is an agricultural expert. These two men have settled in Jerusalem, and that is accepted as a sign that many important developments may be expected shortly. News has reached here that Dr. Levintan has departed from London for Jerusalem. He represents the Anglo-Palestinian Company, which is a branch of the Jewish Colonial Bank.—*Jewish Daily News*.

Encouraging Signs in Arabia

Rev. Olaf Hüger, the missionary who went out to Arabia in response to the appeal for missionaries in Hadramaut (see REVIEW for October, 1902), writes that only he and his wife are at work in Hadramaut. The sultan has promised to give them a house, and has received them very kindly. Mr. Hüger has succeeded in making friends with many of the people, and sees promise of a successful work there in witnessing for Christ.

A young Moslem named Man-

soor has recently been baptized in Bahrein, after a long struggle against fear and persecution. The Aden mission is also rejoicing over the public profession of a prominent Moslem, Sheik Salim. Another Moslem in Jiddah has written Dr. Zwemer for a reference Bible and other Christian books.

What Hinders the Gospel in India A Madras weekly journal, *United India*, has some keen criticism in regard

to the causes which lie at the root of the alleged failure of missions in our great dependency. The painful comments upon national life and policy may well be taken to heart by all those who, naming the name of Christ, live at a low level, and fail to rise to the Master's standard; for it is true that the nation is just as noble or ignoble as the life of the units of which it is composed. Our contemporary says:

The merit of Christianity is best appreciated by a non-Christian people from the influence it has had on the nations following it. . . . In judging of the claims of Christianity on the acceptance of the Hindus, they naturally consider in the abstract what national type it has evolved among its followers.

And finding that "human slaughter, slavery, and plunder" are in the forefront of European imperialism, the writer asks:

Is it a wonder, then, that Christian missionaries representing those nations make no headway in persuading other races to embrace the religion they profess?

It is not true that they "make no headway," but doubtless they would make more if Europeans, as a whole, were more truly God-fearing.—*The Christian*.

What Missions Have Achieved in India Dr. Miller, for a generation at the head of Madras Christian College, makes bold to affirm:

Without fear of contradiction

from any one who knows the facts, I affirm that the influence of missions is felt to-day through the length and breadth of Southern India in every class from the highest to the lowest. I affirm, further, that there is a great and growing reverence for Christ, even among conservative and aristocratic Hindus, and that the most outstanding religious tendency—at all events, of their younger men—is to try how much of the teaching and the spirit of Christianity they can read into the forms of the ancient faith. It is true that vast masses of the higher castes remain untouched and inert; but there is life and thought and movement among no inconsiderable part of them. Many causes have contributed to awaken this new life, but among the chief of them is the influence of Christian missions, while it is due almost exclusively to missions that existing movements are taking a religious rather than an anti-religious turn. All this is not everything, but it is still something, and something important with reference to the end in view. I claim that the heaven is most visibly at work, tho not that the whole is leavened.

Two Thousand Castes in One Small Town The author of a valuable book on Gujarat, Rao Bahadur Bhimbhai Kir-

paran, gives the number of castes in the small town of Surat at over 2,000! And these minute divisions of one and the same group of humanity have to live and die apart from one another, as if each were absolutely and irrevocably cut off from itself by some subtle force not to be recognized by mortal eyes. Well may the *Voice of India* exclaim: "Is it not idle to talk of a nationality in the presence of this most irrational exclusiveness?" The Arya Samaj and the Brahmo Samaj are setting an example in the way of bringing the scattered forces of our social existence into a focus. And we are glad to see that the example is being followed by some of the more sensible castes among the com-

munity, both in respect of inter-marriages and less important functions.—*Indian Witness.*

An Indian Tribute to Two Missionaries In noting the departure of Rev. and Mrs. E. S. Hume on furlough, *Dnyanodaya* says: "There are none to whom the Indian Christian community in Bombay owe so much as to Rev. and Mrs. E. S. Hume. From the very beginning of their missionary life they threw themselves into the work of raising the status of Indian Christians. So far as the American Marathi mission schools are concerned, they it was who introduced a new policy of English education. They started a boarding-school for Christian children, which has been steadily growing in numbers and usefulness, with the result that the Indian Christian community of Bombay is their heavy debtor."

Is Islam Awakening? In a speech on the "Reform of Mohammedan Education," which was delivered to about 2,000 Mohammedan delegates, who were assembled at Delhi at the recent Durbar, some remarkable statements were made as to the teaching and policy of Islam. The speaker complained that no attempt is made in the educational life to improve the morals of the boys, or to bring before them the eternal truths of the faith. "As a rule," he said, "prayers are but rarely repeated, and when said not 1 per cent. of the boys understand what they say or why." Then he complains that during the recent famine no national effort was made to save Moslem children, or to bring up the Moslem orphans of famine-stricken parents in some specially technical or elementary schools. "This surely," he exclaims, "was a public duty which could never have been neglected in

a healthy society." There must be an awakening in India, the stronghold of Islam, when her leaders begin to speak and think like this.

A Peep Into Tibet M. Zybiloff, a Russian explorer, has recently resided a whole year in Lhasa, the capital of Tibet. He is a Buddhist, and speaks Tibetan, and so was able to pass as a lama. His account of the place is full of interest. All round the city is a wide street on which penitents prostrate themselves the whole length. The native traders are all women, and the regular population is 10,000. Monasteries and temples abound, three near Lhasa having 15,000 monks, mostly engaged in learned pursuits. At Brabun there are nearly 6,000 males of all ages, learning theology, the total of resident monks being 8,000. The total population of Tibet is put at 33,000,000 (!) and its army consists of 4,000 poorly disciplined men, armed with bows and old-fashioned guns. Labor is cheap, and a lama only gets 10 cents for a whole day's prayers.

The Secret of Conversions There is a native preacher in China who is remarkable for the many and thorough converts he has made. On being questioned by one of our missionaries, he answered that his work was supported by a merchant in the United States, and that every week he sent to him a list of the natives he had been able to reach and who were under some conviction. The same inquiring missionary, on his return to the United States, visited this merchant, and going into his inner office, found an open Bible with the list of Chinese names. The merchant told him that every day he locked the door of his inner office and spent an hour in prayer for these individuals by name.—*Woman's Missionary Friend.*

A New China Appearing How changed is the Flowery Kingdom from a few months since! In more than one city, missionaries are embarrassed by the abundance of gifts bestowed. In some cases non-Christian Chinese have put into their hands enough funds to build complete churches, hospitals, and schools. In Canton, for example, one Chinese woman has contributed \$3,500 to add a children's ward to the woman's hospital in that place. Mr. Li, a merchant of Ningpo, has presented the Presbyterian Board with \$30,000 for a high-grade boys' school.

Christian Work in Korea The conflict between Russia and Japan concerning Korea makes the political, social, and religious condition of the Hermit Kingdom interesting. No part of Korean development is more notable than the religious. The first Christians were Korean travelers who, having penetrated into Manchuria, were converted through the labors of the Scotch Mission there, but the American mission was the first to be established in Korea. In American Presbyterian work alone at least 20,000 Koreans, men and women, have been enrolled as communicants, catechumens, and attendants. The quality of Korean Christians is as admirable as is that of those Chinese who, in the Boxer Rebellion, suffered steadfastly for their faith. Last year, during the Korean Bible Conference, lasting ten days, 3,300 persons were in attendance, and 99 per cent. of the expense of the Conference was paid by the Koreans themselves. Again, of the 300 churches now established in Korea, all but two have been built entirely by the native Christians.

The missionaries look forward to the immediate future with anxiety. Under Japanese control they would

be fairly content; not so under Russian. They feel sure enough, however, of the native Christians to say: "Give Korea and North China ten years more of such evangelistic work as has been carried on in the last ten years, and even the despotic power of Russia can not undo the work of the missionary."—*The Outlook*.

Results in One Korean City Pyeng Yang is a city in the north of Korea with a population of about 60,000. Here are laboring 26 American missionaries, of whom 8 are Methodist and the others Presbyterian. The success of the Christian work in the city and vicinity has been very great. In the Presbyterian mission last year the number received by baptism was 909, and the adherents number 15,429. The hospitals have been important factors in the propagation of the Gospel, and the medical and evangelistic work have been closely united.

Christian Progress in Japan Converts to Christianity are increasing in Japan as a result of the faithful labors of the missionaries, and a real interest in Christianity now pervades every rank in society. At a recent anniversary of the Young Men's Christian Association in Tokyo, Baron Maejima, and ex-Cabinet officer, said:

I firmly believe we must have religion as the basis of our national and personal welfare. No matter how large an army or navy we may have, unless we have righteousness at the foundation of our national existence we shall fall short of the highest success. I do not hesitate to say that we must rely upon religion for our highest welfare. And when I look about me to see what religion we may best rely upon, I am convinced that the religion of Christ is the one most full of strength and promise for the nation.

Another Cabinet officer, a Prime Minister, recently sought to obtain a principal for a government school in which men are to be educated for official political position. He chose Dr. Motoda, the rector of Grace Church, Tokyo, and Vice-President of the Young Men's Christian Association. Among other vice-presidents, we note an admiral and a chief justice, while the president of the association is Mr. Kataoka, the President of the Lower House of the Japanese Parliament.—*The Outlook*.

The Social Evil in Japan Rev. U. G. Murphy, the Methodist missionary who is carrying on with remarkable perseverance the crusade against the social evil in Japan, has recently published some facts and statistics which strikingly portray the success of that movement. In the *Japan Times*, Tokyo, Mr. Murphy writes as follows:

The number of licensed prostitutes in Japan at the end of December, 1902, was 38,676, or 1,500 less than in 1901, and 13,800 less than 1899, the year before our work was started. The number of *geisha* (dancing girls) for last year was 28,130, a reduction of nearly two thousand from the year before.

Arrests for illicit prostitution show a reduction of nearly forty per cent. when compared with 1899. It is very remarkable, as no one expected any immediate decrease in the number of unlicensed courtesans. A slight increase in illicit prostitution was considered almost inevitable, but the statistics for 1901 and 1902 show a tremendous decrease.

The number of visitors to houses of prostitution was less last year than the year before, and when compared with the year 1899 there has been a reduction of over one-third.

Before our work began about one-fourth of the prostitutes were under twenty years of age; now less than three per cent. are under twenty.

The condition of the girls who have left the brothels is very satis-

factory on the whole. The few who return to a life of shame do so because of pressure from parents or relatives, whose property the keepers hold in order to recover the debt. If the present effort is continued a few years longer, the overthrow of government-sanctioned prostitution will be inevitable.

This movement is a great success, and is entirely the result of Christian thought and action.

Fellowship in The missionaries Toil in Japan now laboring in Japan are distrib-

uted among the different denominations as follows:

Church Missionary Society (England), 114.
Methodist Episcopal Church, 71.
American Board (Congregational), 69.
Presbyterian, 58.
Protestant Episcopal, 58.
American Baptist Missionary Union, 56.
Methodist Church (South), 37.
Methodist Church of Canada, 31.
Reformed Church (Dutch), 31.
Presbyterian (South), 28.
Disciples, 19.
Reformed Church (German), 18.
Cumberland Presbyterian, 15.
Methodist Protestant, 16.
Society for the Propagation of the Gospel, 12.
Scandinavian Alliance, 9.
Lutheran (U. S. A.), 8.
Friends, 6.
Christians, 6.
Evangelical Association, 6.
German, 6.
Swiss, 6.
Seventh-Day Adventists, 6.
United Brethren, 6.
Zion Church, 6.

Presbyterian Rev. Duncan Fer- Missions in guson, of Formosa, Formosa gives some interest- ing illustrations of

the progress of the Kingdom in Formosa. The membership in 1894 was 1,265; in the following year it was 9 less; but from that date there is a continuous growth every year until, at the close of the statistical year on October 31st last, it was 2,325. Still more marked is the progress toward self-support. The income in 1894 was £360; every year from that date shows marked progress, and in the last financial

year the income was £1,880. Every cent of money noted in this statement was given by Chinese Christians, none whatever by foreigners. For 1902 it represents an average contribution per church member of 17s. 2d.

AFRICA

The Mighty Star in Africa A most inspiring picture of progress in the Dark Continent is to be seen in a recent issue of the *Christian Express* (Love-dale), under the heading "African Gleanings." These are a few of the nearly score of topics touched upon: "Italian Immigration to the Kongo," "A New Pepper of African Origin," "A Railroad from the White Nile to the Abyssinian Frontier," "Rapid Progress with the Cape-to-Cairo Railway," "Survey of the Southern Shore of Victoria Nyanza," "Advance Southward of the French Trans-Sahara Railway," etc.

A Fountain in the Desert The completion of the first building of Gordon College at Khartum opens a new chapter in the history of the Sudan. It is a Moorish structure of native red brick, with a tower over the central entrance. Ultimately a quadrangle will be formed. One side faces the Nile River. The structure is a conspicuous landmark seen for many miles around. The college was made possible by the sacrifice of a great life and by a war which overthrew the forces of tyranny and ignorance. The way is now open for the longer peaceful conquest of the Sudan by education and the building up of righteous character. Students selected from the different provinces will soon fill the halls of the college. They will labor and touch elbows in the laboratory, workshop, and classrooms, and go forth through the whole vast territory as teachers of

living science and modern learning. The Sudan is to-day one of the most illiterate countries in the world. Few of the inhabitants can write or read. They all have a superstitious regard for written documents. The few who know anything of learning have tasted only the dry scholasticism of Mohammedan schools. This college rises as the symbol of a new civilization which will in due time change the physical aspects of the country and the mental and spiritual character of its inhabitants.—*Congregationist*.

Missionaries in Morocco It is reported that the sultan has issued a decree ordering

all foreigners, except the consuls, to leave Fez and proceed to Tangier, because he is "engaged in a campaign." This seems to be aimed at Sir Harry McLean, who has been in command of the Sherifian forces. If the decree is enforced it would also drive out the missionaries of the North African Mission, and of the (Kansas) Gospel Union, who are laboring there.

The Cause of "Sleeping Sickness" Colonel Bruce, who is investigating sleeping sickness in the Uganda Protectorate, has issued a circular to the C. M. S. missionaries, inviting their cooperation. He believes sleeping sickness to be akin to the fly disease prevalent in certain parts of Southern Africa, that it is caused by a similar kind of parasite, and that possibly it is carried from man to man by some insect as the fly disease is carried by the *tsetse* fly. A species of *tsetse* fly, called by the natives *kiru*, has been found along the shores of the lake and on the islands. The missionaries are asked to study the habits of this fly, catch specimens, noting place and date of capture, and say whether the disease is prevalent where they are

found. It is hoped in this way to collect statistics which will confirm or refute the theory.

King Leopold Refuses to Investigate There is apparently to be no arbitration among the interested powers in regard to the maladministration of the Kongo Independent State.

King Leopold of Belgium repudiates the idea of arbitration as in compatible with his sovereign rights. Reports of cruelties and maladministration are based, he says, on untrustworthy testimony. If this were so, it could easily be proved by an impartial investigation. Leopold's refusal seems to argue a fear of the result. We hope that the Powers will insist on reforms.

Africans to the Front in Africa At a recent Diocesan Conference at Lagos, out of 10 papers which were

read before the conference, 6 were by Africans, 2 of whom were bishops, 3 clergy, and 1 a distinguished layman. In the discussion which took place on these papers, the speakers, so far as mentioned in the report, were all Africans. "This fact," says the *Niger and Foruba Notes*, "emphasizes the importance of framing a constitution for the Lagos Church, which is engaging the serious attention of Bishop Tugwell."

Missionary Needed for Blantyre The railway from Chiromo to Blantyre is now under way. For the next

two or three years at least 5,000, possibly 15,000, laborers, mostly heathen, will be in our mission field. The company send a doctor and a hospital, but Blantyre can not spare a missionary. A friend offers £100 a year for three years, the offer to hold good for three months, for a special missionary—

an ordained missionary best—who will go out to strengthen the staff, and so permit our missionaries to care for the African navvies. Who will join our friend in giving money? And who will go? There is no time to lose.—*Life and Work*.

ISLANDS OF THE SEA

The Bible in Malay The Rev. W. G. Shellabear, of the Methodist Malaysia

Mission, who is now in the United States, has been working for three years and a half on the translation of the New Testament into Malay. The four Gospels and Acts were completed a year ago, and printed at Singapore. He then came home to finish the New Testament—Romans to Revelation. He has gotten as far as First Epistle to Timothy, and has begun to print the draft of the Pauline epistles. The first translation of the Scriptures in Malay was published in 1731. The study of the Malay language was then in its infancy. Subsequent revisions have been made chiefly by persons unacquainted with the Greek language, and are not satisfactory; hence the need of a new translation.

Bishop Brent in the Philippines A. S. Riggs, a Manila journalist, contributes to the *August Atlantic Monthly* an interesting summary of recent events and movements making for the welfare of the Philippine Islands. In the course of it he says: "Bishop Brent has established within the year a settlement house and free dispensary, hospital, and school in Trozo, a section of Extramuros Manila, which has already done a great deal of very important work among the poor. The young women of the settlement are trained nurses and teachers, and the value of their work is testified to by the crowds they handle every day, and the dis-

tress they relieve. What with teaching, healing, helping overburdened mothers—Filipino families number anywhere from 2 to 20—and doing the little things that are so needed and usually so little thought of, these young women and their leader are doing a noble and great work."

The Opium Bill in the Philippines Those whose moral sense is not utterly perverted by thirst for gain from sources that work ruin to one's fellow men, will rejoice in the news that the Philippine Islands Opium Bill has been laid on the table. Hallelujah! May it stay there! The insular authorities would not see the evil in the proposed legislation, until its opponents invested \$200 gold in a telegram to the United States, letting the people know what their servants, to whom they had entrusted the management of the moral as well as political welfare of the Islands, were doing. The American conscience took hold of the matter, with the result that the Secretary of War has ordered an investigation. A committee of two will visit Singapore, Java, Burma, etc., and report on the operations of the traffic in the territory named.

A significant incident in the opposition to the Bill was the unanimous condemnation of the measure by the Chinese Chamber of Commerce. — *Malaysia Message*.

Chalmers Memorials in New Guinea On Sunday, March 9th, the steamship *John Williams* was at anchor off Daru, with her flags at half-mast. It was the day on which the remains of "Tamate" were to be laid beside those of his wife. Two boats left the *John Williams*, taking many of the New Guinea missionaries and their wives, with the officers and crew of the ship. In the first boat,

covered with the Union Jack, was a casket bearing this inscription:

The skull of James Chalmers, recovered from Goaribari, by the natives of which place he was massacred on April 8, 1901.

A memorial of Tamate has also been placed in the Quetta Memorial Cathedral or Thursday Island, in the form of a large white marble font, bearing this inscription:

To the glory of God, and in memory of the Rev. James Chalmers (Tamate), of the London Missionary Society, who, together with the Rev. O. F. Tompkins, was killed by the natives of Goaribari, British Guinea, on April 8, 1901, after a life of devoted service. Erected by his friends at Thursday Island, October, 1902."—*Missionary Record*.

Chalmers Did Not Die in Vain When the news came two years ago that James Chalmers, the missionary to New Guinea, was murdered while trying to make peace between two native tribes, many were tempted to ask, doubtfully: "Is it, after all, useless—the sacrifice of this great life?" A letter from a native teacher to one of the missionaries answers the question:

May you have life and happiness. At this time our hearts are very sad because Tamate (the native name for Mr. Chalmers) and Mr. Tompkins, and the boys are not here, and we shall not see them again. I have wept much. Hear my wish. It is a great wish. The remainder of my strength I would spend in the place where Tamate and Mr. Tompkins were killed. In that village would I live. In that place where they killed men, Jesus Christ's name and His Word, I would teach to the people that they may become Jesus' children. My wish is just this. You know it. I have spoken.

Progress in New Guinea On the unhealthy German coast of the great island of New Guinea the Rhenish Mission has been laboring since 1887. The labor cost many lives, and until re-

cently it seemed to be fruitless. Now all at once the seed sown seems to be coming up. Mr. Bergmann, a missionary, writes that a man from Siar has said to him that the men had held an assembly, in which it had been determined to give up the heathen religion, and instead of it accept the Jesus "whom the white missionaries preach." Yes, they (the Siar men) would bring to him all such things, masks, etc., as appertain to the heathen cult, that he might burn them before the eyes of all. Similar resolutions, he said, had been passed in other villages. Some Siar men had, in the missionary's presence, and in the hearing of the natives, declared that all their former worship of spirits was bad, and that they would take Jesus instead.

A Letter from Dr. John G. Paton John G. Paton, the famous missionary to the New Hebrides, tells of the opposition to the Gospel among the cannibal heathen, and the tragic fate of a number of native converts. He writes:

You will be pleased to learn that among the 50,000 or more cannibal heathen yet in our group, the Lord steadily extends his work by our mission; but the heathen have lately shot a number of our Christian converts, in their opposition to the teaching and results of the Gospel among them. Scarcely a week passes without them shooting some native in revenge for their heathen belief, that some one or more of them have died by some others—generally a sacred man or priest having exercised sorcery or witchcraft upon them, of which they live always in a state of dreadful fear. This makes the work of the missionary among them very trying and often dangerous. But, by the Holy Spirit's power and the teaching of our dear Lord Jesus in the Bible by our missionaries, we have now over 16,000 avowed worshipers of God, trying to love and serve Jesus with won-

derful consistency, asking the Divine blessing on their every meal. They have family worship to begin and close every day in their every household, and they all attend church regularly and try to bring others to fear, love, and serve Jesus Christ, even in many cases at the risk of their own lives.

This is a great help and encouragement to us missionaries in our work among them. I have often thought that if all white Christians were as zealous and earnest, according to their education, knowledge, and opportunities, as our native Christians are, what a change for the better we would soon see in the world! May the time soon come when the greatest joy and highest honor sought by all true Christians will be to live and labor for Jesus, in seeking the conversion of the world to His service and glory.—*The Christian Herald*.

What Groves Signified in Fiji Mbau, the old heathen capital of Fiji, was formerly covered over with trees forming sanctuaries like the groves of Baal of old. The late King Thakombau, on his conversion to Christianity, had these groves cut down. Thereby the beauty of the town of Mbau has been considerably decreased. Thakombau, however, by this crusade against idolatry, set a good example to a good many people, both Fijians and Americans, who can well afford to cut the spreading groves of Baal down if thereby the blessings of Christian civilization can be more fully realized. No people can safely remain idolaters, either literally or figuratively. It will not do to worship either wooden images or golden dollars.

MISCELLANEOUS

How to Kill a Missionary Meeting Rev. E. B. Allen, of Toledo, gives this as a "dose" which is sure to prove fatal:

One of the first problems confronting the committee is the public

meeting. How can it be made effective? It is neglected by many, endured by others. Diagnosis must precede prescription. What killed it? Let us be frank in acknowledging our faults. Here is a typical epitaph:

HERE LIES ONE MISSIONARY MEETING

(*Requiescat in pace*)

KILLED—

Because of an apologetic, mournful announcement.

Because it began late.

Because it lacked terminal facilities.

Because it never was planned, it just happened.

Because the facts presented were old.

Because the geographical field held sway.

Because the interested man talked too long, so long!

OBITUARY

Dr. Macdonald, The Rev. Kenneth of Calcutta Somerled Macdonald, M.A., D.D., died at Calcutta on the 31st July last, in his seventy-second year.

Dr. Macdonald was born at Glen-Urquhart in 1832, and passed through the Aberdeen University (M.A.) and the New College, Edinburgh. He was in 1862 ordained a missionary to India by the Presbytery of Abertarff, so that at the period of his death he had given forty-one years to the service of the missionary cause in India, first as a professor in the Duff College, and then as an evangelist to English-speaking Hindus and Mohammedans.

All over India, wherever men who had studied in Calcutta were found, the name of Dr. Macdonald was held in affectionate remembrance, and men felt pride in being able to say that they had studied under him or had been brought into contact with him during their student days in the metropolis of India. For many years he edited the *Indian Evangelical Review*, and many able articles dealing with missionary problems from his pen appeared in its pages. Dr. Macdonald's writings covered almost the whole field of missionary effort, and he has influenced to a large ex-

tent the present-day leaders of public opinion in Bengal.

A correspondent writes:

The other day we followed to the grave the body of Dr. K. S. Macdonald, of the United Free Church of Scotland, the senior member of the missionary body in this city. As the hearse moved slowly through the streets, the carriages following it stretched in a *triple* line far away into the distance; and when we reached the cemetery we found a great assemblage of people waiting there, and *hundreds* of school children lining the walks to do honor to the memory of the good man gone. Among those who stood round the grave we saw even unconverted Hindus and Brahmas, tho to a Hindu attending a funeral means great defilement.

Dr. Macdonald was not a brilliant man; he had no magnetic personality to attract the multitude; he did not draw large crowds by his preaching; nor has he set the Ganges on fire by his writings; yet he has exercised a very great and far-reaching influence, notably in Calcutta, but also throughout Bengal and India. He was a member of the Senate of the University, was on the committee of nearly every notable religious and philanthropic society in the city, and took part in every movement that promised to help the Hindu community in any way. The Bible Society, the Tract Society, the Missionary Conference, and the Young Men's Christian Association will miss him seriously; and also many a Hindu organization, where his counsel and help were highly prized. Through his preaching, his constant attendance at public meetings, and his writings he came into very close touch with the educated Hindus of this city.

Bengali Christians mourn for him as for a father, all the Hindu papers have praised him highly. One of them called him "the Great White Rishi" (the Rishis are the ancient Hindu seers through whom the Hindu Scriptures were revealed). The missionaries of Calcutta will long miss the treasures of his experience and the sanity of his advice, and many a Christian, European as well as Bengali, will long mourn the loss of a personal friend.

Miss Gardiner, of Calcutta, Miss Sarah F. Gardiner, who died in the Catskill Mountains, New York, on August 27th, labored as a missionary in India for twenty-four years. She headed the movement against infant marriages, and succeeded, after carrying the protest to the English government, in having the lawful marriage age raised to twelve years. She started a school for native women, and was for some time the superintendent of Dr. Hoyt's great memorial hospital for the women of India. Many books now in circulation in India which deal with Christianity and printed in the native tongues are the result of Miss Gardiner's efforts. She translated Stalker's "Life of Christ" and Simpson's "The Fact of Christ," which she had published and sold throughout India at a very low price. Miss Gardiner was a missionary of the Woman's Union Missionary Society, and it was to take the place made vacant by her illness that the daughter of the Editor of this REVIEW went to India two years ago.

Mrs. Gulick, of Spain, On September 14th, Mrs. Alice Gordon Gulick, a founder and presiding genius of the International Institute for Girls in Spain, died in London. The story of Mrs. Gulick's life and work is an epic of American womanhood. She was born in Boston fifty-six years ago, graduated from Mt. Holyoke in 1870, and two years later went to Spain as the wife of Rev. William H. Gulick, a missionary of the American Board. They soon discovered the crying need of educational opportunities for the girls in Spain, and starting in their home in a modest way, in a few years developed the International Institute for Girls at San Sebastian, later at Biarritz, and just now it is being

reestablished at Madrid. That school has already proved a fountain of blessing to hundreds of young women in Spain, who through it have been able to compete successfully with their brothers for the highest prizes offered by the state. Mrs. Gulick was a rare and beautiful spirit, remarkably sane, tactful, and efficient in the midst of ordeals that would have baffled a less heroic soul. Her loss is deeply felt.—*Congregationalist*.

Mrs. Richard, of China, The *North China Daily News* of July 11th contains an appreciative obituary notice of Mrs. Timothy Richard, wife of Dr. Richard, Secretary of the Christian Literature Society in China. Mrs. Richard's premature death at the age of 59, after long suffering borne with exemplary patience, is a very bitter blow to her husband and her children. She married Dr. Richard in 1878, and in all kinds of work no wife ever entered more fully into the plans of her husband, or helped him more efficiently, than she did. They lived first at Taiyuanfu, and there she had a school of 30 famine orphans, while superintending several other country schools. She visited wives of the officials, and translated several works into Chinese. Afterward in Peking she taught English to sons of high mandarins, to the son of the Japanese minister, and to 2 Japanese Legation secretaries. In Tientsin she trained Bible women, some of whom became leaders of the Christian Church. In Shanghai she taught English in families of high mandarins, and in 1894 she took a leading part in the presentation by the Christian women of China of a copy of the New Testament to the empress-dowager, herself writing the letter which accompanied the book. For some years she was one of the editors of *Woman's Work in the Far East*, and of the quarterly, *The East of Asia*.



SOOBOONAGAM AMMAL.

God's Christmas gift to the American Methodist Episcopal Mission at Madras, India

[See page 896]

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THE INDEBTEDNESS OF MISSIONS TO THE MYSTICS

BY THE EDITOR-IN-CHIEF

That prince of preachers, Dr. Alexander Maclaren, of Manchester, England, has laid the whole Church under tribute by his masterly address, delivered at Edinburgh, in 1901, on "Evangelical Mysticism."*

With that authority that comes of a long life, unmarred by any unwise or unsound utterance needing recall or even regret, this master of the British pulpit ventures to defend what is good and great in that mysticism which so many condemn but so few really understand. Acknowledging that the brand of suspicion and disrepute is upon the very word "mysticism," Dr. Maclaren argues that its controlling principle is not only evangelical, but central to all truest and highest Christian faith and life—namely, *the direct union and communion of the Spirit of God and the spirit of man*. The doctrine of the New Testament on this subject is unmistakable, and is embraced in three particulars: First, the imparting of Divine Life to the believer by the Spirit; in regeneration; second, the indwelling of the Spirit of Life in the believer, for sanctification and assimilation to God; and, third, the out-working of the Spirit through the believer, for a new manifestation of God to man.

As Dr. Maclaren contends, the imperfect reflection of light in a mirror does not imply any lessening of the glory of the light itself; and the fact that mystics have run to extremes and sometimes into grave errors, must not discredit whatever of real truth and high spiritual attainment may be properly found in mysticism. Francis Bacon long since reminded us of the *radius reflectus*, *radius refractus*, and *radius directus*, and how often the direct ray is reflected from a distorted mirror, or refracted—bent out of its true course by a defective medium.

Mysticism is the name given to the doctrine and belief that man may attain to an immediate, direct consciousness or knowledge of God

* Presidential address at the autumn assembly of the Baptist Unions of Great Britain and Ireland, October 9, 1901.

as the real and absolute principle of all truth, and, in Him, of all vital Divine truth. The mystics emphasized methods, meditative and intuitive, rather than theological, definitive, and scholastic. Coleridge, Thomas Taylor, Bronson Alcott, and others of this school, held that truth is gained by a mode of faith and intuition; others that it is by a fixed supernatural channel, such as the Word of God, the Church, the Sacraments; others, like the Friends, Quietists, etc., by an immediate action of God on the human mind. Dr. R. A. Vaughan makes mysticism to involve particularly the internal manifestation of the Divine to the intuition, or in the feeling, of the secluded soul.*

Definitions do not always define; but it is plain that, behind all these terms and phrases, lies one dominant idea—that of a knowledge of God derived from spiritual contact, and making possible a more direct communion. And what is that in substance but the restatement of our Lord's most precious promise in John xiv:23? When He was asked: "How is it that Thou wilt manifest Thyself unto us and not unto the world?" He answered: "If a man love Me, he will keep My words, and My Father will love him, and We will come unto him, and make Our abode with him." In other words, the mode of such manifestation to a loving and obedient soul is by a personal Divine coming and indwelling. This mode of manifestation is one which the world can not receive, conceive, nor perceive.† It can not appeal to the natural faculties, the perceptions of the senses, the conceptions of the mind, nor the receptions of the natural will. It belongs to a higher plane. And it follows that in proportion as even the disciple is worldly minded, this mode of manifestation, revelation of God within, is hindered if not prevented. If so, then this whole matter will be misrepresented and misunderstood by those who are not spiritually minded. The true judges in this court of appeal must be those who are trained in the school of the Spirit.

Dr. Maclaren sums up the truth of evangelical mysticism briefly as being "the direct communion of the human with the Divine Spirit, the actual communication of a new life-principle from Jesus Christ, and the reciprocal indwelling of Christ in the Christian and of the Christian in Christ." He well adds that that deep saying of our Lord's, "I am the vine, ye are the branches," contains it all. That parable of the new life few have ever grasped. To vine and branch there are one soil, one sap, one root, one fruit, one nature, one nurture. They are organically one. There are seven words about which the whole teaching revolves—vine, branch, fruit, abide, ask, love, joy; and the central word is ABIDE. Botany reveals an actual interabiding of branch and vine: the fibers of each penetrate the other and interlock. Nothing in the branch is its own. Its life flows from the vine, and every leaf bud, fruit blossom, and fruit cluster are the sap of the

* "Hours with the Mystics." Vol. I., Book 1, Chapter III., page 21.

† John xiv:17.

vine coming to the surface and manifesting itself to the senses. Of our life Christ may say, "it is *my* life," as of our love and joy, it is "*my* love" and "*my* joy." Here is the central secret of the disciple's whole deepest experience. Christ is revealed, not only *to* Him, as a crucified and risen Savior, but *in* him, as an indwelling presence and power. A revelation of Christ to the soul brings justification, but only a revelation of Christ in the whole being brings to its loftiest plane either sanctification of character or preparation for service. In this sense John and Paul were the foremost leaders in the school of evangelical mysticism. John's first epistle is but an expansion in five chapters of that one verse in the Gospel, already quoted, and of seven words in John xiv: 20—"YE IN ME AND I IN YOU." Paul gives noble expression to this great truth in that brief passage which Bengal calls "*Summa ac medulla Christianismi*": "I through the law am dead to the law, that I might live unto God. I am crucified with Christ: nevertheless I live; yet not I, but Christ liveth in me: and the life which I now live in the flesh I live by the faith of the Son of God, who loved me, and gave Himself for me." Galatians ii: 19, 20.

Dr. Maclaren laments that this Scriptural mysticism does not more pervade modern preaching. The Word of God teaches us that the Christ life is to be the new *element* of our regenerated being. An element is that of which two apparently contradictory things may be said: it lives in us and we live in it. The atmosphere is our element; for the air must be in us or we have no life, and we must be in the air or we can not sustain that life. So the fish is in the water and yet the water is in the fish, and the iron is in the fire while the fire is in the iron. So Christ is in us and we in Him, abiding; and while the Spirit is in us we are in the Spirit.* No legitimate interpretation can evade this teaching. There is between God and the true believer a "blending of being," tho without loss of personality. Our Lord gave highest expression to this in His intercessory prayer—"As Thou, Father, art in me, and I in Thee, that they also may be one in us."†

If this truth does not penetrate preaching, not merely in words but in spirit, the core of preaching is not there. The New Birth from above loses its real meaning if it be not the breathing into man of this Divine Life. Christian growth loses its true significance if it be not that life more and more asserting itself, and energizing character and conduct. Prayer loses half its charm if it be not that Life receiving new supplies of vital power from its Divine source. What means that phrase, *in Christ*, which is the key to every epistle in the New Testament, and which is the most dominant phrase in the whole Bible, suggesting that faith makes Christ the new sphere of the believer's being, within which he finds every blessing, justification and preservation,

* Romans viii : 9.

† John xvii : 21.

sanctification, and satisfaction, completeness, conquest, equipment, glory!

Dr. Maclaren calls attention to the lack of emphasis upon these truths in modern preaching and teaching, and even religious literature. Without being denied, they are neglected, or, if stated, apologetically, often hesitatingly, or, if no worse, without the backing of intense conviction. Risk of fanaticism is not so serious as the worse risk of a degenerate type of preaching. The fear of distortion or disproportion should not betray us into silence on such themes, or a virtual perversion of the Gospel. Paul's boast was that he had kept back nothing that was profitable to others.

The relation of evangelical mysticism to *missions* is already apparent. Whatever robs preaching of power strikes a fatal blow at evangelization at home and abroad. The man is fit neither for a minister or a missionary who, for any reason, does not give due prominence to such truths as a divinely imparted Life, an inwardly revealed Christ, an indwelling and inworking Spirit. Preaching is not picking out here and there some pretty motto from Scripture to hold up in the pulpit like a flower in a buttonhole, or selecting here and there some striking truth; it is declaring the whole counsel of God. Dr. R. W. Dale, in the long sickness that laid him aside for a time some years before his death, reviewed his ministry and noted especially where it had been lacking in its range of testimony, and in resuming his pulpit sought to give proper emphasis to previously neglected truths. The Bible, like the Land of Promise, is given to be possessed as a whole. We are to march through the length and breadth of it, and make it all our own. Yet how many of us, like the unfaithful people of God, never go up to possess it all, but content ourselves with a narrow strip lying near where we first entered!

But where preaching lacks such deep Scripture teaching, the defect is further back, in *experience*. Christ is not revealed within. There is not this mutual abiding. There is no true walk in the Spirit. While a man lives a fleshly, worldly, unspiritual life, or, like the Corinthians, is essentially carnal, he may be saved, because he built upon Christ crucified as the foundation; but how can such a carnal disciple build upon that foundation anything but wood, hay, stubble? Nothing gives to preaching a true tone but a holy life. He who is a temple of God and hallows even His body as the shrine of the Holy Spirit can not but preach these truths. They come to his lips almost unconsciously and unbidden. If any of us are not teaching these truths we may well hear that searching question Christ put to Nicodemus: "Art thou a master of Israel, and knowest not these things?"—a question that George Whitefield long after repeated to his fellow ministers.

Because these truths so intimately concern and powerfully affect preaching and living, they must vitally affect missions. And it is most

noticeable that without one known exception the men and women that have carried most power in mission fields have been, in the sense above used, evangelical mystics. The whole history of missions proves this. In every land where Gospel triumphs have been won, God has illustrated the mighty power of these truths, and of men who felt them and lived in them. It will suffice simply to name a few of them.

Christian Frederick Schwartz and George Bowen in India; David Livingstone, William Johnson, and General Gordon in Africa; James Gilmour in Mongolia; J. Hudson Taylor and Griffith John in China; Adoniram Judson in Burma. These are illustrations of the power of these higher truths to transform the life and give power to the testimony. But, to take a wider look, it was the strong grip on these truths that made Jonathan Edwards and Adoniram Gordon seraphic preachers; Charles G. Finney and Dwight L. Moody mighty evangelists; Charles Simeon, Charles H. Spurgeon, Robert Murray McCheyne, and William Arnot the anointed tongues of Great Britain. One has only to read the works of William Law, Samuel Rutherford, Andrew Murray, and Frances Ridley Havergal to find how the fragrance of these truths can anoint even the few, and diffuse itself through the printed page. And one needs but to study the lives of Frank Crossley and R. W. Dale, of Birmingham; George Müller, of Bristol; John Wesley, George Whitefield, and hosts of others, to see that lives that touch men with power owe influence to sanctity and sanctity to the habitual cultivation of God's presence.

Dr. Maclaren urges on ministers and missionaries that they lay no uncertain emphasis on actual Divine Life, imparted through faith and on a real union with Jesus Christ, whereby He becomes the active life principle in the believer.

Where these truths are vitally and experimentally our possession, some marked results follow:

1. A habitual bias of our instincts in the choice of subjects for sermons. Instead of catching at a few unique phrases, or hanging our human ideas on a text as a hook, there will be a searching of the whole wide field of truth, and such grand spiritual facts as an imparted Divine Life, an outpoured Spirit, and an indwelling Christ will be lifted into prominence.

2. There will be a new power in the life as these truths come to be a girdle to us—holding us; for the truth must not only be held by us but hold us. We shall not be obliged to confess that, practically, we have not so much as heard whether or not there be any Holy Spirit (Acts xix:2).

3. We shall learn the Divine meaning of those seven words—the sum of all Bible teaching about a holy life—YE IN ME AND I IN YOU (John xiv:20). Christ is *for* us in justification, but *in* us for sanctification and service. We shall learn that not the *cross* but the *tomb*

of Christ is the grand point where the believer starts for a heavenly walk, and that without the same Spirit that raised Him from the dead we can not walk in newness of life.

4. Here is the corrective alike of ritualism and rationalism. We shall learn that all true worship is spiritual not formal, and that faith recognizes truths and facts that reason can not demonstrate. We shall learn that spiritual criticism is the antidote to all excesses of literary or historical criticism, and rest in a persuasion of Scriptural authority that is born of the Spirit's inward witness.

5. What a grand effect on ethics! The secret of the highest morality is spirituality. Whosoever abideth in Him sinneth not. Nothing makes sin so abhorrent as the inward revelation of a holy God indwelling and making the body His own temple!

6. What high motives inspire the life under such conditions! What indifference to mere salary, human applause, worldly ambition, scholarly distinction, when the being is pervaded with God's presence!

7. And, last, what passion for souls, when a world's sin, lostness, destitution, and spiritual death are seen as through the eyes of Jesus Christ!

THE BLACK MAN IN INLAND LIBERIA

BY REV. U. L. WALKER

Missionary of the Methodist Episcopal Church

The Republic of Liberia, on the west coast of Africa, owes its existence to the United States through the American Colonization Society. The society was formed about 1811, and had for its object the planting of colonies of colored people from the United States. The manumitted slaves were thus urged to return to their own country, and the government sent back such Africans as had been surreptitiously brought into the country—altogether somewhere about twenty thousand were thus sent back. Territory was bought from the natives, and civil administration was set up. At first the society was the only ruler of the colony, but about 1844 a constitution was adopted and the machinery of civil government was set in motion.

The territory of Liberia commences about four degrees north of the equator and extends to about three degrees below it. Jurisdiction is claimed for about a hundred miles inland. The soil is generally good, and a wide range of valuable products yield good returns for cultivation. Cotton, sugar-cane, and coffee are among the products, but the market for coffee has been broken down by the low prices. The government is modeled after that of the United States. Citizenship has been restricted to colored people. Schools are established and churches are organized. The Afro-Americans and their

descendants are the ruling class. The schools have not been well sustained, and education has been at a low point; but recently an effort has been made to raise the standard. Government schools have been established and are doing good work. The mission schools have been a factor to stimulate the people on educational lines. Considerable trade is carried on, and in general there are indications of sufficient vitality to give hope of a successful national growth.

The natives, as distinguished from those of American descent, have very considerable force of character, and are making encouraging progress in social and civil life. They live in tribes varying in number from a few hundred to some thousands. In civil order the chief, or king, is called "Blocan," or land-master. In his name all tribal matters are discussed.

The tribes are composed of families, each looking to one old man as chief, who holds the family wealth, and to whom all pay their earnings. The chief pays all the important bills. The Rabah is the head of the town, and his office is a little lower than that of the Blocan. In his name all town questions are discussed and verdicts given; sometimes, however, he does not approve of or participate in the discussion.

The houses are small round huts with conical roofs of thatch. The hut is built of mud or splints made of cotton-wood. It has from one to three doors, but no windows or chimney. A house fifteen feet in diameter is a large house. The houses have one room and a dry room in the chamber. The floor is the earth beaten hard. They make their stoves by putting three *glebbies* together and setting the kettle on them. The *glebbie* is made of clay, and is about six inches in diameter and twelve inches long. The cooking utensils and water pots are made of white clay by the women. The chairs are pieces of wood about three inches in thickness. The bed is made of a rush resembling our straw matting, and is about six feet in length by two and a half feet in width. By putting a stick of wood under one end, and the foot to the fire, with a piece of cloth for a cover, the bed is ready.

Polygamy is practised. A man may have as many wives as his family will buy for him, usually about three, but sometimes twelve. The man wanting a wife may be an old man, a leper, or an inebriate, and the girl a bright, attractive child of perhaps less than ten years. If he can bring the dowry money of fifty dollars there is but one obstacle to prevent his taking the child for his wife—that is the failure to get the consent of her parents. But many times, and especially with the mothers, they are only too glad to sell their daughters, as this puts more money into the common treasury, and gives the parents prominence in the family and tribe. Thus, it is a blessing to have many daughters to sell.

Women are the burden-bearers, and are the servants of their hus-

bands. The wife must assist in clearing the farm, plant all the rice, assist in harvesting and caring for the rice in the house, and, when dried, beat it out of the straw in a mortar with a stick about six feet long. She must cook the food for the family, cut and bring to town all the wood, bring all the water, get her husband's bath-water ready and take it to the bath-house. In case these and many other duties are not attended to to his satisfaction, she is subject to severe treatment from her husband.

One time, when a missionary was in town, she saw a woman sitting on a mortar with her back bathed in palm oil, and a man over her with oil in his mouth and a torch in his hand, ready to burn her. The man had bitten his wife twice, so that there was blood in his mouth; he was in the act of repeating the process when he saw the missionary coming and ceased.

It is a common occurrence when traveling to meet a man with his wives, each having a load of forty pounds on her head, and sometimes a large child on her back, and he walking with his cane and umbrella. In case he does not wish to use his umbrella he will put it on the load of one of his wives.

There is no home life—no true love. The sick and aged, especially the aged women, are very much neglected. In our town there have been many cases where this class would have suffered for food and for care if it had not been for the assistance from the missions. These people are past usefulness, hence neglected. I have seen patients very ill with pneumonia, consumption, malarial fever, etc., lying on the native bed, and when the friends find there is no hope of recovery, the bed is taken away and the patient is put on the floor.

The religion of the country is spiritualism. They, like all heathen people, believe in a supreme being whom they call "Niswah," or god. They believe him to be supremely good. Thus they do not need to worship him, as they will not meet with his displeasure. They believe in and worship the spirits of the dead, or "Coo," who have power to do them good or evil; therefore, they worship them to appease them. This is done in many ways. Young men and women are sent to the school of the medicine man, or witch doctor, as we call him, where they are taught the art of sorcery. These sorcerers supply the people with charms, or jujus, for their persons, house, or farm. The chiefs also get them for their town and country.

Sacrifices enter largely into their religious system. They resemble those of the Israelites, and are offered to "Coo." In offering their yearly sacrifice, which is a bullock, they call God's name in connection with that of the "Coo." Their sacrifices are for tribe, family, and individuals. In case blood has been shed there must be a burnt offering to purify the land. This is usually a white hen.

In settling tribal wars they many times offer a human sacrifice.

We have in our school a girl that was taken as a slave in war, who at one time was to be offered in sacrifice, but was rescued by a heathen man interceding for her. The first fruits of their harvests are offered as a war offering to "Coo."

Theirs is an undeveloped country abounding in wealth. Narrow foot-paths are their only roads. They carry their loads on their heads. Conveyance on the rivers is by dugouts or canoes.

Gold and iron have been discovered in many places. There are large forests of walnut, mahogany, camwood, and other valuable woods. Seventy-five miles from the coast, on Cavalla River, I have often been in a large forest of these valuable woods. Near the center of this forest there is undeveloped water-power. The native people are anxious that the Methodist mission should occupy this site and develop this power by establishing an industrial mission. They will make it possible for us to secure from the government all the land, and will give us all the lumber we can use. With a small capital there might be an industrial mission established where we could own the lumber and manufacture it for mission purposes, and sell enough to help in the support of the mission. Such an industry would be a great factor in assisting to civilize, educate, and Christianize these people.

Missionary Work

I lived for three years among these people, but for lack of mission force we were moved; some stations had to be closed, and this seemed to be the one to abandon. When we were moved, Bishop Hartzell sent Miss Agnes McAllister with us to tell the people we must leave them. When she told Rawbah, he said: "We know these missionaries are sick, but we can not let them go until you send us some one to take their place." As it was death to go without his permission, the missionaries looked to God for an answer, and then Miss McAllister said: "Rawbah, you say these people are sick, and yet you can not let them go. They must go. But you are not going to be left alone; you have your missionary. There is Garwood, who was drowned and buried on mission hill. We will not take him from you, he will always be your missionary. You remember his lessons, and know this: that when Jesus comes and Garwood comes forth, you can not tell Jesus you never knew, for Garwood has taught you and has read the Bible, prayed with and for you, and if another missionary comes he will read the same Bible, pray to the same God, and sing the same hymns. Now you must pray to Garwood's God and ask him to send you a missionary."

Rawbah said: "You talk true; we will do as you say, but we want a live missionary. You ask your big father (meaning Bishop Hartzell) if he can send us a missionary." I visited these people about three years later, and they asked me the same questions—"Can we have a missionary?"

I was told that Rawbah had family prayers night and morning, and always asked Garwood's God for a missionary. What steward of God is going to help these benighted people, who have only a spark of light, but who are using it to the best of their ability to answer their own prayers? Here is a golden opportunity for an investment that will pay the largest possible returns for time and eternity.

Bishop Taylor's method was to establish Christian homes in every town and take these people, especially the children, into our homes, and give them an industrial Christian education. He was never able to fully develop his plans for lack of funds. We are working on similar plans. We have established our work in a few centers, and take as many of these people into our homes, or boarding-schools, as we can house and teach. Here they are given an industrial Christian education.

We have school about four hours a day, where the students receive instructions in branches such as are taught in primary and grammar schools. In all our missions we have our mechanical department and our farms. We do our own building and repairing, and prepare our own lumber with the old-fashioned pit-saw. On our farms we grow tropical fruits and vegetables. The girls are taught the art of dressmaking, care of their persons and of the home, and trained to be Christian women. We have three Bible lessons each day, where we spend half an hour each time in studying God's Word. We give these people a practical education to fit them for Christian usefulness in after life.

Our first school in Cape Palmas district was opened in 1877; in 1889 we had our first convert in the interior. What is the result of these years of labor? We have among our converts native evangelists and workers, who are preaching the Gospel, teaching school, caring for the sick and aged, and living consistent Christian lives.

At one of our missions there were a number of converts. When the missionary was moved there was among the converts one who could read a little. These people met at his house every day for family prayers, and on the Sabbath for worship. They are keeping the commandments of God, and as they have received Jesus Christ, their Lord, they are walking in Him, but they need a shepherd.

Our substations are manned by our native converts. At one place there were eighteen in the family. The missionary preached the Gospel, taught school for five days in the week, superintended the farm, cared for the sick in his own school, and had many medical calls from town. For the support of this family and his services he received last year thirty dollars.

There are many other of our converts who are making large sacrifices to carry the Gospel to these benighted people. It will cost to support a student in our school for board, clothing, books, etc., fifteen dollars a year.

NOTABLE CHRISTMAS DAYS IN MISSIONARY HISTORY*

BY BELLE M. BRAIN, SPRINGFIELD, OHIO

The Baptism of Clovis

The first notable Christmas day recorded in missionary history was that of the year 496, on which occurred the baptism of Clovis, king of the Franks—an event of supreme importance in the evangelization of Western Europe. This young king, who had overthrown the Roman power and conquered the territory now known as France, had been born and bred a pagan, but his wife Clotilda, daughter of the King of Burgundy, was a devout Christian, who insisted on the baptism of her children, and endeavored to win her husband to the faith. But notwithstanding her influence, Clovis remained a pagan until a memorable day, when he found himself contending with an overwhelming force for the supremacy of Gaul. He called upon his heathen deities for aid, but all to no avail. Then, appealing to Clotilda's God, he vowed that if victory were given him, he would believe and be baptized. That night death came to the leader of the foe, and Clovis' victory was easy and complete. True to his pledge, he at once put himself under Christian instruction, and on the following Christmas day was baptized at Rheims, with three thousand of his men. He remained, alas! a rough and ruthless warrior, propagating his faith by fire and the sword; yet dating from this Christmas day France was Christian—at least, in name.

Marsden's Christmas Sermon to the Maori Cannibals

On Christmas, 1814, the Maori cannibals of New Zealand heard for the first time a Gospel sermon in their native land. The preacher, Samuel Marsden, chaplain of the penal colony at Port Jackson, New South Wales, had become greatly interested in the Maori seamen who frequently came into port, and it had long been his purpose to visit New Zealand and plant a mission among them. But not until 1814 was he able to carry out his plan. Then, on November 28th, accompanied by several missionaries and a Maori chief named Ruatara, he set sail in the *Active*, a little vessel purchased at his own expense. Arriving at Whangaroa shortly before Christmas, he found war in progress between the natives there and Ruatara's tribe. Fearing to show partiality by going first to Ruatara's home, he landed unarmed, and with one companion spent the night on shore. It was a daring deed, yet Marsden had nothing to fear. Far and wide he was known as the "Friend of the Maoris," and naught but kindness was in store for him. His welcome was far from reassuring, yet it was a welcome meant to show honor to their guest. Drawn up on a high bluff oppo-

* The illustrations used on pages 892, 893, 897, are loaned by the courtesy of Fleming H. Revell Co.

site the landing was a band of naked warriors, some decorated with the teeth of their enemies, others with dollars taken from English sailors they had killed and eaten on the beach not long before. As Marsden approached, a woman came forward, waving a red mat, and crying: "Come hither!" Then, yelling in a frightful manner, the savages brandished their spears, and, springing toward Marsden, executed a war-dance terrifying to behold.



SAMUEL MARSDEN

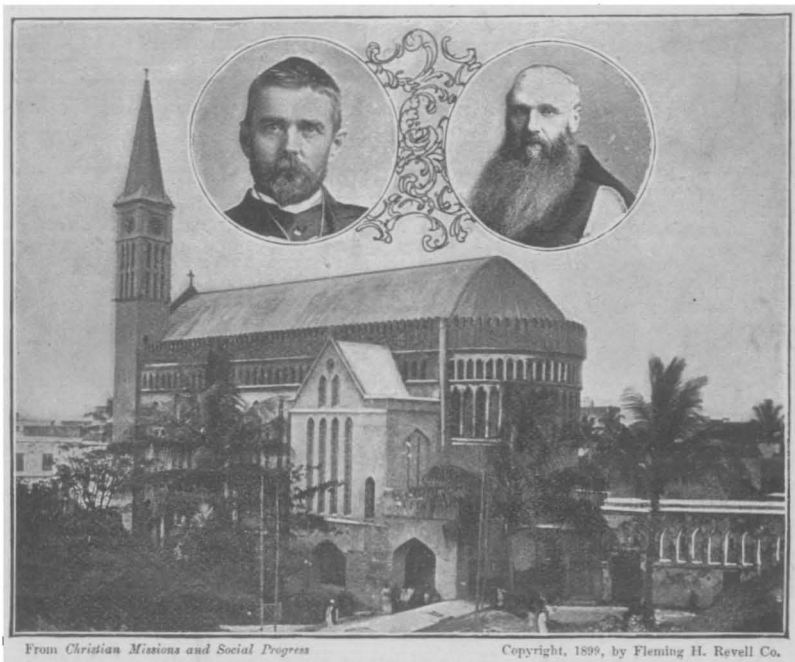
Next morning the intrepid missionary sailed away to Ruatara's home, where a glad surprise awaited him. Going ashore on Christmas day, which was also Sunday, he found everything in readiness for Divine worship. Ruatara, who had preceded him, had fenced in half an acre of ground and erected in the center a rude pulpit covered with native mats. On either side were canoes, turned upside down, to serve as seats for the Europeans, and on a hill above the village an English flag was flying. The chiefs and people had assembled in great numbers, and solemn silence was decorously maintained. The service was opened by the singing of "Old Hundred," and then, entering the pulpit, Marsden preached on the angelic message of the first Christmas day: "Behold, I bring you good tidings of great joy." Surely no more appropriate text could have been found for the Christmas sermon that marked the entrance of the Gospel into New Zealand, and prepared the way for leading the Maori cannibals to serve the loving Christ.

The Redemption of the Slave-market

Christmas, 1873, was a day of great rejoicing in East Central Africa, for on it was laid the corner-stone of Christ Church, the great cathedral erected by the Universities' Mission on the site of the old slave-market of Zanzibar. This slave-market, with its huge whipping-post, had long been the crowning horror of slavery in East Africa—a plague-spot where for generations men and women had been bought and sold like cattle. Dark as was this spot, it was destined to become one of the brightest in all Africa. On June 6, 1873, one month after the death of Livingstone at Ilala, a treaty was signed between Great Britain and the Sultan of Zanzibar, prohibiting the bringing of slaves across the country to the sea and closing the slave-market at once and forever. The notorious shamble stood empty and deserted—what should be done with it? To the Rev. Arthur N. West, of the Universities' Mission, belongs the honor of conceiving the idea of devoting it to a Christian church. Early in September he purchased all of it that could be bought and gave it to the mission. Services were begun at once in a little mud hut erected on the spot, and plans were laid for the building of a church. So rapidly was the work pushed that by Christmas day the foundation-stone was laid, and the

accursed place, which less than six months earlier had been a very citadel of Satan, was consecrated to the service of the living God.

With Bishop Steere as master-builder, slowly but surely the massive structure reared its walls, successive Christmas days marking epochs in its progress. At the end of four years it was completed with the exception of the roof, which at first was only temporary, and on Christmas, 1877, the first service was held within its walls. The permanent roof was a serious problem. It could not be made of wood, for the white ants would eat it; nor of iron, for that would make the



THE CHURCH OF THE SLAVE-MARKET, ZANZIBAR
PORTRAITS OF BISHOP MAPLES AND BISHOP RICHARDSON

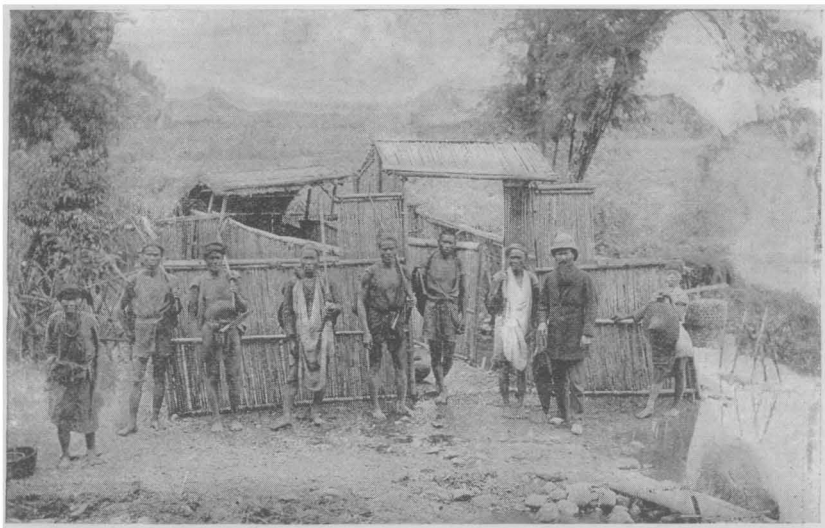
church too hot; nor of tile, for that would require a wooden foundation. At length the bishop decided to try a mixture of pounded coral and Portland cement thrown in a solid arch by means of wooden supports, afterward removed. This proved so successful that on Christmas, 1879, there was a grand opening of the completed structure, attended by all the Europeans in the island, as well as by the natives in festival array. In planning the church it had been arranged for the altar to occupy the exact site of the old whipping-post, but as this had not yet been built into place, the spot was marked by a great cross of greenery and flowers. The hymns, "Hark, the Herald Angels Sing," and "While Shepherds Watched Their Flocks," were sung in Swahili, and one of the strange sights of the day was the groups of Arabs, who had

so often bargained for slaves on this very spot, gathering in the ante-chapel to listen to the service. One year later, on Christmas, 1880, the altar having been built into place, the first celebration was said in the church, which, since then, has become a blessing to thousands.

Christmas with the Head-hunters of Formosa

One memorable Christmas day was spent by Mackay, of Formosa, and a few of his students, among the wild and ferocious head-hunters of the mountains, who had never before seen a white man or a missionary. In his famous book, "From Far Formosa," the heroic missionary relates his experiences as follows:

It was Christmas when we reached the chief's village and were taken



DR. MACKAY AMONG THE SAVAGES OF FORMOSA

into his august presence. He received us most graciously. A bear had been killed that day, and a fresh piece of his flesh was brought in for us; but we were not equal to raw bear's meat not yet cold, and had to decline with thanks. The women gathered some rice, threshed it, tramped it in a large tray to remove the husk, and pounded it in a tub with a wooden stamper until in a very short time it was ready for the pot. The pot was supported by three old knives stuck in the ground as spits. At supper each made rice into a ball for himself with a wooden ladle and his fingers, and reached for some of bruin's haunches, broiled to suit the taste of a brave.

The chief's house was one large room, fully thirty feet long, with a fire blazing at either end. There were five beds on poles along the walls. The highest was given to me and one close by to the students. We had candles made from the heart of the fir-tree, and as one burned out it was replaced by another. The men smoked, told stories, and discussed the chase. The women were busy thread-making on the spinning-jenny, and as they wound the rhea they laughed and chatted, as their sisters do in

Christian lands. We proposed a song—one of the songs of Zion. They all looked and listened with evident interest while we sang several hymns. Then through the chief's son, who had once visited me at Tamsui, I told them of the far-away home and God's love for the world. It was *Christmas night*, and away there in a wild place, where no white man had ever been, and in the company of men and women and children who never before heard of His coming, it sent a thrill to the heart to tell of the Babe of Bethlehem, the Man of Nazareth and Calvary. I could not help thinking of their sad state, and of the responsibility of the thousands in Christian lands who had that day taken up the Christmas carol:

Hark! the herald angels sing,
Glory to the new-born King!

A Christmas Dinner in the Heart of Africa

Christmas, 1882, found James Hannington and his little band of missionaries for Uganda encamped at the lower end of Lake Victoria Nyanza, after a long and perilous journey of nearly a thousand miles from Zanzibar. Never were circumstances more unpropitious for a proper celebration of the day; yet in one of his quaintly illustrated letters "to the youngsters at home," Hannington graphically tells how the festival was kept:

Christmas day found us as follows: G—— very ill in bed, A—— and W—— tottering out of fever, and your uncle just about to totter in. We had an early communion, and thought much of our loved ones at home thinking and praying for us, and wishing us true Christmas joy. In spite of our poor poor plight, we felt that we must celebrate the day. So we gave our men a holiday, telling them it was a great day among Christians, and that we should further give them a goat. I had a kid killed for our Christmas cheer, and A—— undertook the pudding. That pudding had its drawbacks, for when we went to the flour-box the flour was full of beetles and their larvæ, and we could not get them all out, the raisins were fermented, and the suet could easily have been compressed into an egg-cup. Then the pudding was underboiled, and yet boiled enough to stick to the bottom of the saucepan, whereby not only was a big hole burnt clean out of the cloth in which it was neatly tied (we were saved the trouble of untying the string), but also its lower vitals had suffered considerably—in fact, were burnt black; and yet a musty, fermented, underdone, burnt plum-pudding was such a treat to African wanderers, that I, for one, ate three slices, and enjoyed it more than ever I remember enjoying a pudding in my life. My only regret was that I could not send each of you a slice—you would have liked it so much!

"God's Christmas Gift"

Christmas, 1895, brought to the Methodist Episcopal Mission at Madras the priceless gift of Sooboonagam Ammal, a high-caste Hindu girl, whose story is one of the most thrilling in the annals of missions. The daughter of a learned and influential Brahman of the strictest sect, Sooboonagam was reared in seclusion in a home of luxury and wealth. Everything that love could devise or money could buy was lavished upon her. Her garments were of the richest silk, her jewels

many and costly. From childhood she was unusually devout in the worship of the gods, and there was no idolatrous ceremony in which she did not join. She visited fifty temples, made pilgrimages to eight sacred rivers, bathed frequently in the sea to cleanse herself from sin, and fasted often—once for forty days—to appease the gods. When her mother took the seal of the priests—*i.e.*, had the seal embedded in her arm, in token of her entire consecration—Sooboanagam desired to take it also. On account of her extreme youth—she was not yet eighteen—the priests refused to seal her arm, but gave her instead a tiny box of sacred powder to be worn always upon her person. After receiving this, she built a costly temple which still stands as a witness of her devotion to the gods.

Such was Sooboanagam when Miss Grace Stephens, Superintendent of the Methodist Episcopal Zenana Mission of Madras, and her coworkers first knew her. Having heard that the missionaries could teach her Tamil, which she was eager to learn because there were certain prayers and ceremonies that could only be performed in that language, Sooboanagam reluctantly agreed to admit them to her home, little knowing what the end would be. For eighteen months or more she cared nothing for the missionaries, and gave no heed to their religious teachings. But by and by she began to study the Bible, and then a great change came. Her zeal for the idols declined, and her love for Christ grew strong. She made no open confession, but her family noted the change, and ere long the missionaries were obliged to discontinue their visits. But by means of letters and messages she kept up communication with them, and they learned with sorrow that she was undergoing sore persecution in her home. At length a crisis came. Finding that she was to be sent to Bangalore to her father's younger wife, where she would be compelled to continue living in idolatry, Sooboanagam decided to forsake all—home, friends, the mother she loved so well, her high rank, her wealth, her costly jewels—and seek a refuge with the missionaries. Sadly and secretly she prepared for her flight, which she had planned to take place on the approaching Christmas day. Of that last day in her home she can never speak without tears. Sore, indeed, was the struggle to part with the mother so dear to her. But Christ was dearer, and when evening came on, this sheltered, treasured child resolutely stepped out into the darkness and sped alone through the streets.

That night Miss Stephens sat alone in her study, weary in body and mind. It had been a happy Christmas, but a very busy one. It was over now, but there were still duties to be performed. Turning wearily to her desk, the faithful missionary prepared to answer some letters, when suddenly Sooboanagam came flying up-stairs, and, throwing herself into the arms of her friend, exclaimed: "I am come! I am come! I am God's Christmas gift to you!" She wore neither jewels

nor costly garments, and had brought nothing save the little box of sacred powder, which she gave to Miss Stephens, in token of her complete renunciation of idolatry. The days that followed were anxious days, for untiring effort was made to win her back. But she remained true, and five weeks later, on February 3, 1896, publicly confessed Christ and was baptized. As she stood at the altar she sang, in a clear voice, the hymn which so well expressed her feelings:

Jesus, I my cross have taken—
All to leave, and follow Thee.

In the spring of 1900, in the care of Miss Stephens, Sooboonagam came to America. During her brief stay here she was greatly used of God, and on her return entered zealously upon the work in Madras. Surely it was a great gift that God gave to his workers in India on Christmas, 1895.



MARY REED

Christmas Among the Lepers of Chandag

Nowhere is Christmas more joyously celebrated than at Chandag, where Mary Reed is devoting her life to the lepers. Each successive Christmas day brings brightness and cheer to these afflicted ones, but perhaps none was more blessed than that of 1896, which was marked by the dedication of a new chapel at Panahgah. A letter from Dr. Martha Sheldon, quoted in John Jackson's "Life of Mary Reed," tells of it as follows:

In the afternoon of Christmas eve there was the distribution of warm jackets to the women of the asylum, which took place on the open grounds; they were already seated on the grass when Miss Reed and I arrived. The sloping rays of the afternoon sun fell gratefully upon us and the poor creatures who sat before us, while in the distance stretched the snowy mountains. After song, talk, and prayers, in which the women took part, the presents were distributed. It was a touching sight to see the stumps of hands, which up to this time had been hidden beneath the chuddars, emerge, and, in one way or another, appropriate the nice warm garments sent by friends across the sea, while each expressed her grateful thanks.

In the evening we had dinner together. Miss Reed sat at her little table with separate dishes, and I at another, eating chicken, curry and rice, and peaches from far-away America. We talked with many a ripple of laughter, as we enjoyed our meal in the cosy little dining-room. Later, at the sweet-toned organ, the gift of friends in America, we sang several hymns. Then I left to go to my tent, pitched in the yard. A gentle rain was falling. Oh, blessed rain, greatly needed all over India! It was as tho, at this holy Christmas-time, the heavens were gently brooding over a parched and weary world.

Christmas morning we were up bright and early. After breakfast we went to the dedication of the new chapel Miss Reed has built at

Panahgah, the men's refuge, about a quarter of a mile from her house. Her organ had already been carried there, and soon fifty lepers, men and boys in all stages of the disease, were seated on the clean matting in the back part of the chapel, while the visitors occupied the front. Large open doors, facing each other, furnished a draught of pure, fresh air between us and the afflicted ones. Very touching were the exercises, and very tender were the prayers that went up to the Lord, who on this day made Himself of no reputation, and took upon Him the form of a servant to serve just such needy ones as these. After the exercises Miss Reed and I distributed the warm, comfortable garments that had come for the men and the boys. Oranges were distributed to all, and an extra dinner of rice and goat's meat provided.

Miss Reed and I, with full hearts, went back to the house for our Christmas lunch, after which there was another service for the women



A GATHERING OF HEATHEN AND CHRISTIANS IN THE NEW HEBRIDES

and girls. It was a blessed Christmas day, the sweet memories of which will ever remain with me.

A Christmas Feast in Tanna

Christmas, 1899, was a notable day on the island of Tanna, where the Rev. Frank H. L. Paton, the son of the veteran missionary, John G. Paton, is doing effective work. In his new book, "Lomai of Lenakel," Mr. Paton tells of the events of the day, and the impression they made upon the heathen:

Great preparations were made for our usual Christmas gathering. The worshippers invited all the heathen to a great feast, and a labor schooner hearing of this hastened to Lenakel to improve the occasion in the way of getting recruits. On Christmas morning our people were up long before daylight. As the sun rose the last of the native puddings were safe in the ovens, and at 7.30 the pigs had followed them. At eight

we held a great thanksgiving service, and then, as the labor vessel's boats made for the shore, we began our sports and games. The heathen gathered from all quarters, and over a thousand people filled our grounds. All around were dense masses of armed men. The first item was a tug-of-war, and then came the greasy pole and other contests. The worshippers threw themselves with great heartiness into everything. The bright, laughing Christians, in their many-colored dresses, formed a striking contrast to the black, armed ranks of the heathen.

My first anxiety was the labor schooner, but soon a new peril made me lift my heart to God in prayer. *Some of the heathen had not met* since war had raged between them. At first they simply glared at each other, and then old hatreds broke out and hot words were spoken. Again and again I started some contest that would scatter the excited groups, but they soon came together again. Then I went from group to group and tried to spread a better feeling. Our Christmas gathering was nearly turned into a scene of bloodshed in our very garden, but God heard our prayers, and all passed off most happily.

The heathen immensely enjoyed the great feast spread out for them, and then the far-away ones returned to their homes, while our people went on with the games. In the evening we had a magic-lantern entertainment and singing. Despite the threatened dangers, the day was most successful, and made a marked impression on the heathen. One of them said, a few days after: "We know that the worship has come to stay. When we saw all the women and children mixing with the men in their joy, and all so nicely clothed, we felt ashamed, and that was why we stood apart and looked on. Where can we go? We can not escape the worship. We must take it in the end."

ENCOURAGEMENTS IN MISSIONARY WORK AMONG THE JEWS

BY REV. LOUIS MEYER, HOPKINTON, IOWA

"In the department of missions to the heathen we record, from month to month, continual new wonders of Divine conquests. . . . How different the record if we attempt to glean from Jewish-Christian sources the signs of redemption for Israel! It seems almost a way to discourage the friends of this cause if we pick up the occasional reports of a Jew or two converted, or a few willing to seek or hear of Jesus. It would seem more to the purpose to say nothing." Thus encourages (?) his readers the editor of a magazine which has, in large letters upon its first page, the motto, EVANGELIZATION OF THE JEWS THE CARDINAL ISSUE OF THE PRESENT CENTURY.

Such statements, based upon the superficial reading of a few monthly or quarterly publications, undoubtedly cause the common conviction that Jewish work, meeting with unsurmountable difficulties, is barren of results and quite useless, and thus increase the general apathy of the Christian Church toward a work which is especially dear to the heart of the Master, and which has shown quite remarkable signs of His goodness and of His gracious presence with the laborers during the past year.

"Encouragement in the work generally during the past year" is the report which reaches us from every one of the more than hundred societies and associations which are at present engaged in the blessed

work of bringing the Gospel to the scattered millions of Jews. And it will be well for us to look a little closer at these encouragements in a work which undoubtedly has greater difficulties than other missions.

We do not claim the slight increase of Jewish baptisms between May 1, 1902, and May 1, 1903, as a peculiarly encouraging sign, for the number of baptisms can never be the measure of success of any missionary effort, and baptism does not always mean conversion. But we claim, as the first especially encouraging sign in Jewish missions, *the greater accessibility of the Jews to Gospel effort*. This does not only mean that there is a very hopeful change in the attitude of the Jews toward Christ and Christianity, for that change has come very gradually during the last twenty-five years. Nor does it refer to the peculiar attitude of American and English Reform Jews, who declare themselves highly honored because Jesus, the teacher and the prophet, was one of their brethren, and some of whom are even trying to introduce the reading and the study of the New Testament into their services and Sabbath-schools. It refers chiefly to the accessibility of the Talmudical Jews in the eastern part of Europe.

The Russian laws, unfavorable to the propagation of any Protestant doctrine within the territory of the Holy Synod, forbid direct missionary effort among the multitude of orthodox Jews, and it is possible only to reach them by the printed Word of God and argumentative tracts. John Wilkinson has scattered thousands of Hebrew and Yiddish New Testaments throughout the Russian pale, and he and Gaebelein and the late Joseph Rabinowitz have distributed vast multitudes of good Gospel tracts in almost all the Jewish centers of Russia and Poland, and frequently the printed Word has shown the way of salvation unto Jewish hearts who were longing and searching for it. But the last year has shown a most remarkable improvement in the reception of the printed page among these fanatical Jews. The late Rev. J. M. Eppstein* was led to start a new missionary paper for Russian Jews, *Kol Shophar*, which he sent by mail to numerous rabbis and prominent Jews in Russia. The result was surprising. A few resented what they considered an insult, and wrote angry letters to the English clergyman. Many copies of the paper were torn to shreds, unread, with bitter curses. But a considerable number of the recipients of the paper not only read it, but were incited to further inquiry. Letters from Russian rabbis began to reach Mr. Eppstein, and a vast correspondence between these searching Jews and the missionary ensued, which a few years ago would have been considered impossible. The proofs of the great usefulness of this correspondence in spreading the Gospel among a class of Jews who hitherto had utterly refused to read the New Testament, are so abundant that now, where Mr. Eppstein has entered into his rest, the London Jews Society is raising a special

* See MISSIONARY REVIEW, August, 1903, pp. 609 and 621.

fund for the continuance of the correspondence with Russian rabbis and the circulation of the periodical, *Kol Shophar*.

Add to this the greatly increased demand of the Jews everywhere for the Yiddish Old Testament and their continued readiness to receive the New Testament, and there can be no doubt that the Jews were never so accessible to Gospel effort as at present.

II. The greatly increased interest of Christians. We do not say the greatly increased interest of the churches, because their interest in Jewish missions is little, if at all, increased. The number of denominational missions to the Jews has decreased a little during the past years, and many of those in existence are greatly hindered by decreasing contributions. But the interest of individual Christians in the conversion of the Jews has greatly increased during the last year. Three reasons for this can be given.

First of all, the shameful massacre of Kischineff called the attention of the whole world to the despised Jew, and the Christian joined the Jew in his protest against the barbaric cruelties of the Russian mob and the connivance of high Russian government officials. The pulpits rang with earnest appeals to come to the help of the suffering Israelites, and these appeals led naturally to an increased study of the promises of the Word of God concerning His chosen people, and thus to an increased interest of individual Christians in Jewish missions.

In the second place, the great accessibility of the Jews to Gospel effort is so manifest that men interested in Jewish work took new courage, brought new sacrifices, and by their example influenced others. Thus, Mr. Corey, long interested in the Jewish work in Pittsburgh, saw the encouraging signs, and, believing that the time for a step forward had come, provided from his own means a well-equipped home for the Pittsburgh mission. It was, as far as we know, the largest gift of any living individual to Jewish missions on this side of the ocean since their beginning. His faith must influence others, and the gift encourages every Jewish worker.

In the third place, the movement among the Jewish followers of Jesus has greatly increased the interest of Christians in Jewish missions. This is proved by the large number of letters from individual Christians in almost every part of the world, which reached the writer after the Hebrew-Christian Conference held in Mountain Lake Park, Maryland, July 28 to 30, 1903.

And that brings us to the consideration of the third encouraging sign in Jewish missions.

III. The Hebrew-Christian movement. The greatest obstacle in the way of the spread of the Gospel among the Jews, and of the increase of interest in Jewish missions, has probably been the fact that the great majority of those Jews who believed in Jesus as the Christ were entirely absorbed by the existing Christian churches, and thus bore

no testimony of the fruitfulness of missionary work among the Jews. In addition to this absorption, it was deplorable that many of those who posed before the public as "converted Jews," and collected money for themselves or nominally for work among their Jewish brethren, were frauds and impostors, so that even well-meaning Christians lent an ear to the oft-repeated claim that all the converts from Judaism to Christianity were simply attracted by financial considerations.

Many efforts to correct this condition were made during the nineteenth century, but all were in vain. A small party arose, chiefly composed of Gentile workers among the Jews at first, which favored the founding of a *Hebrew-Christian Church*, in which all the Hebrew-Christians were to be united. Tho this idea has met with no favor in the United States, and only few Hebrew-Christians of other countries have come out openly in favor of it, the plan is so much discussed in missionary magazines of Germany and England, that even the approaching International Jewish Missionary Conference in London (October 21 and 22) is to consider its Scriptural aspects.

Hebrew-Christian Brotherhoods and Alliances had frequently been founded in America and England during the nineteenth century, but none of them had proved of much help in the difficulties which confronted the Jewish work from within, when God put it into the hearts of a few Hebrew-Christians, who had met in Boston in 1901 (by invitation of Dr. E. S. Niles), to undertake steps looking toward the founding of a *Hebrew-Christian Alliance*. The appointed committee, shrunk to two members, saw the way providentially opened, and called a meeting of Hebrew-Christians to Mountain Lake Park, Maryland, and after that meeting was called there appeared unexpectedly that which we would call the most encouraging sign perceived in Jewish mission work for many years. The call, through friends of the cause, found its way into German and British magazines for Jewish missions, and was not only read with interest, but heartily seconded. Thus it came that the corresponding member of that committee received almost four hundred and fifty letters from Hebrew-Christians in every part of the world, who rejoiced in the prospect of a Hebrew-Christian Alliance, for which many of them had prayed for years, and also official letters from already existing Hebrew-Christian Alliances in London, Stockholm, and Jerusalem, pledging support and signifying readiness to join in an International Hebrew-Christian Alliance.

The Mountain Lake Park Hebrew-Christian Conference was held on the prearranged date, and tho it was not largely attended, it undoubtedly marks a forward step in Jewish missions, and is of greatest encouragement to the laborers and friends of the cause, because it has established beyond doubt that the Spirit of God is moving among those Hebrews who followed Jesus outside the camp, so that their ears are opened to the cry of their brethren perishing without the

Gospel, and they are ready to band themselves together for increased effort among Israel, for stronger testimony to the Church of Christ, and for mutual strengthening and helpfulness.

To us the Hebrew-Christian movement of to-day speaks of the time to favor Zion, the set time, and is an earnest of great things to come. For when the Jewish believers in Christ, scattered over the whole world and found in every condition of life, are thus banded together for earnest Gospel effort, we may look for the onward march of the Gospel not only among the Jews, but also among the heathen.

Truly, the Lord is encouraging his children in their efforts among the Jews. May these encouragements lead us to more earnest prayer, greater liberality, and largely increased efforts!

THE MISSIONARY MIRACLE

BY REV. J. K. WILSON, D.D., PORTLAND, ME.

The parable of the sower is the missionary parable, setting forth the seed, the sower, and the varying conditions of soil in "the field, which is the world." In like manner, the miracle of the feeding of the five thousand may be considered as the missionary miracle. In no other of our Lord's mighty works have we so clear an illustration of the meaning and content of the great commission.

Here are the three factors in the missionary equation: A world that needs; a Christ who gives; a Church that carries.

1. The primary missionary impulse. "*When He saw the multitude He had compassion.*" Our interest in men is begotten of His interest in them.

2. The supreme missionary obligation. "*He said unto them, Give ye them to eat.*"

3. The feeding of the five thousand was distinctly a superhuman and Divine work, not a development of the time and place and existing conditions. Missionary success is not the evolution of germs of good in heathen religions; it is the direct working of the grace and power of God.

4. The Divine purpose includes human thought and study. "He Himself knew what He would do"; yet He said to Philip: "Whence are we to provide bread, that these may eat?"

5. The apparent inadequacy of the means—an invariable factor in every problem of Christian service. *E.g.*, the twelve, and the opposing forces of a whole world lying in sin; Luther and the Romish hierarchy; Carey, "the cobbler," and the millions of heathen. Judged by human standards, there is never "enough to go 'round.'"

6. The Divine mathematics: $5 + 2 \times 12 = 5,000$. Five loaves and two fishes multiplied by One Lord and divided or distributed by

His twelve disciples, is equal to the needs of furnishing enough for five thousand people.

7. The use of the commonplace. *Barley* loaves—the commonest kind of bread; that of the extreme poor. And *small* fishes.

8. Christ uses and multiplies what a man has, not what he would like to have.

9. Giving is keeping. If the lad had eaten his luncheon, we should never have heard of it nor of him. In surrendering it for the Master's use, both he and it are kept in perpetual remembrance. True immortality is relation to Jesus Christ and His work.

10. Christ's answer to question and remonstrance often takes the form of command. "Send them away, that they may buy food." "Give ye them to eat." "What are these five loaves and two fishes among so many?" "Make the men sit down."

11. Orderly planning and arrangement. "They sat down in ranks, by hundreds and by fifties." Systematic missionary work *vs.* "wild-cat" schemes.

12. The limit of obligation: the last man. So long as one was unfed, the obligation to carry the food gripped the disciples.

13. The limit of supply: the last need. Enough for all, "as much as they would." "To the uttermost."

14. The emphasis of the individual. The mass was divided into companies, and was ministered unto by the twelve. But to each individual man in his hunger, an individual disciple was sent. It is individual work that is needed, and individual contact that tells.

15. The shortest way to the needs of men is *via* Christ. The disciples were for feeding the people through the medium of the nearest village. Jesus said: "They need not go away; there is a nearer source of supply."

16. Each must pass on to the next that which he has received. The fifth man in the third row, *e.g.*, has no monopoly on the bread and fish that have come to him. All have equal right.

17. Care for the fragments that remain: the conversation and use of the "by-products" of missions—education, culture, commerce, etc.

18. The disciples were not to spread out their provisions that the men might come and be fed; they were to go to them. A church that is not carrying the bread of life to starving souls is violating its commission and making void its character. The condemnation of the world is that it will not come to Christ; the condemnation of the church is that it will not go for Christ.

19. Increase by expenditure. "Religion is the only commodity of which it is true that the more we export, the more we have."

20. The Gospel is a trust, but not a Trust. "He gave to disciples—to set before them."

THE MASTER'S METHOD

THE STUDY OF THE MIRACLE-PARABLE OF THE FEEDING OF THE MULTITUDE

BY DAVID M^CCONAUGHY, NEW YORK

Forward Movement Secretary of the Presbyterian Board of Foreign Missions

Each miracle of the Master is likewise a parable in action, even as every parable is practically a miracle in word and in thought. Is it not strikingly significant that of all the thirty-four miracles of Jesus the only one recorded by all of the four evangelists is that of the feeding of the five thousand? Altho not even the birth of Jesus, nor His baptism, nor the beginning of His ministry, nor, indeed, any other event, except those that cluster around the cross, has been thus recorded, yet this one miracle, of all the rest, has been preserved by Matthew (xiv:13-21) and Mark (vi:30-44) and Luke (ix:10-17) and John (vi:1-14).

In the midst of that inimitable picture of the world's unspeakable need is put the problem which is still awaiting solution—the problem of the evangelization of the world: "*Whence are we to buy bread that these may eat?*" And after three suggested solutions, typical of the answers given by the Church throughout her history, the Master's own method is given, not in mere words, but in acts. When once this pattern, shown us in the Mount, is followed, the problem will be solved, and not until then.

I. The Problem

The question is not so much as to whether the heathen can be saved if they do not get the Gospel; the question, rather, is whether the Church can be saved if she fails to give the Gospel to the world. For is it not evident on the very face of the problem (1) that it is the Divine purpose "that these may eat"; (2) that what is required is something that it is necessary to "buy," not what, costing little, is worth little; and (3) that it is "we" who are offered the unspeakable privilege of partnership in the "King's business" of providing the Bread of Life for the perishing multitude?

The problem is a vast and complex one, whether considered from the standpoint of *who* these are that are to be fed, or *what* they need, or *whence* the need is to be supplied.

In the picture before us the situation is put in a few strokes of the great Spirit-Artist's pencil: "A desert place"—"a great multitude"—"as sheep not having a shepherd"—"the day far spent."

1. *Their number* is beyond adequate conception. No arithmetic can grasp a billion souls, altho we talk glibly enough nowadays of a billion dollars. We even speak of a billion-and-a-half-dollar steel trust when we fail utterly to get hold of a billion heathen trust! If one were to count at the rate of one every second for eight hours a

day seven days in the week, unceasingly, it would take over a century to even count a billion, and meanwhile three generations more would have come on the scene, and the task would be three times as great as at the beginning. No wonder that when one considers that appalling procession of non-Christians—the 336,000,000 Buddhists, 208,000,000 Hindus, 192,000,000 Mohammedans, 60,000,000 Confucianists, and 225,000,000 Pagans, not to include those of corrupted forms of Christianity—one is tempted to give the problem up just because it is so big.

2. *Their need*, too, can scarcely be exaggerated, but, summed up in a single word, it is simply this: *the Gospel* to the whole man—body, mind, and soul. And this is what the Master meant to give the multitude when He sent the first disciples forth and outlined the plan thus:

Healing.....	the body
Teaching.....	the mind
Preaching.....	to the soul

In carrying out that threefold and all-embracing program there are

II. Several Solutions Suggested

1. "*Send them away*" is the summary, but utterly selfish, response of Judas No-faith. That was the attitude of the churches of Asia Minor, whose candlesticks were removed because their candles, hidden under a bushel, went out. It was the answer of the Church of the Middle Ages, which sent forth the Crusaders with sword and torch to wreak vengeance on the Mohammedan world—not to give the Gospel, but to recapture the Holy Sepulchre. It was the spirit of Rev. Sydney Smith, who leveled the shafts of his satire at the consecrated Christian cobbler, and described William Carey's proposal to give the Gospel to India as "absurdity in hysterics, illusion dancing in wildest frenzy, preposterousness run mad, the unsubstantial dream and vision of a dreamer who dreamed that he had been dreaming." It was the attitude of Dr. Ryland, President of the Baptist Association, who is represented to have tried to suppress Carey by saying from the chair: "Young man, sit down; when God pleases to convert the heathen, He will do it without your aid or mine." It was the answer of George Hamilton, in the General Assembly of the Auld Kirk of Scotland, when he pronounced foreign missions "illusive, visionary, dangerous to the good order of society"—as "improper to propagate the Gospel abroad, so long as there remained a single individual at home without the means of religious knowledge."

2. "*Two hundred pennyworth is not enough*" is the half-hearted suggestion of Philip Little-faith. But is it intended thus to indicate the limit of ability or of willingness? No one will deny that with the wealth of this country rated at the enormous sum of \$100,000,000,000,

there is in the hands of the church-members enough to speedily put the blessings of the Gospel within reach of every creature in the whole wide world. The deposits in the savings-banks of the United States of America, which seventy years ago averaged \$135, now amount to no less than \$400 for each inhabitant. Last year, in this country, there was wasted for liquor \$1,600,000,000; for tobacco, \$800,000,000; and for amusements, \$700,000,000; while the expenditure of all the denominations for the evangelization of the world was only a little over \$5,000,000. How is it that when \$75,000,000 can be thrown away in a vain search for the North Pole, we stick at "two hundred penny-worth" for the carrying out of the Great Commission of Jesus Christ our Lord?

3. "*There is a lad here who has five loaves and two fishes, but—*" The suggestion of the observant and businesslike Andrew Faith-and-Works is the nearest approach to a solution. It is the answer of the Student Volunteer Movement, with its most magnificent offering of young life that the Church has ever seen in all her history. But, sad to say, a "missing link" is discovered at this point. Church Boards not being enabled to keep pace with the splendid enthusiasm of the Student Movement, there have of late been fewer volunteering than hitherto. Now it is seen with increasing clearness that alongside of this Student Movement for *Going* there is needed a Movement for *Knowing and Sending* on the part of those outside of colleges, and especially of the entire rank and file of the men of the Church. The time is past for relegating the problem of missions to the noble women who have long set such a splendid example; the men must cease to hold their interest in missions in their wives' names.

With fresh purpose of obedience we are turning to the fountain-head to learn

III. The Master's Method

His way of solving the problem is a perfectly plain and practicable one, the only sufficient solution. He spells the answer in three great action words:

1. *Prayer*.—"He went up into a mountain." At the opening of the scene and again at the close we see Him there alone, in touch with the source of all power. The streams that turn the world's machinery rise in the solitude of the mountain tops. It was in the haystack prayer-meeting at Williamstown that the whole missionary movement of America originated. If we would emulate the Master we must heed the appeal of Joseph Neesima and "*advance upon our knees.*"

2. *Study* is the next essential in order to the solution of the problem. "He lifted up his eyes" and "saw a great multitude, and He was moved with compassion." It was not mere pity, but a fellow feeling that resulted from knowing the condition of the multitude.

"Lift up *your* eyes and look upon the fields, that they are white already unto harvest."

Surely there could be no more cheering fact than this: that a million and a half women were engaged in systematic study of missions in the United States last year—unless it were that as many men were to thus seriously grapple with the greatest problem in the world!

If only the practical Andrew can be got to stop long enough to look carefully into "the basket" and see just how many loaves and fishes are available, and then consult the Master's pleasure, the problem will be speedily solved.

3. *The practical application* which follows inevitably after prayer and study is spelled in several syllables:

- (a) *Organization*....."Make them sit down"
- (b) *Consecration*....."Bring them hither to me"
- (c) *Commission*....."Give ye them to eat"
- (d) *Consequent blessing*....."Gather up the fragments"

(a) "They sat down *in ranks, by hundreds and by fifties.*" The very first step toward a speedy solution of the problem is to definitely *distribute responsibility*. Dividing the multitude of five thousand into fifty rows, one hundred deep, each of the twelve members of that primitive church had just four rows to feed, leaving half a share to the little man who had provided the wherewithal. On the same principle, if the responsibility of giving the Bread of Life to the ten hundred millions of non-Christians were distributed among the two hundred millions of Protestant Christians, *each would have but five to feed*. Instead of giving the problem up because it is so big, what is needed is to get it down to practicable proportions.

Take, for instance, the section of the problem with which the Presbyterian Church in the United States of America has to deal, and in order to reach the one hundred millions to whom that Church has undertaken to give the Gospel, each of the more than one hundred million communicant members at home would be responsible for not more than one hundred—one to each row of one hundred. With all her vast resources of men and money, is it not perfectly practicable for this to be accomplished *within this generation*? But on the present basis, it will take the Presbyterian Church centuries to overtake what she has undertaken. For, counting all the men on the field, unordained as well as ordained, each male missionary of that Church is at present responsible for a population of not less than three hundred thousand, or as many people as are found in Arizona, Nevada, Wyoming, and Alaska combined; and even that does not fully show how overwhelming is the situation. If reinforcements were sent on the basis suggested by the missionaries of India—a man and a woman for each fifty thousand—and even if all the men were married, it

would call for not over six thousand. When the average salary is only \$575, what church could not have its own associate pastor on the field abroad? And there are more than seven thousand seven hundred and fifty Presbyterian Churches (North).

(b) *Consecration* must accompany organization—"Bring them hither to Me." If each three hundred and thirty members, on an average, were to combine in assuming the support of a missionary couple, the problem would be solved, and the cost to each member would be less than one cent a day, or about the amount of a single trolley fare a week. Is it not evident, then, that all that is necessary is to *distribute the responsibility*?

(c) But more than money is called for: "Give *ye* them to eat." The *commission* that comes to each one can not be met by a mere contribution of money. Whether we go or send, we are expected to render personal service as workers together with Him.

(d) *Blessing* is sure to follow such consecration of one's self and substance in a measure far exceeding anything that we might ask or think. In place of the little hand-basket, in which our few loaves and fishes may have been brought, shall be given us heaping hampers—"good measure, pressed down, shaken together, running over" (Luke vi: 38).

IV. The Sequel

"The people said, this is of a truth the Prophet that cometh into the world." The problem will be solved, the evangelization of the world accomplished, when the Church adopts the Master's method of feeding the multitude.

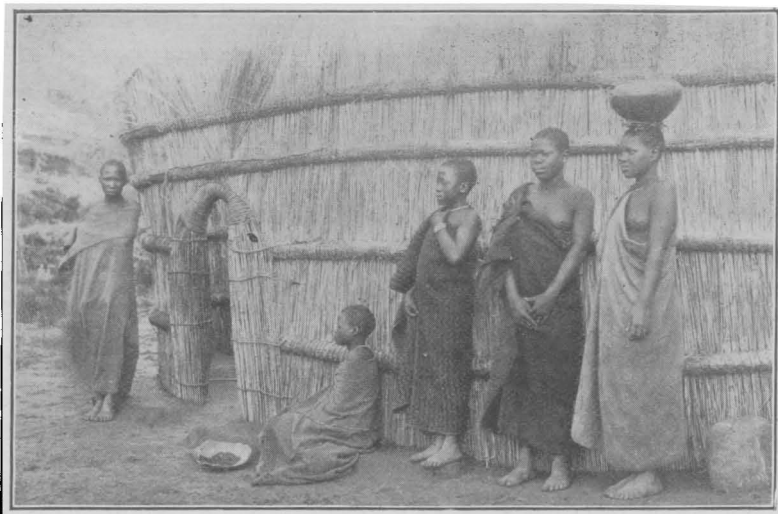
TRIALS AND TRIUMPHS IN BASUTOLAND*

BY REV. ALFRED CASALIS
Missionary of the Paris Missionary Society

[The following address of Mr. Casalis, of the French Protestant mission in Basutoland, a country under the British Protectorate in South Africa, gives a most interesting description of the history of that mission (founded about seventy-five years ago) and of its present condition; and, still more, of the prospect now opening up of a future of vast influence to be exercised by the people of Basutoland over all the tribes of these vast regions, in consequence of the Christian education they have received and are still receiving from our admirable friends of the French mission. The following pages will repay careful perusal, and the questions now becoming very urgent and perplexing, concerning the natives of South Africa, may find some solution through the Christianizing and uplifting of Basutoland.—JAMES E. MATHIESON, Esq., London.]

The history of the Basutoland mission is no mystery to the Protestant public. Who has not read or heard of these heroic times, when Moshesh, that clever diplomatist and most valiant warrior, fought for

* Translated from a paper read at the Paris Conference in June, 1902.



HEATHEN WOMEN OUTSIDE A KRAAL IN BASUTOLAND

the independence of his people, while the pioneers of the mission were engaged in another struggle, longer and more difficult, against the heathenism of the Basutos? This battle for Christ, begun at the opening of the last century, has been prolonged up to the present hour, not without many reverses of fortune. Thank God, however, victory has been gained over these reverses, and to-day this mission is doing a magnificent work.

The Basutos have, under the kind protection of a foreign power preserved their autonomy and central native government, and the tribe has maintained the integrity of its territory, is rich, and on the high road to material prosperity. The mission, firmly established by its founders on a solid basis which nothing has been able to shake, has reached the maximum development of its limits, covering the country with a network of stations and outstations, and has launched out its intrepid couriers even into the valleys and gorges of the Orange and Dratkensberg rivers. It has organized with method and wisdom its native work, and is reaping little by little in joy what for so long has been sown in tears.

This progress is identical in the social and the religious spheres. The history of the mission is joined closely to that of the tribe. Only those can realize this who know what was the life of the Basuto before the arrival of the first missionaries. The date of the birth of the mission is also the date of the official beginning of this tribe. Together they have grown, together they have passed through great political crises which nearly destroyed them, both in '58 and '66 and from '80 to '83. Basutos and missionaries have passed through the same trials, the same joys, the same disappointments, and the same

hopes. In their darkest hour the Basutos have found us faithfully attached to them and ready to share their fate. They have never forgotten it, and never will forget it. Thus the name of *Fora* (France) is in the plains and mountains and valleys of Basutoland a name dearly respected. One day, at a great "palaver" of the tribe, I heard the Paramount Chief Lerothodi affirm solemnly that that which had saved his people from destruction was "*Thuto-ea-ma-fora*" (The Gospel of Christ brought by the French missionaries). They know this in Africa, and are grateful to us to-day. The French mission, often suspected or defamed, has at last conquered the respect and good will of the English government and of the Boers. In the religious world among those acquainted with missions—in Germany, America, and England—the Basuto mission is known and highly appreciated. Figures have their convincing power and speak for themselves. The results attained by the French Society in Basutoland press themselves on the attention of all those who are deeply interested in the Kingdom of God. We wish to give our testimony to the faithfulness of God, and to tell of that which has been obtained in Basutoland by seventy years of faithful service.

It was the French Protestants who gave birth and activity to missionary life in Basutoland. It is rare now to find eye witnesses of these first steps in the arena of missions, but the Church should not forget that the Basuto mission has been one of the first fruits of the religious revival in France at the beginning of the last century, and that it has won for us the good name of faithful Christians, sincere evangelists, and of good workmen in the harvest-field of God.

The Basuto mission is in the way which leads to success. I will not seek to prove it by its internal progress, but in trying to show the



EVANGELISTIC MEETING CONDUCTED BY THE PARTY FROM MORIJA MISSION

influence which it exercises all around and beyond its natural frontiers. In the development of missionary work, as in all other human or Divine activities, we can not assign them to their limits, and say to them "Thus far and no farther." The human and Divine mind always tends toward fresh conquests, to spread itself abroad, to make itself universal. It is not possible that a prosperous and living mission should be stopped in its moment of expansion by the conventional limits of a political frontier. From every living organism there radiates an activity of life which tends to reproduce elsewhere that to which it has given birth in its original center. Life reproduces life, and this life grows, extends, and conquers successively new spheres of action. Thus it is and always will be increasingly, we believe, with the Basuto mission.

I will divide this subject into three parts: (1) The foreign influence of the Basuto Church. (2) The academic influence of the mission. (3) The influence of our literature in the neighboring tribes.

The Church and Its Influence

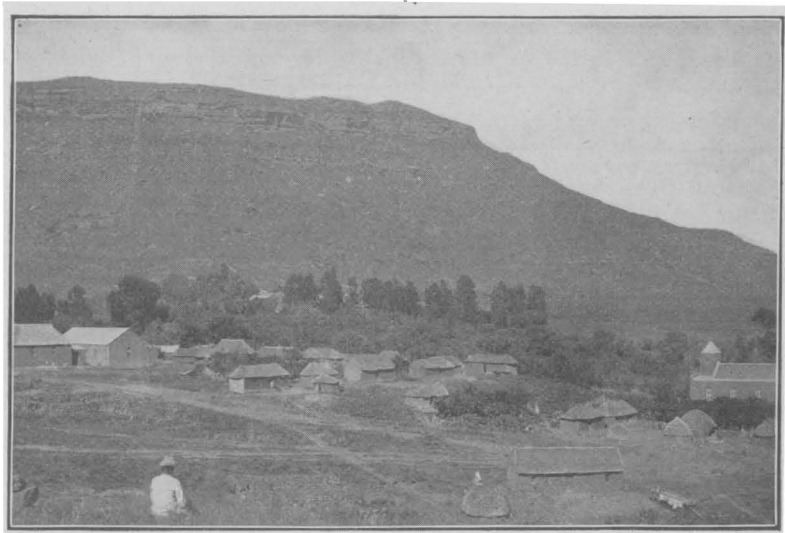
Missionary work in South Africa, as elsewhere, has been closely linked with political events. Often missionaries have found themselves in conflict with the policy of the whites; such a conflict provoked the burning of Livingstone's home and books, and the expulsion of the French missionaries from Basutoland in 1866. The policy of the whites toward the blacks is nearly always one of conquest and repression. The whites begin by destroying, and then claim to build upon the ruins which they have made. Missionary work, on the contrary, is a work of preservation and regeneration. The missionary seeks to protect and safeguard the rights of the native, then to introduce into this rudimentary society the great regenerating principles of the Gospel.

In Africa, and perhaps elsewhere, missionaries have too often simply acquiesced in the methods of armed force and forcible annexation. Have we not even heard it affirmed that there must be first the conquest of arms in order to introduce the Gospel? Consequently, missionaries have often wrongly been considered agents or allies of foreign governments against the natives. As a matter of fact, missionaries have too often been content quietly to see the soldier interfere and break the power of the native chiefs. On account of this, there is sometimes a certain bitterness and distrust in the heart of natives against missionaries. Ethiopianism is partly one result of this error.

In Basutoland the situation has been very different. The mission has identified itself with the tribe from the first, and has never departed from this attitude. In 1880-83, for instance, when most of the whites, both traders and magistrates, had left the country, the French missionaries remained at their stations and suffered the same

privations as the Basutos. This characteristic attitude has been fruitful of happy results. It has shown the natives that missions and white conquests are not synonymous, that the Gospel, on the contrary, is a principle of liberty, and that the missionaries fervently desired the preservation of the integrity of the Basuto territory and their autonomy. They have put this down to our credit.

The circumstances have helped us. The Basutos, growing more civilized, more disciplined, and more loyal, have made themselves respected even by their enemies. In short, it so happens that, surviving all other South African tribes, that of Moshesh alone has preserved its territory, its autonomy, its chiefs, and the habits and customs of its ancestors—in fact, all that constitutes its nationality and dignity.



MORIJA MISSION STATION CHURCH AND SCHOOL BUILDING
Training institute in the distance

The other tribes, vanquished and subdued, admire and respect the Basutos, or envy them, as do the Pondos, the Zulus, and the Bechuanas. Khama, and even Lewanika, have amicable relations with Lewthedi, and exchange with him presents and courtesies.

The religious work, so closely connected with the political and social life of the tribe, has benefited by this state of things, and the blacks of South Africa know and respect that which the French mission has done for the Basutos. The native Christians of the neighboring tribes and countries lean upon the Basuto Christians, and look up to them. Tribe and mission, Basutos and Basuto Church, form one whole, and their reputation has spread together over South Africa.

What is taking place at this moment in South Africa? A vast

work of civilization and Christianization of the blacks. However doubtful may be the results obtained by certain methods of evangelization, however imperfect may be the Christian or Christianized natives, it is nevertheless evident that considerable results have already been obtained. It is not possible that the good seed of the Gospel should have been so plentifully sown during seventy-five years without some success. This preaching of the "good tidings," this new spirit, has worked and borne fruit. The blacks have partially emerged from their torpor. They feel, without reasoning it out, that they need a new guiding star. They aspire, perhaps unconsciously, to a different organization of their social condition. It is, above all, in the religious domain that this spirit of awakening manifests itself.

How do the whites receive these new-born ambitions of the black population? Perturbed and uneasy, because of this spirit of independence and initiative unexpectedly developed among the blacks, they have been taken unawares. Too much caution, slowness, and distrust on the one side, too much haste and lack of method on the other, have produced disastrous results. As a result, most of the South African missions have lost many of their members through Ethiopianism, which, instead of working with them, works against them.

Thank God, thus far it has not been so in Basutoland. The methods adopted there have been both prudent and daring. When it has been well to loose the reins a little we have done so; partial errors have sometimes impaired the whole, but we have succeeded in establishing three principal things:

(1) *A corps of evangelists*, to which is entrusted the evangelization of the heathen. This is very important, and agrees with the principle of "Africa evangelized by the Africans."

(2) *A pastorate*. The native pastors have to-day the same rights that missionaries have in all that concerns the management of the church. In conference their votes have the same value as ours, and they have shown themselves worthy of it up to the present moment.

(3) *One central fund*, which unites the twenty parishes and the one hundred and twenty outstations of Basutoland, joining them in view of one common effort, and teaching them, little by little, the great principle of solidarity, which is so foreign to the intelligence and heart of the black.

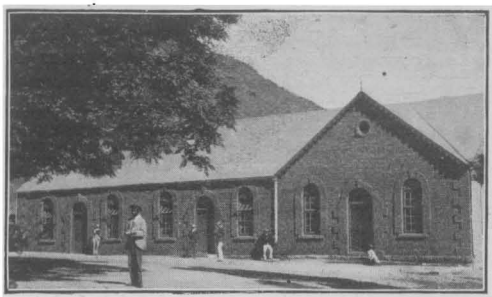
The machinery of work is still far from perfect, but is on the high road to be so, rendering already great service, and, as a whole, does not lack dignity and power. Here is in its main features the ideal organization of a native church, destined to autonomy, and we are ambitious to offer the Church of Basutoland as a model and pattern to the native Christians of South Africa. We wish to show the natives what true Ethiopianism can and ought to be—i.e., a church managed

ecclesiastically and supported financially by natives only. I am convinced that in this respect it is our duty to make our operations better known, and to extend them. It is not impossible that when things settle down again in South Africa that the Dutch (Boer) Synod may consult with us, and ask for our cooperation for the organization into "churches" of the native communities who live in the Orange River Colony. These communities have been neglected and left to themselves, but the Dutch Church will not be able to ignore them much longer.

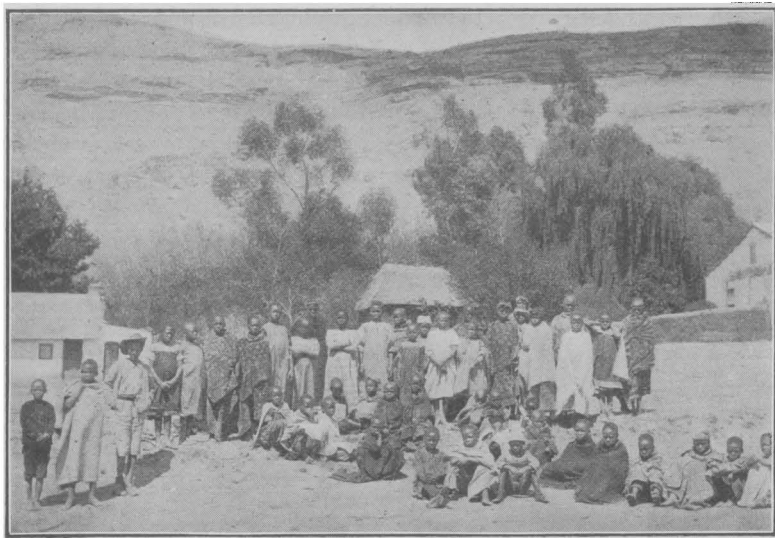
Notwithstanding the difference of race, these blacks of the Orange Colony look to us. Several missionaries have had to look after the little outstations in the Orange territory, composed of natives who wished to attach themselves to the Basuto Church. A large district, that of Witsgieshoek, would open to our influence any day we wished. No one can see what the future has in store for us in South Africa. But we may be permitted to hope and pray for one great native church, uniting in the same faith and under the same church discipline all natives speaking the Basuto language, both in the Basuto land and in the neighboring countries of the Orange Colony and the Transvaal.

This may appear Utopian. Undoubtedly we are still far from it, but all the more reason for the Basuto mission to continue its work of pioneering and education. It is not from ambition that we wish to see the Basuto Church take the lead in this movement, but solely because it is our conviction that the methods employed in Basutoland are the only ones which offer solid guarantees for the future. The strength of the Basuto Church arises from the fact that it is based on *conversion* and upon *firm discipline*.

It may seem strange to have to insist upon the necessity of conversion in missionary work. It is, nevertheless, only too true that many of the so-called missionary churches are far from attaching to conversion a primary importance, and that many natives are received as catechumens upon their simple request, without any careful examination. They are then baptized and admitted to the Lord's Supper with the same incautiousness. This is the cause of much sorrow and failure in the work of the conquest of souls. We have tried to place true conversion at the foundation of the increase of the church, and in this



NEWBERRY HALL TRAINING INSTITUTE, MORIJA



SCHOOL INSPECTION AT MORIJA

respect I believe that we have attained very encouraging results, and have formed a church in which the necessity of conversion is understood and respected. Far be it from us to attempt to appear different from what we are, and to pretend that all native Christians have passed through real conversion. This would be too good to be true. There was a Judas among the twelve, an Ananias and a Sapphira in the primitive church which appears to us so pure and so holy. We only affirm that the Basutos know what conversion is, and understand that to be truly a child of God it is necessary to have passed through this profound crisis. There are those who deceive us and deceive themselves as to the reality of their own conversion, but that can not make void the principle itself. It is important that we should assert our principles more and more in this respect, that we should preach by example, and that we should maintain our methods. In face of the slackness tolerated elsewhere, or practised openly by Ethiopianism, it is necessary that the natives of South Africa should see growing up a church based upon conversion, self-denying, and aspiring after purity and holiness. A church thus directed can not fail to shed around it light and life, and to play a useful rôle in the rise of this best religious association which will be one day the native church of South Africa. We can never be too ambitious in this respect.

This need of conversion and this aspiration after purity we have strengthened by firm discipline. No doubt we have sometimes been reproached with having abused our authority as an ecclesiastical body by imposing a too severe discipline on the blacks: with having prohibited things which were without importance in the sight of God—

which were not bad in themselves, and were only national customs, doing no other harm than shocking our European ideas. A certain amount of sentimental sympathy has been expressed on this head. My personal conviction is that our discipline is consistent with the spirit of the Gospel, which demands both self-denial and sacrifice from its adherents, and that it will not be possible to raise the blacks above their primitive barbarism without the destruction and total eradication of polygamy and "marriage by cattle."

As to the prohibition of spirits in all its forms, is it not our duty to fight drunkenness by the only efficacious means? When a nation so intelligent and civilized as the French is striving to kill itself by alcohol, what can we expect from an African tribe only half emerged from paganism? It is necessary to forbid the use of it, as we prevent children playing with fire.

As to the fact that we prohibit an adulterer, for instance, from approaching the communion-table, can you blame us for trying to keep order and decency in the most solemn ceremonies of our worship? All church discipline can only be imperfect and temporary, but discipline is good for us so long as we live on this earth and have not come to the perfect stature of Christ.

In Basutoland our discipline has been our strength. It has prevented paganism from entering into the church, from disfiguring and sullyng it.

What is the attitude of some other missions who have come at a



THE NATIVE PRINTERS OUTSIDE THE MISSION PRESS

comparatively recent date, and have brought to Basutoland the methods of sectarian proselytism? They have adopted a system of the greatest tolerance. Under this apparent generosity much diplomacy is concealed. To attract the natives by presenting to them a less severe and more attractive Gospel: to baptize the heathen as they are, without seeking to free them from their paganism, then to hide it all under the cloak of the church—such has been the method not openly avowed but employed in fact; it would be easy to prove this by examples.

Lastly, Ethiopianism has come to make a systematic use of these methods. Out of a spirit of opposition, it proclaims its contempt for all discipline. The leaders, seeking before all to gain popularity, and to gather around them as many people as possible, have closed their eyes, and wilfully ignored all the faults of the clergy which they have collected and all the moral wretchedness of their flocks. It is urgent that in this dangerous current the Basuto Church should stand as an immovable rock, submitting bravely to a severe discipline, and offering to all the ideal of purity and holiness which it hopes to attain some day. We have already in this respect rendered some service. Other missions also have recently decided to combat alcoholism and “marriage by cattle.” May God grant that the Basuto mission shall remain faithful, and to hold high the standard which it offers to the natives, preventing thus the infiltration into its bosom of a paganism which, tho apparently conquered, will only have cleverly concealed itself to reappear in its own time!

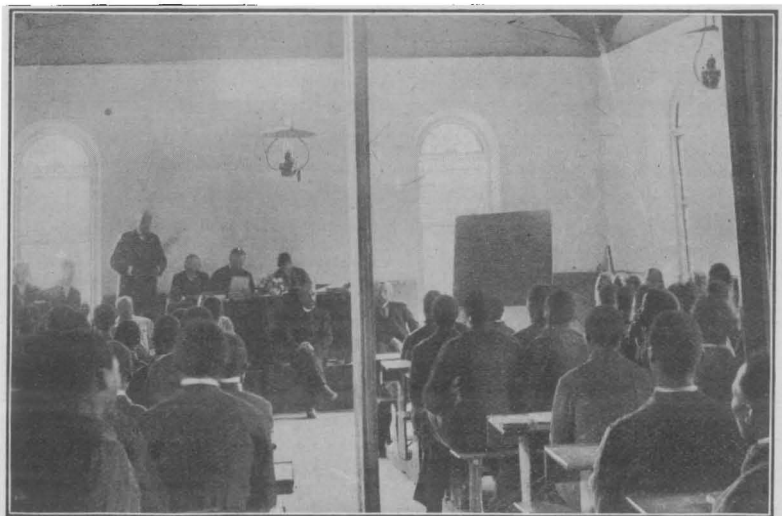
Education in Basutoland

The system of schools in Basutoland is thoroughly organized, as evidence of which are our one hundred and fifty primary and five superior schools—normal, industrial, etc. We make great sacrifices for our schools, for they play a double part—that of intellectual teacher of the tribe and religious instructor. We have a large proportion of heathen children in the schools, who receive there their first Biblical instruction. Many of these children receive serious impressions which, as they grow up, lead to their conversion. We can not sufficiently appreciate this admirable instrument of education and evangelization.

It is here that we have a privileged position. Every year there come to us numbers of children and young men from outside tribes, attracted to our schools by a thirst for knowledge. Many young men, who have come from Kimberly, Mafeking, Johannesburg, and elsewhere, to-day have returned home, having found in Basutoland their first stock of knowledge and, what is still better, faith in the Gospel.

The Normal School, and especially the Bible School, have a preponderating part in this outside influence of the mission. Among the pupils of the Normal School we have recently had two nephews of

Khama, the celebrated Christian chief of the Ba-Mangwato, and the son of Iababu, the famous editor of the Kaffir journal *Imvo*. There are in Cape Colony schools more important and better equipped than the normal schools of Morija, but the natives have confidence in us and love to send their sons to us. The Bible School is a true nursery of young evangelists and teachers for the Orange Colony, the Transvaal, and Bechuannaland. Over two hundred young men have come to us thus from foreign parts, and have received from us the best we had to give them, and thoroughly penetrated with the spirit and the methods of the Basuto mission. They have returned home to work for the conversion of their countrymen. Some who have been sent by



THE TRAINING INSTITUTION
Examination by the committee

missionaries of other societies find on their return employment and an assured salary, others who come on their own responsibility establish little independent and benevolent works. Thus the name and the knowledge of Christ radiates from Basutoland into the regions beyond. Why should we not aim at something of the same kind for our Theological School? It seems to me that it would be an advantage if this school were not exclusively for the Basutos. Of course, it would be necessary to act with prudence and foresight, and not to provide the means of study to young men who had received no real call; but our colleagues of the Dutch Church in the Orange Colony and Transvaal are seeing more and more the necessity of evangelizing the blacks. They could not and would not found a theological school for them, but it would be quite possible to make an agreement by which they should send their pupils to Basutoland. This, moreover,

would be a step toward a federation of native churches—toward true Ethiopianism. But if there is a question which forces itself upon all the missionary bodies of South Africa, it is the unification of their methods. It is necessary to arrive at a federation of all the native churches based on the same confession of faith, with a pastorate recruited in the same manner and enjoying the same privileges. Without it the future can not fail to have in store much serious trouble, for the natives will make this unification without us and against us. The Ethiopian movement has clearly shown this. Tho checked to-day, it will show itself to-morrow under another form.

The Influence of Literature

For more than forty years the Basuto mission has possessed a modest printing-press which has passed through numberless vicissitudes. During the war of 1865 it was pillaged by the Basuto warriors, who seized some of the type and melted it down for bullets, the instruments of peace becoming thus weapons of war. Owing to lack of means, this printing-press has never been established with necessary completeness. It has done what it could—sometimes producing much, sometimes stopped for months or even years. Notwithstanding these unfavorable circumstances, this useful establishment has produced a very large quantity of books of divers character, of which the principal are: the Bible, published in the first instance in separate books; two hymn-books, numerous catechisms, a history of the church, a Bible dictionary, and a great variety of school-books, without mentioning our two periodicals—the weekly *Petite Lumière* (religious, political, and literary), which has already appeared for thirty-five years, and the *Journal des Ecoles du Dimanche et de l'Evangelisation*.

This literature, which we are trying to develop, and to which we hope to add shortly a complete commentary of the New Testament, is unique of its kind in South Africa. The work of all the other societies united does not equal the publications of our mission alone. Many of the men and young people of the neighboring countries come to study in Basutoland. When they leave they carry with them a small collection of our books, which they sell to their compatriots. Later on, when the supply is exhausted, they write to Morija for more; and thus thousands of our Testaments, hymns-books, and catechisms leave Morija, and go to carry light and joy into the hearts of those who are thirsting for truth and knowledge.

Some years ago, in order to realize a plan of my predecessor, A. Mabile, which death prevented him carrying out, I bought a wagon and four oxen, and employed the services of a native evangelist, whom I sent as a colporteur into the Orange State and the Transvaal.

During one of these journeys, while passing near a village, in a

very sequestered part of the Transvaal, he heard some natives singing. The tune seemed familiar, and he stopped the oxen hastily. When he drew near he came into the midst of a group of natives, who, under some large trees, and by such a moon which is only seen in Africa, were dancing to the tune of "Great God, We Bless Thee." Admirable opportunity for a colporteur, and of which he immediately took advantage. These poor heathen had learned this hymn from some young Basutos traveling through the country. From village to village the tune and words made the round of the country. Of course they did not understand its meaning, not knowing even that it was a hymn or a prayer. But when the colporteur started out again some days later he left behind him a little light which will not be extinguished. Let it shine in one soul, and it will be for life eternal.

It is thus that from our books in Basutoland shines forth the knowledge of God and the love of Christ. In 1898, the year before the sale was interrupted by the Anglo-Boer war, the total of our receipts reached 75,000 francs (\$15,000), of which 50,000 were from foreigners. Each weekly post brings us fifty, eighty, or one hundred letters from natives, some coming from as far as the extreme north of Rhodesia, enclosing postal orders, bank-notes, and checks—all repeating unceasingly the same strain: "Books, more books, always books." The demand increases every year. We now have to send chests full to Pretoria, Johannesburg, and Kimberly. The poor press of Morija works, labors, groans wofully, for it is old and fatigued, but never overtakes its task; always overworked, the machine, the printers, the directors do their best, but never enough.

Our resources at Morija being insufficient, we have had printing done in Tudon, at Nancy, also at the Cape. Even this has not been enough. At present the situation is such that not being able to obtain from us what they want, some of our clients are trying to print our books clandestinely—thus doing us a wrong. Our ambition, justified and necessitated by the circumstances, is to establish our printing-press upon a broader basis and to put at its head a trained man.

The Basuto mission, while working only for the conversion of souls, and wishing to preach Christ only, has found itself doing a much vaster work than its founders themselves had anticipated; it has brought twenty thousand souls to Christ, it has powerfully contributed to save from destruction and annihilation a tribe whose vitality and future are to-day assured. Passing over its first limits, it is speeding beyond, stretching its influence, enlarging the circle of its peaceful conquests, and, without expecting either glory or recompense, is trying successfully to spread afar over the blacks less privileged than the Basutos the benefits and life of the Gospel.

The plans of God are always wise, merciful, and far-seeing. It is not without design or by accident that this Gospel has been preserved

from destruction. It is God who has placed it where it is, who has revealed to it the treasures of His grace and love, and is preparing it little by little for an important religious and social mission. The day will come when the Basutos will be called upon to give out that which they have received, and to take an active part in the evangelization of the black races of South Africa. At present the test is still very great. May God grant to us missionaries more faithfulness and consecration, and to the Basutos that they will not harden their hearts.

God has abundantly blessed our persevering efforts in these distant plains. What we have begun, let us finish. The Basuto mission has reached a crisis in its development and growth—the framework is ready, the machinery is at work. We see in a future, of which God alone knows the secrets, the definite formation of a native church autotomous and independent. But the moment has not yet come to cry “victory,” or to undertake, for the sake of new work, sacrifices which would compromise the present and the future of our mission. For what has been done thus far let me give thanks in Basuto fashion when a present is made them; they say: “*Le Ka Moso*”—that is, “To-morrow more!”

SEEKING TO REACH THE EDUCATED HINDUS

BY GEORGE SHERWOOD EDDY

Secretary for Southern India of the Indian National Council of Young Men's Christian Associations

The movement toward Christianity in India has begun, as it should, at the bottom of the social scale, and the masses that have been gathered into the Church have been mostly from the lower castes. The Brahmins especially, as the conservators of their religion, whose support and prestige depends upon the superstition of the poor, have resisted Christianity. There are in India nearly five million English-speaking natives, educated under a system of Western thought, who are for the most part sympathetic, intelligent, and open to the presentation of Christianity in English. These men hold all the influential positions, and lead the people socially and religiously. Many of them who have been educated in mission colleges are favorably disposed towards the truth, and need to be followed up. Apart from educational work very few indeed are working among these men, and they are largely a neglected class. Even fifty miles from a railway I have found audiences of from thirty to fifty English-speaking Hindus. They are always eager for the lectures, partly as an opportunity of hearing English, partly because of their intense interest in all speculative questions of religion and philosophy, and partly from an open-minded desire to compare their religion with others and to hear relig-

ious truth. Perhaps I can best give you an idea of these men by telling you briefly of the last four places where I have worked among them.

The first was in the city of Kumbakonam, which has a population of over fifty thousand, with a government college and two large high-schools containing over a thousand students, beside a large English-speaking community of past students. It is a grand field for missionary effort, as it is one of the strongest citadels of Brahmanism in India. Yet when I last visited the place there was no missionary working in the city itself, and nothing being done for these English-speaking men. One man has now begun work among them, but he is untrained and uneducated, and does not profess to be able to meet them upon their own ground. The city lies wide open for a college settlement, or the establishment of a Christian institution, or for evangelistic mission work. Can not some reader consider this call?

As I approached the city I found a young Hindu whom I began to question in order to ascertain his point of view, to be able intelligently and sympathetically to help him, and also to be better able to present Christianity to the Brahmans of the place. I found the man typical in his views. I asked him what he meant by "God," "sin," and "salvation." Philosophically he was a Pantheist, holding that we are all God and that some day we will be absorbed in Him; and yet following the instincts of his heart he believed that somehow God loved us as our Father in heaven. The fact that these two views are contradictory is not the slightest obstacle to the Hindu mind, which is full of contradictions. Tho he held that there was ultimately only one God in essence, yet there were countless other dieties or "swamis," which were manifestations of this one God, just as men also are manifestations of God. He admitted the reality of sin, yet he had no deep sense of sin himself, and sin to him was as much a matter of ceremony as of morality. Killing an ant or failing to perform his temple ceremonies was on the same plan with lying and adultery. He lightly admitted that he lied and took bribes. Salvation, to him, meant deliverance from a personal life of suffering existence here on earth in countless transmigrations, and absorption into God. As for the past, he was bound by that dreadful chain of "Karma," by which he must suffer for all his unknown misdeeds in former births. For the future, he looked forward with vague indefiniteness to drifting into union with God; somewhere, somehow, in some future birth, by his own works, he might shake off his mortal existence and attain to God. And for the present, paralyzed by a past fate and enervated by an unknown future, he is left "without God," "without hope," without any serious or sufficient motive for morality. He goes to the temple on special days with his offering to the idols, he hurries over his Sanskrit mantram, or prayer, and then his religious duty is done. He is

left free to lead his worldly, sordid life, having almost totally divorced religion and morality as two separate and unrelated things. Suddenly, as he was talking to me, the Brahman's meal-time came. Turning his back upon me, he hurried through his Sanskrit prayer; then sat upon the floor of the railway carriage and ate his food. When I asked him, he told me the meaning of his prayer, though very few, even of the educated men, have any idea of the meaning of their mantrams. These were his words: "Oh, thou Sun-God, invoked into this water which I now hold in my hand; purify the sins committed by me through anger, or by the mind, the tongue, the hands, the feet (treading on insects, etc.), the stomach and other organs, and from unknown sins." Here he drank the water as a symbol of ceremonial cleansing. And such a prayer, repeated thrice daily, constituted his religion. When I asked him what he meant by "being purified" from sin, he said he did not mean forgiveness, for "God could not forgive, we must suffer for all we have done." This is the religion of a large portion of these 5,000,000 educated men.

The audiences in Kumbakonam gathered in the town-hall and listened attentively to the lectures. They tried to break in at the second lecture with questions and with discussion, but tho I threw the lectures open for discussion during the first year I was in India, I have for the most part endeavored since to gain a quiet hearing for the truth, and to avoid the excitement and self-defensive attitude which questions and discussions arouse. I have learned another lesson, also, in abandoning the apologetic line of argument and of comparison between Hinduism and Christianity, and endeavoring to take them, as it were, off their guard, to lead them to forget the distinction between West and East, between what is theirs and what is ours, and to bring them face to face with sin, and Christ as a Savior from sin. I have found this method far more fruitful. The first night in Kumbakonam I lectured upon sin and the second night upon Christ.

The next place visited was Vallore, where I found a large Christian college of the American Dutch Reformed Church, with one thousand five hundred students and schoolboys. Here the audience was more sympathetic, owing to the Christian teaching in the college. Let no one think that educational missions are fruitless. Possibly they have not always been as bold and as direct as they might have been, but they are doing a mighty work, and leavening the whole thinking community with Christian truth. No other agency is so effective in reaching the higher classes.

The next place visited was Bangalore. Here the audience rose to four or five hundred, and the interest was intense. There are few audiences so attractive as a Hindu audience of educated men. If I were asked the attitude of educated Hindus toward a Christian lecture. I would say that it was characterized by the following: (1) *Sympathy*,

I know of no people naturally so sympathetic, so courteous, and so polite. (2) *Toleration*. Unlike the begottd and earnest Moham-medans they look upon all religions as rivers leading to the same sea or roads to the same city, partly because they have no clear distinction between truth and error. They tolerate everything, and never tire of comparisons between their religion and others. (3) *Speculative interest* in all philosophic or religious questions, with delight in all beautiful imaginations or interesting speculations, rather than an earnest inquiry after truth, or a desire to know their duty. (4) *Lack of moral earnestness*, a separation of religion and morality, of faith and works. (5) *A growing patriotism*. The national consciousness is awaking. They defend all that is theirs, they resist all that does not praise or tolerate the national religion. (6) *A defense of "the higher Hinduism,"* a reaction against Christianity as a Western religion, and the beginning of a revival of their own religion somewhat similar to that which Christianity had to face in Rome under Julian. They boast of their sacred books, tho almost none have read them themselves. They know of the obscene stories of their gods, but they explain them allegorically or expurgate them. Just now this revival of higher Hinduism is rallying around the figure of Krishna (explaining away his immorality), and the teaching of the Bhagavath Githa (the highest and purest of their sacred books), and the Pantheistic system of Vedantism. The heroes of this new movement are the late Swami Vivekananda, Mrs. Annie Besant, the famous London convert from materialism to theosophy, and Colonel Alcot, of America.

After Bangalore I went to another Christian college, some miles from the railway, where a large audience thronged the college hall every night. The city was a center of Hinduism, full of idols and temples. We announced three lectures:

(1) "What to Live For; or, the True Philosophy of Life" (taking two sayings of Christ, that a man's life consists "not in the abundance of things," but that "this is life to know God," pleading with them to abandon their worldly, sinful life, and search after God; endeavoring to find common ground with them in the first lecture, and to appeal to their conscience against things which they themselves would admit to be wrong, and which their own sacred books condemn). God's power seemed mightily with us on that first night. On the second night the subject announced was "Karma and Forgiveness; or, the Greatest Prophet in the World," being a statement of the way of salvation through the atonement of Christ. I tried to avoid attacking Hinduism in the lecture. After the meeting, however, the leading Hindus complained that I had evaded the question and had not proved that Karma and Transmigration were untrue. We doubted whether they would even come back to the third lecture, but on the third night the hall was crowded. The excitement was

intense. During the afternoon I had allowed the college students to ask questions at the end of the Scripture period. With burning excitement they had questioned and cross-questioned, endeavoring to defend their own religion. It may interest you to know just the questions they asked. I add a list of them:

- (1) "How can you account for the origin of evil in the world?"
- (2) "Why did God permit suffering? Hinduism explains the inequalities of life as suffering for sins in previous births. Can you account for suffering?"
- (3) "Were the Jews who never heard of Christ unsaved? Were Socrates and Buddha and such men unsaved because they never heard of Christ?" (I referred them to Romans ii : 6-16.)
- (4) "Why is idolatry wrong? We do not worship the idol, but merely endeavor to fix our minds upon some object while we worship the one unseen God."
- (5) "Why is a mediator necessary?"
- (6) "Can you show that Christ was the Son of God?"
- (7) "Are there no defects in Christ? Are there any defects in Hinduism?"
- (8) "Is baptism necessary? Need we break caste to become Christians?"
- (9) "Why can not Krishna save us? He says, 'Come unto me and I will save you.'"

These were the questions that were burning in their minds as they came to the lecture. The second night had appeared like defeat. There remained this last opportunity. I had taken as the subject, "How to Know the Truth; or, The Final Test of a Religion." I proposed seven tests by which we could try any claimed incarnation or religious teacher which we could apply impartially to Christ, or to Krishna, or to Mohammed, or to any other religious leader.

- (1) Was He a proven historic character who has helpfully entered human life? (This excludes all their animal incarnations.)
- (2) Was His teaching the truth of God? Has it uplifted men? Is it the final standard of truth for the world?
- (3) Was His character Godlike, holy, sinless? (By implication excluding the immoral Krishna as a possible incarnation.)
- (4) What were His claims? Did He claim to be the incarnation of God, the Savior of the world? (This would exclude Mohammed, Buddha, Confucius, Zoroaster, etc.).
- (5) What were the historic effects of His life on earth? Has He changed human history and uplifted men?
- (6) His universality. Was He limited, local, provincial, temporary, exclusive; or was He the full and final revelation of truth for the whole world?
- (7) Does He meet the needs of human life, satisfy the human heart, meet the test of personal experience?

As one by one we applied these tests to Jesus Christ, and saw Him rise to His rightful place as the only Savior and the Son of God, as by implication the immoral Krishna was excluded with all other men or fabled deities, the power of God seemed to come down mightily upon

the audience. For an hour and a half the attention was almost breathless. By the influence of the Spirit their sympathy seemed to be held throughout, yet an unseen power drove home the truth to every heart with unanswerable conviction. At the end of the lecture the principal of the college rose and spoke to the audience with tears. It seemed to me that there were few dry eyes in the room. Seed was sown that night which will bear fruit in eternity.

Never have I known the preciousness and reality of Christ, and never have I seen the beauty and the meaning of His teaching, as when thrown in glorious relief against the darkness, the despair, and the hopelessness of heathenism. Think what it would mean if you had no Bible, no privilege of prayer, no certainty beyond the grave, no hope of meeting loved ones again; no church, but instead a dark idol temple; no forgiveness, but a relentless past of unforgiven sin to haunt and curse you; no personal Savior who spoke and lived and loved and died and rose again, who reveals God to us, and who brings us to God, but launched alone on a vast and boundless sea without chart or compass, without haven or harbor in sight, to sail aimless, helpless, shut in by clouds of darkness and death, and with no Sun of Righteousness to turn our darkness into His marvelous light. This is Hinduism. In the face of it let us ask, "*Are we appropriating Christ for ourselves. Are we sacrificing anything to give the life to others?*"

A BURMAN TRAGEDY IN 1876

BY REV. JOSEPH S. ADAMS, HANYANG, CHINA

The town of Bhamo, Upper Burma, was in holiday attire. Men, women, and children, in their brightest silks—laughing, joking, shouting—were wending their way to the south gate of the city. The day was superb; the sun shone brightly down from cloudless skies. The brown, thatched bamboo houses, on both sides of the dusty roads, were half hidden in flowering shrubs. Tall trees—teak, plantain, mango, bamboo, and others of many tones of green—cast a welcome shade upon the crowds.

Through the trees, toward the south, glimpses of the beautiful Irrawadi River were seen. The broad surface was dotted here and there with canoes, bearing companies of men and women on to the place "without the gate," where three unfortunate men, each a condemned criminal, were to pay the last stern penalty of the law.

Pushing our way through the people we reach the execution ground. A few feet apart we see three tall crosses of strong bamboo, to which the prisoners will be bound, after which they are to be disembowled and left slowly to die. Gaming-tables are spread on every side. Stalls for the sale of fruit and other refreshments are doing a

busy trade. Little groups of people are gathered, squatting on the ground, chatting gaily, waiting for the arrival of the military with the unfortunate prisoners.

Lingering there, our thoughts were led back to the days of old, when the Son of God, for our redemption, suffered "without the gate," even as these who were thus to die, lest their blood should defile the city. How the hardness of heart, the contempt of human pain and anguish shown by these careless ones remind us of the enemies who surrounded the blessed Savior in His last dark hour of suffering!

In the distance a procession is seen advancing from the south gate. The golden umbrellas—sign of the royal authority of the Woon (Governor) of Bhamo—are gleaming in the sun. Soldiers with swords and spears guard the way. The crash of gongs drown the shrill lamentations of the women and children somewhere in the crowd. The prisoners, heavily chained, bearing marks of cruel torture, are carried along and thrown down, each at the foot of his own cross. Poor fellows! for stealing a few pounds of the king's cotton, to pay such a fearful price; but it was a crime committed against the KING!

How hopeless the doomed men were. Vain the strong wrestling with the powers against them. Cruel and hard were the hearts around. There was no reprieve.

A woman cast herself down upon one of the prisoners—only a poor Burmese woman; yet love refused to part with its dear object. She was his wife, and with strong crying and tears, pleaded for mercy. Of what avail is woman's love to deliver from death? The stern-faced soldiers dragged her away with blows and curses, and thrust her among the crowd.

The woon stood, unconcerned, smoking a cigar, and now gave a command in quick, imperious tones. A pompous secretary knelt before him and began reading the death-warrant. The executioner and his assistants knelt also, with ropes and swords ready for the deadly work. The crowd pressed heavily upon the ring of soldiers, anxious to see every detail of the awful scene. The reading is ended. The executioner begins to remove the chains before binding the criminals upon the crosses. The victims groan bitterly, and wildly look around for help which can not reach them.

What does this great shouting mean? The woon has dropped his cigar in astonishment. The "Tsitkay," or captain of the soldiers, orders them to "Beat, beat, the dogs who dare to interfere!" But the ring is pushed aside by the swaying crowd, which opens to pass a troop of yellow-coated Buddhist priests. They have been summoned by the panting, disheveled, heartbroken wife, who turned to them for the mercy she could not find elsewhere. The priests threw their yellow robes over the prostrate, half dead, tortured men. They face the woon, who rages about, livid with anger. They claim their ancient

privilege of saving the lives of men condemned to die, even from the power of the king himself.

The people shout as the woon retires with his soldiers, cursing sullenly, for he knows he must not defy the priesthood.

"Life! life! life!" is the cry of the rescued men. How welcome the coming of the priests to these who were "condemned already"! How opportune the swift messenger of love to those who were able to save! How safe the covering of the yellow robe!

Triumphantly the priests bore the three men to their monastery, first to feed and restore them after the awful ordeal through which they had passed; then they were to shave the head and wear the yellow robe which saved them—saved to serve the Buddha, of whose merit they knew the value. The rescued men could no longer return to the old life. They retained their families, while yet serving the monastery. If for any reason one should resume civilian dress, he threw aside the protection of Buddha, and any man might slay him. Only while abiding under the sacred yellow robe was he safe.

A striking illustration of the protecting power of the blood shed on Calvary for the redemption of the world; a reminder, too, of the danger of going back to the old life, and neglecting that great salvation. May we ever wear the robe of His righteousness, who endured the cross, despising the shame, to save us from the power of the broken law, and to deliver us from the bondage of the king of evil! May we emulate the earnestness of the woman who for love's sake sought and found the needed help! Let us go forth to deliver those who are in the bands of iniquity and the power of death, to the glory of the name of Jehovah Jesus!

The progress of the Kingdom of the Prince of Peace among these interesting Burmese is one of the most fascinating stories of modern missions.

MISSIONARY NOTES FROM BURMA

[From correspondence of Rev. George Thomas Leeds, M.D., American Baptist Mission, Hsipaw (Thebaw), Burma, engaged in evangelistic, school, and medical work, we make the following extracts as tending to an insight into mission life, for acquaintance with the details of which there seems to be a growing popular desire.]

Open your geography to the map of Burma, look northeast about one hundred and thirty-two miles from Mandalay, and you will find Thebaw or Hsipaw. It is situated in a valley mostly occupied by rice farms. On every side are high mountains, covered with dense forests. These towers of strength cause me often to think of Psalm cxxv:2 with increased security and courage. On the east of the city is a river, not navigable because so shallow, and the high waterfalls. The valley being lower than the surrounding country, all waters flow toward it and off through a defile. The mission dwelling-house is

just outside the city, on a rise of ground, with excellent drainage and a good view.

In jungle touring, pack bullocks or mules are used, there being no cart roads. Until the past year all our traveling has been by bullock carts or pack bullocks. Twelve to fifteen miles a day is all that can be made by cart. Now we go to Mandalay in two days; by cart, ten to fifteen days. By rail we can receive goods from Rangoon in six days, by cart the delays were so many that we were from one to three months getting goods from Rangoon. Since our mail comes in by train all the way from Rangoon, we receive it one week earlier.

The hand of the English government is plainly seen in many ways. Improvements in cart roads, streets, sanitation, and house-building are much in evidence. English law is used in the courts and works well for the benefit of the people. A man may now build a comfortable house and make some show of being prosperous, with no one to question his right, whereas, before English rule, if a man began to show signs of prosperity he would be imprisoned or in some way have his property taken from him by the authorities. English rule is greatly beneficial to the people, even tho many of the men who enforce the laws, and represent a Christian nation, are not Christians themselves, and even opposed to Christian work for the native people.

Children of a school-going age in Hsipaw are scarce, because in 1896 this section was visited by the "terrible scourge" small-pox, when three hundred children in the town died. The city was practically childless, nearly every child under twelve years of age having died. Parents do not realize the value of education, but we are glad to teach them its importance and advantages.

What kind of diseases do these people have? Well, with very few exceptions, the same as Americans. The intense glare and brightness of the sun causes many sore eyes. Then, too, they are no doubt caused by slacked lime, which the people eat on a sour leaf. It is smeared on the leaf by the finger, the finger is used to wipe the eyes, and thus the lime is put in the eye. The lime makes the teeth black, and the mouth as foul looking as you could possibly imagine. Chewing lime and betel is a very filthy habit. Three cases of total blindness from cataract have been cured by operation, and many cases of partial blindness from corneal opacities have been cured by medicine.

Each department is evangelistic. Were it not so our work would be in vain. One in charge of a mission station must necessarily do much secular work, and without constant vigilance the spiritual life would be drained dry. Believing that all the work is holy, we endeavor to breathe into all the Christian spirit. We are frequently obliged to do the work of veterinary surgeons, judge, lawyer, school-teacher, farmer, contractor, cook, blacksmith, tinsmith, painter, carpenter, shoemaker, bookkeeper, undertaker, and embalmer, besides the regular work of preacher, pastor, physician, and surgeon.

INDIA: TWENTY YEARS AGO AND NOW

BY REV. EZEKIAL C. SCUDDER

Arcot Mission, 1882-90

FOR BETTER

1. (a) Treatment of women more as equals
(b) Education of women welcomed in schools and zenanas.
2. Eagerness to accept Western education.
3. Confidence in Western medical methods and usage.
Sanitation, hospitals.
4. Less rigidity in regard to caste.
Restaurants, tinned foods.
5. Formation of the Young Men's Hindu Association, etc.
Activity, even tho hostile, better than lethargy.
6. Rise of the Christian community:
(a) in character and confidence.
(b) in esteem of the Hindus.
7. Unifying of mission work by federation and cooperation.

FOR WORSE

1. Less devotion and religion of any kind.
Especially among young men and in large towns.
2. Spread of infidelity among the "English educated."
3. Adoption of Western methods of living, etc.
Dress, food.
4. Increase of the "drink" habit.
Publicly, privately.
5. Study of the Bible for hostile purposes.
Opposition by English educated individuals.
Opposition by organizations, Young Men's Hindu Associations, etc.

HEATHEN DARKNESS IN AFRICA *

*Condensed from the *Record of Christian Work*.

BY WILLIS R. HOTCHKISS

Missionary of the Friends' Industrial Mission

I wish I could give you a glimpse of the real conditions that prevail in that land without the knowledge of Jesus Christ. Go with me into Central Africa. You find a people absolutely naked in body. Go with me into one of their huts, circular in form, in shape like a beehive, the only opening into which is a little hole two and a half feet high by a foot and a half wide, into which you crawl on your hands and knees. When you have gotten in, and your eyes have become accustomed to the semi-darkness, and your nostrils to the almost over-powering stench, if they can become accustomed to it, a scene of filthiness indescribable greets you. I have counted at night, upon being called to attend to their sick, as many as eleven persons and seventeen goats in a hut fifteen feet in diameter.

Is it any marvel to you that living thus with their beasts for generations they become beastly, beastly in thought, beastly in conversation, beastly in very appearance?—for the same law works in Africa as in America: the man becomes like his associates. Is it any wonder that amid the putrefying atmosphere of such moral conditions love is throttled to death? Is it any wonder that in some tribes when any are sick they take them into the bush and build a fire beside them and leave them? Where we are, they take them into the bush near by the village, and

fasten a rope about the neck of the man, or the woman, as the case may be; the other end of the rope is fastened somewhere in the village enclosure. Each morning some one deputed for the purpose shakes that rope. If there is answering shake from the poor fellow in the bush yonder, they conclude he is alive, and they carry him a little food. Morning after morning this goes on until there is no answering shake. Then they go forth, tie a rope about his ankles, and drag him farther into the bush. At night there is a horrid carnival of wild beasts; in the morning a few scattered bones tell the tale of what had been the temple of an immortal soul.

My friends, if that Book is true, Jesus Christ died for that soul as truly as He died for your soul and mine. Jesus Christ did not die for the African, He did not die for the Indian, or for the Chinaman, or for the American, as such; there are no national boundaries to the love of God. He did not die for the black man or for the white man, the red man or the yellow man, as such; there are no color lines in heaven. Jesus Christ died for men, and wherever there is a man, there is one for whom the Son of God gave His life.

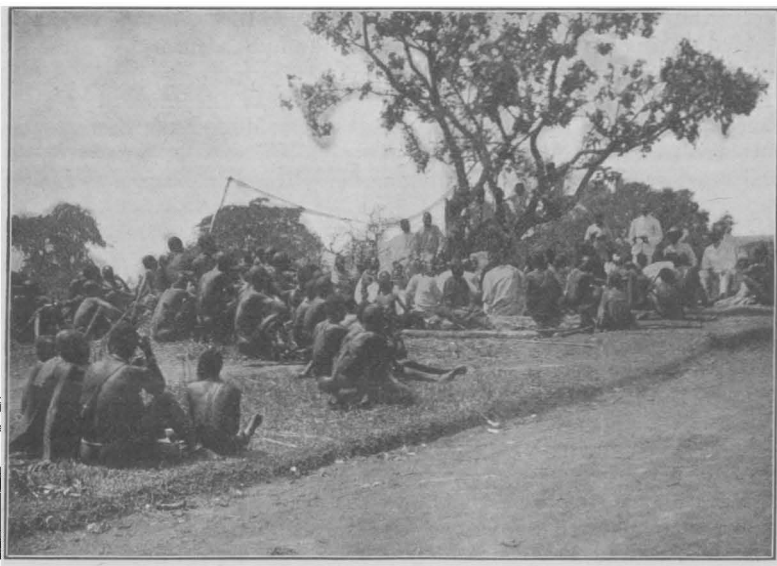
It was a wonderful thing when Abraham Lincoln signed his Emancipation Proclamation, and four million slaves in our country went free. But it was a vastly more wonderful thing when a greater Man than Lincoln signed the World's Emancipation Proclamation with His own blood, and that proclamation He placed in your hands and mine with the injunction: "Go now, go and tell the world's captives I have set them free; go and tell the world's slaves I have stricken the shackles from them." But, God pity us, nineteen centuries have passed, and if we laid our ears to the ground to-night we could hear the clank of the chains and the crack of the whip that tells of the bondage of eight hundred million of our fellows who have never heard that God signed their emancipation.

These people did not want me there any more than the world wanted its first great missionary, Christ. They tried their best to get rid of me—held councils of war to decide what to do with me. I might say that I was absolutely alone. I went out with five companions. Three of them I buried; the others had to return home, so I was left for the greater portion of four years absolutely alone. Finally, several of the natives came to me with the information that they had decided to kill me if I remained more than three days in their midst. I felt that I was in the place God wanted me to be, and that is the safest place in all the world, as it is also the sweetest. I would to God we could get rid of the notion of saying, "Thy will be done" with a groan, as tho it was necessarily a hard thing God asks of us. God's will is in the sunshine as well as in the shadow. God's will is in the laughter, and the joyousness, and the gladness of life as much as in the sorrow and the afflictions of life. I sent word back to them: "I am here to tell you about God. I expect to stay." They threatened all manner of things. But at the end of the time they came to the conclusion that it was no use, so they issued an order that any one found bringing any food to the white man was to be killed, and for nearly two months that order was rigidly enforced. It would have fared very ill with me if it had not been for a Divine provision. An old woman used to pass my hut to and from her work in the fields. Every time she passed she managed secretly to drop a root of cassava, the root from which our tapioca comes, before my door. I roasted that root, and it enabled me to eke out my slender supply of provisions throughout

those months. God's ravens are not dead yet. When we get to the end of ourselves, we find God there every time, if we are looking for Him.

The people then came to me. If I was determined to stay, I might do so if I would remove across the river. I went across the river and built my house on the very spot where, two months before, they had sentenced me to death. I had to make brick with my own hands, and I laid every brick myself.

The greatest difficulty of all in connection with the work of Christ in Africa is that which comes from the multiplicity of the languages there. I had no word of their language and no means of getting it except through actual contact with the people, as it had never been written before. The first word I got was the word "*Nachow*," which means, "What is it?" And I flung that word at them, pestered them



MR. HOTCHKISS PREACHING TO HEATHENS AND CHRISTIANS IN BRITISH CENTRAL AFRICA

with it on every possible occasion, as I pointed to tangible things about me, and, listening carefully for their reply, would jot it down phonetically. In that way, in the course of the years, I obtained a vocabulary and grammar of the language. But there was one word that, after two years and a half, two years and a half of persistent effort, I yet had not been able to get; one little word. But as the days passed, and the weeks and the months, and the months lengthened into years, that word grew and grew and grew into mountain-like proportions before me—SAVIOR. I never knew its meaning until I saw it in the face of the great need that encompassed me, a need which I was powerless to meet until I discovered that key. I shall never forget the thrill of joy that came to me when, finally, the long search was rewarded. Sitting with my men about the camp-fire night after night, I listened to their stories, hoping against hope the word would come. One evening my head man began telling a story from which I hoped much. It happened that another missionary, a friend of mine, had been attacked by a lion some time

before this, and had been badly wounded. Kikuvu was with him at the time, and was the means of his rescue. As he began relating this story, I said to myself: "Certainly he must drop that word now; I don't see how he can get through it without." I listened with two years and a half of disappointment in the eager concentration of my attention. But he went through the whole story without dropping any word I could construe to be the one I had sought. Sick at heart and disappointed for the thousandth time, I was about to turn away when he remarked casually:

"*Bwana nukuthaniwa na Kikuvu*" (The master was saved by Kikuvu).

I could have shouted for joy. But in order to prove the precious possession that I had gained, I turned upon him and began questioning him, and finally assured, I said to him:

"*Kikuvu*. This is the word I have been wanting you to give me all of these many months, because I wanted to tell you that Jesus, the Son of God, died for you."

The black face lit up as he interrupted me in the midst of my sentence, and I can see that face still as in the lurid light of the camp-fire he turned to me, exclaiming:

"Master, I see it now. I understand. This is what you have been trying to tell us all these moons: that Jesus died to save us from the power of sin."

Never did sweeter word fall from mortal lips than when that word Savior for the first time fell from the lips of that black savage in Central Africa. I spent four years alone, burying three of my companions; myself had fever between thirty and forty times; have several times been ambushed by the natives; three times attacked by lions, several times by rhinoceri; for fourteen months I never saw a piece of bread; for two months I had nothing to eat but native beans and sour milk; I had to eat everything from ants to rhinoceri. Do not misunderstand me; I am not posing as a martyr; I enjoyed it. But let me say this: I would gladly go through the whole thing again with my eyes wide open to it if I could have the joy I had that night of bringing that word "Savior" out of the darkness of oblivion and flashing it into another tribe of Central Africa. And do you know there are two hundred, possibly, such tribes in the Dark Continent to-day without a written language, much less a messenger of the Cross. During the past year it has been my great privilege to reduce yet another one of these languages to written form. I have in my bag at the house a little roll which contains all there is in existence in a tangible form of the language of a million people.

Here is the need. How about the supply? I went to explore a mountain one time. Up on top of the mountain it was delightful, exhilarating, bracing to us, but to our native men it was torture. One of the men became ill during the time that we spent there, and finally word reached me which necessitated my return to the station. It was a twenty-mile walk, and the man could not possibly make the journey without help; so I left three men with him, carefully instructing them how to help him along the way, gave them food sufficient to last until they could get into the station, and charged them under no circumstances to leave him, because the bush swarmed with wild beasts of every description. They assumed the trust. I went on my way. The next day at noon I was sit-

ting in my house when the three men came in, but without the sick man. I said to them:

"Where is the sick man? Is he dead?"

"No."

"Why haven't you brought him in?"

"Oh, we ate up the food, and we got hungry. We didn't want to stay there and run the risk of being eaten by lions."

"But don't you know the sick man will be devoured? He can not help himself."

"Well, it doesn't matter; he's going to die anyway."

I said: "That isn't the way of the white man. I am going back immediately to see if we can not find him."

I started back. All afternoon we marched. I did not expect to find the man; I knew the bush too well for that; nor did I. But what I did find was the outline of a human form in the soft earth beside a little stream whither he had pulled himself, and in horrid suggestiveness around that imprinted form numerous tracts of lions and hyenas. And as that night I lay in my little open tent, and heard the roaring of lions all night, and as the next morning, five minutes' walk from the tent, I came upon the fresh remains of a zebra that had been pulled down in the night and devoured by the lions, it did not require any stretch of the imagination to tell what had been the fate of the poor sick man.

You shudder at such an exhibition of man's inhumanity to man, but let me say this: in the face of the world's great need and in the face of the Divine provision to meet that need, in the face of the ever-multiplying facilities, in the face of your knowledge and mine, I bring home to you the charge, "*Thou art the man*"; for by so much as heaven is higher than the earth, by just so much is it worse to withhold from men the bread of life than it is to deny them bread for their starving physical bodies. What is wanted, then? Simply that we catch the spirit of Christ and translate it into life. What we want is not a gilded, jeweled cross as an ornament about our necks, but the spirit of the cross in our hearts, manifesting itself in a life of self-abnegation for the sake of others. What is wanted is not the story of Calvary and of the crucifixion in a book, but that crucifixion made real in your life and mine.

Ah, my friends, I would to God we could get rid of the notion of missions and missionary organizations and every human agency, and get one clear vision of Jesus Christ. If we did, the whole problem of missionary finance and missionary workers would be settled. I do not ask you to pity the heathen. Pity is a weak thing that spends itself in tears and then forgets the object of it. But I do ask you with all the strength of my heart that you simply treat Jesus Christ right. Is it right? I submit to you that it is not right to receive eternal life at those scarred hands, and then give Him the spare change we happen to have left after we have supplied our luxuries. It is not right to receive heaven at the price He paid for it and then give Him the odds and ends, the convenient service, the things that cost us nothing. My friends, the crumbs that fall from your laden table are not enough, and they will not do to meet the need of the world that gropes in its ignorance, in its blindness, without God. You have no right to crucify the Lord Jesus Christ afresh upon the cross of your convenience.

IMPRESSIONS OF MISSIONS IN ASIA *

BY REV. GEORGE F. PENTECOST, D.D.

In what way should the work of Protestants in the Philippines be strengthened and unified?

The Philippines present a somewhat different aspect from that of other missionary fields, in that they are in a sense an American colony, into which it is not likely that Protestant missionaries from other countries than our own will enter. The work out there is among a people who are either wholly pagan, or, as in the Southern islands, Mohammedan, or, as in Luzon, Panay, *et al.*, nominally Roman Catholics, but Roman Catholic of the densest medieval type, in which ignorance and superstition are more prevalent than any intelligent apprehension of the Gospel of salvation. This latter class is the population, for some time to come, among whom most of the missionaries will have to deal. The American Board has missionaries among the Moros in Mindanao, where all the people, or at least the great mass of them, are Mohammedans. The whole of the Philippines is practically a missionary field for Protestant Christianity. I would suggest the following as being an intelligent, Christian, and almost essential program:

1. The persistent cultivation of Christian unity among the missionaries of the various boards. They should work as one for the building up of an American-Filipino Christian Church. An annual conference, at least, of all missionaries should be held, and the whole missionary field reviewed and discussed upon the basis of data furnished by the several missionaries from the different parts of the islands.

2. The comity, as to territory, already agreed upon, should be faithfully adhered to. In the end better and larger results will accrue to all the missionary operations than from any immediate or temporary advantage gained by any one board by transgressing this Christian agreement or rule. This, of course, presupposes that the boards to whom territory has been assigned will adequately man that territory, or at least in good faith and purpose occupy and work it.

3. A pretty free hand should be given to the missionaries in the development of their fields. It is assumed that our missionaries are intelligent and capable men, and are better able to judge of the necessities and methods, especially in emergencies, than can the boards at home.

4. It is of paramount importance that there should be in every center where Americans and other English-speaking people are settled, a strong Protestant church for American and all English-speaking people. At present there are in Manila Presbyterians, Episcopalians, Methodists, and Disciples. The Episcopalians are planning, under Bishop Brent, to erect a cathedral church at a cost of not less than \$100,000. The Presbyterians are planning to build a church at a cost of \$50,000. The Methodists have a fine site and a temporary building, but they must arise and build a house of worship worthy of their great Church. I consider this line of work of paramount importance to the missionary success of Protestant Christianity in the Philippines, and should be regarded as a part of our missionary work.

* Condensed from an interview for *The Congregationalist*.

If you were a young man just entering upon your life-work, which of the missionary fields you have just visited would you select?

From every point of view I should select China. In the first place, the Chinaman is far and away the strongest man in the East. In the second place, the solution of the Chinese question is the most important of all the questions now confronting the world. Without Christianity all the powers of the earth are not able to solve that question. It seems to me that every mission in China should not only be strengthened, but doubly and trebly strengthened. There is not so much romance and outward attractiveness in China as in Korea, for instance, or even in Japan; but, after all, the importance of the whole missionary enterprise lies in China, and to the deeper insight the Chinaman is the most interesting man, the possessor of the finest and most solid character.

Is the emphasis being laid too much on education?

I have never been a great advocate of promiscuous education on the mission fields by mission boards. I do not think we can err in giving good general education to our native converts and their children, but I question the propriety of spending too much of our energy and missionary contributions in providing education for the young men who simply take advantage of its cheapness for secular and selfish ends. But I have been thrilled and charmed with all the Christian schools and colleges I have visited, and I would by no means willingly see one of them closed or crippled. Education and religion are so closely allied that it is difficult to say how far missionary money and enterprise should be divided between the work of evangelization and that of education, except that evangelization ought always to be kept strongly in the fore front.

What are the darkest spots in the missionary outlook?

In lands of spiritual darkness it is difficult to speak of "darkest spots." I should say, however, that if there is a darkness more dark than other darkness, it is that which is cast into heathen darkness by the ungodliness of the American and European communities that have invaded the East for the sake of trade and empire. The corruption of Western godliness is the worst evil in the East. Of course, there are noble exceptions among Western commercial men and their families, but as a rule the European and American resident in the East is a constant contradiction to all and everything which the missionary stands for.

What are the brightest and most encouraging features?

The sure purpose and promise of God. The present rapid and extraordinary progress of Christianity among all the people where the missionaries of the cross have gone. The sure and rapid loss of faith on the part of pagans in their own false gods and systems, and the widening and enveloping atmosphere created by missionary work in all heathen lands. There is no question of the ultimate triumph of the Kingdom of God in the Orient. It is only a question of time and means placed at the disposal of the missionary cause. One has only to visit the missionary field, associate with missionaries, and come into actual contact with the astonishing fruits of missionary labor to be convinced of the Divine character of the enterprise, and filled with enthusiasm for the prosecution of the work. The home churches should redouble and quadruple their contributions and interest in all foreign missionary work. The fruits on foreign missionary fields are from twice to ten times greater in proportion to the means expended than at home.

EDITORIALS

The Mohonk Conference

The friends of the Indians who gather at Mohonk Lake, as guests of Mr. Albert Smiley, have been the means of initiating practically every piece of legislation in the interest of our red brothers which has been enacted by Congress during the past 20 years. This year was the 21st Conference. Attention has been especially attracted to Indian affairs because of the charges of corruption against United States officials in connection with the allotment and sale of Indian lands. These charges are now under investigation, and consequently were not discussed by the Conference. The investigation should certainly be thorough, and every wrongdoer should be brought to justice.

The Indians still need to be protected from the greed of white settlers. This is evident from the condition of the Pima Indians of Arizona. They have been peaceable agriculturalists, and take pride in the fact that they have never taken the life of a white man; but now they have been brought to the verge of starvation by the stealing of their water by white settlers. The government plans to build an expensive dam which may not relieve them, but which will benefit those who are robbing them. Their case enlists our sympathy and calls for action.

Those best acquainted with Indian affairs are hopeful that the solution of the problem is in sight, but much still remains to be done. A number of agencies are useless or harmful and should be discontinued, but are maintained because legislators at Washington make it a personal matter that the agency in their district should be kept. The evil is recognized and demands correction.

The allotment of Indian lands is

progressing, and more Indians are yearly becoming citizens and individual landholders. The reservation and ration systems are harmful to the Indians' moral and physical welfare. The only hope for the red man's progress is that he be treated as an individual rather than as part of a tribe.

The condition of white children in Indian territory requires careful consideration. They number four times as many as the Indian children, and yet the vast majority are without school privileges. They are growing up in vice and ignorance, and when Indian Territory becomes a State they will probably be its future office-holders.

Much was said in praise of the Christian mission schools among the Indians, and missionaries, educators, and government officials united in testifying to the need of religious instruction in all the schools. An Indian might as well be left in ignorance if his own religious beliefs are destroyed and the true knowledge of God is not given him. Thousands of them are showing themselves appreciative of Christian instruction, and are proving earnest, self-sacrificing, intelligent followers of Christ.

Among the leading men and women present at the recent conference were: Hon. John D. Long (president), Mr. James Wood (vice-president), A. K. Smiley, Dr. Merrill E. Yates, Hon. Darwin R. James, Dr. Sheldon Jackson, Dr. Lyman Abbott, Philip C. Garrett, Miss A. B. Scoville, Miss Anna L. Dawes, Mrs. A. H. Page, Rev. Frank Wright, and Col. R. H. Pratt, of Carlisle Indian School. Colonel Pratt put the solution of the Indian problem in a sentence when he said: "To civilize the Indian, put him into civilization; to keep him civilized, let him stay there." *

The Exterminating of the Jews

Mr. Alexander H. Ford, discussing the "Exterminating of the Jews," maintains that the enforcement of the "orthodox faith," and the brutal persecution of the Jews in Russia, justify Tolstoi's charge against the "Holy Synod" of the odium of instigating brutality in Bessarabia and elsewhere in the dominions of the Czar. Mr. Ford, however, believes Russia to be rocked in the crater of a coming revolution, which threatens the temporal supremacy of the same Holy Synod and the suppression of its inquisitorial methods. Russia's workmen demand political emancipation and the downfall of an autocratic rule whose two pillars are illiteracy and fanaticism. The industrial population, driven out of manufacturing centers, take with them the secrets of their craft, and leave behind a wreck of trade, and with this industrial prosperity the hated Jew is closely linked. It is the Holy Synod that is responsible for anti-Semitism in Russia, pursuing the Jew with ferocious cruelty by bands of Cossacks. In the name of religion, these exiles are forbidden to seek work at any port on the Baltic, and to approach the frontier within 30 miles is a capital offense. Within the area where he is allowed to find shelter, the restrictions are such as to promote starvation and induce the death of thousands. Property is correspondingly unsafe, and liberty is unknown.

It is said that over a million of Jews have been massacred since the persecution began and exile was decreed. Yet, before Russia was, a great Jewish kingdom existed north of the Black Sea, and Kiev, now too "holy" for the Jew to profane, was a Jewish capital. So writes Mr. Ford. Truly the poor Jew has had a hard lot in Russia.

As to the recent Kishineff mas-

sacre, Mr. Michael Davitt, commissioned by the New York *American* to go to the scene of the disorders and get at the absolute truth, has given, in part, the following report:

The only daily paper in Kishineff is the *Bessarabyetz*. It is violently anti-Semitic, and the chief editor, Kroushvan by name, is of Moldavian origin, and he has systematically inflamed the popular feeling against the Jews, as the foes of Russia, as the propagandists of socialism, and as the enemies of the Christian religion. Kroushvan's attacks have been continuous for the last six years. Merchants and employers giving work to Jews were held up to public odium, and the expulsion or extermination of the race was openly urged. The *Bessarabyetz* has a circulation of 20,000, chiefly among the police, municipal employees, and workmen generally.

Two events occurring shortly before Easter was seized upon by Kroushvan to incite the mob to murderous violence. One was the murder of a boy belonging to the village of Doubbosary, situated between Kishineff and Odessa, who was killed by his relatives for gain. The other was a suicide.

"Blood Accusation"

Referring to the Jew, "blood accusation" is one of the strongest weapons ever used to stir up race hatred. One cause of the Kishineff massacre was a ritual murder charge. Professor Strack, in defining blood accusation, says it is now used to denote the accusation that the Jews—or, at least, certain sects—require and employ Christian blood for ritual purposes, and to obtain such blood they even commit murder.*

It is alleged that blood is mingled with the *mazzoth* (unleavened bread) at the Passover. If a Christian dies by violence, rabid anti-Semites use the incident to stir up the passions of an ignorant and superstitious rabble, and hence come

* Jewish Encyclopædia. Vol. III.

massacre and pillage. The first case of blood accusation was in 1144, in Norwich, England; three like charges followed in that century, and in every case condemnation without trial. In the next century occurred the famous "Fulda" case, when thirty-four innocent Jews were slaughtered by the crusaders for supposed complicity in the murder of five children. The accused Jews were brutally tortured, and under torture compelled to confess to a crime that was undoubtedly laid to their charge without proof. Frederick III., in order to sift the matter to the bottom, called representatives from all parts of Europe, whose united testimony was that, instead of desiring blood for Passover rites, the Jews feared to defile themselves with it, and the Emperor decided, "with the general consent of the governing princes, to exonerate the Jews of the district from the grave crime with which they have been charged, and to declare the remainder of the Jews in Germany free from all suspicion."

At Bazin, Hungary, in the sixteenth century, 30 Jews were publicly burned for bleeding to death a nine-year-old boy, who was afterward found alive! and had been, in fact, stolen by Count *Wolf* (well named), who accused the Jews as an easy way of ridding himself of certain Jewish creditors! Mr. Joseph Jacobs gives a list of over 120 cases of blood accusation between 1144 and 1900, and of these about one-third belong to the boasted *nineteenth* century! and 14 in the last decade of it! Over 417 victims have been sacrificed during this time, and 132 in the last century!

The East India Company and Missions

A courteous letter from Mr. Henry Morris, of the Madras Civil Service, respecting the East India Company

and foreign missions, refers particularly to the following statement :

In 1793 the East India Company passed a resolution that the sending of missionaries into our Eastern possessions is the maddest, most extravagant, most unwarrantable project that was ever proposed by an enthusiastic lunatic.

Mr. Morris, anxious to verify this oft-quoted saying, made a careful search for its origin and found it first in "The Great Value and Success of Foreign Missions," by Rev. John Liggins, in which it is called, "A disgraceful memorial of the company." It is also found in "The New Acts of the Apostles." Mr. Morris says :

I have examined the records of the East India Company in the early part of 1793, when a discussion regarding the renewal of their charter was proceeding in the House of Commons. Wilberforce had proposed resolutions, empowering increase of chaplains and admission into India of missionaries and schoolmasters, which were passed in Committee of the House, tho afterward excluded from the Act.

The Court of Proprietors of the East India Stock entertained strong objections against them, and a meeting of the General Court took place in May, 1793, to consider the subject. The clause to which they objected most was as follows : "Be it therefore enacted that the said Court shall be, and are hereby, empowered and required to appoint and send out, from time to time, a sufficient number of fit and proper persons for carrying into effect the purposes aforesaid, by acting as schoolmasters, missionaries, or otherwise."

The meeting was stormy. Some very strong remarks were made against the above clause, especially the words to "require," as well as to "empower," the Court to employ agents for the purpose of imparting to the native inhabitants of the British dominions in India "useful knowledge," and of advancing "their religious and moral improvement." Mr. Bensley, a Director, used the following phrase :

So far from approving the clause, or listening to it with patience, from the first moment I heard of it I considered it the most wild, extravagant, expensive, and unjustifiable project that ever was suggested by the most visionary speculator.

No doubt this is the origin of the whole matter; but it was the utterance of an individual speaker, and not the solemnly recorded resolution of the Court of Proprietors,

which must be distinguished from the Court of Directors, elected by them. The resolution actually passed was as follows :

That it is the opinion of this Court that, if the Ecclesiastical Establishment in India should not at this time be equal to the number of the British subjects at the several Presidencies, the same should be made commensurate to the several British Protestant communities in India, and that to go beyond that Establishment is not only an unwise expenditure of the Company's property, but may be dangerous to the peace and good order of the British possessions in the East Indies.

No record of a memorial having been presented to the House of Commons by the Court of Directors can be discovered by the Parliamentary Reports of 1793. In the following year one of the best men in England, Charles Grant, became a member of the Direction ; and I am certain that, while he retained his seat as Director, no such outrageous resolution as that under consideration would have been permitted to pass. We can, therefore, allow the assertion that the statement in question was embodied in a memorial from the Directors to be put aside as a fabrication. We should be just to our ancestors then governing the country under peculiar difficulties, and we have no right to attribute to them, as the governing body, official language which they never employed.

We have given Mr. Morris' letter in substance, because historical justice should be done, and if wrong impressions have been produced, they should be corrected, and Mr. Morris is an authority on the subjects upon which he writes.

Manual Training For Character Building

A writer in the *North American Review* strongly asserts that manual training is about as good to prevent criminal practises as vaccination is to prevent small-pox. He instances the testimony of a warden in a certain Southern penitentiary, where among all the convicts there was not one per cent. that had any such manual training beyond a little acquaintance with farming ; where there was not one shoemaker, tailor, carpenter, or printer, and but one mechanic—a

house-painter. The warden, moreover, said he never had in that prison one man who could draw a straight line. These are interesting facts, but too much must not be carelessly inferred. Education, whether manual or intellectual, may prevent these grosser forms of sin which are the fruits of idleness and incompetency ; but it does not prevent sin : it rather *changes the field* of sin and crime, and acumenates the mind and develops the capacity for the more subtle, refined, and fashionable forms of godlessness, which are in the end quite as damning. Education has never filled the place of Regeneration, nor can any schooling but that of the Word and Spirit make men new creatures.

IN MEMORIAM

LOUISE BENEDICT PIERSON

BORN JUNE 7, 1864

WATERFORD, NEW YORK

ENTERED INTO PARADISE

NOVEMBER 2, 1903

NOWGONG, CENTRAL INDIA

She went to India in November, 1901, under appointment of the Women's Union Missionary Society of New York City, after several years of fruitful service as Secretary of the Young Women's Christian Association at Poughkeepsie, N. Y., and at Lowell, Mass.

She felt called to direct work among the destitute women and girls of India, and while studying to acquire the language was meantime at work among missionaries, at conferences, and as opportunity afforded, with English-speaking residents and natives, or singing with her auto-harp in zenanas. Immediately before her last illness she spoke at a conference in Lucknow ; then went with Miss Delia Fistler, a dear friend, to rest for a few days at Nowgong, Bundelkhand, Central India. While there she was taken with typhoid fever and was called to the higher rest of God.

Donations Acknowledged

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BOOKS FOR THE MISSIONARY LIBRARY

THE FOUNDER OF MORMONISM. By I. Woodbridge Riley. Dodd, Mead & Co., N. Y.

Mr. Riley's sketch is a very instructive and suggestive book. It is what it professes to be—"a psychological study of Joseph Smith, Jr." Professor Riley, after a long study of hypnosis and kindred themes, has carefully examined the history of the Smith family, and traced back for generations his psychological traits. He studies with equal care the locality where he lived and the favoring conditions for the development of the movement he originated. The conclusion is that there was in this remarkable man a combination of reality and unreality, fraud and sincerity, which can be accounted for only by abnormalities in his constitution. In ten chapters Professor Riley discusses Smith's ancestry and dreams, environment and visions, the Mormon documents and their sources, the author's mentality; then he examines his claims as a prophet, seer, revelator, occultist, exorcist, and faith healer. The book is most carefully written with abundant foot-notes for verification, quotation, and reference; and, in fact, the discussion is so scientific that we feel as tho we were reading a treatise on mesmerism, hypnosis, spiritualism, clairvoyance, and kindred phenomena, quite as much as a biographical sketch.

AFTER PRISON, WHAT? By Maud Ballington Booth. 8vo, 290 pp. \$1.25, net. Fleming H. Revell Co. 1903.

"In prison and ye visited Me," might be the legend written across the title-page of this volume. It recounts the story of the work of "The Little Mother" for the rescue of "her boys" in the states prisons of the United States. It is a wonderful story and beautifully told. As we read how hope has been

brought to those in despair, and how lives have been transformed by the power of God, we wonder that such work was not undertaken sooner. Mrs. Booth tells the stories of many of the prisoners who have been redeemed, and while some of the charm of her personality is lacking, the stirring narrative has the effect of awakening an earnest desire to have some part in this Christlike work. The book is intensely interesting, and the Volunteer Prison League calls for our hearty sympathy and support. *

ALGONQUIN INDIAN TALES. By Rev. Egerton R. Young. Illustrated. 8vo, 258 pp. \$1.25. Eaton & Mains, New York. 1903.

Egerton Young is a prince among story-tellers. He has gathered here a large number of beautiful and suggestive Indian legends relating to animals, and the forces of nature which are interesting to old and young, both from their story standpoint and as a study of the folklore of a dying race. From the adult's standpoint the book is made less attractive by the narrative in which the stories are woven, but this may possibly add to their interest for children. *

PRACTICAL LESSONS FROM THE EXPERIENCE OF ISRAEL FOR THE CHURCH OF TO-DAY. By Evangelist F. C. Gilbert, a Hebrew-Christian. 8vo, 390 pp. \$1.00, \$1.25, and \$2.00. Published by the Author, South Lancaster, Mass. 1902.

This book is at once a compendium, reference book, and text-book on Bible study. In the first chapter on "God's Purpose with the Jews," the author discusses the Talmudic writings, the different sects of the Jews, God's purpose in the sanctuary, the priesthood and the offerings, the festivals and the fasts, etc. Mr. Gilbert is a Hebrew scholar and thoroughly conversant with the traditions of his Jewish brethren, so that these traditions, as they existed at the time of Christ,

are vividly portrayed, and a fine description of the Jewish customs, laws, and commandments, which Christ so frequently condemned, is given. Chapter VIII., on "What the Jews Might Have Known," and Chapter XVIII., on "The Yoke of Bondage," deserve especial mention, but the book, as a whole, will prove most helpful to the student of the Bible. Nearly 2,000 passages of Scripture are used in the work, and there are over 50 illustrations, drawings, charts, and diagrams. An analytical Table of Contents, a scriptural and a general Index add to the usefulness of the volume.

Mr. Gilbert states that funds from the proceeds of the book shall be used for mission work among the Jews in Boston, and knowing that at present no mission exists among the numerous Jews of Boston, and that Mr. Gilbert's education, Jewish as well as Christian, fits him for the work, we hope that he may be enabled to enter upon the work.

L. M.

SNAPSHOTS FROM THE PACIFIC. By Bishop Ridley. 12mo. 192 pp. 1s. Church Missionary Society, London. 1903.

Bishop Ridley is one of the famous living missionaries to the red men of British America. His letters, which make up this volume of snapshots, are full of anecdotes and incidents relating to "medicine men," trials and triumphs in missionary work, Indians of all sizes, conditions, and characters. The letters have much that is personal, but give an excellent idea of the bishop's work in the diocese of Caledonia, British America. *

A DOCTOR AND HIS DOG IN UGANDA. By A. R. Cook. Illustrated. Map. 12mo. 162 pp. 2s. Religious Tract Society, London. 1903.

Our readers are already acquainted with Dr. Cook and his work as a physician to the bodies and souls of the black men of Central Africa. From his exceedingly graphic and interesting letters and journals,

Mrs. H. B. Cook has gathered extracts to form a vivid picture of the daily life and work of a medical missionary in one of the most fascinating mission fields in the world. Dr. Cook tells of "Urgency Calls," "Traveling Under Difficulties," "A Perilous Canoe Voyage," "Work Among the Wounded," "A Christian Hero," etc. Illustrations from photographs add to the pen pictures. *

INTO ALL THE WORLD. By Amos R. Wells. Illustrated. Maps. 12mo, 331 pp. 50c. Paper, 35c. United Society of Christian Endeavor, Boston. 1903.

This is a volume of the "Forward Mission Study Course for Young People," edited by S. Earl Taylor and Amos R. Wells. It is a condensed introductory study of foreign mission fields by countries, adapted for class use. It is excellently planned for the purpose. *

PRINCELY MEN OF THE HEAVENLY KINGDOM. By Harlan P. Beach. Illustrated. 12mo, 244 pp. 50c. Paper, 35c. United Society of Christian Endeavor, Boston. 1903.

A biographical study of some leading missionaries to China for the same study course. There are sketches of Morrison, Mackenzie, Gilmour, Nevius, Mackay, etc. It is a supplement to the "General Studies of China," by Dr. Arthur H. Smith. *

PASTOR HSI, OF NORTH CHINA. By Mrs. Howard Taylor. China Inland Missions.

Of this book Rev. J. Hudson Taylor writes: "Intensely interesting, it will carry the reader's attention from beginning to end. Great pains have been taken to insure thorough accuracy in relating the facts of this remarkable life. This book is as equal to 'One of China's Scholars,' and far surpasses in interest that earlier part of the story. It ought to do much toward deepening the spiritual life of the Lord's people, and in calling forth the prayer that many more such men may be raised up among the *literati* of China."

ON THE THRESHOLD OF CENTRAL AFRICA. By François Coillard. Illustrated. 8vo, 650 pp. \$2.50. American Tract Society, New York. 1902.

We reviewed this valuable book when it was published in England a few years ago. M. Coillard is one of the ablest living missionaries, and his story of twenty years' pioneering among the Barotsi's of the Upper Zambesi is full to overflowing with interest and instruction. *

PANDITA RAMABAI: THE WIDOW'S FRIEND. An Australasian edition of "The Hindu High Caste Woman." By Pandita Ramabai. With a sequel by her daughter Manoramabai. Illustrated. 12mo, 195 pp. Rs., 2-10-0; 8s. 6d.; \$1.00. Order from Pandita Ramabai, Kedgaon, Poona District, India.

When Ramabai's book first made its appearance, it awakened men and women of America, England, and India to a clearer realization of the terrible wrongs that the women of India were suffering—and the little children as well. It fearlessly revealed the actual condition of things, and told what a Hindu educated woman believed to be the cause and the remedy. It is still the best book on the subject, and this edition is made doubly valuable by Manoramabai's sequel, which tells of Ramabai's rescue work, from the founding of Sharada Sadan to 1901. It is full of interesting incidents which show the prejudice and hatred of Hindu men, describes the terrible famine scenes of 1897, and tells of the blessed results of saving and teaching the young widows.

We quote few a paragraphs about influence of the Pundita's work:

1. An increased sentiment in the Hindu community in favor of widow remarriage.

2. Increasing interest in the Kindergarten system and female education.

3. The desire of Hindu men for the education of their wives.

4. Hindu people who live in Kedgaon and the surrounding country are more careful not to ill-treat the little wives and widows, lest they run away and go to Ramabai.

5. The impetus which Ramabai's example has given to the Indian Christian Church.

6. Other schools started for girls and widows of India. Besides this, the leaders of many other faith institutions look to her for advice, help, and encouragement.

None of Ramabai's institutions are yet self-supporting. Mukti Sadan, Kripa Sadan, and the Boys' Orphanage are all faith institutions, started in obedience to God's call; and while Ramabai makes known to the public the needs of Hindu women, she no longer makes direct appeals for money, except in prayer to God alone, leaving Him to suggest to His children whether they should help the work or not.

THE GLORY OF ISRAEL is a new magazine relating to Jewish missions. It is edited by Rev. T. W. Chalmers, of the "Union Mission to Israel," in Pittsburg. (50 cents a year.) The first number promises well, with notes on Jewish missions, "A Plea for Jewish Evangelization," a sketch of "Joseph Rabinowitz," etc. *

NEW BOOKS

TO-DAY IN SYRIA AND PALESTINE. By William Elroy Curtis. Illustrated. 8vo, 529 pp. \$2.00, net. Revell. 1903.

MY TOUR IN PALESTINE AND SYRIA. By F. H. Deverell. Illustrated. Map. 8vo, 269 pp. Eyre & Spottiswood, London. 1903.

A FLIGHT FOR LIFE. By Rev. James H. Roberts. \$1.25. The Pilgrim Press, Boston. 1903.

THE CHINESE BOOK OF MARTYRS. By Luella Miner. \$1.50, net. The Pilgrim Press, Boston. 1903.

ON THE THRESHOLD OF CENTRAL AFRICA. By François Coillard. Illustrated. Map. 8vo, 650 pp. \$2.50. American Tract Society, New York. 1903.

SNAPSHOTS FROM THE NORTH PACIFIC. By Bishop Ridley. Illustrated. 12mo, 193 pp. 2s. Church Missionary Society, London. 1903.

AFTER PRISON, WHAT? By Maud Ballington Booth. 8vo, 290 pp. \$1.25, net. Fleming H. Revell Co. 1903.

THE WORKING MAN AND SOCIAL PROBLEMS. By Charles Stetzie. 12mo. 75c., net. Fleming H. Revell Co. 1903.

THE NEGRO PROBLEM. Illustrated. 12mo, 234 pp. \$1.25, net. James Pott & Co., New York. 1903.

CONQUESTS OF THE BIBLE. Illustrated Report of the B. and F. B. S., London. 1902-3.

PIONEER MISSIONARIES OF THE CHURCH. By C. C. Creegan. 12mo. \$1.25. American Tract Society, New York. 1903.

PRINCELY MEN IN THE HEAVENLY KINGDOM. By Rev. H. P. Beach. 12mo, 244 pp. 50c. Paper. 35c. United Society of Christian Endeavor, Boston. 1903.

STRANGE FACES FROM MANY PLACES. Pamphlet. 9d. Church Missionary Society, London. 1903.

GENERAL MISSIONARY INTELLIGENCE

AMERICA

What One Society Has Done Tho the wisdom of the method of raising money adopted by the Christian and Missionary Alliance (of which Rev. A. B. Simpson is the head) may well be doubted—that of depending mainly upon appeals and collections made at a few large annual conventions held in various parts of the country—yet the results thus secured are by no means inconsiderable, since in this way some \$215,000 have been paid or pledged this year—at Old Orchard, \$42,000; Lancaster, Pa., \$37,000; Cleveland, \$12,500; Atlanta, \$10,500; New York City, \$96,000, etc.

Dr. Dowie's "Mission" to New York City Speaking of John Alexander Dowie and his financial shrewdness, the *Interior*, of Chicago, says:

Boston, Chicago, and Salt Lake all show to us that among modern inventions no invention pays like a new religion. Anybody who has listened to Dr. Dowie knows that he can't preach, just as anybody who has read "Science and Health" knows that the author of that well-sold book can not write English. But the modern Elijah can advertise to perfection. No man ever lived who understood that art better. His rainbow-colored pulpit gowns, his surpliced choir, his uniformed guards, and constant processions of one sort and another, all stamp him as the shrewdest "promoter" of the age. And now that he is about to imitate the great spectacular effects of Lourdes, in France, by railway trains run to accommodate his disciples and believers, we see that he can take a hint as well as originate devices. The monks at Lourdes receive each twelvemonth as much as Dr. Dowie has accumulated in twenty years, and a winning card in their great game is the railway "specials" run from every part of France and centering at the famous grotto.

An Occupation Most Christlike The Central Union Railway Station of Cincinnati is not a particularly attractive resort. It is capacious enough, but dark, gloomy, filled with oppressiveness and stale odors of smoke and dampness. There is a figure there which always catches our eye. It is that of one of the members of our Cincinnati Deaconess Home. She is put there to direct, befriend, and save from those who would entrap and betray them young girls coming into the city from country homes, and unaware of the human vultures lurking to devour them. We have been introduced to this deaconess a number of times, but she never recognizes us. We doubt if she ever sees us. Her eyes are intently strained for others. She wants to be the first to greet those she would assist. It is a Christlike work, made necessary by the diabolical deeds of infamy plotted by inhuman ghouls. But we have often thought of this sister of the people, with her young life and sweet face, spending her days, summer and winter, standing and walking on those cold pavements and amid all the hissing of steam, shrieking of whistles, clamor of bells, and rushing of continuous crowds—in that noxious atmosphere, full of griminess and rheumatic threatenings. But it is such as she who hold at bay the emissaries of the evil one. She is an angel of light in that place devoid of sunshine.—*Western Christian Advocate*.

Bible Teachers' Training-school, New York This school aims to train Bible teachers for work at home and abroad.

Under the presidency of Dr. W. W. White, and with the assistance of a large number of able Bible teach-

ers and lecturers on various topics, this school offers a splendid opportunity for missionaries on furlough and those preparing for the field to learn to use their "Sword of the Spirit" to better advantage. The schedule for the present term includes courses in the Gospels, Isaiah, and other books of the Bible; Church History and Missions, Prayer, Homiletics, Teaching, Personal Work, The Christian Life, and Oriental Research. Among the instructors are Dr. White, Mr. George Soltau, Robert E. Speer, and Dr. Rogers, of Drew Theological Seminary. Further information may be had from Dr. W. W. White, 83 East Fifty-fifth Street, New York City.

The Oriental Mission Seminary, Boston, Mass. This training-school for missionaries has just been founded by Rev. P. Holler, a returned missionary from India. It aims to give a real technical missionary training in vernaculars, religions, and philosophies of non-Christians and in history and theory of missions to male and female resident and correspondent missionary candidates, and to pastors and mission friends at home. It is non-sectarian, and includes a correspondence course. Further information may be had by applying to Rev. P. Holler, 135 Hillside Street, Roxbury, Boston, Mass.

The Negro as a Missionary The Nashville *Christian Advocate* having stated that some of the mission boards "had not been able to make satisfactory use of negro missionaries," *The Missionary* (Presbyterian Church, South) publishes this statement from Dr. Williams, of the Upper Kongo Mission:

In connection with our Luebo Presbyterian Mission we have 8 negro missionaries, and when 2

new men arrive, now *en route*, there will be 4 white men on the field. We have never had a word of complaint from our white missionaries nor from the natives concerning the acceptability or work of the negro missionaries. Mr. Sheppard is a fellow of the Royal Geographical Society, and the other negro missionaries all have fairly good education, one of them being a physician.

Tuskegee Moving Forward A gift has recently been received by this school of \$20,000 from the estate

of Edward I. Brown, of Boston. In attendance the 1,200 mark has been passed, within thirty days 1,048 were refused admission for lack of room and means, and on an average about 30 a day applied in vain to be received. During the past few months the school has received over \$1,600 in small donations from colored people in various parts of the country, the largest sum ever received toward its support from colored people in one year.

Red Men in a Christian Council More than 1,500 Christian Sioux met in annual conference September 10-13, coming together from the two Dakotas, Minnesota, Nebraska, and Montana. Two hundred delegates were enrolled, representing every church and every organization of an educational or a religious character under the auspices of the Presbyterian and Congregational denominations among the Sioux. For sixty-nine years these 2 bodies of Christians have been carrying on the work of missions among this tribe. Of the 30,000 Sioux, fully one-fourth are under the dominating influences of these 2 churches. There are organized among them some 50 congregations, with an aggregate membership of 2,500 communicants and 1,500 Sunday-school members.

They have churches, Sunday-schools, prayer-meetings, Young Men's Christian Associations, Young People's Societies, Christian Endeavor, and missionary societies—all the machinery of modern church organizations in efficient operation. One of the most striking features was the anniversary of the woman's missionary associations. These women of the plains contribute annually more than one dollar per capita to missions.

Evangelization of Cuba As the fruitage of only four years' work, the following

12 Christian bodies are now represented in this island: Baptist (North and South), Presbyterian (North and South), Methodist Church (South), Congregational, Disciple, Episcopal, Quaker, Evangelical Association, Unitarian Pentecostal Mission, and some scattered work besides. Approximate statistics are as follows:

Churches and preaching stations	100
Pastors and preachers.....	150
Church edifices.....	10
Church members.....	3,000
Candidates for membership.....	600
Candidates for the ministry.....	20
Sunday-schools.....	85
Pupils.....	4,000
Day-schools.....	35
Pupils.....	2,000

Desolation in Jamaica The cyclone which swept over the island of Jamaica a few weeks ago did an immense amount of damage to the chapels and mission houses of the Baptist congregations. According to the statement put forth by the Jamaica Baptist Union, 33 chapels were destroyed and 20 damaged, 6 mission houses were destroyed and 11 damaged, 17 school-rooms and 8 teachers' residences were destroyed, and 4 more of both school-rooms and residences were injured. The general loss is estimated by the Union at not less than \$75,000. The chapels that were demolished furnished accommodation for about

13,000 people. In addition to all this loss of church property, many of the people of the island lost their marketable produce, their food supplies, and also their homes, with all that they contained. The English Baptist Missionary Society has promptly responded to the appeal for help, and has opened a Jamaica Relief Fund. Serious damage also befel the work of the United Free Church of Scotland.

The Panama Republic Here is a republic born in a day (November 5, 1903), and

without a drop of blood being shed apparently. It seems likely to continue to control the Isthmus of Panama, tho Columbia will probably make a stubborn remonstrance and resistance to being deprived of so valuable a strip of territory. The revolt was carefully planned, and seems to have been well-nigh unanimous with part of the people.

The only missions in Panama are the British and Foreign Sailors' Society in Colon, and Wesleyan Methodist Mission in Colon and Aspinwall.

The reports from Colombia, where the Presbyterian Church (North) has a strong mission and the American Bible Society has colporteurs, are somewhat disquieting; but it is hoped that the storm will soon blow over, and that the work can then go forward as usual.

EUROPE

The Bible Society's New Departure The British and Foreign Bible Society is making its centennial notable

by a special offering of the revised edition of the Bible to the English-speaking world. Heretofore the society has confined its Bible publication to the Authorized Version. But this year it issues the Revised Version for general circulation. A cheap edition has also appeared of the whole Bible which can be sold

in India for 10 annas, and the New Testament, in a little larger type, at 4 annas. Thousands of these latter will soon find their way into the hands of the students and English-speaking natives in all parts of the land. The society is also to be commended for its enterprise in arranging for a standard Greek text of the New Testament, now in course of preparation.

The Wesleyan Forward Movement The Wesleyan Missionary Society of England is rejoicing over a revived

missionary interest, but the expressed hope of the recent conference at Camborne was "that the revival will extend throughout all our circuits, and raise our whole missionary enterprise to a level worthy of our history and our vocation." The conference declared its deliberate conviction that the present duty of the Church to the foreign missionary cause required that (a) the missionary prayer-meeting should be revived in every circuit; (b) there should be a great increase in the number of lives consecrated to missionary service and pledged subscribers to and workers for the cause; (c) the present income of the missionary society should be at least doubled.

Serious Dearth of Missionaries At a recent meeting of the directors of the London Missionary Society special attention was called to the dearth of male and female candidates for the missionary service in connection with the society. Through lack of funds the society has for some time been compelled to discourage offers of service, but need of workers is now being felt acutely, especially in view of possible developments with the aid of funds from the Arthington bequest. The Rev. R. Wardlaw Thompson stated that the society

had 23 male missionaries in China, but no lady missionary, when he visited that empire twenty years ago. To-day there were 72 missionaries, of whom 18 were women. The number of church-members had increased fivefold, and now totaled nearly 10,000. The remarkable growth of Christian work in China during recent years, and the position and needs of the active Christian community which has been gathered by the labors of the society's missionaries, has created many serious problems.

A Society Evangelical and also Fraternal It appears that the C. M. S. is taken to task by some British Episcopalians for being so liberal and brotherly as touching other missions, and hence puts forth this "manifesto":

The Church Missionary Society has its own distinctive principles—the principles of the Apostolic Age, of the English Reformation, of the Evangelical Revival; and on those principles it stands, and intends by the grace of God to stand. It maintains, and will maintain, its just independence—not independence of the Church or of its constituted authorities, but the reasonable independence of a body of loyal Churchmen banded together for the preaching of Christ in the world. At the same time, it declines to be turned aside by groundless and unworthy suspicions from its ancient practise of friendly intercourse with other societies, whether within the Church of England or within the wider range of Protestant Christendom; and it rejoices to see, what its founders would have rejoiced to see—"but died without the sight"—the Church of England as a body, and its Episcopate in particular, fostering the missionary enterprise. Let the words of the great Bishop of Minnesota, at the C. M. S. Centenary meeting in this hall, be recalled. "I have tried," he said, "to see the image of my Master upon the faces of those from whom I differ, and God has overpaid me a thousandfold."

The Growth of a Decade in French Missions.—The record of the Evangelical Missionary Society of Paris, which is the society of Protestants in France, during the last decade is very commendable. In all France there are about 600,000 Protestants, and during the past ten years their foreign missionaries have increased from 37 to 97, and their annual income from \$65,000 to \$225,000.

Protestantism in Belgium Protestants in Belgium, as also in France, are a feeble folk, but of late have been rapidly coming to activity and vigor. As far back as 1837 a Bible depository was opened by the British and Foreign Bible Society, with a colporteur following soon. In 1848 the Belgian Missionary Church was organized, which has since grown to 35 churches, with 6,351 members, with 37 pastors and 12 colporteurs to care for these and 100 other places of regular worship, and 80 other stations. Strange to say, thus far, since theological schools for Belgians do not exist, no Belgian pastor is to be had, and of the 37, 1 is a German, 2 are French, 4 are Flemish, and all the rest are Swiss.

A Fine Case of Christian Comity The Christian Endeavor Union of Berlin, Germany, under the lead of their president, Rev. F. Belcher, has offered to support 1 or 2 German missionaries under the care of the American Board in the Caroline Islands. The Board has been seeking such missionaries, so as to comply with the request of the local authorities that the German language instead of English may be used in the training-schools. This offer comes most opportunely to meet this demand. The Protestant German missionary societies are deeply interested in the maintenance

of the work of the Board in Micronesia, and while unable to assume this work, they are solicitous that it be carried on in full strength. This proposal is a practical proof of the sincerity of their desire and of the noble Christian comity of these brethren, and promises well for the future of the work in Micronesia.—*Missionary Herald*.

Marked Growth in Austria There are but 4 American Board missionaries in Austria, but there are 14 ordained Bohemian pastors and 5 evangelists. The report of the missions just received states that 213 new members were received into the churches during the year and 5 new churches were organized, making 18 Congregational churches now in the mission, with 1,414 members. During the year 1,830 Bibles were distributed, 11,803 Testaments, and 7,882 portions, besides large quantities of other evangelical literature.

Sale of Indulgences in Spain Mr. Joseph McCabe, once a Catholic priest, has an article in the *Contemporary Review* for July, in which he says:

Few in England are aware that the Church of Rome continues in Spain, in the twentieth century, the outrageous practise of the sale of indulgences, against which the conscience of Europe protested so vehemently four centuries ago. I say deliberately the "sale" of indulgences, for the subterfuge by which the Church seeks to evade the charge is hardly less discreditable than the fact. I have two of these precious documents, or *bulas*, before me. They were bought by a friend in Madrid in the year of grace 1901, and they bear that date. A conspicuous bill in the window of an ordinary bookseller's shop announced that *bulas* were to be had within, and my friend went in and asked for some. He is clearly not a Spaniard, presumably a her-

etic, but no questions were asked. For the sum of 75 centesimos (nominally 7½d)—the sum being stated very conspicuously on the top of the *bula*—he was handed a much-besealed and imposingly phrased document which promised him a “plenary indulgence” on the usual conditions. A further 7½d. secured a *bula* which granted him permission to eat meat on the days of Lent. Both documents talk magniloquently of the crusades in which Spain took so glorious a part. The Spaniards helped rather by money than by personal service, and the Holy Father rewarded them with these spiritual privileges. Very soon the transaction became uncommonly like a sale. No alms—*limosna*, as the *bula* calls your payment—no indulgence; pay your 75 centesimos, and the document is handed over in a very business-like way.

The Decease Pastor Friedrich
of a Christian Stotte, superin-
Hebrew tendent of the West

German Society for Israel since 1877, died July 30th, at the age of sixty-two years. The organization grew and prospered under his efficient management, and it will be difficult to find a successor. In addition to direct work among the Jews, Pastor Stotte was deeply interested in the formation of an international organization of Jewish missionary societies. It was chiefly through his personal efforts that the General Conference for the Work of the Evangelical Churches among Israel was held in Cologne, October 6, 1900, and he rejoiced in the prospect of the second General Conference, held in London October 21 of this year.

Work Among The Jewish nation
the Jews has been estimated
of Roumania to number 10,000,-

000. Of these no less than three-fifths—that is, 6,000,000—live in Eastern Europe. Here, then, is the real problem of Jewish missions. But it is an exceedingly difficult one. Four millions of Jews are shut up in the ghettos of Russia, where no new

mission station can be opened, and the two in existence are hopelessly inadequate to touch even the fringe of Judaism. In Galicia almost the same state of things exists; the Jesuits have such power that Protestant missions are well-nigh impossible.

One land, however, is open to the missionary, and that is Roumania. The difficulty there is the treatment of the Jews by those who are known to them as Christians. The Jew is expected to fulfil all the duties of a citizen, but is allowed none of the rights which belong to citizenship. He is excluded from many trades and professions, and entirely from the civil service and higher ranks of the army. He is compelled to live in the towns only, and is refused the right to own land. He is, in addition, subjected to various forms of oppression, and is the object of contempt and hatred.

None the less does the form of Christianity professed in this land repel him. He sees in the churches picture-worship; in the priests ignorant and often worldly men; and in the people utter ignorance of the Bible and the real truths of their faith.

Missionary work was commenced here as a result of the tour of inspection made by Drs. Bonar and M'Cheyne in 1840. The center of the work is at Bucharest, the capital of the country, which contains some 45,000 Jews. School work is carried on among the children. No less than 4,000 girls have passed through the girls' old school, and there are 227 at present under instruction. A new effort has lately been made to reach the better class Jews by opening a high school for girls. This has been wonderfully blessed of God, and was filled up almost from the day of opening. It has 194 girls, of whom 15 are boarders, and the school is self-support-

ing. It is our great longing, as soon as the necessary funds are forthcoming, to open a boys' school.

The adults are reached by means of evangelistic methods and visitation. There are open doors on every side, and abundant opportunities; but the staff is inadequate. One ordained missionary and three colporteurs are not sufficient for a district twice as large as the British Isles.—J. H. ADENEY, in *Jewish Missionary Intelligence*.

Russian Jews Seeking Light There is still indeed indifference, and there is apathy, but the great abyss which existed between Judaism and Christianity is disappearing. They tell us that only those who know the mind of the Russian and Polish Jews can have any idea of the change that is going on among them. Once, nothing was shunned by them so much as the name of Jesus; now they beg to be acquainted with His Person and doctrines. The late Mr. Eppstein, of Bristol, England, said that Jews came to him all the way from Russia to inquire about Christ—not the ignorant or the mercenary, but the highly educated, most respectable, and learned sort. Three rabbis came recently from that country, with no other object than to be carefully instructed in the way of salvation. Men wrote to Mr. Eppstein from a rabbinical college there, describing themselves as *thirsting for the truth*, men who once were agnostics, but now rejoice to see that there is a *God of Israel*, who is the God of the other nations as well.—*Jewish Missionary Intelligence*.

Religious Persecution in Russia The unscrupulousness shown by the Russian government in regard to Manchuria is just now being strikingly exemplified also in its policy

toward religious dissenters in Russia. The ukase confiscating all the property of the Armenian churches and convents throughout the Empire has exasperated the people, and almost daily the press despatches report a tumult, often attended with bloodshed, in the Caucasus, when a regiment of Cossacks is sent to break open the church doors and rifle the church treasury.

The *Novoe Vremya*, the organ of the reactionary ministry now in power, treats the matter in a high and dictatorial tone. It says: "Resistance is futile. The Armenians may organize dozens of demonstrations, but the decree will be enforced. The blood that is shed can not stop its execution."

Bishop Sarajian, of Worcester, Mass., with two colleagues, has gone to Washington, to send through the Russian ambassador a petition to the Czar, drawn up by a convention lately held in Providence, R. I., of delegates from all the Armenian churches in the United States.

ASIA

American Colleges in Turkey It is literally true, as somebody has said:

The most striking and interesting part of American mission work in Turkey is in the colleges. Robert College, at Constantinople, is the oldest; then follow, according to the date of beginnings, the Syrian Protestant College at Beirut, Central Turkey College at Aintab, Euphrates College at Harpoot, Anatolia College at Marsovan, and St. Paul's Institute at Tarsus. Robert College, founded by a New York Christian gentleman, stands especially high in the character and success of its graduates. Many officials of high position, and professors, editors, physicians, merchants, who are influential men in European Turkey, in Bulgaria, Servia, and other states, are alumni of Robert College. The College at Beirut has property amounting to \$400,000, and has been making good progress in the

growth of its branches of studies, the accommodations of its buildings, and the completeness of its apparatus and equipments. There are 10 professors and more than 40 teachers in all. There are nearly 1,500 students in all the colleges, 771 of whom are Armenians. America and Turkey should both be found ready to protect institutions of such far-reaching beneficence.

A Great Mission Press Beirut, Syria, holds the second largest mission press

in the world, being surpassed only by the one in Shanghai, and by printing in Arabic the Bible and many other books it is invaluable as an evangelizing agency. Starting in Malta in 1822, removed to Beirut in 1834, it has now attained to 5 steam presses, 6 hand presses, 1 lithograph press, 2 type foundries, etc. Hence there have been issued 703,000,000 pages, including 600,000 copies of the Bible and parts. Probably it is doing more than all other agencies to affect the Mohammedan world throughout India, Persia, Turkey, Arabia, and North Africa to the Atlantic.

A Stir Made by a In the *Record* for August of last year

Conversion an account was given of the conversion of Sheik Salem, and in April this year there was a brief paragraph indicating some of the trials he has since undergone. The Rev. Dr. Young, in a letter dated Aden, July 15th, gives the following later particulars regarding him:

I think I told you that Sheik Salem was forced to leave Dhala partly on account of fever, and partly on account of the persecution he had to suffer because of his change from Mohammedanism, the imam's son openly advising that he ought to be put to death. Well, since his return to Sheik-Othman there has been a considerable stir among the people, and one Moslem government official has been doing his best to get Salem silenced, and I believe that in the mosque (Indian)

he said no person should speak to him or come to our dispensary for medicine. His own children he removed from our school, and since his speech there has not been a single Hindustani Moslem at our dispensary. Even a man whose life I saved from strangulated hernia some years ago has gone to the government hospital rather than come to us, because this individual made it plain that it was sinful to be treated by a Kafir (infidel). It is, however, refreshing to see that the Arabs are getting beyond that stage, and now listen quietly to the very thoughtful, helpful addresses of Salem, to whom I gave employment as an evangelist a week ago.—*United Free Church Record*.

Rate of Progress in India

During the last ten years the Hindu community has decreased one-quarter per cent., showing that it is on the down grade. The Mohammedan community, of which so much is heard as to its proselytizing power, has increased 9 per cent., but the native Protestant Christian community of India has increased 50 per cent. When people say: "There are more heathen born every year than there are Christians, how can you possibly overtake heathenism at that rate?" we are not altogether anxious to answer such people; we can say that what is impossible with man is possible with God. But we have also this to say: If the tendency shown by the census is continued for fifty years, what will be the aspect of India then?

J. A. VANES.

How the Leaven of the Gospel Works

We must not measure the results of mission work by the census tables only. A recent writer on the attitude of educated Hindus toward Christianity has laid stress upon the fact that Christian influences are everywhere stirring at the roots of Indian national life, and those who have not studied the Bible

in vain are reading *Christianity into Hinduism*. To-day quotations from the Scriptures and from Christian hymn-books are frequently made by Indians upon public platforms, and altogether the attitude of antagonism is slowly changing. In connection with such manifestations of the indirect influences of Christianity, it is singularly interesting to find that in a recent little volume of songs for the worship of the goddess Durga, a translation of the well-known hymn, by Miss Anna L. Walker, "Work, for the Night is Coming," is given a prominent place.

The Power of A missionary in **Caste** South India reports a visit which he paid to a village magistrate who himself was not of a high caste, tho a caste man. While talking with this magistrate, a pariah came, bringing a letter, and this is what happened: First the pariah took off his shoes; then he went to the other side of the road and stood in a deep gutter, into which the village filth was swept. He took off his turban, placed his forehead in the dust, and began to address the great man in terms such as he would have used in addressing the Almighty. And all the time the magistrate was regarding him with inexpressible scorn, and heaping terms of contempt upon him.

The Mission to The last report of **Lepers in India** this society shows receipts from all sources the largest on record:

At Chandkuri, the second largest asylum in India, there were at the close of the year over 500 inmates, including 94 untainted children in the home. At Mandalay, in Burma, a much-needed church has been built. In China the work is prospering; and at Tokyo a new ward for women has been erected. Help has also been rendered to the small asylum in Sumatra belonging to the Basel Missionary Society.

There are 23 societies and churches in connection with which work is carried on by the mission, and 65 stations in India, Burma, Ceylon, China, Japan, and Sumatra; with 30 hospitals, and 15 homes for lepers' children. The number of inmates in the society's homes, and in those which receive aid—adults and children—is about 6,420. Of this number there are about 270 leper children, and 570 untainted children. There are now about 2,500 baptized Christians.

Hope for We remember to **Hindu Women** have heard a prominent missionary affirm that when he arrived in India less than fifty years ago there were not in his mission field of 17,000,000 people 17 women that could read a line of any language. Now in that province there are scores of high-schools and at least one college for women, and the university is graduating young women every year. One single mission school we know of has sent out over 1,000 fairly well-educated married women into many parts of the province. The same is substantially true of nearly every province in the empire; thousands of Christian girls, and of non-Christians, too, are receiving from missionaries a good practical education saturated with instruction that is making them wise unto salvation. Omniscience alone can estimate what the fruit of this work shall be.—*Indian Witness*.

A Single As an example of **Church in the** a strong native **Marathi Mission** church, let us take the first church of Ahmednagar. This church has 1,143 names on its roll, of whom 569 are communicants, 253 are candidates for baptism, and 321 are children; 108 were added to the church in 1902. The Sunday-school has 1,139 members in 3 sections. The church pays all its bills, and contributes for the support of the poor and for various outside societies. Its Chris-

tian Endeavor Society is held in 9 sections, and has a membership of 679. There is another church in the same city with 65 members which receives no aid from the mission or the Board.

How the Chinese Give "I have found faith in our Chinese Christians," says the Rev. J. Magowan, of Amoy, "for I know they are easily stirred when some case that effects the interest 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 the money had no hold upon them whatsoever."

How the Word Spreads During the period of eighty-one years from the printing of Dr. Morrison's Chinese New Testament in 1813 to 1894, the total circulation, including the Scriptures given away before the principle of selling was established, was about 5,500,000 volumes. In the last eight years, from 1894 to 1902, the circulation has been over 4,660,000 volumes, of which 51,000 were whole Bibles and 184,000 New Testaments. Of this number all but about 100,000 were sold.

Great Changes in Hunan Five years ago the vast inland Chinese province of Hunan was closed to all foreigners and in an attitude of overt and aggressive hostility to the Christian religion. It was from Hunan that, in 1891, a stream of infamous placards and literature issued which inflamed the whole province and led to the riots and massacres that soon after occurred in the Yang-tse valley. A

marvelous change in the situation is apparent to-day. In a letter written early in July, Mr. Byrde tells of 13 missions now peacefully working in Hunan; having a force of rather more than 50 missionaries, 30 of whom had recently met for conference in Chang-sa, the capital of the province. Every Fu city (capital of a prefecture) in Hunan, with one exception, is actually, or will be this year, occupied by foreign workers. It will be lamentable indeed if, through lack of men and means, the opportunity of evangelizing the great areas surrounding these centers is lost.

What a Chinese Statesman Thinks of Missions Cheuntung Liang Cheng has these appreciative words concerning missions, which should serve as an "antidote" to the pessimistic conclusions of the wise-acre globe-trotters. In general, he thinks they deserve the bulk of the credit for the opening of China to trade. And of the schools he says: "Many of them are of high standard, and command universal respect." As to another branch of evangelizing work, he states this conclusion:

That which, above all else, has opened the way for missions is the presence of the medical missionaries, with their hospitals and dispensaries, some 200 in number. They are revolutionizing Chinese ideas of the proper treatment of the sick.

Chinese Jews in Hongkong A correspondent writing to the *Haze-frah* from Hongkong, states that there is at that port a numerous body of people who are called by the Chinese "Wi-Du," but who, according to the writer, are really a native sect of Jews, who have been settled there from time immemorial. In dress, manners, and customs they differ

in no respect from the rest of the inhabitants. Their women are noted both for industry, cleanliness, and high morality. The language used among themselves is the Spanish, but their children are instructed in Chinese and Persian as well. In all kinds of manual labor, and in various branches of commerce, they are very proficient. Jewish rites and ceremonies, however, are, with the exception of the Shofar, which they blow on the occasion of the New-year and of the Feast of Tabernacles entirely unknown among them. On the Sabbath they dress in festive garments, but do not abstain from work.

Mr. Osborn J. Baggalby wrote to the *London Globe* that the sect must be descendants of the Spanish Jews expelled from Spain in the time of Ferdinand and Isabella (1492), as the fact that they speak Spanish among themselves clearly proves. That they have a knowledge of the Persian language also, and transmit it from father to son, points to the fact that they went through Persia, and that they must have made that country their home for a considerable period before they migrated to China. Wi-Du (as they are termed in China) is probably a corruption of Judio (Spanish).—*Jewish Missionary Intelligence*.

Why are A missionary the Chinese writes from Honan: so Odd?

1. A barber drops his razor by turning it over on its face instead of on its back.

2. The Chinese use mats on the ceiling instead of on the floor.

3. They do not wear their ties around their necks, but around their ankles.

4. Women ride horseback astride.

5. Ships are launched sideways.

6. Women wear trowsers, no skirts, and short upper garments, while men wear long gowns and long hair.

7. Young men frequently wear a kind of bangs, while women have their hair pulled out in front.

8. The roof of a house is frequently built before the foundation.

9. A book is read from above downward and from right to left.

10. Writing is done with a brush, held at right angles to the paper.

11. A sick person is dressed up in all his finery just before he dies.

12. Delicacies and sweets are often eaten at the beginning of a meal instead of at the end.

13. Wines are drunk hot instead of cold.

The Russians in Manchuria. We are thankful to learn from a **correction** in **Manchuria** that the statement in regard to the opposition of the Russian government to Protestant missions there was unfounded (July REVIEW, page 555). It was accepted on what seemed good authority by Dr. B. L. Livingstone-Learmonth, of Newchwang, writes:

Russia is not obstructing or preventing "the reopening of abandoned mission stations." Nearly all the preaching chapels are open again daily, and all the mission centers have been reoccupied, and some new ones have now a resident foreign missionary. The only exception to this is that in Port Arthur and the land leased from Russia, where the Danish mission is working, they have been compelled to confine their efforts to work among their former converts. . . . I have it on the authority of the Russian administrator in this port that "it is not allowable at present for the Greek Church to conduct missions in Manchuria." Russia has appropriated none of our buildings. . . . Dr. Greig is on excellent terms with the Russian residents in Kurin. . . . There is not now the general demand for Christian teaching which was seen three or four years ago, but in some places the chapels are even better attended, and there has been a deepening of spiritual life of the average church-member as a result of the trials of 1900.

AFRICA

A West African Mrs. R. M. Johnston, of Efulen, writes:

"As I looked over the congregation on Sunday, numbering about 500, I could but contrast it with some of the home churches. Yes, babies, lots of them; one monkey; no dogs this time, but one tame wild pig, besides, men, women, and children. The platform is not very big, and I counted 20 on it besides the preacher. Outside several were standing or sitting on the grass. The dress is usually a string of beads around the leg from the ankle to the knee, or around the arms; beads or a big brass ring around the neck and arms, and such fantastic head-gear as they can make out of their hair with beads, buttons, shells, brass tacks, feathers, and grease. This I mean of the women; many men wear clothes and gauze shirts. Yes, some of them are trying to ape the dudes at the beach, with white shirt, trousers, hats, and all the accessories. The pulpit furniture consists of a table and chair which differ only in size, both being a cross-section sawed out of a tree with three sticks put in for legs. The seats for the people are logs laid upon riders of logs; the carpet is Mother Earth, and quite motherly she becomes sometimes, with a plentiful supply of jiggers, always seeking whose feet they can use as a lodging-house. The church is the school-house, palaver-house, and general meeting-place, but the ground is cleared for a new church. The buildings are all of bark, with rafters of bamboo, and thatch of the leaves of the same."

What's in a Name in Africa? In naming their children, the Africans, like the Jews of old, give names

with a meaning. Generally a name is associated with some event attending or preceding the birth of the child. For instance, a long drought in the land was finally broken up by a refreshing shower; about this time a girl was born who was named Si-bonga-manzi, which means, we give thanks for

water. A father who was bitten by a dog called his new-born child Inja—a dog. The son of parents who had been in touch with missionaries was called Usonto (Sunday), he having been born on that day. A woman of one village went to the river for water; while there she gave birth to a daughter; returning at night, she came carrying the babe instead of the water, so the child was named Amanzi—water. A child born on a mountain was called Entabeni, meaning on a mountain. Another child had the name Cape Town, the father being in that city at time of the birth. Among the headmen we came across such names as Umtwalenje, meaning just, or only, a burden; Isihlahla—a tree; Inguane—hat; Ulozipo—a claw; Unwaba—a chameleon; Umlota—a heap of ashes, etc.

Anglican Mission to South Africa The Anglican Church is making preparations for a great missionary effort in South Africa.

Next year a large body of bishops and clergy are to come out to this country and place themselves at the disposal of the South African Church for about six months. The object of the mission is thus defined:

To set forth the essential unity of morals and religion, of holiness and righteousness; to lay down as a basis of conduct the old foundation of the Ten Commandments; to proclaim fearlessly the need of repentance; to bring home to all men the marvelous blessing of free forgiveness and renewal of life through Christ Jesus our Lord; to raise the spirit of man to the duty of worship; to nourish it by sacrament and prayer; to hallow the life of the family by benedictions, and point to the Word of God as the source of wisdom and strength; to teach men to reverence humanity, whether native or European, to honor a woman and protect a child, to work at their calling and bear their burdens, to love their coun-

try and serve their king, to live with dignity, and through Christ our Redeemer to die in peace.—*Lovedale Express*.

Native Clergy in Uganda

Bishop Tucker held an ordination in the cathedral at Mengo on Trinity Sunday. There was a large attendance, and the ordination service was preceded by the ordinary morning prayer. The whole service lasted nearly three hours. Three Europeans and 2 Africans were presented for priests' orders, and 5 Africans for deacons' orders. Archdeacon Walker, who has had the training of the deacons in his ordination class, preached the sermon. There are now 32 African clergymen in the Church in Uganda, 18 of whom are in priests' orders.

Africa Inland Mission

Charles E. Harlburt, director of Africa Inland Mission, writes from Muruka, British East Africa, that already three new stations are opened, one eight miles from Nairobi, at Thembigwa, the next eight miles farther at Kambui, the next eight miles still farther at Kibitjoi, the last an out-station visited weekly from Kambui. These are in addition to the Wakamba stations, and are north, among the Wakikuyu. He says:

Our first station north of Kibitjoi should be at Mangu, the second at Muruka. It is new soil. The people welcomed me when they heard the purpose of the visit. The women danced a strange dance about us, singing: "God is good to send us a white man to live here and take care of us. Now all fighting will stop and we will rejoice." The old men brought presents of food, and after listening attentively to the old, old story, which to them was totally new, interrupted to ask, "How soon will a man come to live with us and tell us all these words of God?" They were very eager for him to come soon. This section has been considered dangerous until very recently. It

is one day's march from a British fort, and unless the Gospel is given at once, the Swahili servants of British officers will introduce Mohammedanism, and we shall have the spirit of anti-Christ to contend with in addition to native ignorance and superstition. We *must* keep pace with, or go ahead of, the government advance. To do this we must have men and means for five or six stations at once. To see these people and feel their need, to hear their earnest request for missionaries, fills one with a great longing that will not be satisfied till these workers are here. Surely God has prepared this field for immediate and speedy evangelization. Then comes that for which most prayer is needed—the right kind of workers, men of patience, for trials are myriad and new; men of faith, for we each depend alone on God; men of careful training, for we must not only mold a people wholly without civilization, but there is untold temptation to laxity of life in those who are immature or unestablished; men of ingenuity, for missionaries here must be farmers, mechanics, doctors, carpenters, and masons, as well as preachers; men of even, cool, judicial mind, for each man must be as a father to some thousands of ignorant, superstitious, turbulent children. Finally, a man of unwavering zeal for souls, for all the devices of Satan are used to the utmost to divert from patient persistent evangelism.

Help us in mighty supplication for workers and means to reach this people ahead of Mohammedanism, and of all the evils of civilized government without Christ! The government protects us, but we *must* take Christ with or ahead of civil law, or suffer awful loss and be guilty of the sins of civilization which advance work would prevent. The field is all untouched to the northeast away to the Galla country and Abyssinia, and to the Northwest away into the interior of the almost unknown Sudan. Shall we not have a chain of stations reaching far on into these sections? God is leading, calling on. We *must* follow, and *our only* way, as you know, is, like Neesima, to advance on our knees. The climate is fine and healthful along these mountains for perhaps three hundred miles. No ordinarily

healthy person need fear it. The people are an intelligent, sturdy race.

ISLANDS OF THE SEA

The Number of the Filipinos The Philippine census just completed by the war department shows a total population of 6,976,574, including 650,000 of what are called the "wild tribes." The most populous province, Cebu, contains 651,621 inhabitants, and the smallest in population is Benguet, with 917 inhabitants. In some cases the enumerator had to carry a gun as a protection against robbers, and there may be some uncounted natives in the woods.

Arithmetic in the New Hebrides The *New Hebrides Magazine* shows us some of the difficulties associated with the teaching of arithmetic to the native children:

The first difficulty in teaching is to use the proper terms in the native language. Only after the pupils begin to understand their work do we get suitable words easily understood by the natives for the different rules. Addition is "gathering together"; subtraction "removing"; but for multiplication and division the English words are used. Sometimes the word "removing" did not seem clear to the pupils for subtraction, as they used the same word for "carrying." But when the missionary's wife advanced some girls to subtraction, they were heard enquiring one of another: "How many does 2 steal from 8? how many does 1 steal from 6?" etc. "How much is 0 from 1?" inquired one girl. "One" was the answer. "0 does not steal," said another, "1, 2, and 3, and others steal."

The missionary's wife is trying to teach a new arrival the beginnings of addition. At first, we can not use the numbers in an abstract sense; concrete terms must be used. "Two" or "three" has no meaning to them, whereas "two pigs," "three breadfruit," etc., appeal to their eyes as well as to their minds. But ordinary objects failed to

awaken the understanding of this beginner. "If you had two pigs in your premises, and three in the bush, how many would you have?" She could tell. But the lady missionary remembered that the woman was fond of finger-rings, so she inquired: "If you had two rings, and I gave you three, how many would you have?" At once a gleam of intelligence spread over her face, and she answered: "Five." After that, all was easy.

MISCELLANEOUS

An "Automatic" Interest "What we need," says a Philadelphia layman, "is an automatic interest in foreign missions. Heretofore interest in this subject has been too much of the bicycle tire order, requiring periodical artificial inflations to keep in working order. Too often it has meant to turn on the red light and recount horrors once or twice a year, sometimes in a ten-minute postscript to the 'regular sermon,' get a collection more or less limp, and then drop the subject until the next 'missionary Sunday.' Now, my idea of a mission study class is simply ordinary, every-day common sense applied to a great problem, a crying need." That is distinctly good—"an automatic interest." Just what is wanted. When the cause of missions ceases to be to a church a mere incident, and becomes a constant absorbent of its energies, that church begins to do mission work as Christ meant it to be done.

Two Ways of Giving "And opening their treasures, they offered unto Him gifts, gold, and frankincense, and myrrh." (Matthew i:11). A colored man was telling of his way of giving to the Lord. "Yes, sir," said he, "I gibs de truck off o' one acre ebbery year to de Lăwd." "Which acre is it?" the friend asked. "Well, dat is a different question. Truf is, the acre changes

most ebbery season." "How's that?" "Why, in wet season I gibs de Lawd de low land, and in dry season I gibs him de top acre of de whole plantation." "In that case the Lord's acre is the worst in the whole farm, for in wet seasons it would be quite flooded, and in dry times parched." "Jes' so. You don't allow I'se goin' to rob my family ob de best acre I'se got, did ye?" Is not that too much the fashion of our offerings to the Lord—shreds of time, bits of talent, dribblets of money, fringes of things? These magi teaches us better. They gave their best. It is not our poorest, but our best, that we should give to the Lord.—*Wayland Hoyt.*

Chewing-gum vs. Missions.—The late William E. Dodge declared that many wealthy men spend more on their horses than they do on uplifting their fellow men. Statistics show that more money is spent in the United States for chewing-gum than for missions. Such facts speak volumes as to the room for further civilization, not to say Christianity.

A Catholic on Protestant Missions A book entitled, "Protestant Missions at the End of the Nineteenth Century," has been written by a canon of Paris, the Abbé Pisani. It is said to be a fair presentation of the subject, and the *Journal des Missions*, which expresses surprise over the character of the work, quotes the following brief passages as indicating the spirit of the author:

For men of good faith, who do not allow themselves to be paid off with mere words, there is in the Protestant propaganda a great work to be studied. . . . There are thousands of men and women who consecrate themselves, outside of Catholicism, to Christian preaching, and they do not do this without arriving at results which we

have no right to ignore or to deny. We should fly in the face of indisputable fact should we deny the zeal, the self-denial, the apostolic spirit of the members of the Protestant societies which labor for the evangelization of the unbelievers.

The Jewish Converts of the Nineteenth Century If we think of the 224,000 baptized in the nineteenth century, and also their numerous descendants, we may surely maintain that the number of Jewish proselytes during that period more than equals the number of baptisms in universal Christendom from among the people during the first century of the Church, and far exceeds the number of Jewish baptisms.—Dr. DE LA ROI quoted in *The Missionary Record*.

Macedonian Calls for Missionaries Everywhere in China, in Japan, in India, in Africa, one speaks of age-long barriers just overturned, of doors widely opened, of worm-eaten religious systems which threaten ruin, of more or less conscious aspirations of whole populations toward something new, superior to that which they have known hitherto. In proportion as God shakes the heathen world, He awakens in the Christian churches missionary vocations, so that the general refrain of all the missionary societies is: "We must needs have an increase of our resources."—*Bulletin de la Missions Romande.*

Helen Keller to Blind Children in Bombay Miss Anna L. Millard, of the American Board, Marathi Mission, on her recent return to India, carried this message from a blind girl to blind children in India:

I am sending you a message by Miss Millard because my heart goes out to you most tenderly. I know the darkness which you see, and I feel through sympathy the sorrow that you have known. But

now God's loving kindness has found you, and you will be happy in your school and in the knowledge that you are His children. The light of love is shining upon you as it shone upon me when Miss Sullivan, my dear teacher, came to me and opened the eyes of my mind so that I saw many strange and wonderful things. You shall see these wonders too. Your fingertips shall open to you the world of beauty and goodness. By touch you shall share in the work of the world. I am deaf as well as blind, but I am very happy. Do not be discouraged if you find difficulties in your way. One obstacle surmounted makes all the others easier. If we put our hands in God's He will lead us safely, and we shall dwell in the house of the Lord forever.

Your loving friend,
HELEN KELLER.

OBITUARY

Mrs. Dwight On October 10th
L. Moody Mrs. Emma Revell Moody, the widow of Dwight L. Moody, passed away from her home in East Northfield, Mass. While the end came suddenly, she had been suffering for some time from Bright's disease, and, in fact, had not been well since her husband's death. Mrs. Moody was greatly beloved by all who knew her, and to her loving tact and wisdom is due much of the success which attended the work of the great evangelist and founder of Christian schools.

Mrs. Booth-Tucker, This daughter of General William of New York Booth, of the Salvation Army, was killed, October 28th, in a railway wreck 85 miles east of Kansas City. In 1896, when Mr. and Mrs. Ballington Booth retired from command of the Army in America, and Mr. and Mrs. Booth-Tucker were called from India to fill the place. She is said to have been the most able of

the Booth family, excepting, perhaps, the father. Enthusiasm, executive ability, and cool judgment marked her character, and induced her father to place her in the important post in the United States. The father, after giving some expression to his grief, says: "My daughter was, after her mother, first among the many noble and consecrated women I have been permitted to know during the fifty years of my public life. Her loss is irreparable loss." Mr. Tucker was born in India, and is said to have given up a very lucrative position to engage in the work of evangelization.

Wm. Quarrier, Those who read of the article in our Scotland March number on "A Family of 1,300 Children," will be grieved to learn that on Friday, October 16th, William Quarrier, the founder of the Orphan Homes of Scotland, departed this life to be with the Lord, whom he had loved so long and served so well. His last public appearance in Glasgow was at the inaugural meeting of the session of the Bible Training Institute, September 18th. His text on this occasion was, "The memory of the just is blessed," with reference to the lady who left a legacy toward founding the institute. His death was the result of a paralytic stroke, but he lived to the goodly age of threescore and fifteen years. He will be sorely missed for many a day to come. As showing in what great esteem he was held, the Lord Provost and magistrates of Glasgow expressed a desire to attend the funeral in their official capacity. The body was laid to rest in the little cemetery within the precincts of the children's village, Bridge-of-Weir, near Glasgow.