

had sat and listened to the charges made by these gentlemen that it was Christianity that had taken the drink habit to India. That statement is false. Long before England went to India the toddy of the palm and the toddy of the hemp and of opium was in use among the indigent classes of India, who could not afford to buy the high-priced liquors which were brought from foreign lands. And who is it now that is making the fight against all forms of intemperance in India? A Hindu? A Mohammedan? A Buddhist? No; it is John Evans, a Baptist missionary. He it is who is making war both upon the home-made drinks indulged in by the lower classes and the liquors which are imported into India.

Mrs. J. T. Gracey read a paper on Woman's Medical Work in Foreign Mission Fields. Miss Ellen C. Parsons, editor of *Woman's Work for Woman*, traced the history of woman's organized missionary work as promoted by American women, from the stage of volunteer pickets to its present disciplined army, and from contributions "in kind" to the present cash annual exhibit of \$1,500,000. General B. R. Cowen delivered what was characterized by the press as "one of the most notable" addresses of the Congress, on the Responsibility of Christian Governments as to Human Slavery. Dr. S. L. Baldwin presented a paper on Christian Governments and the Opium Traffic, and addresses were made by Rev. T. B. Wood, of Peru; Dr. J. Milton Greene, of Mexico; and Dr. Dease, of India.

Dr. W. E. Griffis, in his paper on the Citizen Rights of Missionaries, maintained that when a missionary's life or property is endangered the government is as fully bound to protect him as in the case of the merchant or traveler, and in the case of loss or destruction of property to seek to obtain redress. As the government knows not nor inquires into the religion of its citizens, so it knows not or inquires into their opinions regarding Christianity. The government knows only citizens,

not traders or missionaries. To abate by one jot the demand for justice in the case of the penniless missionary, while a fleet is sent to indicate the majesty of the flag when money is to be collected, was to debase authority to the level of barbarism. If American missionaries: Ponape were imprisoned, and the property confiscated, and little or no notice taken of it at Washington, when a whole squadron was sent to Naples to collect money for Baltimore insurance companies, then something was wrong with the policy of the United States Government, or we as a nation had fallen away from a high standard. If a war be begun with Korea and 400 natives are slaughtered by Dahlgren howitzers and Bridgeburg rifles because certain American marauders in the schooner *General Sherman* had been attacked, while the Turks were allowed to burn mission premises and assault American women, then we could not help thinking there was either inconsistency or weakness at Washington.

Dr. Ellinwood's address on the Reflex Influence of Missions on Christendom, Commerce, and Science was, as might be expected, pointed and strong. He spoke of missionary influence as a great help in diplomacy with foreign nations as is being witnessed at present in China.

A young African prospective ruler of his tribe, Momolulo Massaquoi, spoke about missions in Liberia. His father is an African chief in Cape Mount, West Africa, and his mother is queen of another part of the country. When nine years of age he came to the Protestant Episcopal mission at Cape Mount, Liberia, and showed great aptitude for learning. His mother was rich, and offered him every inducement to go home and enter business; but he refused to do so, and being in danger of being kidnapped, he came to the United States under Bishop Penick. He earned money in hotels and taught in schools in Tennessee. Last year there was a dreadful war in his country and his people were scattered. The mis-